Fatawa
Ulama Al-Hind

VOL. 5

BOOK OF SALAH

COMPILED BY
A GROUP OF INDIAN ULAMA

Under The Patronage Of
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In the Name of Allah the most gracious the most merciful

Allah Almighty said:

﴿وَاِذَا نَادَيْتُمْ اِلَى الصَّلٰوةِ اتَّخَذُوهَا هُزُوًا وَّ لَعِبًا ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾

(سورة المائدة:۵۸)

When you call for Salah, they take it in jest and fun. That is because they are a people who do not understand.

(Surah Al-Maidah: 58)

أبو سليمان مالک بن الحويرث رضی اللّٰه عنه قال:
قال لنا رسول اللّٰه صلی اللّٰه عليه وسلم:
''صلوا كما رأيتمونی أصلی، فإذا حضرت الصلاة فليؤذن لكم أحدكم
وليؤمكم أكبركم۔''

Abu Sulaiman Malik bin Al-Huwairith (rz) said that the Prophet (saws) said to us: "Offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce its call (i.e. the Adhan), and the eldest of you should lead you in prayer."

(Musnad Imam Shafaee'. Chapter: 7 about the congregation and the injunctions of leading prayer. Hadith No. 319) (Sahih Bukhari. Chapter: If there are many travellers, Azan and Iqama should be pronounced. (H: 631) (Sahih Ibn Hibban. Chapter: Azan. (1658)

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Words of Thank

الحمدللّٰہ وکفی والصلاۃ والسلام علی النبی المصطفیٰ وعلی آلہ وصحبہ ومن اھتدیٰ وبعد!

It is Allah's great grace and blessings that though the majority of Ummah was neglectful and careless from Deen in all ages, but He has bestowed upon a little but compassionate group to serve Deen and its rites. That group has been the group of Ulama and elderly righteous people who rendered the most important service to safeguard Deen and to propagate Islam and presented the authentic, original and complete shape of Deen in front of Ummah above all self-advantages and though they have less materials and factors.

By tireless scientific efforts, diligence and sincerity of foresaid dignitaries, this great treasure of knowledge came in your hands and Allah Almighty have blessed us with its compilation and publishing.

May Allah accept it with his grace and mercy and save it for Hereafter.

It is a prosperity for Global Peace Organisation, that force three volumes of Fatawa Ulama e Hind on the topic of purity have come into existence and got complete and the popularity among educated scholars' groups. Now, five volumes consisting of book of Salah are being prepared. We the faculties of Global Peace Organisation are glad that the second volume of book of Salah and 5th volume of Ulama Al-Hind has published.

May Allah bless my dear and respect Maulana Mufti Aneesur Rahman Qasmi Sahab and dear Maulana Muhammad Osama Shamim Nadwi better reward, accelerate this project with more concern and hard-working and accept it. Aameen!

Allah is All Helping.

Shaikh Shamim Ahmad
Patron Global Peace Organization
Mumbai, India
Publisher Fatawa Ulama Al-Hind
10th October 2015 CE

Appreciatory Expression

باسمہ تعالیٰ شانہ

حامداً ومصلیاً ومسلماً وبعد!

I am much pleased to know that a great treasur of Fatawa is being prepared collecting the valuable Fatawa authored by Indo-Pak authentic elderly Muftis during past two centuries and it has begun to be published also. I have received two volumes consisting on the issues of purity of this Fatawa "Fatawa Ulama Al-Hind".

It is a very great and critical work, because it is necessary that Muftis have different opinions in some issues of Shariah. It is not easy to compile all their statement and mark out what is preferred. This adventure has been taken by Maulana Mufti Aneesur Rahaman Qasmi Sahab, the general secretary of Imarat Shariah Patna. He is well known personality in scientific circles and departments. This prestigious project is being observed and managed by Maualana Muhammad Osama Shamim Nadwi Sahab.

May Allah help them all and make this project useful for entire Ummah.

I pray for betterment and improvement of this project and pray Allah to valued it for people also.

والسلام

Maulana Muhammad Talha Kandhlawi
(Mazahir Uloom Saharanpur)
Written by Abdullah Maroofi
23rd Ramadan Al-Mubarak, 1436 AH

بسم الله الرحمن الرحيم

الحمدلله رب العالمين والصلاة والسلام على سيد المرسلين، أما بعد!

Guiding to Deen in the light of Qur'an and Hadith is called Fatwa. Issuing fatwa is very significant and critical matter. Therefore, Allamah Ibn Qayyim (r) said:

"Mufti is the one who signs on behalf of Allah Almighty."

(Ilamul Muawwisqeen. Vol.4 p.6)

Ulama of all periods carried out this prestigious work with complete integrity and awareness. After the demise of the Prophet (saws), there was a group educated personalities among the Companions who performed this task. Later on, a group of Tabaeen, Taba Tabaeen and skillful Ulama has been carrying out this responsibility.

Since, the issues change with the passage of time, a number of recent Fatawa is found in Fatawa issued by Ulama of all periods. These old and new Fatawa are evenly useful to solve daily confronted issues.

Allamah Ibn Abideen Shami (r) has written Raddul Muhtar Sharah of Durre Mukhtar on the same pattern. Ulama have analysed that this book suffices for 500 Fiqhi books. Obviously, it is very difficult to study 500 books, but he made it easy. Thus, Hazrat Alamgheer (r) made write Fatawa Alagiri (Al-Fatawa Al-Hindiyah) on the same pattern that is also an abstract of hundreds of books. Some years ago, Maulana Abdul Qayyoom Sahab Muhajir Madani collected different authentic exegesis of the glorious Qur'an and prepared an excellent scientific treasure for Ummah for what he named "Guldasta e Tafaseer".

Some years ago, Mufti Miharban Sahab Brotwi (r) also had begun the similar scientific effort to compile Fatawa issued by respected Muftis of India and Pakistan, but only some volumes came on the scene that his life was not faithful with him and that work could not be completed. Mufti Aneesur Rahaman Qasmi Sahab, general secretary of Imarat Shariah Patna began to compile all over again in a very precise manner and decided to arrange different authentic Fiqhi books in encyclopaedia named "Fatawa Ulama Al-Hind". Its some volumes came on the scene also. I congratulate the compiler and observer Maulana Muhammad Osama Nadwi that he has determined to work out a

great scientific task. I was informed also that this Fiqhi treasure is being translated in Arabic and English languages too. If the project is completed by Allah's help and grace, it will be a very great scientific service of Islam and Ulama can be able to study Fatawa mentioned in countless books related to one topic in one place easily.

May Allah accept the significant efforts of compiler, administrator and all contributors and make it more useful for Ulama and common people.

Aameen!

والسلام

Mufti Azizur Rahman
Fatahpuri
25th Zil Hijj, 1436 AH

بسم الله الرحمن الرحيم

نحمده ونصلی علی رسوله الکریم أما بعد!

Global Peace Organisation is preparing a collection of Fatawa named "Fatawa Ulama Al-Hind" which consists of Fatawa issued by Deobandi Ulama through 200 years back. As estimated, the collection will be completed in sixty volumes with thirty thousand pages.

Global Peace Organisation has decided for this great task. This task is very significant and grand. It is expected that this book will bridge a vast gap in the field of Fatawa. Many graduate Ulama and other scholars used to ask that which Urdul Fatawa should we study. I used to be speechless and amazed, because how great Faqeeh and Mufti the author of Fatawa may be, their Fatawa does not comprise the answer of most issues let alone to overcome all matters. They contains only the answers to some limited questions asked from them. When this Fatawa will be compiled, it will cover most issues and answers to the questions إن شآء الله. Moreover, it will be brimful with the blessings and rays of the lights sparking from the pens of elderly Deobandi Ulama.

Now, when it will be published and anyone ask me about which Fatawa should be studied, I was answer precipitously that you should concern "Fatawa Ulama Al-Hind". This encyclopaedia will be a convenient clinic store that will be fulfilled with the medicine of all diseases and it will be a perfume shop where the aspirants will find the fragrance of mushk and uood and essence extracted from different flowers of 200 years orchard.

والسلام

Mufti Razaul Haque Sahab
Shikhul Hadith and Mufti Darul Uloom Zakariya, South Africa
20th Shawwal, 1436 AH
06th August, 2015

Preface

بسم الله الرحمٰن الرحيم

الحمد للّٰه رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله وصحبه أجمعين وبعد!

Salah is mentioned in the glorious Qur'an as much as none worship is described after Tauheed (oneness of Allah) and Risalat (Prophethood). It is mentioned more than hundred times along with other worships and prayers, but it is mentioned about 109 times clearly in the glorious Qur'an. Besides the obligation, important and wisdom, the injunctions and issues, principles and conditions, pillars and recommended acts along with its reward and benefits in this world and Hereafter are also mentioned. Salah is the most important worship after belief, doctrine and thinking reformation. ماشاء اللّٰه This volume of Fatawa Ulama Al-Hind also consists of the chapters and issues of the time of Sunnah and Azan.

I am grateful to Allah and His grace from the core of the heart that He bestowed His bounty and grace to complete the fifth volume of Fatawa Ulama Al-Hind. Like its previous volumes in this volume also, Mufta bihi issues are covered along with their authentic references. It is very pleasing and grateful news that the book is getting acceptation among educated scholars and academic circles in large. Particularly, the students, scholars and ulama related to the field of Fiqh and Fatawa are getting it much valuable and useful. May Allah accept this collection and make it treasure for Hereafter for my maternal uncle, father and me and grant me Tufeeque to Deen and Islamic knowledge more and more. Aameen!

I thank my all those respected elderly dignitaries who have encouraged expressing their appreciatory words and blessings for this collection. Similarly, I am also grateful to all my friends and elders who have contributed to complete this book.

May Allah accept their thankless efforts and bless us with them. Aameen!

Mufti Mohammad Osama Samim Al-Nadawi
President :International Council for Islamic jurisprudence, Mumbai, India
10th October, 2015 CE

Elementary Word

بسم الله الرحمٰن الرحيم

الحمد لله الواحد القهار والصلوٰة والسلام على سيد الأنبياء والمرسلين وعلىٰ اٰله وصحبه أجمعين. أمابعد!

The time is the tool of measurement system by which the duration between two events is known. Hour, day, week, month and year are long units. The time has much importance for worships in Shariah of Prophet Muhammad (saws). All worships like Salah, Fast, Hajj and Zakat are defined with time in some degrees. As all five-time Salah are obligatory in their prescribed times, the most important condition for a Muazzin is that he should know the time of Salah.

I am grateful to Allah Almighty that He granted Taufefeque to complete 5th volume of Fatawa Ulamah Al-Hind after 4th volume consisting of the issues of Salah. The value and importance of Fatawa in Islam has been from the first century to the date and it will remain onwards إن شاء الله. The 4th volume covers issues related to the value and importance of Salah and its times. Besides the issues related to the times of Sala, this volume contains the issues of Azan also and other Mufta bihi issues are added in the footnotes. Thus, all important old and new issues under the chapter of Salah have been enclosed. It is expected that Ulama, Aimmah, the scholars of Madaris and those who are related to Ifta will benefit it. In addition to mention Fiqhi text in the footnotes, Qur'anic verses, Ahadith and the statements of the Companions and Tabaeen are also stated. By this way, these Fatawa have been proved with evidences. (والحمد لله على ذٰلك)

I think my all dear friends and assistants who are working in Abul Kalam Research Foundation to compile Fatawa day and night particularly Mufti Imtiyaz Ahmad Qasmi, Mufti Muhammad Razaullah Qasmi, Mufti Abdullah Muhiyuddin Qasmi, Mufti Abu Nasr Hashim Nadwi and Molvi Muhammad Qaisar Nadvi. I also thank my respected elder Haji Shamim Ahmad Sahab (Engineer) and Mulana Muhammad Osama Shamim Nadvi who has been concentrating their special attention to complete this project and supervising Arabic and English translation of these Fatawa. May Allah accept their efforts and make it the treasure for hereafter. Aameen!

(Aneesur Rahman Qasmi)
General Secretary of Imarat Shariah
Bihar, Odisha and Jharkhand
President of Abul Kalam Research Foundation
20th Ramadhan Al-Mubarak, 1436 AH Patna.
08th July, 2015 CE

TIMES OF SALAH

Times of Salah

The beginning and ending time of Maghrib Salah

Question: Does the time of Maghrib Salah in the month of Ramadan begin from sun set only or after falling darkness in half of the sky?

Answer: The time of Maghrib Salah always begins from sun set only.[1]

The time of breaking the fast is just after sun set only in the month of Ramadan and other months.

Durre Mukhtar reads under the book of fasting:

---

1 عن سلمة بن الأكوع أن رسول الله صلى الله عليه وسلم كان يصلى المغرب إذا غربت الشمس وتوارت الحجاب۔

(Sahih Muslim. The book of care were the ideal mosques and places of prayer. Chapter: The beginning of the time for Maghrib when the sun sets. (H: 636). Sunan Tirmizi (H: 164). Sunan Ibn Majah. Book of Salah. (H: 688)

كنا نصلى مع النبى صلى الله عليه وسلم المغرب إذا توارت بالحجاب۔

(Sahih Bukhari. Times of the Salahs. Chapter: The time of the Maghrib Salah (evening prayer). (H: 561)

Time of Maghrib Salah

It is better to complete Maghrib Salah before the redness ends and perform Isha Salah after disappearing the whiteness appears after the redness. (Alamgiri. Vol.1 p.51)

Normally, this whiteness lingers for 12 minutes after the redness in Indian subcontinent. It is recommended to perform Maghrib Salah at the initial time the whole year. (Alamgiri)

Iqamat should be called after the period of reciting three verses is followed by Azan. Calling Iqamat just after Azan is somewhat disliked. (Alamgiri)

Coming at the place of Iqamat after reading Dua' Masurah followed by Azan, Muazzin should call Iqamat. It is enough which is the duration of half minute. It is somewhat disliked to perform Maghrib Salah delaying that two rakahs can be performed between that duration or the small and big stars begin shining. (Shami. Vol.1 p. 246)

Delaying more than that is prohibitively disliked. (Shami. Vol.1 p. 247)

If it is delayed due to travel, illness or cloudy weather, it does not harm. (Durre Mukhtar on Shami. Vol.1 p. 246)

In cloudy weather, Maghrib Salah should be performed delaying that one should be sure about its time. (Shami. Vol.1 p. 247)

There is nothing harm to delay Maghrib Salah because of breaking the fast. He should eat and drink with relax, break the fast and then perform Salah. Thus, it is allowed to delay 15 to 20 minutes in such conditions. (Taharat Aur Namaz Ke Tafseeli Masail. P. 175, 176. Anees)

هوإمساک عن المفطرات،الخ،فی وقت مخصوص وهوالیوم۔

(Durre Mukhtar)

أی الیوم الشرعی من طلوع الفجرإلی الغروب،الخ،والمرادبالغروب زمان غیبوبة جرم الشمس بحیث تظهر الظلمة فی جهة الشرق،الخ۔

(Raddul Muhtar. Vol.2 p.80)[2] (Fatawa Darul Uloom Deoband. Vol.2 p. 35)

The sun set will not be considered only by disappearing it behind the mountain

Question: There is a mountain in the west on the distance of 7 or 8 miles in our area. When the sun goes behind that mountain, the night falls after 15 or 20 minutes in the east. Does the right time of Maghrib Salah come when the night falls or when the sun goes behind that mountain?

Answer: The time of Maghrib Salah or breaking the fast will not begin only by disappearing the sun behind the mountain, but it will begin when the darkness began to spread from the east. That time will be the beginning of Maghrib Salah.

Therefore, if Maghrib Salah is performed before the mentioned time, Salah is not valid and it should be repeated.

والمراد بالغروب زمان غیبوبة جرم الشمس بحیث تظهرالظلمة فی جهة الشرق،قال علیه السلام:إذا أقبل اللیل من ههنا،الخ،أی إذا وجدت الظلمة حسًا فی جهة المشرق،آه۔وأیضًا هکذا یظهرمن کلام الحافظ فی شرح قوله علیه الصلوٰة والسلام:إذا أقبل اللیل من ههنا وأدبر النهار من ههنا وغابت الشمس فقد أفطر الصائم۔

(Shami. Vol.2 p. 110)[3] Allah knows the best.

Abdus Sattar (May Allah forgive him) Mufti Jamai Khairul Madaris, Multan

Authenticated by Muhammad Abdullah (May Allah forgive him) President of Ifta. 03/02/1379 AH (Khairul Fatawa. Vol.2 p. 185, 186)

The way to know the time of Maghrib Salah

[2] Raddul Muhtar. Vol.2 p. 110. (Publication: Mujtabai Delhi)

[3] عن عمر بن الخطاب قال: قال رسول الله صلی الله علیه وسلم :إذا اأقبل اللیل من ههنا وأدبر النهار من ههنا وغربت الشمس فقد أفطر الصائم۔ (Sahih Bukhari. Chapter: When to break the Saum (fast)? (H: 1954)

Question: When there is no cloud on the sky, a clear light lingers after sunset that looks the sun set a little before. I heard that such kind of light as day remains for hours after sunset summer here. Will the time of Maghrib Salah remain until the blurring did not appear? Till when the time of Maghrib Salah will be considered after sunset and from when the time of Isha Salah will begin? Is it after hours from sunset or from when the light ended?

Answer: First of all, you should know that the time between sunset and initial time of Isha Salah is the period that is between the dawn and sunrise. Now, I explain the rule of true dawn. This is a common rule that the true dawn begins with moon rise on 26th night of lunar month. Similarly, the truth on begins with moon set on 12th night of lunar month. You can count the time of sunrise from true dawn in one of these two nights. The same duration will be between sunset and the beginning time of Isha Salah on that day. You should note it after analysing in every month and adjust some moments the safe side after calculating the time according to that rule i.e. Asr[4] and Isha Salah should be performed after 10 or 15 minutes from their right beginning time and leave eating and drinking before that moments. 12th and 26th night means the night before 12th and 26th day. I have made very easy, although you should study deeply.

(Fifth compliment. P. 420) (Imdadul Fatawa Jadeed. Vol.1 p. 154)

The sign of sunset

Question: It is known that when the darkness spread on the horizon, people understand it the sign of setting sun, while it is noticed that the darkness begin appear in the east little before sunset. What is the correct research in this regard?

Answer: This sign of sunset is mentioned in hadith also.

''إذا اقبل الليل من هٰهنا''۔

(Al-Hadith)[5]

Maulana Gangohi explains it as follow:

[4] This according to the main text, but it seems the mistake of writing. The correct word is "Maghrib".

[5] عن عاصم بن عمر بن الخطاب عن أبيه رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: إذا اقبل الليل من ههنا وأدبر النهار من ههنا وغربت الشمس فقد أفطر الصائم۔

(Sahih Bukhari. Chapter: When to break the Saum (fast)? (H: 1954). Musnad Al-Humaidi. Ahadith Umar bin Al-Khattab. (H: 20). Musnad Al-Bazzar. Asim bin Amar from his father. (H: 260).

والعبرة إنما ہو لارتفاع الظلام من المشرق إلی حیث یواری رأس الرائی۔

(Lame Al-Darari. P. 381)

Only appearing darkness in the east is not sufficient, rather it is with the condition that it should spread on the horizon equal to the height of the looking person. When I noticed it with an Alim, found it right to the core. Allah knows the best.

22nd Ramadan, 1398 AH (Ahsanul Fatawa. Vol.2 p. 145, 146)

The correct the meaning of sunset and Kahit Al-Aswad wa Al- Abyaz (black and white lining on the horizon)

Question: What do ulama and Islamic jurists say in regard to the following matter:

(1) A person said that the time of Maghrib Salah begins from as the sun set. Its sign is that the darkness begins to spread in the eastern horizon. Another person said that the sign of sunset is the redness spreading in the western horizon. What is the correct?
(2) A person said about the sign of ending time of suhoor and the beginning time of Fajr Salah i.e. Kahit Al-Aswad wa Al- Abyaz (black and white lining on the horizon) that it means the spreading whiteness followed by the darkness on the horizon. Another person said that the white lining spread in the whole sky. What is the correct way to see and know?
(3) How many hours should be between the beginning time of Maghrib Salah and Isha Salah?

Answer: (1, 2) The statement of first person is correct according to fiqh and hadith.[6] (3) There should be a period of one and half hours at least.[7] Allah is All Helping. (Fatawa Fridiyah. Vol.2 p. 144, 145)

The research of night in the light of Shariah

Question: It is mentioned in Shami under the chapter of fasting vol.2 p. 88: The day according to Shariah is from true morning to sunset and the remaining period is night unlike usual day. Is the night of Shariah means here or the usual night?

Answer: The night of Shariah begins as the sun set.

For, Allah Almighty said:

﴿أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾

(Surah Al-Baqarah: 187)[8]

And Raddul Muhtar reads:

والمراد بالغروب زمان غيبوبة جرم الشمس بحيث تظهر الظلمة فی جهة الشرق قال صلی اللّٰه علیه وسلم: ''إذا أقبل اللیل من ههُنا فقدأفطر الصائم ''أی إذا وجدت الظلمة حسًّا فی جهة المشرق فقد ظهروقت الفطرأوصار مفطرًا فی الحکم.لأن اللیل لیس ظرفا للصوم۔

(Raddul Muhtar. The book of fasting. Vol.2 p.80)[9] Allah knows the best.

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[6] Allamah Ibn Humam said:

(أول المغرب حین تغرب الشمس وآخره حین یغیب الشفق وما رواه)من امامة جبریل علیه السلام فی الیومین فی وقت واحد(کان للتحرزعن الکراهة)لأن تأخیرالمغرب الی آخرالوقت مکروه(ثم)اختلف العلماء فی(الشفق)فقال أبوحنیفة رحمه اللّٰه(هوالبیاض فی الأفق بعد الحمرة)۔

He further said:

وأول وقتها اذا طلع الفجرالثانی أی الفجرالصادق وهوالبیاض المعترض فی الأفق واحترزبه عن الفجرالکاذب وهوالبیاض الذی یبدو فی السماء ویعقبه ظلام و تسمی العرب ذنب السرحان۔

(Fatah Al-Qadeer. Chapter: The times. Vol.1 p. 195)

[7] قلت وصرح المشائخ بتفاوت الوقت بین طلوع الفجر الصادق وطلوع الشمس وکذا بین غروب الشمس وغیوب البیاض بتفاوت المواسم والبلاد.والمشاهد فی دیارنا قدرساعة وربع ساعة۔

(Minhajus Sunan Sharah Jame Al-Sunan. Chapter: The times of Salah. Vol.2 P.10)

[8] أی أدیموا الإمساک عن المباشرة والأکل والشرب فی جمیع أجزاء النهارإلی غایة اللیل وهودخول اللیل وذاک بغروب الشمس والإتمام أداء ه علی التمام۔

(Roohul Maa'ni. Tafseer Surah Al-Baqarah. Vol.1 P.300)

[9] Raddul Muhtar. Vol.2 P.371 (Publication: M. H. Saeed)

Written by Muhammad Taqi Usmani (May Allah forgive him) 23/01/1397 AH (Fatwa No. 153/28 A) (Fatawa Usmani. Vol.1 p. 393)

The beginning time of Maghrib

Question: When does the time of Maghrib Salah begin? Does it begin from sunset? What is the decided opinion?

Answer: The initial time of Maghrib begins after sunset with the consent of all.

كما نقل في السوال من الدلائل وهذا لاخفاء فيه ولاخلاف۔[10]

(Fatawa Darul Uloom Deoband. Vol.2 p. 53, 54)

The time of Maghrib Salah

Question: Does the time of Maghrib Salah come by spreading darkness in the east or after ending the redness in the east? How to understand the time of Maghrib Salah in our area which is situated on the height of six mountains in the West?

Answer: The time of Maghrib Salah begins from sunset. The darkness appears in the East when sun set which is the base of breaking the fast and Maghrib Salah as it is proved by the Prophet ﷺ. You should keep the schedule of sunrise and sunset which is found in most cities. According to that, when the darkness spread in the East after sunset you should perform Maghrib Salah and not wait for ending the redness as it is explained in Ghunyatul Mustamli. (Bukhari Sharif. (H: 561). Sahih Muslim. (H: 636)

وأول وقت المغرب إذاغربت الشمس بالإجماع۔

(Ghunyatul Mustamli. P. 226. Zafeer Miftahi)

The ending time of Maghrib Salah

Question: Till when the time of Maghrib Salah remain after sunset?

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[10] عن سلمة بن الأكوع رضى الله عنه:أن رسول الله صلى الله عليه وسلم كان يصلى المغرب إذاغربت الشمس وتوارت بالحجاب۔
(Bukhari Sharif. Times of Salah. (H: 561). Sahih Muslim. The book of mosques and times of Salah. (H: 636)

(و)وقت (المغرب منه) أى بعد الغروب (إلى) غروب (الشفق)۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Subject: The middle Salah. Vol.1 p. 334)

Answer: After sunset the redness spread on the horizon and then a whiteness appears there which is called “Shafaque” (twilight). The time of Maghrib Salah remains until that Shafaque (twilight) disappeared.[11]

As Abdullah bin Umar (rz) narrated from the Prophet ﷺ that he said: “The time of the Maghrib Salah (evening prayer) is as long as the twilight has not ended.”

’’وقت المغرب مالم يغب الشفق‘‘۔[12]

You can consult the printed timetable of Salah or the calendar explaining the times of Salah. Above all, nowadays some newspapers also mention the times of Salah. Acting according to the mentioned time is sufficient. (Ktabul Fatawa. Vol.2 p. 120)

The explanation of the time of Maghrib Salah

Question: Does the time of Maghrib Salah begin just after sunset or after some time? Till when it remains? If someone delayed because of laziness, will Salah be in time or missed?

Answer: The time of Maghrib Salah begins as the sun set.[13] When the weather is cloudy, it is better to delay for some time so that the sun set may be certain.[14]

After sunset, some redness lingers on the western horizon and then the whiteness appears. The time of Maghrib Salah ends as the whiteness ended. Therefore, it is better to complete Maghrib Salah before the redness end.[15]

If it is delayed, Salah will be disliked and is feared to miss.[16]

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[11] Badai Al-Sanai Fi Tarteeb Al-Sharai. Vol.1 p. 320

[12] Sahih Muslim. Chapter: The times of the five Salah. H: 612. Musnad Imam Ahmad. Musnad Abdullah bin Amr bin Al-Aas. (H: 7077)

[13] (Bukhari Sharif. Times of Salah. (H: 561)

[14] وفی یوم الغیم المستحب تأخیر الفجر والظهر والمغرب ویؤخر المغرب لکیلا یقع قبل غروب الشمس۔

(Al-Mabsoot. Chapter: Times of Salah. Vol.1 p.300. Al-Maktabah Al-Ghifariyah. Koita) (Zakhirah Al-Uqba Fi Sharah Sadrush Sharaiah Al-Uzma. Book of Salah. P. 74. Naval Kishore, Lucknow.)

[15] ووقت المغرب منه إلی غیبوبة الشفق و هوالحمرة عندهما،وبه یفتیٰ،هکذا فی شرح الوقایة،وعند أبی حنیفة الشفق هوالبیاض الذی یلی الحمرة،هکذا فی القدوری،وقولهما أوسع للناس،وقول أبی حنیفة رحمه اللّٰه تعالیٰ أحوط۔

(Al-Fatawa Al-Hindiyah. Book of Salah. Lesson: 1 about the times of Salah. Vol.1 p. 52, 53. Rasheediyah)

[16] یکره تأخیرها إلی اشتباک النجوم لروایة أحمد:’’لاتزال أمتی بخیر مالم یؤخروا المغرب حتی تشتبک النجوم۔

(Al-Bahrur Raique. Book of Salah. Vol.1 p. 431. Rasheediyah)

Missing Salah and not performing it at time is a grave sin and it is threatened severely as it is mentioned in Al-Zawajir An Iqtiraf Al-Kabair.[17] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 344, 345)

Time of Salah in London (particularly Maghrib Salah)

Question: Where the day rises at 3 o clock and ends at 9 o clock as it is in London. Thus, the day is for 18 hours and the night is for 6 hours. Should the Maghrib Salah be performed after sunset or according to the schedule of 12 hours and how to perform Isha Salah and when?

Answer: Maghrib Salah should be performed after sunset[18] and all the other Salah be performed according to that area.[19] Allah knows the best.

Written by Azizur Rahman (May Allah forgive him) (Fatawa Darul Uloom Deoband. Vol.2 P.44)

The intention of performing Salah during sunset

Question: Sometimes while travelling towards west we do not see the sun setting. What is the intention of performing Salah in such conditions or places where the sun does not set?

Answer: The places where the day and night cannot be differentiated to not set the sun, it is necessary to calculate 24 hours for all five Salahs according to the schedule of those countries. However, if the time is not too long during travelling, but the sun can set, setting sun with delay will not affect the times of Salah.

Allamah Al-Haskafi said:

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[17] Allah Almighty said:

﴿فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِ فَسَوۡفَ يَلۡقَوۡنَ غَيّٗا ٥٩ إِلَّا مَن تَابَ﴾

(Surah Mariyam: 59)

قال ابن مسعود رضی اللّٰہ تعالیٰ عنہ: لیس معنی ''أضاعوها'' ترکوها بالکلیة، ولکن أخروها من أوقاتها''۔

(تنبیهات) ''منها: عد ماذکر من أن کلاً من ترک الصلوٰة وتقدیمها علی وقتها وتأخیرها عنه بلا عذر کبیرة''۔

(Al-Zawajir An Iqtiraf Al-Kabair authored by Ibn Hajar Al-Makki Al-Haithami. Vol.1 p. 133, 137)

[18] (Bukhari Sharif. Times of Salah. (H: 561)

[19] ﴿إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا﴾

(Surah Nisa:103)

(وفاقد وقتهما) كبلغار. فإن فيها يطلع الفجر قبل غروب الشفق فى أربعينية الشتاء (مكلف بهما فيقدر لهما) ولا ينوى القضاء لفقد وقت الأداء. به أفتىٰ البرهان الكبير. و اختاره الكمال. وتبعه ابن الشحنة فى ألغازه فصححه فزعم المصنف أنه المذهب۔

(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Vol.1 p. 362)[20] (Fatawa Haqqaniyah. Vol.3 p. 37)

The duration of the time of Maghrib Salah and its long recitation

Question: Can Imam recite a long surah in Maghrib Salah that shortened the time?

Answer: According to the view of Imam Abu Hanifah (r), the time of Maghrib Salah is from sunset till the white twilight ended. It is the period of one hour and 15 minutes or more.[21] According to the view of Sahibain (r) the time of Maghrib Salah is till the red twilight ended. Its period is less than the above duration.[22]

It is recommended to recite from Qisare Mufassal i.e. from "لم يكن" to the end of the glorious Quran. Therefore, reciting very long surah in Maghrib Salah is not rather it is against Sunnah.[23] (Fatawa Darul Uloom Deoband. Vol.2 p. 47)

The beginning and ending of the time of Maghrib Salah

Question: After how many period Azan of Isha Salah should be called? For how many minutes does the time of Maghrib Salah remain and when it ends?

Answer: It is better to call Azan for Isha Salah after one hour and 15 minutes from sunset. If one cannot perform Maghrib Salah before the red twilight ends, perform before the white twilight ended. It will not be making up, but it will be considered in

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[20] لما أخرجه الإمام مسلم بن حجاج القشيرى۔عن النواس بن سمعان حديثاً طويلاً ۔۔۔ مالبثه فى الأرض؟ قال:أربعون يومًا. يوم كسنة. ويوم كشهر. ويوم كجمعة. وسائر أيامه كأيامكم. قلنا:يا رسول الله! فذلك اليوم الذى كسنة أتكفينا فيه صلوة يوم؟ قال:لا. اقدروا له قدره۔
(Sahih Muslim. Vol.2 p. 40. Capture: Dajjal)

[21] ثم الشفق هو البياض الذى فى الأفق بعد الحمرة عند أبى حنيفة. وعندهما هو الحمرة۔
(Al-Hidayah. Chapter: The times. Vol.1 p. 78. Zafeer)

[22] (و)وقت (المغرب منه إلى) غروب (الشفق وهو الحمرة) عندهما۔
(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Vol.1 p. 334. Zafeer)

[23] (و)يسن (فى الحضر) لإمام ومنفرد ۔۔۔ والناس عنه غافلون (طوال المفصل) من الحجرات إلى آخر البروج (فى الفجر والظهر و) منها إلى آخر لم يكن (أوساطه فى العصر والعشاء و) باقيه (قصاره فى المغرب) أى فى كل ركعة سورة مما ذكر. الخ۔
(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Lesson: The recitation. Vol.1 p. 503. Zafeer)

time.[24] The duration of white twilight is for one hour and 15 minutes after sunset. If he performed after that, it will be considered out of time. Allah knows the best.

Written by Muhammad Nizamuddin Azami. Mufti Darul Uloom Deoband, Saharanpur. 01/08/1404 AH (Muntakhabat Nizamul Fatawa. Vol.1 p. 201)

The correct ending time of Maghrib Salah

Question: Does the time of Maghrib Salah remain till white twilight? Most Hanafi Fuqaha say that it remains till white twilight and after that the time of Isha Salah commences. Maulana Shah Abdul Aziz (r) mentioned in his interpretation of the glorious Quran that the time of Isha Salah begins after red twilight and it is the most authentic opinion. Now it is to ask that the white twilight is in the time of Maghrib or Isha Salah? According to which, the Fatwa is issued in Hanafi school of thought?

Answer: Imam Abu Hanifah (r) Sahibain (r) have different opinions in this issue.[25] So, it is greater to care of both while some ulama issued fatwa according to the opinion of Sahibain (r) like Maulana Shah Abdul Aziz (r). Sharah Wiqayah also mentions fatwa according to the red twilight.[26] (Talifaat Rasheediyah. P. 257)

The complete duration of Maghrib Salah

Question: How many hours does the time of Maghrib Salah remain after Maghrib Azan?

Answer: Normally, the time of Maghrib Salah remains nearly one and half hour in our area.[27] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 1st Rajab, 1388 AH

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[24] Because the time of Maghrib Salah remains until the white Twilight ends according to the view of Imam Abu Hanifah (r).

[25] Because the time of Maghrib Salah remains until the white Twilight ends according to the view of Imam Abu Hanifah (r).

ثم الشفق هو البياض الذى فى الأفق بعد الحمرة عند أبى حنيفة، وعندهما هو الحمرة۔

(Al-Hidayah Sharah Bidayatul Mubtadi. Chapter: The times.)

[26] والمغرب منه إلى غيبة الشفق وهو الحمرة وبه يفتىٰ۔

(Mukhtasar Al-Wiqayah. Book of Salah. P. 11. Politician: India)

[27] وأول وقت المغرب إذا غربت الشمس وآخر وقتها مالم يغب الشفق ۔۔۔ ثم الشفق هو البياض الذى فى الأفق بعد الحمرة عند أبى حنيفة، وعندهما هو الحمرة۔

(Al-Hidayah. Chapter: The times. Vol.1 p.81, 82. Maktabah Sharikah Ilmiyah. Multan)

Authenticated by Nizamuddin (May Allah forgive him) Darul Uloom Deoband 02/07/1388 AH. (Fatawa Mahmoodiyah. Vol.5 p. 345, 346)

Is the time of Maghrib Salah equal to the time of Fajr Salah

Question: It is mentioned in the regular map (prepared by Sayyid Tahir Husain and confirmed by Mufti Kifayatullah, Molvi Haji Karamatullah and Mufti Nooruddin Sahab) that the time of Maghrib Salah is equal to the time of Fajr Salah that is one hour and 20 minutes, but a person said that the time of Maghrib Salah ends when the stars begin signing and it is only for half an hour. Which statement is correct?

Answer: The time of Maghrib Salah is nearly equal to the time of Fajr Salah. It does not end only by shining stars according to the Mfta bihi statement.[28] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 01/08/1390 AH (Fatawa Mahmoodiyah. Vol.5 p. 344)

The period between Maghrib and Isha Azan

Question: How much time should be between Maghrib and Isha Azan? If the Azan of Maghrib is called about 7:15 PM according to the sun watch in a place, can one call Azan and perform Isha Salah at 8 o'clock by that watch? What is the injection about saying that there should be one hour 25 minutes between Maghrib and Isha Salah?

Answer: The time of Isha Salah comes when the white twilight disappeared followed by sunset according to Imam Abu Hanifah (r).[29] It is the period of one hour 24 or 25 minutes in some weathers and one hour 27 minutes in some other weathers and sometimes more than that.[30] So, there should not be a period less than one and half hour between Maghrib and Isha Salah. It is written to make it one hour and 45 minutes. You can know the period between both Salah by the schedule of sunrise, sunset and true dawn

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[28] وأول وقت المغرب إذا غربت الشمس و آخر وقتها مالم يغب الشفق ۔۔۔ ثم الشفق هو البياض الذى فى الأفق بعد الحمرة عند أبى حنيفة، وعندهما هو الحمرة۔

(Al-Hidayah. Chapter: The times. Vol.1 p.81, 82. Maktabah Sharikah Ilmiyah. Multan)

[29] وأول وقت المغرب إذا غربت الشمس وآخر وقتها مالم يغب الشفق، الخ. ثم الشفق هو البياض الذى فى الأفق بعد الحمرة عند أبى حنيفة وعندهما هو الحمرة۔

(Al-Hidayah. Book of Salah. Chapter: The times. Vol.1 p.77,78)

[30] غيوب البياض بتفاوت المواسم والبلاد، والمشاهد فى ديارنا قدر ساعة وربع ساعة۔

(Minhajus Sunan Sharah Jame Al-Sunan. Chapter: The times of Salah. Vol.2 p.10)

mentioned in Jantary (pocket diary) all the times. (Fatawa Darul Uloom Deoband. Vol.2 p. 42, 43)

The period between Maghrib and Isha Salah

Question: How much time should be after Maghrib Salah to begin the initial time of Isha Salah according to the approved opinion of Hanafi school of thought? Is the period between Maghrib and Isha Salah equal in summer and winter or it is difference?

Answer: The time of Isha Salah begins after the twilight ended.[31] But Imam Abu Hanifah (r) means differently from what Sahibain (r) mean by twilight. The time of Isha Salah comes by disappearing red twilight according to Sahibain (r) while it begins by disappearing white twilight according to Imam Abu Hanifah (r).[32] It is obvious that acting upon the opinion of Imam Abu Hanifah (r) is better as it is mentioned in Shami.[33]

You should know that the white twilight disappears after one and half hours from sunset with the difference of some minutes in summer and winter. So, according to Jantary (pocket diary) of sunrise and sunset time in which the time of Maghrib and Isha Salah is mentioned according to Imam Abu Hanifah (r), the time of sunset on 1st August 1921 CE is at 7:17 PM and the time of Isha is 8:47 PM.

It is understood that the difference between Maghrib and Isha Salah is one and half hour. The sunset on 31st August 1921 CE is at 6:48 PM and the time of Isha is at 8:13. Then, the period between Maghrib and Isha will be one hour and 25 minutes.

Performing Isha Salah after the disappearance of the white twilight is better

Question: You mentioned in “Taleemul Islam” that the time of disappearing white twilight is the last time of Maghrib Salah while it is mentioned in Shami and other books that the disappearance of red twilight is the last time of Maghrib Salah. Which statement is correct according to what is Mufta bihi?

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[31] عن ابن عباس أن النبى صلى الله عليه وسلم قال: أمنى جبرئيل عند البيت مرتين ـــ ثم صلى العشاء حين غاب الشفق ـــ ثم صلى العشاء الآخرة حين ذهب ثلث الليل ثم صلى الصبح حين أسفرت الأرض ثم التفت إلَّى جبرئيل فقال: يا محمد! هذا وقت الأنبياء من قبلك والوقت فيما بين هٰذين الوقتين۔

(Sunan Tirmizi. Book of Salah. Chapter: What has been related about prescribed times for Salah from the Prophet (saws) H.149) Sunan Abu Dawood. Chapter: The times. (393)

[32] ثم الشفق هو البياض الذى فى الأفق بعد الحمرة عند أبي حنيفة، وعندهما هو الحمرة۔

(Al-Hidayah. Book of Salah. Chapter: The times. Vol.1 p.78)

[33] Raddul Muhtar. Book of Salah. Vol.1 p.335. Zafeer

Answer: Performing Isha Salah after the disappearance of white twilight is better that is why this statement is mentioned there.[34]

Mufti Kifayatullah (May Allah help him) Delhi. (Kifayatul Mufti. Vol.3 p. 65)

After how long time from sunset the time of Isha Salah begins

Question: For how long time does the twilight remain after sunset and when does the time of Isha Salah begin after disappearing the twilight?

Answer: This duration does not remain fixed for all times. It increases and decreases after some days in every month, but this duration does not increase from one hour 38 minutes and does not decrease from one hour 21 minutes. The longest duration falls in the month of June and the shortest duration falls in the month of September.[35] Usually, this duration remains for one hour 20 minutes.

Muhammad Kifayatullah (May Allah help him) (Kifayatul Mufti. Vol.3 p. 72)

Considering the statement of cautiousness while making timetable for Isha Salah

Question: Respected Mufti Sahab! Please guide us answering the following questions in the light of Shariah according to Hanafi Fiqh and obliged us. May Allah reward you.

(a) Here in UK, according to the fatwa of UK ulama, the time of Isha Salah begins after one hour from sunset in May, June and July all three months.
(b) Is it correct to consider the beginning time of Isha Salah after seventh part of night in August, September, October, November, December, January, February, March, and April or not?
The seventh part of night means the seventh part of the period that is from sunset to sunrise. Will it be correct to make yearly timetable according to the mentioned calculation?

[34] ووقت المغرب منه إلى غيبوبة الشفق وهو الحمرة عند هما به يفتى۔ وعند أبي حنيفة الشفق هو البياض الذي يلي الحمرة۔ قول أبي حنيفة أحوط. لأن الأصل في باب الصلاة أن لا يثبت فيها ركن ولا شرط إلا بما فيه يقين۔
(Al-Fatawa Al-Hindiyah. Chapter:1 about the times of Salah. Vol.1 p. 51. Majidiyah Koita)

[35] The above-mentioned reference.

Answer: The time of Isha Salah begins after Maghrib Salah and the time of Maghrib Salah lasts till the disappearance of the red afterglow.[36]

There are two explanations of twilight:

1- It means the red afterglow as it is preferred in Noorul Idhah p. 58, Sharah Wiqayah vol.1 p. 130 and Durre Mukhtar on the margin of Shami vol.1 p. 241. It is also the opinion of Sahibain (r).
2- It means the white twilight and it is the statement of Imam Abu Hanifah (r). Allamah Ibn Humam (r) regarded it more authentic. (Fatah Al-Qadeer. Vol.1 p. 222, 223)
   Allamah Ibn Nujaim also preferred this opinion in his book Al-Bahr Al-Raique vol.1 p. 259.[37]

Therefore, it is better to take both statements into consideration as Maulana Gangohi (r) write in Fatawa Rasheediyah vol. 1 p. 38:

The time of disappearing twilight differs according to the place and time. So, you can format the timetable in the light of this rule. Allah knows the best.

Written by Ahmad Khanpuri (May Allah forgive him), 10th Safar, 1404 AH

(Mahmood Al-Fatawa. Vol.1 p. 402, 403)

The time of Isha Salah

Question: Nowadays most of the people perform Isha Salah very early in the month of Ramadan. Usually they call Azan at 8:30 PM according to the railway time and perform Salah before 9 o'clock. What I want to ask is that is Azan of Isha Salah allowed before its time? What time should be between Azan of Maghrib and Isha at least in Hanafi school of thought? At what time should Isha Azan be called if Maghrib Azan is called at 7:30 PM according to a clock?

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[36] عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "إن للصلاة أولاً وآخرًا ـ ـ ـ وإن أول وقت المغرب حين تغرب الشمس وإن آخر وقتها حين يغيب الأفق"۔

(Sunan Tirmizi. Chapters of Salah. Chapter: What has been related about prescribed times for Salah from The Prophet (saws) (H: 151) Anees.

[37] قوله: (يغيب الأفق) ظاهره يؤيد مذهب أبي حنيفة فإن غيبوبة الأفق بغيبوبة الشفق الأبيض۔

(Al-Arfush Shazi Sharah Jame Tirmizi. Chapters of Salah. Chapter: Something else (about the timings of Salah) Chapter: What has been related about prescribed times for Salah from The Prophet (saws) (H: 151) vol.1 p. 172. Daro Ihya Al-Turath Al-Islami. Beirut. Anees)

Answer: For example, if the sun sets at 7:27 PM on 19th, 20th June and the time of Isha Salah is at 9:04 PM according to the view of Imam Abu Hanifah (r), the time between sunset and disappearance of white twilight (which is the time of Isha Salah in the view of Imam Abu Hanifah (r) will be one hour 37 minutes. Azan and Salah will not be correct before 9 o'clock in the mentioned dates looking at the view of Imam Abu Hanifah (r), but it will be correct in the view of Sahibain (r) it is also one statement of Imam Abu Hanifah (r). However, Shami mentioned that it is better to act up on the statement of Imam Abu Hanifah (r) and not to perform Isha Salah until the white twilight disappeared.[38] Calling Azan before the time of Isha Salah is not correct with the consent of all. [39] The last time in the mentioned days is 8:45 PM according to the railway time.

(Fatawa Darul Uloom Deoband. Vol.2 p. 39, 40)

The beginning time of Isha Salah

Question: After how long time of night does the time of Isha Salah begin?

Answer: The time of Isha Salah begins after one and half hour from sunset.[40] Allah knows the best.

27th Ziqadah, 1322 AH (Imdad. Vol.1 p. 64) (Imdadul Fatawa Jadeed. Vol.1 p. 149)

The time of Isha and Taraweeh

Question: The time of breaking fast on 20th Ramadhan in Rewari city was at 6:29 PM according to the timetable of iftaar and sahoor, but due to Shabinah Isha Azan was called at 7:30 PM and the congregation is conducted after five minutes. Is Azan and congregation of Salah valid or not? If not, does the obligation of Salah and Traweeh be

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[38] فثبت أن قول الإمام هو الأصح ومشى عليه فى البحر۔

(Raddul Muhtar. Book of Salah. Vol. 1 p.335. Zafeer)

[39] فيعاد أذان وقع قبله كالاقامة خلافاً للثانى فى الفجر۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 358. Zafeer)

[40] In this fatwa, the disappearance of white twilight is meant and red afterglow is considered in Bahishti Zewar. It can be reconciled that the statement mentioned in Bahishti Zewar is based on actual research and the injunction explained here is based on consciousness. Even a doubt remains that it is better for Isha Salah, but there is no consciousness in Maghrib Salah. The statement should be changed that the time of Isha Salah begins after one and half hour with the consent of all. Therefore, Azan and Isha Salah is suitable after that period. (This text is extracted from the article Tashih Al-Aghlat. P.9) (It is not a principle for complete your, but it differs according to the weather. You should also consult the question answer and the "The way to know the time of Maghrib Salah" in this regard. (Saeed Palanpuri)

correct or not and what is the injunction about the portion of the Quran recited in the congregation?

Answer: The time of Isha Salah begins after Maghrib Salah and the time of Maghrib Salah lasts till the disappearance of Shafaq (the twilight). There are two interpretations of Shafaq. 1. It means the red afterglow which is regarded Mufta bihi by Maraqi Al-Falah p. 59[1] and it is also the statement of Sahibain.[2]

2. It means the white twilight which appears after red afterglow and it is the view of Imam Abu Hanifah (r). Shaikh ibn Humam has regarded it more preponderant and it is also preferred in Bahr Al-Raque.[3]

Therefore, if the red afterglow had disappeared at 7:30 PM on that day not the white twilight, Azan and Salah will be correct according to the first statement and will not be valid according to the second statement. So, Isha Salah should be performed again cautiously.[4] If the white twilight also had disappeared, Salah will be correct according to both statements and if even the red afterglow had not disappeared, Salah is not correct by both opinions and the obligatory Salah should be repeated necessarily.[5]

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[1] و المغرب منه إلى غيبة الشفق و هو الحمرة وبه يفتىٰ۔

(Mukhtasar Al-Wiqayah the main text of Sharah Wiqayah. Book of Salah. P.11. Publication: India. Anees)

[2] وأول وقت المغرب منه: أي غروب الشمس إلى قبيل غروب الشفق الأحمر على المفتىٰ به، وهو رواية عن الإمام، و عليها الفتوىٰ، وبها قالا، لقول ابن عمر: ''الشفق الحمرة''۔ وهو مروى عن أكابر الصحابة، وعليه إطباق أهل اللسان، ونقل رجوع الإمام إليه۔

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Book of Salah. P. 177, 178. Qadeemi)

[3] قوله: وهو البياض): أي الشفق هو البياض عند الإمام وهو مذهب أبي بكر الصديق، وعمر ومعاذ وعائشة رضى الله تعالىٰ عنهم ۔۔۔ وقال فى آخره: ''فثبت أن قول الإمام هو الأصح الخ، و بهذا ظهر أنه لايفتىٰ ويعمل إلا بقول الإمام الأعظم''۔

(Al-Bahr Al-Raque. Book of Salah. Vol.1 p. 427. Rasheediyah)

[4] وأول وقت العشاء حين يغيب الشفق، واختلفوا فى تفسير الشفق: فعند أبي حنيفة: هو البياض، وهو قول أبي بكر الصديق، وعمر ومعاذ و عائشة (رضى الله تعالىٰ عنهم) وعند أبي يوسف ومحمد وزفر والشافعى رحمهم الله تعالىٰ: هو الحمرة، وهو قول عبدالله بن عباس وعبد الله بن عمر (رضى الله تعالىٰ عنهم)

(Badai Al-Sanai. Book of Salah. Chapter about the conditions. Vol.1 p. 569. Darul Kutub Al-Ilmiyah. Beirut)

[5] قال الله تعالىٰ: {إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتَاباً مَّوْقُوْتاً}

Indeed, prayer has been decreed upon the believers a decree of specified times.
(Surah Nisa: 103)

أي فرضاً مؤقتاً، حتى لايجوز أداء الفرض قبل وقته إلا صلاة العصر يوم عرفة على ما يذكر''

(Badai Al-Sanai. Book of Salah. Chapter about the conditions. Vol.1 p. 558. Darul Kutub Al-Ilmiyah. Beirut)

Sunan and Taraweeh are not to be repeated and when Witr Salah was performed, there would not be any doubt about the time of Isha.[1] So, it would not be repeated also.[2]

Notice: The time of disappearing Shafaq (the twilight) differs according to places and times.[3] Allah knows the best.

Written by Mahmood (May Allah forgive him) (Fatawa Mahmoodiyah. Vol.5 p. 346- 348)

The recommended time of Isha

Question: What is the better time for Isha Salah in which people may not feel difficult?

Answer: The better time for Isha Salah is after one third of the night. There is nothing wrong if Salah is performed before some time from that if required.[4]

''ومن الشرط الوقت للفرائض الخمس بالكتاب والسنة والإجماع على اشتراط فى عدة من المعتمدات ـــ و يشترط اعتقاد دخوله لتكون عبادة بينة جازمة.لأن الشك ليس بجازم.حتى لو صلى وعنده أن الوقت لم يدخل فظهر أنه كان قد دخل.لاتجزيه.لأنه لما حكم بفساد صلا ته بناه على دليل شرعى وهو تحريه لاينقلب جائزاً إذا ظهر خلافه.ويخاف عليه فى دينه''۔

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Book of Salah. Chapter: The conditions of Salah and its pillars. Vol.1 P. 215. Qadeemi)

[1] ووقت العشاء والوتر منه إلى الصبح.ولكن لايصح أن يقدم عليها الوتر إلا ناسياً لوجوب الترتيب''۔

(Al-Durrul Mukhtar. Book of Salah. Vol.1 p. 361. Saeed)

[2] وقضاء الفرض والواجب والسنة فرض وواجب وسنة (لف ونشر مرتب)آه''۔

(Al-Durrul Mukhtar. Book of Salah. Chapter: Supererogatory and Witr Salah. Vol.2 p. 66. Saeed)

[3] تنبيه: قال فى الفيض:''ومن كان على مكان مرتفع كمنارة إسكندرية.لايفطر ما لم تغرب الشمس عنده. ولأهل البلدة الفطر إن غربت عندهم قبله.وكذا العبرة فى الطلوع فى حق صلاة الفجر أو السحور''۔

(Raddul Muhtar. Book of fasting. Chapter: What invalidates fasting and what does not. Vol.2 p. 420. Saeed)

[4] عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: لو لا أن أشق على أمتي لأمرتهم أن يؤخروا العشاء إلى ثلث الليل أو نصفه۔

(Sunan Tirmizi. Chapters of Salah. Chapter: What has been related about delaying the last Isha Salah. (H: 167)

Al-Awsat Fi Al-Sunan Wal Ijma Wal Ikhtilaf Li ibn Al-Munzir. Vol.2 p. 344. (H: 975). Sahih Ibn Hibban. Vol.4 p. 399 (H: 1531). Musnad Al-Imam Ahmad (H: 7406). Musannaf Ibn Abi Shaibah (H: 3345). Musannaf Abudur Razzaque. (H: 2106). Sunan Abu Dawood. Chapter: The time for the later Isha'. (H: 422) Anees

وتأخير عشاء إلى ثلث الليل قيده فى الخانية وغيرها بالشتاء أما الصيف فيندب تعجيلها۔

(Al-Durrul Mukhtar)

(قيده فى الخانية) وفى الهداية:وقيل فى الصيف يعجل كيلا تتقلل الجماعة۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 341)

ويستحب تعجيل المغرب فى كل زمان كذا فى الكافى وكذا تأخير العشاء إلى ثلث الليل الخ وفى يوم الغيم ينور الفجر الخ ويعجل العشاء كيلا يمنع مطر أو ثلج عن الجماعة هكذا فى محيط السرخسى هذا فى الأزمنة كلها۔

(Al-Fatawa Al-Hindiyah. Publication: Egypt. Chapter: 1 about the times. Lesson;2 vol.1 p. 48. Zafeer)

(Fatawa Darul Uloom Deoband. Vol.2 p. 41)

Sunnah time of Isha

Question: What is the Sunnah time of Isha in the view of Hanafi schools of thought? When it is better to perform? Is its Sunnah time when the moon disappeared in the one third part of night? As it is known from the hadith narrated by Noman bin Basheer:

عن النعمان بن بشيرقال:أنا أعلم بوقت هذه الصلوة صلوةالعشاء الآخرةكان رسول الله صلى الله عليه وسلم يصليها لسقوط القمرلثالثةٍ۔

Narrated Abu Dawood and Darami. (Mishkat Al-Masabeeh. Vol.1 p. 61)[1]

Does this hadith define one third part of night?

Answer: The time of Isha Salah is the first third part of night according to Hanafi madhhab. The detail is as follow:

If it is in winter season and the weather is not cloudy, it is better to perform Isha Salah in the end of the first third part of the night and completed it before the first third part ends. If it is in summer and with that is cloudy, performing Isha Salah at the beginning is better.

(و) يستحب (تأخير العشاء إلى ما قبل ثلث الليل) الأول، في غير وقت الغيم، فيندب تعجيله فيه۔

(Al-Lubab Fi Sharah Al-Kitab. Vol.1 p. 58)[2]

It is mentioned in Al-Tahtawi on Maraqi Al-Falah Sharah Noorul Idhah:

(ويستحب تأخير صلوة العشاء إلى ثلث الليل) قيده في الخانية والتحفة والمحيط الرضوي والبدائع بالشتاء أما في الصيف فيستحب التعجيل، نهر، لئلاّ تقلّ الجماعة لقصر الليل فيه ... (قوله قال صلى الله عليه وسلم، الخ) ورد في التأخير أخبار كثيرة صحاح وهو مذهب أكثر أهل العلم من الصحابة والتابعين وفي تأخيرها قطع السمر المنهي عنه على ما رواه الإمام أحمد والجماعة من حديث أبي برزة أن النبي صلى الله عليه وسلم كان يستحب أن يؤخّر العشاء وكان يكره النوم قبلها والحديث بعدها۔

(Al-Tahtawi on Maraqi Al-Falah. P. 99)

[1] Sunan Abu Dawood. Chapter: The time for the later Isha'. (H: 419). Sunan Darami. Chapter: Delaying Isha Salah is recommended. (H: 1345). Musnad Abu Dawood AL-Tayalisi. Narrated Noman Bin Basheer. (H: 834)
[2] Al-Lubab Fi Sharah Al-Kitab. Chapter: The times of Salah. Anees

Kabeeri reads:

(وتأخير) صلوة (العشاء الى ما قبل ثلث الليل مستحب) لما فى البخارى من حديث عائشة رضى الله عنها كانوا يصلّون العتمة فيما بين أن يغيب الشفق إلى ثلث الليل الأول۔

Tirmizi narrated:[1]

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: لو لا أن أشقّ على أمتي لأمرتهم أن يؤخّروا العشاء إلى ثلث الليل أو نصفه وقال حسن صحيح۔

(Al-Kabeeri. P. 234)

Delaying Isha Salah till the third part of the night is recommended as mentioned in Bukhari Sharif narrated Aisha (rz) that the companions of the Prophet (saws) used to perform Isha Salah form disappearing the twilight till the first third part of the night and Tirmizi mentioned that Abu Hurairah (rz) narrated that: Allah's Messenger (saws) said: "If it were not that it would be a hardship on my Ummah, then I would have ordered you (necessarily) to delay Isha until the third of the night, or its half."

If the word "أو نصفه" is doubt of narrator, it will mean that I would have ordered to delay Isha until the third of the night, or he said until the half part of the night.

The doubt of narrator includes different kinds and meanings and here it is obvious to be for different kinds.

It is written in Mirqat:

(لأمرتهم) أى وجوبًا (أن يؤخروا العشاء إلى ثلث الليل) أى فى الصيف (أو نصفه) أى فى الشتاء. قال ميرك: أو يحتمل التنويع وهو الأظهر ويحتمل الشك من الراوى''۔

(Mirqat Al-Mafateeh. Chapter: Performing Salah at the beginning. Lesson:2. Vol.1 p. 406)

(ولنا): ما روى أن النبى صلى الله عليه وسلم أخّر العشاء إلى ثلث الليل ثم خرج فوجد أصحابه فى المسجد ينتظرونه فقال أما أنه لا ينتظر بهذه الصلاة فى هذا الوقت أحد غيركم ولولا سقم السقيم وضعف الضعيف لأخّرت العشاء إلى هذا الوقت وفى حديث آخر: لولا أن أشقّ على أمتى لأخّرت العشاء إلى ثلث الليل (وكتب) عمر رضى الله تعالى عنه إلى أبى موسى الأشعرى رضى

[1] (Sunan Tirmizi. Chapters of Salah. Chapter: What has been related about delaying the last Isha Salah. (H: 167) Anees

اللّٰہ تعالی عنه أن صلّ العشاء حين يذهب ثلث الليل فإن أبيت فإلى نصف الليل فإن نمت فلا نامت عيناک وفی روایة فلا تکن من الغافلين''۔

(Al-Mabsoot Li Al-Sarakhsi. Vol.1 p. 148)[1]

Hadith of Noman bin Basheer which is mention in the question indicates that the time of Prophet's (saws) would pray Salah when the moon set on the third (of the month) only. There is no other virtue for performing Salah at that time, while there are many other Ahadith that indicate to delay Isha Salah in the first third of the night as mentioned above with the reference of Mabsoot Sarakhsi and Kabeeri and many other books of hadith also mentioned Ahadith in this regard. In the view of Imam Shafaee' (r), the time of Isha Salah is till the first third part of the night and afterward the time will pass.

He mentioned in his famous book "Ktabul Umm":

''وقت العشاء: وأوّل وقتها حين يغيب الشفق والشفق الحمرة التی فی المغرب ... وآخر وقتها إلی أن يمضی ثلث الليل فإذا مضی ثلث الليل الأول فلا أراها إلا فائتةً لأنه آخر وقتها. الخ''۔

(Ktabul Umm. The time of Isha Salah. Vol.1 p. 74)

Hasting to perform Isha Salah at its beginning is better like all other Salah according to his opinion. He proves it with hadith narrated Noman bin Basheer which indicates to be before the third part of night excluding the third part.

Mullah Ali Qari (r) has mentioned the following text of Allamah ibn Hajar Makki Shafaee' (r) under this hadith in his book Mirqat Sharah Mishkat:

''قال ابن حجر: والقمر غالبًا يسقط فی تلک الليلة قرب غيبوبة الشفق الأحمر وفيه أصرح دليل لمذهب الشافعی أن الأفضل تعجيل الصلوة لأول وقتها حتی العشاء. اهـ''۔

(Mirqat Al-Mafateeh. Chapter: Performing Salah at the beginning. Lesson:2. Vol.1 p. 406)

It is clearly understood that this hadith is not to assign the third part. Had it be, Hanafis Fuqaha would have proven with it and not felt need to answer to It, because performing Isha Salah at the end of the first third part of the night is better in their madhab.

Badai reads:

[1] Al-Mabsoot Li Al-Sarakhsi. Chapter: The times of Salah. Vol.1 p. 148 Anees

(وأما) العشاء فالمستحب فيها التأخير إلى ثلث الليل في الشتاء ... وعند الشافعي المستحب تعجيلها بعد غيبوبة الشفق لما ذكر. وعن النعمان بن بشير أن النبي صلى الله عليه وسلم كان يصلّي العشاء حين يسقط القمر في الليلة الثالثة وذلك عند غيبوبة الشفق يكون ولنا ما روى أن النبي صلى الله عليه وسلم أخّر العشاء إلى ثلث الليل ثم خرج فوجد أصحابه في المسجد ينتظرونه فقال أما أنه لا ينتظر بهذه الصلوة في هذا الوقت أحد غيركم ولولا سقم السقيم وضعف الضعيف لأخّرت العشاء إلى هذا الوقت وفي حديث آخر قال: لو لا أن أشقّ على أمتي لأخّرت العشاء إلى ثلث الليل (إلى أن قال) والحديث محمول على زمان الصيف أو على حال العذر۔

(Badai Al-Sanai. Vol.1 p. 358, 359)[1]

Now it is crystal clear by the about text that this hadith goes against Hanafi madhab. If it defines the recommended time (which is the first third of the night in Hanafi madhab), why would they answer to this hadith.

To sum up, this hadith does not define the third part of the night. If anyone proves to define first third part of night with this hadith, it will be not only against the word "ثلث", but Shafaee' and Hanafis people will not support it.

The conclusion of the answer is that the Sunnah time of Isha Salah is the first third of the night and allowed till its half without disliking and a prohibitively disliked afterward till the end of the night according to Hanafi madhab.[2] In winters when the nights are long, it is better to perform at the end of first third part of the night so that people go to bed and do not commit the sin of storytelling (which is prohibited).[3] They should hast to perform Isha Salah within the first third part of the night in summer so that the people of congregation do not decrease and they sleep. Moreover, it is to be feared for missing Fajr Salah if performed late due to short nights in summer. Allah knows the best.

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[1] عن أبي سعيد رضي الله عنه قال: انتظرنا رسول الله صلى الله عليه وسلم ليلة لصلوٰة العشاء حتى ذهب نحو من شطر الليل، قال فجاء فصلى بنا، ثم قال: خذوا مقاعدكم، فإن الناس قد أخذوا مضاجعهم، وإنكم لم تزالوا في صلاة منذ انتظرتموها، ولولا ضعف الضعيف وسقم السقيم وحاجة ذي الحاجة لأخرت هذه الصلوٰة إلى شطر الليل۔

(Sahih Ibn Khuzaimah. Chapter: Delaying Isha is recommended, had it not been for fear. Vol.1 p. 177 (H: 345). Musnad Imam Ahmad. Musnad Abu Saeed Khudri (H: 11028). Sunan Abu Dawood. Chapter: The time for the later Isha'. (H: 422). Sunan Al-Nasai. Book of times. (H: 693) Anees

[2] ثم تأخير العشاء إلى ثلث الليل مندوب وإلى نصفه جائز بلا كراهة وإلى النصف الأخير مكروه لأنه خلاف السنة۔

(Rasail Al-Arkan, Chapter: The times. P. 59. Publication: Al-Usufi Lucknow. Anees)

[3] عن أبي برزة أن رسول الله صلى الله عليه وسلم كان يكره النوم قبل العشاء والحديث بعدها۔

(Sahih Bukhari. Chapter: What is disliked about sleeping before the 'Isha Salah. (H: 568). Sunan Al-Tirmizi. Chapter: What has been related about it being disliked sleeping before Isha and to talk during the night after it. (H: 168). Sunan Al-Darami. Chapter: Sleeping before Isha Salah is prohibited. (H: 1571). Anees

Written by Muhammad Yahya Qasmi. (Fatawa Imarat Shariah. Vol.2 p. 360- 364)

The time of Isha and Fajr

Question: Is there any fixed time by watch that after how long from sunset the time of Isha Salah comes in this month of Ramadan and from when the contested time begins? How long time is between dawn to sunrise?

Answer: It is for one and half hour between sunset and the time of Isha and between dawn and sunrise in all seasons. You can consult its slight difference in all seasons from Mazahire Haque or Islamic Jantari that is available in Saharanpur.

Written by Abdul Kareem 15th Ramadhan, 1348 AH (Imdadul Ahkam. Vol.2 p. 23, 24)

Is Isha Salah correct in the last part of night after having a sleep or not

Question: A person performs Isha Salah at 2:00 AM or 3:00 AM. What is the intention about it according to sharia?

Answer: It is mention in hadith that the Prophet (saws) dislike to sleep before Isha Salah.[1] The books of Fiqh also explain that performing Isha Salah after midnight is disliked. Therefore, the action of the person performing Isha after midnight is not good and practising it habitually is forbidden. So, it is better to perform Isha Salah before sleeping.[2] (Fatawa Darul Uloom Deoband. Vol.2 p. 51)

Performing Isha Salah after getting up from sleep

Question: My mother gets up very early in the morning. That's why she fells sleeping early in the night. Mostly, she performs Isha Salah after getting up at 10 o'clock or 11 o'clock and I have listened that if one slept before Isha Salah and the perform Isha Salah after getting up, his Salah will not be accepted. Is it correct?

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[1] عن سعيد بن المسيب كان يقول: يكره النوم قبل العشاء والحديث بعدها۔

(Muwatta Imam Malik. What has been related about Salah of the night. (H:390) Anees

[2] ويستحب تعجيل المغرب الخ وتأخير العشاء إلى ما قبل ثلث الليل. الخ. والتأخير إلى نصف الليل مباح لأن دليل الكراهة وهو تقليل الجماعة عارضه دليل الندب وهو قطع السمر بواحد فيثبت الإباحة إلى النصف وإلى النصف الأخير مكروه۔

(Al-Hidayah. Chapter: The times. Vol.1 p.79)

وتأخيرها إلى ما بعده أى بعد نصف الليل إلى طلوع الفجر مكروه إذا كان بغير عذر. الخ. أما إذا كان بعذر فالضرورات تبيح المحظورات۔

(Ghunyatul Mustamli. P.233. Zafeer)

ذكر الطحاوى بأن تأخير العشاء إلى ثلث الليل مستحب وبعده إلى نصف الليل مباح غير مكروه. قال الطحاوى: وبعد نصف إلى طلوع الفجر مكروه إذا كان بغير عذر۔

(Al-Muheet Al-Burhani. Chapter:2 about the virtuous times. Vol.1 p275) Anees

Answer: Sleeping without performing Isha Salah is disliked. A curse is narrated in hadith for such practice. Narrated Umar (rz):

''فمن نام فلا نامت عينه،فمن نام فلا نامت عينه،فمن نام فلا نامت عينه''۔

"And a person who sleeps, may he have no rest, a person who sleeps, may he have no rest." (He said three times.)

(Mishkat. p.60)[1]

If a person slept and performed after getting up, his Salah will be valid. (Aapke Masail Aur Unka Hal. Vol.3 p.212, 213)

The time of Isha Salah

Question: Should one perform with the intention of making up for or without it, if he performs Isha Salah after 12:00 o'clock? is there any time of Zawal (sun decline) at midnight or not?

Answer: Delaying Isha Salah till one third of the night is recommended and performing before midnight is allowed without any dislike and delaying more than that is disliked, but Salah will be in time not out of time, because the time of Isha Salah is till the dawn.[2] There is no time of Zawal (sun decline) at midnight. [3] Allah know the best.

Muhamad Usman Ghani. 30/05/1375 AH (Fatawa Imarat Shariah. Vol.2 p.110)

The injunction of hasting Isha salah

Question: Azan and Isha Salah is performed so early in some mosques that the period between Maghrib Azan and Isha Salah is hardly one and half hour. Is Azan and Salah correct in this condition?

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[1] Muwatta Imam Malik. Book of the times of Salah. (H:6) Anees

وكان ابن عمر يسب من ينام قبله۔

(Aujazul Masalik Ala Muwatta Imam Malik. Vol.1 p.285. Darul Qalam. Damascus. Anees

[2] (و) وقت(العشاء والوتر منه إلى الصبح۔

(Al-Durrul Mukhtar)

(قوله منه)أى من غروب الشفق۔

(Raddul Muhtar. Vol.2 p.18)

والمستحب للرجل (الإبتداء فى الفجر (بإسفاروالختم به) ۔۔۔(و)تأخير (عشاء إلى ثلث الليل) ۔۔۔فإن أخرهاأى ما زاد على النصف كره لتقليل الجماعة۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Vol.2 p.24-26)

[3] Because the sun does not rise in day hours. Anees

Answer: The duration between Maghrib and Isha differs in all seasons. Its timetables are available. You should act upon according to Salah timetable published by Hafiz Fariduddin Victoria Road. Allah knows the best.

Written by Muhammad Taqi Usmani (May Allah forgive him). 20/09/1397 AH (Fatawa Usmani. Vol.1 p. 393)

The injunction performing Isha Salah after midnight

Question: It is mentioned in Majmu Al-Fatawa that if one performance Isha Salah after midnight, he should repudiate in the morning necessarily while Bahishti Zewar reads that the time of Isha Salah is from when the red afterglow disappeared till the dawn.

I could not understand what does it mean. Is Isha Salah is performed after midnight incidentally, should it be repeated in the morning or not?

Answer: Though Isha Salah after midnight is correct, but delaying so much without any excuse is disliked.[1] The injunction of repeating is wrong, because repetition would be necessary when the repeated Salah is superior than the first Salah, but here the repeated Salah after Fajr will be inferior than the first Salah performed after midnight, because the first is within time and the second is out of time. The difference is quite clear. So, you should ask forgiveness for that delaying if it is without excuse. If it is by some reasons, there is nothing wrong. Allah knows the best. (Imdadul Ahkam. Vol.2 p.20, 21)

Isha Salah after 12 o'clock

Question: Is Isha Salah after 12 o'clock disliked?

Answer: Delaying Isha Salah till midnight is disliked.[2] Allah knows the best.

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[1] ثم تأخير العشاء إلى ثلث الليل مندوب وإلى نصفه جائز بلا كراهة وإلى النصف الأخير مكروه لأنه خلاف السنة۔

(Rasail Al-Arkan, Chapter: The times. P. 59. Publication: Al-Usufi Lucknow. Anees)

فأما صلاة العشاء فالمستحب عندنا تأخيرها إلى ثلث الليل ويجوز التأخير بعد ذلك إلى نصف الليل ويكره التأخير بعد ذلك۔

Al-Mabsoot Li Al-Sarakhsi. Chapter: The times of Salah. Vol.1 p. 147 Anees

تأخير العشاء إلى ما زاد على نصف الليل والعصر إلى وقت اصفرار الشمس والمغرب إلى اشتباك النجوم يكره كراهة تحريم۔

Qinyah Al-Muniyah Litatmeem Al-Ghunyah. Chapter: The times of Salah. P.12. Anees

[2] عن عبد الله بن عمر قال: مكثنا ذات ليلة ننتظر رسول الله صلى الله عليه وسلم لصلاة العشاء الآخرة فخرج إلينا حين ذهب ثلث الليل أو بعده فلا ندري أشيء شغله في أهله أو غير ذلك فقال حين خرج: إنكم لتنتظرون صلاة ما ينتظرها أهل دين غيركم ولولا أن يثقل على أمتي لصليت بهم هذه الساعة ثم أمر المؤذن فأقام الصلاة وصلى۔

(Sahih Muslim. The book of mosques and places of Salah. Chapter: The time of `Isha and delaying it. (H:282). Sahih Bukhari. Book of the times of Salah. Chapter: Sleeping before the 'Isha prayer if (one is) over-whelmed

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband (Fatawa Mahmoodiyah. Vol.5 p.394)

Performing Isha Salah at 3:00 AM

Question: If Isha Salah is performed at 1:00 AM or 2:00 AM or 3:00 AM, will it be within the time or out of the time?

Answer: It will be within the time,[1] but you should not delay too much. You should perform it in congregation timely.[2] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 15/09/1393 AH

Authenticated by Nizamuddin (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5. p.348)

The time of Isha, Suhoor, and Tahajjud

Question: Is the last time of Isha, Tahajjud and Suhoor is the same which is till before dawn? From when does the time of Tahajjud begin and till when it lasts?

Answer: The last time for all is the same. Having Suhoor shortly before the dawn is better, because it requires delay, but not too the extant that cause the doubt of dawn. One should complete it before that.[3]

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by it (sleep) (H:570). Sunan Nasai. Book of Salah. Chapter: The last time of Isha Salah. (H:538). Sunan Abu Dawood. Book of Salah. Chapter: The time for the later Isha. (H:420) Anees

''(فإن أخرها إلى ما زاد على النصف)، كره لتقليل الجماعة، أما إليه فمباح''۔

(Al-Durrul Mukhtar. Book of Salah. Vol.1 p.368) Saeed

[1] سألوا أنساعن خاتم رسول الله صلى الله عليه وسلم فقال:أخر رسول الله صلى الله عليه وسلم العشاء ذات ليلةإلى شطر الليل أوكادينهب شطر الليل ثم جاء فقال:إن الناس قد صلواونامواوإنكم لم تزلوا فى صلاة ماانتظرتم الصلاة.قال أنس:كأنى انظرإلى وبيص خاتمه ورفع إصبعه اليسرىٰ بالخنصر۔

(Sahih Muslim. The book of mosques and places of Salah. Chapter: The time of `Isha and delaying it. (H:282)

[2] وتأخير العشاء إلى ثلث الليل، قيده فى الخانية بالشتاء، أما الصيف فيندب تعجيلها، فإن أخرها إلى ما زاد على النصف، كره لتقليل الجماعة، أما إليه فمباح۔

(Al-Durrul Mukhtar. Book of Salah. Vol.1 p.368) Saeed

[3] وأول وقت العشاء إذا غاب الشفق على القولين، وآخره ما لم يطلع الفجر :أى الجزء الذى قبيل طلوع الفجر من الزمان''۔

(Al-Halabi Al-Kabeer. Book of Salah. P.229. Suhail Academy. Lahore)

''التسحر مستحب، ووقته آخر الليل، قال الفقيه أبو الليث: وهو السدس الأخير، هكذا فى السراج الوهاج، ثم تأخير السحور مستحب، كذا فى النهاية، ويكره تأخير السحور إلى وقت يقع فيه الشك، هكذا فى السراج الوهاج''۔

(Al-Fatawa Al-Hindiyah. Book of fasting. Chapter:3 about what is disliked for one having fast and what is not. Vol.1 p.200. Rasheediyah)

The time of Tahajjud is the whole night after Isha, but performing after getting up brings more virtue and performing in the last is better.[1] Allah knows the best.

Written by Mahmood Gangohi. (May Allah forgive him) Assistant Mufti Madrasa Mazahir Uloom, Saharanpur 17/12/1357 AH Authenticated by Abdul Lateef and Saeed Ahmad (Fatawa Mahmoodiyah. Vol.5. p.349, 350)

The time of Isha and dawn in the month of Ramadhan

Question: When does the time of Isha Salah (i.e. the time of Azan) begin in the month of Ramadhan and till when does the time of the true dawn (Subh Sadique) remain? I asked this question, because there are two different timetables of Salah in many mosques. These timetables indicate different times for true dawn and Isha Salah with the difference of 20 or 25 minutes. It is also mentioned in footnote that the times for true dawn and Isha Salah are rectified and the name of Mufti Shafi is also written there while it is not acted upon. Now, by which timetable should we define the time for Azan and Suhoor? According to the timetable in which the name of Mufti Sahab is mentioned, ending time of Suhoor is 4:59 AM and according to other timetable its time is 4:42 AM.

Answer: Maulana Mufti Shafi Sahab had some doubts about the times of Isha and Fajr Salah, but he has declared later by his fatwa that the earlier timetables are correct. Therefore, the timetable he published in the recent Ramadhan is according to the old timetables. If you want to see, you can take it from Darul Uloom Nanak Wada. Allah knows the best.

Written by Muhammad Taqi Usmani (May Allah forgive him) 09/12/1397 AH (Fatawa No. 943/ 28) (Fatawa Usmani. Vol.1 p. 394)

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[1] و صلاة الليل و أقلها (على ما فى الجوهرة) ثمان، و لو جعله أثلاثاً، فالأوسط أفضل، و لو أنصافاً فالأخير أفضل۔
(Al-Durrul Mukhtar)

''وقد ذكر القاضى حسين من الشافعية أنه فى الاصطلاح التطوع بعد النوم، وأيد بما فى معجم الطبرانى من حديث الحجاج بن عمر رضى الله تعالى عنه قال: '' يحسب أحدكم إذا قام من الليل يصلى حتى يصبح أنه قد تهجد، إنما التهجد: المرأ يصلى الصلاة بعد رقدة'' غير أنه فى سنده ابن لهيعة، وفيه مقال ۔۔۔ أقول: الظاهر أن حديث الطبرانى الأول بيان لكون وقت بعد صلوٰة العشاء، حتى لو نام، ثم تطوع قبلها، لايحصل السنة، فيكون حديث الطبرانى الثانى مفسراً للأول، وهو أولى من إثبات التعارض والترجيح''۔ الخ'' ولو أراد أن يقوم نصفه وينام نصفه، فقيام نصفه الأخير أفضل لقلة المعاصى فيه غالباً، و للحديث الصحيح: ''ينزل ربنا إلى السماء الدنيا فى كل ليلة حين يبقى ثلث الليل الأخير، فيقول: ''من يدعونى فأستجيب له؟ ومن يسألنى فأعطيه؟ من يستغفرنى فأغفر له''۔

(Raddul Muhtar. Book of Salah. Chapter: Supererogatory and Witr Salah. Vol.2 p.24, 25) Saeed
The first hadith is extracted in Mujam Al-Kabeer Li Al-Tabarani. Hajjaj bin Amr bin Ghaziyah Al-Ansari. (H:3216) Anees
The second hadith is extracted in Sunan Darami. Chapter: What Allah sends down to the lowest heaven. (H:1623)

Till when Isha Salah can be delayed

Question: A speech was being delivered on the distance of 50 feet. Meanwhile Azan of Isha Salah is called that people listened well. Here the voice of Azan can be listened from the distance of 200 or 250 feet normally. Can Salah be delayed for that speech or any other worldly reason?

Answer: It was better to participate in congregation after listening Azan, but if the attendants of that speech were not the followers of that mosque and it was for any Shariah purpose and they intended to perform Salah in any other congregation or other mosque, there was nothing wrong to delay Salah till the commended time.[1]

(Kifayatul Mufti. Vol.3 p.64)

The method to manage the times of Salah in North pole and South pole

Question: How can we manage the times of Salah in the countries situated in North pole and South pole where the sun does not rise for three months and does not set for three months or the like? How can Salah be performed in these places?

Answer: Fuqaha has mentioned the injunction for these places also. Salah should be performed there by making estimate the times of Salah.[2] As it is mentioned in hadith that a day will be for one year at the time when Dajjjal come forth. The Prophet (saws) said to his companions to perform Salah by making estimate the times.[3] It means that

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[1] إلى ثلث الليل۔

(Al-Fatawa Al-Hindiyah. Chapter:2 about the virtues of times. Vol.1 p 52. Majidiyah. Koita)

[2] (وفاقد وقتهما) كبلغار فان فيها يطلع الفجر قبل غروب الشفق فى أربعينية الشتاء (مكلف بهما) فيقدر لهما ولاينوى القضاء. الخ۔

(Al-Durrul Mukhtar)

انتفاء الدليل على الشيء لايستلزم انتفاء ه لجواز دليل آخر وقد وجد وهو ماتواطئت عليه أخبار الإسراء من فرض الله تعالى الصلوات خمساً بعد ما أمر أولاً بخمسين ثم استقر الأمر على الخمس شرعاً عاماً لأهل الأفاق لاتفصيل بين قطر وقطر۔ وما روى روى أنه صلى الله عليه وسلم ذكر الدجال ۔۔۔ قلنا: مالبثه فى الأرض؟ قال: أربعون يوماً، يوم كسنة و يوم كشهر ويوم كجمعة وسائر أيامه كأيامكم''. قلنا: فذلك اليوم الذى كسنة أتكفينا فيه صلاة يوم. قال: لا. اقدروا له قدره۔ رواه مسلم۔

(Raddul Muhtar. Book of Salah. Subject: The one does not find the time of Isha Salah. Vol.1 p.335-337)

[3] عن النواس بن سمعان الكلابي قال: ذكر رسول الله صلى الله عليه وسلم الدجال فقال: إن يخرج وأنا فيكم. فأنا حجيجه دونكم. وإن يخرج ولست فيكم فامرؤحجيج نفسه والله خليفتى على كل مسلم. فمن أدركه منكم فليقرأ عليه فواتح سورة الكهف فإنها جوار كم من فتنته. قلنا. ومالبثه فى الأرض؟ قال: أربعون يوما. يوم كسنة ويوم كشهر ويوم كجمعة وسائر أيامه كأيامكم. فقلنا: يارسول الله! هذا اليوم الذى كسنة أتكفينا فيه صلاة يوم وليلة؟ قال: لا. اقدروا له قدره۔

(Sunan Abu Dawood. Book of Battles (Al-Malahim). Chapter: The appearance of the Dajjal. (H: 4321). Sahih Muslim. The Book of tribulations and portents of the Last Hour. Chapter: Dajjal and his description and what would have with him. (H: 2937). Sunan Ibn Majah. Book of Tribulations. (H: 4075) Anees

you should perform five Salah in every 24 hours after some periods as it is in other countries. It is the injunction for those places where days and nights are for six months in the view of research scholars.[1]

(Fatawa Darul Uloom Deoband. Vol.2 p. 30, 31.[2]

How to perform Salah and keep fast in Lapland

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[1] قال الرملی فی شرح المنهاج:ویجری ذلک فیما لومکثت الشمس عند قوم مدة. آه.ح . قال فی إمداد الفتاح: قلت:وکذلک یقدر لجمیع الآجال کالصوم والزکوٰة والحج والعدة وآجال البیع والسلم والإجارة وینظر ابتداء الیوم فیقدر کل فصل من الفصول الأربعة بحسب مایکون کل یوم من الزیادة والنقص کذافی کتب الأئمة الشافعیة ونحن نقول بمثله اذأصل التقدیر مقول به إجماعاً فی الصلوات۔

(Raddul Muhtar. Book of Salah. Vol.1 p.338)

واعلم أن محل کونها خمساً فی الیوم واللیلة فی غیرأیام الدجال .أمافیها فقدورد أن أولها کسنة وثانیها کشهر وثالثها کجمعة.والأمر فی الیوم الأول بالتقدیر ویقاس به الأخیران. بأن یحرر قدرأوقات الصلوات وتصلی. وکذا الصوم وسائر العبادات الزمانیة وغیرالعبادات کحلو ل الآجال ویجری ذٰلک فیما لومکثت الشمس عند قوم مدة۔

(Nihayatul Muhtaj Fi Sharah Al-Minhaj. Book of Salah. Vol.1 p. 362. Tuhfatul Muhta Fi Sharah Al-Minhaj. Book of Salah. Vol.1 p. 428)

[2] How to keep fast and perform Salah in south pole and north pole

Question: How do the people residing in the countries located in south pole and north pole perform Salah and keep fast with the day and night follows six months? Do they perform Salah and keep fast according to the time or day and night?

Answer: You should ask the people residing there what happens in south pole and north pole and how they perform Salah and keep fast and inform us also. Then we will analyze whether their action is according to Shariah or not?

(Salah should be performed with estimate in such places.)

''روی مسلم عن النواس بن سمعان رضی اللّٰه تعالیٰ عنه قال: ذکررسول اللّٰه صلی اللّٰه تعالیٰ علیه وسلم الدجال ۔۔۔قلنا یارسول اللّٰه! وما لبثه فی الأرض؟ قال:أربعون یوماً.یوم کسنة.ویوم کشهر.ویوم کجمعة.وسائرأیامه کأیامکم .قلنا:فذلک الیوم الذی کسنة أتکفینا فیه صلاة یوم؟ قال:''لا.اقدروا له قدره''آه۔

(Sahih Muslim. The Book of tribulations and portents of the Last Hour. Chapter: Dajjal and his description and what would have with him. (H: 2937). (Sunan Abu Dawood. Book of Battles (Al-Malahim). Chapter: The appearance of the Dajjal. (H: 4321). Sunan Ibn Majah. Book of Tribulations. (H: 4075) Anees

قال الإسنوی:ویقاس علیه الیومان التالیان.والشهر الکمال وجوب القضاء استدلالاً بحدیث الدجال.وتبعه ابن الشحنة فصحح فی ألغازه.وذکر فی المنح أنه المذهب.ولاینوی القضاء لفقد وقت الأداء''۔

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Book of Salah. P.178. Qadeemi. Asna Al-Matalib fi Sharah Rauz Al-Matalib. The beginning time of Fajr. Vol.1 p.117. Tuhfah Al-Muhtaj. Book of Salah. Vol.1 p.428)

(وفاقد وقتهما) کبلغار .فإن فیها یطلع الفجر قبل غروب الشفق فی أربعینیة الشتاء(مکلف بهما. فیقدر لهما)ولا ینوی القضاء لفقد وقت الأداء۔

(Raddul Muhtar. Book of Salah. Subject: The one does not find the time of Isha Salah. Vol.1 p.362) Allah knows the best.

Written by Mahmood (May Allah forgive him. Darul Uloom Deoband. 16/07/1395. (Fatawa Mahmoodiyah. Vol.5 p.353, 354)

Question: How to perform five times Salah and keep fast in the month of Ramadhan in Lapland where the day and night follow one another after six months? Is the month of Ramadan necessity to keep fast there? If the month of Ramadan is necessary, how do we know it?

Answer: Salah should be performed making estimate of its times. For example; there are 24 hours in one day and night. Times of all five Salah would be divided with estimation and keeping fast will be considered according to the closest country and the month of Ramadhan will be known by that country.[1] Allah knows the best.

(Fatawa Darul Uloom Deoband. Vol.5 p.67, 68)

The times of Salah and Fasting at the places where days are too long

Question: In some countries of Europe, the day is only for half an hour and the night is for 23 $\frac{1}{2}$ hours for six months in a year and the rest six-month are its opposite. How to confirm the times true dawn, midday, fasting and Salah?

Answer: The short period of the day[2] does not affect the Salah. If there is a time after sunset within 24 hours to eat and drink something that is necessary, fasting till sunset is obligatory, but if one cannot bear it, he should make up for in other short days. If there is no time after sunset within 24 hours to eat and drink something that is necessary or the sun does not set at all, there are different opinions in this regard. You can follow anyone of them:

(1) According to the opinion of Imam Shafaee' (r), the length of night and day in the nearest city where there is a time after sunset within a 24-hour period to eat and drink something that is necessary should be followed.

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[1] (وفاقدوقتهما كبلغار) الخ (مكلف بهما فيقدر لهما) الخ

(Al-Durrul Mukhtar)

قال الرملي في شرح المنهاج: ويجري ذلك فيما لومكثت الشمس عند قوم مدة . آه. قال في إمداد الفتاح: قلت: وكذلك يقدر لجميع الآجال كالصوم والزكوٰة و الحج و العدة . الخ. وينظر ابتداء اليوم فيقدر كل فصل من الفصول الأربعة بحسب ما يكون كل يوم من الزيادة و النقص . كذا في كتب الأئمة الشافعية ونحن نقول بمثله إذ أصل التقدير مقول به إجماعاً في الصلوات. آه۔

(Raddul Muhtar. Book of Salah. Subject: The one does not find the time of Isha Salah. Vol.1 p.335- 338, Zafeer)

[2] The injunction of Zuhr and Asr Salah in very short days is coming under the next question and answer.

(2) The fasting should be exempted before completing every 24 hours only for the period in which one can eat and drink something that is necessary. Finally, there is no difference between both opinions.

(3) He should make up for when the day period is short.

(4) He will break his fast after the duration from the beginning time of Asr Salah and sunset according to the last day when the sun set within 24 hours. This option is easy and is according to the situation and the hadith about Dajjal and the opinion of Imam Shafaee' also.

At the north and south poles, the days and nights never follow each other within 24 hours as normal, therefore, the last two opinions cannot be applied there. So, first and second opinions are confirmed to be acted upon. If he cannot bear it, he should keep fast in short days according to the nearest places.

Where the white twilight does not disappear in rectangle shape i.e. sun does not rise to 15° the injunction of Salah is that Isha Salah should be performed when the red afterglow disappeared. The sun is in 12 degrees in the horizon at that time. Where the red afterglow does not disappear, Isha Salah is exempted at that place according some people and obligatory according to some others. The second opinion is preferred and better.

قال ابن عابدين رحمه الله تعالى بعد بحث طويل من الجانبين: والحاصل أنهما قولان مصححان ويتأيد القول بالوجوب بأنه قال به إمام مجتهد وهو الإمام الشافعي رحمه الله تعالى كما نقله في الحلية عن المتولي عنه۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 338)

They did not declare that at what time Isha Salah should be performed. According to the rule, it is obvious that that the red afterglow before midnight is included in Maghrib and after that included in Fajr. It is understood by rules and hadith about Dajjal that where the red afterglow disappeared and after the period from sunset when the time of Isha Salah began, the beginning time of Isha Salah will be considered that will last till midnight.

We should understand the rule about ending time of Suhoor and beginning time of Fajr that where the white twilight spread 15° horizontally after sunset then it spreads vertically though it does not disappear. When the white twilight spread horizontally again, that will be ending time of Suhoor and beginning time of Fajr and where the white twilight does not disappear the whole time from sunset to sunrise will be divided into two parts. The first half will be included in night hours and the second half in true dawn. Where the red afterglow does not disappear, the same injunction will be applied there.

Some people said that if the sun does not set within 24 hours, only five times Salah will be obligatory in their actual times though the day and night periods are for six months or how long it may be. But the preferred and better opinion is that they should perform all five times Salah within 24 hours by estimating their times. It is mentioned in Tanweer Al-Absar with the ward of estimating.

Allamah Shami explained with two meanings:

(1) According to the opinion of Shafee' people, the times of Salah will be considered according to the nearest places where five times are found within 24 hours. Allamah Shami regarded it as wrong meaning due to some reasons.

(2) Here, estimation means supposition i.e. though the time of Salah is not found there, but it is supposed to be. Then it can be of two kinds:

(1) The time should be worked out for five times Salah supposing a normal day. The same duration will be between the second time of Salah as it is normal days.

(2) The last day when the five times Salah are found, it will be base to work out the time of Salah. Fuqaha did not explain that which kind of both is authentic, but their texts indicate to the second kind.

It is confirmed by the situation and the hadith about Dajjal and the opinion of Imam Shafaee' also, because the times of Salah when Dajjal will appear, will be estimated by pervious days not by normal days.

The places where the days and nights never follow each other within 24 hours, the times will be confirmed by the time of the nearest city as it is the opinion of Shafaee' (r).

Allah knows the best.

12th Ziqadah, 1381 AH (Ahsanul Fatawa. Vol.2 p. 113-115)

The intention of Salah, fasting and Eid where the days are not as normal

Question: What is the injunction of Salah, fasting and Eid in the countries where the days periods are too long, either the red afterglow does not disappear or the time is not found for Salah?

Answer: The countries where the periods of days are not normal are of three kinds:

(1) The days and nights follow each other within 24 hours, but some periods of days are not found. (For example; when the red afterglow does not disappear, the night does not come or the twilight appears, but the sun does not rise.) The

injunction for these conditions is that Salah should be performed by estimating the times. There are three methods of estimation:

(1) The times of last normal days will be applied for all uncommon days and Salah will be performed accordingly. (But it is very difficult. For example; on the last day when the twilight disappeared and the dawn rose, the duration was only for 8 minutes and it is difficult to wait and perform Salah within that short period.)

(2) The timetable of the nearest city where the twilight disappears will be applied.

(3) When the twilight looks like disappearing, it will be the time of Maghrib and Isha Salah on the way that the first half would be for Maghrib Salah and the second half will be for Isha Salah and when the twilight looks like sun rising, it will be the time of Fajr Salah.

(One can act upon one of the three mentioned methods.)

(2) The days and nights follow each other within 24 hours and all the times are also found, but some of them are very short. Salah will be performed as their usual times in such places though the time is very short. However, if the time is not enough for Sunnah and supererogatory Salah, only the obligatory Salah should be performed and the skipped Sunnah Salah should be performed as supererogatory Salah in other time. If the time is too short to perform obligatory four rakah, two things are possible:

(1) Salah should be performed at the same time, though it is completed after passing the time.

(2) Salah should be performed by estimating time.

(3) The days and nights do not follow each other within 24 hours and sometimes the night lasts for 6 months and sometimes the day lasts for 6 months. The length of night and day in the nearest city in which night and day follow one another within a 24-hour period should be followed.

The injunction of fasting:

The countries where the days and nights follow each other within 24 hours period, but the night is very short. If fasting is bearable, it is necessary to fast the whole day. If it is unbearably difficult for example; the time is not sufficient for eating and drinking or eating once in 24 hours is not sufficient, the length of night and day in the nearest city will be followed.

The countries where the days and nights are for months, people will keep fast and break it there also according to the nearest city.

How to celebrate Eid there;

The time of celebrating Eid and fasting Ramadhan will be known by the crescent. The Prophet (saws) is reported to have said:

''صوموا لرؤيته وأفطروا لرؤيته''۔

(Sunan Tirmizi. Chapter: What has been related about: do not precede the month with fasting. Vol.1 p. 147)[1] If the crescent is not sighted, the month will be counted for 30 days.

The Prophet (saws) said:

''فإن حالت دونه غيابة فأكملوا ثلثين يوماً''۔

(Sunan Tirmizi. Chapter: What has been related about: fasting and breaking fast are based upon the sighting (of the crescent. Vol.1 p. 148)

This injunction is for first two kinds where the days and nights follow each other within 24 hours. As for as the last kinds where the nights hours or days hours last regularly, people will estimate the time. That estimation can be of two types:

(1) 24 hours will be counted as one day and the month will be counted for 30 days.

(2) The nearest city where the days and nights are as normal will be followed.

The proof of this matter is hadith about Dajjal. Mishkat reads:

''عن النواس بن سمعان قال: ذكر رسول الله صلى الله عليه وسلم الدجال۔۔۔فقال: ''إن يخرج وأنا فيكم فأنا حجيجه دونكم ''(إلى قوله) قلنا: يا رسول الله! ومالبثه فى الأرض؟ قال: ''أربعون يومًا يوم كسنة ويوم كشهر ويوم كجمعة وسائر أيامه كأيامكم''. قلنا: فذلك اليوم الذى كسنة أتكفينا فيه صلاة يوم؟ قال: لا. اقدروا له قدره''۔

[1] عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: لاتصوموا قبل رمضان صوموا لرؤيته وأفطروا لرؤيته فإن حالت دونه غيابة فأكملوا العدة ثلاثين يوماً۔

(Sunan Tirmizi. Chapter: What has been related about: fasting and breaking fast are based upon the sighting (of the crescent. H: 688)

(Mishkat Al-Masabeeh. Chapter: The signs of Qiyamat and Dajjal. Vol.2 p. 473)[2]

Tahtawi on the margin of Al-Durrul Mukhtar reads:

((وفاقد وقتهما)كبلغار.فإن فيها يطلع الفجر قبل غروب الشفق فى أربعينة الشتاء(مكلف بهما فيقدرلهما):اعلم أن التقدير له معنيان.أحدهما:ماسيأتى تقريره فى مسئلة الدجال.والثانى:فيه طريقتان:الأولى:أن يعتبر بأقرب البلاد إليهم كما ذكره الشافعية...والثانية:أن ينظر إلى وقت العشاء فى القريبة منها ماذا يكون من ليلهم فبقدر هذه النسبة يفعل فى هؤلاء.فإن كان السدس جعلنا لهؤلاء سدسه وقت المغرب وبقيته وقت العشاء وإن قصر جدًا.وكذا يقدرون فى الصوم ليلهم بأقرب بلديهم...(قوله واختاره الكمال)حيث قال:ومن لم يوجد عندهم وقت العشاء أفتى البقال بعدم الوجوب عليهم لعدم السبب كما يسقط غسل اليدين من الوضوء عن مقطوعهما من المرفقين ولا يرتاب متأمل فى ثبوت الفرق بين عدم محل الفرض وبين سببه الجعلى الذى جعل علامة على الوجوب الخفى الثابت فى نفس الأمر لجواز تعدد المعرفات للشيء فانتفاء الوقت انتفاء المعرف وانتفاء الدليل على الشيء لايستلزم انتفائه لجواز دليل آخر۔

وقد وجد وهوماتواطئت عليه أخبار الإسراء من فرض الله تعالى الصلوات خمسًا بعد أمر الله تعالى أولاً بخمسين ثم استقر الأمر على الخمس شرعًا عامًا لأهل الآفاق لا تفصيل فيه بين قطر وقطر۔

وما روى أنه صلى الله عليه وسلم ذكر الدجال ۔۔۔ قلنا:يارسول الله! ومالبثه فى الأرض قال:أربعون يومًا يوم كسنة ويوم كشهر ۔۔۔ فقد أوجب أكثر من ثلثمأة عصر قبل صيرورة الظل مثلاً أومثلين.وقس عليه.فاستفدنا أن الواجب فى نفس الأمر خمس على العموم غير أن توزيعها على تلك الأوقات عند وجودها ولايسقط بعدمها الوجوب ولذا قال صلى الله عليه وسلم خمس صلوات كتبهن الله على العباد.آه۔

(Tahtawi on Al-Durrul Mukhtar. Vol.1 p. 175, 176) For more details look Takmilah Fathul Mulhim. Vol.6 p. 373- 382) Allah knows the best. (Fatawa Darul Uloom Zakariya. Vol.2 p. 47-50)

The matters about Salah and fasting in the countries where the length of days and nights is not normal

Professor Abdul Lateef head of the department of Geography in government college in Nazim Abdad, Krachi published a booklet regarding understand true dawn and false dawn and prepared a timetable chart for the times of Salah in the whole world. Besides academic Jantari, he formed computerized Jantaries for times of Salah in different countries. Looking at the benefits of those Jantaries, he prepared a question in detail

[2] Sahih Muslim. The book of tribulations and portents of the Last Hour. Chapter: The description of Dajjal. (H: 2937). Sunan Abu Dawood Book of battles. Chapter: The appearance of the Dajjal. (H: 4321). Sunan Ibn Majah. The book of tribulations. (H: 4075) Anees

regarding the countries where the length of days and nights is not normal and got the answers from Mazahir Uloom Saharanpur besides other academic institutions. It is being mentioned here looking at its importance and conciseness:

Respected Mufti Saheb (May his shadow last upon us)

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu

May Allah grant you the best of health!

These lines are written to solve a very important matter. The day and nights follow each other with increasing and decreasing their periods the whole year at the places situated between 48½ degrees north and south latitude, but at more than 48½ degrees the days and nights do not follow each other in some days of the year i.e. the twilight does not disappear which creates problems for Maghrib and Isha Salah and Suhoor.

Since, Islamic countries are situated between 48½ degrees north and south latitude, Muslims did not face any practical problem. Fuqaha (r) had guided in some odd situations by the thoughts and actions, but Ummah did not need it generally because the condition was quite different at that time. Now, millions of Muslims are inhabiting in some cities of European countries and the number of Muslims in towns is more than thousand. So, the complete population of Muslims in these countries surely will be more than crore without any exaggeration. Nowadays, when the month of Ramadan falls in July (by Allah's grace though common Muslims have more interest in religious actions in this month), it is very difficult where the twilight does not disappear in the night. There are very many different opinions to confirm the time of Isha and Fajr. Different times are followed in different masjids in one city that causes general excuse for the people who are habitual of facilities and search the way to escape from religion. We would like to mention the different kinds that comes out from above conditions in the following. You may have more kinds besides these in your mind. You are requested to guide to basic principles that are authentic in the light of Shariah and agreed upon by Ummah of most era. (Abul Lateef (May Allah forgive him) 30 Muharram Al-Haram, 1402 AH)

Some important issues:

The places where twilight does not disappear or where the night hours or day hours continue regularly and the sun does not rise or does not set for many months, Muslims residing in such places in difficulties for the times of Salah and Suhoor. Millions of Muslims are residing in such areas either they are local people or migrated from different regions of different countries. Such people face different issues for Salah and fasting which are mentioned concisely as follow:

(1) The nights in which the twilight does not disappear at all

The regions from 48½ degrees north latitude to north pole and from 48½ degrees south latitude south pole are the areas where the twilight does not disappear at all after sunset in summer season and the redness and whiteness lasts on the horizon whole night clearly. The days and places in which the twilight does not disappear, are marked out in timetable No.1. Some questions coming to mind that are as follow:

Question: (1)

(a) How to define the time of Isha Salah?

(b) How to define the time of true dawn, the ending time of Suhoor or beginning time of Fajr Salah?

(2) The days in which the sun does not set at all (the day lasts continuously)

On 12th June on 66 degrees northern hemisphere the sun does not set after rising for 19 days and on more than 66° northern hemisphere the number of days increases until on 75° the sun rises on 28th April and sets after three months and 19 days on 15th August. In timetable No.2, on more than 75° northern hemisphere to north pole and in summer season on southern hemisphere to south pole, the days are for six months which is mentioned in timetable No. 4. The following questions are raised at those places:

Question: (2)

(a) How to define the times for all five Salah?

(b) How to confirm the times for Suhoor and breaking the fast?

(3) The days in which the sun does not rise at all (the night lasts continuously)

On 8th December on 68° northern latitude the sun sets at 12:15 and rises after 25 days on 3rd January at 11:55 and the night lasts in this duration continuously. The length of night keeps on prolonging above 68°. On 75° northern hemisphere in north pole the night lasts for three months from 6th November to 5th February and about that towards north pole and south pole in summer season the night lasts for six months. (You can notice it in detail in timetable No.3

The following questions are raised at those places:

Question: (3)

(a) How to define the times for all five Salah?

(b) How to confirm the times for Suhoor and breaking the fast?

(4) Appearing twilight in long night near both poles

When the night lasts continuously for many days that reflection of sun like twilight appears on the horizon near both poles for many hours every day. This twilight appears on the horizon when the sun is 18° below from the horizon. This twilight keeps on increasing gradually. It neither ends nor disappears. It appears many times spreading in north and south for many hours. It also appears in long nights for many hours continuously which is mentioned with detail in timetable No. 3 Page No.4. The detail of hours in which twilight appears from 18° to 75° north latitude is mentioned in timetable No.5.

The following questions are raised at those places:

Question: (4)

(a) Will the appearing twilight be considered the beginning time of Fajr and ending time of Suhoor?

(b) When the sun does not rise and set, what time will be considered the duration when the twilight appears and disappears? Will this duration be counted from night periods or day periods?

(c) How to define the times for all five Salah in those days?

(5) The shortest day and its longest night:

The day keeps on decreasing from 60° north latitude to 67° north latitude on 12th December in winter. As if the day was only for 2 hours and 45 minutes on 66°, it becomes for one and half hour on the next degree (67) and the night becomes for 22 and half hours. You should think that in this shortest day of one and half hour on 67° north latitude:

the time of sun rising----------11:13 AM

midday (the time of sun declining) ----------11:58 AM

the time of sunset ----------12:43 PM

the time of true dawn and ending Suhoor ------- 6:34 AM

the beginning time of Isha Salah ---------- 5:22 PM

The question is that in this short time of one and half hour:

Question: (5)

(a) The sun declining is just after 45 minutes from sun rising. Will Zuhr Salah be performed just after sun declining?

(b) The complete duration between sun declining and sun set is 45 minutes.

(c) The duration between sunrise and sunset is only for one and half hour. Will Maghrib Salah be performed after one and half hour when sunset?

(d) I would like to ask that though it is the shortest time, will Salah be performed according to the above-mentioned timetable or the times would be estimated in the shortest day also as it is done in the regions and days where the time is not found at all?

(6) The longest day and its shortest night:

It was the shortest day in northern hemisphere on 21st December in winter, comparatively, it is the longest day in northern hemisphere on 21st June. The duration of this longest day on 60° north latitude on 21st June is for 19 hours. This duration keeps on increasing towards northern region and it increases gradually to 22 hours on 65° latitude on the same date and the night remains for hardly two hours. The sun may not set at all on 66° and above on the same date and afterward and the day last continuously. Thus, the day may last continuously and the sun may not set at all on 66° and above on the same date and afterward. The sun also may not set for five months and one day on 66° latitude.

You should think that in this shortest night of two hours of the longest day on 65° north latitude on 21st June:

the time of sun set----------11:03 AM

the time of sunrise ---------- 01:00 AM

the time of true dawn ---------- the twilight does not disappear the whole night.

midday (the time of sun declining) ------12:02 AM

the time of Isha ---------- the twilight does not disappear the whole night.

If the Muslims residing at that degree of latitude find the night for two hours only after sunset and the twilight did not disappear in that night, in that shortest night of two hours they have to do the following tasks also.

(a) Breaking fast.

(b) Performing Maghrib Salah.

(c) Performing Taraweeh if it is the month of Ramadan.

(d) Closing Suhoor at true night and performing Fajr Salah before sun rising. It should also be noticed that the length of this shortest night is only for two hours. So, I have the following question.

Question: (6)

(a) If the time is found in this shortest night, will it be divided according to its common rule?

(b) Or will an individual rule be formulated for this region as it is done for those where the sun does not rise or set at all?

(c) How to estimate the times for Fajr Salah and ending time of Suhoor?

(7) Jantari of Salah timetable published in London

London city is located at 51½ degree north longitude from where Greenwich 0° passes through. Millions of Muslims from different countries are residing there. As the city is situated in a region i.e. north latitude where the twilight does not disappear for almost 2 months from 23rd May to 19th July. On the same latitude, many famous cities like Kindersley and other regions of Seokchon 's of Bristol Cardiff and Canada and like and Eindhoven, Dalchel, Nordhandar, Gilze Rejine of Netherland, and like Essen, Viral, Göttingen and Lar Barsh etc. and like Pulawy, Dublin, Erina, Radom and Doladura etc. and many other small and big cities. The twilight does not appear in the cities for two months in those days. Isha time mentioned in a Jantari of Salah timetable published in London from 23rd May to 15th July is after one hour from Maghrib Salah and Fajr time is about two hours before from sunrise.

It is to ask that:

Question: (7)

(a) The places where twilight does not disappear, is performing Isha Salah after one hour from Maghrib correct there?

(b) The places where twilight does not disappear, is performing Fajr Salah before two hours from sunrise correct there in the mentioned days?

(c) Is closing Suhoor before two hours from sunrise in these regions correct?

(d) Or is Jantari of Salah timetable published in London wrong?

(e) How to define the times for Salah, Suhoor and breaking fast in these days?

The list of time schedule is mentioned as follow:

The places where twilight does not disappear in summer

North latitude	The days in which twilight does not disappear	(Duration) The nights in which twilight does not disappear	The hours of days and nights when twilight does not disappear Short night - Long day		Popular countries, cities and islands where the twilight does not disappear
49°	11 June to 1st July	21 Days	7:47	16:13	Paris (France), West Germany, Luxembourg, Czechoslovakia, Bruno, Muzn, Bourg, Deer Lake Burnstown, Vancoriyartish, Columbia, Canada, Russia
50°	1 June to 11t July	One Month 11 Days	7:37	16:23	Plymouth, UK, Mongolia, Shelu, Aaram Aastrank, Medellín, Wimi Pack, Canada (Ocasa) Saven Stones, UK, Frankfurt, Belgium, Germany, Baraha Ukopin
51°	25 May to 17 July	One Month 23 Days	7:27	16:33	Gorain, Russia, Bal Harbour, Candared league,s Arintaou, Manitoba, Brussels,

					London, Cardin, Bristol, Eindhoven, Holland, Netherland, Berlin
52°	21 May to 21 July	2 Month one Day	7:16	16:44	Red Deer Corvinos, Beetle, Harbor, Purnaaf, Warsaw, Poland Poznan
53°	15 May to 27 July	2 Months 13 Days	7:04	16:56	Wabash League, Hudson Bay, Prince Albert (Fora, Russia), Inga, Beja, Russia, Middle Assen Berfli Ming, Film Barf Hidson
54°	11May to 31 July	2 Months 21 Days	6:51	17:59	Lingara, Burns Robert, British Columbia, Taf Cliff (UK) Hemberg
55°	9 May to 3 August	2 Months 26 Days	6:37	17:23	Esny Fail UK, New Castel, Quebec, New Found Land, Mini, Toya Canada
56°	5 May to 7 August	3 Month 3 Days	6:22	17:38	Aden Bourg, Glasgow, Denmark, Moscow, Woodbury,

					Kazan, Dandi, Cilin
57°	1st May to 11 August	3 Months 11 Days	6:06	17:54	Airone, Edanu, Igleague, Cale Nain, Sabha (Russia)
58°	27 April to 13 August	3 Months 18 Days	5:49	18:11	Raineck, Kotelnich, Baj Sikanja (Russia)
59°	25April to 17 August	3 Months 24 Days	5:29	18:31	Ohone, Masooli, Gilek, Creapo Week, Baba Aiwah, Totma (Russia)
60°	21 April to 19 August	4 Months	5:07	18:53	Lanin Grade Bill Sikni, Osto, Yarkto, Burgan (Alaska USA), Greenland, Baffin Island, Fridakfan
61°	19April to 25 August	4 Months 9 Days	4:15	19:45	Norway, Sweden, Finland, Russia, Alaska USA Kenda, Yukon
62°	17 April to 25 August	4 Months 9 Days	4:15	19:45	Also
63°	13 April to 29 August	4 Months 17 Days	3:41	20:19	Also
64°	11 April to 1st September	4 Months 22 Days	2:58	21:03	Norway, Sweden, Finland, Oniga, Omiya, Iceland, Sanazis (the region of Yukon)

65°	17 April to 3 September	4 Months 28 Days	1:57	22:03	Arkanjal (north Russia), Iceland, Norway, Sweden, Finland, Yukon
66°	5 April to 5 September	5 Months one Day	The sun does not set at all.		Iceland, Norway, Sweden, North Russia, Algiers, Finland, Yukon
67°	3 April to 9 September	5 Months 7 Days	Also		Greenland, Baffin, Algiers, Victoria, Canada, Norway, Sweden, Finland
68°	31 March to 11 September	5 Months 12 Days	Also		North Norway, Sweden, Greenland
69°	29 March to 13 September	5 Months 16 Days	Also		Also
70°	25 March to 17 September	5 Months 24 Days	Also		Istaport, Bates, Belgium, Netherlands
71°	23 March to 19 September	5 Months 28 Days	Also		North Russia, Greenland, Islands Queen Elizabeth, Islands Cyprus Sea, Canada
72°	21 March to 21 September	6 Months one Day	Also		Also
73°	19 March to 23 September	6 Months 5 Days	Also		Also

74°	15 March to 27 September	6 Months 13 Days	Also		Also
75°	13 March to 29 September	6 Months 17 Days	Also		Also

The days in which the sun does not rise at all and the night continues.

North latitude	The days in which the sun does not rise at all and the night continues	Duration	For how many hours the twilight appears? The length is different in different days	
	When the sun rises after setting	For how many hours the night last	For how many hours it appears at least	For how many hours it appears at most
68°	8 December to 3 January	26 Days	5:20	5:26
69°	1st December to 11January	One Month 11 Days	5:16	5:20
70°	26 November 17 January	One Month 23 Days	5:13	5:38
71°	21 November 22 January	2 Months 2 Days	5:08	5:51
72°	17 November 22 January	2 Months 10 Days	5:03	6:01

73°	14 November 30 January	2 Months 18 Days	4:58	6:12
74°	9 November 2 February	2 Months 25 Days	4:53	6:25
75°	6 November 6 February	3 Months One Day	4:46	6:42

Appearing twilight in the long night for six months and days for six months

North latitude	The days in which the light of twilight or sun continues or the light stays	The days in which the night continues regularly, but the light of twilight appears and disappears every day	The days in which the night continues. For how many periods the light of twilight appears every day
76°	8 March to 2 October	3 October to 8/10 March	The twilight does not disappear from 86° to 87° for 6 hours (January)
77°	7 March to 4 October	5 October to 6, 8 March	The twilight does not disappear from 86° to 80° for 4/5 hours (January)
78°	4 March to 8 October	8 October to 3, 5 March	Also
79°	2 March to 9 October	10 October to 1, 3 March	
80°	1st March to 15 October	16 October to 28 February	The day begins rising on 8° on 1st March
81°	25 February to 15 October	16 October to 24 February	The night begins falling on 76° on 1st October
82°	23 February to 18 October	19 October to 22 February	The twilight does not disappear from 76° to 81° for 5/9

			hours on 16 October
83°	20 February to 20 October	21 October to 10 February	From 75° to 85° everywhere from 16 November
84°	16 February to 24 October	25 October to 17 February	The twilight does not disappear for 6 hours
85°	14 February to 26 October	27 October to 12 February	From 75° to 80° on 10 January
86°	10 February to 29 October	30 October to 9 February	The twilight does not disappear for 4 hours
87° to 90°	The day becomes longer more and more.	The night becomes longer more and more.	

The days in which the night continues regularly and the twilight appears for many hours

Date	68°	69°	70°	71°	72°	73°	74°	75°
7 November								6:34
9 November							6:25	6:25
13 November						6:10	6:10	6:09
17 November					5:59	6:10	5:56	5:54
21 November				5:49	5:47	5:45	5:42	5:40
27 November			5:38	5:35	5:32	5:29	5:26	5:22
1 December			5:31	5:27	5:24	5:20	5:16	5:12
2 December		5:28	5:27	5:24	5:20	5:16	5:12	5:07
9 December	5:26	5:23	5:19	5:15	5:11	5:07	5:02	4:56
15 December	5:22	5:18	5:14	5:10	5:05	5:01	4:55	4:49
23 December	5:20	5:16	5:13	5:08	5:04	5:58	4:53	4:46
1 January	5:25	5:21	5:18	5:14	5:10	5:05	4:59	4:54
7 January		5:28	5:25	5:22	5:18	5:14	5:09	5:04
9 January		5:31	5:28	5:25	5:21	5:17	5:13	5:08
15 January			5:29	5:37	5:34	5:31	5:27	5:24
21 January				5:51	5:49	5:47	5:45	5:42
25 January					6:01	6:00	5:58	5:57
29 January						6:13	6:13	6:13
1 February							6:24	6:25
5 February								6:42

Answer:

(1) Isha Salah can be performed after one hour from Maghrib Salah if the twilight does not disappear the whole night.

''وفی شرح المنیة: أنه لوکان إمام محلته یصلی العشاء قبل غیاب الشفق الأبیض فالأفضل أن یصلی وحده بعد الغیاب''۔

(Sharah Munyah. Publication: Unknown)[3]

It clearly means that if a person participated in congregation before disappearing the twilight, his Salah will be valid without any dislike and he will not be accused.

When it is allowed without any problem and reason and there is no accusation, it will be allowed, it is more apt not to be disliked and accused the problem and reason rather it is better to take it into account for Imams of Masjid.

The rule is that the duration between true dawn and sunrise will be the same between sunset and Isha Salah. If the first one is known, the second will be understood.

The sign of true dawn is that a lighting spread in length in the east i.e. along pillar looking light appears where the sun rises. It is false dawn. When this lighting disappears and the light appears again that spreads widely in northern southern sky. Once her to stop Suhoor before its appearing and the time of Fajr Salah begin when it spread. Before spreading this light till such white light remains after sunset, it will be white twilight and Isha Salah should not be performed until it disappeared. When it disappeared, Isha Salah should be performed. There is nothing difficult to know why twilight and true dawn, because it has a specific sign i.e. if the darkness of night is distinguished, the light in the east or west will be against that and it is also distinguished. The time of Maghrib Salah will last until it disappeared from west. When it is disappeared, the time of Isha Salah will begin and until the same light appears in the east, it will be night. When it appeared in east, it will be true dawn. The time of Fajr Salah is between true dawn and sunrise. It should perform it within the mentioned time. You should complete Suhoor before true dawn. You should not eat Suhoor after true dawn. If the above-mentioned schedule is difficult, Fajr Salah should be performed before one and half hour from sunrise and close Suhoor before two hours from sunrise and should perform Maghrib Salah after one hour.

(2) The places where sun does not rise and set every day and either it rises for many days or months continuously and sets for the same period as the Ninety Earth (Ardh Tisieen) and the places around. The sun completes one round within every 24 hours i.e. he returns to the same point from where it started to move. That

[3] Raddul Muhtar, Book of Salah. Vol.1 p. 359. Darul Fikr, Beirut. Anees

one round can be called a collection of day and night or its equal. The times for all five Salah should be defined by estimation within 24 hours that is equal to one day and night and Salah should be performed in their times. The beginning of that duration will be estimated from the sunsets at the nearest place where the sun rises as it sets. By this way, the duration from the sunset to the sunset will be considered a collection of day and night and the first half (12 hours from sunset) would be considered night hours. So, Maghrib Salah should be performed as it begins and then Isha period will begin after one and half hour and it should be performed as soon as possible. Then Fajr Salah should be completed before 30 minutes from ending the first half part (the night period). Then, the time of Zuhr will be considered when third fourth of day and night (24 hours) begins and Zuhr Salah should finish as soon as possible and the time of Asr Salah should be considered before one and half hours from sunset (end of day and night). After that the second day and night will begin from sunset that's why Maghrib Salah should be performed as the sun sets and the remaining Salah should perform as mentioned above in first duration of day and night. The same timetable should be applied for Salah every day. If it is difficult, it can be made easy by the way that from the day in which the sun rises and remains rising regularly one day should be counted for 24 hours and all five times Salah will be performed according to the above-mentioned details. After passing 24 hours, the next 24 hours will be the next day and night in which Salah should be performed as previous.

The places where the sun does not rise and set according to the general rotation of the sun daily and it remains rising for many days or months or goes behind the Earth after rising as the Ninety Earth (Ardh Tisieen) and the places around, 24 hours period will be counted one day and night. So, fasting will be in the last half part of this duration (24 hours) and before one and half hour from beginning the first half part, Suhoor should be ended and intended for fasting. Maghrib, Isah Taraweeh and Fajr Salah should be performed in that first half. And when the next 24 hours begin, they should do Iftar (breaking the fast) and perform Maghrib Salah afterward and on the next day in first half (the night period) you should eat and drink and finish all obligatory Salah of night and eat Suhoor and indent for fasting before one and half hour from the second half part. Then do the same every day until the sun rises for 24 hours.

(3) When the sun does not rise every day and it sets for many months regularly as the Ninety Earth (Ardh Tisieen) and the places around, every 24 hours of this period will be considered the collection of a complete day and night. The first half will be considered night and the second half will be considered day until the

sun does not rise after setting. When the sun sets continuously, all five times Salah will be performed according to Mas'alah No. 2 or that day and night will begin with the time of sunrise in nearest place where the sunsets as it rises. Now, the first half will be considered day hours and the second half would be considered night hours. However, in the condition mentioned above, Mas'alah No.2 will be acted upon until the period of sunset continuously ended. As for as the matter of fasting is concerned, it will be as mentioned in the first kind.

(4) Every 24 hours (the collection of day and night) will be counted one day and night in that period because the night continues. The first half will be considered night and the second half will be considered day. When the light of twilight appears, it should be noticed that in which direction it is. If it is in the west, it would be supposed the red afterglow or white twilight and if it is in the east at the place of sun rising, it will be considered false dawn. Then this lighting almost disappears and the light appears again that spreads widely in northern southern sky. Now the time of Fajr Salah begins and it is called true dawn otherwise every 24 hours will be considered one day and night and all five times Salah should be performed as it is planned in Mas'alah No.3 explain.

(5) When that day hours reduced and the shadow could not define whether it is Salah should be performed as soon as possible after declining the sun and Asr Salah should be performed before some time when the twilight starts to turn yellow. When the day hours reduced too much to differentiate sun declining, Zuhr Salah should be performed after passing half part of the day by estimating. There is nothing wrong whether the time between two Salah is too short or not at all.

(6) The sun rises and sets till the nights are short and days are long. In these days, sun declining, time of Zuhr and Asr can be defined. So, it is necessary to perform Salah of every time within their particular defined time, but Asr Salah should be performed before the sun starts to turn yellow else it will be disliked. If the night is for two hours only, it will be performed after sunset and then Isha after half an hour. Fajr Salah will be performed before half an hour from sunrise and in the remaining time between Isha and Fajr Salah, Taraweeh and Suhoor can be done easily. The places where the sun rises and sets every day whole year, but the time between sunset and true dawn is too short to act upon the following verse of the glorious Qur'an:

كُلُوْا وَاشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ثُمَّ اَتِمُّوا الصِّيَامَ اِلَى اللَّيْلِ۔

"And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset."[4]

It becomes difficult to eat and drink in that short hour and keep fast till the sunset, the period of fasting will not be defined by hours, but the hours of that day will be assigned for fasting in that month. Since eating and drinking in such less quantity generally cannot provide the strength to fast complete months, they will keep fast as they can by skipping some days and will make the missing days up in other months by skipping one or two days. If they cannot able to act upon it due to weakness, they should always give a charity for every fast and if they are poor and cannot give charity, they should ask forgiveness and strive to move from their as soon as possible.

(Fatah Al-Qadeer. Chapter: The one who is sick in the month of Ramadan and fears that if he keeps fast, the illness will grow. Vol.2 p.83. Publication: Maktabah Bulaque. Egypt)

The places where the sun rises and sets every day and there is a duration of time between true Fajr and sunrise after sunset in which one can perform all obligatory and necessary Salah, eat and drink and rest for sometimes the whole year, fasting will be obligatory in the month of Ramadhan not any other month. They must begin fasting as the true Fajr rises though the fasting period prolonged by increasing the time of Fajr, but they can fast because the country weather is cold and the obligation of fast will remain the same and will not be waived.

(7) In the question asked about, with the to perform Isha Salah after one hour from Maghrib Salah and Fajr Selassie be performed before one hour 15 minutes from sunrise and finish eating Suhoor before two hours from sunrise and the remaining Salah will be on their defined times. If the month of Ramadan fell in these days, fasting will be obligatory and it will not be waived, because the duration of day in these days is 16 or 17 hours which is not unbearable.

Note: It is obvious that the answer is to the above-mentioned questions are not written in Fiqhi books in detail. I have noted down what Ulama have mentioned in their Fatawa like Muntakhabat Nizamul Fatawa, Ahsanul Fatawa, Imdadul Fatawa and so on. Some skilful greatest scholars may disagree. Therefore, it should be

[4] Surah Baqarah: 187. Anees

checked by other great Ulama. I have read out on Mufti Mahmood Gangohi and dictated it.

Written by Yahya (copy from elders' Fatawa) Mazahir Uloom Saharanpur. Bayyinat. Jamada al-Ula, 1407 AH. (Fatawa Bayyinat. Vol.2 p. 212- 230)

The matter of sunrise and sunset in UK

Question: It is popularly said in United Kingdom that looking twilight and true dawn is very difficult, that's why no one took it into account and it is the same as usual. It can be true to some extent in winter season in the month of November, December and January, it is impossible in other months. However, they have left it behind and just have been following the timetable of sunset, twilight (twinkle and astronomical twilight) and rising true dawn (twinkle and astronomical twilight) which is taken from meteorology department. That means the people of meteorology department brought the times when the sun reached at 18° on the horizon or 18° before from sunrise after sunset on sunrise and they are following it for Isha and Fajr Salah. In most of the mosques of United Kingdom, they brought twinkle twilight at 12° and acted upon it as the beginning time of Isha and Fajr is supposed.

It is understood by the above-mentioned details that instead of looking in general, the people in United Kingdom follow the time of sunset and rising twilight at 18° for the beginning time of Isha and true dawn. Actually, Muslims residing in England asked the time for Isha and true dawn from their stations, they have informed them according to 12°. Later on, gradually the people came after them followed their elders and continue to perform Isha Salah according to the timetable of 12° and it has prevailed in all over England. But in some months, the time of Isha lasted long even after sunset at 12° and they had to wait a long time for Isha Salah that put the people into many difficulties. So, they consulted respected Muftis, they issued fatwa to perform Isha Salah after one hour from disappearing red afterglow. Thus, they perform Isha Salah after one or 1 hours 15 minutes.

Then in 1982, it is said that the timetable 12° for Isha Salah and true dawn is wrong and the timetable 18° is correct. So, all people began to act upon this timetable for Isha and Fajr Salah in their places because according to this timetable they had to wait for Isha Salah for 2 to 3 and half hours after sunset which was unbearable for people. That's why they returned to the previous timetable of 12° after one year, because they had to perform Isha Salah after two or two and half hours from sunset and they had to close Suhoor before two or two and half hours from sunrise for keeping fast. Rather it was very short period between Isha and true dawn in some months. Facing all these kinds of problems, most of the people began to act upon the timetable of 12°, but in some places Muslims have been still performing Isha Salah according to the timetable of 18° and

bearing all difficulties of waiting in this regard. Now the program is that some worshippers of Masjids insist to act upon 12° while others act upon 18°. So, they conflicted among them, because those who perform Isha Salah according to 12°, they finish it in the very beginning and those who perform Isha Salah according to 18°, they have to wait for a long time which is very difficult for them and it causes contention among them. Even in some mosques, two congregations have been organized. It is very serious tragedy. It will be very good if they make a consent for Isha Salah and true dawn as right believing people have been agreed among them. It can be true only when elder Islamic jurists lead to the right path.

In our country, Isha Salah is performed at 18° and the true dawn rises after one hour and 15 minutes while the time of Isha Salah comes after two or three and even in some months after three and half or four hours from sunset and true dawn begins before three and half or four hours from sunrise in England.

There are a lot of difficulties (if the time is asked from meteorology department according to 18°) in performing Isha Salah and closing Suhoor while the night period in some months is hardly eight or eight and half hours even though the nights in which twilight does not disappear, elder Islamic jurists allowed to perform after one and half hour in these two and half months, but there were a lot of difficulties in acting upon 18° during the remaining months. Therefore, Muslims in that region began to act upon 12° again and left to act upon 18°. It is surprising that the time of Isha Salah comes after one hour 15 minutes from sunset and the time of true dawn comes after one hour 15 minutes from sunrise in our countries, why this period is so long according to 18° in England?

It is very amazing for us that when the sun completes 360° within 24 hours i.e. 4 minutes per 1°, now 4/5/6/7/8 hours are spent for 36° (18° for Isha Salah and 18° for true dawn), only 16 – 20 hours remained for 324°. So, for completing all these degrees according to the above-mentioned detail the sun has less than four minutes per degree. How it completes 324° in these few hours? It is beyond our understanding at large.

Observation:

This year in some days of September and October, we have observed that the red afterglow disappears after one hour or utmost one hour 10 minutes from sunset and

Sunrise, sunset, twilight and true dawn

Latitude 55.53°, longitude 4.23°/ East. Renfrew Scotland

(Muhammad Mazhar Thanwi residing in Bhopal)

According to UK railway standard time

True Dawn			Sunrise		Sunset		Twilight		
Days	Hour	Minute	Hour	Minute	Hour	Minute	Hour	Minute	Status
January									
1st	6	28	8	50	15	56	18	17	
11	6	26	8	54	16	10	18	28	
21	6	19	8	33	16	28	18	54	
31	6	7	8	17	16	49	19	0	
February									
10	5	50	7	57	17	11	19	19	
20	5	30	7	34	17	33	19	38	
March									
2	5	2	7	7	17	55	19	59	
12	4	49	7	44	18	16	20	21	
21	4	9	6	17	18	26	20	46	
April									
1st	3	36	5	51	18	56	21	13	
11	3	0	5	25	19	15	21	45	
21	2	18	5	0	19	37	22	24	
May									In these
1st	1	19	4	36	19	50	23	23	days, the
11			4	14	20	17			twilight
21			3	56	20	26			does not
31			3	42	20	52			disappear
									the
									whole
									night
June									
10			3	33	21	4			
20			3	31	21	10			>>
30			3	35	21	26			
July									
10			3	44	31	3			>>
20			3	59	20	50			

30			4	12	20	33			
August									
9			4	35	20	12			
19	1	22	4	55	19	49	22	42	>>
29	2	41	4	19	19	25	21	55	
September									
8	3	14	5	34	18	59	21	16	
18	3	42	5	54	18	32	20	42	>>
28	4	6	6	13	18	5	20	11	
October									
8	4	28	6	33	18	39	19	53	
18	5	49	6	54	17	14	19	17	>>
28	5	19	7	15	16	50	19	15	
November									
7	5	28	7	36	16	29	18	37	
17	5	44	8	57	16	10	18	22	>>
27	6	0	8	16	16	56	18	12	
December									
7	6	13	8	21	15	47	18	7	
17	6	23	8	24	15	45	18	7	>>
27	6	28	8	50	15	50	18	12	
31	6	28	8	50	15	55	18	17	

The above-mentioned timetable is prepared by the help of Natikalmink published from Greenwich station.

Complement:

The above prepared timetable is given by card that reads:

The sun declining time can be derived by dividing the period between sunrise and sunset. The time of Asr will begin when it is before a quarter of time from twilight.

Ashraf Ali

(Al-Noor. P.3. Ziqadah, 1350 AH. To Al-Noor. P.7. Zil Hijj, 1350 AH) (Imdadul Fatawa Jadeed. Vol.1 p.172- 174)

The following question came from Renfrew Scotland England:

Maghrib and Isha Salah where the sunrise and sunset is not identified

Question: Here the sun rises at 5 o'clock nowadays and it sets at 9 o'clock in the night. I perform Maghrib Salah at 9 o'clock and Isha Salah ad din o'clock. But after some days, the sun will rise nearly at 4:30 and set at 9:45. So, I want to ask that what should be the minimum duration between Isha and Maghrib Salah?[1]

Answer: The rule is that declaration which is between true dawn and sunrise, the same will be between sunset and Isha Salah. If the first one is identified, the second will be considered the same. If it is not identified, you should send me the same question, I will inform you after discussing with the people having its science.

The second letter is received:

Question: According to your order, am returning the question paper. It is difficult to know the dawn here, because the lighting like true dawn remains till 1 o'clock in night and then it appears again at 3 o'clock. Here, the times keep on changing very quickly. In past days during the month of June, the time of sunrise reached till 4 o'clock and it set at 10 o'clock in night. Now, after some days only, the time of sunrise came at 6 o'clock and the time of sunset came at 8:30 PM. It is understood that it will increase day by day till the sun will rise at 9 o'clock and will set after 3 PM. How to define the times for Salah? If the month of Ramadan falls in this duration, what will be the time for fasting and Suhoor?

[1] The countries situated at 45° latitudes, the twilight disappears with delay and the true dawn rises very early in those countries. In some months of summer, the duration between disappearing twilight and dawn remains very short. To take an example of sunrise and sunset at 45° latitudes:

Sunrise: 4:35	Sunset: 9:41	The duration of day: 17:6
Disappearing sea twilight: 12: 19	True dawn: 1:58	The duration in between: 1:38

As much you advance above, the time will be less. Even in Glasgow from 20th June to 12th July, the sea twilight will not disappear at all and on the Scottish Highlands from 12th May to 25th July, the twilight does not disappear at all. The lighting lingers the whole night at the place of twilight.

So, it will be question number 1 (b) from the kinds mentioned under the margin of question number 172. Here are some questions:

1. The countries situated at 45° latitudes, the duration between white twilight and true dawn is very short. So, though performing Isha Salah after white twilight is not impossible, but it is difficult.
2. When the month of Ramadan will fall in these days, the matter of Traweeh, Suhoor and so on will be very difficult. Where there is no time between white twilight and true dawn, when will the time of Suhoor end?

The time when the shadow of everything is double in length to the object till the sunset in winter, remains very short. Can the person following Hanafi Madhab perform Asr Salah at that time? The person who answered to the question has discussed the only about twilight and true dawn and the remaining matters discussed under the answer to the question 427. I have written an answer in detail that carries all the answers to all the above-mentioned questions. It is published in Sidq-e-Jadeed Lucknow. Vol. 20, Issue No. 34, 35. (Saeed Ahmad)

Answer: The sign of true dawn is that a light spreads in length in the east horizon i.e. like a high pillar appears at the place of sunrise which is false dawn and later on after disappearing this light, another light spreads in width in north and south horizon. Before it begins to appear, it is necessary to stop eating Suhoor and the time of Fajr Salah will begin when it spread. Before speeding this light till when this white light lingers after sunset, is twilight. So, Isha Salah said not be performed at that time. When this light disappeared, Isha Salah should be performed. The fasting should begin from eating Suhoor and the fasting will end at the time of sunset. No matter, whether the day period is short or long. (However, if it is too long, other injunction will be applied which is mentioned under the answer to the question No. 172.)

Actually, it is not difficult to know true dawn and similarly identifying the white twilight after sunset is not difficult also, because has our particular sign i.e. the darkness of night is quite different from the light in the east or west which is also different. So, the time of Maghrib Salah will remain till this light lasts in the west and when it disappeared, that will be the time of Isha Salah and until the same light appears in the east, it will be night and when it appeared in the east, will be true dawn and the time of Fajr Salah.

(Al-Noor, Shawwal, 1350 AH. P.10. Al-Noor. Ziqadah 1350 AH p.3)

Note: Question No. 172[2] and 173[3] are asked by one person who came from Renfrew Scotland, England. (Imdadul Fatawa Jadeed. Vol.1 p. 174- 181)

The injunction of Salah and fasting at the places where the white twilight and the red afterglow do not disappear

Question: Fuqaha have mentioned that one should estimate the time for Isha Salah at the places where the white twilight and the red afterglow do not disappear as Durre Mukhtar reads:

فيقدر لهما۔[4]

He writes regarding true dawn that it appeared:

كبلغار فإن فيها يطلع الفجر قبل غروب الشفق۔ الخ۔[5]

[2] Under the title: "the times of Salah at the places where the sun does not rise or set for many months."
[3] Under the title: "the difference between the time of Maghrib and Isha Salah where the sunrise and sunset is difficult to know."
[4] Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Subject: The one who does not find the time of Isha Salah like the people in Bulgaria. Vol.1 p. 362. Darul Fikr al-Arabi. Beirut.
[5] Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Subject: The one who does not find the time of Isha Salah like the people in Bulgaria. Vol.1 p. 362. Darul Fikr al-Arabi. Beirut.

It is understood from the text that where the time of Isha Salah is not found, the true dawn rises there. It carries the following questions. I hope you will solve them all.

(a) It is written in Durre Mukhtar "فیقدر لھما". Allamah Shami discussed on it from which obviously understood that acting upon estimating by the nearest is wrong in his opinion. That's why he writes:

بَقِيَ الْكَلَامُ فِي مَعْنَى التَّقْدِيرِ ، وَالَّذِي يَظْهَرُ مِنْ عِبَارَةِ الْفَيْضِ أَنَّ الْمُرَادَ أَنَّهُ يَجِبُ قَضَاءُ الْعِشَاءِ ، بِأَنْ يُقَدِّرَ أَنَّ الْوَقْتَ أَعْنِي سَبَبَ الْوُجُوبِ قَدْ وُجِدَ كَمَا يُقَدَّرُ وُجُودُهُ فِي أَيَّامِ الدَّجَّالِ عَلَى مَا يَأْتِي ؛ لِأَنَّهُ لَا يَجِبُ بِدُونِ السَّبَبِ ، فَيَكُونُ قَوْلُهُ وَيُقَدَّرُ الْوَقْتُ جَوَابًا عَنْ قَوْلِهِ فِي الْأَوَّلِ لِعَدَمِ السَّبَبِ .

وَحَاصِلُهُ أَنَّا لَا نُسَلِّمُ لُزُومَ وُجُودِ السَّبَبِ حَقِيقَةً بَلْ يَكْفِي تَقْدِيرُهُ كَمَا فِي أَيَّامِ الدَّجَّالِ . وَيَحْتَمِلُ أَنَّ الْمُرَادَ بِالتَّقْدِيرِ الْمَذْكُورِ هُوَ مَا قَالَهُ الشَّافِعِيَّةُ مِنْ أَنَّهُ يَكُونُ وَقْتَ الْعِشَاءِ فِي حَقِّهِمْ بِقَدْرِ مَا يَغِيبُ فِيهِ الشَّفَقُ فِي أَقْرَبِ الْبِلَادِ إِلَيْهِمْ ، وَالْمَعْنَى الْأَوَّلُ أَظْهَرُ۔[6]

So, it is important to know that what does the word "تقدیر" means in Durre Mukhtar.

(b) Fuqaha have written that where the time of Isha Salah is not found, the true dawn arose there. Here is a scientific question that Allah Almighty says in the glorious Qur'an:

﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾[7]

Here, "الْأَسْوَد" means the darkness of night and "الْأَبْيَض" means the whiteness of true dawn with the consent of all.[8]

1. Now the question is that the region in Bulgaria and its like where the white twilight lasts the whole night and does not disappear at all. So, the time of Isha

[6] Raddul Muhtar. Book of Salah. Subject: The one who does not find the time of Isha. Vol.1 p.242. Daro Ihya al-Turath. Beirut

[7] Surah al-Baqarah: 187

[8] عَمَدْتُ إِلَى عِقَالٍ أَسْوَدَ وَإِلَى عِقَالٍ أَبْيَضَ، {حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ} عَنْ عَدِيِّ بْنِ حَاتِمٍ ـ رضى الله عنه ـ قَالَ لَمَّا نَزَلَتْ فَجَعَلْتُهُمَا تَحْتَ وِسَادَتِي، فَجَعَلْتُ أَنْظُرُ فِي اللَّيْلِ، فَلاَ يَسْتَبِينُ لِي، فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ "إِنَّمَا ذَلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ".

(Sahih Bukhari. Chapter: The Statement of Allah Almighty: "And eat and drink until the white thread of dawn appears to you distinct from the black." (H:1916). Sahih Muslim. Chapter: Clarifying that fasting begins at dawn. (H:1090). Sunan Abu Dawood. Chapter: The time of Suhoor. (H:2349)

Salah is not found while the Qur'anic verse explains that the darkness is necessary for arising Fajr. How will Fajr arise in these regions while the whiteness lasts the whole night?

Therefore, you are requested to explain what does mean "arising Fajr" in the text of Fuqaha, because all of them who explained this matter, are agreed upon that Fajr arose. No one of them opposed it.

What does "الْأَسْوَد" mean in the mentioned verse, whether it is pitch darkness of the night or only the darkness? Similarly, how can the definition of existing white twilight by arising Fajr made by Fuqaha, be true?

2. Is the existing false dawn necessary before arising true dawn?
3. Eating and drinking after arising Fajr is forbidden for fasting persons and performing Fajr Salah is allowed. Is it from the beginning of true dawn or from the last?

Allamah Shami writes:

قَالَ فِي الْحِلْيَةِ : نَعَمْ فِي كَوْنِ الْعِبْرَةِ بِأَوَّلِ طُلُوعِهِ أَوْ اسْتِطَارَتِهِ أَوْ انْتِشَارِهِ اخْتِلَافُ الْمَشَايِخِ كَمَا فِي شَرْحِ الزَّاهِدِيِّ عَنْ الْمُحِيطِ، وَفِي خِزَانَةِ الْفَتَاوَى عَنْ شَرْحِ السَّرَخْسِيِّ عَلَى الْكَافِي وَذُكِرَ فِيهَا أَنَّ الْأَوَّلَ أَحْوَطُ وَالثَّانِيَ أَوْسَعُ ۔[9]

Obviously, this text describes that one can eat Suhoor after arising Fajr. So, what does the text of "والثانی أوسع" mean? If it is Mufta bihi and correct, what will be the criteria of spread out "اسْتِطَار" and outbreak "انْتِشَار"?

I hope you will oblige me with answers to above questions. I am writing this to satisfy myself and increase my knowledge. So you are requested to answer with references if it is not unfair else point out to those evidences.

(Usuf Batli. UK. England)

Answer:

(1) The injunction for the place where white twilight does not disappear or the place where the red afterglow also does not disappear or the place where the sun sets less than that or only for a moment, is mentioned in Durre Mukhtar:

[9] Raddul Muhtar. Book of Salah. The time of Fajr Salah. Vol.1 p. 357. Darul Fikr. Beirut

وَفَاقِدُ وَقْتِهِمَا مُكَلَّفٌ بِهِمَا فَيُقَدِّرُ لَهُمَا وقيل لا۔[1]

It is clearly explained in this text that people will be accountable for Isha and Fajr Salah and one time will be fixed for both Salah. It is said by most of the Fuqaha and Zahir al-Riwayah indicates that the matter is not as such according to some Fuqaha and Durrul Mukhtar mentioned the name as example:

كَبُلْغَارَ ، فَإِنَّ فِيهَا يَطْلُعُ الْفَجْرُ قَبْلَ غُرُوبِ الشَّفَقِ ۔

Even some Fuqaha have meant Isha and Witr Salah by the pronoun "لَهُمَا". The following discussion is made in it too:

It came out by the texts that the place where the time of Isha Salah is not found i.e. neither it is seen nor known because it is hidden completely, Fajr arises there also. The translation of "فَاقِدُ وَقْتِهِمَا" (the time of Isha Salah does not come) is incorrect and it should be time is not found, because "فاقِد" means the person who does not find not the time does not come. Both meanings are quite different.

The questions you raised are reasonable. I will try my best to answer to all of them. May Allah guide us to the right path.

A lot of contradicted opinions and views of Fuqaha are mentioned in the text about which Allamah Shami has made unparalleled discussion[2] within two to three pages written in Durrul Mukhtar. It is obvious that accepting all of them is impossible, even no one can prefer one of them unconditionally. Necessarily many questions will arise in human minds as you have mentioned some of them and asked their answers. I have mentioned the answer to every question by their number though I have a very little part of knowledge, but acted upon the quotation of Fuqaha:

''إن كان صوابا فمن الله وإن كان خطأ فمن تلقاء نفسي بل على الله التكلان وإليه المرجع والمآب ومنه أسئل التوفيق والسداد۔''

(a) It is correct that guessing times by the nearest cities is incorrect and though the meaning of the text explained by Faiz[3] is correct and accepted, but comparing

[1]Al-Durrul Mukhtar. Book of Salah. Subject: The time of Fajr Salah. Vol.1 p.362. Darul Fikr. Beirut

[2] Al-Durrul Mukhtar. Book of Salah. Subject: The one who does not find the time of Isha. Vol.1 p.266- 268. Maktabah Faizul Qur'an. Deoband

[3] أَنَّ الْمُرَادَ أَنَّهُ يَجِبُ قَضَاءُ الْعِشَاءِ ، بِأَنْ يُقَدِّرَ أَنَّ الْوَقْتَ أَعْنِي سَبَبَ الْوُجُوبِ قَدْ وُجِدَ

it by analogy with the days Dajjal will appear is incorrect by some reasons. Rather this analogy is comparing two things which are not alike, because that hadith explains that Dajjal will remain 40 days.[1]

At that time one day will be for six months and one day will be for 40 days and one week will be for seven days and the remaining days will be as normal. It is clear that today's people have nothing to do with guessing in those days, but the people living in these days where the sun will not rise and set within 24 hours, what should you do? (They will perform Salah by guessing).

If the sun rises after setting within 24 hours in the kind researched, the meaning of "يقدر لهما" can never be like hadith about Dajjal that Salah is performed by guessing the time, but the meaning will be that there would be a time for Isha between sunset and Fajr though that moment is too little to know or see and Salah cannot be performed within that time. That time will be considered and after passing that time Isha and Witr Salah should be make another time up like after passing the actual time of Salah in normal days. It is the answer to the question that what does "تقدير" mean. It does not mean to perform Salah after estimating rather to accept the existing of time. However, it is another matter that the whole time of Isha or it some parts are unknown and unseen or the beginning of the time of Fajr is unknown and there is a period of time in which Fajr Salah can be performed though it is a little and shortly before sunrise, Salah should be performed within that time a state of making it up another time. If it cannot be performed within the time, it should be make up another time like Isha Salah. It is what reflected from the statement of Zailaee'.[2]

The text of Durrul Mukhtar: "ولاينوى القضاء الخ"[3] is quite against of the main text and unaccepted. Similarly, comparing it with the person whose hands and legs are cut is unaccepted, because the place of injunction is lost, but the person who does not find the time is not like that. Even we cannot accept it by the rule of the person who embraced Islam after sunrise and he has not to perform the previous Salah, because this

(Raddul Muhtar. Book of Salah. Subject: The one who does not find the time of Isha. Vol.1 p.266. Maktabah Faizul Qur'an. Deoband)

[1] روى أنه صلى الله عليه وسلم ذكر الدجال ـــــ فلنا يَا رَسُولَ اللَّهِ وَمَا لَبْثُهُ فِي الأَرْضِ؟ فقال: (أربعين يوما، يوم كسنه، ويوم كشهر، ويوم كجمعه، وسائر أيامه كأيامكم. قلنا: يا رسول الله أرأيت اليوم الذى كالسنه أتكفينا فيه صلاة يوم؟ قال: لا، ولكن اقدروا له.

(Muslim: Chapter: The description of Dajjal. Vol.2 p. 401), Raddul Muhtar. Vol.1 p. 267. Maktabah Faizul Qur'an. Deoband)

[2] (Raddul Muhtar. Vol.1 p.267. Maktabah Faizul Qur'an. Deoband)

[3] (Al-Durrul Mukhtar on Raddul Muhtar. Vol.1 p.267. Maktabah Faizul Qur'an. Deoband)

person was not accountable for Islamic injunctions and addressing is before accepting Islam. The matter is not the same here, because that person who does not find a complete time for Isha Salah is accountable. It cannot be compared with the injunction of menstruating woman, because authentic and clear ahadith are narrated that restricted the obligation and here the matter is not alike. Therefore, all these comparisons are invalid.

The questions you raised by explaining the word "الْأَسْوَد" in the statement of Allah Almighty﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾[1] as the darkness of night are from excellent intellect. The answer is that "خَيْط أَسْوَد" (the darkness of night) in the statement of Allah Almighty is not in its actual meaning, but it is an explanation and according to general conditions and regions which is not incorrect. If there can be any condition in the statement ﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾[2], that is "من الفجر" which means the darkness when Fajr arises whether it is at the time of night or red afterglow or white twilight and whether it is pitch dark or light. When this darkness ended by the whiteness of Fajr (that shines), that time will be the end of Suhoor for the person wants to keep fast and it will be the beginning of Fajr as understood by the following text of Fuqaha:

''(وقت الصبح من) ابتداء (طلوع الفجر الصادق) وهو الذي يطلع عرضاً منتشراً۔''[3]

This can be differentiated by a shining that appears on the place of sunrise at the time of sunrise which is different from the previous colour and condition and then it begins to spread right and left. Fuqaha differed in to define the same shine of Fajr and its spreading as it is understood by the text of Maraqi al-Falah p. 139 shortly coming under the answer No.3. The authors have chosen spreading out "اسْتِطَار" and out breaking "انْتِشَار" by the help of hadith of Muslim and Tirmizi instead of accepting the shining for beginning time. The shining is found in that particular time in every country and region where the sun is about to arise whether it is in darkness of night or red afterglow or white twilight and it differs from the previous shining though it is hidden for a while and appears clearly after some seconds. However, the meaning of previous phase that will be weak and decadent is that it will be mixed to the darkness weather this darkness is the twilight or other than twilight. The same darkness is meant in the verse i.e. not only

[1] Surah al-Baqarah: 187
[2] Surah al-Baqarah: 187
[3] Maraqi al-Falah Sharah Noorul Idhah. P.175. Darul Kutub al-Ilmiyah. Beirut, Lebanon

darkness of night, but the darkness itself which is intended in the verse. By this explanation, the definition of arising Fajr made by Fuqaha also became clear.

(2) Existing False dawn is not compulsory before arising true dawn in every region. It exists only in the region where a countable part of night passes after disappearing white twilight like some regions of earth before earth.

(3) There are two opinions of Fuqaha regarding the beginning time of arising true dawn as it is understood by following text:

''فی مجمع الروایات: ذکر الحلوانی فی شرحه للصوم ''أن العبرة لأول الطلوع وبه قال بعضهم فإذا بدت لمعة له أمسک عن المفطرات.وقال بعضهم: العبرة لاستطارته فی الأفق وهذا القول أبین وأوسع والأول أحوط.وروی عن محمد أنه قال: اللمعة غیر معتبر فی الأفق فی حق الصوم و حق الصلوة وإنما یعتبر الانتشار فی الأفق. قاله فی الشرح''۔[1]

But the authors of main text adopted the second opinion, because it is confirmed and supported by hadith narrated in Muslim Sharif and Tirmizi Sharif:

''لا یمنعکم من سحورکم أذان بلال ولا الفجر المستطیل ولکن الفجر المستطیر فی الأفق''۔[2]

"Do not let the Azan of Bilal prevent you from your Sahar, nor the drawn out Fajr, but the Fajr that spreads on the horizon."

But it is not understood by the above text that eating Suhoor is allowed even after arising that shining. After 2 to 3 minutes when shining appears, the shining waves begin to spread right and left like the little waves of pomegranate seed and fountain and spreading these waves right and left the criteria for "اسْتِطَار" and out breaking "انْتِشَار". This difference can work only when a person drank one or two sips of water or he was eating Suhoor, but he finished and cleansed the mouth as shining appeared, his fasting will not be regarded invalid.

The thing which is allowed by hadith is to eat after false dawn not after appearing the shine. There is a notable time between arising false dawn and true dawn. At least it is the duration in which a person can eat and drink easily which is denoted and allowed in hadith.

[1] Hashiyah al-Tahtawi on Maraqi al-Falah. Book of Salah. P.174. Darul Kutub al-Ilmiyah. Beirut, Lebanon

[2] This hadith is agreed upon its authentication and extracted by Muslim. (Sharah al-Sunnah. Vol.2 p. 300. H: 435. Publication: al-Maktab al-Islami. (Chapter: Clarifying that fasting begins at dawn, and a person may eat and other than that until dawn begins ..... H: 1094). Tirmizi. Book of fasting. Chapter: What has been related about clarifying al-Fajr. (H: 706)

The thing which came out from the different opinions of Fuqaha is that one should stop eating before appearing the shining cautiously and should not perform Fajr Salah before "اسْتِطَار" and out breaking "انْتِشَار". I think the criteria of "اسْتِطَار", out breaking "انْتِشَار", true dawn and false dawn became clear by the above discussion. Allah knows the best.

Written by Muhammad Nizamuddin Azami. Mufti Darul Uloom Deoband, Saharanpur. 18/01/1404 AH (Muntakhabat Nizamul Fatawa. Vol.1 p. 179- 185)

The way of performing Salah where the time of Isha Salah is not found

Question: (a) There are some regions in the world where the day periods are for 22 or 23 hours. The sun sets one side and begins to arise other side after a one or one and half an hour. It is possible to perform Maghrib Salah there, but the time of Isha Salah is not found. Should Fajr Salah be performed or not? In which part of the day should Zuhr and Asr Salah be performed? There is an island named Seven Norway and other islands in north. A Muslim brother has stayed there and noticed that the Turkish Muslims have their mosques in that region and perform Salah, but it is not recognised that in which time they perform.

(b) The nights are long in winter and the sun arises only for one or two hours and then sets. How should all five-time Salah be performed there?

Answer:

(a) Though the day period is for 22 to 23 hours, but when the sun rises and sets every day, Maghrib Salah's would be performed as the sun set, and Fajr Salah should be performed before some time from sunrise. Although the time of Isha Salah is not perceived in between, but it is necessary to perform it between Maghrib and Fajr Salah whenever the time is found regardless with performing two prayers together though the time did not remain for Sunnah and voluntary Salah, but obligatory and Witr should be performed. It is not mentioned in Mufta bihi statement that Isha Salah is waived.[1]

(b) Similarly, in winter as for as the sun rises and sets daily though it is for one or two hours Zuhr Salah should be performed at the beginning of second half of sunrise and sunset and Asr Salah before some time from sunset and Zuhr Salah must be performed though there is no chance for Sunnah of Zuhr. Those people are accountable for it only. So, they would be counted perfect worshippers.

[1] Hashiyah al-Tahtawi on Maraqi al-Falah. Book of Salah. P.178. Raddul Muhtar. Book of Salah. Vol.1 p. 362.Anees

(c) The places where the sun does not rise or set for many days or weeks or months, the circulation of 24 hours will be counted one day and night in which all five Salah will be performed and the duration between two Salah will be as the duration in countries having normal days.[1]

The way to know the beginning of the circulation of 24 hours (considered one day and night) is very easy that is when the sun set and did not rise and continued setting, the circulation of 24 hours will be counted one day and night in which all five Salah will be performed as mentioned above with duration in between. After completing 24 hours, the second 24 hours will be the second day and the third will be the third. The first half part of 24 hours will be regarded night and night's Salah will be performed in it and the second half part will be regarded day and its Salah should be performed in it. The same method will continue. As the day period increased and the sun continues rising and does not set, the first circulation of day will be for 12 hours only and Salah of day should be performed in it. When this circulation ended 24- 24 hours will be regarded for one day and night (complete day). Salah of night (Maghrib, Isha and Fajr) should be performed in first half and Salah of day (Zuhr and Asr) should be performed in second half part of 24 hours. Allah knows the best.

Written by Muhammad Nizamuddin Azami. Mufti Darul Uloom Deoband, Saharanpur. Authenticated by Mahmood (May Allah for give him), Sayyid Ahmad Ali Saeed, Mufti Darul Uloom Deoband. (Muntakhabat Nizamul Fatawa. Vol.1 p. 178, 179)

The injunction of Isha Salah in Bulgaria

Question: It is mentioned in Fatawa Muhammadi with Sharah Deobandi authored by Maulana Asghar Husain Sahab that there is a city named Bulgaria where the true dawn arises as the twilight disappears after Maghrib Salah and the time of Isha Salah does not come. Is it correct that Isha Salah is not obligated on them? Please answer in detail with references. Is Isha Salah obligated on the people of Bulgaria? A person opposes the strictly.

Answer: The Mas'alah mentioned in Fatawa Muhammadi is correct. It is also found in other books of Fatawa.

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[1] قال الرملی فی شرح المنهاج: ویجری ذلک فیما لو مکثت الشمس عند قوم مدة. آهـ ح.

قال فی إمداد الفتاح قلت: وکذلک یقدر لجمیع الآجال کالصوم والزکاة والحج والعدة وآجال البیع والسلم والإجارة. وینظر ابتداء الیوم فیقدر کل فصل من الفصول الأربعة بحسب ما یکون کل یوم من الزیادة والنقص. کذا فی کتب الأئمة الشافعیة. ونحن نقول بمثله إذ أصل التقدیر مقول به إجماعًا فی الصلوة۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 244)

This issue is written in Durre Mukhtar and Shami (the authentic books of Fiqh).

It is difficult to know why that person opposes it. If the reason is that Bulgaria is not as mentioned, it should be clear that Bulgaria and its around areas are very large. It happens in its some regions only. Where the condition is as mentioned above, Fuqaha have noticed and region after analyzing. It is ignorant to oppose it. However, as far as the matter of performing Isha Salah where its time is not found is concerned, some Fuqaha are the opinion of that Isha Salah is not obligatory there, because its time does not come as Maulana Asghar Husain has written in Fatawa Muhammadi. But the researchers jurists scholar like Imam Ibn al-Humam said that though the time Isha Salah does not come there but it is obligatory there also. He proves it that Allah Almighty has obligated five times Salah upon all believers. So, they must perform it everywhere and every time as narrated in hadith about Dajjal that one day will be like one year. The Companions: Messenger of Allah, will one day's prayer suffice us in this day which will be like a year? He replied: No, you must make an estimate of its extent. (Perform five-time Salah within 24 hours.)[1] (Fatawa Darul Uloom Deoband. Vol.2 p.60, 61)

The injunction of Fajr Salah in Bulgaria

Question: What do ulama and Islamic jurists say in regard with the following issue:

It is written in Fatawa Wadoodiyah p. 103, 104 that sometimes the sun arises before disappearing the twilight evening in Bulgaria. The (late) author of Fatawa Maulana Muhammad Ibrahim has written: "whether one make Salah of (.....) up or not", but when the sun rises, Fajr Salah will not be valid. He did not write about Fajr Salah, either it should be make up or not?

Answer: In some regions of Bulgaria, the dawn rose after disappearing twilight. This is why, Fajr Salah should be performed there.

As Al-Durrul Mukhtar reads:

كبلغار فان فيها يطلع الفجر قبل غروب الشفق فى أربعينية الشتاء۔

[1] (وفاقد وقتهما) كبلغار. فإن فيها يطلع الفجر قبل غروب الشفق فى أربعينية الشتاء (مكلف بهما فيقدر لهما) ولاينوى القضاء وقت الأداء به أفتى البرهان الكبير واختاره الكمال ؒ وتبعه ابن الشحنة فى ألغازه فصححه فزعم المصنف أنه المذهب وقيل لايكلف بهما لعدم سببهما وبه جزم فى الكنز والدرر والملتقى وبه أفتى البقالى ووافقه الحلوانى والمرغينانى. الخ۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Subject: The one who does not find the time of Isha Salah like the people in Bulgaria. Vol.1 p. 336. You can see the research of issues in Raddul Muhtar. Zafeer)

(Margin of Raddul Muhtar. Vol.1 p. 342)[1] Allah is All Helping. (Fatawa Faridiyah. Vol.2 p. 161)

A question about Isha and Fajr Salah in London

Question: In summer, the sun sets at 09:45 PM in London. If Maghrib Salah is performed at that time and the time of Isha Salah will be after one and half an hour, it requires to wait till 11:15 PM. I cannot sleep before that. If I sleep after performing Salah it will be 11:45 PM and I feel sleeping at 12:00. What should I do? However, generally I study till that time and cannot wake up early in the morning. So, the time of Fajr is missed, as its time comes at 02:00 or 02:30 AM, because the sun rises at 3 o'clock. When it was difficult for me to wake up at 5 or 6 o'clock, how can I wake up at 3:00 AM. Had my college time be at 11:00 I would have studied till 02: 30 and I would have found both Isha and Fajr Salah and I would have slept from 03:00 to 10:00, but it is also difficult. Please inform me what to do now.

Answer: When the night duration is 5 hours after sunset, Maghrib, Isha and Fajr all three Salah are obligatory in their times upon the people of London. The questioner's saying that if he sleeps at 12 o'clock after performing Isha, waking up at 02:30 will be difficult for him, I have some suggestions in this regard:

(1) You can sleep long in day hours when you find the time. The noon time is better.

(2) You should set an alarm clock at morning time, you will wake up surely.

(c) You can perform Isha Salah after one hour from Maghrib Salah. The time of Isha comes when the red afterglow disappeared in the opinion of Sahibain (r) and it disappears after one hour from sunset. That's why, Fatwa is issued according to the opinion of Sahibain (r) though cautiously, it is better to perform after right twilight, but acting up on the opinion of Sahibain (r) at the time of necessity, is allowed. So, you should perform Isha Salah after one hour from sunset and sleep immediately. Now you can sleep at 11 o'clock. Allah knows the best.

10th Shaban, 1341 AH. (Imdadul Ahkam. Vol.2 p. 20)

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[1] Al-Durrul Mukhtar with Raddul Muhtar. Book or Salah. Subject: The one who does not find the time of Isha Salah like the people in Bulgaria. Vol.1 p. 266.

''قال العلامة ابن عابدين: قال الرملي في شرح المنهاج: ويجري ذلك فيما لو مكثت الشمس عند قوم مدة. آهـ. ح- قال في إمداد الفتاح قلت: وكذلك يقدر لجميع الآجال كالصوم والزكوة والحج والعدة وآجال البيع والسلم والاجارة وينظر ابتداء اليوم فيقدر كل فصل من الفصول الأربعة بحسب ما يكون كل يوم من الزيادة والنقص كذا في الكتب الائمة الشافعية ونحن نقول بمثله إذ أصل التقدير مقول به إجماعًا في الصلوات-''

(Raddul Muhtar on the margin of Al-Durrul Mukhtar. Vol.1 p.268. Chapter: When the sun will arise in the west.)

How to conform Asr and Isah time in Canada

Question: What do ulama and Islamic jurists say in regard with the following issue:

The day period is 17: 30 hours in Canada. I am sending a chart of Salah time, because the clock is made one hour ahead in May and one hour slow in November. This chart is according to Imam Shafaee' (r). What will be the time of Asr Salah in Hanafi School of thought? Here, the red afterglow disappears after sunset, but the white twilight lasts till 11 o'clock or later than that. It is very difficult to wait till that time. Can we perform Isha Salah just after Maghrib Salah?

Answer: You should perform Asr Salah at most two hours before from sunset and perform Isha Salah one hour and 30 minutes later from sunset.[1] Allah is All Helping.

(Fatawa Faridiyah. Vol.2 p. 167)

The time of Isha Salah in Nainital

Question: The time of Maghrib Salah in Nainital according to the timetable of Madaris is 07:20. What will be the time of Isha Salah and ending time of Witr and according the mentioned timetable?

Answer: If the sun sets at 7:20 the time of Isha Salah will be at 8:54 and if the sunrise is at 5:22 or 5:23, the true dawn will be at 3:48 or 3:49 and it is the ending time of Suhoor.

(Fatawa Darul Uloom Deoband. Vol.2 p.36)

The basis of difference between true dawn, sunrise, sunset and twilight by comparing two timetables

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[1] The time of Asr Salah in Hanafi school of thought is the last part of the whole day (from sunrise to sunset), but delaying it till the sun grows to be yellow is disliked.

قال الحصكفي: وأخر (العصر إلى اصفرار ذكاء) فلو شرع فيه قبل التغير فمده إليه لا يكره۔

(Al-Durrul Mukhtar. Vol.2 p. 368)

the red afterglow is the one which lingers because the sun is in the west horizon and generally the sun does not stay in the horizon more than the 8th part of night. However, when the time changed too much to differentiate day from night, it is necessary to perform all five times Salah within 24 hours according to the nearest country.

قال الحصكفي: (وفاقد وقتهما) كبلغار. فإن فيها يطلع الفجر قبل غروب الشفق في أربعينية الشتاء (مكلف بهما فيقدر لهما) ولا ينوي القضاء لفقد وقت الأداء۔

(Al-Durrul Mukhtar. Subject: The one who does not find the time of Isha Salah. Vol.1 p. 362)

Hadith extracted in Sahih Muslim under the chapter: the description of Dajjal:

قلنا: فذلك اليوم الذي كسنة أتكفينا فيه صلاة يوم؟ قال: لا. اقدروا له قدره''. الخ۔

(Vol.2 p.401.)

Question: What do ulama and Islamic jurists say in regard with the following issue:

We have two timetables of Salah. In one timetable, the duration between Maghrib and Isha and between true dawn and sunrise is short and in the other timetable it is more. The timetable in which the duration is short is prepared by Haji Abdul Hafeez Maniyar Sahab followed by the people of Surat which is published from Darul Uloom Kanthariyah also. The timetable in which the duration is more is based on Fatawa issued by Mufti Kifayatullah Sahab. This Fatwa has been published in Fatawa Rahimiyah vol.3 with the reference to Shami. In this timetable, the duration between Maghrib and Isha and between true dawn and sunrise is same which is not less than one hour 21 minutes and more than one hour 38 minutes according to Fatwa of Mufti Sahab.

The problem grows in the month of Ramadan more than the other months. If the ending time of Suhoor is considered by the timetable of Haji Abdul Hafeez Sahab, it will be after true dawn according to Fatwa of Mufti Sahab. If the duration mentioned in the timetable of Mufti Sahab is considered correct, Azan should be before true dawn according to the timetable of Haji Abdul Hafeez Sahab.

For example; this year the month of Ramadan began from 21st December. The time of true dawn was at 5: 52 in the timetable of Haji Abdul Hafeez Sahab and at 5:43 according to Mufti Sahab. If we stop eating Suhoor acting up on the timetable of Haji Abdul Hafeez Sahab, fast will not be valid according to Mufti Sahab. Similarly, if Fajr Azan is called according to the timetable of Mufti Sahab, it will be before true dawn according to the timetable of Haji Abdul Hafeez Sahab which is not correct. Please inform us in detail that upon which timetable we should act? It is certain that one of them is correct and other is wrong.

Answer: I would like to explain some points before answering to your question:

(1) When I received your question, I have sent a letter to you to edit and revise consisting on the below mentioned subject.

We have one of two timetables to what you referred which is prepared by Haji Abdul Hafeez Sahab, but we don't have the other timetable which is based on Fatawa issued by Mufti Kifayatullah Sahab. Please send to us that.

Replying that you sent "Ahmadi Taqweem". If you mean this timetable by the other timetable which is in the question, it was enough to mention the author referring to it along with its publisher as you did in the first, but you did not do the same, probably the reason is that you do not act upon that main timetable and you made changes in that.

(2) Our elders have issued different Fatawa regarding the duration between Maghrib and Isha Salah. The matter is the same about the duration between true dawn and sunrise. I would like to write here some of them:

A Fata is issued by Hakimul Ummat Thanwi (r) in Imdadul Fatawa. Vol.1 p. 149:

Question (148): After passing which part of night, the time of Isha Salah begins?

Answer: The time of Isha Salah begins after one hour and 30 minutes from sunset. Allah knows the best.

Mufti Saeed Ahmad Palanpur Sahab have added some footnotes on this answer:

"It is not our regular rule for the whole year...."

A Fatwa is written in Imdadul Fatawa. Vol.2 p. 98:

Question: To which part of night eating Suhoor is allowed in the month of Ramadan?

Answer: According to the rule of astronomy, the time of Suhoor can be taken before one hour and 30 minutes from sunrise.

Note: The duration of one hour and 30 minutes written by Thanwi (r) is the most possible and maximum duration. It means that the person who performs Isha Salah after one and half an hour from sunset not before that the whole year, his Isha Salah will be correct. Therefore, a question and answer is mentioned in Imdadul Ahkam related to the above answer.

He has mentioned the time of Isha Salah after one and half an hour from sunset in Imdadul Fatawa, but I have doubts and cannot understand properly. According to the above statement, if a person performs Maghrib Salah after one hour or one hour and 15 minutes, Maghrib Salah should be correct, but it is against the observation. Please explain in detail again. The duration of one and half an hour after sunset looks more.

Answer: It does not mean what you understood. It means that one should perform Isha Salah after passing one and half an hour and not to perform before that. It does not mean that Maghrib Salah is correct till that time. Thus, we have answered to what the questioner asked looking at the appearance of the question (the questioner asks the time of Isha Salah to perform it. P. 64). (Imdadul Ahkam. Vol.1 p. 315)

Note: Even then the question remains according to Fatwa of Mufti Kifayatullah Sahab (r), because the duration between Maghrib and Isha Salah will be more than one hour and 30 minutes from 1st June to 1st August. So, Isha Salah will not be correct just after one hour 30 minutes from sunset.

The answers written by Maulana Mufti Azizur Rahman Usmani (r):

"The duration between Maghrib and Isha Salah should not be more than one hour and 30 minutes." (Fatawa Darul Uloom Deoband. Vol.2 p. 43)

"The white twilight disappears about one hour and 30 minutes later from sunset. It differs somehow during summer and winter." (Fatawa Darul Uloom Deoband. Vol.2 p. 46)

Maulana Mufti Mahmood Hasan Gangohi (r) writes:

"Generally, the time of Maghrib Salah lasts somehow less than one hour and 30 minutes in our area." (Fatawa Mahmoodiyah. Vol. 16 p. 369)

Note: The same question is made on these both answers which is made on the answer written by Thanwi (r). It is coming shortly in detail in the next note.

(3) The fact is that the duration between sunset and disappearing white twilight and between true dawn and sunrise is not the same everywhere and in every season, but it keeps on changing according to season and region.

Maulan Mufti Mahmood Hasan Sahab (r) writes:

"The time of disappearing twilight changes according to the region and time." (Fatawa Mahmoodiyah. Vol.2 p. 201)

Here is an answer to the question asked buy Maulana Mufti Rasheed Ahmad Ludhyanwi:

Question: What do ulama and Islamic jurists say in regard with the issue that what duration should be from Maghrib to Isha Salah? Some ulama in our area said that the time of Isha Salah begins after one hour and 18 minutes at least and after one hour and 35 minutes at most. The other ulama said that it will be after one hour and 20 minutes. Please mention Mufta bihi statement.

Answer: The duration between Maghrib and Isha Salah at the equator in normal days is 57 minutes at least. The white twilight disappears at that time and the red afterglow disappears before 12 minutes from that. So, the time of Isha Salah will begin after 45 minutes from sunset. This is the most preferred statement, but the first statement is more on the safe side. This time is longer in other places and days which is not limited. Even in Bulgaria, the time of Isha Salah does not come in summer. Therefore, the duration of this time is different in every city and season. (Ahsanul Fatawa. Vol.2 p. 146)

He further writes at the place:

Some ulama have confirmed the duration (e.g. one hour and 30 minutes or more or less). They do not mean that the same duration between sunrise and true dawn will be in every season and every place, because it is apparently wrong. Everyone knows that this duration changes every day in every place. It can be noticed also by comparing with old timetables of Salah of different places. (Ahsanul Fatawa. Vol.2 p. 183)

(4) The condition to benefit from any science is to abide its rules and regulations. The prepared Jantaris (timetable pocket diary) for the timetable of Salah are related to the science of astronomy. Therefore, the rule is that whenever a skillful person wants to prepare a Jantari, he confirms the place for which that Jantari is required. Then he prepares Jantari after knowing the longitude and latitude of that place. This Jantari can be useful for the place where the sun rises and sets according to that place for which this Jantari was prepared. It can be also useful for the places where the sunset and sunrise is not same completely, but it is with the difference of two or three minutes. So, it will be used by delaying some time cautiously. For example; Surat is situated at 72.52° longitude and 21.12° latitude. If a Jantari is prepared for Surat, it can be useful for other places with above mentioned detail. According to this rule, it is mentioned in every Jantari of experts that this Jantari is prepared for this and this place and it can be useful for this and this places other than the first. In the light of these rules if one of the two Jantari you mentioned in the question which is prepared by Haji Abdul Hafeez Sahab is analyzed, it is according to the rule while the other Jantari you sent to me its Xerox copy carries no explanation and instruction such as list of. As a result, wherever this Jantari is used in the whole Gujarat, is used as it is regardless with that region in the east or west or north or south of Gujarat. It is clearly wrong. You have changed the time of Isha and Fajr Salah in the main Jantari depending on the Fatwa of Mufti Kifayatullah Sahab. Therefore, you cannot be out of your responsibility about the times of others Salah. Your action creates more objections that if the time of Isha and Fajr Salah of a Jantari is not reliable, how can and the times of other Salah be correct. It may be that you prove it by saying that you have noticed it by yourself, but this evidence will not applicable in matter of one and two shadows (Asr Salah in Shafaee' and Hanafi school of thought). However, the method you used is your own creation or the thoughts of your villagers in which you seem like ﴿نُؤۡمِنُ بِبَعۡضٖ وَّنَكۡفُرُ بِبَعۡضٖ﴾ [1] and this Jantari is objected according to the rules of astronomy.

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(5) You should remember that the Fatwa of Mufti Kifayatullah Sahab to which you referred and the duration between sunset and disappearing white twilight by hour and minute is mentioned, is not derived from Shami. The thing which is taken from Shami is only that the duration between true dawn and false dawn is 3°. Similarly, the duration between red afterglow and white twilight is 3°. It should be taken into account that according to the rule of astronomers generally one degree is content four minutes. So, this duration should be 12 minutes as per the rule. You will never find the confirmation of the duration between Maghrib and Isha Salah by hour and minute and it is not possible also, because as it is mentioned under No.3 that it differs according to the times and places. Therefore, it is conformed in the timetable mentioned in Fataw of Mufti Kifayatullah Sahab that it is not for whole India and its all regions, rather it is prepared for a specific place according to the explanation under No.4. So, it can be used only for that place and neighbouring areas along with the rules and regulations of this science. Now the question is that for what place is this prepared? That Fatwa does not clarify it. But Mufti Kifayatullah Sahab writes answering to a question in Kifayatul Mufti vol.3 p. 32:

The time of Maghrib Salah last from one hour and 20 minutes to one hour and 35 minutes from sunset according to the different seasons. It will not be less than one hour and 20 minutes and more than one hour and 35 minutes. The person to whom Mufti Sahab wrote the above answer to question is from Barakpur which is situated in West Bengal. Hakimul Ummat Thanwi repaired are timetable named "al-Sa'at Li al-Ta'at" for Salah timetable in Thana Bhawan. He has written some instructions. Instruction No.5: the duration between true dawn and sunrise in February, March, December and October is at least one hour and 20 minutes and in June and beginning of July is at most one hour and 37 minutes. (Bawadir al-Nawadir. Vol.2 p. 429)

There is an article named "Changes and Additions" (اضافه و ترمیم) region in the last of the same booklet. He writes under the title "Second Place of Changing" (مقام ثانی ترمیم):

The above timetable can be used without any condition for places where the sunrise and sunset is similar to here and it can be used for the places where the sunrise and sunset is not similar also, but with a condition that the day and night hours of that region are similar to this area though the sunrise and sunset is not similar. (Bawadir al-Nawadir. Vol.2 p. 432)

In this timetable, Thanwi (r) mentioned the difference between sunrise and true dawn one hour and 20 minutes in the month of December. Regardless with that distillation is eight minutes less than what is mentioned in the timetable of Mufti Kifayatullah Sahab

on the same day, if we calculate the day hours by sunrise and sunset (in the timetable you sent to us) on 21st December in Thana Bhawan, it is 10 hours and 17 minutes and if we calculate the day hours by sunrise and sunset time on the same day in Surat, it is 10 hours and 54 minutes. The rule which Thanwi (r) mentioned under "Second Place of Changing" (مقام ثانی ترمیم) requires that they are timetable will not be used here. So, finally came out that the duration between true dawn and sunrise in Thana Bhawan is not like what in Surat, but it is different.

(6) Though the export astronomers abide rules and the relations in preparing Jantaris, but these can be different, though those who prepare them are quite expert and reliable. Even Muftis and elderly Islamic scholars who support and approve them, they do it depending on their skillfulness and expertise of knowledge by thinking most likely. Neither those Jantaris are certain that there is no chance of forgetfulness and oblivion nor the confirmation of ulama is authentic and certain to regard it Nasse Qatee' (certain text) and reject others. When it is not allowed to claim certainty in inferred issues of four all Madahib that are based on four evidences (Dalail Arba'h), what to say about this exaggeration for Jantaris?

This kind of question is asked by Faqihul Ummat Maulana Mufti Mahmood Hasan (r) also. The answer given by Mufti Sahab opened the eyes and pull out all doubts of mind. It proves his far sighting and deep knowledge in Fiqh. So, we would like to present it here:

Question: A research about the time of Fajr and Isha Salah published from Pakistan that the time of true dawn mentioned in Jantari is not correct. In the month of Ramadan, according to that time Fajr Salah will be before true dawn when it is performed just after ending the time of Suhoor. Is this research correct in your opinion or not? If a person performs Fajr Salah just after ending the time of Suhoor, will it be valid or not?

Answer: I don't have deep knowledge of astronomy. Once upon a time I was handed over a work by Madrasa to prepare a Jantari for Suhoor and breaking fast. I have studied many Jantaris, saw by telescope, used sun clock, Qutub Numa (compass) and Qibla Numa to research about true dawn, sunrise, son declining, two shadows, sunset and disappearing twilight. I found the difference of 18 minutes at the same place. So, I tried for two weeks and finally excused that I cannot do it. In a town of one district, Suhoor is eating and at the same time Fajr Salah is performed in the other town of the same district. Now, either the fasts of the people from one town are invalid or Salah of the people from the other town is invalid. Both people have Jantari and timetable and both match their watches with telegram, but some of them match with half day (Nisfun Nahar) and every Jantari is confirmed by ulama. If eating Suhoor is stopped before its

known time and Fajr Salah is performed after spreading out the dawn which is the main Madhab, there will be no doubt or it should be better to perform at the time when Salah is in its correct time. Allah knows the best. (Fatawa Mahmoodiyah. Vol.16 p.391) (The current version: Vol.15 p.361, 362)

Now, after above explanations, here is the answer to your question:

It is not hidden upon the people having knowledge of Islamic injunctions that Islam teaches to choose simplicity, casualness and natural ways in all matters. It is necessary for a universal religion, because it is not certain to find the devices and persons who know technical calculations in every place. Had the injunctions of Shariah depended on technical rules and devices, most of the people would have not acted upon them or would not act upon until that devices are invented. Islam addresses Arabs, non-Arabs, villagers, people leaving very far from city and people having no source of life, people exploring in deserts and mountains, astronauts and people of all levels and categories. Everyone is considered in Islamic rules and regulations. That's why, it recommends the way which is easy for all in all matters and that cannot be charging beyond the capacity. Therefore, Salah which is the most important player that is timely obligated, keeping this rule in mind, Shariah made its base the signs of heaven like sunrise, sunset, sun declining, dawn, twilight and so on to define their times. So that, every educated and uneducated person, villager and citizen can act upon it easily. From the beginning of Islam till the invention of station devices even afterward till the date, people have been acting upon the same rule where that devices cannot be found. But sometimes it becomes difficult to recognize or define those signs for some people due to some reason. In such conditions, Shariah allowed to act upon another rule i.e. where the certain knowledge is difficult or impossible, most likely thinking is considered at that place. A way to get most likely thinking is the Jantaris which are prepared according to the rules of astronomy. It is also fact that sometimes the seen and experts of knowledge can have different opinions despite their expertise and proficiency. For example; the doctors also have different ways of defining the diagnosis and treatment of disease and this difference does not affect the people to benefit from that science, rather on such occasions everyone acts upon the statement of the one who is most reliable. Looking at this point, whose skills, authenticity and proficiency are most reliable, the most likely thinking comes from his prepared Jantari. Now, one can act upon that Jantari according to Shariah. This injunction is for the one who acts upon that, but he does not have right to obligate it on others. Even if others are acting upon other Jantari trusting in that, the first one cannot prevent others from acting upon that. However, if a person adopts a way to make prayers certain acting upon both Jantaris and no doubt remains, it better and most preferable. Now, I am writing an answer consists of the same matter in precise manner issued by Maulana Mufti Mahmood Hasan (r):

Question: The local Salah time differs from the time of local railway of every city and post by more than half an hour. Therefore, you are requested to inform the matter of Shariah, so that local people can know the correct time of Salah. Some people insisted on radio time, but it is experienced that the difference becomes 2 to 3 minutes more because of thunder and flashes though it is within 1 mile. We are at more than 100 km from the radio operated by electricity, station and Madaris. So, the difference becomes 4 to 5 minutes. Most of mosques have watches reading correct time, its devices work well in all seasons, but they are very expensive. Is it necessary to use such watch or Salah should be performed by estimation? What is the correct way to know the local time in mosque? We add 10 minutes in sunset according Salah time. How many minutes should be added in sunrise and sunset at a place? There are many mosques in the city and calling Azan in all of them at the same time is impossible. Is it correct if Azan is called in one mosque after the other?

Answer: Actually, times of Salah are defined by the signs of heaven as it is understood by the glorious Quran, hadith sharif and books of Fiqh and Jantaris are also prepared by those signs. If the signs are not seen because of cloud or rain, there is no way but to rely on Jantari repaired by expert astronomers. Acting upon the Jantari and watch that are known correct by experience or most likely thinking, is enough to be free from responsibility (إن شاء الله). The time of sunrise, sunset, sun declining and true dawn is not same. Therefore, the times of Salah will differ. If Azan is called in every mosque of one city with some difference, it is also correct. (Fatawa Mahmoodiyah. Vol.16. p. 335)

Conclusion:

You have two kinds to act upon:

(1) The first kind which is better and safe side is that you should act upon in a way that your fast, Azan and Salah are correct according to both timetables. For example; on 21st December which you mention in the question, you stop eating before 05:43 AM and call Azan after 05:52 AM.

(2) The second kind which is allowed is that you should act upon the timetable you trust in, but you should not condemn the people acting upon the other timetable. Allah knows the best.

Note: I would like to inform here also that the timetable prepared by Abdul Hafeez Minyar Sahab is confirmed by Muftis of Gujarat and the same formula is applied in Karachi to prepare international Salah timetable which is confirmed by Maulana Mufti Wali Hasan Tonki (r) (President Mufti and Shaikhul Hadith Madrasha Binoria, Karachi), Maulana Mufti Muhammad Taqi Usmani (May he live long) (Shaikhul Hadith and Mufti, Darul Uloom Krachi). According to the same mathematical formula, a booklet of Salah

timetable prepared in Delhi which is confirmed by Maulana Nseer Ahmad Khan (May he live long) (Shaikhul Hadith and expert in astronomy, Darul Uloom Deoband), Maulana Anzar Shah Sahab (Shaikhul Hadith Waqf Darul Uloom Deoband) and other ulama.

Allah knows the best.

Written by Ahmad Khanpuri (May Allah forgave him) 16th Safar, 1420 AH

Authenticated by Abbas Dawood Bismillah. (Mahmoodul Fatawa. Vol.1 p. 387- 402)

An objection about the time of true dawn in Salah timetable of Darul Uloom Karachi and its answer

Respected Maulana Mufti Taqi Usmani Sahab!

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

I have discussed with respected Muftis of Darul Uloom about true dawn and false dawn. By this discussion I came to know that they have no knowledge of this science except following blindly.

I have discussed with Maulana Ashraf Baitul Mukarram three times by phone and requested to fix a time so that we three persons can discuss in the light of evidences. I, Muhammad Ashraf Junubi Waziristani, will be for eyewitness, Ahmad Nafees Engineer for modern knowledge and Mufti Bilal Sahab for antient astronomy, but he was not ready. Finally, it was said that this Salah timetable is prepared by Abbasi Sahab. However, there was no evidence of arising true dawn at 18° horizon besides following blindly.

As last he replied that I should talk with Mufti Rafee Usmani and Mufti Taqi Usmani.

Respected Sir!

You both brothers and other ulama have noticed three times and proved false dawn at 18° horizon marking out with pen. How did you prove true dawn the same false dawn? After looking and understanding, you both brothers were agreed upon falls down at 18° horizon. Why did you begin opposing true dawn at 15° horizon without looking and understanding?

Respected Sir!

You are kindly requested to lead the people to the right path and give up your blind replication and obstinate. You should solve the matter correctly so that Fajr Salah of common people can be saved. I anticipate you will order to publish Salah timetable published from Darul Uloom according to my mentioned rule.

I mean the ending time of Suhoor according to the old timetables, Azan of Fajr (True dawn) according to the calculation of Mufti Rasheed Ahmad (May Allah forgive him) and true dawn at 15° horizon. May Allah help you.

Muhammad Ashraf (May Allah forgive him)

South Waziristan, 22nd Shawwal, 1417 AH

Later, the questioner sent the following question:

Highly respected Mufti Taqi Usmani Sahab and other Muftis!

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

Allah Almighty said: "do not conceal the truth or mix the truth with falsehood."

The timetables for true dawn and ending time of Suhoor are published here in Karachi. There is no division between ending time of Suhoor and Fajr Azan. It is surprising that some people begin to call Azan in loudspeakers and some others perform Fajr Salah on their own or in congregation, many ulama and Muftis know that the time mention in accustomed Jantaris for true dawn is fast dawn in fact, but they keep on publishing the wrong timetable.

Now I am writing by my own eye witnessing during past 15 years. The time at 18° horizon is the time of false dawn and the time and 15° is the time of true dawn. Moreover, the time of true dawn and Isha mentioned in the old timetable of Indian subcontinent is wrong. The timetable prepared by Mufti Rasheed Ahmad Sahab, the author of Ahsanul Fatawa is right to the core.

The time of true dawn in the timetable published from all Auqaf Madari publish or any other NGO in Karachi is wrong. The timetable of Darul Uloom Karachi is also long that mentions. Actually, the time of true dawn mentioned in it is false dawn. After all, if ulama and Muftis of Karachi do not issue a fatwa condemning these accustomed Jantaris and did not act upon, the curse of spilling Salah of the people will be up on their shoulders.

You ulama of Karachi are heartily requested to begin to struggle to solve this matter and look by their own eyes in this regard. It can be done by going outside of the Karachi five days in a month. By this way, your mistakes will be dawned upon you openly.

Two rules formed by five members committee of Muftis for designing the timetable:

(1) They should look by their own eyes the whole year.

(2) The timetable should be prepared according to the calculation, but it also requires looking the complete one year. The timetable prepared by Darul Uloom

is against these rules. However, the time of false dawn is written in the place of true dawn in all timetables published in Pakistan while there is a difference between both from 12 to 20 minutes.

Once again respected ulama and Muftis of Karachi are heartily requested to begin to struggle to solve this matter. I am saying with full confidence that neither anyone in the world can prove true dawn at 18° horizon nor will can. If anyone claims to look by eyes, should come.

Muhammad Ashraf (May Allah forgive him)[2]

True dawn:

A meeting is held on 13th Ziqadah, 1392 AH to apprehend the evidences of the booklet "True Dawn" written by Mufti Rasheed Ahmad (May he live long). Muti Rasheed Ahmad, Mufti Rafee Usman and Mufti Taqi Usman (May they live long) participated in that meeting. These ulama were agreed upon it and they have approved it by the signs. Though the great Mufti Muhammad Shafee Sahab was not in the meeting, but later he agreed it and put his sign also. The same writing is as follow:

الحمد لله وكفى وسلام على عبادہ الذين اصطفى. أما بعد:

Today, on 13th Ziqadah, 1392 AH, a meeting held to consider the matter of the time of Isha and True dawn in which the following ulama participated:

Maulana Mufti Rasheed Ahmad Sahab, Maulana Ashique Ilahi Sahab, Maulana Mufti Rafee Usmani Sahab, This humble person Taqi Usmani.

During the meeting, the evidences of true dawn mentioned in the booklet of Maulana Mufti Rasheed Ahmad Sahab are considered and referred to the related books. Moreover, the members visited Tando Adam to look and research and its results are also considered. After the discussion and clarification, the following points are proved:

(1) The times of true dawn and Isha Salah mentioned in accustomed Jantaris are noted when the sun is at 18° below from horizon. It is explained in the letters of ecology department of Navel headquarter "Risalah Subh Sadique" vol.2, page No. 65, 67. It is also confirmed by Natikal Almink which is published from Greenwich.

[2] The following answer is sent to questioner as after looking in Tando Adam. A separate answer letter is also sent to him that is written here.

(2) That time is according to the explanations of modern astronomers at 18° horizon. Not a dim light appears in the east at dawn and in the west at night. The light appears at first at the end of the night is called astronomical twilight.

(3) This statement looks known and preferred by old astronomic books that the time at 18° horizon is the time of false dawn not true dawn. There are some other statements of 17° horizon, but these are not preferred.

(4) After considering this matter, we did not find true dawn in any day according to the accustomed Jantaris as we have experienced in many days, rather it was after that. So, the above points proved that the time of true dawn which is mentioned in Jantaris is the time of false dawn in fact that is written to be safe side in fasting.

Now the question is that what is the correct time of true dawn? It could be confirmed by two methods. 1. Self-experience 2. Calculation

As for as the experience is concerned, a Jantari can be formatted based on the experience carried out many years. It is also clear that is not available. That experiences done in some days could not confirm the times four whole year.

That second method was of calculation. Maulana Mufti Rasheed Ahmad Sahab designed a map by calculation confirming the true dawn at 15° horizon as explained in some astronomic books. Allamah Shami (r) has written that there is a duration of three degrees between true dawn and false dawn. When it is proved by the above-mentioned evidences that the time of fast dawn is at 18° horizon. So, it came out from the statement of Allamah Shami (r) that the true dawn will be at 15°. Thus, when the time of true dawn calculated by Maulana Mufti Rasheed Ahmad Sahab is compared with what experienced in Tando Adam, there were difference of three minutes only and these three minutes were also in false dawn that did not affect the difference between true dawn and false dawn.

Maulana Mufti Rasheed Ahmad Sahab mentioned the time of false dawn 4:30 AM at 18° horizon, but he mentioned the time of true dawn 4:20 AM at 15° horizon while the time of false dawn is at 4 o'clock and true dawn is at 4:17 AM according to the experience. This difference of three minutes could create doubt, but according to the statement of Maulana Mufti Rasheed Ahmad Sahab this difference is affordable. Therefore, it is necessary to delay five minutes to be safe side, but when he calculated again carefully according to the longitude and latitude, there was the difference of one minute only and some mistakes occurred in the previous calculation.

However, looking at the above research, more probably it is also thought that there is nothing wrong in formatting timetable according to Maulana Mufti Rasheed Ahmad Sahab's calculation method, but it is felt that some other ulama do not accept it, because they think that the true dawn appears before 15° horizon.

About all, our most probable thinking is also based on the calculation not perpetual experience that can be based for lasting timetable diary (Daimi Jantaris) hence the main criteria in the light of Shariah is noticing an observation and the mathematical diaries can be reliable only when they are confirmed with continuous observation. Therefore, it is better to make two columns for the time of Fajr Salah. One of them is named ending time of Suhoor with safe side in which the times of old Jantaris are mentioned while a second is named the time of Fajr Azan in which the time of true dawn calculated by Maulana Mufti Rasheed Ahmad Sahab are denoted. Neither Suhoor will be taken between both times nor Salah be performed.

Written by Muhammad Taqi Usmani 14th Ziqadah, 1392 AH

I am agreed with that though I was not present in the meeting.

Muhammad Shafee (May Allah forgive him) 14th Ziqadah, 1392 AH, Darul Ifta Karachi, No.14.

Muhammad Ashique Ilahi, Rasheed Ahmad, Muhammad Rafee Usmani (May Allah forgive him), Abdur Raoof Sikhrawi. 21st Shaban, 1417AH.[3]

Answer: Your letter is received. The research on the issue of true dawn continued for many months at the age of my father and Maulana Binnori (May Allah forgive him). This research also consisted of many observations and mathematical researches. The observation of Tando Adam you mentioned was a step of different observations not any certain observation. At that time, it was clear for everyone that this observation cannot be a certain decision, because rising place was dusty. After that many observations book researches were done and finally both my father and Maulana Binnori (May Allah forgive him) differed and announced for their dissatisfaction with the research of Maulana Mufti Rasheed Ahmad Sahab. Later on, with their permission I have sent a detailed article to Maulana Mufti Rasheed Ahmad Sahab in which I have mentioned the reasons of their decision. No answer is received from Maulana Mufti Rasheed Ahmad Sahab. However, at least this is declared upon me after efforts, researches and observations of many months. Despite of that it is sad to say that the elderly scholars are tried to be

[3] Besides the above explanations Maulana has written a separate Fatwa answering to the questioner that is mentioned as follow.

accused because of that incomplete observation of Tando Adam and their latest articles, observations and oral discussions are not referred.

However, if anyone does not believe but in the research of Maulana Mufti Rasheed Ahmad Sahab, indeed he should act upon that, but regarding the opinions of elderly scholars as blind replication and objurgating them is wrong to the core. Wassalam

Written by Muhammad Taqi Usmani 25th Ziqadah, 1417 AH (Fatwa No.2/ 260) (Fatawa Usmani. Vol.1 p. 382-388)

The rules of inferring times and the direction of Qiblah and ordinance to confirm the times of Salah near both poles (northern and eastern)

In the name of Allah, the most Gracious the most Merciful!

8th Shawwal, 1397 AH corresponding 22nd September, 1977 CE

To Maulana Mufti Rasheed Ahmad Ludhyanawi, Administrator Darul Ifta Wa al-Irshad, Nazimabad, Karachi, Pakistan

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

It was one year ago. Here, in Albany New York the issue of confirming the direction of Qiblah is raised for Islamic Markaz (Centre) and mosque. No one of us knew the research of Muslim scholars on this issue. Depending on my shortcoming knowledge of direction, I have recorded the direction of Qiblah here by solving spherical triangle. (When it was compared with the timetable published by Anjuman Talaba Muslimeen (Conseil of slamming the students) in America and Canada, and calculated according to the rules provided by you, was correct by Allah's Grace.), But I was not satisfied at that time. However, at that point I interested in this matter and other related issues like inferring the times of Salah, the injunctions Shariah about corresponding looking lunar moon and solar timetable, learning its correct rules through mathematics and the knowledge of direction. I quenched this thirst soon. It was because I went Pakistan during last winter and found my father (Muhammad Usman Abdali Sahab) having a book "Fann-e- Takhrij Simt Qiblah Wa Auqat Islami" authored by Malik Basheer Ahmad Bagwi. I noticed the reference to your name and bought your book "Subh Sadique" and "Irshad al-Abid". These were very useful for me and pleased me too much to explain that can be considered as exaggeration.

After returning, I wished to write some computerized programs that can provide the times of Salah and confirm the direction of Qiblah for any village by search menu. All praise be to Allah! These programs are completed and now running correctly. I would like to present some examples of the results of those programs. I have found those

results correct when I compared them with the times mentioned in your book "Subhe Sadique" only with a light difference with can be considered as approximation errors of computer or because solar mail is saved for all time despite of using the time average of noon. Further I will tell you this difference in detail.

These programs provide such information: Name of the place. What is the latitude and longitude? What is the longitude of the standard time? Do you want to know the details of a specific year or regular (now 1978 CE is used)? Should the difference of summer and winter time be considered? Do you want Salah timetable is only or only the index to confirm Qiblah direction by the shadow or both? The time of Asr Salah should be considered when the shadow of everything is equal or double? These programs provide some maps that are presented here as example.

During preparing this program, I thought that though a regular timetable is better for the times of Salah, because the time differs one or half minute year-on-year and even it becomes a very little after every four years, but by such slight changing of the time every year in the confirmed direction of Qiblah by shadow in different dates can create a doubt of wrong direction by 1° or more which was confirmed by the chart of wrong year. Therefore, it is better to make a separate chart more correctly for mosques in particular every year. The second thing which I thought is that computers and hand calculators are so usual that the use of chart is becoming no longer necessary. For example; despite of storing saved triangular proportions and lowkartam , they felt easy to download when they are required. That's why the chart of Mail Shamsi (solar mail) is not used in my program. Only some things are downloaded in a limited quantity.

Thus, in every specific date the longitude of sun at first tropic is recorded for every specific time of Salah. Then the right ascension, solar mail, hour angle, sidereal time, local and the standard time and the approximate average of the times of Salah are inferred two times on the first day of the year and then the time of every previous day is used as the approximate time for the next day. Some initial quantities of 1900 CE are recorded from regular quantities. By this way, the difference of the years is controlled and the calculation in regular charts will be reliable In Shaa Allah.

Calculation of many years by hand or calculator require a long time with the possibility of mistakes, but if it is done by computer, there is nothing wrong if the calculation prolongs. I am presenting here my own rules separately which I have used. The separate numbers which are used exist in the preamble of American ephemeris every year. It contains the reference of "New, comb,s table" also in which these numbers are considered. These tables also carry the details of sun movement, many other perturbations and complications, but I have ignored all these things in my programs, because if they are added there will be no improvement in accuracy and the calculation

becomes hard. If you find any mistake in the result of these programs or the mathematical rules you use or you know something that can improve it, please inform us.

This program is useful for some cities of north, because there is no concept of the time of Fajr and Isha Salah in general. I am writing this to know your opinion in these issues.

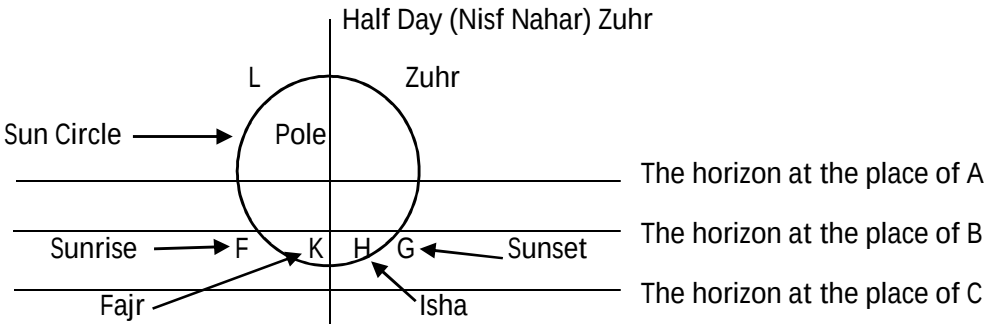
It is frequently asked that in which times will Salah be performed at both poles (northern and eastern) where the night lasts for six months? I am unable to listen satisfying answer to this question. Hence, the inhabitants in both poles and frozen regions are not Muslims, this question currently has no practical importance, but in north America and Europe Muslims inhabit at such high latitude where the times of Fajr and Isha Salah are not confirmed according to the definition of Zenith distance in some days. These tables are empty in your book "Subhe Sadique". So, the time of Maghrib Salah cannot be defined by such definition at both poles and around regions, because the sun does not come down till the horizon during these days, rather it keeps on rounding in the sky. Many people have expressed their opinions to use the timetable of Makkah in such regions. Some other people thing that the timetables of the nearest cities should be followed. I don't know how much authentic these opinions are, but I could not be satisfied until now. In following the timetables of Makkah, a problem strikes into my mind (that may not be more considerable for others) that the times will change and continuously by increasing the degrees of latitude i.e. by this way there will be gradual difference of some minutes only after some miles towards north, but if the timetable or Makkah is followed, there will be a sudden difference of hours in the times of Salah. So, it will result that the times of Salah in the regions situated at some distance in north and south will be quite different while the times differ slightly and gradually according to the complete heavenly indicators and the sun movement. I could not understand the solution mentioned in the second method of inferring time of Salah (where the time of Salah cannot be inferred, the times of the nearest cities will be considered), because how it is possible to search a place of less latitude situated at the same longitude for a high latitude place? At the first the place will be such where sunrise will follow sunset (the circle of the sun touches the horizon. If you go some below, sunrise and sunset will be different, but Fajr and Isha time will be same. Then as the latitude decreases, the duration between Fajr and Isha will increase, but it is not quite clear that at least what duration is to be between Fajr and Isha.

It is also very complicated about Isha and Fajr that though in some days the duration between Fajr and Isha exists at some places of high latitude, because the sun goes 105° below from the centre in east and west, but the duration between both times is very short. For example; on 7th June, the time of Isha Salah at 52° north begins from 11:34 PM referring to the book "Subhe Sadique" page No. 37 and within 52 minutes at 12:26

AM the time of Fajr begins. If you notice some minutes more towards north, the duration between Isha and Fajr decreases more and there will not be a duration in which a person can perform Salah correctly.

Therefore, I have doubt to make this duration of sun the base for the time of Salah unconditionally. This definition is right for equatorial and nether regions, but at the high regions it does not work to define the time of Salah at all or non-practicable in some regions if it is defined there. For example; if the difference between Isha and Fajr is only 15 minutes, despite of sleeping after performing Isha Salah and then performing Fajr after waking up, both Salah will be performed at midnight together.

Now the question is that can it be allowed to define the time of Salah as hour angle of the sun in high regions. It means that is it possible to consider our particular part below the circle of the sun as night and choose the times for sunrise, Fajr, Isha and sunset the same part?



For example; in the figure a, b, c is towards north one after another. The part F and G of the sun circle are considered night for these three and F, K, H and G are considered for sunrise, Fajr Isha and sunset. While according to the heaven appearance actual sunrise and supposed sunrise are same at B always. The supposed sunrise is after actual sunrise at A and the actual sunrise does not exist at C and the supposed sunrise is an assumption. There is a serious fault in this solution that Maghrib is considered before actual sunset sometimes (like at A) and the time of Fajr will be considered remaining even after sunrise. But it will necessarily happen near both poles. So, if the people residing near both poles are allowed, the people residing some below from both poles so be allowed when the night will be too short. In those cities of north Europe where days and nights are quite different always, the times for daily works, offices and business are decided by clock.

If this rule of confirming time for Salah is accepted, the matter is to be resolved that what is the Hour Angle for Fajr, sunrise, Maghrib and Isha? After how many degrees latitude the times will be confirmed by our angle instead of Zenith Angle?

I have put these some questions in your service. You are requested not to consider my direness in shariah injunctions and please answer to them according to your convenience, because there are many Muslims in north Europe and Canada. Confirming the times for Salah correctly is an important matter there.

Wassalam
Kmal Abdali

The rules that are used in the program of the timetable of Salah and Qiblah Index:

(1) Recorded regular numbers for required year

Signs: from W=12 PM 0 January 1900 to 0 January the required year. 36525 times in unit of days.

AL, AA, ST= The average longitude of sun at 0 o'clock 0 January the required year. The average of Anomaly and Sidereal time.

DD, ASL, ST, DS= In daily difference in Anomaly, in the average of sun longitude, in Sidereal time and declining sun from its way. (These four all are supposed as regular during the year)

K^1, K^2= Equation of Centre of Coefficients

That equation is as follow:

Actual sun longitude- average sun longitude= actual anomaly- average anomaly= K^1 JB

AL+K^2 JB (A^2) + light numbers

Rules:

DS= 23, 27 8.26- 46.845W+ light numbers

AL= 279, 41 48.04 + 36000, 46 8.13×W+ light numbers

AA= 358 28 33.0 + 3599 9 to 59.1×W + light numbers

ST= 6gh 38M 45.836S + 2400Gh 3M 4.542S ×W + 0.0929S ×2W + light numbers

DD= $\frac{50.1235999}{36525}$ ASL=$\frac{7.13\ 46\ 36000}{36525}$

DS= 2400Gh $\frac{3M\ 4.542S}{36525}$

K= 1° 55 10.057- 17.140 ×W- 0.052×2W+0000

K2= 1 12.338- 0.361×W+0000

The calculation to confirm time of Salah on a required day

Signs:

H, F, F= The latitude, longitude of the place, the longitude of the Standard Time

D, A, T= The date for Salah, approximate time, the time of Salah in days from 0 o'clock 0 January.

AA, AL, RSL= The anomaly of sun at the time of Salah, average longitude, real sun longitude.

R, M, H, Z= Right ascension of the son at the time of Salah, Mail, Hour angle, Zenith distance.

ST, LT, STD= Sidereal time, local time, standard Time.

Rules:

T=D+ $\frac{D+F+A}{24}$

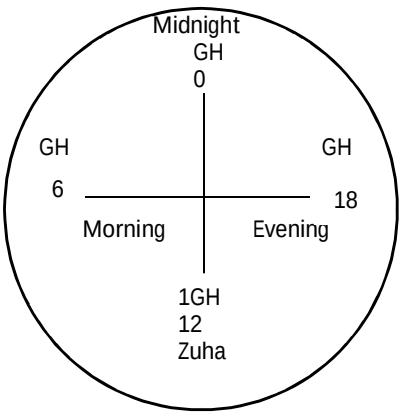
AA=AA+T×DD AL= AL+T×ASL

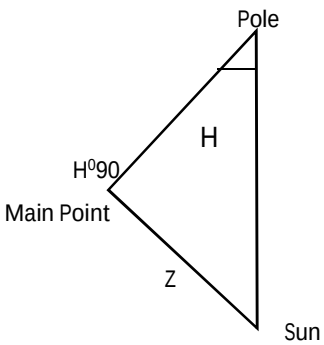
RSL= AL+K×JB AA+K^2×JB (2×AA) + light numbers

R=MH^1 (JM DS×MH RSL) [R in the quarter of RSL)

M=JB^1 (JB DS×JB RSL) [90 D M D+90]

H=JM1 $\frac{JM\ R-JB\ M\times \text{JB H}}{\text{JM M}\times\text{JM H}}$ [0 D H D 24 GH] Chose quarter according to the figure below:





ST=H+R

LT= ST-(ST+T× DS)

This number is Sidereal time at 0 o'clock in required date.

STD= LT+F-F

Answer:

You said: Currently 1978 CE is used for that.

I say: Calculating with leap years will result more correct for regular timetable.

You said: Will the time of Asr Salah be considered when the shadow of everything is equal to that all double?

I say: One can perform Asr Salah when the shadow of the thing is equal according to Hanafi school of thought also. One needs it during the days of illness, journey etc also. So, there should be mentioned both times. Similarly, denoting the time of disappearing red afterglow i.e. 12° below the horizon, because the statement of red afterglow is preferred according to Hanafi school of thought despite three other Imams (r).

You said: If the direction of Qiblah is confirmed by the shadow in different dates with slight difference of the time during the year, there is a doubt to be wrong Qiblah direction confirmed by wrong year chart.

I say: Looking at its common usefulness and easy for everyone a little difference of 1° has no importance, particularly when it is unavoidable practically. If the leap year is used, the difference will decrease.

You said: If you find any mistake in the result of these programs or the mathematical rules you use or you know something that can improve it, please inform us.

I say: I have no time to go through the rules you have mentioned and to infer the times, but they look correct with more possibility as I put a glance over it, particularly when you have compared also these rules and their results with what is mentioned in my book "Irshadul Abid" and "Subhe Sadique".

You have chosen 92.1° angle Qiblah direction while the correct inferring according to "Irshadul Abid" is 92.4°. That's why the difference is more in the times when the shadow comes in Qiblah direction.

You said: It is frequently asked that in which times will Salah be performed at both poles (northern and eastern) where the night lasts for six months?

I say: The correct method to confirm the time of Salah in these regions is what you have written that is as the times for daily works, offices and business are decided by estimation, the times for Salah will be decided by hours. If it is decided according to normal days, it will be like this: the duration between true dawn and disappearing white twilight is 14 hours and the duration between disappearing white twilight and true dawn is 10 hours. The times of Salah will be decided accordingly.

The time of Fajr Salah will be one hours and after passing six hours the time of Zuhr Salah and after passing four and half hours the time of Asr (double shadow) and after passing 12 hours from ending time of Fajr the of Maghrib and after one hour the time of Isha and then after 10 hours the time of Fajr Salah will come. But instead of deciding by normal days, it is better to calculate by last day where the five times come within 24 hours. If the longitude is too much that five times never come within 24 hours, the times of Salah will be decided according to the nearest city where these five times come within 24 hours.

This injection will be applied when the sun does not set within 24 hours, if it sits within 24 hours, Zuhr and Asr Salah should be performed within their decided time and there are some details about Maghrib, Isha and Fajr Salah:

(1) if the red afterglow disappears at 12° below the horizon, the times for all these three Salah exist. So, they will be performed their times.

The white twilight spread 15° below the horizon will be divided into two. First half will be in the time of Isha Salah and the second half will be in the time of Fajr. If one can say the opening takbeer (takbeer tahrimah) within that first half, Isha Salah will be obligatory. So, one should begin it at that time though it is completed after passing time. If the first half is too short to say opening takbeer, the time of the Shah Salah will be considered as missing. Its injunction will be written ahead.

(2) If the red afterglow does not disappear, this region will be considered as the place where the time of Isha Salah is missed. Fuqaha have two statements in this regard: 1. Isha Salah is not obligatory in that region. 2. It is obligatory and it is more preferred and set aside.

According to the detail mentioned in (1), the red afterglow will also be divided into two. The first half will be counted in the time of Maghrib Salah and the second half will be considered in a time of Fajr Salah. If the first half has the capacity to say opening takbeer, Maghrib Salah will be obligatory, though it is performed after time. If it is not possible to complete before sunrise, one should make it up after sunrise. If the first half does not have the capacity to say

opening takbeer, its injunction will be as those days in which sunrise and sunset does not come in succession within 24 hours.

(3) If the second half of red afterglow has the capacity to say opening takbeer, but two rakahs of obligatory Salah (without sunnah and etiquettes of salah) cannot be performed, Fajr Salah will be obligatory, but one should not perform at that time rather he will perform it after sunrise. First Isha Salah then Fajr Salah and if he could not perform Maghrib Salah, he should perform it before Isha.

You said: Many people have expressed their opinions to use the timetable of Makkah in such regions. Some other people thing that the timetables of the nearest cities should be followed.

I say: The first opinion is wrong to the core. Neither it is mentioned anywhere nor conscionable. The second opinion is correct, but it is better to practice it all in the region where five times never come within 24 hours. The rule to define the times in other regions have been mentioned above i.e. The last day where the five times come within 24 hours will be the criteria.

You said: How it is possible to search a place of less latitude situated at the same longitude for a high latitude place?

I say: The place will be considered where the time of Isha Salah is found in which opening takbeer is possible.

You said: Will the times of sunrise and sunset be taken from a place and the time of Fajr and is a Salah from somewhere else?

I say: The time of sunrise and sunset will be taken from the place where the time of Isha Salah is found to say opening takbeer. If the time of sunrise and sunset is taken from a place and the time of Isha and Fajr Salah from and the place, a problem will occur i.e. the time of Maghrib and Isha Salah will be the same and the time of Fajr will come after sunrise. However, for breaking the fast, the time of sunset can be taken from where it is possible to eat something after sunset. Though a question may arise that Maghirb Salah is performed according to the time of a place and Iftar (breaking fast) is done from and at the place after a long time, but this problem is less than the first. The place where the sun set, but the time of Maghrib Salah is very short, the time of Maghrib and Isha will be the same according to the rule of Isha Salah for that place, but it is inevitable, because the sun has set in fact contrary to the kind in which we discuss, because the times of Maghrib and Isha Salah are estimated. So, both should be estimated from one place.

You said: The duration between Isha and Fajr will be shortened more in that one cannot perform Salah correctly.

I say: Its detail has been mentioned above that it he found the time to say opening takbeer, he should be in Salah. If the time passed before completing Salah, what he has performed within the time will be considered as Ada (within the time) and the remaining will be Qada (out of time).

قال ابن عابدين فی بحث فاقدوقت العشاء تحت(قوله:ولاينوی القضاء،الخ): المنقول عن المحيط وغيره أن الصلٰوة الواقع بعضها فی الوقت وبعضها خارجه يسمی ما وقع منها فی الوقت أدائً وما وقع خارجه يسمی قضائً اعتبارًا لكل جزء بزمانه،فافهم۔

(Raddul Muhtar. Vol.1 p.336)

You said: If the difference between Isha and Fajr is only 15 minutes, despite of sleeping after performing Isha Salah and then performing Fajr after waking up, will both Salah be performed at midnight together?

I say: What is wrong in it according to shariah and logic. Allah knows the best.

24th Shawwal, 1397 AH

Accession:

(1) The circle of half a day is made criteria to define five times where the sun does not set till 24 hours. Though it is not mentioned in the text of Fuqaha, but it is understood to be followed according to the principles of shariah. Therefore, the time of Zuhr Salah will begin after the sun has passed its zenith. Later, when the sun reached at the same place in opposite, it will be midnight. Out of these both parts, Fajr Salah will be decided in one and other four times of Salah will be in the second.

    It rejects the ideology of those who say to perform only five-time Salah in the long day of six months, because when the sun passed its zenith within 24 hours, the reason obligating Zuhr Salah is found and coming Zuhr time again and again require the time for other Salah the same.

(2) The duration between sunset and sunrise at some less degree from 66° north latitude in the month of June is too short to perform Maghrib and Fajr Salah.

    Similarly, the duration of day at some more degree from 67° north latitude in the month of December is too short to perform Zuhr and Asr Salah after half a day.

    The matter will be its opposite at north latitude.

Now it is proved that Fuqaha have discussed about missing Isha time only, because it is the nearest region where the times are not found and it is populated since very old otherwise the fact is that the same question will arise about all five time of Salah. The injunction of Fajr and Maghrib Salah in such places has been denoted clearly and injunction of Zuhr and Asr Salah has been mentioned as conception. Allah knows the best. (Ahsanul Fatawa. Vol.2 p. 115- 127)

Salah timetable of Hoston

Question: My son is studying in Hoston (a city of Taxus (USA). Please write some methods to know the time of Salah there.

Answer: The time of every first and 15th day are written. You can calculate for other amidst dates.

Timetable of Salah for Hoston city, Taxus (USA)

	Fajr		Sunrise		Midday		Asr		Sunset		Isha	
	H	M	H	M	H	M	H	M	H	M	H	M
1st January	6	6	7	16	12	24	3	54	5	32	6	42
15th January	6	8	7	17	12	30	4	6	5	43	6	52
1st February	6	4	7	12	12	35	4	21	5	58	7	6
15th February	5	55	7	2	12	35	4	31	6	8	7	15
1st March	5	41	6	46	12	33	4	40	6	20	7	25
15th March	5	25	6	31	12	30	4	48	6	29	7	35
1st April	5	3	6	10	12	25	4	54	6	40	7	47
15th April	4	45	5	54	12	21	4	58	6	48	7	57
1st May	5	27	6	38	11	18	6	2	7	58	9	9
15th May	5	13	6	27	11	17	6	5	8	7	9	21
1st June	5	4	6	20	11	19	6	10	8	18	9	34
15th June	5	1	6	19	11	21	6	14	8	23	9	41
1st July	5	6	6	24	11	25	6	18	8	26	9	44
15th July	5	14	6	30	11	27	6	18	8	24	9	40
1st August	5	27	6	39	11	27	6	14	8	15	9	27
15th August	5	37	6	48	11	25	6	7	8	2	9	13
1st September	5	50	6	58	11	21	5	55	7	4	8	52
15th September	5	59	7	5	11	16	5	42	7	27	8	33
1st October	6	9	7	15	11	11	5	26	7	7	8	13
15th October	6	17	7	24	11	7	5	12	6	50	7	57
1st November	5	28	6	36	12	5	3	58	5	34	6	42

15th November	5	38	6	47	12	6	5	48	5	25	6	34
1st December	5	50	6	59	12	10	5	44	5	21	6	30
15th December	5	58	7	9	12	16	5	46	5	23	6	34

Note: One hour should be added from last Sunday of April to last Sunday of October. It is noted in this timetable. Allah knows the best.

4th Rajab, 1393 AH (Ahsanul Fatawa. Vol.2 p. 128)

The timetables of Salah:

Question: Here is a timetable is prepared by Maulana Mazharullah Shah Naqshbandi royal Imam and Mufti Masjid Fatahpuri Delhi. The times of Salah, sunrise and sunset are mentioned for whole year. Another similar timetable is also found in mosques which is prepared by Molvi Muhammad Deen, Kutubkhanah Ashrafiyah Rawalpindi. Once some changing is made in that timetable by noticing your writing while both timetables are somehow different. It is to ask that about which timetable you expressed dissatisfaction? Sometimes the first timetable showed that exact time of sunrise and sunset correctly. Should we send it to you for confirmation?

Answer: The time of true dawn and Isha Salah mentioned in all timetables published till date are wrong due to a basic mistake which is explained in my booklet "Subhe Sadique" in detail. I can say nothing about the remaining times of Salah but after noticing the timetable. The times of sunrise and sunset differs one or two minutes from one leap year[4] to next leap within four years. Therefore, this difference has to be taken into account while formatting regular timetable. That's why the timetables differ. So, it is unescapable. If the timetable is based on leap year, there will be a safe side in inferring times. However, it is essential to be careful about three or four minutes in all timetables. Allah knows the best.

The rule to format the timetable of Salah

Question: Is the timetable of Salah published by Molvi Haji..... in Tamil language correct or not? Please verify it so that we can trust completely. Till when will this timetable be valid? Is it correct to add 15 minutes as a whole (including six minutes added for Ambur in timetable and nine minutes aided by government)? Without adding 15 minutes in 4:30 on 19th February the shadow looks its double when it is checked by stick. Is it correct to measure it by Spaniard or not?

Answer: The rule of inferring time is correct. It is the same for every year always, but the people residing in the west from Madras should add 9 minutes and according to the

[4] the year divided by 4 equally is called leap year. The month of February of this year has 29 days. Anees

difference of degree in their regions. This timetable is for those people who are living at 13° latitude like Madras and around regions at the distance of 4° or 5° in South or north. The calculation of stick or Spaniard is not correct, because it does not consider the real shadow of the thing. (Fatawa Baqiyat Salihat. P.6,7)

The Times of Salah by the times of the clock

Question: What do ulama and Islamic jurists say in regard to the following matter:

Please inform the times of Fajr, Zuhr, Asr, Maghrib and Isha Salah by clock time. For example; what is the period for Fajr Salah and from when does the time of Isha Salah begin after Maghrib Salah?

Answer: The time of Fajr and Maghrib Salah is about one hours,[5] Asr is 1/6 of the day,[6] and the remaining times are known in our countries. Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p. 155)

Deciding times of Salah by hours is impossible

Question: Respected Maulana Mufti Rasheed Ahmad Sahab

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

I have sent a question to Darul Uloom Karachi. They have instructed to consult you. I would like to send you the question along with its answer. You are expected to guide me in this regard. I feel better to explain the question that as the time of Maghrib Salah is one hour 20 minutes in every season after sunset and then the time of Isha Salah begins, the time of Asr Salah also begins two hours before sunset or if any exact time is known, it will be easy to decide the time of Asr Salah. If it is known that the true dawn arises before one hour and 30 minutes (or any defined period after research) from sunrise and this period he is the same in all seasons, it would be very easy to know the time of Fajr, Asr, Maghrib and Salah by sunrise and sunset. The time of Zuhr Salah can

[5] Al-Minhar reads:

قلت: وصرح المشائخ بتفاوت الوقت بين طلوع الفجر الصادق وطلوع الشمس وكذا بين غروب الشمس وغيوب البياض بتفاوت المواسم والبلاد. و المشاهد في ديارنا قدر ساعة وربع ساعة۔

(Minhajus Sunan Sharah Jame al-Sunan. Chapter: The times of Salah. Vol.2 p. 10)

[6] Al-Minhar reads:

قال بتعجيل العصر في اول وقتها مالک والشافعي و احمد وقال ابو حنيفة وأصحابه بتأخيرها۔

قال العلامة الشامي: إن الوقت بعد العصر أي بعد دخول العصر إلى الغروب قدر سدس النهار۔

(Minhajus Sunan Sharah Jame al-Sunan. Chapter: What is related to perform Asr Salah early. Vol.2 p. 26)

also be defined correctly by half day. Finally, you are requested to inform me if there is any rule that can decide the times of Salah exactly.

Answer: Deciding the period by hours from true dawn till sunrise, from sunset till disappearing red afterglow and from beginning time of Asr till sunset is impossible. This period differs in different seasons by sun declining. Even it will also be different by the difference of latitude. Some people who don't have knowledge of this field have written such rules that are wrong to the core. At most, it can be interpreted that they have formatted it for a specific region and days by calculating approximate time and understood it as common rule for every place and time. I have written to booklets about inferring time and the direction of Qiblah "Subhe Sadique" and "Irshad al-Abid". They can be helpful for you. Allah knows the best.

1st Shaban, 1392 AH (Ahsanul Fatawa. Vol.2 p. 139, 140)

The status of calculation in times of Salah

Question: An Alim informs that sunset will be at such time or sunrise will be at such time. He also tells by calculation that white twilight will disappear at such time or the true dawn will be at this time. Is this information by him correct or not?

Answer: Sunrise and sunset are related to look and notice. If it is according to observation and calculation, it is correct and if it is against observation and calculation, observation will be considered.[7]

Written by Muhammad Zahoor Nadwi (May Allah forgive him)

(Fatawa Nadwatul Ulama. Vol.1 p. 344)

A similar question

Question: Allah Almighty said in the glorious Qur'an:

"Indeed, prayer has been decreed upon the believers a decree of specified times."

These is specified times are mentioned in the glorious Qur'an, Ahadith and the books of fiqh also list of people use different types of timetable of Salah and Fast for performing Salah and keeping fast. They have given up observing the sunrise and sunset and placed their trust on Jantaris whether that Jantari is correct or wrong. No one ponder upon researching and confirming it. If we observe the sunrise and sunset comparing the

[7] وأما المغرب فالمستحب فيها التعجيل فى الشتاء والصيف جميعا وتأخيرها إلى اشتباك النجوم مكروه لما روى ـــ ولأن التعجيل سبب لكثرة الجماعة والتأخير سبب لتقليلها لأن الناس يشتغلون بالشيء والاستراحة فكان التعجيل أفضل ـ
(Badai Al-Sanai. Chapter: The conditions of the pillars of Salah. Vol.1 p. 325)

calculation of Jantari published from Gorakhpur, Lucknow and Kanpur etc. there is a difference of nine minutes. By this way people act upon those Jantaris and call Azan of Fajr Salah around eight minutes before from true dawn. How can it be correct? Similarly, there is also possibility of precedence and delay in the remaining times of Salah that can disturb to follow the injunction of Shariah.

I have contacted Maulana Muhammad Unus Sahab Delhi in this regard. So, he prepared a specified timetable of Salah and fasting for Nawgarh by modern method. It is published and many people found it correct by observing the times of sunrise and sunset. Even Muftis of Darul Uloom Deoband also confirmed it. People in Nawgarh and nearby places act upon it, but it is said that some people are still deny it and they act according to the Jantary published from Gorakhpur.

Therefore, you are requested to inform us whether the timetable prepared by Maulana Unus Sahab is correct or not. If it is correct please confirm it so that the people of Nawgarh be ready to act upon it without any doubt.

Answer: You have sent to us computerised timetable and said that many people found it correct by observing the times of sunrise and sunset. Those who trust in it, should act upon it, but those who do not, they can practice according to their observation. They are not bound to act upon this timetable, because those who have ability to observe sunrise and sunset, they are responsible for observation and those who do not have the ability to observe, they are bound to follow those who have ability to observe.

Written by Muhammad Zafar Alam Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p. 344, 345)

Where the sunrise and sunset is not recognised Salah will be performed by the times of Jantaris

Question:

(1) I am leaving in Brigham England. We don't have any knowledge of sunrise and sunset, because it is always cloudy. Its days and nights' hours are one and half fold longer than that the day hours in Pakistan. Which technique should we use?

(2) We have to leave home at 6:30 AM and return at 5:30 PM. Due to that Zuhr Salah is missed. If it is performed with Asr Salah, what is injection about it?

Answer:

(1) If the sun does not get out from the cloud to know that times of Salah, you should buy a regular Jantari that mentions the tines of sunrise, sunset and sun

declining. If the time of sun declining is not mentioned, you should perform Zuhr Salah after midst time from sunrise to sunset, Fajr Salah from true dawn till sunrise, Zuhr Salah after sun declining, Asr Salah before 45 minutes from sunset and Maghrib Salah after sunset. The time of Isha Salah is long, but you should perform it before one third night.

(2) You are not allowed to miss Zuhr Salah.[8] you should ask the administrators a time for Zuhr Salah. I think you do not work from 6 AM to 5 PM continuously. There would be an interval time for lunch, rest and so on. If it is after sun declining, you should perform Zuhr Salah at that time. Allah knows the best.

Written by Abdussattar (May Allah forgive him) Mufti Jamia Khairul Madaris Multan

Authenticated by Muhammad Abdullah (May Allah forgive him) President of Ifta. 08/05/1381 AH. (Khairul Fatawa. Vol.1 p. 187, 188)

The difference between the radio time and Jantari in sunrise and sunset

Question: The time of sunrise and sunset is different 4 to 5 minutes from the times of television, radio, newspapers and is standard Time. We have Islamic Jantari prepared by Maulana Zainabi (r). What is the reason of difference? Are the times other than Islamic Jantari wrong?

Answer: Islamic Jantari for prayers times prepared by Maulana Zainabi (r) is edited after a deep research and safe side. Therefore, this Jantari and its like prepared by authentic and trusted Islamic scholar should be considered correct for the times of Salah and fast.

Written by Muhammad Zafar Alam Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p. 343)

The difference between the time of Jantari and newspapers

Question: The time of Maghrib Salah is at 5:22 and sunrise is at 6:49 on 24th December 1996 according to Zainabi timetable of Salah. On the same day, the time of Maghrib Salah is at 5:13 and sunrise is at 6:58 in newspapers. Which time should be considered?

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[8] Allah Almighty said:

﴿يَاَيُّهَا الَّذِيْنَ آمَنُوا لَاتَقْرَبُوا الصَّلَاةَ وَاَنْتُمْ سُكَارٰى حَتّٰى تَعْلَمُوا مَا تَقُوْلُوْنَ﴾

(Surah Nisa: 43)

وليس فى هذه الآية دلالة على تحريم مالايسكرمنها وفيهاالدلالة على تحريم مايسكرمنها؛لأنه إذاكانت الصلاة فرضاً نحن مأمورون بفعلهافى أوقاتها.فكل مأأدىٰ إلى المنع منهافهومحظور.الخ۔

(Ahkam al-Qur'an of Jassas. Chapter: Alcohol is prohibited. Vol.1 p. 391. Al-Ilmiyah. Anees)

According to the newspapers, Fajr Salah can be performed from 6:50 to 6:58 while Salah will be missed after 6:49 according to Zainabi timetable of Salah.

Answer: The right and wrong can be decided after observing sunrise and sunset on that day.

Written by Muhammad Zahoor Nadwi. (May Allah forgive him)

(Fatawa Nadwatul Ulama. Vol.1 p. 343)

The difference between Jantaris

Question: What to do if the times of sunrise and sunset are different in old Jantari?

Answer: You should match the Jantari you want to use with the time of sunrise, sunset and true dawn and satisfy yourself. According to our knowledge, regular Islamic Jantari prepared by Zainabi Sahab is proved with observation. You can match the dad.

Written by Muhammad Zahoor Nadwi. (May Allah forgive him)

(Fatawa Nadwatul Ulama. Vol.1 p. 343, 344)

A similar question:

Question: The time of sunset is at 6:02 on 27th September in Islamic Jantari while the sunset is at 5:58 on the same day in Jantari prepared by Mufti Abdul Qadir Farangi Mahli. Azan is called at 6:15 in mosque. Is it necessary to repeat Azan?

Answer: Azan was correct in the above-mentioned question and it was neither necessary to repeat nor it is now. Salah is done without any disliking.

Written by Muhammad Zafar Alam Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p. 342)

What should one do if he performed Salah in a country and the time of Salah did not come in another country when he reached there

Question: What do ulama and Islamic jurists say in regard with the following issue:

A person performed Salah within its specified time then he reached by jet aeroplane in a country where the time of same Salah did not come. Will this person perform that Salah again?

Answer: Some Fuqaha said that it is necessary to perform again when the time returned.

Durre Mukhtar reads:

فلو غربت ثم عادت هل يعود الوقت؟ الظاہر نعم۔[9]

Some other Fuqaha said that it should not be performed again.

Raddul Muhtar reads:

قلت: على أن الشيخ إسماعيل رد مابحثه فى النهر تبعاً للشافعية بأن صلاة العصر بغيبوبة الشفق تصير قضائً ورجوعها لايعيد ها أدائً وما فى الحديث خصوصية لعلى۔رضى اللّٰه عنه۔كما يعطيه قوله عليه السلام: ''إنه كان فى طاعتك وطاعة رسولك''آه۔

قلت: ويلزم على الأول بطلان صوم من أفطر قبل ردها وبطلان صلاته المغرب لو سلمنا عود الوقت بعودها للكل واللّٰه تعالى أعلم۔[10]

(Raddul Muhtar. Vol.1 p. 334)

قلت:ظاہر حديث''لا تصلى صلاة مكتوبة فى يوم مرتين''[11]يقتضى ترجيح الثانى فافهم وكذا عدم إعادة النبى صلى اللّٰه عليه وسلم عند عود الشمس۔وهو الموفق

(Fatawa Faridiyah. Vol.2 p. 160)

What is injunction if a person performed Zuhr Salah and then the time of Zuhr came in the place where he travelled by aeroplane

Question: What do ulama and Islamic jurists say in regard with the issue that a person performed Zuhr Salah in a place and then he travelled to another place by aeroplane. Azan was being called there for that time when the time of Salah came. Does he has to perform Zuhr Salah again all the first one is sufficient?

Answer: If the previous time returned after passing it, Salah should be performed again.

[9] Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Subject: When the sun is returned after sunset. Vol.1 p. 360. Darul Fikr al-Arabi. Al-Tahtawi extracted these hadith in Sharah Mushkil al-Athar. (H: 1068), Al-Tabrani in al-Mujam al-Kabeer. Umme Jafar bin Muhammad bin Jafar bin Abu Talib (H: 382), Ibn al-Maghazi in Manaqibe Ali. Sun returning. (H: 140) Anees

[10] Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Subject: When the sun is returned after sunset. Vol.1 p. 360. Darul Fikr al-Arabi. Al-Tahtawi extracted these hadith in Sharah Mushkil al-Athar. (H: 1068), Al-Tabrani in al-Mujam al-Kabeer. Umme Jafar bin Muhammad bin Jafar bin Abu Talib (H: 382), Ibn al-Maghazi in Manaqibe Ali. Sun returning. (H: 140) Anees

[11] Sunan al-Dara Qutni. Chapter: Same obligatory Salah should not be performed twice in a day. (H: 1544). Al-Musannaf of Abu Bakr bin Abi Shaibah. The one who dislike repeating Salah. (H: 6675). Al-Mujam al-Kabeer of Tabrani, Sulaiman bin Yasar narrates from ibn Umar. (H: 13270) Anees

ونظيره إعادة الظهر والعصر يوم تطلع الشمس من المغرب۔[12]

(Fatawa Faridiyah. Vol.2 p. 165)

If a person finds the same time of Salah after performing it in another place, is it necessary to perform that Salah again

Question: What do ulama and Islamic jurists say in regard with the issue that a person performed Zuhr Salah in a place and then he travelled to another place by aeroplane where the time of Zuhr Salah did not come. After half an hour, the time of Zuhr Salah began. Is it necessary for that person to perform Zuhr Salah twice or not? Please explain with evidences you will be divided in the hereafter.

Answer: I would like to mention the related texts and some points derived from the texts before writing the main answer:

(1) The great researcher Ibn Al-Humam:

تواطأت أخبار الإسراء من فرض الله تعالى الصلوات خمسًا بعد ما أمر أوّلاً بخمسين ثم استقر الأمر على الخمس شرعًا عامًا لأهل الآفاق، لاتفصيل فيه بين أهل قطر وقطر (إلى أن قال): فاستفدنا أن الواجب في نفس الأمر خمس على العموم غير أن توزيعها على تلك الأوقات عند وجودها ولا يسقط بعدمها الوجوب وكذا قال صلى الله عليه وسلم: ''خمس صلوات كتبهن الله على العباد''۔

(Fatah Al-Qadeer. Vol.1 p. 224)

Shaikh Abdur Rahman Al-Jazri said in the book "Al-Fiqh Ala Al-Madahib Al-Arba'ah":

[12] Al-Allamah Abideen said:

ورد في حديث مرفوع: أن الشمس إذا طلعت من مغربها تسير إلى وسط السماء ثم ترجع ثم بعد ذلك تطلع من المشرق كعادتها۔ قال الرملي الشافعي في شرح المنهاج: وبه يعلم أنه يدخل وقت الظهر برجوعها؛ لأنه بمنزلة زوالها ووقت العصر إذا صار ظل كل شيء مثله والمغرب بغروبها، وفي الحديث: أن ليلة طلوعها من مغربها تطول بقدر ثلاث ليال، لكن ذلك لا يعرف إلا بعد مضيها لإبهامها على الناس فحينئذٍ قياس ما مر أنه يلزم قضاء الخمس؛ لأن الزائد ليلتان فيقدران عن يوم وليلة وواجبهما الخمس۔

(Raddul Muhtar with Al-Durrul Mukhtar. Book or Salah. Subject: When the sun will arise from west. Vol.1 p. 268)

Nihayatul Muhtaj Ila Sharah al-Minhaj. Chapter: The times of Asr Salah. Vol.1 p. 367. Darul Fikr. And so is in Hashiyah Al-Jamal on Sharah Al-Minhaj. Chapter: the times of Salah. Vol.1 p. 268. Hashiyah al-Bujairami Alal Khateeb, Tuhfatul Habeeb Ala Sharah Al-Khateeb. The time of Zuhr Salah. Vol.1 p. 386. Al-Tajreed Li Nafeil Bareed. Chapter: The times of Salah. Vol.1 p. 150. Anees

The research on this matter is shortly coming under the next question and answer in detail. Anees

أما السنة الصحيحة الدالة على أن عدد الصلوات خمس فهى كثيرة بلغت مبلغ التواتر (إلى أن قال) و لهذا فقد أجمع أئمة المسلمين على أن الصلوات المفروضة خمس صلوات وهى الظهر والعصر .الخ۔

(Vol.1 p. 179, 180)

It is understood by the text that only five Salah are obligatory in one whole day and it is a fact that has continued and agreed upon.

(2) Allah's Messenger ﷺ said:

''لاتصلّى صلوة مكتوبة فى يوم مرتين''

"The same obligatory Salah should not be performed twice in a day."

(Sunan al-Dara Qutni. Chapter: Same obligatory Salah should not be performed twice in a day)

He ﷺ also reported to have said:

''لاتصلوا صلوة فى يوم مرتين''

"Do not perfom a prayer twice in a day."

(Sunan Abu Dawood. P. 93. Chapter: If one prays in a congregation, then catches another congregation, should he repeat. Sunan Nasai. P. 138. Chapter: The obligation of prayer is removed from one who offered it in the masjid with the Imam in congregation. You can consult for its chain "Nasbur Rayah" of Zailaee'. Vol.2 p. 138, 139 with footnotes)

It is understood by the text that when Salah has been performed once with its all conditions, pillars and necessary acts, it is not correct to perform that again as obligatory Salah.

(3) وهل تثبت صفة الجواز للمأمور به إذا أتى به؟ قال بعض المتكلمين: لا. والصحيح عند الفقهاء أنه تثبت به صفة الجواز للمأمور به وانتفاء الكراهة۔

(Manarul Anwar of Al-Allamah Al-Nasafi)

أى المذهب الصحيح عندنا أنه تثبت بمجرد إيجاد الفعل صفة الجواز للمأمور به وهو حصول الامتثال على ما كلف به وإلا يلزم تكليف ما لا يطاق ثم إذا ظهر الفساد بدليل مستقل بعده يعيده۔

(Nurul Anwar. P. 51)

لوقال كغيره:وهل الإتيان بالمأموربه يوجب الإجزاء لكان أولى،وفى العضد:اعلم أن الإجزاء يفسر بتفسيرين،أحدهما حصول الامتثال به والآخر سقوط القضاء فإن فسرّ بالأول فلا شك أن الإتيان بالمأموربه يحققه وذلک متفق عليه وإن فسّر بسقوط القضاء فقد اختلف فيه والمختار أن يستلزمه۔

(Nasamatul Ashar of Al-Allamah Shami)

It is understood by double takes that when one fulfilled the order with its complete conditions, pillars and necessary acts, he became free from responsibility. Now it is not necessary for him to carry it out again.

اعلم أن سبب وجوب الصلٰوة بإيجاب اللّٰه تعالٰى فى حقنا الوقت ولهٰذا تضاف الصلٰوة إليه فيقال صلٰوة العصر وكذلک (4) سبب وجوب الصوم الوقت وهوشهر رمضان(إلى أن قال)وهذه طريقة المتأخرين فمرادهم من الأسباب الظاهرة وأما المشايخ المتقدمون فيقولون سبب وجوب العبادة نعم اللّٰه علينا شكرًا لها كالإيمان وجب شكرًا لنعمة الوجود فى النطق وكمال العقل،والصلٰوة وجبت شكرًا لنعمة الأعضاء السليمة والصوم وجب شكرًا لنعمة اقتضاء الشهوات والزكٰوة وجبت شكرًا لنعمة المال والحج وجب شكرًا لنعمة البيت فمرادهم بالأسباب الحقيقية۔

(Tasheel Al-Wusool Ila Ilm Al-Osool. P.256)

اعلم أن أصول الدين وفروعه مشروعة بأسبابٍ جعلها الشرع أسبابًا لها كالحج بالبيت والصوم بالشهر والصلٰوة بأوقاتها۔

(Al-Husami. P.54)

وحاصله أن لأحكام الشرع أسبابًا تضاف إليها والموجب والشارع لها فى الحقيقة هواللّٰه تعالٰى دون السبب لأن الموجب للأحكام هواللّٰه تعالٰى وحده۔

(Al-Nami Sharah Al-Husami. P.116)

ثم ههنا شيئان نفس الوجوب ووجوب الأداء.فنفس الوجوب سببه الحقيقى هوالإيجاب القديم وسببه الظاهرى هوالوقت۔

(Nurul Anwar. P. 53)

The above texts prove that the obligation is related to its reasons is apparently, otherwise the one who obligated is Almighty Allah as He has said (in the hadith of Miraj):

هى خمس وهى خمسون لايبدل القول لدىَّ ....۔[1]

[1] Sunan Al-Tirmizi. Book or Salah. Chapter: What has been related about how many prayers Allah made obligatory upon his servants. (H: 213). Sahih Bukhri. Chapter: How Salah (the Prayer) was prescribed on the night of Al-Isra (miraculous night journey) of the Prophet (saws) to Jerusalem (and then to the heavens). (H:

The Prophet (saws) also informed:

''خمس صلوات فی الیوم واللیلة''۔[1]

When the servant has fulfilled the order when its apparent reason existed, he got rid from the responsibility. So, the obligation will not repeat.[2]

(5) والأصل فی هذا النوع أنه لما جعل الوقت ظرفاً للمؤدی وسبباً للوجوب لم یستقم أن یکون کل الوقت سبباً لأن ذلک یوجب تأخیر الأداء عن وقته أو تقدیمه علی سببه فوجب أن یجعل بعضه سبباً وهو الجزء الذی یتصل به الأداء فما اتصل الأداء بالجزء الأول کان هو السبب وإلا تنتقل السببیة إلی الجزء الذی یلیه لأنه لما وجب، الخ۔

(Al-Husami. P.33)

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349). Sahih Muslim. Chapter: The night journey on which the messenger of Allah (saws) was taken up into the heavens and the prayers were enjoined. (H: 163). Musnad Imam Ahmad. Hadith of Mashaikh, narrated Ubai bin Ka'ab. Vol.35 p. 212. Sunan Ibn Majah. Chapter: What is related to the obligation of five Salah. (H: 1399). Sunan Nasai. The obligation of Salah. (H: 449)

Mustakhraj Abu Awanah. The primary chapters about replying Al-Jahmiyah. (H: 354). Sahih Ibn Hibban. Describing the characteristics of Janabiz who created it. (H: 7406. Al-Sunan Al-Sagheer of Baihaqi. Chapter: What is related to the obligation of five Salah. (H: 254) Anees

[1] Al-Muwatta Li Imam Malik bin Anas. Chapter: The best inspiration for Salah. (H: 94). Sunan Abu Dawood. Book or Salah. (H: 375). Sahih Bukhari. Book of faith. Chapter: To pay Zakat is a part of Islam. (H: 46). Sahih Muslim. Book of faith. Chapter: Explaining the prayers which are one of the pillars of Islam. (H:11). Sunan Nasai. Book of Salah. Chapter: How many (prayers) are enjoined each day and night? (H: 458), Book or fasting. Chapter: The Obligation of Fasting. (H: 2092), Book of faith. (H: 5028). Sunan Darmi. Chapter: The obligation of wudu and Salah. (H: 709). Al-Multaqa of Ibn Jarood. The obligation of five Salah. (H: 144) Anees

[2] فلهذا لایتکرر الالحکم بتکررها۔

(Kashful Asrar Sharah Osool Fakhrul Islam Al-Bazdawi. Chapter: The description of injunction. Vol.1 P.133)

لأن الوجوب لا یتکرر فی شیء واحد۔

(Kashful Asrar Sharah Osool Fakhrul Islam Al-Bazdawi. Chapter: The description of injunction. Vol.2 P.315)

وأما الوقت فهو شرط الأداء أی شرط جواز الأداء لعدم صحة الأداء بدونه ولیس بسبب للوجوب بدلیل أنه لایتکرر بتکرره۔

(Kashful Asrar Sharah Osool Fakhrul Islam Al-Bazdawi. Chapter: The description of injunction. Vol.1 P.353)

لأن الفرض لا یتکرر فی وقت واحد۔

(Al-Hidayah on Fatah Al-Qadeer. Chapter: Finding the obligatory Salah. Vol.1 p. 473. Al-Taqreer Wa Al-Tahbeer on the writing of Al-Kamal ibn Humam. The matter of fulfilling the obligation in its specified time. Vol.2 p. 124. Anees)

وهوإما أن يضاف إلى الجزء الأول أوإلى مايلى ابتداء الشروع أوإلى الجزء الناقص عند ضيق الوقت أوإلى جملة الوقت يعنى أن الأصل كل مسبب متصل بسببه فإن أدّيت الصلوٰة فى أول الوقت يكون الجزء السابق على التحريمة وهوالجزء الذى لايتجزأ سبباً لوجوب الصلوٰة فإن لم يؤدّ فى أول الوقت تنتقل السببية إلى الأجزاء التى بعده.الخ۔

(Nurul Anwar. P. 53)

والحاصل أن كل جزء سبب على طريق الترتيب والانتقال لكن تقرر السببية موقوف على اتصال الأداء۔

(Ifazatul Anwar Ala Matan Al-Manar of Allamah Al-Haskafi on the margin of Nasamatul Ashar. P. 63)

The above texts establish that the first part of the time is the reason to obligate Salah, but if one did not perform it in that time, the reason will transfer to the next part. When he performed Salah, the time just before that will be regarded the reason of obligation. If he performed in the first part, the same part has been decided for the reason to obligate and the other remaining parts will not be reason though they have the ability. The people who still did not perform Salah, the same part of the time became reason to obligate Salah.

After this elementary talk, here is the answer to your question:

In the above question, if that person performed Zuhr Salah before sun declining (before coming the time of Zuhr Salah) and before journey by aeroplane, his Salah is not valid, because it was before the time. So, he should perform it again. If he performed Zuhr Salah after sun declining (after coming the time of Zuhr Salah), he does not need to perform Zuhr Salah again. Because he has fulfilled the responsibility of Zuhr obligation. However, if he wants to participate in congregation there with the intention of supererogatory Salah, can do.

It is what I know and Allah knows the best.

Note: A text is mentioned in Durre Mukhtar:

فلوغربت ثم عادت هل يعود الوقت ؟الظاهر نعم.الخ۔[1]

Allamah Tahtawi has discussed about it in Sharah of Durre Mukhtar (vol.1 p. 174) and Allamah Shami (r) in Raddul Muhtar (Vol.1 p. 265)

Allamah Shami writes:

[1] Al-Durre Mukhtar with Raddul Muhtar. Book of Salah. Subject: When the sun is returned after setting. Vol.1 p. 360. Publication: Darul Fikr Al-Arabi. Beirut. Anees

قلت: ويلزم على الأول بطلان صوم من أفطر قبل ردها وبطلان صلوته المغرب لوسلّمنا عود الوقت بعودها للكل والله تعالى أعلم[1]

But it looks by the manner of talking that Allamah Shami regards it necessary, but himself is unsatisfied. Moreover, the hadith of Ali (rz) regarding returning sun which is mentioned as evidence has nothing that the Prophet (saws) or his companions performed Asr Salah again. Allah knows the best.

Written by Ahmad (May Allah forgive him). 24th Jumada Al-Ukhra, 1410 AH

Authenticated by Abbas Dawood Bismillah (Mahmoodul Fatawa. Vol.1 p. 403- 409)

[1] Al-Durre Mukhtar with Raddul Muhtar. Book of Salah. Subject: When the sun is returned after setting. Vol.1 p. 360. Publication: Darul Fikr Al-Arabi. Beirut. Anees

TIMES OF SUPEREROGATORY SALAH

Times of Supererogatory Salah

The time of Ishraque Salah (prayer following sunrise)

Question: What is the time of Ishraque Salah?

Answer: The time of Ishraque Salah begins approximately 15 minutes after sunrise.[1]

أولها عند طلوع الشمس إلى أن ترتفع الشمس و تبيض قدر رمح أو رمحين۔

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. P. 106) Allah knows the best.

3rd Jumada Al-Thaniyah, 1402 AH (Fatawa Rahimiyah. Vol.4 p. 286)

The time to pray " Ishraque "(prayer following sunrise) and "Chasht" Salah

Question: What is the time to pray Ishraque (prayer following sunrise) and "Chasht" Salah? From when does the time of Ishraque (prayer following sunrise) begin and till when does one can pray? When does the time of "Chasht" Salah begin and till then do we can pray? It will be better if you inform according to clock time.

Answer: The time of to pray Chasht Salah is from when the detestable time passed after sunrise until sun declining, but its better time is after a quarter of the day.

Allamah Alauddin Al-Haskafi (r) said:

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[1] عن أنس قال:قال رسول الله صلى الله عليه وسلم:من صلى الغداة فى جماعة ثم قعد يذكرالله حتى تطلع الشمس ثم صلى ركعتين كانت له كأجرحجةتامة۔

(Sunan Al-Tirmizi. Chapter: What has been mentioned about what is recommended when sitting after Fajr prayer until the sun has risen. (H: 586) Anees

(ثم صلى ركعتين)ويقال لهما ركعتا الإشراق وهما غير سنة الضحىٰ۔

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Vol.1 P. 181)

عن الحسن بن على قال:قال رسول الله صلى الله عليه وسلم:من صلى الفجر ثم جلس حتى تطلع الشمس ثم صلى ركعتين حرمه الله على النار أن تلفحه أوتطعمه۔

(Al-Targheeb Fi Fazail Al-Aamal. (H: 111) Anees

''ندب (أربع فصاعدا في الضحى) ـــ إلى الزوال ووقتها المختار بعد ربع النهار''۔

(Al-Durrul Mukhtar. Chapter: Witr and supererogatory Salah. Vol.1 p. 639)

As far as the matter of Ishraque Salah is concerned, it is not mentioned in most of hadith and Fiqh books, but Imam Ghazali (r) has mentioned about Ishraque and Chasht Salah.[1] He writes that Ishraque Salah is a part of Chasht Salah then he denoted the practice of Ali (rz) that he used to perform Chasht Salah in times. Once when the sun has risen to a certain height (like one short stick or two) and when it has risen a quarter of sky, perform 4 rakah.[2]

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[1] A nearly passed authentic Hanafi Alim,Muhaddith and Faqih Allamah Zafar Ahmad Usmani (r) has also mentioned Ishraque and Chasht Salah two separate Salah and shaded some lights on their virtues also. (Elaus Sunan. Chapter: Supererogatory and Sunnah Salah. Vol.7 p. 29, 30)

The interpreter of Tirmizi Allamah Siraj Ahmad has the same opinion. Even he has extracted a hadith referring to Allamah Suyooti (r) in which Ishraque Salah is mentioned:

''فقد أخرج السيوطي عن أم هانىء أن رسول الله صلى الله عليه وسلم قال لها: ''يا أم هانئ! هذه صلاة الإشراق''۔

(Elaus Sunan. Chapter: Supererogatory and Sunnah Salah. Vol.7 p. 29, 30)

The opinion of the author of Kanzul Ummal "Allamah Alauddin Muttaqi" also looks the same. He has mentioned the times for Chasht and Ishraque Salah under separate chapters in his great piece of writing " Kanzul Ummal". (Kanzul Ummal. Chapter: Ishraque Salah. Vol.1 p. 789. Publication: Baitul Afkar Al-Duwaliyah)

عن نعيم بن همار قال: سمعت رسول الله صلى الله عليه وسلم يقول: يقول الله عز وجل: يا ابن آدم ! لا تعجزني من أربع ركعات في أول نهارك أكفك آخره۔

(Sunan Abu Dawood. Chapter: Duha (Chasht) Salah. (H: 1289). Sahih Li Ibn Hibban. It is recommended to perform Duha Salah four rakah expecting to suffice for the latter part of the day. (H: 2533). Al-Mujam Al-Kabeer of Tabrani. (H: 7746). Sunan Tirmizi. Chapter: What has been related about the Duha prayer. (H: 475) narrated from Abu Darda and Abuzar.

عن زيد بن أرقم أن رسول الله صلى الله عليه وسلم خرج على قوم وهم يصلون الضحىٰ في مسجد قباء بعد حين أشرقت الشمس فقال رسول الله صلى الله عليه وسلم: صلاة الأوابين إذا رمضت الفصال ۔

(Sahih bin Khuzaimah. Chapter: Performing Duha Salah with delay is recommended. (H: 1227) Anees

عن ابن عباس قال: كنت أمر بهذه الآية فما أدري ما هي؟ قوله: {بالعشي والإشراق} حتى حدثتني أم هانىء بنت أبي طالب أن رسول الله صلى الله عليه وسلم دخل عليها، فدعا بوضوء في جفنة فكأني أنظر إلى أثر العجين فيها، فتوضأ ثم قام فصلى الضحىٰ، فقال: يا أم هاني، هذه صلوٰة الإشراق۔

(Al-Mujam Al-Kabeer of Tabrani. (H: 986).

[2] Look Ihyaul Uloom. Vol.1 p. 231.

عاصم بن ضمرة قال: سألنا عليّا عن تطوع النبي صلى الله عليه وسلم بالنهار، فقال إنكم لا تطيقونه، قال: فقلنا أخبرنا به نأخذ منه ما أطقنا، قال: كان النبي صلى الله عليه وسلم إذا صلى الفجر أمهل حتى إذا كانت الشمس من ههنا يعني من قبل المشرق مقدارها من صلاة العصر من ههنا يعني من قبل المغرب قام فصلى ركعتين ثم أمهل حتى إذا كانت الشمس من ههنا يعني من قبل المشرق مقدارها من صلاة الظهر ههنا يعني من قبل المغرب قام فصلى أربعاً وأربعاً قبل الظهر إذا زالت الشمس وركعتين بعدها وأربعاً قبل العصر يفصل بين كل ركعتين بالتسليم على الملائكة المقربين والنبيين ومن معهم من المؤمنين والمسلمين ۔

Ishraque is called when the sun begins to shine.[1] Probably, that's why the Salah performed at that time is called Ishraque.

Therefore, you should perform Ishraque Salah just after passing detestable time. The detestable time ends after 20 minutes in India. The Chasht Salah is after passing one quarter of the day. (Kitabul Fatawa. Vol.2 p. 118- 120)

The time of Chasht Salah and its rakah

Question: What is the time to perform Chasht Salah and how many rakah?

Answer: The time of Chasht Salah is from sunrise until sun declining, but it is preferable to perform it after passing one quarter of the day for example; nowadays the sun rises at 6:35 and sets at 6:52, one can perform it from 9:40 till sun declining. It consists of four rakah. One can perform two rakah or 12 rakah also if he wants. Durre Mukhtar reads:

(و)ندب (أربع فصاعدًا فى الضحٰى)۔۔۔ من بعد الطلوع إلى الزوال ووقتها المختار بعد ربع النهار۔ وفى المنية: أقلها ركعتان وأكثرها اثناعشر وأوسطها ثمان وهو أفضلها كما فى الذخائر لثبوته بفعله. الخ۔

(Al-Durrul Mukhtar with Raddul Muhtar. Chapter: Witr and supererogatory Salah. Vol.1 p. 639) Allah knows the best.

2nd Jumada Al-Thaniyah, 1402 AH/ 28th March, 1982 CE (Fatawa Rahimiyah. Vol.4 p. 285, 286)

The time of Ishraque and Chasht Salah and the meaning of "Dahwa Kubra" and "Sughra"

Question: What do ulama and Islamic jurists say in regard with the following issue:

(1) Till when does the time of Ishraque and Chasht Salah remain? Some people think that it is until one quarter of the day. Does this quarter of the day begin from true dawn or sunrise?
(2) What does "Dahwa Kubra" and "Sughra" mean?

Answer:

(Musnad Abu Yala Al-Mausili, Musnad Ali bin Abu Talib (rz) (H: 622) Anees

[1] الإشراق: طلوع الشمس وإضاءتها. يقال شرقت الشمس إذا طلعت۔ وأشرقت إذا أضاءت وقد قيل شرقت وأشرقت إذا طلعت فى معنى واحد۔
(Ma'ani Al-Quran wa Irabuhu of Zujaj. From the interpretation of Surah Taha. 20:18)

(1) Chasht and Ishraque Salah are not two separate Salah in the opinion of research scholars, but they are separate Salah as the majority of ulama think. My answer is based on the majority of ulama's madhab. It begins from when the sun became clear and ends when the sun is at equator. (Al-Durrul Mukhtar) and it is better according to some Fuqaha that it should be performed after passing one quarter of the day. (Shami, Kabeeri)
Here, the day means the common day. I could not find the explanation though I have searched a lot, because it is said because of hadith tarammuz al-Fisal (young camels feel the heat of the hot sand) and it begins from that time.[1]

(2) "Dahwa Kubra" is the midst of the period from true dawn to sunset and "Dahwa Sughra" is before that. (Sharah Wiqayah)[2] Allah is all Helping.
(Fatawa Faridiyah. Vol.2 p. 148, 149)

Questing again about the time of sun declining and Chasht Salah

Question: What do ulama and Islamic jurists say in regard with the following issue:

(1) If performing Salah in the midst period between true dawn to sunset i.e. from "Dahwa Kubra" to the midst of sunrise and sunset (half day), is it prohibitively or somewhat disliked? You have mentioned that the time of Chasht Salah ends at the time of equator. It seems that performing Salah in the above-mentioned time in the question is not disliked while it is prohibited to perform Salah at the exact time of equator. What is correct?

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[1] Allamah Al-Haskafi (r) said:

(و)ندب(أربع فصاعدًا فی الضحیٰ) علی الصحیح من بعد الطلوع إلی الزوال ووقتها المختار بعد النهار. ـــ قال ابن عابدین(قوله ووقتها المختار): أی الذی یختار ویرجح لفعلها وهذا عزاه فی شرح المنیة إلی الحاوی وقال: لحدیث زید بن أرقم أن رسول الله صلی الله علیه وسلم قال: صلاة الأوابین حین ترمض الفصال. رواه مسلم ''وترمض'' بفتح التاء والمیم أی تبرک من شدة الحر فی أخفافها۔

(Al-Durrul Mukhtar with Raddul Muhtar. Chapter: Witr and supererogatory Salah. Sunnah of Duha. Vol.1 p. 505)

The hadith is narrated in Sahih Muslim. Chapter: Salat al-Awwabin (the prayer of the penitent) is when the young camels feel the heat of the hot sand. (H: 748) Anees

ووقت صلاة الضحیٰ من ارتفاع الشمس إلی ماقبل الزوال. قال صاحب الحاوی: ووقتها المختار إذا مضی ربع النهار۔

(Al-Halabi Al-Kabeer Sharah Munyatul Musalli. Lesson about supererogatory Salah. P. 390. Publication: Sindh. Al-Binayah Sharah Al-Hidayah. The numbers of the rakah of supererogatory Salah followed by obligatory Salah. Vol.2 p. 519)

[2] Al-Allamah Ubaidullah bin Masood said:

قال العلامة عبید الله بن مسعود: إعلم أن النهار الشرعی من الصبح إلی الغروب فالمراد بالضحوة الکبریٰ منتصفه ثم لا بد أن تکون النیة موجودة فی أکثر النهار فیشترط أن تکون قبل الضحوة الکبریٰ ـــ فی مختصر القدوری إلی الزوال والأول أصح۔

(Sharah Wiqayah. Book of fasting. Vol.1 p. 306. And so is in Raddul Muhtar. Book of fasting. Vol.2 p. 92)

(2) It is understood by your texts that the time of Ishraque Salah is still the quarter of the day from sunrise to sunset and as the quarter of the day ends, the time of Chasht Salah begins. Is this meaning correct?

Answer:

(1) Performing Salah at that time is prohibitively disliked only in the views of Khawarizmi ulama, but some other Aimmah said that it is prohibitively disliked only at the time of equator. (Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 345) But the second statement seems preferred by hadith and most Fuqaha regarded it more preferable. You should consult books of Fiqh.[1]

(2) I have also for this side because of hadith tarammuz al-Fisal[2] (young camels feel the heat of the hot sand). The reason is that I did not find it in the discussion of Fuqaha during my due research. Allah is all Helping. (Fatawa Fridiyah. Vol.2 p. 149, 150)

What is "Dahwa Kubra"

Question: What does "Dahwa Kubra" mean? What is the correct way to know it? What is the correct minimum and maximum duration from "Dahwa Kubra" to sun declining in our region?

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[1] Ibn Abideen said:

(قوله واستواء) ـــ وفي شرح النقاية للبرجندي وقد وقع في عبارات الفقهاء أن الوقت المكروه هو عند انتصاف النهار الى أن تزول الشمس ولا يخفى أن زوال الشمس إنما هو عقيب انتصاف النهار بلا فصل وفي هذا القدر من الزمان لا يمكن أداء صلاة فيه فلعل المراد أنه لا تجوز الصلاة بحيث يقع جزء منها في هذا الزمان أو المراد بالنهار هو النهار الشرعي وهو من أول طلوع الصبح الى غروب الشمس وعلى هذا يكون نصف النهار قبل الزوال بزمان يعتد به. آه

وفي القنية: واختلف في وقت الكراهة لرواية أبي سعيد عن النبي صلى الله عليه وسلم أنه نهى عن صلاة نصف النهار حتى تزول الشمس ـــ قال ركن الدين الصباغي ـــ وعزاه في القهستاني القول بأن المراد انتصاف النهار الشرعي وهو الضحوة الكبرى إلى الزوال إلى ائمة خوارزم ـ

(Raddul Muhtar. Book of Salah. Vol.1 p. 273)

[2] عن القاسم الشيباني أن زيد بن أرقم رأى قوما يصلون من الضحى فقال: أما لقد علموا أن صلوة في غير هذه الساعة أفضل إن رسول الله صلى الله عليه وسلم قال: صلاة الأوابين حين ترمض الفصال ـ

(Sahih Muslim. The Book of Salah - Travellers. Chapter: Salat al-Awwabin (the prayer of the penitent) is when the young camels feel the heat of the hot sand. (H: 748) Anees

Answer: It is not hidden upon ulama that common day and Sharai day are different. Sharai day is from true dawn to sunset[1] and common day is from sunrise to sunset.[2]

If it is understood, it should also know that Dahwa Kubra is the middle point of Sharai day.[3]

Some Fuqaha explained the middle point of common day as sun declining, but this explanation is wrong. The correct explanation is when the sun is at its zenith or the midst time of the day as other Fuqaha described it. As for as the duration between Dahwa Kubra and when the sun is at its zenith is concerned, I want to say that every day Sharai and common day will be different according to the true dawn and sunset, sunrise and sunset. When it will be different, the duration between Dahwa Kubra and when the sun is at its zenith will be different definitely. It is difficult to inform any duration, but it can be estimated by sunrise and sunset. Allah knows the best.

Written by Muhammad Nematullah Qasmi 26/07/1403 AH (Fatawa Imarat Shariah. Vol.2 p. 359, 360)

The Times of Ishraque, Chasht and sun decline

Question:

(1) After how many minutes does the time of Ishraque Salah begin followed by sunrise and when it remains?
(2) When does the time of Chasht Salah begin after sunrise according to clock?
(3) After ending Zawal (when the sun is at zenith) time till when does the time of Zawal Salah remain?

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[1] المراد بالنهار هو النهار الشرعي وهو من أول طلوع الصبح إلى غروب الشمس۔

(Raddul Muhtar. Book of Salah. Subject: The condition is to know when the time begins. Vol.2 p. 371)

[2] أما عرفاً فهو من طلوع الشمس إلى الغروب''۔

(Umdah Al-Riayah fi Halli Sharah Al-Wiqayah. Book of fasting. Vol.1 p. 243)

[3] قد علمت أن النهار الشرعي من طلوع الفجر إلى الغروب، واعلم أن كل قطر نصف نهاره قبل زواله بنصف حصة فجره''۔

(Raddul Muhtar. Book of fasting. Vol.3 p. 341)

''وعدل عن تعبير القدوري والمجمع وغيرهما بالزوال لضعفه لأن الزوال نصف النهار من طلوع الشمس ووقت الصوم من طلوع الفجر كما في البحر عن المبسوط قال في الهداية وفي الجامع الصغير قبل نصف النهار وهو الأصح''۔

(Raddul Muhtar. Book of fasting. Vol.3 p. 341. And so is in Hashiyah Al-Tahtawi on Maraqi Al-Falah. Lesson: The fast in which the condition of making intention from night and specifying it is not necessary. Vol.1 p. 643)

(4) After how many minutes from Zawal (when the sun is at zenith) should one perform Zuhr Salah?

Answer:

(1) Its time begins about 15 minutes later from sun rising clearly that remains until the sun heat has become intense.[1]
(2) Its time begins when the sun's heat has become intense.[2]
(3) The detestable time ends when the sun passed from zenith.
(4) One can perform Zuhr Salah when the sun passed from zenith.[3]

Written by Zafar Alam Nadwi. Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 339, 340)

The tines of Tahiyyatul Masjid (greeting the mosque) and Tahiyyatul Wudu (greeting Wudu)

Question: Is there any specification of time to perform Tahiyyatul Masjid and Tahiyyatul Wudu? Can one not perform after Asr or Fajr Salah was in

Answer: There is no specification of time to perform Tahiyyatul Masjid and Tahiyyatul Wudu, but it is not allowed perform in detestable times.[4]

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[1] عن أنس قال: قال رسول الله صلى الله عليه وسلم .: من صلى الغداة في جماعة ثم قعد يذكر الله حتى تطلع الشمس ثم صلى ركعتين كانت له كأجر حجة وعمرة۔

(Sunan Tirmizi. Book of Salah. Chapter: What has been mentioned about what is recommended when sitting after Fajr Salah until the sun has risen. (H: 586)

[2] وهو أنه من ارتفاع الشمس إلى زوالها كما لا يخفى۔

(Al-Bahr Al-Raique. Vol.2 p. 92)

(و) ندب (أربع فصاعدا في الضحى) على الصحيح من بعد الطلوع إلى الزوال ووقتها المختار بعد ربع النهار۔

(Al-Durrul Mukhtar with Raddul Muhtar. Chapter: Witr and supererogatory Salah. Sunnah of Duha. Vol.2 p. for 65)

[3] عن أنس بن مالك أن رسول الله صلى الله عليه وسلم خرج حين زاغت الشمس فصلى الظهر فقام على المنبر فذكر الساعة۔۔۔الخ۔

(Sahih Bukhari. Book of the times of Salah. Chapter: The time of Zuhr prayer is when the sun declines (just after mid-day). (H: 540) Anees

[4] وأطلق في التنفل فشمل ما له سبب وما ليس له سبب فتكره تحية المسجد فيهما للعموم وهو مقدم على عموم قوله من دخل المسجد فليركع ركعتين، لأنه مبيح وذلك حاظر۔

(Al-Bahr Al-Raique. Chapter: Performance supererogatory Salah after Fajr and Asr Salah. Vol.1 p. 438)

It is prohibited in hadith. The ahadith prohibiting to perform supererogatory Salah in detestable times like after Fajr and Asr Salah are also narrated in Bukhari and Tirmizi.[1]

Written by Mustaqeem Nadwi. Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 339)

What is the time of Awwabin Salah (Salah between Maghrib and Isha) and till when it remains

Question: What is the time of Awwabin Salah (Salah between Maghrib and Isha) and till when it remains? Please write in detail with evidences.

Answer: The time of Awwabin Salah is between Maghrib and Isha. The ahadith narrating its virtues indicate that its time is just after Sunnah of Maghrib Salah.[2] However, it is better to perform after Maghrib Salah sharply. Allah knows the best.

Written by Habibullah Qasmi (Habibul Fatawa. Vol.1 p. 50)

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[1] أن النبى صلى الله عليه وسلم نهى عن الصلاة بعد الصبح حتى تشرق وبعد العصر حتى تغرب۔

(Sahih Bukhari. Book of the times of Salah. Chapter: What is said regarding the offering of As-Salat (the prayers) between the Fajr prayer and sunrise. (H: 581). Jame Tirmizi. Books of Salah. Chapter: What has been related about Salah after Asr. (H: 183)

[2] عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم من صلى بعد المغرب ست ركعات لم يتكلم فيما بينهن بسوء عدلن له بعبادة ثنتى عشرة سنة۔

قال أبوعيسى:وقدروى عن عائشة عن النبى صلى الله عليه وسلم قال:من صلى بعد المغرب عشرين ركعة بنى الله له بيتافى الجنة۔قال أبوعيسى:حديث أبي هريرةحديث غريب لانعرفه إلامن حديث زيدبن الخبأب عن عمر بن أبي خثعم .قال:وقدسمعت محمدبن اسماعيل يقول عمر بن عبدالله بن أبي خثعم منكر الحديث وضعفه جداً۔

(Sunan Al-Tirmizi. Book of Salah. Chapter: What has been related about the virtue of six voluntary rakah after Maghrib. (H: 435)

تسمىٰ هذه الصلاة بصلاة الأوابين فى عرف الناس۔

(Al-Urf Al-Shazi Sharah Jame Al-Tirmizi. Vol.1 p. 409. Daro Ihya Al-Turath Al-Islami. Beirut)

الأحاديث الواردة فى فضل التطوع بعد صلاة المغرب ضعاف إلا أن الرواية الضعيفة معتبرة فى فضائل الأعمال ولايذهب عليك أن المراد بقولهم هذاليس اعتبار الرواية الضعيفة فى كل ماورد من الفضائل مطابقاًللأصول أومخالفاً مثبتاً فضل العمل جائز أوالغير الجائز حتى يرد عليه أن ذٰلک يخالف مامهدوا من قاعدتهم أن الحديث الضعيف لايثبت به حكم بل المراد أنه إذاكان الأمر جائزاً فى نفسه من حيث الشرع كالنفل بعد المغرب فى مسألتنا هذه ثم وردت فى اثبات فضله روايةقبلت ضعفهافانالم نثبت الحكم بهذه الروايةبل فضل الصلاة مطلقاً ثابت بالروايات الصحيحة ولمارجامن الله نيل مرتبة واجتهد فى تحصيله بظنه نرجوأن ينالله بفضله وفى الباب أحاديث لايبعد بلوغها درجة الحسن لتعدد طرقها والله اعلم۔

(Al-Kaukab Al-Durri Sharah Jame Al-Tirmizi. Vol.1 p. 384, 385. Publication: Nadwatul Ulama. Lucknow)

What is the time of Tahajjud Salah

Question: What is the time of Tahjjud Salah and when should awaking person perform it?

Answer: There were different views about the beginning time of Tahajjud in the era of Sahaba (companions of the Prophet (saws). According to the research of madhab of Ibn Abbas (rz), Ikrimah (rz) and the like, the beginning time of Tahajjud Salah is after waking up after a shower Salah. The evidences of these companions is the following verse of the glorious Qur'an:

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ﴾[1]

"And during the night, wake up for Salāh of Tahajjud."

Tahajjud literally means to leave usual sleeping. This statement creates doubt that if a person remains awaking whole night, he may not find the time of Tahajjud Salah. Some people explained this statement of companions that if one slept after Isha Salah, as he gets up that time will be the beginning time of Tahajjud Salah and if he did not sleep, when his usual time of sleeping passed, that will be the beginning time of Tahajjud Salah. The better evidence in this regard is the hadith narrated Aisha (rz):

''من كل الليل أوتر رسول الله صلى الله عليه وسلم وانتهى وتره إلى السحر[2]''

Narrated `Aisha (rz): " Allah's Messenger (ﷺ) offered Witr prayer at different nights at various hours extending (from the `Isha' prayer) up to the last hour of the night."

It is replied that the word "اوتر" does not mean the time of Tahajjud Salah rather it means Witr Salah and its time is after Isha Salah with the consent of all. So, the preferred madhab of respected companions and Aimmah is that the beginning time of Tahajjud Salah is after midnight[3] whether he slept before that or not. It has been also practised

[1] Surah Isra: 79

[2] Sahih Bukhari. Book of Witr Salah. Chapter: The timing of the Salat-ul-Witr (Witr prayer). (H: 996). Sunan Nasai. The Book of Qiyam Al-Lail (The Night Prayer) and voluntary Salah during the day. Chapter: The time for Witr. (H: 1681). Sahih Muslim. Chapter: The travelers' prayer and shortening it. (H: 745). Sunan Ibn Majah. Establishing the prayer and the sunnah regarding them. (H: 1186). Al-Mujam Al-Awsat of Tabrani. (H: 4828). Musnad Imam Ahmad. Musnad Al-Ansar Hadith of Sayyidah Aisha (rz). (H: 24238). Anees

[3] عن علقمة وأسود قالا: التهجد بعد نومة۔

(Al-Zuhd Wa Al-Raqaique of Ibn Mubarak. Chapter: The virtue of remembering Allah. (H: 1207)

عن عبد الرحمن بن الأسود قال: إنما التهجد بعد النوم۔

by pious worshippers. Its virtue is known by most of ahadith. So, it also declares that the time of Tahajjud Salah is the same. For example;

''أی الدعاء أفضل؟ قال: ''جوف اللیل الأخر''۔[1]

"It was said: 'O Messenger of Allah, which supplication is the best?' He said: '(During) the last part of the night.'"

It is proved with the consent of all that delaying Isha Salah till midnight is allowed.[2] it is also agreed-upon that Tahajjud Salah does not depend on Isha Salah. Necessarily, the time of Tahajjud Salah will be after Isha Salah. Allah knows the best.

(Fatawa Azizi Urdu. P. 477)

The time of Tahajjud Salah

Question: Please explain the beginning and ending time of Tahajjud Salah.

Answer: The time of Tahajjud Salah is what the time of Isha Salah. It can be performed any time after Isha Salah until the time of Fajr Salah began.

Haithami said:

(Musannaf Abdur Razzaque. Chapter: Salah between Maghrib and Isha. (H: 4730)

ن الحجاج بن عمرو المازنی قال: أیحسب أحدکم إذا قام من اللیل یصلی حتی یصبح أن قد تهجد إنما التهجد بعد رقدة ثم الصلاة بعد رقدة ثم الصلاة بعد رقدة تلک کانت صلاة رسول اللّٰه صلی اللّٰه علیه وسلم۔

(Al-Mujam Al-Awsat of Tabrani. (H: 8670)

[1] Sunan Al-Tirmizi. Chapters on supplication. (H: 3499). The word is:

أی الدعاء أسمع

Tirmizi said: Hadith is Hasan. Anees

[2] عن أنس بن مالک قال: أخر النبی صلی اللّٰه علیه وسلم صلاة العشاء إلی نصف اللیل ثم صلی، ثم قال: قد صلی الناس ونامو ا، أما إنکم فی صلاة ما انتظرتموها۔

(Sahih Bukhari. Chapter: Time of the 'Isha prayer is up to the middle of the night. (H: 572)

عن أبی برزة قال: کان رسول اللّٰه صلی اللّٰه علیه وسلم لایبالی بعض تأخیر العشاء إلی نصف اللیل أو ثلث اللیل وکان لایحب النوم قبلها والحدیث بعدها۔

(Musnad Al-Siraj. Chapter: The time of the Shah Salah. (H: 605) Anees

هل یکره تأخیرها (التراویح) إلی نصف اللیل قال بعضهم: یکره، لأنها تتبع للعشاء ویکره تأخیر العشاء إلی نصف اللیل والصحیح أنه لایکره لأنها قیام اللیل وقیام اللیل فی آخر اللیل أفضل۔

(Badai Al-Sanai. Lesson about sunnah of Traweeh Salah. Vol.1 p. 288)

" Salah performed after Isha Salah is Qiyam Al-Lail and Tahajjud."[1]

Based on the usual practice of the Prophet (saws)[2], Fuqaha have issued fatwas that if one wants to spend one third of the night performing Tahajjud, the middle one third part of night is better.

''فالثلث الأوسط أفضل من طرفيه''۔[3]

If he wants to perform Tahajjud over half night, the second half part is better.

''فقيام نصفه الأخير أفضل''۔[4]

(Kitabul Fatawa. Vol.2 p. 118)

The time of Tahajjud and its rakah

Question: What is the time to perform Tahajjud Salah and at least how many rakah are proved by hadith? If a person cannot wake up at midnight, can he perform it after Isha and Witr Salah are not or should he perform before Witr?

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[1] Majma Al-Zawaid. Vol.2 P.252.

عن إياس بن معاوية المزنى أن رسول الله صلى الله عليه وسلم قال: لابد من صلاة بليل ولو ناقةً ولو حلب شاة وماكان بعد صلاة العشاء الآخرة فهو من الليل۔

(Al-Mujam Al-Kabeer of Tabrani. Ayas bin Muawiyah Al-Muzani. (H: 787) Anees

[2] عن مسروق قال: سئلت عائشة رضى الله تعالىٰ عنها أي العمل كان أحب إلى رسول الله ؟ قالت: الدائم. قلت: متى كان يقوم؟ قالت: كان يقوم إذا سمع ''الصارخ''۔

(Sahih Bukhari. Chapter: Sleeping in the last hours of the night. (H: 1132). Sahih Muslim. Chapter: Salah of night. (H: 741). Musnad Al-Imam Ahmad, Musnad al-Sayyidah Aisha (rz). (H: 25143). Sunan Nasai. Chapter: The time for Qiyam. (H: 1616) Anees

[3] Majma Al-Zawaid. Vol.2 P.252.

لحديث عبدالله بن عمرو قال: قال لى رسول الله صلى الله عليه وسلم: أحب الصيام إلى الله صيام داؤد. كان يصوم يوماً ويفطر يوماً وأحب الصلاة صلاة إلى الله صلاة داؤد كان ينام نصف الليل ويقوم ثلثه وينام سدسه۔

(Sahih Bukhari. Chapter: Sleeping in the last hours of the night. (H: 1131)

[4] Raddul Muhtar. Book of Salah. Chapter: Witr and supererogatory Salah. Vol.2 p. 468)

للحديث الصحيح عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: ينزل ربنا تبارك وتعالىٰ كل ليلة إلى السماء الدنيا حين يبقى ثلث الليل الآخر فيقول من يدعوني فأستجيب له من يسألني فأعطيه من يستغفرني فأغفر له۔

(Sahih Bukhari. Book of Oneness, Uniqueness of Allah (Tawheed) (H: 7494). Sunan Darami. Allah descends to the nearest heaven. (H: 1624). Muwatta Imam Malik. Chapter: What is related to supplication. (H: 30) Anees

Answer: The time of Tahajjud Salah begins when half night passed till the time of Fajr Salah. The intention should be made for Tahajjud Salah. It is two rakah at least.[1] Salah before midnight will not be Tahajjud Salah.[2] Allah knows the best.

Written by Muhammad Usman Ghani. 05/04/1369 AH

(Fatawa Imarat Shariah. Vol.2 p. 205- 207)

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[1] أقول: فينبغي القول بأن اقل التهجد ركعتان، واوسطه أربع، وأكثره ثمان۔

(Raddul Muhtar. Book of Salah. Chapter: Witr and supererogatory Salah. Vol.2 p. 468)

[2] The main time of Tahajjud Salah begins after waking up from little sleeping after Isha Salah till true dawn as it is understood with the word "تهجد".

Allamah Ibn Manzoor has written in "Lisanul Arab":

"هجود" means to sleep and "تهجد القوم" means to wake of for Salah. (Lisanul Arab, root word is "هجد" 15/31)

But voluntary Salah is performed with the intention of Tahajjud after the Shah Salah, it will carry the virtues of Tahajjud. Hence, the bounties of Allah descends in large in the last part of the night, it is better to perform Tahajjud Salah in the last part of the night. (Mujahid)

Allamah Shami writes referring to Al-Bahr Al-Raique:

''قال في البحر: فمنها ما في صحيح مسلم مرفوعًا ''أفضل الصلاة بعد الفريضة صلاة الليل''۔

(Muslim. Book of fasting. P. 232. Abu Dawood. Book of fasting. P. 55. Nasai. P. 702. Ahmad. Vol.2 p. The 44)

وروى الطبراني مرفوعاً ''لابدّ من صلاة بليل ولو حلب شاة، وما كان بعد صلاة العشاء فهو من الليل''۔

(Al-Mujam Al-Kabeer of Tabrani. Vol.1 p. 245. Al-Haithami denoted it in Al-Majma. Vol.2 p. 252)

وبذا يفيد أن بذه السنة تحصل بالتنفل بعد صلاة العشاء قبل النوم، اهـ. قلت: قد صرّح بذلك في الحلية، ثم قال فيها بعد كلام ثم غير خاف أن صلاة الليل المحثوث عليها هي التهجد، وقد ذكر القاضي حسين من الشافعية أنه في الاصطلاح التطوع بعد النوم، وأيّد بما في معجم الطبراني من حديث الحجاج بن عمرو رضي الله عنه قال ''يحسب أحدكم إذا قام من الليل يصلّي حتى يصبح أنه قد تهجد، إنما التهجد المرء يصلّي الصلاة بعد رقدة'' غير أن في سنده ابن لهيعة وفيه مقال، لكن الظاهر رجحان حديث الطبراني الأوّل، لأنه تشريع قولي من الشارع صلّى الله عليه وسلّم بخلاف بذا، وبه ينتفي ما عن أحمد من قوله: قيام الليل من المغرب إلى طلوع الفجر، اهـ ملخصًا۔

(Raddul Muhtar. Book of Salah. Chapter: Witr and supererogatory Salah. Vol.2 p. 467)

THE DISLIKED THINGS OF SALAH

The Disliked Things of Salah[1]

In which time Salah is prohibited

Question: In which time performing voluntary Salah is prohibited?

Answer: Performing voluntary Salah is disliked after true dawn besides two rakah of sunnah of Fajr Salah before obligatory Salah, after obligatory Fajr Salah before sunrise, after obligatory Asr Salah before changing the sun.[2] But making up obligatory, necessary

[1] The times when Salah is allowed or not allowed or disliked
In the following three all times neither any obligatory Salah is allowed nor missed Salah nor the funeral prayer which was ready for funeral before that time nor the prostration of recitation which is obligated before that time nor the Salah of vow which is made without any condition of time nor the Salah of vow which is made to perform in other than these two times. (Alamgiri. Vol.1 p. 249)
This injunction is for everyday and every place whether it is Makkah or Friday. (Shami. Vol.1 p. 249)
The detestable times are as follow:
When the sun began to rise until it has risen to the height of a spear i.e. until you feel hard to look at the sun which is about 20 minutes.
The time when the sun is at its zenith i.e. noon time until after the sun has passed its zenith, which is at mid-day for about few minutes before the sun reaches its zenith.
When the sun began to change to set i.e. it changed to the extent that the eyes do not feel any difficulty to look at it till sunset. It begins before 20 minutes from sunset.
There are 14 verses in the glorious Qur'an that obligate prostration by reciting or listening them. If the prostration of recitation is obligated in one of these the times, it will be allowed to perform it at that time, but performing it after that period is better. (Alamgiri)
Performing any voluntary Salah in these three times is prohibitively disliked and it is necessary to stop Salah and make for another time, but if one performed at that time, it will be valid and he will be wrong doer though he will not be penalized. But it is necessary to stop and perform another time. (Alamgiri. Vol.1 p. 52)
A person vowed to perform Salah in these disliked times and performed also, Salah will be valid with disliking and it will be necessary to perform it again in other time. (Alamgiri) (Taharat Aur Namaz Ke Tafseeli Masail. P. 179- 181 Anees)
If one did not perform Asr Salah of the same day, he can perform it at the time of sunset. (Al-Ikhtiyar. Vol.1 p. 56 Darul Khair. Anees)

[2] Due to what is narrated in Al-Sahihain:

لاصلاة بعد صلاة العصر ـ ـ وبعد صلاة الفجر ـ

(Sahih Bukhari. Books of times of Salah. Chapter: One should not try to offer As-Salat (the prayers) just before sunset. (H: 586). Muslim. Narrated Abu Hurairah (rz). Chapter: The times in which Salah is prohibited. And due to what Ahmad and Abu Dawood narrated:

Salah, funeral prayer and prostration of recitation are allowed in these three times without disliking.[1] All kind of Salah are disliked from the beginning of sunrise until it has risen to the height of a spear, the time when the sun is at its zenith and from changing sun to sunset.[2]

''لاصلاة بعد الصبح إلا ركعتين''۔

لاصلاة بعد طلوع الفجر إلا ركعتين۔

(Musnad Imam Ahmad. Musnad Abdullah bin Umar (rz) (H: 4756)

لاتصلوا بعد الفجر إلا سجدتين۔

(Sunan Abu Dawood. (H: 1278)

''إذا طلع الفجر فلا تصلوا إلا ركعتين''۔

(Al-Bahr Al-Raique. Vol.1 p. 438, 49)

إذا طلع الفجر فلا صلاة إلا ركعتين۔

(Al-Mujam Al-Kabeer of Tabrani, Musnad Abdullah bin Umar (rz) (H: 14133)

عن ابن عباس۔رضی اللّٰہ عنہما۔۔۔:''أن النبی صلی اللّٰہ علیہ وسلم نھی عن الصلاۃ بعد الصبح حتی تشرق الشمس، وبعد العصر حتی تغرب''۔

(Sahih Bukhari. Chapter: What is said regarding the offering of As-Salat (the prayers) between the Fajr prayer and sunrise. (H: 581). Sahih Muslim. Chapter: The times when it is forbidden to offer Salah. (H: 826).

عن ابن عمر۔رضی اللّٰہ عنہما۔ أن رسول اللّٰہ صلی اللّٰہ علیہ وسلم قال:'' لا صلاۃ بعد الفجر إلا سجدتین۔

(Sunan Al-Tirmizi. (H: 419)

[1] قلت:أرأیت رجلاً نسی صلاۃ مکتوبۃ فذکرھا بعد ماصلی الفجر قبل أن تطلع الشمس أوذکرھا بعد ماصلی العصر قبل أن تتغیر الشمس ؟قال:علیہ أن یقضیھا ساعۃ ذکرھا۔قلت:لم وقد زعمت أنک تکرہ الصلاۃ فی ھذین الوقتین ؟قال:إنما أکرہ النافلۃ فأما الصلاۃ المکتوبۃ علیہ فإنہ یقضیھا فی ھاتین الساعتین ۔قلت:وکذلک لوذکر الوتر فی ھاتین الساعتین؟قال:نعم۔قلت:وکذلک لوسمع فی ھاتین الساعتین سجدۃ أو قرأھا ھو أیجسدھا؟ قال:نعم۔قلت:کذلک یصلی فیھما علی الجنازۃ ؟قال:نعم۔الخ۔

(Al-Asl Al-Maroof Bil Mabsoot Li Al-Shaibani. Chapter: The times of Salah. Vol.1 p. 149)

[2] لاتجوز الصلوٰۃ وسجدۃ التلاوۃ وصلوٰۃ الجنازۃ عند طلوع الشمس وزوالھا و غروبھا۔

(Al-Ikhtiyar Li Taleel Al-Mukhtar. Chapter: The times in which Salah is disliked. Vol.1 p. 56. Darul Khair)

عن عقبۃ بن عامر الجھنی قال: ثلاث ساعات کان رسول اللّٰہ صلی اللّٰہ علیہ وسلم ینھانا أن نصلی فیھن أو أن نقبر فیھن موتانا حین تطلع الشمس بازغۃً حتی ترتفع، وحین یقوم قائم الظھیرۃ حتی تمیل الشمس، وحین تضیف الشمس للغروب حتی تغرب۔

(Sahih Muslim. Book of Salah. The times in which Salah is prohibited. (H: 831)

عن سالم بن عبد اللّٰہ عن أبیہ عن النبی صلی اللّٰہ علیہ وسلم قال:لاتحروا بصلاتکم طلوع الشمس ولا غروبھا وإذا بدأ حاجب الشمس فأخروا الصلاۃ حتی تبرز وإذا غاب حاجب الشمس فأخروا الصلاۃ حتی تغیب۔

(Sahih Bukhari. Book of the times of Salah. Chapter: What is said regarding the offering of As-Salat (the prayers) between the Fajr prayer and sunrise. (H: 583). Book of beginning of the creation (H: 3273). Sahih Muslim. Book of Salah the times in which Salah is prohibited. (H: 828)

However, if he has to perform Asr Salah of the same day, he is allowed to perform it though the sun changed to set.[1]

Voluntary and sunnah Salah are disliked at the time of Juma and Eidain sermons.[2] Changing sun means when it became like red disc and when the eyes feel no difficulty to look at it, you should understand that the sun has changed. (Kifayatul Mufti. Vol.3 p.35, 36)

When performing Salah is disliked

Question: We live in UK. The most people are of laborer class. Here are two shifts for work. They start their work at 2 o'clock according to Greenwich Mean Time (GMT). Those who work in morning shift, they perform Juma Salah with contentment, because here are two mosques and Juma time in the second mosque is 3 o'clock. In one mosque, Juma is conducted at one or two o'clock, because there is a difference of one hour in summer and winter. UK standard Time which is Greenwich Mean Time (GMT) is the

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[1] إلا عصر يومه عند الغروب لأن السبب هو الجزء القائم من الوقت كما بينا فقد أداها كما وجبت. قال عليه السلام: '' من أدرك ركعة من العصر قبل أن تغرب الشمس فقد أدركها''۔

(Al-Ikhtiyar Li Taleel Al-Mukhtar. Chapter: The times in which Salah is disliked. Vol.1 p. 56. Darul Khair)

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: من أدرك من الصبح ركعة قبل أن تطلع الشمس فقد أدرك الصبح ومن أدرك ركعة من العصر قبل أن تغرب الشمس فقد أدرك العصر۔

(Sahih Bukhari. Book of the times of Salah. Chapter: Whoever got (or was able to offer) one rakah of the Fajr Salah (in time). [One rakah means, one standing, one bowing, and two prostrations]. (H: 579). Sunan Tirmizi. Chapter: What has been related about one who got a rakah about one Asr before the sun has set. (H: 186). This hadith explains that if one got one rakah before sunset, he got Asr Salah. Anees

[2] عن أبي هريرة۔رضى الله عنه۔قال:قال رسول الله صلى الله عليه وسلم:'' خروج الإمام يوم الجمعة للصلاة يعنى يقطع الصلاة وكلامه يقطع الكلام''۔

(Sunan Baihaqi. Chapter: Performing Salah on Friday at midday and before and after until Imam came out. (H: 5687)

It means coming Imam for Jumah Salah stops Salah and talking both. Therefore, one should not perform Salah at that time, but if anyone performed, it is allowed.

عن عمرو سمع جابرًا قال دخل رجل يوم الجمعة والنبى صلى الله عليه وسلم يخطب فقال: أصليتَ؟ قال: لا. قال: '' قم فصلِّ ركعتين''۔

(Sahih Bukhari. Book of Jumah Salah. Chapter: When the Imam is delivering the Khutbah, a light two rakah Salah (prayer) (Tahiyyatul Masjid). (H: 931)

Hadith narrated in Muslim and Abu Dawood is as follow:

سمعت جابر بن عبد الله أن النبى صلى الله عليه وسلم خطب فقال: إذا جاء أحدكم يوم الجمعة وقد خرج الإمام فليصل ركعتين۔

(Sahih Muslim. Lesson: One who entered the Mosque while Imam is delivering the sermon on Friday, he will perform two rakah. (H: 875- 2022). Sunan Abu Dawood. Chapter: If a person enters while the Imam is delivering the Khutbah. (H: 1117)

internationally standard Time. In India, there is a difference of five and half hours in winter and four and half hours in summer.

The thing to ask is that here the sun declining time is at 5:15 or 5:18. The first Azan is called at 1:30 in all conditions and the congregation is conducted at 1:35, but 200 or 300 people gather to perform voluntary Salah or missed Salah at the time when the sun is at its zenith. Is it allowed to perform voluntary Salah or missed Salah at that time while it is disliked time?

Currently I have two Fatawa which I would like to mention here. 1. Fatawa Darul Uloom Deoband Vol.5. Compiled by Mufti Zafeeruddin Sahab. P. 112. Question No. 2259.

Answer: The true is that no Salah is allowed at the time when the sun is at its zenith.

(Fatawa Darul Uloom Deoband. Book of Salah. Listen: 2, The disliked times. Vol.2 p. 68. Imdadiyah, Multan)

Now see Fatawa Ashrafiyah published in Gujarati language. I write the translation of question and its answer:

Book of Salah. The times of Salah. P. 42

"Question: Is performing missed Salah in the time when Salah is disliked allowed?

Answer: There is no harm if you perform missed Salah in the time when Salah is disliked. You should perform missed Salah as soon as possible." Allah knows the best.

(Chapter of Juma. P. 57 Question No. 264)

"Performing Salah after passing the sun from its zenith on Friday is allowed. One should not perform Salah when the sun is at its zenith. According to the view of Imam Abu Yusuf (r), performing Salah of greeting Wudu is allowed at the time when the sun is at its zenith on Friday while Imam Abu Hanifah (r) prohibits, but Fatawa is issued according to the view of Imam Abu Yusuf (r). Performing Salah when the sun is at its zenith is disliked but on Friday."

Both issues carry no reference. How to reconcile Fatwa of Darul Uloom Deoband and the glorious Quran? Here, some people prohibit and some other people allow. I have written some lines expecting you will answer and oblige me.

Answer: Both statements are mentioned in books of Fiqh like Raddul Muhtar and so on. One is mentioned in Imdadul Fatawa and the other in Fatawa Darul Uloom Deoband. The statement of Maulana Ashraf Ali Thanwi (r) in Imdadul Fatawa is broader in scope and the statement of Fatawa Darul Uloom Deoband is more on the safe side. Both can be acted upon. The answer is correct.

The detail and reconciliation is that these three times (sun rising, sun setting and when the sun is at its zenith) are disliked times in which performing voluntary or necessary Salah is not correct except remaining Asr Salah of the same day and the sun set while performing it and grading Salah of Wudu at the time when the sun is at its zenith on Friday in the view of Imam Abu Yusuf (r).[1] Besides these three disliked times, one can perform missed Salah after performing Asr Salah before sunset and after performing Fajr Salah before sunrise, but he cannot perform voluntary or necessary Salah.[2] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 367- 369)

Is there any disliked time between two Salah?

Question: Is there any disliked time between two Salah or not? If it is not, is it necessary to avoid or not?

[1] (لاتجوز الصلوٰة عند طلوع الشمس ولا عند قيامها فى الظهيرة ولا عند غروبها)؛لحديث عقبة بن عامر رضى الله عنه۔قال:'' ثلثة أوقات نهانا رسول الله عليه السلام أن نصلى وأن نقبر فيها موتانا عند طلوع الشمس حتى ترتفع وعند زوالها حتى تزول وحين تضيف للغروب حتى تغرب''۔ والمراد بقوله وأن نقبر صلوٰة الجنازة؛لأن الدفن غيرمكروه والحديث بإطلاقه حجة ۔۔۔ على أبي يوسف فى إباحة النفل يوم الجمعة وقت الزوال۔قال:(ولا صلوٰة جنازة)؛لما روينا(ولا سجدة تلاوة)؛لأنها فى معنى الصلوٰة(إلا عصر يومه عند الغروب)۔

(Al-Hidayah. Lesson about the times in which Salah is disliked. Vol.1 p. 68)

[2] يكره أن يتنفل بعد الفجر حتى تطلع الشمس وبعد العصر حتى تغرب؛لما روى أنه عليه السلام نهى عن ذلك۔(ولا بأس بأن يصلى فى هذين الوقتين) الفوائت ويسجد للتلاوة ويصلى على الجنازة)۔

(Al-Hidayah. Lesson about the times in which Salah is disliked. Vol.1 p. 68, 70)

Answer: Shariah has decided the times for all five Salah and described their beginning and ending times also,[1] but it regarded three times as disliked within 24 hours.[2] Except these three times, there is no disliked time between two Salah.[3]

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[1] Al-Durrul Mukhtar reads:

فی الدر:(وقت)صلاة (الفجر)الخ (من)---(طلوع الفجرالثانی)---(إلی)---(طلوع ذکاء)---(ووقت الظهر من زواله)---(إلی بلوغ الظل مثليه)---(سوی فیء)---(الزوال)---(ووقت العصرمنه إلی)قبیل(الغروب)---(و)وقت(المغرب منه إلی) غروب(الشفق وهوالحمرة)---(و)وقت(العشاء والوترمنه إلی الصبح)۔

(Al-Durrul Mukhtar. Book of Salah. Vol.1 p. 338. Nomaniyah, Deoband)

[2] (وکره) تحریمًا--- (صلاة) --- (ولو)قضائً أوواجبةً أونفلا أو(علی جنازة وسجدة تلاوة وسهو)---(مع شروق)---(واستواء)--- (وغروب،إلا عصریومه)۔(الدرالمختارمتن الرد،کتاب الصلاة،مطلب یشترط العلم بدخول الوقت:۱/۳۴۸،نعمانیة،دیوبند)

(Al-Durrul Mukhtar. Book of Salah. Vol.1 p. 348. Nomaniyah, Deoband)

[3] Performing voluntary Salah in the following mention times is prohibitively disliked except obligatory Salah whether it is in time or out of time, funeral prayer and prostration of recitation.

1. When the time of Fajr Salah began until the obligatory Fajr Salah is performed. Only two rakah of sunnah is allowed. If one began voluntary Salah (Tahajjud etc.) in the last part of the night and after performing one rakah the time of Fajr Salah entered, it is better to complete it. (Alamgiri)
2. After performing obligatory Fajr Salah until the sun has risen. If a person nullified sunnah Salah before Fajr and wants to perform it after obligatory Fajr Salah, it will not be valid. (Alamgiri. Vol.1 p. 53)
3. After performing obligatory Asr Salah till the sun change to set. (Alamgiri. Vol.1 p. 375).
   If a person began voluntary Salah in recommended time and then nullified it and wants to perform after Asr Salah before sunset, this Salah will not be valid. (Alamgiri) He has to perform it again.
4. After sunset before performing Maghrib Salah. If one delayed Maghrib Salah to the extent that the starts look twinkling, it is prohibitively disliked else somewhat disliked. (Shami. Vol.1 p. 252)
5. At the time of calling takbeer for Jumah Salah on Friday.
6. At the time of any sermon like Jumah, Eidain, solar eclipse, Salah for rain, Hajj, Nikah (marriage). (Shami. Vol.1 p. 252)
7. When Imam got out from his room for Khutbah (sermon) of Jumah until he completed Jumah Salah. (Durre Mukhtar with Shami. Vol.1 p. 252)
8. If a person began four rakah sunnah of Jumah and Imam got out for Jumah sermon, he should complete sunnah Salah. (Alamgiri. Vol.1 p. 53)
9. When Iqamat is being called though he is certain not to miss any rakah except Fajr Salah. (Alamgiri. Vol.1 p. 53)
10. If one does not expect to get Fajr congregation even in last sitting, he should not perform sunnah of Fajr Salah. (Durre Mukhtar with Shami. Vol.1 p. 253)
11. Before performing Eidain Salah either in house or outside or masjid or field of Eid prayer or anywhere and after performing Eidain it is disliked only in the field of Eid prayer not at home. (Alamgiri. Vol.1 p. 53)
12. If the time of any obligatory Salah remained very short that only that Salah can be performed and he still did not perform it, he should perform it only not any other Salah. (Alamgiri and Shami)

Moreover, the Prophet (saws) explained the recommended times, but he did not mention any disliked time other than disliked times. In short, when one knew the passing time and entering time with certainty, there is nothing to avoid from, but observing the recommended time is recommended.[1] Allah knows the best.

Written by Abdullah (May Allah forgive him) Authenticated by Muhammad Haneef (May Allah forgive him) (Fatawa Riyazul Uloom. Vol.1 p. 262)

If a person performed Salah in disliked times, is his Salah accepted or not

Question: Some foolish people begin to perform Salah in disliked the times (sun rising, sun setting and when the sun is at its zenith). Is their Salah accepted or not?

Answer: How can be regarded accepted deed which is done against the injunction of Shariah?[2] Allah knows the best.[3]

(Aapke Masail Aur Unka Hal. Vol.3 p. 203)

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13. Between two Salah that are performed in Arafah or Muzdalifah. (Alamgiri and Durre Mukhtar. Vol.1 p. 378)
14. At the time of getting smeared with urine or latrine or passing wind. (Durre Mukhtar. Vol.1 p. 378)
15. When the food is ready and one has desired to eat. (Alamgiri. Vol.1 p. 53)
16. When the heart is busy in other things instead of Salah and cannot focus on Salah. Whatever may be the thing moved him.
17. Performing Isha Salah after midnight is somewhat disliked. (Shami. Vol.1 p. 246) (Taharat Aur Namaz Ke Tafseeli Masail. P. 181- 183 Anees)

[1] (والمستحب)---(الابتداء)فى الفجر(بإسفارو الختم به)---(وتأخيرظهر الصيف)---(مطلقًا)---(وجمعة كظهر أصلاً واستحباباً)---(و)تأخير(عصر)صيفًا وشتائً---(مالم يتغيرذكاء)---(و)تأخير(عشاء إلى ثلث الليل)۔

(Al-Durrul Mukhtar. Book of Salah. Vol.1 p. 246. Nomaniyah, Deoband)

[2] سمعت عقبة بن عامر الجهنى يقول:'' ثلاث ساعات كان رسول الله صلى الله عليه وسلم ينهانا أن نصلى فيهن.أوأن نقبر فيهن موتانا:حين تطلع الشمس بازغةً حتى ترتفع.وحين يقوم قائم الظهيرة حتى تميل الشمس.وحين تضيف الشمس للغروب حتى تغرب''۔

(Sahih Muslim. Chapter: The times when it is forbidden to offer Salah. (H: 831)

''ثلاث ساعات لاتجوزفيها المكتوبة ولاصلاة الجنازة ولاسجدة التلاوة إذا طلعت الشمس حتى ترتفع.وعند الانتصاف إلى أن تزول وعند احمرارها إلى أن تغيب۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 52. Book of Salah. Chapter:1, Lesson:3) (Majma Al-Anhur Sharah Multaqa Al-Abhur. The times in which Salah is disliked. Vol.1 p. 72)

[3] The retaliation of performing Salah in inappropriate time

Question: I began to perform Salah one years before. I perform regularly with your supplication. I had no knowledge about disliked times and performed voluntary Salah after Asr unknowingly which is prohibited. Now, I study books and your column. If it is happened unknowingly, what is its retaliation? Please guide me.
Answer: Its retaliation in not but seeking repentance and forgiveness. (Aapke Masail Aur Unka Hal. Vol.3 p. 215)

The prostration of supplication and thank in disliked time

Question: Is performing prostration of supplication and thank after Asr and Fajr Salah allowed or not?

Answer: It is allowed.[1] Allah knows the best. (Fatawa Mahmoodiyah. Vol.5 p. 379)

Announcing disliked times

Question: When the sun begins to rise after Fajr, it is announced in our villages and Deoband that disliked time began, perform missed Salah after 15-20 minutes. What is the injunction about it?

Answer: There is nothing wrong in announcing for the mentioned matter rather informing about disliked times is a virtuous effort.[2] If it leads to a disruption among Muslims, it should not be announced.

Written by Muhammad Mustaqeem Nadwi. Authenticated by Nasir Ali. (Fatawa Nadwatul Ulama. Vol.1 p. 389, 390)

Ringing bell to inform about sun rising, sun setting and when the sun is at its zenith

Question: What do ulama and Islamic jurists say regarding the issue which is waited that the building of Ali Masjid has reached till the roof which is in the market Shaharkot town district Bijnor. The stairs are made in the minarets where Azan is being called mostly. A ferrate rod is fixed in the middle and a strong big rounded bell made with different metals is hand. Muazzin of mosque is responsible to ring this bell to announce the time i.e. once at 1 o'clock and 12 times at 12 o'clock. This sound spreads all over the city. Some people cared it so much that the Azan and Iqamat is no longer but as a tradition.

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[1] وفی النهر: أن سجدة الشكر لنعمة سابقة ينبغی أن تصح أخذًا من قولهم لأنها وجبت كاملةً و هذه لم تجب.آهـ.فتحصل من كلام النهر مع كلام القنية أنها تصح مع الكراهة: أی لأنها فی حكم النافلة۔

(Raddul Muhtar. Book of Salah. Subject: It is made the condition to know the beginning time. Vol.1 p. 371, Saeed)

''وفی المحيط: ولهذا لو أطلق المصنف السجدة واستثنى سجدة الشكر لكان أحسن''۔

(Majma Al-Anhur Sharah Multaqa Al-Abhur. Book was Salah. Vol.1 p. 73, Daro Ihya Al-Turath Al-Arabi, Beirut)

[2] There was a custom to awake in the era of the Prophet (saws) as following:

عن عائشة۔رضی اللّٰه عنها۔عن النبی صلی اللّٰه علیه وسلم أنه قال:إن بلالا يؤذن بليل فكلوا واشربوا حتى يؤذن ابن أم مكتوم۔

(Sahih Bukhari. Chapter: Azan before Fajr. (H: 622). Sunan Tirmizi. Chapter: What has been related about the Azan at night. (H: 203)

It tells that announcing about a permissible matter is correct. Anees

This bell took the place of main source of information. Nowadays the time of Asr Salas is at 4 o'clock. As it is 4 o'clock, Muazzin runs towards the bell, it drew the attention of whole mass and the bell began to ring noisily. Similarly, at the time of Zuhr and Isha Salah, the scenario is not as we should be by Azan and Iqamat rather it is opposite. What is the injunction about ringing this kind of bell?

Answer: It can be permitted to ring the bell to inform about sun rising, sun setting, when the sun is at its zenith and true dawn, but informing by bell about the congregation of five times Salah is not correct. Shariah establish Azan for this purpose and implemented it as Islamic observance.[1] The bell should not be rung, to intermix the subject. Besides, if it is as in us around areas that is in the boundaries of masjid, the bell should not be rung, because it will be a main reason for unlawfulness. It is necessary to replace it at high place outside the premises of mosque though it is near mosque, but not in the mosque and it should be cared that ringing bells neither should intermix with Azan nor it should be understood at the place of Azan. It is very necessary to safeguard the importance of Azan otherwise everyone will be involved in the sin of changing the establishment of Shariah as per his effort. Allah knows the best.

Written by Nizamuddin Azami (May Allah forgive him) Mufti Darul Uloom Deoband. 03/09/1387 AH Authenticated by Mahmood (May Allah forgive him) 03/09/1387 AH and Sayyid Ahmad Ali Saeed. Vice Mufti Darul Uloom Deoband (Nizamul Fatawa. Vol.1 p. 23, 24)

No voluntary Salah is allowed after true dawn except sunnah of Fajr

Question: Is performing voluntary or greeting Salah for mosque allowed or not?

[1] عن ابن عمر كان يقول:كان المسلمون حين قدموا المدينة يجتمعون فيتحينون الصلٰوة ليس ينادى بها أحد فتكلموا يومًا فى ذلک،فقال بعضهم: اتخذوا ناقوسًا مثل ناقوس النصارى،وقال بعضهم: بل قرنا مثل قرن اليهود،فقال عمر: أولا تبعثون رجلاً ينادى بالصلٰوة؟فقال رسول اللّٰه صلى اللّٰه عليه وسلم: ''يا بلال! قم فنادِ بالصلٰوة۔

(Sahih Bukhari. Chapter: How the Azan for Salah (Prayer) was started. (H: 604). Sahih Muslim. Chapter: The beginning of the Azan. (H: 877) Anees

Answer: No voluntary Salah is allowed after true dawn except two rakah of sunnah of Fajr. According to the view of Hanafi school of thought, greeting Salah for mosque is also not allowed.[1] (Fatawa Darul Uloom Deoband. Vol.2 p. 69)[2]

Voluntary Salah is prohibited from true dawn to sunrise

Question: If there is time after performing two rakah of sunnah of Fajr till the congregation of Fajr, some people begin to perform voluntary Salah whose rakah is not confirmed. They perform it until the time of congregation. Is it correct to perform voluntary Salah between sunnah and obligatory Salah of Fajr?

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[1] عن ابن عمر رضی اللّٰہ عنہما أن رسول اللّٰہ صلی اللّٰہ علیہ وسلم قال: '' لا صلاۃ بعد الفجر إلا سجدتین''۔

(Sunan Tirmizi. Chapter: What has been related about 'there is no salat after Fajr begins except for two rakah. (H: 419).

(وکذا) الحکم من کراہۃ نفل وواجب لغیرہ لافرض وواجب لعینہ (بعد طلوع فجر سوی سنتہ) لشغل الوقت بہ تقدیرًا۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book Salah. Vol.1 p. 349. Zafeer) (Noorul Idhah Wa Najatul Arwah. Lesson about the disliked times. Vol.1 p. 46)

[2] One cannot perform at the time of Fajr except Sunnah and missed Salah

Question: I know that besides the prescribed Salah, only missed Salah including obligatory and necessary i.e. Witr Salah can be performed in the time of Fajr. I want more satisfaction in this regard, because some ignorant performs voluntary Salah and sunnah Salah after obligatory also that they cannot performed before congregation.

Answer: No Salah is correct except Sunnah of Fajr missed Salah at the time of true down and after Fajr Salah only missed Salah is allowed. Durre Mukhtar reads:

(وکرہ نفل) الخ. ولو سنۃ الفجر (بعد صلوۃ فجر و) صلوۃ (عصر) الخ. و(لا) یکرہ (قضاء فائتۃ و) لو وترًا. الخ۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book Salah. Vol.1 p. 347. Zafeer)

This disliking means prohibitively disliking.

Shami said:

والکراہۃ ہنا تحریمیۃ أیضًا. کما صرح بہ فی الحلیۃ ولذا قال فی الخانیۃ والخلاصۃ بعدم الجواز والمراد عدم الحل لا عدم الصحۃ کما لا یخفٰی۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 348. Zafeer) (Fatawa Darul Uloom Deoband. Vol.2 p. 70)

Is voluntary Salah before sunnah of Fajr correct or not

Question: Should one perform two rakah voluntary Salah before sunnah of Fajr or not?

Answer: It is not correct to perform voluntary Salah at the time of true dawn before performing obligatory Salah of Fajr except two rakah of sunnah.

(وکذا) الحکم من کراہۃ نفل وواجب لغیرہ لافرض وواجب لعینہ (بعد طلوع فجر سوی سنتہ) لشغل الوقت بہ تقدیرًا۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book Salah. Vol.1 p. 348. Zafeer)

لما روی مسلم عن حفصۃ رضی اللّٰہ عنہا قالت: کان رسول اللّٰہ صلی اللّٰہ علیہ وسلم إذا طلع الفجر لا یصلی إلا رکعتین خفیفتین۔

(Ghunyatul Mustamli. Vol.1 p. 237. Zafeer) (Sahih Muslim. Sahih Muslim. Chapter: It is recommended to pray two rakah for the sunnah of Fajr. And encouragement to pray them regularly, and to make them brief, and to persist in offering them, and clarifying what is recommended to recite therein. (H: 723) (Fataw Darul Uloom Deoband. Vol.2 p. 71)

Answer: It prohibited to perform voluntary Salah at the time of true dawn after sunnah of Fajr, but one can perform missed Salah[1] we should not be in front of the people.[2]

(Aapke Masail Aur Unka Hal. Vol.3 p. 201)

Performing Tahajjud Salah after true dawn is disliked

Question: I use to perform Tahajjud Salah. Someday, I could not wake up at the time and the true dawn rises. Can I perform Tahajjud at that time?

Answer: Performing voluntary Salah after true dawn is prohibited. It also includes Tahajjud Salah. Therefore, it should not be performed after true dawn.[3] Allah knows the best.

Written by Muhammad Usman Ghani. 15/02/1375 AH (Fatawa Imarat Shariah. Vol.2 p. 139)[4]

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[1] (بعدطلوع الفجر بأكثر من سنة الفجر)أي يكره أن يتطوع بعد ماطلع الفجر قبل الفرض بأكثر من سنة الفجر لقوله عليه الصلاة والسلام :ليبلغ شاهدكم غائبكم ألا لاصلاة بعدالصبح إلا ركعتين،رواه أحمد وأبوداؤد،وقال عليه الصلاة والسلام :إذا طلع الفجر لاصلاة إلا ركعتين،رواه الطبرانی، وقالت حفصة رضی اللّٰه عنها:كان رسول اللّٰه صلی اللّٰه عليه وسلم إذا طلع الفجر لا يصلی إلا ركعتين خفيفتين ،رواه مسلم، وعن ابن عمر رضی اللّٰه عنهما أنه عليه الصلاة والسلام قال:إذا طلع الفجر فلاتصلوا إلا ركعتی الفجر ،رواه الطبرانی بصيغة النهی۔ولو شرع فی النفل قبل طلوع الفجر فالأصح أنه لايقوم عن سنة الفجر ولايقطعه لأن الشروع فيه كان لاعن قصد ولو صلی القضاء فی هذاالوقت جاز،لأن النهی عن التنفل فيه لحق ركعتی الفجر حتی يكون كالمشغول بها،لأن الوقت متعين لها حتی لو نوی تطوعاً كان عن سنة الفجر من غير تعيين منه فلا يظهر فی حق الفرض لأنه فوقها۔

(Tabyeen Al-Haqaique. The times in which Salah is disliked. Vol.1 p. 87)

[2] ويكره أن ينتفل بعد طلوع الفجر بأكثر من ركعتی الفجر لأن النبی صلی اللّٰه عليه وسلم لم يزد عليهما ۔۔۔ فقد منع عن تطوع آخر يبقی جميع الوقت كالمشغول بهما لكن صلوٰة فرض آخر فوق ركعتی الفجر فجاز أن يصرف الوقت إليه۔۔۔الخ۔

(Al-Jauhar Al-Nayyirah. Book of Salah. Chapter: The times in which Salah is disliked. Vol.1 p. 84. Publication: Haqqaniyah)

[3] Tahajjud Salah is included in voluntary Salah.

عن عائشة رضی اللّٰه عنها أن رسول اللّٰه صلی اللّٰه عليه وسلم لم يكن يصلی الصلوٰة إلا أتبعها ركعتين غير العصر والغداة فإنه كان يجعل الركعتين قبلهما''۔

(Sharah Ma'ani Al-Athar. Chapter: Two rakah after Asr Salah. H: 1816)

(وكذا)الحكم من كراهة نفل وواجب لغيره لا فرض وواجب لعينه(بعد طلوع فجر سوی سنته)۔

(Al-Durrul Mukhtar. Vol.2 p. 37)

[4] The injunction of performing Salah before obligatory Salah after true dawn

Question: Is performing voluntary Salah besides two rakah of sunnah before obligatory Salah of Fajr after true dawn allowed or not?

Answer: No Salah is allowed after true dawn except missed Salah that night. That time is only for sunnah of and obligatory Salah of Fajr. (Performing any voluntary Salah before Fajr Salah after true dawn is disliked except sunnah of Fajr. However, making up Salah which is obligatory or necessary itself whether it is Isha

If Isha Salah is remaining, it should be performed after Azan of Fajr

Question: Earlier, whenever Isha Salah is missed, I used to make up Isha Salah first after Azan of Fajr and then perform Fajr. I cannot remember the correct number of such Salah. Now I came to know that Isha Salah should not be made up first after Fajr Azan, but Fajr Salah should be performed first. What should I do for Isha Salah that I made up before Fajr?

Salah of the same night or other night, funeral prayer and prostration of recitation is allowed without any disliking.

[مجاہد]''(وكره نفل)... (بعد صلاة فجر و)صلاة(عصر)... (لا)يكره(قضاء فائتة و)لو وترًا أو(سجدة تلاوة وصلاة جنازة وكذا)الحكم كراهة نفل وواجب لغيره لا فرض وواجب لعينه(بعد طلوع فجر سوى سنته)لشغل الوقت به تقديرًا''۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Subject: It is made the condition to know the beginning time. Vol.2 p. 36,37) Allah knows the best.

Written by Muhammad Usman Ghani. 2/12/1376 AH (Fatawa Imarat Shariah. Vol.2 p. 138)

Performing Witr or voluntary Salah after true dawn

Question: Some people perform Witr Salah with Tahajjud. If Azan of Fajr is about to be called or being called, can one perform Tahajjud or Witr Salah are not? It should be clear that Fajr Salah is conducted after 30 or 40 minutes from Azan.

Answer: It is correct to perform Witr at the time of Tahajjud. Moreover, if a person is confident to wake up for Tahajjud, it is better for him to perform Witr at the time of Tahajjud.

ويستحب في الوتر لمن يألف صلاة الليل أن يؤخرها إلى آخر الليل لقوله عليه السلام: '' من طمع أن يقوم آخر الليل فليوتر آخره فإن صلاة الليل محضورة''۔

(Al-Jauhar Al-Nayyirah. Book of Salah. Vol.1 p. 50. Publication: Haqqaniyah)

عن جابر۔رضى الله عنه۔قال:قال رسول الله صلى الله عليه وسلم:'' من خاف أن لايقوم من آخر الليل فليوتر أوله ومن طمع أن يقوم آخره فليوتر آخر الليل فإن صلوة آخر الليل مشهودة وذلك أفضل۔

(Sahih Muslim. Chapter: One who fears that he will not get up at the end of the night, then he should pray Witr at the beginning of the night. (H: 755)

It is necessary to perform Witr before true dawn. It will be missed after true dawn. If one could not perform it before ever, it is necessary for him to perform it before Fajr Salah after true dawn, but Tahajjud or any other voluntary Salah is not allowed after true dawn.

عن ابن عمر رضى الله عنهما أن رسول الله صلى الله عليه وسلم قال:''لا صلوٰة بعد الفجر إلا سجدتين''۔

(Sunan Tirmizi. (H: 419). Sahih Muslim. Chapter: It is recommended to pray two rakah for the sunnah of Fajr. And encouragement to pray them regularly, and to make them brief, and to persist in offering them, and clarifying what is recommended to recite therein. (H: 723). Sunan Abu Dawood. (H: 1278)

ويكره أن ينتفل بعد طلوع الفجر بأكثر من ركعتى الفجر لأن النبى صلى الله عليه وسلم لم يزد عليهما۔۔۔فقد منع عن تطوع آخر يبقى جميع الوقت كالمشغول بهما لكن صلوٰة فرض آخر فوق ركعتى الفجر فجاز أن يصرف الوقت إليه۔۔۔الخ۔

(Al-Jauhar Al-Nayyirah. Book of Salah. Chapter: The times in which Salah is disliked. Vol.1 p. 84. Publication: Haqqaniyah) (Aapke Masail Aur Unka Hal. Vol.3 p. 201)

Answer: Unfortunately, if you did not perform the Shah Salah, you should perform it first after Fajr Azan and then perform Fajr Salah. Your first practice was correct.[1]

(Aapke Masail Aur Unka Hal. Vol.3 p. 201)

Performing voluntary Salah after rising true dawn is disliked except Sunnah of Fajr

Question: Can one not perform voluntary Salah before Fajr Salah?

Answer: Yes, there is no voluntary Salah after true dawn except Sunnah of Fajr.[2]

(Kifayatul Mufti. Vol.3. vol. 65)

Two rakah voluntary Salah after true dawn

Question: Can be perform greeting Salah for Wudu before sunnah followed by Fajr Azan? It is proved in books that the Prophet (saws) performed greeting Salah for Wudu

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[1] الترتيب بين الفائتة والوقتية وبين الفوائت مستحق، كذا في الكافي۔

(Alamgiri. Book of Salah. Vol.1 p. 121)

''ويقضي الفائتة إذا ذكرها كما فاتت سفرًا أو حضرًا ويقدمها على الوقتية إلا أن يخاف فوتها''۔

(Al-Ikhtiyar Li Taleel Al-Mukhtar. Book of Salah. Chapter: Making up the missed Salah. Vol.1 p. 89)

عن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم قال: '' من نسي صلوة فليصل إذا ذكر، لا كفارة لها، إلا ذلك'' {وَاَقِمِ الصَّلٰوةَ لِذِكۡرِیۡ} (Surah Taha: 20:14) (Sahih Bukhari. Chapter: One who forgets a Salah (prayer) should offer it when he remembers it, and should not repeat anything except that particular prayer. (H: 597). Sunan Abu Dawood. Chapter: Whoever sleeps through the prayer (time) or forgets (to pray). (H: 435) Anees

عن عبد الله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: '' من نسي صلوة فلم يذكرها إلا و هو مع الإمام فليصل مع الإمام فإذا فرغ من صلوته فليعد الصلوة التي نسي ثم ليعد الصلوة التي صلى مع الإمام۔

(Sunan Al-Baihaqi. Chapter: The person who remembered Salah while he is performing another Salah. (H: 3193). Sinan Dara Qutni. Chapter: The person who remembered Salah while he is performing another Salah. (H: 1544)

عن جابر رضي الله عنه قال: جعل عمر رضي الله عنه يوم الخندق يسب كفار هم وقال يا رسول الله ! ما كدت أصلي العصر حتى غربت الشمس، قال: فنزلنا بطحان فصلى رسول الله صلى الله عليه وسلم بعد ما غربت الشمس ثم صلى المغرب۔

(Sahih Bukhari. Chapter: The Qada of prayers (Qada means to perform or offer or do a missed religious obligation after its stated time). Chapter: What has been related about a man who misses multiple prayers and which of them he begins with. (H: 598). Sunan Tirmizi. (H: 179, 180)

عن عامر وعن مغيرة عن إبراهيم قالا: إذا كنت في صلوة العصر فذكرت أنك لم تصل الظهر فانصرف فصل الظهر ثم صل العصر۔

(Musannaf Ibn Abi Shaibah. The person who remembered missed Salah while he is performing another Salah. (H: 4757)

[2] (وكره نفل) ۔۔۔ (و) لو سنة الفجر (بعد صلاة فجر و) صلاة (عصر) و (لا) يكره (قضاء فائتة و) لو وترًا، الخ۔

(Al-Durrul Mukhtar. Book of Salah. Vol.1 p. 374, 375. Saeed Company)

(وكذا) الحكم من كراهة نفل وواجب لغيره لا فرض وواجب لعينه (بعد طلوع فجر سوى سنته) لشغل الوقت به تقديرًا۔

(Al-Durrul Mukhtar. Book of Salah. Vol.1 p.375. Saeed Company)

before Tahajjud. He used to rest after Witr, because his sleeping was not invalidating his Wudu. So, he used to perform with the same Wudu. Similarly, if a person performs greeting Salah for Wudu after Fajr Azan, will it be allowed or not? In short, can one perform voluntary Salah or sunnah other than Fajr sunnah or missed Salah after true dawn?

Answer: Performing greeting Salah for Wudu after true dawn is not allowed. The virtue of greeting Salah for Wudu will be awarded by Sunnah of Fajr Salah.[1] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. Authenticated by Nizamuddin (May Allah forgive him) (Fatawa Mahmoodiyah. Vol.5 p. 383)

Repeating sunnah of Fajr in the time of Fajr because of doubt is neither necessary nor allowed

Question: I performed Tahajjud and countered some Tasbeeh. I was sitting on both sole of the feet touching the ground fully. I felt some napping and after some time I noticed that it was the time of sunnah of Fajr. Being certain that the wudu did not break, I performed sunnah and went Masjid. When I reached I doubted that the wudu may have broken while sitting on sole touching the ground. So, I perform two rakah sunnah again after making wudu and participated in congregation. Is it allowed according to shariah or not?

Answer: Sunnah Salah you performed before was valid and there was neither need to perform again[2] nor allowed, [3] but what you have done unknowingly will not be questioned. (Fatawa Darul Uloom Deoband. Vol.2 p. 72)

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[1] (قوله وهي ركعتان) :في القهستاني:وركعتان أوأربع،وهي أفضل لتحية المسجد إلا إذا دخل فيه بعد الفجر أوالعصر ،فإنه يسبح ويهلل و يصلي على النبي صلى الله عليه وسلم ،فإنه حينئذٍ يؤدي حق المسجد،كما إذ دخل للمكتوبة، فإنه غير مأمور بها حينئذٍ،كما في التمرتاشي۔آهـ

(Raddul Muhtar. Book of Salah. Chapter: Witr and voluntary Salah. Vol.2 p.18. Saeed)

[2] Because his Wudu did not break.

وفي الخانية: النعاس لاينقض الوضوء ،وهوقليل نوم۔''

(Raddul Muhtar. The things that invalidate wudu. Vol.1 p. 132)

When Wudu was valid, the Salah performed with it is correct. So, it does not require to perform it again.

[3] Because no voluntary Salah is allowed at that time except sunnah of Fajr.

''(وكذا) الحكم من كراهة نفل، الخ (بعد طلوع فجر سوى سنته)۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Vol.1 p. 349. Zafeer)

Performing sunnah of Fajr before sunrise

Question: If one could not perform sunnah of Fajr because of participating in congregation of obligatory Salah and he performed it before sunrise, is he worthy to be blamed and wrong doer? Does sunnah remain on him or not? Zaid said that performing sunnah before sunrise is prohibitively disliked. In which these conditions these sunnah are different and upon which Fatwa is issued? Should one perform it before sunrise or not? If the opening takbeer has been called and Imam began to recite, should he perform sunnah or participate in combination?

Answer: When opening takbeer of Fajr Salah has been called and Imam began obligatory Salah, performing sunnah of Fajr near the row is prohibitively disliked according to all, but he should perform it in another place far from the row of congregation, if he can get Imam in one rakah otherwise leave sunnah and participate in congregation and perform sunnah after sunrise. It is better else there is nothing wrong. This is the view of Imam Abu Hanifah (r) and performing sunnah after obligatory Salah before sunrise is prohibitively disliked in his opinion.[1] It is correct in the view of some other Aimmah. (Talifat Rasheediyah. P. 257, 258)

Making up sunnah of Fajr

Question: If one could not perform sunnah of Fajr, should he perform before or after sunrise? If he performed after sunrise, should he perform before or after Ishraque Salah? The heterodox (Ghair Muqallid) say, performing before sunrise is also proved. Hanafis people say to perform after sunrise. What is a different between performing before and after sunrise?

Answer: One should perform it after sunrise according to the view of Hanafi school of thought[2] whether it is before Ishraque or after.

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[1] عن ابن عباس رضى الله عنهما قال: شهد عندى رجال مرضيون وأرضاهم عندى عمر رضى الله عنه: أن النبى صلى الله عليه وسلم نهى عن الصلوة بعد الصبح حتى تشرق الشمس و بعد العصر حتى تغرب۔

(Sahih Bukhari. Book of the times of Salah. (H: 581)

[2] من لم يصل ركعتى الفجر فليصلهما بعد ما تطلع الشمس۔

(Jame Tirmizi. Books of Salah. Chapter: What has been related about waiting to perform them after the sun has risen. (H: 423)

وأما إذا فاتت وحدها فلا تقضى قبل طلوع الشمس بالإجماع؛ لكراهة النفل بعد الصبح. وأما بعد طلوع الشمس فكذلك عندهما. وقال محمد: أحب إلى أن يقضيها إلى الزوال كما فى الدرر۔

(Raddul Muhtar. Vol.2 p. 512)

However, the heterodox (Ghair Muqallid) people allowed to perform before sunrise, but hadith proving it is dissident and there is no contradiction in performing after sunrise. Therefore, it is safe side to perform after sunrise.[1]

Written by Muhammad Zahoor Nadwi. (May Allah forgive him)

(Fatawa Nadwatul Ulama. Vol.1 p. 304)

Why there is no sunnah after Fajr Salah

Question:

(1) If one could not perform sunnah of Fajr Salah, can he perform it after obligatory if the time is remaining or not? If not, what is the evidence?
(2) If sunnah of Zuhr can be performed after obligatory Salah of Zuhr, why can Fajr sunnah not be performed after obligatory Salah of Fajr? If one did not perform these two rakah sunnah after obligatory Salah also, will he be sinner?

Answer:

(1) If sunnah of Fajr is missed, its time is after sunrise as prescribed in hadith of the Prophet (saws). Imam Tahawi has mentioned this hadith in his book "Mushkilul Aathar.

عن أبي هريرة ـ رضى الله عنه ـ قال: ''كان النبى صلى الله عليه وسلم إذا فاتته ركعتا الفجر صلاهما إذا طلعت الشمس'' ـ[2]

If sunnah of Zuhr is missed, the injunction of performing it after Zuhr Salah is also mentioned in hadith. Ibn Majah reads:

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[1] قوله: '' لأنه يبقى نفلا مطلقا ''بناء على أنه لم يرد الشرع به أوقد ورد ولكنه معارض بالنهى عن الصلاة بعد الصبح حتى ترتفع الشمس فى الصحيحين فيقدم عليه كما قدمناه آنفاً ـ)

(Fatah Al-Qadeer. Vol.1 p. 495)

عن ابن عباس ـ رضى الله عنهما ـ ـ ـ أن النبى صلى الله عليه وسلم نهى عن الصلاة بعد الصبح حتى تشرق الشمس ، وبعد العصر حتى تغرب ـ

(Sahih Bukhari. Chapter: What is said regarding the offering of As-Salat (the prayers) between the Fajr prayer and sunrise. (H: 581). Sahih Muslim. Chapter: The times when it is forbidden to offer Salah. (H: 825) Anees

[2] Sharah Mushkilul Al-Aathar. Vol.10 p. 328. H: 4142.

قال الطحاوى: فهذا الحديث أحسن إسنادًا أولى بالاستعمال مما قد رويناه قبله فى هذا الباب ـ

وقد روى عن عبد الله بن عمر عن نفسه مثل ذلك ـ

(Musannaf Ibn Abi Shaibah from Sha'bi. Book of Salah. Chapter: Two rakah of sunnah of Fajr it they are missed. Vol.2 p. 254. H: 6504)

كان رسول الله صلى الله عليه وسلم إذا فاتته الأربع قبل الظهر صلاها بعد الركعتين بعد الظهر۔[1]

Narrated Aisha (rz):

Imam Tirmizi also narrated a hadith in regard of sunnah of Fajr. It also orders to perform it after sunrise:

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: ''من لم يصل ركعتى الفجر فليصلهما بعد ما تطلع الشمس''۔2

(2) It is also narrated that there is no Salah after Fajr Salah until sunrise.[3] Based on this injunction no Salah is performed after obligatory Fajr Salah until sunrise though it is sunnah of Fajr, but missed sunrise allowed.[4]

Written by Muhammad Zafar Alam Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p.307)[5]

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[1] Sunan Ibn Majah. Narrated Aisha (rz). Establishing the prayer and the sunnah regarding them. Chapter: The one who missed four rakah sunnah of Zuhr Salah. (H: 1158)

[2] (Jame Tirmizi. Books of Salah. Chapter: What has been related about waiting to perform them after the sun has risen. (H: 423) p.96.

[3] إن رسول الله صلى الله عليه وسلم نهى عن الصلاة بعد الفجر حتى تطلع الشمس۔

(Jame Tirmizi. Books of Salah. Chapter: What has been related about prayer after Asr and after Fajr Is disliked

[4] Al-Fatawa Al-Hindiyah. Lesson about the times in which Salah is not allowed and it is disliked.

[5] Question as above

Question: Zaid could not perform sunnah of Fajr before obligatory Salah due to shortage of the time. Then he performed it as the completed obligatory Salah. Is performing sunnah is correct in this condition according to any Imam or not?

Answer: If sunnah of Fajr is missed, there is not its Qadha (performing Salah after passing time). However, if it is missed with obligatory Salah, it should also be make up with obligatory Salah after sunrise. Only sunnah of Fajr is made up in the view of Imam Muhammad (r).

''والسنن إذا فاتت عن وقتها لم يقضها إلا ركعتى الفجر إذا فاتتا مع الفرض يقضيهما بعد طلوع الشمس إلى وقت الزوال. ثم يسقط هكذا فى محيط السرخسى۔۔۔وإذا فاتتا بدون الفرض لا يقضى عندهما خلافًا لمحمد''۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 112)

The hadith also prohibits to perform Salah after Fajr Salah.

)نهى عن الصلاة بعد الصبح حتى تشرق الشمس، وبعد العصر حتى تغرب۔

(Sahih Bukhari. Chapter: What is said regarding the offering of As-Salat (the prayers) between the Fajr prayer and sunrise. (H: 581) Fatawa is issued according to the view of Hanafi school of thought.

Written by Masood Hasan Hasani. Authenticated by Nasir Ali (Fatawa Nadwatul Ulama. Vol. 308, 309)

Why is making up sunnah of Fajr not like making up sunnah of Zuhr

Question: Two rakah before Fajr Salah and sunnah before Zuhr Salah are recommended sunnah before obligatory Salah. Why is it better to make up sunnah of Fajr after sunrise and if did not perform, it will not be questioned and if sunnah before Zuhr Salah is missed, it should be make up necessarily after obligatory Salah? What is the reason to differentiate?

Answer: The reason is that the time of Zuhr Salah is remaining and the time of Fajr does not remain after sunrise.[1]

(Fatawa Darul Uloom Deoband. Vol.2 p. 72)

Some miscellaneous questions regarding Fajr Salah

Question:

قال رسول الله صلى الله عليه وسلم: ''لا صلاة بعد الصبح حتى تطلع الشمس ولا صلاة بعد العصر حتى تغرب الشمس''۔[2]

(1) Is this injunction for sunnah and voluntary Salah only or for missed Salah also? Can one perform missed Salah five minute before sunrise and five minutes before sunset?
(2) Azan of Fajr is called at 5:15 and the congregation is conducted at 6:15. Can one perform missed Salah in duration before performing sunnah of Fajr?
(3) After how many minutes from sun rise should he perform missed or Ishraque Salah or missed Fajr Salah of the same day?

Answer:

(1) You can perform missed Salah after true dawn before sunrise or after Asr before sunset and getting the sun yellow. When the sun became quite clear after sunrise, you can perform missed and Ishraque Salah.[3]

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[1] (وقت) صلاة (الفجر) الخ (من) أول (طلوع الفجر الثانى) الخ (إلى) قبيل (طلوع ذكاء) الخ (ووقت الظهر من زواله) الخ (إلى بلوغ الظل مثليه)۔
(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Vol.1 p. 331 Zafeer)

[2] Sahih Muslim. Narrated Abu Saeed Khudri (rz). Book of Salah. Chapter: The times in which Salah is prohibited. (H: 1368) Anees

[3] (ولا بأس بأن يصلى فى هذين الوقتين الفوائت ويسجد للتلاوة ويصلى على الجنازة)؛لأن الكراهة كانت لحق الفرض يصير الوقت كالمشغول به لا لمعنى فى الوقت فلم تظهر فى حق الفرائض۔
(Al-Hidayah with Fatah. Vol.1 p. 240)

(2) You can perform missed a Salah.[1]

(3) When the sun became quite clear.[2]

Written by Muhammad Zahoor Nadwi. (May Allah forgive him)

(Fatawa Nadwatul Ulama. Vol.1 p. 310, 311)

Voluntary Salah and prostration after Fajr and Asr Salah

Question: Is it allowed to prostrate in any Salah i.e. making up missed Salah after obligatory Salah of Fajr and Asr that means before sunrise and sunset?

Answer: Performing Salah and prostrating are not allowed unconditionally after Asr Salah when the sun got yellow, and the time of sunrise before it has been risen high and when the sun is at its zenith. Hidayah reads:

'' (لاتجوز الصلوٰة عند طلوع الشمس ولا عند قيامها فى الظهيرة ولا عند غروبها) لحديث عقبة بن عامر رضى اللّٰه تعالى عنه: '' ثلٰثة أوقات نهانا رسول اللّٰه صلى اللّٰه عليه وسلم أن نصلى وأن نقبر فيها موتانا عند طلوع الشمس حتّٰى ترتفع وعند زوالها حتى تزول وحين تضيف للغروب حتّٰى تغرب۔[3]

(Al-Hidayah. Book of Salah. Lesson about the times in which Salah is prohibited. Vol.1 p. 68)

Performing voluntary Salah after Fajr before sunrise and after Asr before sunset is disliked, but you can perform missed Salah as it is written in Al-Hidayah.[4] (Imdadul Muftiyeen. Vol.2 p. 265)

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[1] (ولا بأس بأن يصلى فى هٰذين الوقتين الفوائت ويسجد للتلاوة ويصلى على الجنازة)؛لأن الكراهة كانت لحق الفرض يصير الوقت كالمشغول به لا لمعنى فى الوقت فلم تظهر فى حق الفرائض۔

(Al-Hidayah with Fatah. Vol.1 p. 240)

۔۔۔ ومنع عن التنفل بعد صلاة الفجر والعصر .لا عن قضاء فائتة وسجدة تلاوة وصلاة جنازة''۔

(Tabyeen Al-Haqaique. Book of Salah. Vol.1 p. 375)

[2] إن النبى صلى اللّٰه عليه وسلم نهى عن الصلاة بعد الصبح حتى تشرق الشمس وبعد العصر حتى تغرب۔

(Sahih Bukhari. Chapter: What is said regarding the offering of Salah (the prayers) between the Fajr prayer and sunrise. (H: 581). Sahih Muslim. Chapter: The times when it is forbidden to offer Salah. (H: 826).

''ثلاث ساعات لا تجوز فيها المكتوبة ولا صلاة الجنازة ولا سجدة التلاوة إذا طلعت الشمس حتى ترتفع۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 52)

[3] Sahih Muslim. Chapter: The times when it is forbidden to offer Salah. (H: 831).

[4] ويكره أن يتنفل بعد الفجر حتى تطلع الشمس وبعد العصر حتى تغرب۔۔۔ولا بأس بأن يصلى فى هٰذين الوقتين الفوائت۔

(Al-Hidayah. Book of Salah. Lesson about the times in which Salah is prohibited. Vol.1 p.85, 86)

The injunction of voluntary Salah after Fajr and Asr Salah

Question: White is performing any Salah prohibited after Fajr and Asr Salah?

Answer: Performing voluntary Salah after Fajr until sunrise and after Asr until sunset is disliked, [1] but making up obligatory or necessary Salah is allowed.[2]

(Kifayatul Mufti. Vol.3 p. 65)[3]

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[1] عن أبي هريرة۔رضی اللّٰہ عنہ۔ قال: ''نهٰى رسول اللّٰہ صلى اللّٰہ عليه وسلم عن صلاتين: بعد الفجر حتى تطلع الشمس، وبعد العصر حتى تغرب''۔
(Sahih Bukhari. Chapter: One should not try to offer Salah (the prayers) just before sunset. (H: 588). Sahih Muslim. Chapter: The times when it is forbidden to offer Salah. (H: 826).

[2] منع عن التنفل فی هذين الوقتين قصدًا لا عن غيره لرواية الصحيحين:''لا صلاة بعد صلاة العصر حتى تغرب الشمس''۔الخ۔
(Al-Bahr Al-Raique. Vol.1 p. 437)
The hadith is extracted by Bukhari in his Sahih book. Chapter: Hajj of women. (H: 1864). Muslim. Narrated Abu Hurairah. Chapter: The times when it is forbidden to offer Salah. (H: 825).

''وكره نفل ولو سنة الفجر بعد الصلاة وصلاة العصر۔ولايكره قضاء فائتة ولووترًا ۔الخ۔
(Al-Durrul Mukhtar. Book of Salah. Vol.1 p. 374. Publication: Saeed and company)

[3] Salah after Fajr and Asr
Question: If a person performs Fajr and Asr with congregation, which Salah can he after both Salah?
Answer: Performing voluntary Salah and Salah performed after Tawaf is disliked after Fajr and Asr.
عن عمر رضی اللّٰہ عنه أن النبيصلى اللّٰہ عليه وسلم نهٰى عن الصلاة بعد الصبح حتى تشرق الشمس وبعد العصر حتى تغرب۔
(Sahih Bukhari. Chapter: What is said regarding the offering of Salah (the prayers) between the Fajr prayer and sunrise. (H: 581, 582 and 585)
Al-Durrul Mukhtar reads:
(وكره نفل)قصدًا۔۔۔ (وكل ماكان واجباً)۔۔۔(لغيره)۔۔۔ (كمنذور، وركعتی طواف)۔
It is written in Raddul Muhtar:
(قوله وركعتی طواف)ظاهره ولوكان الطواف فی ذٰلک الوقت المكروه ولم أره صريحًا، و يدل عليه ما أخرجه الطحاوی فی شرح معانی الآثار عن معاذ بن عفراء:
أنه طاف بعد العصر أوبعد صلاة الصبح ولم يصل،فسئل عن ذلک،فقال:'' نهى رسول اللّٰہ صلى اللّٰہ عليه وسلم عن صلاة بعد الصبح حتى تطلع الشمس،وعن صلاة بعد العصر حتى تغرب الشمس''۔
ثم رأيته مصرحًا به فی الحلية و شرح اللباب۔
(Raddul Muhtar. Book of Salah. Vol.1 p. 375) Hadith is extracted by Al-Tahawi in Sharah Ma'ani Al-Athar. Chapter: Two rakah after Asr. (H: 1817)
Obligatory and necessary Salah can be performed. Therefore, making up missed Salah, funeral prayer and prostration of recitation can be performed in these times.
''تسعة أوقات يكره فيها النوافل وما في معناها إلا الفرائض ۔۔۔فيجوز فيها قضاء الفائتة و صلاة الجنازة وسجدة التلاوة''۔
(Al-Fatawa Al-Hindiyah. Vol.1 p. 52) (Kitabul Fatawa. Vol.2 p.126)

Is the time after Zuhr Salah is like the time after Asr and Fajr Salah?

Question: As performing any kind of voluntary Salah after Asr and Fajr is prohibited, can one not perform any kind of voluntary Salah after Zuhr also? If he can, is it mentioned in any book of Fiqh? Is the time after Zuhr Salah is like the time after Asr and Fajr Salah?

Answer: The time after Zuhr Salah is not like the time after Asr and Fajr Salah, because warranty Salah is not correct after Asr and Fajr Salah.[1]

(Fatawa Darul Uloom Deoband. Vol.2 p. 70, 71)

The reason to prohibit performing Salah at the time of sunrise and sunset

Question: Why performing Salah at the time of sunrise and sunset is prohibited?

Answer: It is narrated in hadith Sharif that the unbelievers worship the sun in these times. That's why you should not perform Salah in these times.[2]

(Fatawa Darul Uloom Deoband. Vol.2 p. 34)

The reason behind not performing Salah at the time of sunrise and sunset

Question: It is prohibited to perform Salah at the time of sunrise and sunset in hadith. It's the reason is "طلوع شمس بين قرنى الشيطان"[3] (The sun rises between two horns of Satan.)

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[1] عَنِ ابْنِ عَبَّاسٍ، قَالَ شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ وَأَرْضَاهُمْ عِنْدِي عُمَرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الصَّلاَةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ.

(Sahih Bukhari. Chapter: What is said regarding the offering of As-Salat (the prayers) between the Fajr prayer and sunrise. (H:581). Sahih Muslim. Chapter: The times when it is forbidden to offer Salah. (826)

(وكره نفل) الخ (بعد صلاة فجر و) صلاة (عصر)، الخ۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Vol.1 p.348. Zafeer)

[2] قال رسول الله صلى الله عليه وسلم: ''لاتحروا بصلوٰتكم طلوع الشمس ولا غروبها فإنها تطلع بين قرنى الشيطان''۔

(Agreed Upon) Sahih Muslim. Book of Salah. Chapter: The times when it is forbidden to offer Salah. (H:828)

وفى رواية: ثم اقصر عن الصلوٰة حين تطلع الشمس حتى ترتفع فإنها تطلع حين تطلع بين قرنى الشيطان وحينئذ يسجد لها الكفار۔

Sahih Muslim. Book of Salah. Chapter: How `Amr bin `Abasah became Muslim. (H:832)

[3] The complete hadith is as follow:

''عن عبد الله الصنابحى رضى الله تعالىٰ عنه أن رسول الله صلى الله تعالىٰ عليه وسلم قال: الشمس تطلع ومعها قرن الشيطان، فإذا ارتفعت فارقها، فإذا استوت قارنها، فإذا زالت فارقها، فإذا دنت للغروب قارنها، فإذا غربت فارقها۔ ونهى رسول الله صلى الله تعالىٰ عليه وسلم عن الصلوٰة فى تلك الساعات''۔

(Sunan Nasai. Book of the times. Chapter: The times when it is forbidden to offer Salah. Vol.1 p.95. Qadeemi. Muwatta Imam Malik. (H:44). By the narration of Muhammad bin Al-Hasan Al-Shaibani. performing Salah

That creates doubt to worship Satan. Why is this injunction common for every person? This prohibition is reasonable at the time of sunset for those who are inhabited in the east from Khanah Kabah, because the sun is directly in front of the worshipper, but it is unreasonable at the time of sunrise, because the sun, the horns of Satan and Satan are behind the worshipper. So, it is his humiliation despite of respect.

Similarly, Salah is prohibited if the picture is in front of the worshipper, because it indicates to respect the picture and creates doubt to worship it, but if the picture is behind the worshipper or under his feet, this doubt is no longer and it is the humiliation of picture instead of respect. So, Salah is correct in this condition. Here is a hadith also:

إذا أتيتم الغائط، فلا تستقبلوا القبلة ولاتستدبروها، ولكن شرقوا أوغربوا، أوكماقال عليه السلام۔[1]

As the Prophet (saws) said this hadith for the people of Madinah and those who inhabit in east or west from Khanah Kabah. The injunction "شرقوا أوغربوا" (Face towards east or west) is for them. Thus, the above-mentioned matter should be the same that the prohibition at the time of sunset should be for those who are inhabited in east from Khanah Kabah and at the time of sunrise should be for those who are inhabited in west from Khanah Kabah. What is the reason to apply this injunction for all?

Answer: It is prohibited to perform Salah at the time of sunrise, sunset and when the sun is at its zenith in shariah, because these times are the times to worship the sun for the worshippers of the sun. So, it is prohibited, because it looks like following them in time. It does not mean that it leads to prostrate for the sun or the Satan becomes happy to see that people prostrated him. Else, the objection you raised categorizing the people inhabited in the east and west (the people inhabited in north and south are not under that objection), that objection cannot be applied for any place when the sun is at its zenith. Thus, this injunction will not be for the inhabitants of any region while they are addressee of that prohibition necessarily, otherwise it will be prohibiting without addressee. Therefore, the base of the injunction is only the similarity in time not the

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at the time of sunrise and sunset. (H:181). Sahih Li Ibn Khuzaimah. Chapter: Admonishing at performing Salah at the time of sunrise.

[1] عن أبي أيوب الأنصاری رضی اللّٰہ تعالٰی عنه قال: قال رسول اللّٰہ صلی اللّٰہ تعالٰی علیه وسلم: "إذا أتيتم الغائط، فلا تستقبلوا القبلة بغائط ولابول ولاتستدبروها، ولكن شرقوا أوغربوا"، قال: أبوأيوب: فقدمنا مراحيض قد بُنيت مستقبل القبلة فننحرف عنها، ونستغفر اللّٰہ"۔
(Jame Tirmizi. The chapters of Purity. Chapter: Regarding the prohibition of facing the Qiblah when defecating and urinating. (H: 8). Sahih Bukhari. Chapter: The Qiblah for the people of Al-Madina, Sham and the East. (H:394). Sahih Muslim. Chapter: Cleaning oneself after relieving. (H:264). Mustakhraj Abi Awanah. Facing Qiblah and having back towards it. (H:505)

specified direction of Qiblah. So, there is no need to exclude other directions. Sometimes the prohibition is based on disliking in the time itself. For example; the time of overflow the Hell with fire.[1] Sometimes the disliking intervenes due to some contiguous things.[2] However, the reasons of disliking are various.

''منع عن الصلاة، وسجدة التلاوة، وصلاة الجنازة عند طلوع الشمس والاستواء والغروب إلا عصر يومه، آه''۔

(Kanz Al-Daqaique)

''لما روى الجماعة إلا البخاري من حديث عن عقبة بن عامر الجهني رضى الله تعالى عنه قال: '' ثلث ساعات كان رسول الله صلى الله تعالى عليه وسلم ينهانا أن نصلى فيهن أونقبر فيهن موتانا: حين تطلع الشمس بازغةً حتى ترفع، وحين يقوم قائم الظهيرة حتى تميل الشمس، وحين تضيف للغروب حتى تغرب''۔[3]

''والمراد بقوله: '' أن نقبر ''صلاة الجنازة ۔۔ عن عقبه رضى الله تعالى عنه قال: ''نهانا رسول الله صلى الله تعالى عليه وسلم أن نصلى على موتانا''۔أطلق الصلوة فشمل فرضها ونفلها، لأن الكل ممنوع، فإن كانت الصلوة فرضاً أوواجبةً فهى غيرصحيحة؛لأنها نقصان فى الوقت بسبب الأداء فيه تشبيهاً بعبادة الكفارالمستفاد من قوله صلى الله تعالى عليه وسلم: ''إن الشمس تطلع بين قرنى الشطان، إذا ارتفعت فارقها، ثم استوت قارنها، فإذا زالت فارقها، فاذا دنت للغروب قارنها، وإذا غربت فارقها''۔ونهى عن الصلوة فى تلك الساعات''۔

Imam Malik (r) has written it in his Muwatta.

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[1] عن أبي هريرة رضى الله تعالى عنه و نافع مولى عبد الله بن عمر رضى الله تعالى عنهما عن عبد الله بن عمر أنهما حدثاه عن رسول الله صلى الله تعالى عليه وسلم أنه قال: ''إذا اشتد الحر، فأبردوا بالصلوة، فإن شدة الحر من فيح جهنم''۔

(Sahih Bukhari. Book of the times of Salah. Chapter: In severe heat, offer Zuhr prayers when it becomes (a bit) cooler. (H: 533, 534)

[2] والبيع وقت النداء، مثال لما قبح لغيره مجاورًا، فإن البيع فى ذاته أمر مشروع مفيد للملك، وإنما يحرم وقت النداء؛لأن فيه ترك السعى إلى '' الجمعة الواجب بقوله تعالى {فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ} وهذا المعنى مما يجاور البيع فى بعض الأحيان فيما إذا باع وترك السعى، وينفك عنه فى بعض الأحيان فيما إذا سعى إلى الجمعة، وباع فى الطريق بأن يكون البائع والمشترى راكبين فى سفينة تذهب إلى الجامع''۔

(Noorul Anwar. Subject: The obscene in itself is of two kinds. P. 62. Saeed)

Allah Almighty said:

﴿فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ﴾

(Surah Jumah: 9)

''وأيضاً لما لم يتعلق النهى بمعنى فى نفس العقد وإنما تعلق بمعنىً فى غيره وهوالاشتغال عن الصلاة، وجب أن لايمنع وقوعه وصحته، كالبيع فى آخر وقت صلاة يخاف فوتها إن اشتغل به، وهو منهى عنه، ولايمنع ذلك صحته؛لأن النهى تعلق باشتغاله عن الصلوة''۔

(Ahkam Al-Qur'an of Jassas. Vol.3 p. 670, Qadeemi)

[3] Sahih Muslim. Book of Salah. Chapter: The times when it is forbidden to offer Salah. (H: 831).

(Al-Bahr Al-Raique. Vol.1 p. 249)[1] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 25/04/1390 AH

(Fatawa Mahmoodiyah. Vol.5 p. 370- 376)[2]

What is the limit to allow Salah after sunrise and before Sunset?

Question: After how many minutes from sunrise the disliked time passes and Ishraque Salah becomes allowed and how many minutes before Sunset the disliked time begins? Here, people needs to know the duration in minutes.

Answer: It is mentioned in Al-Durrul Mukhtar:

وكره تحريمًا (إلى قوله) مع شروق۔

Raddul Muhtar reads:

مادامت العين لاتحار فيها فهى فى حكم الشروق كما تقدم فى الغروب أنه الأصح كما فى البحر ح) أقول: ينبغى تصحيح مانقلوه عن الأصل للإمام محمد من أنه مالم ترتفع الشمس قدر رمح فهى فى حكم الطلوع لأن أصحاب المتون مشوا عليه فى صلوة العيد، الخ۔)

(Vol.1 p.384)

It is also mentioned there:

وفيه قدر رمح هو اثنا عشر شبرًا۔

(Vol.1 p.870)

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[1] Al-Bahr Al-Raique Sharah Kanz Al-Daqaique. Book of Salah. Vol.1 p. 433. Rasheediyah.
Muwatta Imam Malik. Chapter: It is prohibited to perform Salah after Fajr and Asr. (H: 44)

[2] Why the prayer is prohibited at the time of sunrise
Question: Why any kind of Salah is prohibited till 20 minutes after Fajr Salah?
Answer: Hence, usually unbelievers worship Satan at the time of sunrise, performing Salah at that time is prohibited to avoid from similarity with them. The sun does not rise completely at once, but it appears gradually. That's why 20 minutes is prescribed for it as safe side.

عن عمرو بن عبسة قال: قدم النبى صلى الله عليه وسلم المدينة فقدمت المدينة فدخلت عليه، فقلت: أخبرنى عن الصلوة؟ قال: ''صل صلوة الصبح ثم اقصر عن الصلوة حين تطلع الشمس حتى ترتفع فإنها تطلع بين قرنى الشيطان وحينئذ يسجد لها الكفار ثم صل، فإن الصلوة مشهودة محضورة حتى يستقل الظل بالرمح ثم اقصر عن الصلوة فإنها حينئذ تسجر جهنم إذا أقبل الفيء فصل۔۔۔الخ۔

(Sahih Muslim. Book of Salah. Chapter: How `Amr bin `Abasah became Muslim. (H: 832) Allah knows the best. (Deeni Masail Aur Unka Hal. P. 81)

It proved to statements.[1] First of them is easier and the second is more safe side.

28th Ramadhan, 1333 AH (Third complement. P. 85) (Imdadul Fatawa Jadeed. Vol.1 p. 157, 158)

The duration of disliked times after sunrise and before sunset

Question: How much after sunrise and how much before sunset performing Salah is allowed? Is there any specific duration of time that can be considered in every place? Please inform any rule that can be applied all around the whole world. For, according to that I want to form a timetable for Toronto (Canada).

Answer: The main rule in this regard which is useful for all around the world is that till the sun is on the stage that the eyes does not feel any difficulty to look at for a long time, performing Salah is not allowed. Similarly, when the sun is on the same stage after Asr Salah, performing Salah is disliked except Asr Salah of the same day. These criteria will be correct only when the rising place is not dusty and foggy otherwise the mentioned condition remains for a long time due to some other reasons even till afternoon in some days and the light of sun does not intense the whole day in some regions. Fuqaha have mentioned another criterion that is as follow:

When the sun has risen at the height of one spear on the horizon, performing Salah is correct. Likely, when the height of sun began to decrease from one spear, Salah is not correct, but Asr Salah the same day. Nowadays one spear is regarded as equivalent to twelve spans.

Al-Alaa (r) said in the description of Asr time:

قال العلاء فی بیان وقت العصر:(مالم یتغیر ذکاء)بأن لاتحار العین فیها فی الأصح۔

(Raddul Muhtar)

Ibn Abideen said:

[1] Both statements are modulated in footnote in Bahishti Zewar. Part.2 P.12 which is as follow:
"The limit of the height is one spear and it is the time when the eyes blear while looking at the sun. When the sun got yellow before sunset and the it looked dim, disliked time began. Saeed Palanpuri

(قوله فى الأصح)صححه فى الهداية وغيرها،وفى الظهيرية:إن أمكنه إطالة النظرفقد تغيرت وعليه الفتوىٰ، وفى النصاب وغيره:وبه نأخذ وهو قول أئمتنا الثلاثة ومشائخ بلخ وغيرهم ،كذا فى الفتاوىٰ الصوفية(إلى قوله)وقيل:حد التغير أن يبقى للغروب أقل من رمح وقيل أن يتغير الشعاع على الحيطان كما فى الجوهرة،ابن عبد الرزاق۔

(Raddul Muhtar. Vol.1 p.341)[1]

Ibn Abideen also said:

(قوله مع شروق)وما دامت العين لاتحار فيها فهى فى حكم الشروق كما تقدم فى الغروب أنه الأصح كما فى البحر ،ح۔

أقول:ينبغى تصحيح مانقلوه عن الأصل للإمام محمد من أنه ما لم ترتفع الشمس قدررمح فهى فى حكم الطلوع لأن أصحاب المتون مشوا عليه فى صلاة العيد حيث جعلوا أول وقتها من الارتفاع ولذا جزم به هنا فى الفيض ونور الإيضاح۔

(Raddul Muhtar. Vol.1 p.344)

He further said:

(قوله قدررمح)هو اثنا عشر شبرًا۔

(Raddul Muhtar. Vol.1 p. 779)[2]

It is understood by analysing that the criteria are the light of the sun which is measured by spear as it is understood by what Ibn Abideen (r) said:

كما يظهر من قول ابن عابدين رحمه الله تعالىٰ:وقيل حد التغير أن يبقى للغروب أقل من رمح۔

The logic also accepts the criteria of changing sun and denies the measure of spear to be dedicated.

إلا أن يوجه بأنه قد يعطى لقرب الشيء حكم الشيء فقدروا القرب بما دون الرمح ولكن تقدير الفاصل بين القرب والبعد بالرمح أيضاً يحتاج إلى وجه۔

If the measurement of the spear is considered an individual statement, even then they statement of changing sun will be preferred, because it is reasonable. It is easier to know the changing of sun than the measure of spear. However, the main criteria are the light of the sun. If it is not reckoned due to dust or cloud in the space, will be estimated by

[1] Book of Salah. Subject: When the sun will rise in the west. Vol.1 p. 367, 368. Beirut.
[2] Book of Salah. Subject: It is made the condition to know the beginning time. Vol.1 p. 371. Publication: Beirut. Anees

spear. So, these are two criteria that are applicable for all over the world. There is no need of any tool or clock to know the time with their help. Every common and educated person can understand and know it. Hence, Islam is a natural and universal religion, it requires such criteria. No duration of time can be fixed which can be applicable in every place, because this duration will be varied in different places and seasons necessarily. For, it is difficult to notice the time of sunrise and sunset in large cities, are criteria should be decided. Some years ago, I have looked with some other ulama at 25.8° latitude. The duration was decided 10 minutes after sunrise and 15 minutes before sunset, but I could not remember in which date I had looked. Therefore, it cannot be decided as criteria.

Last Ramadhan, I have visited Madrasah Muhammadiyah near Tando Adam (68.7° longitude, 25.8° latitude) for the same purpose, but due to cloud I could not look. Finally, I have handed over the responsibility to Maulana Muhammad Siddeeque Sahab, principal of the same Madrasah to look on 21st, 22nd and 23rd September three days in morning and evening regularly and to write the result.

Thus, it is proved by looking as instructed that the assumed intense is found after nine minutes from sunset and the disliked time began before 13 minutes from sunset. This decision has been taken with much safe side, otherwise the fact is that the disliked time was less than that on both sides. I have calculated by triangle and inferred the high angle of the sun. It was 9 minutes 1.4 and 13 minutes 2.3. It is considered in this calculation that the sun becomes 0.8° below the horizon at the time of sunrise and sunset, but the high angle is taken from 0.90 actual horizon. After deciding the high angle, the permanent timetable of disliked times can be prepared for every place and every season. Thus, according to 1.4 high angle, the disliked time ends after nine years from sunrise in March and September and after 11 minutes in June and December in Karachi. The disliked time of Asr begins maximum 13 minutes before from sunset. Along all the best.

13th Shawwal, 1397 AH (Ahsanul Fatawa. Vol.2 p. 141- 143)[1]

[1] The duration of disliked times

Question: After how many minutes from sunrise Salah can be performed and after how many units from sunset Maghrib Salah can be performed? Before how much time from beginning time of Zuhr, one should not perform Salah or prostrate?

Answer: When the sun has risen completely, disliked time ends. (This issue is described in different famous books of Hanafis Fuqaha with different interpretation.)

Fatawa Hindiyah reads:

''ثلاث ساعات لاتجوز فيها المكتوبة ۔۔۔ إذا طلعت الشمس حتى ترتفع''۔

No Salah is allowed at the time of sunrise, sunset and when the sun is at its zenith (another answer)

Question: Why performing Salah is prohibited in these three times i.e. at the time of sunrise, sunset and when the sun is at its zenith?

Answer: These three times are to worship idol and the Satan becomes happy when someone worships idols. The worshippers of Allah can be look the same. Therefore, it is prohibited to perform Salah in these times.[1]

Another answer

One should not perform any Salah after Fajr, but he should perform when the sun has risen high.[2]

(Al-Fatawa Al-Hindiyah. Vol.1 p. 52)

The same connotation is also used in hadith to inform about this injunction:

''لاصلوة بعد الصبح حتى ترتفع الشمس''۔

(Sahih Bukhari. (H: 586). Sahih Muslim. (H: 831.

Generally, sun rising takes10 -12 minutes. Ulama have written that Salah should be stopped the 20 minutes as a safe side. The duration of disliked time before Zuhr Salah is shorter than the one of sunrise. Therefore, Salah should be stopped 15 minutes before from Zuhr time which is mentioned in timetable. The disliked time begins before sunset when the sun got yellow and changed to the extent that the eyes can stay on disc of the sun and as the sun set, the disliked time ends. (Kitabul Fatawa. Vol.2 p. 125, 126)

[1] قال عمرو بن عبسة السلمى الخ فقلت: يا نبى الله ! أخبرنى عما علّمَك الله وأَجْهلُه، أخبرنى عن الصلاة؟ قال: ''صل صلاة الصبح، ثم اقصر عن الصلاة حين تطلع الشمس حتى ترتفع، فإنها تطلع حين تطلع بين قرنى شيطان، وحينئذ يسجد لها الكفار، ثم صل، فإن الصلاة مشهودة محضورة، حتى يستقل الظل بالرمح، ثم اقصر عن الصلاة فإن حينئذ تسجر جهنم، فإذا أقبل الفيء فصل، فإن الصلاة مشهودة محضورة حتى تصلى العصر، ثم اقصر عن الصلاة حتى تغرب الشمس فإنها تغرب بين قرنى شيطان وحينئذ يسجد لها الكفار''۔

(Sahih Muslim. Book of Salah. Chapter: How `Amr bin `Abasah became Muslim. (H: 832)

''(وكره) تحريمًا، وكل ما لا يجوز مكروه (صلاة) مطلقًا ۔۔۔ (مع شروق) ۔۔۔ (واستواء) ۔۔۔ (وغروب ۔۔۔)''۔

(Al-Durrul Mukhtar)

(Raddul Muhtar. Book of Salah. Vol.1 p. 372. Saeed And Company)

وفى الشامية: ''لكن الصحيح الذى عليه المحققون أنه لانقصان فى ذٰلك الجزء نفسه بل فى الأداء فيه لما فيه من التشبه بعبدة الشمس، الخ''۔

Al-Hindiyah reads:

''ثلٰث ساعات لا تجوز فيها المكتوبة ولا صلاة الجنازة ولا سجدة التلاوة، الخ، حتى ترتفع وعند الانتصاف إلى أن تزول وعند احمرارها إلى أن تغيب''، الخ۔

(Alamgiri. Lesson about the virtues of the times. Vol.1 p. 52. Majidiyah. Koitah)

[2] لرواية الصحيحين: '' لاصلاة بعد صلاة العصر حتى تغرب الشمس ولاصلاة بعد صلاة الفجر حتى تطلع الشمس۔

(Al-Bahr Al-Raique. Vol.1 p. 437) (Sahih Bukhari. Chapter: Hajj of women. (H: 1864). Sahih Muslim. Narrated Abu Hurairah (rz). Chapter: The times when it is forbidden to offer Salah. (H: 827) Anees

(Kifayatul Mufti. Vol.3 p. 68, 69)

The injunction of the prostration of recitation and funeral prayer at the time of sunrise, sunset and when the sun is at its zenith

Question: Is the prostration of recitation and funeral prayer allowed at the time of sunrise, sunset and when the sun is at its zenith or not? If it is not, will it be valid if someone performed in these times?

Answer: Performing funeral prayer and prostration of recitation are prohibitively at the main time of sunrise, sunset and when the sun is at its zenith.[1]

However, if someone performed in these times, it will be valid and he will get rid from the responsibility on condition that he recited the verse of prostration at that time and the funeral is brought at that time.[2] The one who is recited the verse of prostration or the funeral is brought before disliked time and performed it in disliked times, it will not be valid and it should be repeated. Allah knows the best.

(Talifat Rasheediyah. P. 253)

Salah is not correct just after sunrise

Question: Is performing Salah just after sunrise correct or not? The time of Ishraque is when the sun has risen at the height of one spear.

Answer: Performing Salah just after sunrise is not correct. So, it should be performed when the sun has risen at the height of one or two spears.[3]

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[1] Ibn Mubarak said:

معنى هذا الحديث أن نقبر فيهن موتانا، يعنى الصلاة على الجنازة وكره الصلاة على الجنازة عند طلوع الشمس وعند غروبها۔

(Sunan Tirmizi. Chapter: what has been related about it being disliked praying the funeral salat while the sun is rising and while it is setting. (H: 1030)

''لاتجوز الصلوٰة وسجدة التلاوة وصلوٰة الجنازة عند طلوع الشمس وزوالها وغروبها''۔

(Al-Ikhtiyar Li Taleel Al-Mukhtar. Chapter: The times in which Salah is disliked. Vol.1 p. 56. Darul Khair)

[2] قال: والمراد بالنفي المذكور في صلوٰة الجنازة وسجدة التلاوة الكراهة حتى لو صلاها فيه أو تلا سجدة فيه وسجدها جاز؛ لأنها أديت ناقصة كما وجبت إذ الوجوب بحضور الجنازة والتلاوة۔

(Al-Hidayah. Book of Salah. Lesson about the times in which Salah is prohibited. Vol.1 p. 68)

عن علي بن أبي طالب، أن النبي صلى الله عليه وسلم قال له: يا علي! ثلاث لا تؤخرها: الصلاة إذا آنت، والجنازة إذا حضرت، والأيم إذا وجدت لها كفوًا۔

(Sunan Tirmizi. Chapter: Virtue of performing Salah at the beginning of its prescribed time. (H:171). Al-Sunan Al-Kubra of Baihaqi. Chapter: The observation of equivalence. (H: 2409)

[3] (كره) تحريماً، الخ، (مع شروق)، الخ، (واستواء)۔

(Fatawa Darul Uloom Deoband. Vol.2 p. 73)

The injunction of prostration of recitation in prohibited times

Question: What is injunction about performing prostration of recitation at the time of sunrise, sunset and when the sun is at its zenith?

Answer: It is prohibitively disliked.[1]

(وكره)تحريمًا...(صلاة)...(ولو)قضاء أوواجبة أونفلاً أو(على جنازة وسجدة تلاوة و سهو)...(مع شروق...(واستواء)... (وغروب)۔

(Al-Durrul Mukhtar. Vol.2 p. 30-32)[2] Allah knows the best.

Written by Abdullah Khalid Mazahiri. 03/07/1401 AH (Fatawa Imarat Shariah. Vol.2 p. 364)

The prostration of recitation at the time of sunrise

Question: Respected Maulana Jameel Ahmad Sahab

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

May you in good health!

You may remember that when I stayed in Karachi, I ask you: "what is the injunction of the prostration of recitation in prohibited times?" You had replied: "If it is recited currently, can be performed anytime", i.e. it is allowed to perform it in the times when Salah is prohibited."

This question is raised in our mosque and a person said that he has researched and asked that the prostration should not be performed at the time of sunrise. Actually, this issue happens because the glorious Qur'an was being taught in the morning in the mosque

(Al-Durrul Mukhtar)

(قوله مع شروق الخ)مالم ترتفع الشمس قدر رمح۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 344. Zafeer)

''لاتجوز الصلٰوة وسجدة التلاوة وصلٰوة الجنازة عند طلوع الشمس وزوالها وغروبها''۔

(Al-Ikhtiyar Li Taleel Al-Mukhtar. Chapter: The times in which Salah is disliked. Vol.1 p. 56. Darul Khair)

[1] If the verse of prostration is recited at that time, the prostration is somewhat disliked at that time, but it is better to delay.
(Raddul Muhtar. Vol.1 p. 347) Anees

[2] Al-Durrul Mukhtar on Raddul Muhtar. Vol.1 p. 370- 372

and a verse of prostration is recited and the sun was rising are about at that time. Please inform us what is the correct teaching of Deen. Can the prostration of recently recited verse be performed anytime or in some specific times?

Answer:

(منع عن الصلوٰة وسجدة التلاوة وصلوٰة الجنازة عند الطلوع والاستواء والغروب.الخ) وأراد بسجدة التلاوة وصلوٰة الجنازة ما وجبت قبل هذه الأوقات.أما إذا تلاها فيها أو حضرت الجنازة فيها فأداها فإنه يصح من غير كراهة.إذ الوجوب بالتلاوة والحضور، وظاهر التسوية بين صلوٰة الجنازة وسجدة التلاوة أنه لو حضرت الجنازة فى غير مكروه فأخرها حتى صلاها فى الوقت المكروه فإنها لاتصح وتجب إعادتها كسجود التلاوة۔

(Al-Bahr Al-Raique. Vol.1 p. 249)

It is understood by the about text that if the prostration of recitation is obligated by reciting in disliked time, it is allowed to perform it in disliked time and if it is obligated before disliked time, it is not allowed to perform it in disliked time and if it is performed in that time, it is necessary to repeat it. Allah knows the best.

Written by Azizur Rahman Vice Mufti Jamia Ashrafiyah. Neela Gumbad, Lahore

19th Jumada Al-Uoola, 1384 AH Authenticated by Jameel Ahmad (May Allah forgive him)

A letter from Rasheed Ahmad to Mufti Jameel Ahmad Sahab

In the name of Allah, the most Gracious the most Merciful

Respected Sir,

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

May you in good health!

I have look to your Fatwa in which it is mentioned that recently recited prostration of recitation is allowed at the time of sunrise, sunset and when the sun is at its zenith. Here is the text of Bahr Al-Raique as evidence:

''أما إذا تلاها فيها أو حضرت الجنازة فيها فأداها فإنه يصح من غير كراهة''۔

(Bahr Al-Raique. Vol.1 p. 249)

It is allowed in your Fatwa that means with somewhat disliking and the text of Bahr Al-Raique "من غير كراهة" tells the negation of prohibitively disliking as I think.

قال فى العلائية:'' فلو وجبتا فيها لم يكره فعلهما:أى تحريما۔وفى التحفة:الأفضل أن لا تؤخر الجنازة۔

(Al-Durrul Mukhtar)

فى الشامية:(قوله أى تحريما)أفاد ثبوت الكراهة التنزيهية۔

وأيضًا فيها تحت قوله(وفى التحفة):۔۔۔ فثبتت كراهة التنزيه فى سجدة التلاوة دون صلوة الجنازة۔

(Raddul Muhtar. Vol.1 p. 347)

It declared that those who negated disliking they meant negation of prohibitively disliking not somewhat disliking. Allamah Shami also meant the negation of prohibitively disliking under his statement "أو على جنازة" and then he proved somewhat disliking under the statement of interpreter.

However, please inform about your opinion in this regard and obliged me. Please do not forget me in your glorious prayer in this glorious month.

Wassalam

(Rasheed Ahmad. 1st Ramadhan, 1384 AH)

Answer written by Mufti Jameel Ahmad Sahab

Wa Alaikum Assalamu Wa Rahmatullahi Wa Barakatuh

May Allah reward you! The preferred and stronger opinion is to be somewhat disliked and it had to be written in Fatwa. It is more safe side also, because some people regarded it contrary to the based while other regarded it prohibitively disliked. So, it is according to the rule "The better thing is the median." Alamgiri regarded it not better, but its delaying is better.

The main letter to Maulana Mufti Shafaee' Sahab (r)

Respected Mufti Sahab!

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

May you in good health!

It is to ask that can one perform prostration of recitation every time or it should not be performed in prohibited times. I had asked Maulana Mufti Jameel Sahab, Mufti Madrasah Ashrafiyah Lahore in this regard. H Wally allow the live at the un-hung the I attack, and the e replied that if it is recited recently, it can be performed anytime. So, I was satisfied and I understood that there is no different between funeral prayer and prostration of recitation. Then I came to know a statement of Ashraf Ali Thanwi that when I had written you about my regular activities, had written also I recite these verses in prostration followed by every obligatory Salah except Fajr and Asr and supplicate. Shaikh (r) draw a line for footnote and wrote that the prostration of thank is allowed after Fajr and Asr Salah also. It was the time of sunrise in and the glorious Quran was being taught in our mosque, a verse of prostration is recited. A person said that prostration of recitation should not be performed at the time of sun rising though it is recited at that time. Please inform us what is the correct teaching of Deen. Can the prostration of recently recited verse be performed anytime or in some specific times?

Answer from Darul Uloom Karachi:

It is written in Fatawa Alamgiri that there are three times in which obligatory Salah, funeral prayer and prostration of recitation are not allowed. 1. The time of sun rising. 2. The time when the sun is at its zenith. 3. The time of sunset. Further, referring to "Khulasah" that this injunction is applied when the funeral prayer and the prostration of recitation are obligated at the time when they were allowed and then he delayed them till one of these three times, they are not allowed this time at all. But if they are obligated at the same time and perform them in that time, it is allowed, because as they are obligated incompletely, performed incompletely. It is what that is written in Al-Siraj Al-Wahhaj, Kafi and Tabyeen. But it is better to perform the prostration of recitation later and delaying funeral prayer is disliked. What Maulana Mufti Jameel Sahab stated is quite correct. Allah knows the best and has the perfect knowledge.

Written by Muhammad Sabir (May Allah forgive him) vice Mufti Darul Uloom Karachi. Nanak Wada. 11/05/1384 AH

A letter from Rasheed Ahmad to Mufti Jameel Ahmad Sahab

In the name of Allah, the most Gracious the most Merciful

Respected Mufti Sahab,

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

May you in good health!

There is your signature on a Fatwa written by Muhammad Sabir Sahab. I have some questions on that. I would like to send it to you.

(1) It is mentioned that recently recited prostration of recitation at the time of sunrise is allowed and better to delay. There should be a clarification of somewhat disliked time.

قال فی العلائیة:'' فلو وجبتا فیها لم یکره فعلهما:أی تحریما۔وفی التحفة:الأفضل أن لا تؤخر الجنازة۔

(Al-Durrul Mukhtar)

فی الشامیة:(قوله أی تحریما)أفاد ثبوت الکراهة التنزیهیة۔

وأیضًا فیها تحت قوله(وفی التحفة):۔۔۔ فثبتت کراهة التنزیه فی سجدة التلاوة دون صلٰوة الجنازة۔

(Raddul Muhtar. Vol.1 p. 347)

(2) It is written in the question “the prostration of thank is allowed after Fajr and Asr Salah also.” It shows that prostration is allowed after every Salah, but here are two different issues.

(1) Prostrating at the same place where Salah is performed. It is prohibitively disliked after every Salah.

(2) Prostrating for thank after Fajr and Asr Salah (in which voluntary Salah is disliked) that is not just after Salah. This prostration will be valid with prohibitively disliking.

قال فی الشامیة تحت(قوله لاشکر):فتحصل من کلام النهرمع کلام القنیة أنها تصح مع الکراهة:أی لأنها فی حکم النافلة۔ثم قال فی النهرعن المعراج:وأما مایفعل عقب الصلاة من السجدة فمکروه إجماعاً؛لأن العوام یعتقدون أنها واجبة أوسنة۔

(Raddul Muhtar. Vol.1 p. 344)

in short, what I think is as follow:

(1) Performing currently recited prostration at the time of sunrise, sunset and when the sun is at its zenith is somewhat disliked.

(2) Prostration of thank just after Salah is prohibitively disliked whatever Salah may be. But if he prostrates rarely not usually without intending it sunnah, there is nothing wrong.
(3) Prostration of thank after Asr and Fajr Salah is prohibitively disliked though it is not just after Salah.

Please inform about your opinion in this regard and obliged me. You are requested to supplicate for me in this glorious month. I am in dire need.

Wassalam.

Rasheed Ahmad (May Allah forgive him) 1st Ramadhan, 1384 AH

Answer by Mufti Shafee' Sahab:

Wa Alaikum Assalamu Wa Rahmatullahi Wa Barakatuh

Answers are correct. I pray for you heartily and request you to do the same for me.

Muhammad Shafee' (May Allah forgive him) Darul Uloom Karachi. 12/09/1384 AH

(Ahsanul Fatawa. Vol.2 p. 131- 135)

The injunction of recitation in prohibited times

Question: Is reciting at the time of sunrise, sunset and when the sun is at its zenith generally prohibited or strictly?

Answer:

''ثلاثة أوقات لايصح فيها شيء من الفرائض والواجبات الذى لزمت فى الذمة قبل دخولها۔ أولها: عند طلوع الشمس إلى أن ترتفع وتبيض قدر رمح أو رمحين، والثانى: عند استوائها فى بطن السماء إلى أن تزول: أى تميل إلى المغرب، والثالث: عند اصفرارها إلى أن تغرب، آهـ''۔

(Maraqi Al-Falah. P. 100)[1]

The Prophet (saws) has prohibited to perform Salah in these times. Hadith is mentioned in Muslim Sharif narrated by Uqbah bin Amir (rz).[2] Reciting the glorious Quran out of

[1] Maraqi Al-Falah. Book of Salah. Lesson about disliked times. P. 185. Qadeemi

[2] عن عقبة بن عامر الجهنى رضى الله تعالى عنه قال: ثلث ساعات كان رسول الله صلى الله تعالى عليه وسلم ينهانا أن نصلى فيهن أونقبر فيهن موتانا: حين تطلع الشمس بازغةً حتى ترتفع، وحين يقوم قائم الظهيرة حتى تميل، وحين تضيف للغروب حتى تغرب۔

Salah in these times is not prohibited, but engaging in Dikr and Tasbeeh in these times is better.

الصلاة فيها على النبي صلى الله عليه وسلم أفضل من قراءة القرآن۔

(Al-Durrul Mukhtar)

وفي الشامية:(قوله الصلاة فيها)أي في الأوقات الثلاثة. وكالصلاةِ الدعاءُ والتسبيحُ الخ۔

(Shami. Vol.1 p. 347)[1] Allah knows the best. (Fatawa Mahmoodiyah. Vol.5 p. 380)

The injunction of performing missed Salah in disliked times

Question: Can missed Salah for past life be performed before or after Fajr or Asr Salah?

Answer: Missed Salah can be make up in these times also,[2] but it should be done in loneliness. No one should know that it is missed Salah.[3] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband.

(Sahih Muslim. Chapter: The times when it is forbidden to offer Salah. (H: 831). Sunan Abu Dawood. Chapter: Burial at sunrise and sunset. (H: 3192). Sunan Tirmizi. Chapter: what has been related about it being disliked praying the funeral salat while the sun is rising and while it is setting. (H: 1030) Anees

[1] Raddul Muhtar. Vol.1 p. 374. Saeed

''ذكر الله من طلوع الفجر إلى طلوع الشمس أولى من قراءة القرآن''۔

(Al-Durrul Mukhtar)

واقتصر عليه في القنية حيث قال: الصلاة على النبي صلى الله تعالى عليه وسلم والدعاء والتسبيح أفضل من قراءة القرآن في الأوقات التي نهي عن الصلاة فيها'۔

(Raddul Muhtar. Chapter: Lawful and unlawful things. Lesson: Business. Vol.6 p. 423. Saeed)

[2] But he should not perform at sunrise, sunset and when the sun is at its zenith. (Al-Bahr Al-Raique. Vol.2 p. 80) Anees

''قال: ومنع عن التنفل بعد صلاة الفجر والعصر. لا عن قضاء فائتة وسجدة تلاوة وصلاة جنازة''۔

(Tabyeen Al-Haqaique. Book of Salah. Vol.1 p. 232. Darul Kutub Al-Ilmiyah. Beirut. Saeed)

''ولا بأس بأن يصلي في هذين الوقتين الفوائت. ويسجد للتلاوة. ويصلي على الجنازة''۔

(Al-Hidayah. Book of Salah. Chapter: The times in which Salah is disliked. Vol.1 p. 86. Maktabah Sharikah Ilmiyah. Multan)

[3] (ويكره قضاؤها فيه)؛لأن التأخير معصية فلا يظهرها. بزازية''۔(الدر المختار)۔۔۔ويظهر من التعليل أن المكروه قضاء ها مع الاطلاع عليها ولو في غير المسجد. كما أفاده في المنح في باب قضاء الفوائت''۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 391. Saeed)

''ولا يقضي الفوائت في المسجد وإنما يقضيها في بيته. كذا في الوجيز للكردري''۔

(Al-Fatawa Al-Alamgiriyah. Book of Salah. Chapter:11 about making up missed Salah. Vol.1 p. 160. Rasheediyah)

(Fatawa Mahmoodiyah. Vol.5 p. 381)

The disliked the times for missed Salah

Question: What do ulama and Islamic jurists say in regard with the issue that what are the disliked times for making up missed Salah? Is it prohibited in other than the time when the sun is at its zenith?

Answer: There are only three times: Sunrise, sunset and when the sun is at its zenith. Making up missed Salah in these times is disliked.

والإصفرار فی حکم الغروب۔[1]

Allah is All Helping. (Fatawa Faridiyah. Vol.2 p. 169)

Funeral prayer in disliked times

Question: Zaid says: "The times in which voluntary Salah is disliked, funeral prayer is also disliked." Bakar say: "Funeral prayer in these times is not disliked." Whose statement is correct?

Answer: The times in which Salah is prohibited in general, funeral prayer is also prohibited in those times. (Specifying with voluntary Salah is not correct.) The prohibited times are three: Sunrise, sunset and when the sun is at its zenith. This injunction is when the funeral was prepared before, but if it came at the same time, it is not prohibited.[2] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband.

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[1] قال العلامة ابن نجيم رحمه الله: ثم ليس للقضاء وقت معين بل جميع أوقات العمر وقت له إلا ثلاثة أوقات وقت طلوع الشمس ووقت الزوال ووقت الغروب فإنه لاتجوز الصلاه فی هذه الأوقات لما مر فی محله۔

(Al-Bahr Al-Raique. Chapter: Making up missed Salah. Vol.2 p. 80)

[2] عن عقبة بن عامر الجهنی۔ رضی الله عنه۔ قال: ثلاث ساعات کان رسول الله صلی الله علیه وسلم ینهانا أن نصلی فیهن، أو أن نقبر فیهن موتانا: حین تطلع الشمس بازغة حتی ترتفع، و حین یقوم قائم الظهیرة حتی تمیل الشمس، و حین تضیف الشمس للغروب حتی تغرب۔

(Sahih Muslim. Chapter: The times when it is forbidden to offer Salah. (H: 831).

ولایجوز فی هذه الأوقات صلوٰة الجنازة، ولاسجدة التلاوة، ولاسجدة السهو، ولا قضاء فرض وفی الینابیع: و لوصلی التطوع فی هذه الأوقات الثلاثة، یجوز ویکره، والأولی أن یقطعها فی وقت مباح''۔

(Al-Fatawa Al-Tatarkhaniyah. Book of Salah. The times in which Salah is disliked. Vol.1 p. 407, 408. Idarah Al-Qur'an Wa Al-Uloom Al-Islamiyah. Karachi)

(Fatawa Mahmoodiyah. Vol.5 p. 377)[1]

Injunctions and identification of Sharai and Urfi (known) mid-day

Question: What do Sharai and Urfi (known) mid-day mean and what is the way to infer them? Till when the intention of fasting should make and before and after how much time from mid-day Salah should not be performed?

Answer: Sharai mid-day is the half period of the complete duration from true dawn to sunset and Urfi (known) mid-day means half period from sunrise to sunset. It is the approximate way to know the time when the sun is at its zenith which is useful till 40° latitude. The research rules to know the correct and exact mid-day which is applicable for every place can be studied in my book "Irshad Al-Abid".

The simple rule to know Sharai mid-day is that the half period of the duration from true dawn to sunrise should be abated from the time of Urfi (known) mid-day. For example; if the whole duration of true dawn is one hour, Sharai mid-day will be half an hour before Urfi (known) mid-day. In Urdu books of masai'l, Sharai mid-day is mention before one and half an hour from Urfi (known) mid-day that carries three mistakes:

(1) False dawn is regarded true dawn. This mistake is notified in my book "Subhe Sadique" in detail.
(2) One criteria are fixed for every season and place while this time differs in every place and season.

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[1] When funeral prayer is disliked

Question: Is there any time in which funeral prayer is prohibited or relatively disliked? If it is, please inform its level of prohibition. Can funeral prayer be performed anytime in their night except that time? What is the level of recommended sunnah, prohibitively disliked, somewhat disliked and recommended act? In Urdu books, the words which are written are "prohibited and not allowed" that does not decide any level.

Answer: The three times in which Salah is prohibitively disliked, funeral prayer is the same in that time. Besides these three times, can be performed anytime in day and night.

(كره) تحريمًا---(صلاة)---(ولو)-----(على جنازة وسجدة تلاوة وسهو)---(مع شروق)---(واستواء)--- (وغروب، إلا عصر يومه)۔

(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Vol.1 p. 370)

For, common people cannot understand the terms of shariah like recommended, not recommended, prohibitively disliked, somewhat disliked, obligatory and necessary (because these levels are inferred from the evidences of shariah like Nas, Mufassar, Muhkam, Qataiussuboot and Qataiuddalalat, Qataiussuboot and Zanni Al-Dalalat and so on) these terms are not explained in every Urdu book and used the words like prohibited or not allowed. Educated people understand these levels and they can know it from Arabic books. Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Asst. Mufti Madrasah Mazahir Uloom, Saharanpur. 17/12/1357 AH. Authenticated by Abdullatif and Saeed Ahmad ((May Allah forgive them) (Fatawa Mahmoodiyah. Vol.5 p. 377, 378)

(3) The whole period from Urfi (known) mid-day to false dawn while the half period of true dawn should be abated.

It is necessary to make intention for fasting before Sharai mid-day and Urfi (known) mid-day is considered for disliking Salah. In Sharah Niqayah, Allamah Barjandi (r) showed question on it that the time of Urfi (known) mid-day is not long. Therefore, performing Salah within that duration cannot be imagined. So, forbidding from it is not correct. That's why, some people regarded the whole time from Sharai mid-day to Urfi (known) mid-day disliked time for Salah. But as I think, Sharai mid-day cannot be meant only because of this question. Even no hadith supports it rather all ahadith speak about Urfi (known) mid-day. The question can be answered in many ways:

(1) Though complete Salah cannot be imagined within that time, but the meaning is that no part of Salah should be in that time. It is answered by Allamah Barjandi himself. (Raddul Muhtar. Vol.1 p. 344)
(2) The whole size of the sun is considered instead of the center of the sun as explained in hadith narrated by Abdullah Al-Sunabihi (rz)

''ثم إذا استوت قارنها فإذا زالت فارقها''۔

(Muwatta Imam Malik. P. 201)[1]

The duration from the circle of mid-day when one corner of sun line passed till passing the next corner is calculated two minutes eight seconds and Salah can be imagined in this duration.

(3) The injunctions of shariah are not biased on mathematical calculation, but it is on observation and the duration from when the sun touches zenith till leaving it is estimated 10 minutes. Therefore, Salah should not be performed before and after five minutes from the time of sun declining written in timetables.

ویؤیدہ مانقلہ ابن عابدین رحمہ اللّٰہ تعالیٰ عن الطحطاوی فی تفسیر قول شارح التنویر: (ووقت الظھر من زوالہ)أی میل ذکاء عن کبد السماء .أی وسطھا بحسب مایظھر لنا۔ط۔

(Raddul Muhtar. Vol.1 p. 322)

[1] Muwatta Imam Malik. Chapter: Salah is prohibited after Fajr and Asr Salah. (H: 44). Imam Muhammad bin Al-Hasan Al-Shaibani (r) narrated in his Muwatta. Performing Salah at the time of sunrise and sunset. (H: 181). Imam Shafee' narrated in his Musnad on the order of Sindi. Chapter:1 about the times of Salah. (H: 163) Anees

It is also proved by the justification of disliking, because worship of sun also cannot be imagined in very short moment as Salah. So, it reflects that the worshippers of sun would regard the time of worship according to the observation. Allah knows the best.

27th Rabi Al-Awwal, 1389 AH (Ahsanul Fatawa. Vol.2 p. 137, 138)

What does mid-day mean

Question: There is a time when the sun is at its zenith one of the times in which Salah disliked and prohibited. Ulama said that performing Salah prohibited before and after five minutes from the time when the sun is at its zenith mentioned in timetables, but the regular Jantari prepared by Qari Sharif Ahmad Sahab reads that the time which is decided for it in the light of the explanation of hadith is about 40 minutes. Qari Sahab writes explaining it: "Divide the duration from true dawn till sunset into two parts. The time of ending first part is the beginning time of Sharai mid-day. Similarly, divide the duration from sunrise till sunset into two parts. The time of ending first part is the beginning time of Urfi or actual (known) mid-day. After that the time of Zuhr Salah begins. Fatwa from Darul Uloom Deoband (Qari Sahab has its original copy) is also here with this research: "This text reflects that there is difference of some degrees between Dahwa Kubra and sun declining and both are not one thing. The diameter of Sharai mid-day is equal to half time of its Fajr. It is half of the duration from true dawn to sunset (half of Sharai mid-day) and that is the time before some declining. Therefore, if Salah is performed between these two times, there will be difference, because performing Salah is prohibited when the sun is at its zenith. What time is meant by this? Is it the exact time when the sun is at its zenith or after Dahwa Kubra till sun declining? After a discussion in this regard, Shami writes: mid-day is mentioned in hadith and it is with the condition of "إلى الزوال" (till sun declining). Therefore, here, mid-day means Dahwa Kubra. It is called Sharai mid-day that begins from true dawn. This hadith is baseless.

Likewise, Urfi (known) mid-day is described as the time of sun declining and the Sharai mid-day as Dahwa Kubra in Umdatul Fiqh, book of fasting p.2, under the description of the intention. By this way, there will be enough time between Sharai mid-day and Urfi (known) mid-day that is almost 45 minutes. Please inform correctly that if Salah is prohibited before and after five minutes from Urfi (known) mid-day or between Sharai mid-day Urfi (known) mid-day?

It should also be informed that some declining time is not on Friday. What is the correct opinion? What are the times in which voluntary Salah, Salatut Tasbeeh and the like

should not be performed? Some ulama are noticed performing voluntary Salah at the main time of sun declining.

Answer: Imam Shami (r) inscribed the statement of prohibiting Salah from Sharai mid-day or Dahwa Kubra till sunset to Aimmah of Khwarizmi referring to Quhastani.[1] But by studying glorious ahadith and the statements of elderly scholars of this Ummah, it shows that this statement is not considerable and the correct and authentic statement is that Salah is prohibited in Urfi (known) mid-day when the sun is passing from its zenith. It is very short period. Therefore, it is enough to stop Salah before and after five minutes from the time of sun declining mentioned in timetables.

I write Fatwa written by the fist Mufti of Darul Uloom Deoband Mufti Azizur Rahman Usmani (r):

Question: (73) Is performing voluntary Salah of Chasht at 12 o'clock correct or not? The time of sun declining or making up missed Salah is 12:24 PM as mentioned in Islamic Jantari.

Answer: Voluntary Salah should neither be performed when the sun is at its zenith nor at the time that the time of sun declining came in between. So, if voluntary or missed Salah is performed at 12 o'clock according to which the sun declining time is at 12:24 PM and completed it before the time of sun declining, it is allowed. But when the time of sun declining is closed, no Salah should be begun, so that the time of sun declining may not come during Salah.

(Fatawa Darul Uloom (complete and proved). Vol.2 p. 69)

It is understood by this Fatwa of respected Mufti Sahab that the prohibition of Salah does not rely on Dahwa Kubra or Sharai mid-day, but the thing which is considered is the exact time of sun declining which is known as the time when the sun is at its zenith or actual mid-day.

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[1] وعزا فی القهستانی القول بأن المراد انتصاف النهار العرفی إلیٰ أئمة ماوراء النهر، وبأن المراد انتصاف النهار الشرعی وہو الضحوة الکبریٰ إلی الزوال إلی أئمة خوارزم۔

(Raddul Muhtar. Book of Salah. Vol.1 vol. 371)

(و)عند (قیامها)أی لایجوز التلبس بشیء من تلک الثلثة عند انتصاف النهار العرفی کماذهب إلیه أئمة ماوراء النهر ویجوز أن یکون عطفاًعلی طلوعها والمعنیٰ من انتصاف النهار الشرعی وهو الضحوة الکبریٰ إلی الزوال کماذهب إلیه أئمة خوارزم کما فی العمان۔

(Jame Al-Romooz. Book of Salah. Vol.1 p. 66. Mazhar Al-Ajaib. Kolkata. Publication: 1858 CE)

Performing Salah in mid-day on Friday is unlawful as it is in common day in the view of Imam Muhammad (r) and Imam Abu Hanifah (r), but it is allowed according to one statement of Imam Abu Yusuf (r).[2] Those who perform Salah at the time of mid-day on Friday, act upon this statement of Imam Abu Hanifah (r). But the opinion of Imam Abu Hanifah (r) and Imam Muhammad (r) is preferred and applicable in Hanafis Fiqh. Therefore, it is better to avoid performing Salah when the sun is at its zenith on Friday also as safe side.[3] Allah knows the best.

(Aapke Masail Aur Unka Hal. Vol.3 p. 205-207)

What does the actual shadow mean

Question: What does the text of Fuqaha "بلوغ ظل كلّ شئ مثليه سوى فئ زوال" mean? And what does the mentioned exception in the text mean?

Answer: The actual shadow is called the shadow of everything at the time of mid-day. It will be excepted while calculating it when it is equal to the height of the thing or double. For example; if the actual shadow of a thing was one foot at the exact time of mid-day, the time of equal shadow (Misl Awwal) will be considered when the shadow will increase to the height of equal shadow with one foot.[4]

(Aapke Masail Aur Unka Hal. Vol.3 p. 209)

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[2] أما الكلام على النهي عن الصلاة في نصف النهار فمذهبنا إطلاق النهي للحديث المذكور في المتن، وأما ما ورد من استثناء يوم الجمعة فقد رواه الشافعي رحمه الله. قال ـــ عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم نهى عن الصلاة نصف النهار حتى تزول الشمس إلا يوم الجمعة۔
(Musnad Imam Shafaee'. P. 35) (Musnad Shafaee', with Sindi order. Chapter: 11 about Jumah Salah. (H: 408)

وبه قال الشافعي وأبو يوسف رحمهما الله من أئمتنا۔
(Elaus Sunan. Salah is disliked when the sun is at its zenith. Vol.2 p. 51)

[3] وذهب الشافعي إلى أن وقت الزوال مكروه إلاّ يوم الجمعة، وذهب الجمهور إلى أنه مكروه مطلقاً۔
(Elaus Sunan. Vol.2 p. 51. Raddul Muhtar. Book of Salah. Vol.1 p. 372)

[4] طريق معرفة زوال الشمس وفيء الزوال أن تغرز خشبة مستوية في أرض مستوية فما دام الظل في الانتقاص فالشمس في حد الارتفاع وإذا أخذ الظل في الازدياد علم أن الشمس قد زالت فاجعل على رأس الظل علامة فمن موضع العلامة إلى الخشبة يكون فيء الزوال فإذا ازداد على ذلك وصارت الزيادة مثلي ظل أصل العود سوى فيء الزوال ـــ إلخ۔
(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter: 1 about the times of Salah and what is related to it. Vol.1 p. 51)

What does mid-day mean

Question: Three disliked times (sunrise, sunset and when the sun is at its zenith) are mentioned in most of textbooks and keys (Shurooh). Sunrise and sunset are known, but (Istiwa) sun declining is written in different words:

Muslim Sharif reads:

''حين يقوم قائم الظهيرة''۔[5]

Abu Dawood Sharif reads:

''نصف النهار حتى تزول الشمس''۔[6]

It is mentioned in Munyatul Musalli:

''وقت الزوال''۔[7]

It is written in Noorul Idhah:

''استوائها''۔[8]

It is interpreted as afternoon in Bahishti Dewar and as Dahwa Kubra in most books.

Is it one thing or different things? When does the correct mid-day begin and what is its identification? Is Sharai mid-day or actual mid-day is meant for disliking Salah?

Answer: It is written in Tahtawi page No. 100:

(قوله والثانی عند استوائها) وعلامته أن يمتنع الظل عن القصر ولا يأخذ فی الطول فإذا صادف أنه شرع فی ذلک الوقت بفرض قضاء أو قبله وقارن هذا الجزء اللطيف شيئًا من الصلوٰة قبل القعود قدر التشهد فسدت۔

The about text establishes that mid-day means the actual mid-day and it is the base. Its sign is that the shadow stopped decreasing and did not begin increasing. But according to the view of Aimmah of Mawara Al-Nahr, it means Urfi (known) mid-day.

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[5] (Sahih Muslim. Book of Salah. The times in which Salah is prohibited. (H: 831)

[6] عن أبی قتادة أن النبی صلی اللّٰه علیه وسلم نهی عن الصلاة نصف النهار إلا یوم الجمعة لأن جهنم تسعر کل یوم إلا یوم الجمعة۔
(Sunan Abu Dawood. Chapter: Praying the Friday prayer before the sun reaches its zenith. (H: 1083). Sunan Baihaqi. Chapter: Performing Salah at a time when sun is at its zenith on Friday. (H: 5688)

[7] Munyatul Musalli with Kabeeri. Book of Salah. P. 236. Publication: Sindh. Anees

[8] Noorul Idhah. Book of Salah.

وعزا فی القهستانی القول بأن المراد انتصاف النهار العرفی إلی أئمة ماوراء النهر. آهـ

(Raddul Muhtar. Book of Salah. Vol.1 p. 345) Allah knows the best.

Issued by Darul Ifta Jamia Khairul Madaris, Multan.

Authenticated by Khair Muhammad, President of Jamia (Khairul Fatawa. Vol.2 p. 184, 185)

The way to know the time when the sun is at its zenith

Question: The disliking time is when the sun is at its zenith. How much does it remain and what are the rules to know it? It should be also clear that one group say: "It is 10 minutes at most." But the other group following the common published calendar say: "It is 40 or 45 minutes."

Answer:

(وقت الظهر من زواله) أی میل ذکاء عن کبد السماء۔

(قوله عن کبد السماء) أی وسطها بحسب ما یظهر لنا. ط۔[9]

وعن محمد: یقوم مستقبل القبلة. فما دامت الشمس علی حاجبه الأیسر فالشمس لم تزل و إن صارت علی حاجبه الأیمن فقد زالت وعزاه فی المفتاح إلی الإیضاح قائلاً: إنه أیسر. مما سبق عن المبسوط من غرز الخشبة. إسماعیل۔[10]

The way to know the time when the sun is at its zenith is that you should draw a straight line towards south and north on plain ground in the sun before afternoon. After that, put a stick stand on the south edge of deadline. The shadow of the stick will not be on the line, but it looks somewhat declining towards west. Then the shadow will begin to come towards the line till it will be exactly on the line. This time is the exact mid-day. Later, it will begin declining toward east. This is the time of Zuhr Salah.[11]

The difference from Istiwa Qarin (coupler equator) to Zawal Farique (distinctive sun declining) is emerging about 10 minutes. Therefore, Salah should not be performed before and after five minutes from the time of sun declining.

[9]Raddul Muhtar on the margin of Durrul Mukhtar. Book of Salah. Vol.1 p. 359

[10] Raddul Muhtar. Book of Salah. Vol.1 p. 360. Darul Fikr. Beirut

[11] Raddul Muhtar. Book of Salah. Vol.1 p. 360. Al-Inayah Fi Sharah Al-Hidayah on the margin of Fatah Al-Qadeer. Vol.1 p. 221.

According to the rule derived from the above-mentioned statements of Fuqaha, disliked time of sun declining remains 2:30 minutes or 3 minutes. This statement of 10 minute based on safe side.

Written by Muhammad Mustaqeem Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p. 320, 221)

The divination of the time of Zawal

Question: There are many different opinions regarding disliked time of Salah i.e. Zawal (when the sun is at its zenith).

(1) Zawal time remains only one or two minutes.
(2) It remains 20 or 25 minutes.
(3) Its time is not on Friday.
(4) 8 minutes are enough for Zawal time.

Answer: The time of Zawal mention in timetables means Salah is allowed after that time. Zawal does not take a longer time, but one should perform Salah before and after five minutes from mid-day. In the view of Imam Abu Yusuf (r), Salah is allowed when the sun is at its zenith on Friday only,[12] but it is disliked according to the view of Imam Abu Hanifah (r) and his statement is a stronger by evidence and based on more safe side. Therefore, it should be acted upon.[13]

(Aapke Masail Aur Unka Hal. Vol.3 p.207)

Is the disliked time Zawal or when the sun is at its zenith?

Question: Is the disliked time Zawal or when the sun is at its zenith? What is its time according to this age and how much does it remain?

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[12] عن أبي قتادة أن النبي صلى الله عليه وسلم نهى عن الصلاة نصف النهار إلا يوم الجمعة لأن جهنم تسعر كل يوم إلا يوم الجمعة۔
(Sunan Abu Dawood. Chapter: Praying the Friday prayer before the sun reaches its zenith. (H: 1083)
وبه قال الشافعي وأبويوسف رحمهما الله من أئمتنا۔
(Elaus Sunan. Salah is disliked when the sun is at its zenith. Vol.2. 51)

[13] وذہب الشافعي إلى أن وقت الزوال مكروه إلاَّ يوم الجمعة،وذهب الجمهورإلى أنه مكروه مطلقاً۔
(Elaus Sunan. Salah is disliked when the sun is at its zenith. Vol.2. 51. Raddul Muhtar. Book of Salah. Vol.1 p. 372)

Answer: One of the disliked time is when the sun is at its zenith. After a little moment, the disliked time ends when the sun passed from zenith.[14]

Written by Muhammad Zafar Alam Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p. 319, 320)

For how much time does the time of sun declining the main

Question: What is the duration of sun declining?

Answer: The duration of sun declining is two minutes and eight seconds as calculated, but the injunctions of Shariah are not based on mathematic and calculation. The base is observation. Therefore, Salah should be performed before and after five minutes from the time of sun declining mention in the timetable.[15]

Written by Muhammad Zafar Alam Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p. 318)[16]

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[14] عقبة بن عامر الجهنی۔رضی اللّٰہ عنہ۔یقول:''ثلاث ساعات کان رسول اللّٰہ صلی اللّٰہ علیہ وسلم ینهانا أن نصلی فیهن ۔۔۔حین تطلع الشمس بازغة حتی ترتفع،وحین یقوم قائم الظهیرة حتی تمیل الشمس،الخ۔

(Sahih Muslim. Book of Salah. The times in which Salah is prohibited. (H: 831). Sunan Abu Dawood. Chapter: Burial at sunrise and sunset. (H: 3192)

''ثلاث ساعات لاتجوز فیها المکتوبة۔۔۔وعند الانتصاف إلی أن تزول''۔

(Al-Fatawa Al-Hidayah. Vol.1 52) p.

[15] قوله ''إذا زالت الشمس'' قیل: أصح ما قیل فی معرفة الزوال قول محمد بن شجاع أنه یغرز خشبة فی مکان ۔۔۔ ویجعل علی مبلغ الظل منه علامة فمادام الظل ینقص من الخط فهو قبل الزوال فإذا وقف لایزید ولاینقص فهو ساعة الزوال التی هی عبارة عن فیء الزوال فإذا أخذ الظل فی الزیادة فقد علم أن الشمس قد زالت کذا فی المبسوط۔

(Al-Inayah Fi Sharah Al-Hidayah on the margin of Fatah Al-Qadeer. Vol.1 p. 221)

[16] Disliking dying before Zawal (sun declining)

Question: The time of sun declining is mentioned in Islamic regular Jantari put in the mosques. Is it beginning or ending time? Imam Sahab says that it is ending time and other people say that it is beginning time. Please explain it.

Answer: The time of sun declining is neither beginning time nor ending, but it is the exact time of sun declining that lingers for some moment only. Imam Sahab is right, because sun declining means the sun passed from its zenith. So, Salah can be performed.

وفی شرح النقایة للبرجندی:وقد وقع فی عبارات الفقهاء أن الوقت المکروه هو عند انتصاف النهار إلی أن تزول الشمس ولایخفی أن زوال الشمس إنما هو عقیب انتصاف النهار بلا فصل۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 31)

Written by Muhammad Mustaqeem Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p. 319)

The time when the sun is at its zenith

Question: What is the duration of sun declining and its beginning and ending time according to the recent clock? When does it begin and end in summer? Should one wait for this time and then begin voluntary Salah like greeting mosque etc. How much difference should be made in summer and winter? Please inform us about the correct time from when the sun in the center, its declining time, the degree to be safe side and both beginning and ending time.

Answer: Performing Salah at the time when the sun is at its zenith is prohibitively disliked.[17] This period is not too long in which Salah can be performed. It is a very short moment even it is not one minute according to the recent age clock. It differs with different seasons and places. In our region, its time is 12:08 in a season and 12:38 in the season, but it remains between these two times as it is mentioned in Islamic Jantari. Performing Salah after and before sometimes from when the sun is at its zenith is safe side.[18] Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Assist. Mufti Madrasah Mazahir Uloom Saharanpur. 11/07/1355 AH

Authenticated by Abdul Lateef and Saeed Ahmad (May Allah forgive them)

(Fatawa Mahmoodiyah. Vol.5 p. 366)

Salah should not be performed from Dahwa Kubra till sun declining

Question: On 18th October, the time of Dahwa Kubra was at element: 18 and sun declining was at 11:57 in regular Jantari. It is mentioned there for research that from

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[17] عن عمرو بن عبسة السلمى قال: ـــ قدم النبى صلى الله عليه وسلم المدينة فقدمت المدينة فدخلت عليه، فقلت: ـــ ثم صلّ فإن الصلوٰة مشهودة محضورة حتى يستقل الظل بالرمح، ثم اقصر عن الصلوٰة فإن حينئذ تسجر جهنم، فإذا أقبل الفيء فصلّ، الخ۔

(Sahih Muslim. Book of Salah. Chapter: How `Amr bin `Abasah became Muslim. (H: 832)

(وكره) تحريمًا ـــ (صلاة) ـــ (ولو) ـــ (على جنازة وسجدة تلاوة وسهو) ـــ (مع شروق) ـــ (واستواء) ـــ (وغروب، إلا عصر يومه)۔

(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Vol.1 p. 370-372. Saeed)

[18] ولا يخفى أن زوال الشمس إنما هو عقيب انتصاف النهار بلا فصل، وفى هذا القدر من الزمان لا يمكن أداء صلاة فيه، فلعل المراد أنه لا تجوز الصلوٰة '' بحيث يقع جزء منها فى هذا الزمان، أو المراد بالنهار هو النهار الشرعى وهو من أول طلوع الصبح إلى غروب الشمس، وعلى هذا يكون نصف النهار قبل الزوال بزمان يعتد به آه، إسماعيل ونوح وحموى ''۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 371. Saeed)

'' (ووقت الظهر من زواله): أى ميل ذكاء عن كبد السماء۔ (الدر المختار) (قوله: عن كبد السماء): أى وسطها بحسب ما يظهر لنا، ط ''۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 359. Saeed)

when disliking time begins and when ends? For example; if someone performs funeral prayer or voluntary Salah in the mentioned time, from when the disliked time begin and what does Dahwa Kubra mean? If the funeral prayer is performed after 11: 20 or 11: 25, is it in disliked time or allowed without disliking?

Answer: The safe side is that he should not perform from Dahwa Kubra to sun declining, because of diversity in opinions.[1] He should perform Chasht Salah before Dahwa Kubra. Allah knows the best.

Written by Abdullah (May Allah forgive him) Vice Mufti Jamia Khairul Madaris Multan. 17/ 10/ 1406 AH

Authenticated by Abdus Sattar (May Allah forgive him) President of Darul Ifta. (Khairul Fatawa. Vol.1 p. 183)

Salah is not correct when the sun is at its zenith

Question: is it correct to perform voluntary Salah like Chasht at 12 o'clock or not? The sun declining time or time of performing missed Salah is mentioned in Islamic Jantari at 12:24.

Answer: No Salah should be performed at the time of sun declining and should not begin at the time that Salah came in that time. If the sun declining time is at 12:24 by a clock, he performed voluntary Salah or missed Salah at 12 o'clock in a way that he should complete before sun declining time it is allowed. But when the sun declining time approached, he should not begin any Salah lets it occur in the time of the sun declining.[2] (Fatawa Darul Uloom Deoband. Vol.2 p. 69)

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[1] وفی القنیة:واختلف فی وقت الکراہة عند الزوال،فقیل:من نصف النہار إلی الزوال،لروایة أبی سعید عن النبی صلی اللّٰہ علیہ وسلم أنہ نھی عن الصلٰوة نصف النہار حتی تزول الشمس،قال رکن الدین الصباغی وما أحسن ھذا،لأن النھی عن الصلٰوة فیہ یعتمد تصورھا فیہ۔آھ،وعزا فی القھستانی القول بأن المراد انتصاف النہار العرفی إلی أئمة ماوراء النھر وبأن المراد انتصاف النہار الشرعی وھو الضحوة الکبری إلی الزوال إلی أئمة خوارزم۔آھ۔
(Raddul Muhtar. Book of Salah. Vol.1 p. 371)

[2] (وکرہ) تحریمًا،وکل مالایجوز مکروہ(صلاة)مطلقاً(ولو)قضاء أوواجبةً أونفلاً أو(علی جنازة وسجدة تلاوة وسھو) لاشکر۔ قنیة(مع شروق) الخ (واستواء)۔
(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Vol.1 p. 343, 344)

لمارویٰ مسلم وغیرہ من حدیث عقبة بن عامر۔رضی اللّٰہ عنہ: ثلٰث ساعات کان رسول اللّٰہ صلی اللّٰہ علیہ وسلم ینھانا أن نصلی فیھن أوأن نقبر موتانا حین تطلع الشمس بازغةً حتی ترتفع وحین یقوم قائم الظھیرة حتی تمیل الشمس وحین تضیف للغروب حتی تغرب۔
(Ghunyatul Mustamli. P. 235)

Performing funeral prayer at the time of sun declining

Question: What is the injunction about performing funeral prayer at 12 o'clock in noon? Is the time of sun declining considered for funeral prayer? Please answer to the question in the light of hadith of the Prophet (saws) and authentic Hanafi books of Fiqh.

Answer: If the funeral came before midday, funeral prayer is not correct at the time of the day. The hadith reads:

''نهانا رسول الله صلى الله عليه وسلم (إلى قوله) أوأن نقبر فيها موتانا۔ كذا فى الهداية۔[1]

But the time of mid-day always changes in different seasons and cities that can be known by Jantaris. It is not fix at 12 o'clock. Allah knows the best.

(Imdadul Muftiyeen. Vol.2 p. 265)

Funeral prayer at the time when the sun is at its zenith

Question: If the funeral is brought at the time of Zuhr, will the funeral prayer be allowed at that time or not?

Answer: If the funeral is brought at the exact time when the sun is at its zenith, the funeral prayer is not disliked at that, but if it is brought before that time, the funeral prayer is prohibitively disliked at the exact time when the sun is at its zenith.

''(وكره)تحريمًا --- (صلاة) ---(ولو) --- (على جنازة وسجدة تلاوة وسهو) --- (مع شروق) ---(واستواء)---(وغروب،إلاعصر يومه) --- (وينعقد نفل بشروع فيها) بكراهة التحريم (لا)--- (الفرض) --- (وسجدة تلاوه وصلاة جنازة تليت) الآية (فى كامل وحضرت) الجنازة (قبل) لوجوبه كاملاً فلا يتأدى ناقصًا، فلو وجبتا فيها، لم يكره فعلهما، آهـ

(Al-Durrul Mukhtar)

Sahih Muslim. Book of Salah. The times in which Salah is prohibited. (H: 831). Sunan Abu Dawood. Chapter: Burial at sunrise and sunset. (H: 3192) (Sunan Tirmizi. Chapter: what has been related about it being disliked praying the funeral salat while the sun is rising and while it is setting. (H: 1030)

[1] (لا تجوز الصلوٰة عند طلوع الشمس ولا عند قيامها فى الظهيرة ولا عند غروبها)لحديث عقبة بن عامر قال: ثلثة أوقات نهانا رسول الله صلى الله عليه وسلم أن نصلى فيهن وأن نقبر فيها موتانا عند طلوع الشمس حتى ترتفع وعند زوالها حتى تزول وحين تضيف للغروب حتى تغرب۔ والمراد بقوله وأن نقبر صلوٰة الجنازة؛ لأن الدفن غير مكروه۔

(Al-Hidayah. Book of Salah. Lesson about the times in which Salah is disliked. Vol.1 p.68)
The hadith is narrated in Sahih Muslim. Book of Salah. The times in which Salah is prohibited. (H: 831).

Shami reads:

''(قوله: فلو وجبتا فيها) أى بأن تليت الآية فى تلك الأوقات أو حضرت فيها الجنازة. آهـ

(Raddul Muhtar. P. 388)[1] Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Assist. Mufti Madrasah Mazahir Uloom Saharanpur. 03/02/1356 AH

Authenticated by Abdul Lateef and Saeed Ahmad (May Allah forgive them)

(Fatawa Mahmoodiyah. Vol.5 p. 367)

What is the beginning time of Zuhr Salah? Is it correct at 11 o'clock

Question: What is the beginning time of Zuhr Salah? If a person performed it at 11 o'clock because of dire need, will his Salah be valid or not?

Answer: The beginning time of Zuhr Salah is after passing sun from zenith,[2] which is at 12:30 according to railway time nowadays. Zuhr Salah is not correct before passing sun

[1] Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Vol.1 p. 370-374. Saeed

''الأوقات التى يكره فيها الصلوة الخمسة. ثلاثة يكره فيها التطوع والفرض: وذلك عند طلوع الشمس ووقت الزوال وعند غروب الشمس. إلا عصر يومه. فإنها لا يكره عند غروب الشمس ـــ وفى التحفة: أن الأفضل فى صلوة الجنازة فى هذه الأوقات أن يؤديها و لا يؤخرها. وكذا سجدة التلاوة. فإنه إنما يكره فى هذه الأوقات فيما إذا كانت التلاوة فى غير هذه الأوقات. أما لو تلا فى وقت مكروه وسجدها فيه. جاز من غير كراهة''ـ

''ولا يجوز فى هذه الأوقات صلوة الجنازة. ولا سجدة التلاوة. ولا سجدة السهو. ولا قضاء فرض ـــ وفى الينابيع: ولو صلى التطوع فى هذه الأوقات الثلاثة. يجوز ويكره. والأولى أن يقطعها ويقضيها فى وقت مباح''ـ

(Al-Fatawa Al-Tatarkhaniyah. Book of Salah. The times in which Salah is disliked. Vol.1 p. 407, 408. Idarah Al-Qur'an Wa Al-Uloom Al-Islamiyah. Karachi)

[2] وأوّل وقت الظهر إذا زالت الشمس لإمامة جبريل فى اليوم حين زالت الشمس ـ

(Al-Hidayah. Book of times. Lesson about the times. Vol.1 p. 46)

أخبرنى ابن عباس أن النبى صلى الله عليه وسلم قال: ''أمنى جبرئيل ـ عليه السلام ـ عند البيت مرتين فصلى الظهر فى الأولى منهما حين كان الفىء مثل الشراك. ثم صلى العصر حين كان كل شىء مثل ظله ثم صلى المغرب حين وجبت الشمس وأفطر الصائم ثم صلى العشاء حين غاب الشفق ثم صلى الفجر حين برق الفجر وحرم الطعام على الصائم. وصلى المرة الثانية الظهر حين كان ظل كل شىء مثله لوقت العصر بالأمس ثم صلى العصر حين كان ظل كل شىء مثليه ثم صلى المغرب لوقته الأول ثم صلى العشاء الآخرة حين ذهب ثلث الليل ثم صلى الصبح حين أسفرت الأرض ثم التفت إلى جبرئيل ـ عليه السلام ـ فقال: ''يا محمد! هذا وقت الأنبياء من قبلك والوقت فيما بين هذين الوقتين''ـ

(Sunan Tirmizi. (H: 149). Sunan Abu Dawood. (H: 393)

from zenith by any way and any kind of need. Therefore, Zuhr Salah cannot be performed at 11 o'clock.[1]

Salah is correct after passing its time though it is Qadha, but it is not allowed before the time by anyway.[2]

(Fatawa Darul Uloom Deoband. Vol.2 p. 74, 75)

Is performing voluntary Salah in noon on Friday correct or not

Question: Is performing voluntary Salah in noon on Friday correct or disliked?

Answer: It is better not to perform voluntary Salah when the sun is at its zenith on Friday. It is mentioned in all text books and Sharah. The view of Imam Abu Hanifah (r) is preferred by evidence. So, it should be acted upon. Anees

(لاتجوز الصلٰوة عند طلوع الشمس ولا عند قيامها فى الظهيرة ولا عند غروبها)لحديث عقبة بن عامر، الخ۔

(Al-Hidayah. Book of times. Lesson about the times in which Salah is disliked. Vol.1 p.68)

(Fatawa Darul Uloom Deoband. Vol.2 p.68)[3]

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[1] (وقت الظهر من زواله)أى ميل ذكاء عن كبد السماء(إلى بلوغ الظل مثليه)

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Vol.1 p. 332. Zafeer)

[2] وشرط فى أدائها، الخ. دخول لوقت واعتقاد دخوله۔(الدر المختار)(لوقت)أى وقت المكتوبة۔۔۔۔(واعتقاد دخوله)أومايقوم مقامه الاعتقاد من غلبة الظن، فلوشرع شاكاًفيه لاتجزيه۔

(Raddul Muhtar. Chapter: The description of Salah. Subject: The conditions of opening Takbeer. Vol.1 p. 451, 452. Zafeer)

[3] Performing voluntary Salah at the time of mid-day on Friday is not correct

Question: (1) Is performing voluntary Salah in midday on Friday correct or not?

Prior Sunnah of Jumah is not correct at the time of mid-day

Question: (2) Can one perform sunnah of Jumah at the time of mid-day or not?

Answer: (1) It is not correct according to the view of Imam Abu Hanifah (r), while Imam Abu Yusuf (r) regards it correct, but the statement of Imam Abu Hanifah (r) is more safe side.

(وكره) تحريماً، الخ (صلاة)مطلقاً(ولو)قضاء أوواجبةً أونفلاً الخ(مع شروق)الخ(واستواء)إلا يوم الجمعة على قول الثانى المصحح المعتمد، كذا فى الأشباه۔)

(Al-Durrul Mukhtar)

۔۔۔۔لكن شراح الهداية انتصروا لقول الإمام وأجابوا عن الحديث المذكور بأحاديث النهى عن الصلٰوة وقت الاستواء فإنها محرمة۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 345)

Answer: (2) He cannot perform sunnah of Jumah at the time of mid-day.

وجمعة كظهر أصلاً واستحباباً)فى الزمانين لأنها خلفه۔

عن عقبة بن عامر ـ رضى الله عنه ـ قال: ثلثة أوقات نهانا رسول الله عليه السلام أن نصلى وأن نقبر فيها موتانا عند طلوع الشمس حتى ترتفع وعند زوالها حتى تزول وحين تضيّف للغروب حتى تغرب ـ

Sahih Muslim. Book of Salah. The times in which Salah is prohibited. (H: 831)

والمراد بقوله وأن نقبر صلوٰة الجنازة لأن الدفن غير مكروه والحديث بإطلاقه حجة على الشافعى فى تخصيص الفرائض وبمكة. وحجة على أبى يوسف فى إباحة النفل يوم الجمعة وقت الزوال ـ قال: (ولا صلوٰة جنازة) لما روينا (و لا سجدة تلاوة)؛ لأنها فى معنى الصلوٰة (إلا عصر يومه عند الغروب) ـ

(Al-Hidayah. Book of times. Lesson about the times in which Salah is disliked. Vol.1 p.68)

''(وكره) تحريماً الخ (صلاة) مطلقاً الخ (مع شروق) الخ (واستواء) إلا يوم الجمعة على قول الثانى المصحح المعتمد. كذا فى الأشباه ـ

(Al-Durrul Mukhtar)

(قوله إلا يوم الجمعة): لما رواه الشافعى فى مسنده: ''نهى عن الصلاة نصف النهار حتى تزول الشمس إلا يوم الجمعة''. قال الحافظ ابن حجر: فى إسناده انقطاع الخ (قوله: المصحح المعتمد) اعترض بأن المتون والشروح على خلافه الخ لكن شراح الهداية انتصروا لقول الإمام وأجابوا عن الحديث المذكور. الخ ـ

(Raddul Muhtar. Book of Salah. Vol.1 p. 343-345. Zafeer)

Performing voluntary Salah at the time when the sun is at its zenith on Friday

Question: Should Hanafi or Shafaee' follower perform voluntary Salah at the time when the sun is at its zenith on it on Friday?

Answer: Performing voluntary Salah at a time when the sun is at its zenith is disliked on Friday also according to Hanafi the school of thought. (Shami. P. 345)[1]

It will be better to ask Shafaee' research scholars about the view of Shafaee' in this regard.[2] Allah knows the best.

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Vol.1 p. 340) (Fatawa Darul Uloom Deoband. Vol.2 p. 71, 72)

[1] Raddul Muhtar. Book of Salah. Vol.1 p. 370-372. Darul Fikr. Anees

[2] According to the explanation of Allamah Nawawi (r), performing voluntary Salah is allowed at the time when the sun is at its zenith on Friday. The detail is as follow:

الصلوٰة المنهى عنها فى هذه الأوقات يستثنى منها زمان ومكان. أما الزمان فعند الاستواء يوم الجمعة ولا يلحق به باقى الأوقات يوم الجمعة على الأصح. فإن ألحقنا جاز التنفل يوم الجمعة فى الأوقات الخمسة لكل أحد، وإن قلنا بالأصح فهل يجوز التنفل لكل أحد عند

Written by Nizamuddin Azami (May Allah forgive him) Mufti Darul Uloom Deoband. 22/10/1388 AH

Authenticated by Mahmood (May Allah forgive him) and Sayyid Ahmad Ali Saeed. Vice Mufti Darul Uloom Deoband (Nizamul Fatawa. Vol.5 p. 26, 27)

What is the intention of performing voluntary Salah and reciting the glorious Quran at the time of sun declining on Friday

Question: What is the intention of performing voluntary Salah and reciting the glorious Quran at the time of sun declining or in noon exactly?

Answer: The recitation of the glorious Quran is correct at the exact time when the sun is at its zenith or sun declining and performing voluntary Salah is not allowed in the view of Imam Abu Hanifah (r), while it is allowed in the view of Imam Abu Yusuf (r).

Durre Mukhtar reads:

''(وكره)تحريمًا(صلوٰة)مطلقاً (ولو)قضاء أوواجبةً أونفلاً .الخ (مع شروق) الخ(واستواء) إلا يوم الجمعة على قول الثانى المصحح المعتمد.الخ۔

It is written in Shami:

''لكن شراح الهداية انتصروا لقول الإمام''۔[1]

The statement of Imam Abu Hanifah (r) is based on more safe side and the statement of Imam Abu Yusuf (r) is more extensive. (Fatawa Darul Uloom Deoband. Vol.2 p. 73)

The intention of performing Salatut Tasbeeh at exact noon time

Question: I went to Saharanpur. I saw there in Juma Masjid that people begin to perform Salatut Tasbeeh at exact noon time. I told them that prostrating at the time of sun declining is prohibited. They replied me that it is allowed on Friday and you can consult. Please inform me how is it correct?

الاستواء.وجهان:أصحهما:نعم.والثانى لايجوزلمن ليس فى الجامع وأما من فى الجامع ففيه وجهان:أحدهما يجوز مطلقاً والثانى يجوزبشرط أن يبكر ثم يغلبه النعاس وقيل يكفى النعاس بلاتبكير. وأما المكان فمكةزادهاالله شرفًالاتكره الصلوٰة فيهاأى شىء من هذه الأوقات سواء صلوٰة الطواف وغيرها۔وقيل إنما يباح ركعتا الطواف والصواب الأول.والمراد بمكة جميع الحرم وقيل إنما يستثنى نفس المسجد الحرام والصواب المعروف هوالأول۔

(Rauzatut Talibeen Wa Umdatul Mufteen. Book of Salah. Chapter:1 about the times. Lesson: Salah is prohibited in these times. Vol.1 p. 194. Al-Maktabul Islami Li Al-Taba'at Wa Al-Nashr. Anees)

[1] Raddul Muhtar. Book of Salah. Vol.1 p. 343. Zafeer

Answer: Performing Salah at exact noon time on Friday is allowed in the view of Imam Abu Yusuf (r)[1] and some ulama have given Fatwa according to his opinion, but according to the view of major research scholar, Fuqaha and ulama Fatwa in on the view of Imam Abu Hanifah (r) that Salah is not allowed at that time on Friday also like other days as it is explained in Shami[2] and Badai. Due to little space in card the text is not written.[3]

Note: The exact noon time is not at 12 o'clock according to the railway time, but it is after some minutes and it differs in every season.

Written by Abdul Karim (May Allah forgive him). 06th Rabi Al-Thani, 1345 AH (Imdadul Ahkam. Vol.2 p.22,23)

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[1] Al-Hidayah. Chapter about the times in which Salah is disliked. Vol.1 p. 58. Anees

[2] (وكره)تحريماً(صلوٰة)مطلقاً(ولو)قضاء أوواجبةً أونفلاً الخ(مع شروق)الخ(واستواء)إلايوم الجمعة على قول الثانى المصحح المعتمد ۔۔۔لكن شراح الهداية انتصروا لقول الإمام''۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 371)

[3] The injunction of performing Salah when the sun is at its zenith

Question: It is written in Durre Mukhtar that Fatwa is according to the statement of Imam Abu Yusuf (r) in the matter of performing Salah when the sun is at its zenith on Friday, but Allamah Shami has rejected it and did not decide anything. What is the clear and correct statement?

Answer: Allamah Shami clearly prefer the statement of Imam Abu Hanifah (r) and has written about:

''لكن لم يعول عليه فى شرح المنية والإمداد.على أن هذا ليس من المواضع التى يحمل فيها المطلق على المقيد كما يعلم من الأصول۔وأيضاً فإن حديث النهى صحيح رواه مسلم وغيره فيقدم بصحته.واتفاق الأئمة على العمل به وكونه حاظرًا.الخ۔

Finally, he says to confirming his statement:

ورأيت فى البدائع أيضًا مانصه: ما ورد من النهى إلا بمكة شاذ لايقبل فى معارضة المشهور. وكذا رواية استثناء يوم الجمعة غريب فلا يجوز تخصيص المشهوربه.آهوللّٰه الحمد۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 372)

Now, it is quite clear that the statement of Imam Abu Hanifah (r) is preferred and performing Salah when the sun is at its zenith on Friday is also prohibited like other days.

3rd Rabi Al-Thani, 1351 AH (Imdadul Ahkam. Vol.2 p. 24)

Performing Salah when the sun is at its zenith on Friday

Question: Is performing Salah when the sun is at its zenith also allowed on Friday while it is prohibited in other days in this time? Is it allowed or what is the injunction?

Answer: It is correct in the view of some ulama. (Some ulama means Shawafe and Abu Yusuf (r) You can concern for detail: Al-Hidayah. Chapter about the times in which Salah is disliked. Vol.1 p. 86. Rauzatut Talibeen Wa Umdatul Mufteen. Book of Salah. Chapter:1 about times. Lesson: Performing Salah is prohibited in these times. Vol.1 p. 194. Al-Maktabah Al-Islami Li Al-Tabat Wa Al-Nashr)

Written by himself. P. 41) (Baqiyat Fatawa Rasheediyah. P. 185)

The injunction of performing greeting Salah for mosque at the time of midday on Friday

Question: Can one perform greeting Salah for mosque when the sun is at its zenith on Friday or not?

Answer: No Salah is allowed at the time when the sun is at its zenith either it is Friday or any other day.[1] Allah knows the best.

Written by Muhammad Usman Ghani 30/07/1325 AH (Fatawa Imarat Shariah. Vol.2 p. 107)

The time of sun declining comes on Friday and Macca Mukarramah also

Question: Is it correct that the time of sun declining never comes inside Kabah and people continue praying? Is the time of sun declining does not come on Friday in other general places?

Answer: Performing Salah at the time of sun declining and other disliked times is prohibited whether it is in Macca Mukarramah or in other place no matter it is on Friday or any other day.[2]

According to the view of Imam Shafaee' and some other Aimmah, greeting Salah for Wudu and mosque is allowed every time. Similarly, performing Salah had the time when the sun is at its zenith on Friday is allowed in his opinion.[3]

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[1] ففی هذه الأوقات الثلاثة یکره کل تطوع فی جمیع الأزمان یوم الجمعة وغیره، وفی جمیع الأماکن بمکة وغیرها، وسواء کان تطوعًا مبتدأً لاسبب له'' أوتطوعًا له سبب کرکعتی الطواف ورکعتی تحیة المسجد ونحوهما۔۔۔ وما روی من النهی إلا بمکة شاذ لا یقبل فی معارضة المشهور، وکذا روایة استثناء یوم الجمعة غریبة فلا یجوز تخصیص المشهور بها''۔

(Badai Al-Sanai. Vol.2 p. 742, 743)

[2] ثلاث ساعات لاتجوز فیها المکتوبة ولاصلاة الجنازة ولاسجدة التلاوة إذ طلعت الشمس حتی ترتفع وعند الانتصاف إلی أن تزول وعند احمرارها إلی أن تغیب، الخ۔

أیضاً: فإن حدیث النهی صحیح رواه مسلم وغیره فیقدم بصحته، واتفاق الأئمة علی العمل وکونه حاظرًا، ولذا منع علماؤنا عن سنّة الوضوء وتحیة المسجد ورکعتی الطواف ونحو ذلک فإن الحاظر مقدم علی المبیح۔

(Al-Fatawa Al-Hidayah. Vol.1 p. 52)

وقد قال أصحابنا: إن الصلاة فی هٰذه الأوقات ممنوع منها بمکة وغیرها آه۔ ورأیت فی البدائع أیضاً ما نصه: ماورد من النهی إلا بکمة شاذ لایقبل فی معارضة المشهور، وکذا روایة استثناء یوم الجمعة غریبة فلا یجوز تخصیص المشهور به، اه۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 372)

[3] لما رواه الشافعی فی مسنده: ''نهی عن الصلاة نصف النهار حتی تزول الشمس إلا یوم الجمعة''. قال الحافظ ابن حجر: فی إسناده انقطاع الخ (قوله: المصحح المعتمد) اعترض بأن المتون والشروح علی خلافه الخ لکن شراح الهدایة انتصروا لقول الإمام وأجابوا عن الحدیث المذکور الخ۔

imitating them Hanafi people also begin to perform Salah in disliked times, because they are ignorant from Sharai Masail (Islamic issues).

(Aapke Masail Aur Unka Hal. Vol.3 p. 208)

There is no sunnah or voluntary Salah after obligatory Salah of Asr

Question: Is voluntary Salah prohibited after Asr like after Fajr?

Answer: No Salah is allowed after Asr Salah also except missed Salah.[1]

(Fatawa Darul Uloom Deoband. Vol.2 p. 70)

Injunction are performing Salah between Asr and Maghrib

Question: what do ulama and Islamic jurists say regarding the matter that is the prostration of recitation, funeral prayer, making up missed Salah or any other Salah allowed between Asr and Maghrib?

(تنبيه) علم ممّا قررناه المنع عندنا وإن لم أره ممّا ذكره الشافعية من إباحة الصلاة في الأوقات المكروهة في حرم مكة استدلالا بالحديث الصحيح'' يا بني عبد مناف لا تمنعوا أحدًا طاف بهذا البيت وصلى أية ساعة شاء من ليل أو نهار'' فهو مقيد عندنا بغير أوقات الكراهة؛ لما علمته من منع علمائنا عن ركعتي الطواف فيها وإن جوزوا نفس الطواف فيها الخ۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 371, 372. Darul Fikr. Beirut)

[1] أما الوقتان الأخران. الخ. فإنه يكره فيهما التطوع فقط ولا يكره فيهما الفرض الخ وهما أي الوقتان المذكوران ما بعد طلوع الفجر إلى أن ترتفع الشمس فإنه يكره في هذا الوقت النوافل كلها إلا سنة الفجر الخ. وما بعد صلوٰة العصر إلى غروب الشمس؛ لحديث ابن عباس. الخ۔

(Ghunyatul Mustamli. Vol.1 p. 237. Zafeer)

عن ابن عباس۔ رضی اللّٰہ عنہما۔۔۔ أن النبي صلى اللّٰہ علیہ وسلم نهٰى عن الصلاة بعد الصبح حتى تشرق الشمس، وبعد العصر حتى تغرب۔

(Sahih Bukhari. What is said regarding the offering of As-Salat (the prayers) between the Fajr prayer and sunrise. (H: 581). Sahih Muslim. Chapter: The times in which Salah is prohibited.

عن الاشترقال: كان خالد بن الوليد رضی اللّٰہ عنه يضرب الناس على الصلوٰة بعد العصر۔

(Sharah Ma'ani Al-Athar. Two rakah after Asr Salah. (H:1835). Narrated Umar bin Khattab (rz). (Muwatta Imam Muhammad. (H: 152)

Answer: Prostration of recitation, funeral prayer, making up obligatory missed Salah and Witr is allowed before changing the sun, but sunnah and obligatory Salah are prohibited. All these are prohibited when the sun changed.[1]

''تسعة أوقات يكره فيها النوافل وما فى معناها إلا الفرائض هٰكذا فى النّهاية والكفاية فيجوز فيها قضاء الفائتة وصلٰوة الجنازة وسجدة التلاوة. كذا فى فتاوىٰ قاضى خان۔

(وقال بعد أسطر): منها ما بعد صلٰوة العصر قبل التغير. هٰكذا فى النّهاية والكفاية۔

(Al-Hindiyah. Vol.1 p. 51)

''ثلٰث ساعات لا يجوز فيها المكتوبة ولا صلٰوة الجنازة ولا سجدة التلاوة إذا طلعت الشّمس حتّٰى ترتفع وعند الانتصاف إلى أن تزول وعند احمرارها إلى أن تغيب''۔

(Al-Hindiyah. Vol.1 p. 52) Allah knows the best.

(Imdadul Fatawa. Vol.1 p. 17) (Imdadul Fatawa Jadeed. Vol.1 p. 148, 149)

Performing voluntary Salah is disliked after Asr Salah

Question: A hadith is mentioned in Bukhari Sharif regarding not performing any Salah after Asr Salah until the sunset. If it is correct, why other books of Fiqh read and allow to perform other than voluntary Salah?

Answer: Hadith of Bukhari in which performing Salah is prohibited after Asr till sunset means voluntary Salah is prohibited. It does not mean that one cannot perform voluntary and obligatory Salah also.[2] (Kifayatul Mufti. Vol.3 p. 64)

What is injunction about performing voluntary or missed Salah after obligatory Salah of Asr

Question: Is performing sunnah of Asr or any other missed Salah allowed after performing obligatory Salah of Asr?

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[1] But Asr Salah the same day should be performed. Saeed Ahmad

[2] عن ابن عباس۔رضى الله عنهما۔قال: ''شهد عندى رجال مرضيون وأرضاهم عمر رضى الله عنه أن النبى صلى الله عليه وسلم نهٰى عن الصلاة بعد الصبح حتى تشرق الشمس وبعد العصر حتى تغرب''۔

(Sahih Bukhari. What is said regarding the offering of As-Salat (the prayers) between the Fajr prayer and sunrise. (H: 581)

''منع عن التنفل فى هذين الوقتين قصدًا لا عن غيره لرواية الصحيحين'' لا صلاة بعد صلاة العصر حتى تغرب الشمس''الخ۔

(Al-Bahr Al-Raique. Vol.1 p. 437)

Answer: After performing obligatory Salah of Asr, all kinds of voluntary Salah are disliked.[1] Allah knows the best.

Written by Muhammad Usman Ghani 23/10/1371 AH (Fatawa Imarat Shariah. Vol.2 p. 208)[2]

Prostration of recitation is allowed after Asr Salah

Question: A person is reciting the glorious Qur'an after Asr Salah. He recited the prostration of recitation that time. Can he prostrate between Asr and Maghrib Salah?

Answer: It is allowed, but if the sun became dim, it is somewhat disliked. This injection is about the recitation made at that time. If he recited in other than disliked time, prostration of recitation at the time of sun rising, sunset and when the sun is at its zenith is prohibitively disliked. The same injection will be applied on funeral prayer, but it is prepared in disliked time, funeral prayer should be conducted at that time, because it is not somewhat disliked like the prostration of recitation recited recently.

It is mentioned in Al-Tanweer:

بعد صلاة فجر وعصر لا قضاء فائتة وسجدة تلاوة وصلاة جنازة۔

(Tanweer Al-Absar the text of Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Vol.1 p. 375. Beirut)

وأيضاً فيه(أى فى التنوير):وكره صلاة ولوعلى جنازة وسجدة تلاوة وسهومع شروق واستواء وغروب،إلا عصر يومه(إلى قوله)وسجدة تلاوة،وصلاة جنازة تليت فى كامل وحضرت قبل۔

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[1] عن رافع بن خديج يحدث عن أبيه قال:'' فاتتنى ركعتان من العصر فقمت أقضيهما،فقال ظننتك تصلى بعد العصر ولو فعلت ذلك لفعلت بك ''وفعلت

(Sharah Ma'ani Al-Athar. Chapter: Two rakah after Asr. (H: 1832)

(وكره نفل)... (بعد صلاة فجر و)صلاة(عصر)... (لا)يكره(قضاء فائتة و)لو وترًا أو(سجدة تلاوة وصلاة جنازة)۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Vol.2 p. 36, 37)

[2] The injunction of making up missed Salah and prostration of recitation after Asr Salah

Question: What is the injunction of making up missed Salah and prostration of recitation after Asr Salah?

Answer: Making up missed Salah and prostration of recitation are allowed after Asr Salah according to Shariah, but performing voluntary Salah is prohibited in this time.

''(ويكره أن يتنفل بعد الفجر حتى تطلع الشمس وبعد العصر حتى تغرب)؛لما روى أنه عليه السلام نهى عن ذلك،(ولا بأس بأن يصلّى فى هذين الوقتين الفوائت ويسجد للتلاوة و يصلّى على الجنازة)''۔

(Al-Hidayah. Lesson: The times in which Salah is disliked. Vol.1 p. 85, 86) Allah knows the best.

Suhail Ahmad Qasmi. 12th Rajab, 1414 AH (Fatawa Imarat Shariah. Vol.2 p. 416)

لوجوبه كاملاً فلا يتأدى ناقصاً. فلو وجبتا فيها لم يكره فعلهما: أي تحريمًا۔ وفي التحفة: الأفضل أن لا تؤخر الجنازة۔

Ibn Abideen (r) said:

(قوله أي تحريمًا) أفاد ثبوت الكراهة التنزيهية۔

He said under the statement "قوله وفي التحفة":

فثبتت كراهة التنزيه في سجدة التلاوة دون صلاة الجنازة۔

(Tanweer Al-Absar and Al-Durrul Mukhtar and Raddul Muhtar. Book Salah. Vol.1 p. 370-374) Allah knows the best.

20th Rabi Al-Awwal, 1393 AH (Ahsanul Fatawa. Vol.2 p. 135, 136)

Making up missed Salah after Asr Salah

Question: Is Making up missed Salah after Asr Salah allowed or not?

Answer: It is allowed,[1] until the sun closed to set.[2] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. Authenticated by Nizamuddin (May Allah forgive him) (Fatawa Mahmoodiyah. Vol.5 p. 382)[3]

Which Salah is correct between Asr and Maghrib

Question: Which Salah is correct to perform between Asr and Maghrib Salah?

Answer: One can perform missed obligatory and necessary Salah until the sun changed and its intense ceased. But he should perform in loneliness not among people. Funeral prayer and prostration of recitation are also allowed, but not after changing sun and getting its intense dim. However, if the funeral came at that time or the prostration is

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[1] عن كريب مولى ابن عباس ۔۔۔ قال النبي صلى الله عليه وسلم: '' يا ابنة أبي أمية ! سألتِ عن الركعتين بعد العصر. إنه أتاني أناس من بني عبد القيس بالإسلام من قومهم. فشغلوني عن الركعتين اللتين بعد الظهر. فهما هاتان''۔
(Sahih Muslim. (H: 834). Sahih Bukhari. (H: 590- 1233- 4370) Anees)

[2] (وكره نفل)... (بعد صلاة فجر و) صلاة (عصر)... (لا) يكره (قضاء فائتة و) لو وترًا أو (سجدة تلاوة أو صلاة جنازة)۔
(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Vol.2 p. 36, 37)

[3] Performing any Salah or for greeting Wudu
Question: Can one perform Salah for greeting Wudu between Asr and Maghrib Salah or not?
Answer: No, he cannot perform.

ويكره أن يتنفل بعد الفجر حتى تطلع الشمس وبعد العصر حتى تغرب۔

(Al-Hidayah. Lesson about the times in which Salah is disliked. Vol.1 p. 58)
Salah for greeting Wudu is a voluntary Salah. (Fatawa Rahimiyah. Vol.1 p. 239)

obligated at that time, allowed with disliking. If he did not perform Asr Salah the same day, he should perform in this time though delaying it too much is prohibitively disliked.[1] He should not let it to be missed, because it carries severe sin.[2] Allah knows the best.

(Fatawa Rahimiyah. Vol.1 p. 239, 240)

Is performing funeral prayer after Asr allowed or not

Question: is performing funeral prayer allowed between Asr and Maghrib Salah?

Answer: Yes, it is correct.[3] Allah knows the best.

Written by Muhammad Usman Ghani. 03/08/1350 AH (Fatawa Imarat Shariah. Vol.2 p. 276)

Salah of Tawaf after Asr Salah

Question: If the person performing Hajj (who follows Hanafi school of thought) does Tawaf after Asr Salah, can he perform two necessary rakah just after Tawaf at the place of Ibrahim (Maqam Ibrahim)?

Answer: Performing Tawaf after Asr until the sunset is disliked in the view of Hanafis ulama, because the Prophet (saws) forbade to perform any Salah at that time.[4]

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[1] Here, disliking means somewhat disliking, but it is not in the funeral prayer came at that time.

(وصلاة الجنازة) التى حضرت فى الوقت الصحيح أما المتلوة و الحاضرة فيه و لايكره أى تحريماً إلا أن التأخير أفضل۔

(Tabyeen Al-Haqaique. Book of Salah. Vol.1 p. 165)

[2] ويكره أن يتنفل بعد الفجر حتى تطلع الشمس وبعد العصر حتى تغرب؛لما روى أنه عليه السلام نهٰى عن ذلک.(ولا بأس بأن يصلى فى هذين الوقتين) الفوائت ويسجد للتلاوة ويصلى على الجنازة) لأن الكراهة كانت لحق الفرض ليصير الوقت كالمشغول به لا لمعنى فى الوقت فلم تظهر فى حق الفرائض وفيما وجب لعينه كسجدة التلاوة. وظهر فى حق المنذور ؛لأنه تعلق وجوبه بسبب من جهته و فى حق ركعتى الطواف وفى الذى شرع فيه ثم أفسده؛لأن الوجوب لغيره وهو ختم الطواف وصيانة المؤدّى عن البطلان۔

(Al-Hidayah. Lesson about the times in which the lies disliked. Vol.1 p. 68)

[3] (وكره نفل) ... (بعد صلاة فجر و)صلاة (عصر)... (لا) يكره (قضاء فائتة و)لو وترًا أو سجدة(تلاوة و صلاة جنازة)۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.2 p. 36, 37)

[4] Sahih Muslim. Chapter: The times when it is forbidden to offer Salah. (8: 825)

عن ابن عباس۔رضى الله عنهما۔قال: ''شهد عندى رجال مرضيون وأرضاهم عمر رضى الله عنه أن النبى صلى الله عليه وسلم نهٰى عن الصلاة بعد الصبح حتى تشرق الشمس وبعد العصر حتى تغرب''

(Sahih Bukhari. Chapter: One should not try to offer As-Salat (the prayers) just before sunset. (H: 538)

(وكره نفل)قصدًا۔۔۔(وكل ماكان واجباً)۔۔۔(لغيره)۔۔۔(كمنذور،وركعتى طواف)۔۔۔ (قوله وركعتى طواف)ظاهره ولوكان الطواف فى ذٰلک الوقت المكروه ولم أره صريحًا، و يدل عليه ما أخرجه الطحاوى فى شرح معانى الآثار عن معاذ بن عفراء''أنه طاف بعد العصر أوبعد صلاة الصبح ولم

So, he should delay the two rakah of Tawaf. Then he will perform these two rakahs after performing obligatory Salah of Maghrib before its sunnah.

(Raddul Muhtar. Vol.3 p. 512) (Kitabul Fatawa. Vol.2 p. 126, 127)

The time of voluntary Salah which is performed after Tawaf after Asr and Fajr

Question: The voluntary Salah after Tawaf performed after Asr and Fajr are necessary. Is it allowed to perform instantly are not? Is this time disliked or prohibited? Should one perform two rakah of Tawaf in this time?

Answer: For performing voluntary Salah after Asr and Fajr is not allowed, he should not perform two rakah of Tawaf in this time. He should perform it after sunset or sunrise. That time is disliked time and performing two rakah of Tawaf in this time is also not allowed.[1] (Aapke Masail Aur Unka Hal. P.3 p. 214)

An explanation about the disliking time of Asr

Question: It was winter when I was studying in Daurah Hadith. Tirmizi Shari was taught after Asr Salah. I have listened my teacher Maulana Sahib saying that Asr Salah is delayed. Sometimes I think that it delayed to the extent that the sun began getting yellow. Therefore, I mostly perform Asr Salah in the mosque of ..... Asr Salah is conducted there before the time here. Respected Maulana when Salah was conducted in the mosque here, there was a period of one hour or like. There was doubt that how this and can change this time? But thinking that his knowledge is greater than me, I used to perform Asr Salah before one hour and 30 minutes from sunset. Whenever it delayed, I

يصل،فسئل عن ذلک،فقال:'' نهى رسول الله صلى الله عليه وسلم عن صلاة بعد الصبح حتى تطلع الشمس،وعن صلاة بعد العصرحتى تغرب الشمس''۔ثم رأيته مصرحًا به فى الحلية وشرح اللباب۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 375)

[1] Sahih Muslim. Chapter: The times when it is forbidden to offer Salah. (8: 825)

عن ابن عباس۔رضى الله عنهما۔قال: ''شهد عندى رجال مرضيون وأرضاهم عمررضى الله عنه أن النبى صلى الله عليه وسلم نهى عن الصلاة بعد الصبح حتى تشرق الشمس وبعد العصرحتى تغرب''

(Sahih Bukhari. Chapter: One should not try to offer As-Salat (the prayers) just before sunset. (H: 538)

(وكره نفل)قصدًا۔۔۔(وكل ماكان واجباً)۔۔۔(لغيره)۔۔۔(كمنذور،وركعتى طواف)۔۔۔ (قوله وركعتى طواف)ظاہرہ ولوكان الطواف فى ذٰلک الوقت المكروہ ولم أرہ صريحًا، و يدل عليه ما أخرجه الطحاوى فى شرح معانى الآثارعن معاذ بن عفراء''أنه طاف بعد العصرأوبعد صلاة الصبح ولم يصل،فسئل عن ذلک،فقال:'' نهى رسول الله صلى الله عليه وسلم عن صلاة بعد الصبح حتى تطلع الشمس،وعن صلاة بعد العصرحتى تغرب الشمس''۔ثم رأيته مصرحًا به فى الحلية وشرح اللباب۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 375)

[1]

felt disturbed. For whenever the worshippers come, Salah is conducted. No time is fixed here. When no one came or 2 or 4 people did not complete wudu, I began Salah without waiting for them thinking that let not come the time of getting yellow and disliking Salah.

Now a person says: "I have listened from respected Maulana that the time of getting yellow is before some time from sunset when one can look at the disc of sun well. Now it created doubt.

You are requested to inform us that in small days like in this season when does the time of getting yellow begin before sunset? Please inform according to the law to be acted upon.

Answer: Al-Durrul Mukhtar reads:

(مالم يتغير ذكاء) بأن لاتحار العين فيها فى الأصح۔

It is written in Raddul Muhtar:

(قوله فى الأصح)صححه فى الهداية وغيرها،وفى الظهيرية:إن أمكنه إطالة النظرفقد تغيرت وعليه الفتوىٰ،وفى النصاب وغيره:وبه نأخذ، وهوقول أئمتنا الثلاثة ومشائخ بلخ وغيرهم كذا فى الفتاوىٰ الصوفية،آهـ(وفى المسئلة أقوال أُخَرأيضاً)۔[1]

The limit of changing sun which is mentioned in this text "the eyes do not dazzle to look at the sun for long" is a perceiving thing. It does not require to ask any time by cloak. One should complete Asr Salah before that changing.

(Vol.2 p.9. Fifth accompaniment. P. 365) (Imdadul Fatawa Jadeed. Vol.1 p. 151, 152)

Performing Asr Salah the same day at the last time of Asr

Question: It is written in "Ilmul Fiqh" that "Performing Asr Salah the same in disliked time i.e. shortly before sunset is prohibitively disliked and it is necessary to stop it and perform it again." Is it correct and applicable? Most people perform Asr Salah in disliked time because of their business and having no time. Should they repeat their Salah?

Answer: It is correct that performing Asr Salah at the time is prohibitively disliked and sinful act to delay it to this extent, but nullifying that Asr Salah and performing it again which is mentioned in "Ilmul Fiqh" is not correct. Probably, the author copied it from Shami. The text mentioned there creates doubt in which the author involved. But Shami

[1] (Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Vol.2 p. 367, 368)

referred to Tahtawi and it is clearly written in Tahtawi that he should neither nullify that Salah nor perform it again, but he should perform Asr Salah at that time.

Because Shami reads:

ـــ إلا صلوٰة جنازة حضرت فيها وسجدة تليت آيتها فيها وعصر يومه والنفل والنذر المقيد بها وقضاء ماشرع به فيها ثم أفسده. فتنعقد هذه الستة بلا كراهة أصلاً فى الأولى منها. ومع الكراهة التنزيهية فى الثانية والتحريمية فى الثالثة. وكذا فى البواقى. لكن مع وجوب القطع و القضاء فى وقت غير مكروه۔

(Shami. Vol.1 p. 387) (Book of Salah. Vol.1 p. 373)

The condition "مع وجوب الخ" is with "بواقى". It is not related with "" as the author of Ilmul Fiqh understood.

It is mentioned in Tahtawi:

فيجب القطع والقضاء فى غير النوعين إلاَّ عصر يومه فإنه لايجوز قطعه. الخ۔[1]

Written by Abdul Karim (May Allah forgive him). Authenticated by Zafar Ahmad (May Allah forgive him) 10th Shaban, 1348 AH (Imdadul Ahkam. Vol.2 p. 23)

Performing voluntary Salah before Asr Salah is not objectionable for the one who did not perform Asr Salah

Question: What do ulama and Islamic jurists to say regarding the issue that the combination of Asr Salah finished in a mosque. A person came for performing Salah, another person said to him to wait and let him make wudu so that they can conduct the congregation. Can this person perform voluntary Salah before second congregation and after first or not? Is performing voluntary Salah between obligatory and sunnah Salah of Zuhr allowed or not?

[1] Hshiyah Al-Tahtawi on Al-Durrul Mukhtar. Book of Salah.

Answer: Performing voluntary Salah before getting sun yellow is allowed for the one who did not perform Asr Salah.[1] It is described by all Fuqaha.[2] Moreover, no one forbade to perform voluntary Salah between prior sunnah of Zuhr and obligatory Salah. It is known by all.[3] Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 163, 164)

Is Asr Salah allowed at the time when the half sun set

Question: Is obligatory Salah of Asr allowed when the half sun has set an half is remaining?

Answer: Asr Salah of the same day is valid i.e. if it happened that one could not perform Asr Salah until the time of sunset came, he should perform at that time.[4] But he should not do it knowingly, because it is sin.

(Fatawa Darul Uloom Deoband. Vol.2 p. 34)[5]

Maghrib Salah is not correct before sunset

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[1] عن ابن عباس قال: شهد عندی رجال مرضیون وأرضاهم عندی عمر ،أن النبی صلی اللّٰه علیه وسلم نهٰی عن الصلاة بعد الصبح حتی تشرق الشمس وبعد العصر حتی تغرب۔

(Sahih Bukhari. (H: 825)

This hadith reflects that voluntary Salah is prohibited after Asr and this person did not performed Asr till now. So, if he performs voluntary Salah it will be before Asr, that's why no one forbade it. Anees

[2] قال العلامة المرغینانی: (لاتجوز الصلاة عند طلوع الشمس ولاعند قیامها فی الظهیرة ولاعند غروبها) لحدیث عقبة بن عامر رضی اللّٰه تعالٰی عنه قال: '' ثلٰثة أوقات نهانا رسول اللّٰه صلی اللّٰه تعالٰی علیه وسلم أن نصلی وأن نقبر فیها موتانا عند طلوع الشمس حتّٰی ترتفع وعند زوالها حتّٰی تزول وحین تضیف للغروب حتّٰی تغرب''۔

(Al-Hidayah. Lesson about the times in which Salah is disliked. Vol.1 p. 68)

[3] قال العلامة الحصکفی: (ولو تکلم بین السنة والفرض لایسقطها ولٰکن ینقص ثوابها) وقیل تسقط (وکذا کل عمل ینافی التحریمة علی الأصح)۔ قنیة۔

(Al-Durrul Mukhtar on Raddul Muhtar. Vol.2 p. 19, 20)

[4] عن کریب مولی ابن عباس۔ رضی اللّٰه عنهما۔۔۔۔ قال النبی صلی اللّٰه علیه وسلم: یا ابنة أبی أمیة ! سألتِ عن الرکعتین بعد العصر ، إنه أتانی أناس من بنی عبد القیس بالإسلام من قومهم ،فشغلونی عن الرکعتین اللتین بعد الظهر ،فهما هاتان۔

(Sahih Muslim. Chapter: Concerning the two rakah that the Prophet (saws) used to pray after `Asr. (H: 834).
(Sahih Bukhari. Chapter: To offer the missed Salah (prayers) and the like after the 'Asr prayer. (H: 590)

''(لاتجوز الصلٰوة عند طلوع الشمس ولا عند قیامها ولا عند غروبها) الخ (إلا عصر یومه عند الغروب)۔

(Al-Hidayah. Lesson about the times in which Salah is disliked. Vol.1 p. 68)

[5] Asr Salah at the time of sunset

Question: If a person could not perform Asr Salah with congregation, till when can he perform? Can Asr Salah be performed after sunset?

Answer: If the sun is about to set i.e. the eyes can stay on disc of the sun, the lies disliked at that time, but if one did not perform Asr Salah of the same day, it can be performed at that time.

''إلا عصر یومه ذلک ،فإنه یجوز أداءه عند الغروب''۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 52) (Kitabul Fatawa. Vol.2 p. 127)

Question: Is prostration before Maghrib Azan allowed or not? If one began Salah five minutes before Azan and then Azan is called, what should he do?

Answer: If the sun has set, prostration before Maghrib Azan is allowed and if the sun has not set, it is not allowed. When five minutes were remaining, it was not the time of Salah, he should have stopped Salah.[1]

(Aapke Masail Aur Unka Hal. P.3 p. 307)

Prostration of recitation and funeral prayer at the time of sunset

Question: If the funeral prayer or prostration of recitation was being performed in disliked time after Asr and the sun set in between, will it be valid incomplete like Asr Salah of the same day or not?

Answer: If he recited the verse of prostration at that time and prostrated at once, it will be valid incomplete like Asr Salah of the same day, but if he recited in complete correct time and prostrated at the time of sunset, it will not be valid incomplete like Asr Salah of the same day. Similarly, if the funeral came in incomplete time, it will be valid incomplete like Asr Salah of the same day, if it did not, it will not be valid incomplete like Asr Salah of the same day.

ومنع عن الصلاة،وسجدة التلاوة المتلوة فی غیرهذه الأوقات،وصلاة الجنازة حضرت قبلها؛ لأن ما وجب کاملاً لایتأدی بالناقص، وأما المتلوة أوالحاضرة فیها لایکره:أی تحریماً؛ لأنها وجبت ناقصةً،أدیت فیها کما وجبت،آهـ

(Sakbul Anhur. Vol.1 p. 72)[2] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 378, 379)

The sun prostrates when it sets

Question: The sun rises and sets according to a different rising place and seeks permission to rise at the time of rising and prostrates under the Arsh (The Divine Throne) when it sets. Ma'ariful Qur'an reads that prostrating here means obeying.[3] It always

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[1] (وکره)تحریماً،وکل ما لایجوز مکروه(صلاة)مطلقاً(ولوقضاء)أوواجبة أونفلاً أو(علی جنازة وسجدة تلاوة وسهو)لا شکر،قنیة (مع شروق) ـــ)(وغروب،إلاّ عصر یومه)فلا یکره فصله لأدائه کما وجب۔

(Al-Durrul Mukhtar with Shami. Book of Salah. Vol.1 p. 370- 372

[2] Sakbul Anhur on the margin of Majma Al-Anhur. Book of Salah. Vol.1 p. 100. Al-Maktabah Al-Ghifariyah. Koita

[3] Ma'arif Al-Qur'an (Surah Hajj:8) vol.6 p. 247. Idarah Al-Ma'arif, Karachi

obeys and explores obeying also. What does prostrating at the time of sunset mean? Why is it specified with the time of sunset?

Answer: All creatures are busy to obey their creator willingly or unwillingly and genetically or legislatively. At the time of sunset their condition tells that they are prostrating. It is interpreted as if it is prostrating and that the Divine Throne. This meaning is derived according to the mentioned hadith.[1] Every time, the sun prostrates in some places and the people living there feel that a time will come when the night will be long and the sun will not be permitted to rise from the east and it will rise from the west. The whole world will break out into cry and the door of the repentance will be closed. Now, the new faith will not be accepted. For, the hadith does not allow also, its condition is interpreted as "prostration" and the permission as "Sunrise" which is close to understand. Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 372)

Is performing Salah after midnight prohibitively disliked or not

Question: Is performing Isha Salah after midnight prohibitively disliked or not? If it is performed after midnight, is it necessary to perform it again? Maulana Abdul Hai Sahab has written in Majmuah Al-Fatawa vol.1 p. 33: "performing Salah after midnight is prohibitively disliked and necessary to perform it again. If he did not perform again, he will carry sin."

Maulana Ashraf Ali Thanwi (r) mentioned in Bahishti Zewar: Its time is until true dawn and disliked after midnight and decreases the virtues.

Which statement is correct? If Isha Salah is performed after midnight some time, should be repeated or not? If not, what does Fatwa of Maulana Abdul Hai mean?

Answer: Performing Isha Salah after midnight is disliked. Some ulama regarded it prohibitively disliked and some other ulama regarded somewhat disliked.

(فإن أخرها إلى ما زاد على النصف)كره لتقليل الجماعة''۔(الدرالمختار)(قوله كره)أي تحريماً،كما يأتي تقييده في المتن،أوتنزيهاً وهوالأظهر ،كما نذكره عن الحلية۔

[1] عن أبي ذر رضي الله تعالى عنه قال قال رسول الله صلى الله تعالى عليه وسلم: ''أتدري أين تذهب هذه الشمس''؟ قلت: الله ورسوله أعلم۔قال: فإنها)تذهب فتسجد تحت العرش،ثم تستأمر فيوشك أن يقال لها: ارجعي من حيث جئت''۔
(Tafseer Ibn Katheer. (Al-Hajj:18) Vol.3 p. 284. Darul Faiha Damascus)

(Shami)[1]

ثم قال تحت قول الماتن تحريماً:كذا فى البحرعن القنية.لكن فى الحلية:أن كلام الطحاوى يشيرإلى أن الكراهة فى تأخيرالعشاء تنزيهية وهوالأظهر۔

(Shami)[2]

So, those who regard it prohibitively disliked, it is necessary to repeat it in their view and those who said that it is somewhat disliked, it should not be repeated, because practising on somewhat disliked results in not better. More clearly, it is somewhat disliked as understood by the statement of Shami and the text of Hilyah, because the reason of this disliking is making the people less in congregation. There is no shortcoming in the time. Thus, it looks that if Maulana Abdul Hai Sahab regarded prohibitively disliked, he has chosen the way of safe side. If Maulana Ashraf Ali Thanwi regarded it somewhat disliked, he has adopted the second statement which is more obvious. It is also nearer to the authentic view that it is somewhat disliked and not required to perform it again. (Fatawa Darul Uloom Deoband. Vol.2 p. 73, 74)

Is performing Salah in midnight is disliked as it is in midday

Question: Performing Salah in midday (the time when the sun is at its zenith) is prohibited. Is it also prohibited in midnight, because it is the time when the sun is at its zenith in midnight?

Answer: There are three times in which Salah is prohibited. 1. The time of sun rising. 2. When the sun is at its zenith. 3. The time of sunset. Performing Salah is not prohibited in any part of night whether it is at 12 o'clock or before and after.[3] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 09/07/1393 AH (Fatawa Mahmoodiyah. Vol.5 p. the 65)

The concept of Zawal (sun declining) at 12 o'clock in night is wrong

Question: The people living in Sindh believe that as Zawal time is at 12 o'clock in noon, it is also at 12 o'clock in midnight. If someone died, not only they do not perform funeral prayer at that time, they also do not bury the body at that time if it was the time of Zawal when they reached there. They wait there for passing the time of sun declining

[1] Raddul Muhtar. Book of Salah. Subject: When the sun will rise from the west. Vol.1 p. 341, 342. Zafeer

[2] Raddul Muhtar. Book of Salah. Subject: When the sun will rise from the west. Vol.1 p. 341, 342. Zafeer

[3] عن عقبة بن عامر الجهنى قال: ثلث ساعات كان رسول الله صلى الله عليه وسلم ينهانا أن نصلى فيهن أونقبر فيهن موتانا حين تطلع الشمس بازغةً حتى ترتفع، وحين يقوم قائم الظهيرة حتى تميل، وحين تضيف للغروب حتى تغرب۔
(Jame Tirmizi. Vol.1 p. 200. Saeed)

and then they bury the body. Please inform us if there is also sun declining time at 12 o'clock in night also? Which work is prohibited at the time when the sun is at its zenith?

Answer: The time of Zawal is in day only not in night.[1] Salah or prostration is not prohibited in any part of the night, but delaying Isha Salah till midnight is disliked.[2] The concept of Zawal (sun declining) at 12 o'clock in night is wrong and specifying 12 o'clock for sun declining is also wrong, because the time of Zawal changes according to the different places and seasons.

(Aapke Masail Aur Unka Hal. P.3 p. 307, 208)

[1] زوال الشمس: بوميلها عن كبد السماء أى وسطها بحسب ما يظهر لنا إلى جانب المغرب۔
(Qawaid Al-Fiqh. P. 315. The letter "". Sadaf publication, Karachi)

[2] والتأخير إلى نصف الليل مباح ۔۔۔ فيثبت الإباحة إلى النصف وإلى النصف الأخير مكروه؛ لما فيه من تقليل الجماعة۔
(Al-Hidayah. Vol.1 p. 66- 68. Book of Salah)

THE ISSUES OF AZAN

The Issues of Azan

Is it proved that the Prophet (saws) called Azan or not

Question: Did the Prophet (saws) called Azan and Iqamat or not?

Answer: The Companions of the Prophet (saws) called Azan and Iqamah by Prophet (saws)'s teaching. There were some Companions who were handed over the responsibility to call Azan and they have the right to say Iqamah.[1] Allah knows the best.

[1] It is not proved by any authentic and open hadith that the Prophet (saws) called Azan, but only one hadith which is extracted in Tirmizi tells that the Prophet (saws) called Azan in a journey. Muhadditheen discussed about it also and explain that the Prophet (saws) called Azan means he ordered Bilal (rz) to call Azan. Hence, Bilal (rz) called Azan by the order of the Prophet (saws), it is referred to Him. Hadith of Tirmizi is as follow:

''عن عمرو بن عثمان بن يعلى بن مرة عن أبيه عن جده: ''هم كانوا مع النبى صلى الله عليه وسلم فى سفر فانتهوا إلى مضيق فحضرت الصلوٰة فمطروا السماء من فوقهم والبلة من أسفل منهم .فأذن رسول الله صلى الله عليه وسلم و هو على راحلته وأقام فتقدم على راحلته فصلى بهم يومى إيماءً يجعل السجود أخفض من الركوع''۔

(Jame Tirmizi. Chapter: What has been related about Salah on the riding animal during muddy and rainy conditions. (H: 411)

Imam Tirmizi said about this hadith:

هذا حديث غريب تفرد به عمر بن الرماح البلخى لا يعرف إلا من حديثه''۔

It means this hadith is Ghareeb. Only Umar bin Rimah narrates it. Because of this hadith, Suhaili and Nawawi (r) said that the Prophet (saws) has called Azan in a journey, but the same hadith is narrated in Musnad Ahmad and its words are as follow:

''فأمر المؤذن فأذّن وأقام ثم تقدم رسول الله صلى الله عليه وسلم على راحلته''

In spite of "أذن رسول الله" (The Prophet (saws) called Azan). It means the Prophet (saws) ordered Muazzin (caller to Salah) and Muazzin called Azan and Iqamah and then the Prophet and went forward on his mount and led Salah. The complete narration is mentioned in Musnad Ahmad:

''عن عمرو بن عثمان بن يعلى بن مرة عن أبيه عن جده أن رسول الله صلى الله عليه وسلم انتهى إلى مضيق هو و أصحابه وهو على راحلته والسماء من فوقهم والبلة من أسفل منهم فحضرت الصلوٰة فأمر المؤذن فأذن وأقام ثم تقدم رسول الله صلى الله عليه وسلم على راحلته فصلى بهم يومى إيماءً يجعل السجود أخفض من الركوع أو يجعل سجوده أخفض من ركوعه''۔

(Musnad Ahmad. Vol.5 p. 184) (H: 17573) Hadith of Yala bin Murrah Al-Thaqafi)

Hafiz Ibn Hajar Al-Asqalani discussed about this issue. He is of the opinion that calling Azan by the Prophet (saws) is not proved.

Written by Muhammad Usman Ghani. 03/02/1374 AH (Fatawa Imarat Shariah. Vol.2. p.11)

The reality of calling Azan by the Prophet (saws)

Question: Did not the Prophet (saws) call Azan?

Answer: Some narrations prove that the Prophet (saws) called Azan.

عن الشعبی عن عبد اللّٰه بن زید الأنصاری رضی اللّٰه عنه قال:سمعت أذان رسول اللّٰه صلی اللّٰه علیه وسلم فکان أذانه وإقامته مثنٰی مثنٰی۔[1]

But the correct view is that the Prophet (saws) did not call Azan and Bilal (rz) called Azan by his order.[2]

Hafiz Ibn Hajar described the opinion of Suhaili and Imam Nawawi first and then wrote after this hadith of Musnad Ahmad, it seems the hadith of Tirmizi is short and "أذن رسول الله" (The Prophet (saws) called Azan) means "أمر بلالاً" (He ordered to call Azan) and the relation of the Prophet (saws) to Azan is as it is said the Caliph gave that Alim Rs. 1000 while the one who hands over is other than the Caliph. It is related to the Caliph, because the one who hands over, gives by the Caliph's order. Similarly, Bilal (rz) called Azan by the order of the Prophet (saws). Therefore, Azan is related to the Prophet (saws) while shortening the hadith in Tirmizi. The complete text of Fathul Bari is as follow:

ومما کثر السوال عنه هل باشر النبی صلی اللّٰه علیه وسلم الأذان بنفسه،وقد وقع عند السهیلی:'' أن النبی صلی اللّٰه علیه وسلم أذن فی سفر وصلی بأصحابه وهم علی رواحلهم السماء من فوقهم والبلة من أسفلهم''۔أخرجه الترمذی من طریق تدور علی عمر بن الرماح یرفعه إلی أبی هریرة،ابہ،ولیس هو من حدیث أبی هریرة وإنما هو من حدیث یعلی بن مرة،وکذا جزم النووی بأن النبی صلی اللّٰه علیه وسلم أذن مرة فی السفر وعزاه الترمذی وقواه،ولکن وجدناه فی مسند أحمد من الوجه الذی أخرجه الترمذی ولفظه''فأمر بلالا فأذن''فعرف أن فی روایة الترمذی اختصارًا وأن معنی قوله ''أذن''أمر بلالاً به کما یقال أعطی الخلیفة العالم الفلانی ألفاً،وإنما باشر العطاء غیره ونسب للخلیفة لکونه آمرًا به''۔

(Fathul Bari. Chapter: How the Adhan for Salah (Prayer) was started. Vol.2 p. 64) (Sharah Zarqani on Al-Muwatta. Chapter: What is related to call Azan for Salah. Vol.1 p. 263)

In short, it is not proved by any authentic and open hadith that the Prophet (saws) called Azan in journey or at home. If the hadith of Tirmizi somehow proves, firstly, it is not authentic and secondly it is shortened. Other hadith also confirms its meaning that Bilal (rz) called Azan and Iqamah by the order of the Prophet (saws). It is also reasonable, because Muazzin of the Prophet (saws) (Bilal (rz)) used to be with him in journey and residency and call Azan and Iqamah. (Mujahid)

[1] Musnad Sahih of Ibn Uwanah. Book of Salah. Vol.1 p. 31. With the reference Aathar Al-Sunan. P.111. H: 236. (Al-Mustakhraj Li Abu Awanah. Chapter: Azan of Abu Mahzurah (rz) and repeating Azan like Muazzin. (H: 965)

[2] Ibn Hajar mentioned in Sharah Bukhari:

ومما یکثر السوال عنه،هل باشر النبی صلی اللّٰه علیه وسلم الأذان بنفسه؟وقد أخرج الترمذی: أنه علیه السلام أذن فی سفر وصلی بأصحابه ، وجزم به النووی وقواه ولکن وجد فی مسند أحمد من هذا الوجه''فأمر بلا لا فأذن'' فعلم أن فی روایة الترمذی اختصارًا وأن معنی قوله''أذن''أمر بلا لاً۔

(Raddul Muhtar. The last chapter of Azan. Subject: Did the Prophet (saws) called Azan himself. Vol.2 p. 71)

Written by Muhammad Tarique Nadwi. Authenticated by Nasir Ali Nadwi. (Fatawa Nadwatul Ulama. Vol.1 p. 349)[1]

The injection of Azan in Shariah

Question: What is the intention of Azan in Shariah? For which Salah should Azan be called?

Answer: Calling Azan for all five times Salah including Jumah is emphasized sunnah.[2] Fuqaha have written that if the whole community left Azan, they should be fought. It

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[1] Is calling Azan proved by the Prophet (saws)
Masa'lah: It is famous among common people that the Prophet (saws) never called Azan, a Mursal hadith is narrated in Taqrirat Rafaee' referring to Allamah Suyooti (r) which indicates that he called Azan once.
الحجة على ما قلنا ما فى الحديث النبوى:عن يعلى بن مرة عن أبيه عن جده:''أنهم كانوا مع النبى صلى الله تعالى عليه وسلم فى سفر فانتهوا إلى مضيق فحضرت الصلاة فمطروا السماء من فوقهم والبلة من أسفل منهم .فأذن رسول الله صلى الله تعالى عليه وسلم وهو على راحلته وأقام .فتقدم على راحلته فصلى بهم .يؤمى إيماءً يجعل السجود أخفض من الركوع''۔
(Jame Tirmizi. Books of Salah. Chapter: What has been related about Salah on the riding animal during muddy and rainy conditions. (H: 411) Vol.1 p. 94)
ذكر السندى ما نصه .وفى السراج:روى عقبة بن عامر قال:كنت مع رسول الله صلى الله تعالى عليه وسلم فى سفر فلما زالت الشمس أذن بنفسه وأقام وصلى الظهر۔
وقال السيوطى:ظفرت بحديث آخر مرسل أخرجه سعيد بن منصور فى سننه قال:''أذن رسول الله صلى الله تعالى عليه وسلم مرة فقال:''حى على الصلاة''وبذه رواية لا تقبل التأويل۔
(Taqrirat Rafaee' on the margin of Shami. Vol.13 p. 65. Chapter: Azan)
(Al-Inayah Sharah Hidayah. Chapter: Azan. Vol.1 p. 249. Anees)
وفى الضياء:أنه عليه الصلاة والسلام أذن فى سفر بنفسه وأقام وصلى الظهر۔
(Al-Durrul Mukhtar with Shami. Vol.2 p. 271. Chapter: Azan. Al-Fiqhul Islami Wa Adillatuhu. Vol.2 p. 720. The injunctions of Iqamah. (Aham Masail. Vol.3 p. 59)
(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Chapter: Azan. Vol.1 p. 197)

[2] ﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلٰوةِ اتَّخَذُوْهَا هُزُوًا وَّ لَعِباً﴾
(Surah Maidah: 58)
''أن ابن عمر-رضى الله عنهما-كان يقول:''كان المسلمون حين قدموا المدينة يجتمعون فيتحينون الصلوة ليس ينادى لها فتكلموا يوماً فى ذلك، فقال بعضهم:''اتخذوا ناقوسًا مثل ناقوس النصارى''،وقال بعضهم:''بل بوقا مثل قرن اليهود''، فقال عمر-رضى الله عنه:''أولا تبعثون رجلاً ينادى بالصلوة''؟فقال رسول الله صلى الله عليه وسلم:''يا بلال! قم فنادِ بالصلوة''۔
(Sahih Bukhari. Chapter: How the Azan for Salah (Prayer) was started. (H: 604). Sahih Muslim. Chapter: How the Azan for Salah (Prayer) was started. (H: 377). Musannaf Abdur Razzaque Sana'ani. Chapter: How the Azan for Salah (Prayer) was started. (H: 1776). Musnad Imam Ahmad. (H: 6357)
''عن عبد الله بن زيد بن عبد ربه رضى الله عنه قال:''لما أمر النبى صلى الله عليه وسلم بالناقوس يعمل ليضرب به للناس لجمع الصلوة،طاف بى وأنا نائم رجل يحمل ناقوسًا فى يده.فقلت له:''يا عبد الله أتبيع الناقوس''؟فقال:ماتصنع به؟فقلت:''ندعوبه إلى الصلوة''،قال:أفلا أدلك على ما هوخير من ذلك؟فقلت له:بلى.قال:''تقول الله أكبر.الله أكبر۔۔۔.فذكر الأذان والإقامة.قال:فلما أصبحت أتيت رسول الله صلى الله عليه وسلم

will not be called for prayers other than five times prayers and Jumah Salah like Salah of solar eclipse, lunar eclipse, Taraweeh, funeral prayer etc.

Allamah Al-Haskafi said:

''(وهوسنة)للرجال فى مكانٍ عالٍ(مؤكدة)هى كالواجب فى لحوق الإثم(للفرائض) الخمس (فى وقتها ولوقضائً) لأنه سنة للصلٰوة حتى يبرد به لا للوقت(لا)يسن(لغيرها)كعيد۔

قال ابن عابدين تحت قوله كعيد:أى ووتر وجنازة وكسوف واستسقاء وتراويح الخ۔

(Raddul Muhtar. Chapter: Azan, vol.1 p. 384)[1] (Fatawa Haqqaniyah. Vol.3 p. 46)

The importance of Azan and Iqamah

Question: What is the importance of Azan and Iqamah in the light of Shariah? If it is skipped supposing it sunnah, what will be the result?

Answer: Azan and Iqamah are very important thing of the religion Islam.[2] They are emphasized sunnah according to some people and necessary according to some others. If the people of a village left Azan and Iqamah forever, it is ordered to fight against them.

Ibn Abideen said:

فأخبرته بمارأيت.فقال:'' إنها لرؤيا حق إن شاء الله.فقم مع بلال''.فجلعت ألقيها عليه ويؤذن به.قال:'' سمع ذلک عمر بن الخطاب۔رضى الله عنه۔وهوفى بيته فخرج يجرردا ءه يقول:'' والذى بعثک بالحق يارسول الله ! لقد رأيت مثل مارأى''.فقال عليه الصلٰوة والسلام:'' فلله الحمد''۔

(Sunan Ibn Majah. Chapter: How the Azan for Salah (Prayer) was started. (H: 706). Sunan Abu Dawood. Chapter: How the Azan is performed. (H: 499). Musnad Ahmad. Hadith of Abdullah bin Zaid b in Abdi Rabbihi. (H: 16478). Al-Muntaqa Li ibn Jarood. Chapter: What is related to Azan. (H: 158). Sahih ibn Hibban. (1679) Anees

[1] Allamah Sadrush Shariah said:

''وهوسنة للفرائض الخمس والجمعة وليس بسنة فى النوافل''۔

(Sharah Wiqayah)

Allamah Abdul Hai Lucknow said under the statement "":

أراد بالنوافل ماسوى الفرائض فإن كل ماوراء الفرائض نافلة.أى زائدة عليها۔

(Al-Siayah. Chapter of Azan. Vol.2 p.9)

[2] عن مالک بن حويرث أتيت النبى صلى الله عليه وسلم فى نفرمن قومى فأقمنا عنده عشرين ليلةً وكان رحيماً رفيقاً فلمارأى شوقنا إلى أهالينا؛قال:ارجعوا فكونوا فيهم وعلموهم وصلوا فإذا حضرت الصلاة فليؤذن لكم أحدكم وليؤمكم أكبركم۔

(Sahih Bukhari. Chapter: Whoever said that there should be one Muazzin in the journey. (H: 628). Sahih Muslim. Chapter: Who is more entitled to lead the prayer. (H: 674)

''(قوله هی کالواجب) بل أطلق بعضهم اسم الواجب علیه لقول محمد: ''لو اجتمع أهل بلدة علی ترکه قاتلتهم علیه ولو ترکه واحد ضربته وحبسته''. وعامة المشائخ علی الأول. والقتال علیه لما أنه من أعلام الدین وفی ترکه استخفاف ظاهر به''۔

(Raddul Muhtar. Chapter of Azan. Vol.1 p. 384)[1] (Fatawa Haqqaniyah. Vol.3 p. 50)

The injunction of disrespecting Azan

Question: What do ulama and Islamic is say in regard with the matter that two persons argued at the time of Fajr Azan. Both claimed to call Azan and one of them called Azan at 4:30 and the second call Azan at 4:35 and said Fajr Azan is not allowed at 4:30., the second Muazzin who did not allow to call Azan at 4:30 said that calling Azan at 4:30 is forbidden (Haram), but we did not like to use such words. Only for asking the question we have written.

Answer: The one who said it means for this Azan is before the time which is not allowed. So, no punishment or sin comes on him.[2] Allah knows the best.

Written by Mahmood (May Allah forgive him) Madrasah Qasimul Uloom. Multan

(Fatawa Mufti Mahmood. Vol.1 p. 861)

Conducting congregation without Azan

Question: If congregation of Salah is conducted in mosque or out of mosque without Azan, will Salah be valid or is there something wrong? What is the injunction if Azan is called before time? Generally, Azan of Fajr Salah is called just after the time of true dawn

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[1] Ibn Nujaim Said:

(قوله سن للفرائض)أی سن الأذان للصلوٰة الخمس والجمعة سنة مؤکدة قویة قریبة من الواجب حتٰی أطلق بعضهم علیه الوجوب ولهذا قال محمد: ''لواجتمع أهل بلد علی ترکه قاتلناهم علیه''. وعند أبی یوسف یحبسون ویضربون و هو یدل علی تأکده لاعلی وجوبه لأن المقاتلة لما یلزم من الاجتماع علی ترکه من استخفافهم بالدین بخفض أعلامه لأن الأذان من أعلام الدین۔

(Al-Bahr Al-Raique. Chapter: Azan. Vol.1 p. 255)

[2] As it is in Al-Durrul Mukhtar with Raddul Muhtar:

(فیعاد أذان وقع)بعضه(قبله)کالإقامة۔

(Al-Durrul Mukhtar)

(قوله وقع بعضه)وکذا کله بالأولی.(قوله کالإقامة)أی فی أنها تعاد إذا وقعت قبل الوقت.الخ۔

(Book of Salah. Chapter: Azan. Vol.1 p. 385. Publication: H M Saeed. Karachi)

هکذا فی بدائع الصنائع:وقت الأذان والإقامة:فوقتهما ماهووقت الصلوات المکتوبات.حتٰی لوأذن قبل دخول الوقت لایجزئه ویعیده إذا دخل الوقت فی الصلوات.الخ۔

(Book of Salah. Chapter: Azan. Vol.1 p. 154. Publication: Rasheediyah. Koita)

هکذا فی الهندیة:تقدیم الأذان علی الوقت فی غیر الصبح لایجوز اتفاقاً۔۔۔ وإن قدم یعاد فی الوقت الخ

(Book of Salah. Chapter: Azan. Vol.1 p. 53. Publication: Baluchistan Book Depot. Koita)

noted in timetable while it is observed that the dawn does not rise at that time. Is it correct?

Answer: Salah is correct, but there is a grave sin of leaving emphasized sunnah. However, if Azan has been called in any mosque of that city and they have listened it, they will not be wrong to leave Azan.

Sharah Al-Tanweer reads:

(وہو سنة)للرجال فی مکانٍ عالٍ(مؤکدة)ہی کالواجب فی لحوق الإثم۔

(Al-Durrul Mukhtar)

Ibn Abideen said:

(قولہ ھی کالواجب)۔۔۔ قال فی النھر :ولم أر حکم البلدة الواحدة إذا اتسعت أطرافھا کمصر ،والظاہر أن أہل کل محلة سمعوا الأذان ولو من محلة أخریٰ یسقط عنھم لا إن لم یسمعوا''آھ۔

(Raddul Muhtar. Vol.1 p. 357)[1]

Calling Azan is not correct until it is certain that true dawn has risen. If a single word is called before time, it is necessary to call Azan again.

It is mentioned in Al-Alaiyah:

(فیعاد أذان وقع)بعضہ(قبلہ)کالإقامة خلافاً للثانی فی الفجر''۔

Al-Shamiyah reads:

(قولہ خلافاً للثانی)ہذا راجع إلی الأذان فقط فإن أبا یوسف یجوز الأذان قبل الفجر بعد نصف اللیل،ح۔

(Raddul Muhtar. Vol.1 vol. 358)[2] Allah knows the best.

29th Ziqadah, 1388 AH (Ahsanul Fatawa. Vol.2 p. 281, 282)

Salah without Azan

Question: In Tadi Khanah Muhibbullah pur, about 50 businessmen reside. The mosque is on a very long distance. Therefore, some noblemen want to conduct the publication of Salah in a room behind the shop of a person, but only three Salah (Zuhr, Asr and Maghrib) would be performed, because they will perform Fajr and Isha Salah at homes

[1]Raddul Muhtar. Chapter: Azan.
[2] Raddul Muhtar. Chapter: Azan.

or in their mosques or stay at their homes. Is it necessary to say Azan in the mentioned state or only Iqamah is enough for Salah? It should also be clear that Azan of other mosques is listened here.

Answer: Salah will be valid without Azan in the stat mentioned above, but Azan is not only sunnah, it is also an Islamic religious rite and an announcement of oneness of Allah. Therefore, Salah should be performed after calling Azan.[1]

Written by Muhammad Tarique Nadwi. Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 350)

A similar question

Question: If Salah is begun without Azan, is it correct to break Salah or complete it? If he completed Salah knowingly or mistakenly, will Salah be valid or not in both states?

Answer: If Salah is begun without Azan, it will be correct. Leaving Azan will not affect the validation of Salah.[2]

Written by Muhammad Zafar Alam Nadwi. Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 350)

If Muazzin is not appointed, Azan should be dedicated

Question: Is it necessary to call Azan at the time of Zuhr in mosque? No Muazzin is appointed here. Whoever comes first, calls Azan and sometimes he forgets and Salah is performed without Azan and we think that Azan has been called. Is our Salah with congregation valid or not?

Answer: Salah is valid without Azan, but it is contrary to sunnah. So, it will lead to the sin of leaving sunnah. It is necessary to call Azan in the mosque regularly. Fuqaha have

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[1] وعامة مشائخنا قالوا:إنهما سنتان مؤكدتان ـــ والقولان لايتنافيان لأن ترك السنة المؤكدة والواجب سواء خصوصًا السنة التى هى من شعائر الإسلام فلا يسع تركها ومن تركها فقد أساء؛لأن السنة المتواترة يوجب الإساءة وإن لم تكن من شعائر الإسلام فهذا أولى۔
(Badai Al-Sanai. Vol.1 p. 364)
Azan is one of the most religious rite of Islam. It is a very great remembrance of Allah. It proclaims and witnesses the oneness of Allah and the Prophethood also that reflects the magnificence and glory of Islam. If the people of a village agreed to leave Azan, they should be fought, because it is an open humiliation of religion. (Shami. Vol.1 p. 257) (Taharat Aur Namaz Ke Tafseeli Masail. Anees)

[2] الأذان سنة للصلوات الخمس والجمعة دون ما سواهما للنقل المتواتر۔
(Al-Hidayah with Fatah Al-Qadeer. Vol.1 p. 243)

ويكره أداء المكتوبات بالجماعة فى المسجد بغير أذان وإقامة ولايكره تركهما لمن يصلى فى المصر إذا وجد فى المحلة ولا فرق بين الواحد والجماعة۔
(Al-Fatawa Al-Hindiyah. Chapter: The description of Azan and Muazzin's conditions. Vol.1 p. 54

written that congregation of Salah without Azan is not valid. Therefore, the people coming later should conduct congregation along with calling Azan.[1] (Aapke Masail Aur Unka Hal. Vol.3 p. 300)

Azan should be called in the mosque during construction

Question: What do ulama and Islamic is say in regard with the matter that the wall of the mosque is 5 feet and it is under construction. Three Salah are being performed in that mosque, but Azan is not called. It is to ask that is calling Azan not allowed, because the mosque is incomplete and new though Salah is conducted? Is it allowed to call Azan?

Answer: Azan should not be skipped in the mentioned condition.

Hidayah reads:

''الأذان سنة للصلوات الخمس والجمعة لا سواها''۔[2]

Saying that Azan should not be called because the mosque is incomplete is wrong. The mosque is not a condition for Azan to be sunnah, but it is sunnah of obligatory Salah.

It is written in Raddul Muhtar:

''وهو سنة مؤكدة للفرائض''۔

(Raddul Muhtar. P. 383)[3]

However, leaving Azan is not correct by anyway. Allah knows the best. (Fatawa Mahmoodiyah. Vol.1 p.865)

The injunction of performing Salah without Azan in the mosque where five-time Salah are not performed

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[1] الأذان سنة لأداء المكتوبات بالجماعة ۔۔۔ ويكره أداء المكتوبة بالجماعة فى المسجد بغير أذان وإقامة۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 54. Book of Salah. Chapter:2 about Azan)

[2] Al-Hidayah. Book of Salah. Chapter: Azan. Vol.1 p. 84. Publication: Rahmaniyah. Lahore

أى سن الأذان للصلوات الخمس والجمعة. الخ۔

(Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 255. Publication: Majidiyah, Koita)

[3] Al-Tanweer the main text of Al-Durrul Mukhtar on Raddul Muhtar. Book Salah. Chapter: Azan. Vol.1 p. 384. Publication: H M Saeed. Karachi)

So is mention in Al-Hindiyah:

الأذان سنة لأداء المكتوبات بالجماعة كذا فى قاضى خان. الخ۔

(Chapter:2 about Azan. Vol.1 p. 53. Baluchistan Book Depot. Koita)

Question: A person entered in a mosque at the time of Zuhr alone. It is known that Salah is not conducted there regularly. Is it allowed for him to perform Zuhr Salah alone without Azan or not?

Answer: It is necessary for all the people of the village to conduct five-time Salah in the mosque. If it will be defaulted, whoever is more powerful the more will be asked by Allah Almighty.[1]

Moreover, if only one person comes, calls Azan, waits for sometimes and then pays due right to the mosque by performing Salah alone, he will be rewarded the virtues of congregation in the mosque full of worshippers.

However, one should call Azan and wait for congregation. If some worshippers come, he should perform Salah in congregation.[2] Allah knows the best.

Written by Nizamuddin Azami (May Allah forgive him) Mufti Darul Uloom Deoband 06/11/1388 AH

Authenticated by Mahmood (May Allah forgive him) 18/11/1388 AH (Nizamul Fatawa. Vol.5 part.1 p. 104)

The injunction of performing Salah without Azan and Iqamah in the forest or field alone

Question: If a person is alone in the forest or desert or sea, is it necessary to perform Salah after calling Azan in the time of Salah or enough to say only Iqamah and perform Salah? Some people perform only Maghrib Salah with Azan and others Salah with Iqamah only. What is the injunction?

Answer: If one is in the forest or desert or anywhere alone, it is sunnah to call Azan. Therefore, performing Salah after calling Azan is the most virtuous. But if it is performed

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1 وأماالإنكاربالسان واليد فإنما يجب بحسب الطاقة.وقال ابن مسعود:يوشك من عاش منكم أن يرى منكراً لايستطيع له غيرأن يعلم الله من قلبه أنه له كاره۔

(Jame Al-Uloom Wa Al-Hikam. Hadith No. 34. Who is from you. Vol.2 p. 245)

عن أبي هريرة عن رسول الله صلى الله عليه وسلم قال:من حضر معصية فكرهها فكأنه غاب عنها.ومن غاب عنها فأحبها فكأنه حضرها۔

(Al-Amr Bil Maroof Wa Al-Nahy Anil Munkar. Ibn Abi Dunya. Vol.1 p. 140 (H: 199)

2 عن أبي هريرة يقول:قال رسول الله صلى الله عليه وسلم: ۔۔۔ فإذاصلى لم تزل الملائكة تصلي عليه مادام في مصلاه اللهم صل عليه اللهم ارحمه ولايزال أحدكم في صلاة ماانتظر الصلاة۔

(Sahih Bukhari. Chapter: Superiority of the congregational Salah. (H: 647)

with Iqamah only without Azan, Salah will be corrected without any disliking. The same injunction goes for Maghrib and other Salah.[1] Allah knows the best.

Written by Nizamuddin Azami (May Allah forgive him) Mufti Darul Uloom Deoband

(Nizamul Fatawa. Vol.5 part.1 p. 105)

Performing Salah alone without Azan

Question: What do ulama and Islamic is say in regard with the following matters:

(1) What is the injunction if a person performed Salah alone without calling Azan?

(2) What is the injunction if a person performed Salah alone while the congregation is ready only because of some comment tasks?

Answer:

(1) If that person is not regular performer of that mosque or for the task which allows it, there is nothing wrong otherwise he will carry sin for leaving congregation.[2]

(2) The injunction of this point has been mentioned in the first. Allah knows the best.

Written by Nizamuddin Azami (May Allah forgive him) Mufti Darul Uloom Deoband

(Nizamul Fatawa. Vol.5 part.1 p. 102)

If a person who performs Salah alone out of the mosque, should he call Azan are not

Question: If a person wants to perform Salah alone out of the mosque, should he call Azan are not?

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[1] عن سعيدبن المسيب أنه كان يقول:من صلى بأرض فلاة صلى عن يمينه ملك وعن شماله ملك فإن أذن وأقام الصلاة أوأقام صلى وراء ه من الملائكة أمثال الجبال۔

(Muwatta Imam Malik. Calling Azan in journey. (H: 13)

[2] فصل: يسقط حضور الجماعة بواحد من ثمانية عشرشيئاً،منها:مطروبردوخوف ظالم وظلمة شديدة فى الصحيح وحبس معسرأومظلوم وعمى ومفلج وقطع يدورجل وسقام واقعاد ووحل بعدانقطاع مطر. قال صلى الله عليه وسلم:إذا ابتلت النعال فالصلاة فى الرحال،وزمانة وشيخوخة وتكرارفقه لانحوولغة بجماعة تفوته ولم يداوم على تركهاوحضورطعام تتوقه نفسه لشغل بآله كمدافعة الأخبثين أوالريح وإرادة سفرتهيأله وقيامه بمريض يستضر بغيبته وشدة ريح ليلا لانهاراًللحرج۔

(Maraqi Al-Falah Sharah Noorul Idhah. Book of Salah. Vol.1 p. 113)

Answer: Leaving Azan in populated area is allowed on condition that Azan of that village has been called.

ولايكره تركهما لمن يصلى فى المصر إذا وجد فى المحلة. آهـ

(Al-Fatawa Al-Hindiyah. Vol.1 p. 28)[1] Allah knows the best.

Written by Muhammad Abdullah (May Allah forgive him) Vice Mufti Khairul Madaris. Multan. Authenticated by Abdus Sattar (May Allah forgive him). President of Darul Ifta, Khairul Madaris. Multan.

(Khairul Fatawa. Vol.2 p. 225)

Does the founder of the mosque have the authority of Azan and Iqamah

Question: Some people say: "The founder of the mosque has the authority of Azan and Iqamah. Whenever he wants, can order for Azan and from where he wants, can order for Iqamah. Is it correct?

Answer: If the founder of the mosque observes the recommended times, the authority will go to him.

''ولاية الأذان والإقامة لبانى المسجد مطلقاً وكذا الإمامة لو عدلاً''۔

(Al-Durrul Mukhtar. Vol.1 p. 268)[2] Allah knows the best.

Written by Habibullah Qasmi (Habibul Fatawa. Vol.2 p. 68, 69)

Calling Azan in many mosques is restful distressful

Question: Nowadays there are more than one microphones in all mosque and when Azan is called the voices of all mosques echo and strike together while we have listened that the volume of Azan should be at a level that should not strike with the voice of

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[1] (لا لمصل فى بيته فى المصر) أى لايكره تركهما لمن يصلى فى المصر إذا وجدا فى مسجد المحلة لأن المقيم قد وجد الأذان والإقامة فى حقه ولهذا قال ابن مسعود رضى الله عنه: أذان الحى يكفينا وهذا؛ لأنه لما نصبوا مؤذنا صار فعله كفعلهم حكماً بالاستنابة وروى أبو يوسف عن أبى حنيفة فى قوم صلوا فى المصر فى منزل واكتفوا بأذان الناس أجزأهم وقد أساء وافترق بين الواحد والجماعة فى هذه الرواية۔

(Tabyeen Al-Haqaique Kanz Al-Daqaique. Azan of sexually impure person, woman, minor impure person and intoxicated person. Vol.1 p. 94. Anees)

(لا) يكره تركهما (لمصل فى بيته فى المصر) لوجودهما فى حقه حكماً بأذان الحى وإقامته بخلاف المسافر حتى لو لم يؤذن الحى كره تركهما. والتقييد بالبيت اتفاقى إذ المسجد كذلك وكذا القرية وإن لا مسجد بها فكالعمران۔

(Al-Nahr Al-Faique. Chapter: Azan. Vol.1 p. 180)

[2] Al-Durrul Mukhtar on Raddul Muhtar. Vol.1 p. 400. Anees

other mosque. In our area, there are many mosques; there is a mosque after every two street. When Azan is called or spiritual speech is delivered, the voice goes to the houses near the mosque to the extent that sometimes it bothers (We seek Allah's refuge). Sometimes when we call by phone and Azan is on, it becomes difficult to talk. Or if someone is busy in exam preparation or is ill and the voices too high to study or to take rest. Now, tell us; is Islam being propagated by raising volume and voices of mosques or the number of worshippers increases. Is such stubbornness or argument with each other allowed in Islam?

Answer: Azan should be called through loudspeaker, because it is required to convey its voice to the extreme distance.[1] But using loudspeaker for delivering religious speech that interrupts in the relax of the villagers is neither Deen required not intellect. If the loudspeaker is required for delivering a speech or leading Salah, its voice should be limited inside the mosque.

(Aapke Masail Aur Unka Hal. Vol.3 p. 302, 303)

The details about the occasions of Azan and Iqamah for Salah

Question: Is saying Iqamah for the one who performs Salah alone emphasised sunnah or only recommended? If he makes up missed Salah, should he say Iqamah or not and should he say it silently or loudly?

Answer: It is mentioned in Al-Tanweer:

وهو سنة مؤكدة للفرائض فى وقتها ولو قضاءً۔

(Al-Durrul Mukhtar)

Al-Shamiyah reads:

(قوله للفرائض الخمس)دخلت الجمعة۔بحر۔وشمل حالة السفر والحضر والانفراد والجماعة(إلى قوله)لكن لايكره تركه لمصلى فى بيته فى المصر.لأن أذان الحى يكفيه كما سيأتى.وفى الإمداد أنه يأتى به ندباً۔

(Raddul Muhtar. Vol.1 p. 357)[2]

It is written in Al-Tanweer:

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[1] (ويؤذن المؤذن حيث يكون أسمع للجيران)لأن المقصود إعلامهم ويرفع صوته لأن الإعلام لايحصل إلابه۔
(Al-Mabsoot Li Al-Sarakhsi. Melodizing Azan. Vol.1 p.138) Anees

[2] Chapter: Azan. Subject: The occasions when calling Azan is recommended besides Salah.

والإقامة كالأذان۔

(Raddul Muhtar. Vol.1 p. 360)[1]

Al-Alaiyyah reads:

(و)يسن أن(يؤذن ويقيم لفائتة)رافعاً صوته لو بجماعة أوصحراء لا ببيته منفردًا۔

قال فى الشامية:(قوله لو بجماعة)أى فى غير المسجد بقرينة مايذكره قريباً من أنه لايؤذن فيه للفائتة.ثم هذا قيد لقوله رافعًا صوته.وقد ذكره فى البحر بحثاً وقال لم أره فى كلام أئمتنا و استدل لرفع المنفرد فى الصحراء بالحديث الصحيح'' إذا كنت فى غنمك أو باديتك فأذنت للصلوة فارفع صوتك بالنداء فإنه لايسمع مدى صوت المؤذن إنس ولاجن ولامدر إلا شهد له يوم القيمة''آهـ.وأقره فى النهر۔

أقول:يخالفه ما فى القهستانى من أنه يجب يعنى يلزم الجهر بالأذان لإعلام الناس فلوأذن لنفسه خافت لأنه الأصل فى الشرع كما فى كشف المنار.آهـ[2]

على أن ما استدل به يفيد رفع الصوت للمنفرد فى بيته أيضاً لتكثير الشهود يوم القيامة.إلا أن يقال المراد المبالغة فى رفع الصوت والمؤذن فى بيته يرفع دون ذلك فوق ما يسمع نفسه و عليه يحمل ما فى القهستانى فليتأمل۔)

(Raddul Muhtar. Vol.1 p. 363)[3]

It is written in Sharah Al-Tanweer:

(ولا فيما يقضى من الفوائت فى مسجد)لأن فيه تشويشاً وتغليطاً(ويكره قضاؤها فيه)لأن التأخيرمعصية فلا يظهرها۔بزازية۔

(Al-Durrul Mukhtar)

Al-Shamiyah reads:

(قوله لأن فيه تشويشاً الخ)إنما يظهرإن لوكان الأذان لجماعة وأما إذاكان منفردًا ويؤذن بقدرما يسمع نفسه فلا ط۔وفى الإمداد أنه إذاكان التفويت لأمرعام فالأذان فى المسجد لايكره لانتفاء العلة كفعله صلى الله عليه وسلم ليلة التعريس.آهـ.لكن ليلة التعريس كانت فى الصحراء لا فى المسجد۔

[1] Chapter: Azan. Subject: The one who made stages for Azan first. Anees
[2] Jame Al-Rumooz. Lesson: Azan. Mazharul Ajaib. Kolkata. Anees
[3] Chapter: Azan. Subject: Calling Azan in group. Anees

(Raddul Muhtar. Vol.1 p. 363)[1]

وفيه:(وكره تركهما)معاً(لمسافر)ولومنفرداً(وكذا تركها)لا تركه لحضورالرفقة(بخلاف مصل)ولوبجماعة(فى بيته بمصر)أوقرية لها مسجد فلا يكره تركها إذ أذان الحى يكفيه۔

It is mentioned in Al-Shamiyah:

(قوله لمسافر)أى سفرًا لغوياً أوشرعياً كما فى أبى السعود ط(قوله ولو منفرداً)لأنه إن أذن وأقام صلى خلفه من جنود الله ما لايرى طرفاه.رواه عبد الرزاق. الخ(قوله لاتركه)الظاهر أن المراد نفى الكراهة الموجبة للإساءة وإلا فقد صرح فى الكنز بعد ذلك بندبه للمسافر وللمصلى فى بيته فى المصر الخ(قوله إذ أذان الحى يكفيه)لأن أذان المحلة وإقامتها كأذانه وإقامته لأن المؤذن نائب أهل المصر كلهم(إلى قوله)وظاهره أنه يكفيه أذان الحى وإقامته وإن كانت صلوته فى آخر الوقت.تأمل۔وقد علمت تصريح الكنز بندبه للمسافر وللمصلى فى بيته فى المصر فالمقصود من كفاية أذان الحى نفى الكراهة المؤثمة۔

(Raddul Muhtar. Vol.1 p. 367)[2]

The following points are inferred from the above-mentioned texts:

(1) Azan and Iqamah are emphasised sunnah for every obligatory Salah whether it is in time or after passing time, he is in journey or at home, performing in congregation or alone.

(2) If he performs Salah at home with congregation or alone and Azan and Iqamah have been called in the mosque of village, both are recommended at home, but we should not call Azan loudly when he performs alone.

(3) If he performs missed Salah alone, he will call Azan and Iqamah silently whether he is in mosque or at home, so that it does not look missed Salah, because disclosing sin is also sin.

(4) If Salah of all people missed because of a wide-ranging accident, Azan and Iqamah will be called loudly though it is in the mosque.

(5) If all fellow travellers are present, Azan is recommended and Iqamah is emphasised sunnah. Leaving Iqamah is disliked not Azan. Here the journey is a common journey whether it is Sharai or verbal.

It is understood that Azan is not emphasised sunnah for traveller who performs Salah alone rather it is recommended. Allah knows the best.

[1] Chapter: Azan. Subject: Calling Azan in group. Anees

[2] Chapter: Azan. Before the subject of disliking conducting congregation twice in the mosque. Anees

26th Muharram, 1388 AH (Ahsanul Fatawa. Vol.2 p. 279- 281)

Calling Azan in the train

Question: Is calling Azan in train sunnah if Salah is performed in congregation? If it is, is it the commended to call in all compartments or only in one compartment is enough for all passengers regardless of the passengers of other compartments did not listen Azan?

Answer: If all fellow travellers are present, calling Azan is recommended and Iqamah is emphasised sunnah whether the journey is Sharai or verbal. The same injunction is for performing Salah alone in journey.[1] For all the people are in one place in the compartment of train, Azan is recommended and Iqamah is emphasised sunnah whether it is in congregation or alone. The people of a compartment of a running train have nothing to do with the people of other compartments. Therefore, Azan and Iqamah should be called in all compartments separately though the voice reached from other compartment. Allah knows the best.

28th Safar, 1398 AH (Ahsanul Fatawa. Vol.2 p. 293, 294)

Does Azan time rely on clock time or heavenly signs

Question: Should Azan be called according to the time of clock or heavenly signs?

Answer: The main thing is heavenly signs, but it would be reconciled with certainty or more probability, following clock is also allowed like beating drum at the time of Suhoor.[2]

4th Jumada Al-Uoola, 1349 AH (Al-Noor, Shaban, 1349 AH) (Imdadul Fatawa Jadeed. Vol.1 p. 157)

The intention of delaying Azan when the sun rising place is cloudy

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[1] عن سلمان الفارسی قال: قال رسول اللّٰہ صلی اللّٰہ علیہ وسلم: إذاکان الرجل فی أرض قیٍّ فحانت الصلاۃ فلیتوضأ فإن لم یجد ماءً فلیتیمم فإن أقام صلی معہ ملکاہ. وإن أذن وأقام صلی خلفہ من جنود اللّٰہ ما لا یریٰ طرفہ۔

(Musannaf Abdur Razzaque Al-Sana'ani. Chapter: Alone person will perform Salah with Iqamah in the city. (H: 1955) Anees

قلت: أرأیت إن کانوا جماعۃ فی سفر؟ قال: الجماعۃ فی ھذا والواحد سواء وعلیھم أن یؤذنوا ویقیموا وإن لم یفعلوا فقد أساؤا وصلاتھم تامۃ۔ قلت: فإن أقاموا وترکوا الأذان قال: یجزیھم۔ قلت: وترخص للمسافرین فی ھذا ولا ترخص للمقیمین؟ قال: نعم۔

(Al-Asl known by Al-Mabsoot Li Al-Shaibani. Chapter: Azan. Vol.1 p.133)

[2] وإن أراد أن یتسحر بضرب طبل سحری فإن کثر ذلک الصوت من کل جانب وفی جمیع أطراف البلدۃ فلا بأس بہ. وإن کان یسمع صوتاً واحدًا. فإن علم عدالتہ یعتمد علیہ وإن عرف فسقہ لا یعتمد علیہ وإن لم یعرف حالہ یحتاط ولا یأکل۔

(Al-Muheet Al-Burhani Fi Al-Fiqh Al-Nomani. Chapter: The description of the time of fasting. Vol.2 p. 274. Anees)

Question: What do ulama and Islamic jurists say regarding the matter that if it is clouded at the time of Maghrib Salah, a group say to call Azan before 4 minutes and the other group say to call it after 4 minutes. What is the injunction of shariah in this regard?

Answer: It is better and the commended to perform Fajr, Zuhr and Maghrib Salah on the day when the weather is dusty or cloudy, so that the time should come with no doubt.

Al-Hidayah reads:

''وإذاكان يوم غيم فالمستحب فى الفجر والظهر والمغرب تأخيرها وفى العصر والعشاء تعجيلها''۔

(Al-Hidayah. Vol.1 p. 84)[1]

If the correct time can be known by the clock, every Salah should be performed in its described time and should not be performed before or with delay unnecessarily. If delaying in cloudy day is recommended according to Shariah, calling Azan before four minutes is not correct. Allah knows the best.

(Fatawa Mufti Mahmood. Vol.1 p. 867)

Crying dogs by listening Azan

Question: There is a village nearby named "Sapnawat" a mosque is situated in that village. A person has been calling Azan since long years. Now, from past 15 or 20 days, when Azan is called, the dogs of village begin crying and the wolves begin howling that is astounding the worshippers and they portend it bad. They want to ask you that if there are anything wrong according to Shariah? I have made them understand, but they were not satisfied.

Answer: A dog always cry by listening Azan in front of our Madrasah. It happens every place. So, there is nothing to be bothered. Satan runs away by listening Azan.[2]

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[1] Al-Hidayah. Book of Salah. Chapter: The times. Vol.1 p. 81. Publication: Rahmaniyah. Lahore

وهكذا فى التنويروشرحه:''(وتأخيرظهرالصيف) --- (و)تأخير(عصر)صيفاً وشتاءً --- (والمستحب تعجيل ظهرشتاءً) --- (و)تعجيل(عصروعشاء يوم غيم،و)تعجيل(مغرب مطلقاً)، الخ''۔

(Raddul Muhtar. Book of Salah. Chapter: The times. Vol.1 p. 366- 369. Publication: HM Saeed. Karachi)

[2] عن أبي سفيان عن جابر (رضى الله تعالى عنه) قال: سمعت النبى صلى الله عليه وسلم يقول إن الشيطان إذا سمع النداء بالصلاة، ذهب حتى يكون مكان الروحاء''۔قال سليمان: فسألته عن الروحاء، فقال: هى من المدينة ستة وثلاثون ميلاً۔

عن أبي هريرة (رضى الله تعالى عنه) عن النبى صلى الله عليه وسلم قال: إن الشيطان إذا سمع النداء بالصلاة، أحال له ضراط حتى لا يسمع صوته، فإذا سكت رجع فوسوس، فإذا سمع الإقامة ذهب حتى لا يسمع صوته، فإذا سكت رجع فوسوس۔

(Sahih Muslim. Book of Salah. Chapter: The virtue of the adhan, and the Satan flees when he hears it. Vol.1 p. 167. (H:389a) Qadeemi)

Sometimes it appears also for some animals and they begin to cry and shout. Allah knows the best.

Beaten by Mahmood (May Allah forgive him) Darul Uloom Deoband 4/07/1393 AH

Authenticated by Nizamuddin. Darul Uloom Deoband 05/07/1393 AH.

(Fatawa Mahmoodiyah. Vol.5 p. 442, 443)[1]

Illuminating lights after Maghrib Azan

Question: It usually happens that lights are illuminated after Maghrib Azan and then the congregation of Salah is begun, because it gets dark. A person objected that it is like fire worship. By the chance, the electric bulb is just in front of the place where Imam Sahab stands to lead Salah. That's why he is doubtful. He says that bulb should be made on after Salah. What is the injunction according to Shariah? Is his doubt correct? Please answer with evidences.

Answer: His doubt has nothing to do with the reality. It is not like fire worshipping at all.[2]

(Fatawa Mahmoodiyah. Vol.5 p. 443)

Azan is emphasised sunnah for obligatory Salah

[1] Crying dogs at the time of Azan
Question: No Muazzin is appointed in the mosque. I have been considering that when a person calls Azan, dogs begin crying and when any other person calls Azan, they do not try. What is the matter?
Answer: It has nothing to do with Shariah. However, it is mentioned in hadith that when Muazzin calls Azan, the Satan runs away producing wind noisily.

''إذا نودى للصلاة أدبر الشيطان له ضراط حتى لا يسمع التأذين''

(Sahih Bukhari. Book of Salah. Chapter: Calling Azan. Vol.1 p. 85. Sahih Muslim. Chapter: The virtue of the Azan, and the Satan flees when he hears it. (H: 389)
You don't need to think about dogs' crying anymore. It is not fair for a Muslim to waste his time in such matters. However, he can take it as a lesson that this great slogan made the dogs and the Satans (in the shape of dogs) cry and mournful.
Written by Muhammad Mustaqeem Nadwi. What indicated by Nasir Ali Nadwi (Fatawa Nadwatul Ulama. Vol.1 p. 391, 392)

[2] ''ثم اعلم أن التشبه بأهل الكتاب لا يكره فى كل شئ، فإنا نأكل ونشرب كما يفعلون، إنما الحرام هو التشبه فيما كان مذموماً، وفيما يقصد به التشبه، كذا ذكره قاضى خان فى شرح الجامع الصغير، فعلى هذا لو لم يقصد التشبه لا يكره عندهما''۔
(Takmilah Fathul Mulhim. Book of clothing and beauty. Vol.4 p. 88. Darul Uloom, Karachi)

Question: The congregation of Salah is conducted without Azan and when it is said to call Azan the reply that does Salah runs away without Azan. Please answer to it in the light of hadith and the text of Fiqh.

Answer: Calling Azan is emphasised sunnah for obligatory Salah. For, it is a religious rite of Slam, he will have grave sin who leave it. Moreover, if the people of a village persist to leave it, Fuqaha issued Fatwa to fight with them.[1]

(Kifayatul Mufti. Vol.3 p. 45, 46)

The injunction of delaying Azan by delaying Salah

Question: Is Azan should be called in the beginning time or according to the time of Salah i.e. if Salah is conducted with delay, Azan should be called with delay?

Answer: Azan is concerned to Salah not the time of Salah. Therefore, if Salah relates to delay, Azan should also be called with delay and if Salah is performed early, Azan should be early, but it should be called after coming the time of Salah, because it will not be valid before the time of Salah. Bukhari reads:

عن أبي ذر رضى الله عنه قال: كنا مع النبى صلى الله عليه وسلم فى سفر فأراد المؤذن أن يؤذن فقال: أبرد، ثم أراد أن يؤذن فقال له: أبرد، ثم أراد أن يؤذن فقال له: أبرد۔

It is also mentioned in Bukhari:

أو قال: انتظرا انتظر حتى ساوى الظل التلول، فقال النبى صلى الله عليه وسلم: ''إن شدة الحر من فيح جهنم''۔

(Sahih Bukhari. Vol.1. vol. 86. Faisal)

It is mentioned in Shami;

''وحكم الأذان كالصلاة تعجيلاً وتأخيرًا''۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 384. Saeed)

Durre Mukhtar states:

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[1] (وهو سنة)۔۔۔(مؤكدة) هى كالواجب فى لحوق الإثم۔
(Al-Durrul Mukhtar)

(قوله هى كالواجب) بل أطلق بعضهم اسم الواجب عليه، لقول محمد: لو اجتمع أهل بلدة على تركه قاتلتهم عليه، ولو تركه واحد ضربته وحبسته۔
(Raddul Muhtar. Chapter: Azan. Vol.1 p. 384. Saeed)

''(۔۔۔وھو سنة) للرجال فی مکان عال (مؤکدة) ھی کالواجب فی لحوق الإثم (للفرائض) الخمس (فی وقتھا ولو قضائً) لأنه سنة للصلاة حتی یبرد به لا للوقت''۔

(Al-Durrul Mukhtar. Chapter: Azan. Vol.1 p. 384) Allah knows the best.

(Fatawa Darul Uloom Zakariya. Vol.2 p. 111)

The words of Azan in ringing bell

Question: Nowadays, the ringing bell with recorded words of Azan is set up in the houses. Some of them ring with the word "اللہ أکبر". What is the injunction about setting up such bells?

Answer: The worst of Azan and Allah's Names are great and respectable and using something inordinately is also disrespect. That's why Fuqaha forbade guard to read "لا الٰہ الا اللّٰہ" only for awaking people.[1] Therefore, using Allah's names, verses of the glorious Quran and the verse of Azan in bell is not free from disliking as a think. Allah knows the best.

(Kitabul Fatawa. Vol.2 p. 146, 147)[2]

The injunction of Shariah about playing Azan on radio or television without time

Question: It is said that Azan should not be called without time or it should be called when a baby is born or to get rid from heavy disaster like at the time of raining heavily. But when Azan is broadcast on television at the time of Isha Salah in Lahore, it is broadcasted in all over Pakistan while when the time of Isha Salah comes in Lahore, one hour remains for the time of Isha Azan in Karachi. Similarly, the time of Azan comes in a

[1] Al-Fatawa Al-Hindiyah. Vol.5 p. 315. Book of disliking.

[2] Setting Azan in clock as alarm

Question: Nowadays, Azan is set in clock as alarm. Is it correct to listen Azan alarm without the time of Salah?

Answer: There is nothing wrong to set Azan as alarm. Bilal (rz) used to say "الصلٰوۃ خیر من النوم" (which is a sentence of Salah) calling the Prophet (saws) for Salah. (Majma Al-Zawaid. Vol.1 p. 330. Kanzu Al-Ummal. H: 23245, 23246)

Therefore, there are two things that should be considered:

1. It is not correct to use it for fun and enjoy. It is against its etiquettes.
2. If he set alarm before some time from the next time of Salah and it is feared that the worshippers and those who have fast will confuse, it is not allowed, because it is dodging which is a grave sin.

(Kitabul Fatawa. Vol.2 p. 146)

city and it does not in another city. But when it is broadcasted by all radio stations, is it not sin?

Answer: What you think is correct. Azan is for Salah. Azan which is broadcasted by radio or television is not for Salah. It is only as a jackleg (fun). It does not come under any rule of Shariah.[1] (Aapke Masail Aur Unka Hal. Vol.3 p. 308)

Will Azan called by recorder be correct or not

Question: If Azan is recorded and played it at the time of every Salah, is this Azan correct or not? If Salah is performed by that Azan, will it be correct or not?

Answer: If Azan is called by playing recorder, it will not be countable. So, it should be called again.[2] If Azan is not called on correct away, Salah performed with that Azan will be without Azan. Allah knows the best. (Fatawa Rahimiyah. Vol.4 p. 292)

Calling Azan wearing shoes or by recorder

Question: What is the injunction about Azan called by recorder? It means Azan is recorded and played at the time of every Salah. Is it countable or not? What is the injunction about calling Azan wearing shoes?

Answer: Calling Azan by recorder is not allowed.[3] Calling Azan wearing impure shoes is disliked. Allah knows the best.

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[1] (بأب الأذان)هولغة الإعلام ۔۔۔ وشرعاًإعلام مخصوص فی وقت مخصوص.إلخ۔
(Al-Bahr Al-Raique. Vol.1 p. 268)

وأيضاً:(قوله وشرعاًإعلام مخصوص)أی إعلام بالصلاة۔

(Raddul Muhtar. Vol.1 p. 383. Book of Azan)

[2] الأذان سنة هوقول عامة الفقهاء وكذا الإقامةوقال بعض مشايخناواجب لقول محمد:لواجتمع أهل بلد على تركه قاتلناهم عليه . وأجيب بكون القتال لمايلزم الاجتماع على تركهم من استخفافهم بالدين بخفض أعلامه لأن الأذان لذلك لاعلى نفسه۔
(Fatah Al-Qadeer. Chapter: Azan. Vol.1 p. 240)
The above text establishes that Azan is a part of Deen which is proved by the Prophet (saws), his companions and Tabaeen in the way that Muazzin has called Azan.
Therefore, Fuqaha have prescribed conditions of Islam, intellect, maturity, fairness etc. for the one who calls Azan because of ahadith narrated in this chapter. These conditions are missed in recorder. Anees

[3] الأذان سنة هوقول عامة الفقهاء وكذا الإقامةوقال بعض مشايخناواجب لقول محمد:لواجتمع أهل بلد على تركه قاتلناهم عليه . وأجيب بكون القتال لمايلزم الاجتماع على تركهم من استخفافهم بالدين بخفض أعلامه لأن الأذان لذلك لاعلى نفسه۔
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Written by Muhammad Nizamuddin Azami. Mufti Darul Uloom Deoband Saharanpur

02/08/1411 AH

Authenticated by Habibur Rahman Khairabadi. Muhammad Zafeeruddin Miftahi. Kafeelur Rahman. (Muntakhabat Nizamul Fatawa. Vol.1 p. 215)[1]

Azan of recorder is not enough

Question: The verse of prostration is played on recorder. Is prostration obligated on the one who listened it? If recorded Azan is played at the time of every Salah, will it be correct or not?

Answer: It is not required to prostrate for playing verse in which a prostration is required, because Fuqaha have read in that the condition of obligating prostration of recitation is that the reciter should have the ability to obligate it though it is already obligated on him or not. Therefore, if a sleeping or asylum person spoke the verse of recitation or any animal or bird is tamed the verse of prostration, it will not be obligated on the listener in all these conditions, because all of them do not have the ability to obligate prostration. Unlikely, menstruating and childbed women, if they recited the

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[1] The injunction of calling Azan by recorder

Question: What do ulama and Islamic jurists say in regard with the intention of calling Azan by recorder?

Answer: The echoing reflect is listened when Azan is played on recorder not Azan. So, sunnah is not considered by calling on recorder.

Allamah Ibn Abideen said:

أن أذان الصبي الذي لايعقل لايجزي ويعاد؛لأن ما يصدر لاعن عقل لايعتد به كصوت الطيور.آه ـــ أن المقصود الأصلي من الأذان في الشرع الإعلام بدخول أوقات الصلاة ثم صار من شعار الإسلام في كل بلدة أو ناحية من البلاد ـــ لابد من الإسلام والعقل والبلوغ والعدالة۔

(Raddul Muhtar on the margin of Al-Durrul Mukhtar. Chapter: Azan. Vol.1 p. 291)

As the congregation of Salah is not considered by recorder played in Mihrab (vault), otherwise Muazzin and Imam get rid from calling Azan and leading Salah. Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 173)

Calling Azan by recorder

Question: Can Azan be called on recorder or not?

Answer: Azan and Iqamah are important worship which are performed by the affection of heart and recorder is a well set imperceptive tool. Its voice cannot be called worship. Therefore, Azan called by recorder is not correct. (Calling Azan is restricted with the conditions of Islam, intellect, maturity, fairness etc. which cannot be found in recorder as the prostration of recitation is not obligated by the recitation of recorder. Anees

لا تجب (أي سجدة التلاوة) بسماعه من الصدى والطير ومن كل تالٍ حرفاً ولا بالتهجي۔

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.2 p. 523)

وأما أذان الصبي الذي لايعقل فلايجزي ويعاد لان ما يصدر لا عن عقل لايعتد به كصوت الطيور۔

(Badai Al-Sanai. Chapter: Sunnah of Azan. Vol.1 p. 150. Minhatul Khalique. Azan and Iqamah of sexually impure person and Azan of woman and blamed person. Vol.1 p. 278)

Written by Muhammad Mustaqeem Nadwi. Authenticated by Nasir Ali Nadwi (Fatawa Nadwatul Ulama. Vol.1 p. 385)

verse of prostration, though it will not be obligated on them, but it will be on the listeners, because they can obligate. (Aalat Jadeedah. P. 135, 136)

Playing recorder at the time of every cell is not enough, because the purpose of Azan is to inform the entering time of Salah and it is related to honesty which needs to restrict with the condition of Islam, intellect, maturity, fairness etc. which is not found in recorder.

أن المقصود الأصلي من الأذان في الشرع الإعلام بدخول أوقات الصلوة، ثم صار من شعار الإسلام في كل بلدة، أو ناحية من البلاد الواسعة على ما مر، فمن حيث الإعلام بدخول الوقت، و قبول قوله لابد من الإسلام، والعقل، البلوغ، والعدالة، الخ۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 290) Allah knows the best. (Mahmoodul Fatawa. Vol.4 p. 227)

The injunction of Azan on radio

Question: Nowadays, Azan is called on radio five times. Will Salah be correct if it is performed by only that Azan or not? What is the injunction of Azan called by the cassettes of recorder etc.?

Answer: According to sharia, it is necessary to be intelligent for the one who calls Azan. Therefore, Azan of the child who does not have intellect is not applicable. For radio, recorder and television do not have these conditions, its Azan is not considered Azan. Sunnah of Azan cannot be performed by it.

Allamah Abu Bakr Al-Kasani said:

وأما أذان الصبي الذي لا يعقل فلا يجزيء و يعاد لأن ما يصدر لا عن عقل لا يعتد به كصوت الطيور۔

(Badai Al-Sanai. Vol.1 p. 150. Chapter: Sunnah of Azan)[1] (Fatawa Haqqaniyah. Vol.3 p. 59)

Leaving Azan obstinately

Question: There are two Imams in a mosque and both are brothers. Both conflict each other. Thus, none of them calls Azan in the mosque thinking that the other may have called. Imam comes and leads Salah. Is Salah correct in this condition or not?

Answer: Salah is correct in this condition, but they will carry sin of leaving sunnah of Azan.

[1] Raddul Muhtar. Chapter: Azan. Vol.1 p. 390

Al-Durrul Mukhtar reads:

ـــوہو سنة)للرجال فی مکانٍ عالٍ(مؤکدة)ہی کالواجب فی لحوق الإثم۔[1]

(Fatawa Darul Uloom Deoband. Vol.2. p. 108)

What is the injunction of calling Azan at home if he could not participate in congregation

Question: If one could not participate in congregation because of reasonable excuse or he wants to perform Salah early due to illness or any other reason and the congregation will be conducted in the mosque with delay, will it be allowed for him to call Azan and perform Salah at home? It should also be clear that he cannot wait for the time of congregation in the mosque due to excuse and if he does not call Azan, he will be deprived from its virtue. What should he do in this condition? Should he call Azan or not or wait for Azan of mosque?

Answer: If the congregation of Salah is no longer necessary for him because of excuse and he is in the city, Azan will also be no longer on him.

Shami reads:

لکن لایکرہ ترکہ لمصلٍ فی بیتہ فی المصر لأن أذان الحی یکفیہ۔

(Shami. Vol.1 p. 283)[2] (Fatawa Darul Uloom Deoband. Vol.2 p. 85)

Azan and Iqamah for Salah at home

Question:

(1) Zaid resides in a ward where is no mosque and the other ward is too far that the voice of Azan sometimes comes and sometimes not. If he performs Salah at home, is Azan and Iqamah necessary or not?

(2) A person resides in a ward where the voice of Azan does not come at all. What is the injunction for him? If calling Azan causes conflict with non-Muslims, because of their majority, what should he do in this condition?

(3) In both the above conditions, if some people gathered, what is the injunction of Azan at that time? If Azan is called in slow voice that only the households can

[1] Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 356. Zafeer

[2] (بخلاف مصلٍ)ولو بجماعة(فی بیتہ بمصر)أوقریة لہا مسجد فلایکرہ ترکہما إذ أذان الحی یکفیہ۔
(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 363. Zafeer)

listen to avoid conflict, because the neighbours are non-Muslims, will sunnah of Azan be performed or not?

Answer:

(1) وكره تركها للمسافر لا لمصل في بيته في المصر، وندباً لهما. آهـ

(Al-Kanz on the margin of Al-Bahr. Vol.1 p. 265)[1]

''قوله: في بيته): أي فيما يتعلق بالبلد من الدار والكرم وغيرهما. قهستاني. في التفاريق وإن كان في كرم أوضيعة يكتفى بأذان القرية أوالبلدة إن كان قريباً. وإلا فلا. وحد القرب أن يبلغ الأذان إليه منها. آهـ. إسماعيل. والظاهر أنه لايشترط سماعه بالفعل. تأمل آهـ

(Raddul Muhtar. Vol.1 p. 409)[2]

Necessary cannot be meant obligatory by anyway. However, Azan and Iqamah are recommended not emphasized sunnah in the above-mentioned condition as written in Al-Kanz.[3]

(2) Such person shall call Azan and Iqamah and perform Salah, because when the voice of Azan does not come, it is like not existing as it is mentioned in the text of Raddul Muhtar.[4] When the conflict is more probable that may result in harm and subjugation, he should call Salah in low voice.[5]

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[1] Kanz Al-Daqaique on the margin of Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 460. Rasheediyah

[2] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 395. Saeed

[3] (فإن صلى في بيته في المصر يصلي بأذان وإقامة)ليكون الأداء على هيئة الجماعة وإن تركهما جاز لقول ابن مسعود: أذان الحيّ يكفينا۔
(Al-Hidayah. Chapter: Azan)

(فإن صلى رجل في بيته فاكتفى بأذان الناس وإقامتهم أجزأه)لما روى أن ابن مسعود رضى الله عنه صلى بعلقمة والأسود في بيت فقيل لى ألاتؤذن فقال: أذان الحى يكفينا۔

(Mabsoot of Sarakhsi. Vol.1 p. 133)

عن أم ورقة الأنصارى أن رسول الله صلى الله عليه وسلم كان يقول: انطلقوا بنا إلى الشهدة فنزورها. فأمر أن يؤذن لها ويقام و يؤم أهل دارها في الفرائض۔

(Sunan Al-Baihaqi. Chapter: Sunnah of Azan and Iqamah at homes and the like. (H: 1909). Musannaf Ibn Abi Shaibah. Will the one who performs Salah at home call Azan and Iqamah or not? (H: 2284)
This hadith informs that the Prophet (saws) performs Salah with Azan and Iqamah at home. Anees

[4] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 395. Saeed

[5] والمؤذن في بيته يرفع دون ذلك فوق ما يسمع نفسه، و عليه يحمل ما في القهستاني. فليتأمل۔
(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 390. Saeed)

''درء المفاسد أولى من جلب المصالح''۔

(3) Sunnah of Azan will be performed.[1] Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Asst. Mufti Madrasa Mazahir Uloom Saharanpur. 26/11/1358 AH

Authenticated by Abdul Lateef and Saeed Ahmad (May Allah forgive him) Madrasa Mazahir Uloom Saharanpur (Fatawa Mahmoodiyah. Vol.5 p. 394- 396)

Azan and congregation of Salah inside home

Question: (1) There is a mosque attached with the Zaid's house which is got hold by Shiah community. They call Azan and perform Salah according to their own way. What it is injunction if Zaid calls Azan in his house and performs Salah in congregation? What is injunction of calling Azan inside the house?

The virtue of congregation of Salah in the mosque cannot be acquired by the congregation at home

Question: (2) Can one get the virtue of congregation of Salah in the mosque by the congregation at home?

If Azan is called at home to teach the children, what is the injunction about it

Question: (3) Azan is called at home to eradicate misguidance so that the children may not forget their Azan and Salah.

Answer:

(1) There is no need to call Azan at home as it is mentioned that Azan of the mosque in ward and society is enough.[2] However, the congregation should be conducted with Iqamah, but for the Azan of mosque is not correct and calling Azan for teaching children is not correct.[3]

(Sharah Al-Ashbah Wa Al-Nazair. Rule No.5. The harm should be depilated. Vol.1 p. 224. Idarah Al-Quran Wa Al-Uloom Al-Islamiyah)

[1] والمؤذن فی بیته یرفع دون ذلک فوق ما یسمع نفسه، و علیه یحمل ما فی القهستانی. فلیتأمل۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 390. Saeed)

''درء المفاسد أولی من جلب المصالح''۔

(Sharah Al-Ashbah Wa Al-Nazair. Rule No.5. The harm should be depilated. Vol.1 p. 224. Idarah Al-Quran Wa Al-Uloom Al-Islamiyah)

[2] عن عکرمة قال: إذا صلیت فی منزلک أجزأک مؤذن الحی۔

(Musannaf Ibn Abi Shaibah. The person who says that performing Salah without Azan and Iqamah is enough. (H: 2291)

[3] وکرہ ترکهما لمسافر ولو منفردًا. الخ (بخلاف مصلٍّ) ولو بجماعة (فی بیته بمصر) أوقریة لها مسجد فلا یکره ترکهما إذ أذان الحی یکفیه۔

(2) The virtue of performing in the mosque will not be rewarded, but he will get the virtue of congregation.[1]

(3) It is reasonable. There is nothing wrong in calling Azan at home for that purpose. (Fatawa Darul Uloom Deoband. Vol.2 p. 114)

Should he call Azan for Salah at home or shop or in desert

Question: If a person performs Salah at home or shop or in desert, what is injunction of calling Azan and Iqamah?

Answer: If he performs with congregation, he should say Azan and Iqamah,[2] but if he performs alone, it is not necessary for him and if he calls, nothing wrong will happen.[3]

(Fatawa Darul Uloom. Vol.2 p. 129)

Azan and congregation of Salah in Madrasah

Question: There is a Madrasah named Sirajul Uloom in Kikroli where three mosques of Ahle Sunnat Wal Jama't are situated. Salah is conducted in Madrasah in congregation with Azan. The students and teachers perform Salah in congregation, because the mosques are somehow far from the city. I want to ask that is calling Azan and conducting obligation of Salah in that Madrasah correct or not? It should be also clear that the peoples living in the society nearby also come to perform Salah here.

(Al-Durrul Mukhtar)

وعن أبي حنيفة لو اكتفوا بأذان الناس أجزأهم وقد أساؤا. ففرق بين الواحد والجماعة في هذه الرواية. بحر.

(قوله في بيته) أي فيما يتعلق بالبلد من الدار والكرم وغيرهما. قهستاني الخ (قوله لها مسجد) أي في أذان وإقامة وإلا فحكمه كالمسافر. صدر الشريعة۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 366, 367)

[1] والجماعة سنة مؤكدة للرجال الخ وأقلها اثنان واحد مع الإمام الخ في مسجد أو غيره۔

(Al-Durrul Mukhtar)

قال في القنية: واختلف العلماء في إقامتها في البيت والأصح أنها كإقامتها في المسجد إلا في الأفضلية. آه۔

(Raddul Muhtar. Chapter: Leading Salah. Vol.1 p. 515-517. Muhammad Zafeeruddin (May Allah forgive him)

[2] عن مالک بن الحويرث رضي الله عنه قال: أتى رجلان النبي صلى الله عليه وسلم يريدان السفر فقال النبي صلى الله عليه وسلم: "إذا أنتما خرجتما فأذنا ثم أقيما ثم ليؤمكما أكبركما۔

(Sahih Bukhari. Book of Azan. (H: 630-657). Sahih Muslim. Book of mosques and the places of Salah. (H: 674)

[3] عن الأسود وعلقمة قالا: أتينا عبد الله رضي الله عنه في داره فقال: أصلى هؤلاء خلفكم؟ قلنا: لا. قال: قوموا. ولم يأمر بأذان وإقامة۔

(Musannaf Ibn Abi Shaibah. (H: 2289). Sahih Ibn Hibban. (H: 1875). Al-Sunan Al-Kubra Li Al-Nasai. (H: 798). Al-Sunan Al-Kubra Li Al-Baihaqi. (H: 1769) Anees

Answer: The mosque is not a condition for calling Azan and conducting congregation of Salah. It is correct in the desert, home, station, Madrasah and all places.[1] But the virtue of performing Salah in the mosque will be rewarded only by performing in the mosque.[2]

Calling Azan and conducting congregation of Salah in Madrasah leaving mosque permanently is not correct. It also can be that some people perform in the mosque and some other people in Madrasah.[3] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 24/05/1390 AH

(Fatawa Mahmoodiyah. Vol.5 p. 392, 393)

Should Azan be called in jail or not

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[1] عن عبد الرحمٰن بن أبي صعصعة الأنصاری ثم المازنی عن أبيه أنه أخبره أن أبا سعيد الخدری رضی اللّٰه تعالٰی عنه قال له: إنی أراک تحب الغنم والبادية، فإذا كنت فی غنمک أو باديتک، فأذنت للصلاة، فارفع صوتک بالنداء، فإنه لايسمع مُدی صوت المؤذن جن لا أنس ولاشئ إلا شهد له يوم القيامة"۔ قال أبو سعيد: سمعته من رسول اللّٰه صلی اللّٰه تعالٰی عليه وسلم"۔

(Sahih Bukhari. Book of Azan. Chapter: Raising the voice in pronouncing the Azan. Vol.1 p. 85. Qadeemi (H:609)

"ويسن أن يؤذن ويقيم لفائتة رافعاً صوته لو بجماعة أو صحراء، لا ببيته منفردًا"۔

(Al-Durrul Mukhtar)

"(قوله: ولو بجماعة الخ): أی فی غير المسجد بقرينة ما يذكره قريباً من أنه لايؤذن فيه للفائتة"

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 390. Saeed)

"والضابطة عندنا: أن كل فرض أدائً كان أو قضائً يؤذن له ويقام سواء أداه منفردًا أو جماعة إلا الظهر يوم الجمعة فی المصر، فإن أداء ه بأذان وإقامة مكروه، كذا فی التبيين"۔

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter:2 about Azan. Lesson:2 about the words of Azan and Iqamah. Vol.1 p. 55. Rasheediyah)

[2] وعن أبی هريرة رضی اللّٰه تعالٰی عنه قال: قال رسول اللّٰه صلی اللّٰه تعالٰی عليه وسلم: "أحب البلا د إلی اللّٰه مساجدها وأبغض البلاد إلی اللّٰه أسواقها۔

(Muslim. Chapter: The virtue of sitting in one's prayer place after Subh, and the virtue of the mosques. (H: 671)

"وعن أنس بن مالک رضی اللّٰه تعالٰی عنه قال: قال رسول اللّٰه صلی اللّٰه تعالٰی عليه وسلم: "صلاة الرجل فی بيته صلاة وفی مسجد القبائل بخمس وعشرين صلاة، وصلاته فی المسجد الذی يجمع فيه بخمس مائة صلاة، وصلاته فی المسجد الأقصی بخمسين ألف صلاة، وصلاته فی مسجدی بخمسين ألف صلاة، وصلاته فی المسجد الحرام بمائة ألف صلاة"۔

(Ibn Majah. Chapter: What is related to perform Salah in the mosque. (H: 1413) Anees

[3] قال رحمه اللّٰه تعالٰی: الجماعة سنة مؤكدة تشبه الواجب فی القوة حتی استدل بملازمتها علی وجود الإيمان ۔۔۔ ثم منهم من يقول: إنها فريضة كفاية ۔۔۔ واستدل بقوله صلی اللّٰه تعالٰی عليه وسلم: "صلاة الرجل فی جماعة تزيد علی صلاته فی بيته، وصلاته فی سوقه بسبع وعشرين درجة"۔ وهذا يفيد الجواز، ولو كانت فرض عين، لما جازت صلاته"

(Tabyeen Al-Haqaique. Vol. Book of Salah. Chapter: Leading Salah. Vol.1 p. 340, 341. Darul Kutub Al-Ilmiyah. Beirut)

Question: Salah is performed with congregation in jail. Is it necessary to call Azan there or only Iqamah is enough?

Answer: If calling Azan is not prohibited there, it is good and virtuous to call Azan there and if they do not call Azan and perform Salah only with Iqamah, it is also correct without any disliking.

Durre Mukhtar reads:

بخلاف مصلٍّ)ولو بجماعة (فی بیته بمصر)أوقریة لها مسجد فلایکره ترکهما إذ أذان الحی یکفیه۔[1]

It is written in Shami:

(قوله فی بیته)أی فیما یتعلق بالبلد من الدار والکرم وغیرهما.الخ۔[2]

(Fatawa Darul Uloom Deoband. Vol.2 p. 105)

The matter of Azan for the prisoners in jail

Question: What do ulama and Islamic jurists about the matter that it was a usual custom from long past in the jail of Naw Shahrah that the prisoners used to perform Salah there in congregation and call Azan also. Now a Maulana forbade them to call Azan and performs a line congregation and said that it is forbidden in shariah, because Azan should be called in the place where the doors are open and all people can come and go without any restriction. He further said that we are culprits and following a culprit is not correct. Therefore, you are humbly requested to answer to this matter in the light of Shariah of the Prophet (saws) referring to evidence and authentic books.

Answer: Performing Jumah Salah in jail is other thing and congregation of Salah is another matter. Not calling Azan in the second is an unreasonable injunction.[3] If that Maulana Sahab has any other points, he should send us. Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p. 210)

Salah is correct without Azan if it is difficult to call

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1 قوله (ولو بجماعة) وعن أبي حنيفة:لوا کتفوا بأذان الناس أجزأهم وقد أساؤا۔
(Raddul Muhtar. Chapter: Azan. Vol.1 p. 366. Zafeer)

2 Raddul Muhtar. Chapter: Azan. Vol.1 p. 166. Zafeer

3 قال العلامة ابن عابدین:(قوله:للفرائض الخمس الخ)دخلت الجمعة۔بحر۔وشمل حالة السفر والحضر والانفراد والجماعة.قال فی مواهب الرحمٰن ونور الإیضاح ولو منفردًا أداء أوقضائً سفرًا أوحضرًا۔
(Raddul Muhtar on the margin of Al-Durrul Mukhtar. Chapter: Azan. Vol.1 p. 283)

Question:

(1) If calling Azan is forbidden in jail, what should you do?

(2) If water is not available in jail or the jailers do not let to take water, what should to do for performing Salah?

(3) How to perform Salah if the jailers do not allow to perform with congregation?

(4) What is the injunction, If the prisoners went on hunger-strike as a protest mistreatment?

Answer:

(1) They should try to call Azan and if the cruel jailers do not allow, they should perform Salah without Azan.[1]

(2) If the cruel jailers do not provide water for wudu and the prisoners cannot find it by anyway or they are not able to use water, they should perform Salah with Tayammum.[2]

(3) They should try to perform Salah with congregation. If it is not allowed by anyway, this should perform Salah individually.[3]

(4) Going on hunger-strike to the extent that they do not die with most probability is allowed.[4]

Written by Muhammad Kifayatullah (May Allah help him) (Kifayatul Mufti. Vol.3 p. 491)

The injunction of Azan in non-Muslim village

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[1] وهو سنة مؤكدة للفرائض فى وقتها ولو قضائً الخ۔

(Tanweer Al-Absar with Al-Durrul Mukhtar. Chapter: Azan. Vol.1 p. 384. Saeed)

(بخلاف مصلٍ)ولو بجماعة (فى بيته بمصر)أوقرية لها مسجد فلايكره تركهما.إذ أذان الحى يكفيه.الخ۔

(Al-Tanweer and its interpretation Raddul Muhtar. Chapter: Azan. Vol.1 p. 395. Saeed)

[2] من عجز عن استعمال الماء لبعده ميلا أو لمرض أو برد أو خوف عدو۔۔۔ تيمم۔

(Tanweer Al-Absar the text of Al-Durrul Mukhtar on Raddul Muhtar. Chapter: Azan. Vol.1 p. 232-236. Saeed)

[3] والجماعة سنة مؤكدة للرجال وأقلها اثنان ۔۔۔فتسن أوتجب على الرجال العقلاء البالغين الأحرارالقادرين على الصلاة بالجماعة من غيرحرج.الخ۔

(Tanweer Al-Absar on Raddul Muhtar. Chapter: Leading Salah. Vol.1 p. 552 - 554. Saeed)

[4] ومثل هذاإذا أكره على شرب الدم أوأكل لحم الخنزيروهذا إذا كان أكبر رأيه أنهم يوقعون به مأتوعّدوه به أوغلب على ظنه ذلك .أماإذا لم يكن ذلك لم يسعه تناوله۔

(Al-Jauharah Al-Nayyirah. The reason that proves the injunction of compulsion. Vol.2 p. 254. Anees)

Question: Can one perform Salah without calling Azan in a village having no mosque and the voice of Azan does not come and the non-Muslims are in majority? What is injunction about living there?

Answer: If he cannot call Azan loudly, he should say it in low voice.[1] Azan is sunnah. Therefore, Salah is correct without it though sunnah is left.[2] Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Assistant Mufti Madrasah Mazahir Uloom Saharanpur. 13th Rajab, 1367 AH.

Authenticated by Saeed Ahmad (May Allah forgive him) 14th Rajab, 1367 AH. (Fatawa Mahmoodiyah. Vol.5 p. 396, 397)

Calling Azan in two close mosques

Question: Here two mosques are closely situated. Azan of a mosque is listened in the other mosque. Is it enough to call Azan in one mosque? If it is not, the people of another mosque where Azan was not being called will be sinner or not?

Answer: Calling Azan separately in both mosques is sunnah. Sufficing in one mosque is contrary to the sunnah. Those who do it, they leave sunnah.[3] Allah knows the best.

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[1] والمؤذن فى بيته يرفع دون ذلك فوق ما يسمع نفسه، وعليه يحمل ما فى القهستانى، فليتأمل۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 390. Saeed)

ما أبيح للضرورة يتقدر بقدرها۔

(Al-Ashbah Wa Al-Nazair. Rule No.5. The harm should be depilated. Vol.1 p. 252. Idarah Al-Quran Wa Al-Uloom Al-Islamiyah)

[2] (وهو سنة) ۔۔۔(مؤكدة)هى كالواجب فى لحوق الاثم(للفرائض)الخ۔

(Al-Durrul Mukhtar on Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 384. Saeed)

''قوله: سن للفرائض: أى سن الأذان للصلوات الخمس والجمعة سنة مؤكدة قوية قريبة من الواجب، حتى أطلق بعضهم عليه الوجوب ...وفى غاية البيان والمحيط...لأن السنة المؤكدة فى معنى الواجب فى حق لحوق الإثم لتاركهما''۔

(Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 444, 445. Rasheediyah)

[3] الأذان سنة لأداء المكتوبات بالجماعة، كذا فى فتاوىٰ قاضى خان۔وقيل:إنه واجب، والصحيح أنه سنة مؤكدة، كذا فى الكافى، وعليه عامة المشايخ، هكذا فى المحيط۔

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter:2 about Azan. Lesson: 1 about the description of Azan and the condition of Muazzin. Vol.1 p. 53 Rasheediyah)

''الأذان سنة للصلوات الخمس والجمعة دون ما سواهما''۔

(Al-Hidayah)

(قوله:الأذان سنة)هو قول عامة الفقهاء ،وكذا الاقامة۔وقال بعض مشائخنا:واجب لقول محمد''۔

(Fatah Al-Qadeer. Book of Salah. Chapter: Azan. Vol.1 p. 240. Mustafa Albani Al-Halabi, Egypt)

''ويؤذن له ۔۔۔ الصلوات المكتوبة التى تؤدى بجماعة مستحبة فى حال الإقامة'

(Badai Al-Sanai. Book of Salah. Vol.1. 650. Darul Kutub Al-Ilmiyah. Beirut)

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband

(Fatawa Mahmoodiyah. Vol.5 p.399)

Calling Azan in one mosque after the other that are closely situated

Question: Two mosques are closely situated. The people of one mosque call Azan at the correct time and the people of other mosque wait for ending Azan of the first mosque that takes 4-5 minutes though it is time of Maghrib. Therefore, fasting people break their fast with delay. Is there anything wrong in delaying Azan?

Answer: There is nothing wrong if Azan is called after 4-6 minutes in the second mosque rather it is better than calling Azan in both mosques together. Allah knows the best.

Written by Nizamuddin Al-Azami (May Allah forgive him) Mufti Darul Uloom Deoband 14/02/1409 AH

Authenticated by Kafilur Rahman Nashat. Vice Mufti Darul Uloom Deoband (Nizamul Fatawa. Vol.5 part.1 p. 96)

Azan in a mosque is not enough for other mosque situated jointly

Question: Two mosques are situated jointly. One of them is small and the other is big. Congregation of Salah is conducted in both separately. Is Azan of one mosque not enough?

Answer: If two mosques are separate and congregation of Salah is conducted in both separately, Azan should also be called separately in both.[1] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband 13/08/1389 AH

(Fatawa Mahmoodiyah. Vol.5 p. 399, 400)

''وإذا قسم أهل المحلة المسجد وضربوا فيه حائطاً ولكل منهم إمام على حدة ومؤذنهم واحد، لابأس به. والأولى أن يكون لكل طائفة مؤذن''۔
(Al-Bahr Al-Raique. Chapter: The thing that nullify Salah. Vol.2 p. 62 Rasheediyah)

قلت: أرأيت القوم يكون بينهم المسجد ومؤذنهم واحد فاقتسموا المسجد بينهم فضربوا حائطاً وسطه ولكل طائفة إمام على حدة هل يجزيهم أن يكون مؤذنهم واحداً؟ قال: نعم، ولكن لاينبغي لهم يقتسموا المسجد ولا تجوز القسمة فيه، الخ۔
(Al-Asl known by Al-Mabsoot Li Al-Shaibani. Chapter: One who forgot Salah that he recalled tomorrow. Vol.1 p.143)

[1] ويؤذن له ۔۔۔ الصلوات المكتوبة التي تؤدى بجماعة مستحبة في حال الإقامة ۔
(Badai Al-Sanai. Book of Salah. The place where Azan is necessary. Vol.1. 650. Darul Kutub Al-Ilmiyah. Beirut)

''وإذا قسم أهل المحلة المسجد وضربوا فيه حائطاً ولكل منهم إمام على حدة ومؤذنهم واحد، لابأس به. والأولى أن يكون لكل طائفة مؤذن''۔
(Al-Bahr Al-Raique. Book of Salah. Chapter: The things that nullify Salah. Vol.2 p. 62. Rasheediyah)

Azan of two persons at the same time

Question: If electricity is not available, can two persons call Azan in the mosque that has doors in the east and west at the same time?

Answer: If Azan of two persons is required at the same time, they can call Azan at the same time.

وإذاكان الإعلام لايحصل بواحد أذنوا بحسب ما يحتاج إليه. إما أن يؤذن كل واحد فى منارة أوناحية أوأذنوا دفعة واحدة فى موضع واحد وإن خافوا من تأذين واحد بعد الآخر فوات أول الوقت. أذنوا جميعًا دفعةً واحدةً۔[1]

Written by Muhammad Zafar Alam Nadwi. Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 380)

An Istifta (asking fatwa) consisting of some questions regarding Azan

Question: There is a mosque in which sometimes five-time Salah are performed with congregation and sometimes not. What is the injunction about calling Azan for all five-time Salah and lighting the lamp in the night in such mosque? Is Azan sunnah for congregation or the mosque is as a condition for it? What is the injunction of Shariah, if Azan is not called some time? Muazzin of this ward sometimes goes to attend feast and perform Salah there with congregation. When they return, they call Azan and have their own works. Is this Azan sunnah or not? Please explain the matter and oblige us.

Answer: Calling Azan in every mosque is emphasised sunnah like necessary weather Salah is performed with congregation or individually. But if the voice of Azan comes from other ward, that will be enough. The one who called Azan in a mosque, should perform Salah in the same mosque. Calling Azan in a mosque after performing Salah in other than that mosque is disliked. Similarly, going to another mosque after calling Azan in a mosque is prohibited.[2]

Shami said under the statement of Al-Durrul Mukhtar "للفرائض الخمس"

دخلت الجمعة (بحر) وشمل حالة السفر والحضر والانفراد والجماعة. قال فى مواهب الرحمٰن ونور الإيضاح: ولو منفردًا أداءً أوقضاءً سفرًا أوحضرًا. آهـ

[1] Al-Mughni Li ibn Qudamah. Vol.1 p. 429. Al-Mausuah Al-Fiqhiyah Al-Kuwaitiyah. Vol.2 p. 371

[2] مالک أنه بلغه أن سعيدبن المسيب قال: يقال: لايخرج من المسجد أحد بعد النداء إلاأحد يريد الرجوع إليه إلامنافق۔
(Muwatta Imam Malik. Chapter: Waiting for Salah and going for it. Al-Azami (H: 558)

وفيه أيضًا تحت(قوله كالواجب): ـــ قال في النهر: ولم أر حكم البلدة الواحدة إذا اتسعت أطرافها كمصر والظاهر أن أهل كل محلة سمعوا الأذان ولو من محلة أخرىٰ يسقط عنهم لا إن لم يسمعوا. آهـ

(Shami. Vol.1 p. 357)

It is also mentioned under the statement "ويكره له أن يؤذن في مسجدين"

لأن [1] الأذان للمكتوبة وهو في المسجد الثاني يصلي النافلة فلا ينبغي أن يدعو الناس إلى المكتوبة وهو لا يساعدهم فيها. آهـ. بدائع۔

(Shami. Vol.1 p. 373)

He further said:

(وكره) تحريما للنهي (خروج من لم يصل من مسجد أذن فيه)۔[2]

(Shami. Vol.1 p. 668)

But I don't know the injunction of lighting lamps whether it is sunnah are recommended. However, what I know is that it has been practiced since long past. It has nothing to do with the congregation of Salah. The injunction is the same whether Salah is performed with congregation or individually. The mosques where no one expected to come as it is in some abandoned mosques; I don't know whether the lamp should be enlightened or not.

عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: من أسرج في مسجد من مساجد الله سراجاً لم تزل الملائكة وحملة العرش يستغفرون له ما دام في ذلك المسجد ضوء من ذلك السراج۔

(Musnad Al-Harith. Chapter: The one who enlightens lamp in the mosque. (H: 127)

Allah knows the best.

2nd Jumada Al-Uoola, 1350 AH. (Imdadul Ahkam. Vol.2 p. 48, 49)

Some issues related to Azan and Muazzin

Question:

(1) What is injunction about Muazzin who calls Azan without wudu mostly?

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[1] قلت: علم من التعليل أن التأذين مكروه لمن قد صلّى سواء أذن في مسجد آخر أولا. فافهم۔ منه

[2] Al-Durrul Mukhtar. Chapter: Finding the obligatory the congregation of Salah. Vol.2 p. 54. Darul Fikr. Anees

(2) If bath is necessary for Muazzin, what is the injunction of his Azan?

(3) What the intention of Azan if Muazzin is shaven beard?

(4) If Azan of Fajr is called 3-5 minutes before the time, is it necessary to repeat?

(5) What is injunction if Muazzin calls Azan sitting without any Sharai excuse?

Answer:

(1) Azan is a great remembrance for Allah. By dint of that Fuqaha said that calling Azan with wudu is virtuous, but calling Azan without wudu is allowed with no disliking[1] though making it as a habit is not good. So, Azan should be called with wudu.[2]

(2) Calling Azan in the state of sexual impurity is prohibitively disliked and repeating is recommended.[3]

(3) The one who gets shave or trim his beard is wrong doer. Therefore, his Azan is prohibitively disliked.

(4) Azan is called before the time. So, it is necessary to repeat.

تقديم الأذان على الوقت فى غير الصبح لايجوز تفاقاً وكذا فى الصبح عند أبى حنيفة و محمد رحمهما الله وإن قدم يعاد فى الوقت وعليه الفتوىٰ۔

(Al-Fatawa Al-Hindiyah. Vol.531. p. 53. Badai Al-Sanai. Vol.1 p. 154)

(5) Calling Azan sitting without any Sharai excuse is prohibitively disliked and it is recommended to repeat.

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[1] عن إبراهيم قال:لابأس أن يؤذن على غير وضوء۔

(Musannaf Ibn Abi Shaibah. Chapter: about Muazzin who calls Azan without wudu. (H: 2189)

عن أبى سعيد الخدرى قال:أول من أسرج فى المساجد تميم الدارى۔

(Sunan Ibn Majah. Chapter: (H: 760). Al-Mujam Al-Kabeer. Tameem Bin Aus Al-Dari. (H: 1247) Anees

[2] عن أبى هريرة عن النبى صلى الله عليه وسلم قال:لايؤذن إلا متوضى۔

(Tirmizi. (H: 200) Anees)

[3] مؤذن أذن على غير وضوء وأقام ؟ قال:لايعيد، والجنب أحب إلى أن يعيد۔

(Al-Jame Al-Sagheer. Chapter: Azan. P. 84. Al-Muheet Al-Burhani Fi Al-Fiqh Al-Nomani. Chapter: 6 about the melody and singing. Vol.1 p. 244. Anees)

ويكره أذان جنب وإقامته وإقامة محدث لا أذانه وأذان امرأة وفاسق وسكران وقاعد الخ و يعاد أذان جنب، زاد القهستاني والفاجر والراكب والقاعد والماشي والمنحرف عن القبلة۔

(Raddul Muhtar. Vol.1 p. 263)

Allah knows the best.

Written by Habibullah Qasmi (Habibul Fatawa. Vol.6 p. 78- 80)

The right to call Azan is for Muazzin

Question: A follower of Imam in Jama Masjid, Shadab colony, Lucknow, who is 85 years old resists to call Azan while most of the followers do not allow him to do because of the following shortcomings. We expect you to resolve this matter according to shariah.

(1) He cannot stand straight to call Azan because of being aged. When he stands to call Azan, he calls Azan holding the wall and puts the finger of only one hand in the ear and the second hand on the wall.

(2) He sits buying Imam after calling Azan and he cannot call Iqamah standing. So, another person calls Iqamah. It is daily custom.

(3) The public say that when Muazzin is appointed for Azan, he should call himself while he is young Hafiz and calls Azan good.

(4) The followers do not regard his Azan and its pronunciation correct. Please write the resolution according to Shariah.

Answer: The appointed Muazzin should call Azan.[1] It will not be correct for any other person to call Azan in the presence of Muazzin. Particularly, the person who cannot call Azan correctly is not allowed to call Azan according to Shariah. The person who says Azan should say Iqamah.[2]

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1 ومنها أن يكون مواظبا على الأذان لأن حصول الإعلام لأهل المسجد بصوت المواظب أبلغ من حصوله لصوت من لا عهد لهم بصوته فكان أفضل۔
(Badai Al-Sanai. Vol.1 p. 373)

2 زيادبن الحارث الصدائي قال: لماكان أول أذان الصبح أمرني يعني النبي صلى الله عليه وسلم فأذنت فجعلت أقول: أقيم يارسول الله؟ فجعل ينظر إلى ناحية المشرق من الفجر، فيقول: لا، حتى إذاطلع الفجر نزل فبرز، ثم انصرف إليّ وقد تلاحق أصحابه يعني فتوضأ فأرادبلال أن يقيم، فقال له نبي الله صلى الله عليه وسلم: إن أخاصداء هو أذن ومن أذن فهو يقيم، قال: فأقمت۔
(Sunan Abu Dawood. Chapter: One who pronounces the Azan should pronounce the Iqamah. (H: 514)
But it is not necessary, because the hadith reads:

عن بعض مؤذني النبي صلى الله عليه وسلم قال: كان ابن أم مكتوم يؤذن ويقيم بلال، وربماأذن بلال وأقام ابن أم مكتوم۔

Written by Muhammad Zahoor Nadwi (May Allah forgive him)

(Fatawa Nadwatul Ulama. Vol.1 p. 356, 357)

Is Imam responsible for calling Azan

Question: Is calling Azan, cleaning the mosque and managing it necessary for Imam of the mosque according to Shariah?

Answer: It is necessary to clarify all matters at the time of appointing Imam. According to the agreement the responsibility is applied.

Written by Muhammad Zahoor Nadwi (May Allah forgive him)

(Fatawa Nadwatul Ulama. Vol.1 p. 366)

Can Imam call Azan

Question: An Imam is appointed in the mosque of the society, but there is no Muazzin. Here is the matter to a point an illiterate person of the society who cannot pronounce the words of Azan correctly and says "أنون أن لا إله إلا الله". If there is no Muazzin, can Imam call Azan?

Answer: The one should call Azan pronounces the words of Azan correctly. If Muazzin is not there sometime, Imam can call Azan.[1] Pronouncing "انون" instead of "أشهد" is not correct.

Written by Nasir Ali (Fatawa Nadwatul Ulama. Vol.1 p. 366)

Musallah (prayer mat) for Muazzin

Question: Zaid spread a prayer mat behind Imam to distinguish the value of Muazzin. Is it correct or not?

Answer: It is not correct in Shariah for a follower to fix our specific place for himself and distinguish it from other followers.[2] But it can be arranged for Muazzin so that others could not take his place and any disruption could not occur.

(Musannaf Ibn Abi Shaibah. Chapter: About the person who calls Azan and another person calls Iqamah. (H: 2243) Anees

1 الأفضل كون الإمام هو المؤذن۔

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.2 p. 71)

2 عبد الله بن عمر يقول: نهى النبي صلى الله عليه وسلم أن يقيم الرجل أخاه من مقعده ويجلس فيه. قلت لنافع: الجمعة؟ قال: الجمعة وغيرها۔

Written by Muhammad Tarique Nadwi. Authenticated by Nasir

(Fatawa Nadwatul Ulama. Vol.1 p. 380)

Muazzin has the right to go on leave

Question: With the grace of Allah, Imam and Khateeb of our mosque is Hafiz, Qari, Alim, Fazil and middle and higher-class teacher of Alim course in an Islamic University. He is also a member of some religious organisations. We all followers benefit from his Friday speech, daily lessons of Qur'an and hadith, his individual and collective advices on different occasions and guidance in various matters. Imam Sahab demands to appoint capable Muazzin and fix a leave weekly or on every 10 days in a way that when Imam Sahab is on leave, Muazzin should carry out the responsibility of leading Salah along with calling Azan and when he is on leave, Imam Sahab should call Azan and lead Salah so that both can fulfil their homely needs and organization necessities. But the committee of the mosque is not ready at all. Imam Sahab is strict in his decision, otherwise he will prefer to resign. Whose decision is right or which one can be preferred?

Note:

(1) The mosque is situated in a place where 70% population is Shiah and 30% population is Sunni.

(2) A considerable salary of a capable Imam and Muazzin, other expenses of the mosque can be fulfilled with the fares of the mosque and general donations.

(3) Family accommodation is also provided for Imam and Muazzin.

Answer: If the income of the mosque is capable, it will be better to appoint a Muazzin.[1] Imam and Muazzin has the right to go on a reasonable leave to fulfil his fundamental needs. The committee should fix leave for it. However, you should not make the condition that can create any disruption. If the management committee has a problem, that they cannot do so, you should satisfy both parties and cool down the matter by mutual understanding.

(Sahih Bukhari. Chapter: A man should not make his brother get up to sit in his place. (H: 911). Musnad Al-Bazzar. Musnad Abdullah bin Umar (H: 5779). Sahih Ibn Khuzaimah. Chapter: The matter of expansion and extension. (H: 1822) Anees

[1] ولو استأجر رجلًا ليكنس المسجد ويغلق الباب ويفتحه بمال المسجد جاز، لأنه ليس على المتولي ذلك۔

(Al-Muheet Al-Burhani. Chapter:15 about which hire is allowed. Vol.7 p. 481)

ولا يجوز له إعطاء الأجرة من مال الوقف و لو استأجر لكنس المسجد و فتحه و إغلاقه بمال المسجد يجوز، آه۔

(Al-Bahr Al-Raique. Endowing landed property for his poor relatives or villagers. Vol.5 p. 261. Anees)

Written me Muhammad Tarique Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p. 384, 385)

A question about Muazzin's salary

Question: Zaid is Muazzin of the mosque. The responsible of the mosque appointed him and fix the salary in a way that he will be given Rs. 300 and whatever he can collect in his running box will be included in his salary. Whatever comes in the mosque like grains, will be his own. Zaid accepted all conditions of the responsible and began to carry out the responsibility of calling Azan. Now, the responsible use him Rs. 300 and Zaid collects in his running box in the mosque and the city. Whatever comes in his running box, he takes it as salary. Is his action correct according to Shariah?

Answer: The above-mentioned matter is not correct.[1] It is compulsory for the responsible of the mosque to fix a salary unanimously. Whatever Muazzin collect, will be for the mosque.

Written by Muhammad Mustaqeem Nadwi. Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 382)

Will calling Azan and leading Salah on remuneration be rewarded or not

Question: The latter ulama allowed to take remuneration on calling Azan and leading Salah. Will it be rewarded or not?

Answer: The reward of deeds depends upon the intentions of the doer. If he intends to get livelihood, he will not be rewarded and if he intends to worship, but accepts the remuneration as his daily needs, he will be rewarded.[2] Allah knows the best.

24th Safar, 1389 AH (Ahsanul Fatawa. Vol.2 p. 283)

Can one accept payment for calling Azan or not

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[1] إذا كان ما وقع عليه الإجارة مجهولاً في نفسه أو في أجرة أو في مدة الإجارة أو في العمل المستأجر عليه فالإجارة فاسدة۔

(Al-Bahr Al-Raique. Vol. 7 p. 530)

[2] عمر بن الخطاب يقول: سمعت رسول الله صلى الله عليه وسلم يقول: إنما الأعمال بالنيات وإنما لامرئ ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ومن كانت هجرته إلى دنيا يصيبها أو امرأة يتزوجها فهجرته إلى ما هاجر إليه۔

(Muwatta Imam Malik. The narration of Muhammad bin Hasan Shaibani. Chapter: Nawadir. (H: 983). Musnad Al-Humaidi. Ahadith of Umar bin Khattab (rz) (H: 28). Sahih Bukhari. Chapter: How the Divine Revelation started being revealed to Allah's Messenger (saws). (H:1). Sahih Muslim. Chapter: The words of the Prophets (saws): "Deeds are but with intentions" which includes fighting and other deeds. (H: 1907) Anees

Question: Is accepting payment for calling Azan allowed for Muazzin or not?

Answer: If he does not need, it is better for him not to accept the payment for calling Azan, but if you do not have any other resource for the conservation of his family, he can take. He will get reward of calling Azan also though he gets payment on condition that he calls with the intention reward and virtue.

وإنما يستحق ثواب المؤذنين إذاكان عالماً بالسنة والأوقات ولوغيرمحتسب. آهـ

(Al-Durrul Mukhtar)

(قوله غيرمحتسب)إن كان قصده وجه الله تعالى لكنه بمراعاته للأوقات والاشتغال به يقل اكتسابه عمايكفيه لنفسه وعياله فيأخذ الأجرة لئلا يمنعه الاكتساب عن إقامة هذه الوظيفة الشريفة ولولاذلك لم يأخذ أجرًا فله الثواب المذكور بل يكون جمع بين عبادتين وهما الأذان والسعي على العيال وإنما الأعمال بالنيات

(Raddul Muhtar. Vol.1 p. 288) Allah knows the best.

Written by Mufti Muhammad Anwar (May Allah forgive him) Mufti Khairul Madaris Multan 22/11/1410 AH (Khairul Fatawa. Vol.2 p. 222)

A question about negligence of Muazzin

Question: Mostly Salah is performed without Azan because of Muazzin's negligence. What is the injunction of Salah performed with congregation without Azan in the mosque? He has made a habit to call Azan without wudu. If he rarely calls, his sleeps without performing Salah. Is such person capable for Muazzin or not?

Answer: If the matter is really as you mentioned above, Salah should not be performed without Azan. It should be called and then Salah should be conducted. Making habit of calling Azan without wudu is disliked, but sometimes it is allowed in need.[1]

if such person misses Salah, he will be sinner. If he repents, it is ok, otherwise is not capable for Muazzin in the case of making it as a habit.

Written me Muhammad Tarique Nadwi. Authenticated by Nasir Ali

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[1] عن أبي هريرة عن النبي صلى الله عليه وسلم قال:لا يأذن إلا متوضى ـــ قال أبوعيسٰى:وحديث أبي بريرة لم يرفعه ابن وهب وهو أصح من حديث الوليد بن مسلم۔

(Sunan Tirmizi. Books of Salah. Chapter: What has been related about it being disliked calling the Azan without having wudu. (H: 200)

ولا يكره أذان المحدث فى ظاهر الرواية هكذا فى الكافى وهذا الصحيح. كذا فى الجوهرة النيرة۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 54)

(Fatawa Nadwatul Ulama. Vol.1 p. 383)

The facility of house rent and electricity for Muazzin

Question: There is an old mosque in Ashraf Abad. Muazzin Sahab lives in a house next to the mosque which is dedicated for the authority of the mosque. Earlier, he used to pay its rent, but now people say that he looks after the mosque also. So, the rent should not be taken. The second thing is that water supply connection of the mosque and that house is one. The people nag that he should make it separate. When the people can provide house from the authority of the mosque, what is wrong to provide water?

Answer: The administrative members can provide the facility of house rent and electricity for Muazzin.[1]

Written me Muhammad Zahoor Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p. 282, 383)

Calling Azan at home or in the desert for missed Salah

Question: What is the injunction of calling Azan at home or in the desert for missed Salah?

Answer: Calling Azan at home or in the desert for missed Salah is sunnah. Durre Mukhtar reads that it is sunnah only for the first and optional for the remaining, but calling Azan is better and Iqamah is sunnah for all missed Salah.[2]

(Fatawa Darul Uloom Deoband. Vol.2 p. 96)

What is the injunction of calling Azan and Iqamah for missed Salah? Is the woman same in this injunction or different

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[1] أما على المختار للفتوىٰ فى زماننا فيجوز أخذ الأجر للإمام والمؤذن والمعلم والمفتى كما صرحوا به فى كتاب الإجارات۔

(Al-Bahr Al-Raique. Vol.1 p. 443)

[2] ع القوم أذن وأقام ويثنى الإقامة ۔sعن يزيد بن أبي عبيد، عن سلمة بن الأكوع رضى الله عنه: أنه كان إذا لم يدرك الصلوٰة م

(Sunan Dara Qutni. Chapter: Iqamah and different narrations in this regard. (H: 932)

ويسن أن يؤذن ويقيم لفائتة رافعاً صوته لو بجماعة أوصحراء، لا ببيته منفرداً، وكذا يسنان لأولى الفوائت لا لفاسدة ويخير فيه للباقى لو فى مجلس وفعله أولى ويقيم للكل

(Al-Durrul Mukhtar)

أى لا يخير فى الإقامة للباقى بل يكره تركها۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 362, 363. Zafeer)

Question: Should Azan and Iqamah be called for missed Salah or not? Is the woman different in this injunction or not?

Answer: If the missed Salah is performed with congregation, one should call Azan and Iqamah, but he should not call it in the mosque or outside. The women should not call it.[1] (Fatawa Darul Uloom Deoband. Vol.2 p. 129)

Azan and Iqamah are better for the visitors in the mosque for which Muazzin and Imam are not appointed

Question: What do ulama and Islamic jurists say in regard to the matter that is calling Iqama better for the second congregation of Salah in most of the mosque during journey?

Answer: It is better for the visitors to call Azan and Iqamah in the mosque for which Muazzin and Imam are not appointed.

Al-Hindiyah reads vol.1 p. 56:

''مسجد ليس له مؤذن وإمام معلوم يصلى فيه الناس فوجاً فوجاً بجماعة فالأفضل أن يصلى كل فريق بأذان وإقامة على حدة، كذا فى فتاوىٰ قاضى خان۔[2]

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[1] Fajr Salah was missed in the Battle of Khaibar. The Prophet (saws) ordered Bilal (r) to call Azan and Iqamah as in the following:

عن أبي هريرة فى هذا الخبر قال: فقال رسول الله صلى الله is عليه وسلم: تحولوا عن مكانكم الذى أصابتكم فيه الغفلة، قال: فأمر بلالا فأذن وأقام وصلى۔

(Sunan Abu Dawood. Chapter: Whoever sleeps through the prayer (time) or forgets (to pray). (H: 436) Anees Al-Hindiyah reads:

والضابطة عندنا أن كل فرض أداءً كان أو قضاءً يؤذن له ويقام سواء أداه منفردًا أو بجماعة إلا الظهر يوم الجمعة فى المصر الخ وإن قضوها بعد الوقت قضوها فى غير ذلک المسجد بأذان وإقامة الخ وليس على النساء أذان ولا إقامة۔

(Al-Hindiyah. Chapter: Azan. Vol.1)
It is mentioned in Shami:

لو أذن لنفسه خافت، الخ۔

(Shami. P. 405)
It is also written:

لا (يسن) فيما يقضى من الفوائت فى مسجد، الخ۔

(Shami. P. 409)

(بخلاف مصلٍّ) ولو بجماعة (فى بيته بمصر) أو بقرية لها مسجد فلا يكره تركهما إذ أذان الحى يكفيه لأن أذان المحلة وإقامتها كأذانه وإقامته، الخ۔
it reads on page 590: this

تكره تحريماً جماعة النساء۔

[2] Al-Fatawa Al-Hindiyah. Chapter: The description of Azan and Muazzin's conditions. Vol.1 p. 55

Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p. 211)

Azan for missed Salah

Question: A person missed Salah of many past years and now he does not want to miss any recommended deed. Should he call Azan for missed Salah or not if he makes it up after performing Zuhr Salah or before in the mosque where Azan has been already called?

Answer: He should neither call Azan nor make up missed Salah there in front of anyone. He should perform missed salah in hidden.[1] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband.

(Fatawa Mahmoodiyah. Vol.5 p. 451)

The injunction of Azan and Iqamah for missed Salah

Question: I am writing it to understand a matter mentioned in Bahishti Gauhar:

"If one missed many Salah and all are performed in a time, calling Azan for only the first is sunnah and for the remaining only Iqamah, but it is recommended to call separate Azan for every Salah."

عن أبي بكرة أن رسول الله صلى الله عليه وسلم أقبل من بعض نواحي المدينة يريد الصلاة فوجد الناس قد صلوا، فمال إلى منزله، فجمع أهله، فصلى بهم۔
(Al-Mujam Al-Awsat. Chapter: One of his name is Abdan. (H: 4601).

قال الهيثمي: رواه الطبراني في الكبير والأوسط ورجاله ثقات۔
(Majma Al-Zawaid Wa Manba Al-Fawaid. Chapter: The person who came to the mosque and found the people have performed Salah. Vol.2 p. 45)

عن أبي عثمان قال: رأيت أنساً وقد دخل مسجدا قد صلى فيه فأذن وأقام۔
(Musannaf Abdur Razzaque Al-Sana'ani. Chapter: Alone person will perform Salah with Iqamah in the city. (H: 1967) Anees

جاء أنس بن مالك إلى مسجد قد صلى فيه فأذن وأقام وصلى جماعة۔
(Sahih Bukhari. Chapter: Superiority of the congregational Salah (prayer). (Before Hadith: 645) Anees

[1] ويسن ذلك (أي الأذان) ۔۔۔ ولا فيما يقضى من الفوائت في مسجد ۔۔۔كأن فيه تشويشاً وتغليطاً، ويكره قضائها فيه؛ لأن التأخير معصية فلا يظهرها، بزازية''۔
(Al-Durrul Mukhtar. Book of Salah. Chapter: Azan. Vol.1 p. 391) Saeed

''وفي المجتبى معزياً إلى الحلواني: أنه سنة القضاء في البيوت دون المساجد فإن فيه تشويشاً وتغليطاً آه، وإذا كانوا قد صرحوا بأن الفائتة لا تقضى في المسجد لما فيه من إظهار التكاسل في إخراج الصلاة عن وقتها فالواجب الإخفاء، فالأذان للفائتة في المسجد أولى بالمنع''۔
(Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 455. Rasheediyah)

Answer: Some Salah of the Prophet (saws) were missed in the Battle of Khandaque. When he made them up, he performed with congregation and Azan and Iqamah were called for the first only and the remaining were sufficed with only Iqamah. This matter is described in Bahishti Gauhar.[1] Allah knows the best.

(Fatawa Mahmoodiyah. Vol.5 p. 453)

Will Azan and Iqamah be called if missed Salah is performed after many days

Question: If it is known after some days that Salah performed with congregation was not valid, what should to do in this situation?

Answer: Salah should be performed in congregation with Azan and Iqamah.

''وفی المجتبیٰ: قوم ذکروا فساد صلاۃ صلوھا فی المسجد فی الوقت،قضوھا بجماعۃ فیہ، لایعیدون الأذان والإقامۃ۔وإن قضوھا بعد الوقت،قضوھا فی غیر ذلک المسجد بأذان وإقامۃ''۔

(Raddul Muhtar. Vol.1 p. 363)[2]

''وفی الجامع الھارونی: قوم ذکروا فساد صلاۃ صلوھا فی غیر وقت تلک الصلاۃ،قضوھا بأذان وإقامۃ فی غیر المسجد الذی صلوا فیہ تلک الصلاۃ مرۃ،فإن ذکروھا فی وقتھا،صلوھا فی ذلک المسجد ولایعیدون الأذان والإقامۃ۔فإن صلوھا فائتۃ فی ذلک المسجد صلوھا وحداناً''۔

(Al-Fatawa Al-Tatarkhaniyah. Book of Salah. Vol.1 p. 524. Idarah Al-Quran Wa Al-Uloom Al-Islamiyah, Karachi)

It is written in Al-Imdad:

''وفی الإمداد: أنہ إذاکان التفویت لأمر عام،فالأذان فی المسجد لایکرہ لانتفاء العلۃ''۔

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[1] عن أبی عبیدۃ بن عبد اللّٰہ بن مسعود رضی اللّٰہ تعالیٰ عنہ قال:قال عبد اللّٰہ:إن المشرکین شغلوا رسول اللّٰہ صلی اللّٰہ تعالیٰ علیہ وسلم عن أربع صلوات یوم الخندق،حتیٰ ذھب من اللیل ماشاء اللّٰہ،فأمر بلالاً فأذن ثم أقام،فصلی الظھر،ثم أقام فصلی العصر،ثم أقام فصلی المغرب،ثم أقام فصلی العشاء''۔

(Sunan Tirmizi. Books of Salah. Chapter: What has been related about a man who misses multiple prayers and which of them he begins with. Vol.1 p. 43 (H: 179) Saeed

''قال رحمہ اللّٰہ تعالیٰ: وکذا الأولیٰ الفوائت: یعنی وکذا إذا فاتتہ صلوات یؤذن للأولیٰ منھا،ویقیم لما رویناً''۔

(Tabyeen Al-Haqaique. Book of Salah. Chapter: Azan. Vol.1 p. 247. Darul Kutub Al-Ilmiyah. Beirut)

[2] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 391. Saeed

(So is in Raddul Muhtar. Vol.1 p. 363)[1]

But Salah should be performed in a place other than the mosque and Azan should not be called so loudly that other people may confuse.[2] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 28/07/1388 AH

Authenticated by Nizamuddin (May Allah forgive him) Darul Uloom Deoband. 28/07/1388 AH

(Fatawa Mahmoodiyah. Vol.5 p. 452)

The intention of calling Azan again by mistake

Question: If Azan has been called and a person began calling Azan again without asking and he came to know when he has called half Azan or anyone informed him, should he complete Azan or leave it incomplete?

Answer: When Azan is called once there is no need to call again. Therefore, he will leave it.[3]

(Aapke Masail Aur Unka Hal. Vol.3 p. 308)

Azan and Iqamah for the person performing Salah alone

Question: If one is alone in a forest or desert or sea, is it necessary to call Azan for performing Salah or Iqamah is enough for Salah? Some people perform Maghrib Salah with Azan and other Salah only with Iqamah. What is the correct injunction?

Answer: If a person is alone in the forest or desert or anywhere, calling Azan is sunnah for him. Therefore, it is better to perform Salah after calling Azan, but if he performed

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[1] قلتُ: الحق هوالتفصيل بأن القضاء لوكان لأمرأعم يؤذن فيه،وإن كان فى المسجد ليحضرمن فاتته الصلاة لكن لايجهر كثيرفى المسجد،لئلا '' يشوش فيه على غيرهم من الناس،وأما إذا لم يكن كذلك فلا يؤذن له فى المسجد لخوف التشويش۔وأحب أن يؤذن لنفسه بحيث لايسمعه من سواه ۔''

(Al-Siayah Fi Kashfi Mafi Sharah Al-Wiqayah. Book of Salah. Chapter: Azan. Vol.2 p. 10. Suhail Academy, Lahore)

[2] قلتُ: الحق هوالتفصيل بأن القضاء لوكان لأمرأعم يؤذن فيه،وإن كان فى المسجد ليحضرمن فاتته الصلاة لكن لايجهر كثيرفى المسجد،لئلا '' يشوش فيه على غيرهم من الناس،وأما إذا لم يكن كذلك فلا يؤذن له فى المسجد لخوف التشويش۔وأحب أن يؤذن لنفسه بحيث لايسمعه من سواه ۔''

(Al-Siayah Fi Kashfi Mafi Sharah Al-Wiqayah. Book of Salah. Chapter: Azan. Vol.2 p. 10. Suhail Academy, Lahore)

[3] ولوصلّى فى مسجد بأذان وإقامة بل يكره أن يؤذّن ويقام فيه ثانيًا۔۔۔وإن صلّى فيه أهله بأذان وإقامة أوبعض أهله يكره،إلخ۔
(Badai Al-Sanai. Vol.1 p. 153. Book of Salah. Lesson: The place where Azan is necessary)

with Iqamah only, Salah will be correct without any disliking.[1] Maghrib Salah and other Salah are equal in this injunction. Allah knows the best.

Written by Nizamuddin Azami. Mufti Darul Uloom Deoband, Saharanpur

(Muntakhabat Nizamul Fatawa. Vol.1 p. 216)

What is injunction of calling Azan for Zuhr Salah after Jumah

Question: Azan is called after Jumah Salah in the mosque. Should Azan be called for Zuhr Salah after Jumah?

Answer: Calling Azan for Zuhr Salah after Jumah Salah and performing Zuhr Salah both are wrong.[2] Allah knows the best.

Written by Abdus Samad Rahmani (Fatawa Imarat Shariah. Vol.2 p. 300, 301)

Is Azan of the ward enough

Question: There is a place which is being used for performing Salah. It is not built with the intention of the mosque and it has no vault also, but the prayer mat is spread all times. No Imam and Muazzin is appointed permanently. A person calls Azan and any other person leads Salah. After completing Fajr and Maghrib Salah, a person asked, did anyone call Azan? If it is said that no one called Azan, he said Salah is not valid without Azan and then Azan is called and he leads Salah. The time of Salah passes until he completes Salah. There are many mosques around that building from where the voices of Azan come one after another continuously. It is to ask that will Salah performed with

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[1] عن نافع أن عبد الله بن عمر كان لا يزيد على الإقامة فى السفر إلا فى الصبح. فإنه كان ينادى فيها ويقيم وكان يقول: إنما الأذان للإمام الذى يجتمع إليه الناس۔

(Muwatta Imam Malik. Chapter: Calling Azan during journey while he is not with wudu. (H: 237). Al-Jame Li ibn Wahb. Book of Salah. (H: 455). Sunan Al-Baihaqi. Chapter: The statement of the person who sufficed Iqamah in the journey. (H: 1944). Musannaf Ibn Abi Shaibah. Chapter: Will the travelers call Azan or Iqamah is enough for them? (H: 2258) Anees

[2] While he has performed Jumah Salah. (Mujahid)

(وكره) تحريمًا (لمعذور ومسجون) ومسافر (أداء ظهر بجماعة فى مصر) قبل الجمعة وبعدها لتقليل الجماعة۔۔۔ (وكذا أهل مصر فاتتهم الجمعة. فإنهم يصلّون الظهر بغير أذان ولا إقامة ولا جماعة۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Jumah. Vol.3 p. 32, 33). Al-Bahr Al-Raique. Chapter: The conditions for obligating Jumah Salah. Vol.2 p. 166. Anees)

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: من أدرك الركوع من الركعة الآخيرة يوم الجمعة فليضف إليها أخرىٰ. ومن لم يدرك الركوع من الركعة الأخيرة فليصل الظهر أربعاً۔

(Sunan Al-Dara Qutni. Chapter: The person who finds one rakah of Jumah or did not find at all. (H: 1603) Anees

the voices of Azan from nearby mosques be valid or Azan should be called separately for that place? It is when the time of Salah has passed.

Answer: The place where Salah is performed, but it is not Sharai mosque, calling Azan is not necessary for that. Though it is better to call Azan if Salah is performed with congregation in such a place or garden or at home, but if the voices of Azan come from the mosque of the ward, there is no disliking if Salah is performed without Azan.

Alamgiri reads:

''وإن كان في كرم أوضيعة يكتفى بأذان القرية ـــ وإن أذنوا كان أولىٰ''۔[1]

Allamah Shami has written that Azan of the ward is sufficient for all houses of that ward.

''إذ أذان الحي يكفيه''۔[2]

Therefore, saying that Salah is not valid because Azan is not called, is not correct. Even if Azan was not called in the mosque by chance, Salah is valid, but it is a grave sin not to call Azan in the mosque. (Kitabul Fatawa. Vol.2 p. 131, 132)

What is injunction about calling Azan in the place where Azan of the ward is listened

Question: What is injunction about calling Azan and performing Salah in the place where Azan of the mosque is enough?

Answer: It is allowed to call Azan in such place also.[3]

(Kifayatul Mufti. Vol.3 p. 25, 26)

Should Azan be called in all camps in Mina

Question: The congregation of Salah is conducted with separate Azan in every camp of Mina in Hajj period. Once I went in my friend's camp. It was the time of Isha Salah. They began congregation of Salah without calling Azan and I had to leads Salah. I asked the reason of not calling Azan. They replied that the purpose of Azan is to fix the time of

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[1] Al-Fatawa Al-Hindiyah. Chapter: The description of Azan and Muazzin's conditions. Vol.1 p. 54

[2] Raddul Muhtar. Vol.2 p. 62. Al-Mabsoot Li Al-Sarakhsi. Azan of the woman. Vol.1 p. 133.
Al-Sunan Al-Kubra Li Al-Baihaqi. Chapter: Sufficing Azan and Iqamah of congregation. (H: 1911)
عن علقمة قال:صلى عبدالله بن مسعود بي وبالأسود بغير أذان ولاإقامة وربّماقال:يجزئناأذان الحي وإقامتهم۔

[3] قال:(لايجوز لأهل المسجد أن يقتسموا المسجد وينصبوا وسطه حائطاً)لأن بقعة المسجد تحررت عن حقوق العبدفصار خالصاًللّٰه تعالىٰ والقسمة من التصرفات في الملك فلايشتغل بها في المسجد كالزراعة وغيرها فإن فعلوا ذلك فليصل كل فريق منهم بإمام ومؤذن على حدة مالم ينتقضوا القسمة لأنهمافي حكم مسجدين متجاورين فينبغي أن يكون لكل واحدٍ منهماإمام ومؤذن على حدة۔واللّٰه أعلم۔
(Al-Mabsoot Li Al-Sarakhsi. Chapter: Azan of intoxicated and insane person. Vol.1 p. 140) Anees

Salah and we do that by listening Azan of the next camp. Please tell us, can you perform Salah in this condition without Azan? (It should be clear that people have to stay in Mina three days and they have to perform five times Salah with congregation daily). Can we conduct the congregation of Salah separately by listening Azan of other places? What is injunction about my leading Salah without Azan?

Answer: If Azan has been called in the mosque of ward, congregation of Salah can be conducted without Azan and only Iqamah is enough. The same injection goes to the congregations of Salah in the camps of Mina. When Azan has been called in the neighbouring camp, it is not necessary to call Azan in other camp only Iqamah is enough.[1]

(Aapke Masail Aur Unka Hal. Vol.3 p. 317)

If the words of Azan listened incomplete

Question: Sometimes the words of Azan listened from loudspeaker comes in the houses incomplete. Muazzin Sahab pronounce completely, but due to some technical problem in loudspeaker some words are not clear. It is listened incompletely and disorderly. What is the injunction if Azan is not listened or its words are listened incomplete? The new loudspeaker cannot be bought because of the lack of capacity.

Answer: Though the words of Azan are listened incompletely, but it is an information for people that Azan is being called. So, they should answer to it.[2] Listening all the words

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[1] قوله (للفرائض الخمس) ـــ لكن لايكره تركه لمصلّى فى بيته فى المصر لأن أذان الحى يكفيه ـــ الخ۔

(Raddul Muhtar. Vol.1 p. 384. Chapter: Azan)

ولم أر حكم البلدة الواحدة إذا اتسعت أطرافها كالمصر و الظاهر أن أهل كل محلة سمعوا الأذان ولو من محلة أخرىٰ يسقط عنهم لا إن لم يسمعوا۔

(Al-Nahr Al-Faique Sharah Kanz Al-Daqaique. Chapter: Azan. Vol.1 p. 171. Minhatul Khalique on the margin of Al-Bahr Al-Raique. Chapter: Performing two Salah together at the same time due to excuse. Vol.1 p. 269)

[2] عن أبي سعيد الخدرى أن رسول الله صلى الله عليه وسلم قال:إذا سمعتم النداء فقولوا مثل مايقول المؤذن۔

(Muwatta Imam Malik with the narration of Muhammad bin Al-Hasan Al-Shaibani. Chapter: Azan and Tathweeb (saying: “al-salaatu khayrun min al-nawm (prayer is better than sleep)”. (H: 91)

عن عبدالله بن علقمة بن وقاص قال:إنى لعند معاوية إذا أذن مؤذنه فقال معاوية:كما قال مؤذنه حتى إذاقال: حى على الصلاة .قال:لاحول ولاقوة إلا بالله ولماقال: حى على الفلاح.قال:لاحول ولاقوة إلا بالله (ولاحول ولا قوة إلا بالله . قيل معناه لاحول عن المعصية ولاقوة على الطاعة إلا بتوفيق الله وقيل الحول الحركة تقول حال الشخص إذا تحرك فالمعنى لاحركة ولااستطاعة إلا بمشية الله وقيل الحول والحيلة والاحتيال والتحيل الحذق وجودة النظر والقدرة على دقة التصرف أى لا إجادة للعمل ولا قدرة للانسان عليه إلا بمعونة الله وقدفهم من هذا أن السنة أن يتابع السامع المؤذن فيمايقول إلافى الحيعلتين فله أن يتابعه بدل ماقال المؤذن لاحول ولاقوة إلا بالله وهكذا مذهب الحنفية)ثم قال بعد ذلك ما قال المؤذن.ثم قال:سمعت رسول الله صلى الله عليه وسلم يقول ذلك۔

(Musnad Al-Shafaee with the order of Al-Sindi. Chapter:2 about Azan. (H: 182)

قال العينى بعد ذكر حديث إذاسمعتم النداء فقولوا مثل مايقول المؤذن.الخ:

of Azan correctly and completely is not necessary to answer to Azan. However, since the purpose of Azan is to inform people about Salah and it is done by the loudspeaker efficiently, the authority members of the mosque should get maintenance of the loudspeaker with the first preference and the worshippers in that mosques and other Muslim brothers should help the management in this good deed. I hope Allah will reward with great.

(Kitabul Fatawa. Vol.2 p. 134, 135)

Use of loudspeaker for Azan is allowed

Question: Is placing loudspeaker on the minarets of the mosque for the purpose to convey the voice of Azan to the far away allowed or not in Shariah?

Answer: placing loudspeaker on the minarets of the mosque for the purpose to convey the voice of Azan to the far away is allowed.[1]

Muhammad Kifayatullah (May Allah help him) Delhi

(Kifayatul Mufti. Vol.3 p. 52)

Calling Azan with loudspeaker

--- ثم الذى يستفاد من عموم هذاالحديث أن يقول من يسمع الأذان مثل مايقول المؤذن حتى يفرغ من أذانه كله وهومذهب الشافعى وعندأصحابنا يقول مثل مايقول المؤذن فى التكبيروالشهادتين ويقول فى الحيعلتين:لاحول ولاقوة إلابالله.لحديث عمرلمايجى الآن وقالوا:إن حديث أبى سعيدالخدرى مخصوص بحديث عمر رضى الله عنه۔

(Sharah Sunan Abu Dawood Li Al-Aini. Chapter: What to say when one listened Muazzin's Azan. Vol.2 p. 478) Anees

[1] وينبغى للمؤذن فى موضع يكون أسمع للجيران ويرفع صوته۔

(Al-Bahr Al-Raique. Chapter: Azan. Vol.1 p. 268. Beirut. Lebanon)

''منها: أن يجهر بالأذان فيرفع صوته لأن المقصودوهوالإعلام يحصل به ---ولهذا كان الأفضل أن يؤذن فى موضع أسمع للجيران كالمئذنة ونحوها۔''

(Badai Al-Sanai. Vol.1 p. 149. Chapter: Sunnah of Azan)

It should be clear that it is better in the recent era, because there is no source other than loudspeaker to convey Azan to the long far. Conveying the voice of Azan to long far without loudspeaker may cause physical harm and it is forbidden. Umar (rz) forbade Abu Mahzoorah (rz) from it. The narration is as follow:

يا أبامحذورة ما أندى صوتك؟أما تخشى أن تنشق مريطاؤك من شدة صوتك؟ثم قال:يا أبا محذورة إنك بأرض شديدة الحر فأبرد عن الصلاة ثم أبرد عنها ثم أذن ثم أقم تجدنى عندك۔

(Kanz Al-Ummal. Performing Salah in cool, early and the delay. (H: 22637). Musnad Al-Farooque Li Ibn Katheer. Book of Salah. Vol.1 p. 143. Anees)

Question: There are some problems in calling Azan and leading Salah with loudspeaker: often deterioration during Azan and Salah, Echoing the voices of different Azan at a time, causing conflict with non-Muslims etc. Is it allowed to use according to Shariah?

Answer: Calling Azan is a sunnah way[1] to inform people about Salah and call them to prosperity. People gather in the mosque from long far by listening Azan and engage in Salah and worship. Sometimes, the voices are not listened in the tumult and noises. So, Muslims began to use loudspeaker for that purpose that is a good way. Neither it is intended to disturb or disrupt anyone nor it is. Nowadays, when non-Muslims have decided to wipe out all the signs of Islam and Muslims, they began to object against everything and make it an issue to create conflict. They are planning to humiliate Muslims and demolish their all signs. In such scenario, we should not take back any step at any rate.[2]

Written by Muhammad Zahoor Nadwi (May Allah forgive him)

(Fatawa Nadwatul Ulama. Vol.1 p. 377)

The evidence of allowing Azan with loudspeaker

Question: What do ulama and Islamic jurists say in regard to the matter that is calling Azan with loudspeaker allowed or not? If it is allowed, what are the evidences? Is there any difference between earlier and later Fuqaha? If it is not allowed, what are the reasons to accept it in this era?

Answer: For the loud voice is required[3] and liked for Azan, calling Azan with loudspeaker is allowed.

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[1] ـــ والفرق أن الأذان من سنن الصلاة و المقصود منه الإعلام .الخ۔

(Ghamz Oyoon Al-Basair Sharah Al-Ashbah Wa Al-Nazair Li Ibn Nujaim. The thing in which Azan and Iqamah are different. Vol.4 p. 85)

[2] فإذا كنت فی غنمک أوباديتک فأذنت بالصلاة فارفع صوتک بالنداء ''۔''

(Sahih Bukhari. Book of Salah. Chapter: Raising the voice in pronouncing the Azan. (H: 609)

ذكرمايستفاد منه فيه:استحباب رفع الصوت بالأذان ليكثرمن يشهد له ولوأذن علٰى مكان مرتفع ليكون أبعد لذهاب الصوت وكان بلال يؤذن علٰى بيت امرأة من بنی النجار، بيتها أطول بيت حول المسجد۔

(Umdatul Qari. Vol.5 p. 161)

[3] Allamah Ibn Abideen said:

وفی السراج:وينبغی للمؤذن فی موضع يكون أسمع للجيران ويرفع صوته ولايجهد نفسه ؛لأنه يتضرر۔

(Raddul Muhtar on the margin of Al-Durrul Mukhtar. Vol.1 p. 283)

والدليل على حسن رفع الصوت ما ورد أنه عليه السلام قال: قم مع بلال فألق عليه ما رأيت فليؤذن فإنه أندى وأمدُّ صوتاً منك۔ رواه الترمذی، وروی ابن ماجة أنه عليه السلام أمر بلالاً أن يجعل أصبعيه فی أذنيه ، و قال: إنه أرفع لصوتک۔[1]

Allamah Shami said:

وقال العلامة الشامی: ناقلاً عن النهاية: وإذا أذن المؤذنون الأذان الأول ترک الناس البيع، ذکر المؤذنين بلفظ الجمع إخراجاً للكلام مخرج العادة فإن المتوارث فيه اجتماعهم لتبلغ أصواتهم إلى أطراف المصر الجامع. آهـ

(Raddul Muhtar. Vol.1 p. 62)[2]

When he pronounced the words of Azan, sunnah is performed. Besides that, the purpose of raising the voice with loudspeaker is also being fulfilled very well. So, there is no doubt to allow it.

(Fatawa Faridiyah. Vol.2 p. 190)

The research on calling Azan with loudspeaker

Question:

(1) Is calling Azan with loudspeaker in the mosque sufficient for other mosques also? When the purpose of information is done. Particularly in other wards where the mosques are closely situated only on the distance of a market and some houses in between.

(2) Is calling Azan with loudspeaker necessary, sunnah are recommended?

(3) The electricity was cut and Azan is called without loudspeaker and after 10 minutes the electricity came. If it is emphasized to call Azan again with loudspeaker, which Azan would be considered? What is the shortcoming in the Azan which was not considered? What is injunction of calling Azan again knowingly while Imam himself insists on it and he is a Mufti also.

(4) Because of larger gathering of followers, the speaker is set in a way that the microphone is in front of Imam's mouth. Thus, all followers can listen Imam's recitation and takbeer of movement very well. There is no need of more people to say takbeer loudly. What is injunction about it according to Shariah?

[1] Sunan Al-Tirmizi. Chapter: What has been related about how the Azan started. (H: 189). Sunan Ibn Majah. Chapter: Sunnah in Azan. (H: 710)

[2] Raddul Muhtar on the margin of Al-Durrul Mukhtar. Chapter: Azan. Vol.1 p. 287.

(5) It is written in Mishkat Shareef Vol.1 p.95: when a blind companion described the reason not to attend the creation of Salah and asked permission, the Prophet (saws) replied him:

''هل تسمع النداء بالصلوٰة؟قال نعم. قال فأجب''۔

(Al-Hadith)[1]

An actual Sharai excused person who does not listen the voice of Azan from the mosque of the ward and acts upon the concession of performing Salah at home, but the high voice of the loudspeaker rarely comes in his ears, can he act upon the concession whether he is from that ward or another or it is necessary for him to attend the congregation of Salah in the mosque? Should he attend in the mosque of his ward or the mosque from where he has listened the voice of Azan? Will he be sinner by not attending or not?

Answer: (1)

''وإذا قسم أهل المحلة المسجد أوضربوا فيه حائطاً ولكل منهم إمام على حدة ومؤذنهم واحد لابأس به والأولى أن يكون لكل طائفة إمام ومؤذن''.الخ۔

(Al-Bahr Al-Raique. Vol.2 p. 38)

The about text establishes that a separate Muazzin should be for every mosque, though one Azan is enough. In the above-mentioned case, though the voice of Azan goes too far long by loudspeaker, but call should be given separately in every mosque. It is also being acted upon. Necessarily, the time of Salah in every mosque will not be the same. So, one Azan cannot be enough for all mosques.

(2) It is good at most.[2]

[1] Musnad Ishaque bin Rahwaih. The hadith narrated by the people of Al-Jazirah and Syria. (H: 313). Sahih Muslim. Chapter: It is obligatory for the one who hears the call to prayer to come to the masjid. (H: 653). Sunan Nasai. Chapter: Regularly attending the prayers when the call is given. (H: 850). Mustakhraj Abu Awanah. Answering Azan by coming in congregation. (H: 1261). Hadith Al-Siraj the fifth part of Hadith narrated by Abul Abbas. (H: 998) Anees

[2] ولهذا كان الأفضل أن يؤذن في موضع يكون أسمع للجيران كالمئذنة ونحوها''۔

(Badai Al-Sanai. Chapter: Sunnah of Azan. Vol.a1 p. 149)

(3) Calling Azan again is not correct. The one that called when the electricity was cut is enough. This should not be called again.[1]

(4) It is allowed, but contrary to the safe side. There should be a system of the people who say takbeer loudly. Using loudspeaker is not liked for Salah, rather it is nearer to disliking. The takbeer of movement should be called loudly by other people.[2]

(5)''فأجب'': أي فأت الجماعة. قال الطيبي: فيه دليل على وجوب الجماعة وقيل: حثّ ومبالغة في الأفضل الأليق بحاله.''

(So is in Al-Mirqat and in the margin)[3]

The same hadith is narrated in Abu Dawood with the words:

''قال: تسمع النداء؟ قال نعم. قال: لا أجد لك رخصة''۔[4]

Shaikh Ibrahim Halabi (r) explained the last words as follow:

ومعناه لا أجد لك رخصة تحصل لك فضيلة الجماعة من غير حضورها لا الإيجاب على الأعلى فإنه عليه الصلوٰة والسلام رخص لعتبان بن مالک۔ رضی اللّٰہ عنہ۔ علی ما فی الصحیحین. الخ۔

(Al-Kabeeri Sharah Munyatul Musalli. P. 472)[5]

It is understood by the above explanations that the order of "" is not for "" (accepting), but it was for virtuousness. You can see that the blind person is not obligated to come

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[1] الحديث يدل وجوب الجماعة وقد اختلف العلماء فيه وظاهر نصوص الشافعي رضی اللّٰہ عنہ تدل على أنها من فروض الكفايات. وعليه أكثر الصحابة ۔۔۔ وذهب الباقون منهم إلى أنها سنة وليست بفرض. وهو مذهب أبي حنيفة ومالک رضی اللّٰہ عنہما۔

(Sharah Mishkat Li Al-Tibi. Chapter: The congregation of Salah and its virtues. Vol.4 p.1128. Anees)

[2] This injunction was at the time when the mic was put in front of Imam, but now the corded mic is used. Anees

[3] Mirqat Al-Mafateeh. Chapter: The congregation of Salah and its virtues. Vol.3 p.834. Sharah Mishkat Li Al-Tibi. Chapter: The congregation of Salah and its virtues. Vol.4 p.1128. Marifatus Sunan Wal Athar. The excuse of leaving behind from obligation of Salah due to cold and wind. (H: 5643) Anees.

[4] Musannaf Abdur Razzaque Al-Sana'ani. Chapter: One who listened Azan. (H: 1319). Musnad Imam Ahmad. Hadith Amr bin Umme Maktoom (H: 15490). Sunan Abu Dawood. Chapter: The severity of not attending the congregational Salah. (H: 552). Al-Mustadrak Li Al-Hakim. The hadith of Abdur Rahman bin Mihdi. (H: 903). Anees

[5] ومعناه: لا أجد لک رخصة تُحصِّل لک فضيلة الجماعة من غير حضورها. لا الإيجاب على الأعلىٰ۔

(Mirqat Al-Mafateeh. Chapter: The congregation of Salah and its virtues. Vol.3 p.834. Fatah Al-Qadeer. Chapter: Leading Salah. Vol.1 p. 345)

أي لا أجد لک رخصة تلحق فضيلة من حضرها۔

(Al-Sunan Al-Kubra Li Al-Baihaqi. Chapter: What is related to the severity of not attending the congregational Salah without excuse. (H: 4950)

to the mosque even after listening Azan. He is exempted unconditionally as it is proved by hadith mentioned in Sahihain.[1] Indeed, the virtues are with attending the congregation when it is without any difficulty. Allah knows the best.

Written by Abdus Sattar (May Allah forgive him) Vice Mufti 23/05/1381 AH

Authenticated by Muhammad Abdullah (May Allah forgive him) Mufti of the Jamia

(Khairul Fatawa. Vol.2 p. 203- 205)

Calling Azan by loudspeaker inside the mosque is not disliked

Question: Zaid and Umar differed in the matter of Azan that calling Azan inside the mosque by loudspeaker is not correct while generally the loudspeaker is inside the mosque and Azan is called from inside. How to reconcile this matter?

Answer: Calling Azan by loudspeaker is allowed, though calling Azan out of the mosque is better[2], but leaving better option does not lead to disliking.[3] Allah is all Helping.

(Fatawa Fridiyah. Vol.2 p. 181, 182)

The injunction of placing mic of calling Azan out of the mosque

Question: The loudspeaker for calling Azan is set In the Jama Masjid Karatpur, but the mic is near the podium inside the mosque and the loudspeaker is between two minarets.

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[1] عن محمودبن الربيع الأنصارى.أن عتبان بن مالک كان يؤم قومه وهوأعمىٰ وأنه قال لرسول الله صلى الله عليه وسلم:إنهاتكون الظلمة والمطر والسيل وأنارجل ضرير البصر فصل لى يارسول الله من بيتى مكاناً أتخذه مصلى قال:فجاء ه رسول الله صلى الله عليه وسلم فقال:أين تحب أن أصلى؟فأشارله إلى مكان من البيت فصلى فيه رسول الله صلى الله عليه وسلم۔

(Muwatta Imam Malik with the narration of Abi Musab Al-Zuhri. The congregational Salah. (H: 572). Sahih Bukhari. Chapter: It is permissible to pray at one's dwelling during rain or if there is a genuine excuse. (H: 667). Sahih Muslim. Chapter: Not attending the congregational Salah due to excuse. (H: 33). Sunan Ibn Majah. Chapter: Mosques in houses. (H: 754). Al-Aahad Wal Mathani Li Ibn Abi Asim (H: 1931)

[2] Allamah Ibn Abideen said:

(قوله:فى مكان عال)فى القنية:ويسن الأذان فى موضع عال والإقامة على الأرض۔۔۔وينبغى للمؤذن أن يؤذن فى موضع يكون أسمع للجيران ويرفع صوته ولايجهد نفسه ؛لأنه يتضرر۔(إلىٰ أن قال)وقال ابن سعد بالسند إلى أم زيد بن ثابت:كان بيتى أطول بيت حول المسجد فكان بلال يؤذن فوقه من أول ماأذن إلىٰ أن بنى رسول الله صلى الله تعالىٰ عليه وسلم مسجده فكان يؤذن بعد على ظهر المسجد وقد رفع له شئ فوق ظهره۔

(Raddul Muhtar on the margin of Al-Durrul Muhtar. Chapter: Azan. Vol.1 p. 283- 285)

[3] Shaikh Muhammad Ameen Ibn Abideen said:

وأما المستحب أوالمندوب فينبغى أن لايكره تركه أصلاً لقولهم: يستحب يوم الأضحىٰ أن لايأكل أولا إلا من أضحيته ولوأكل من غيرها لم يكره فلم يلزم من ترک المستحب ثبوت الكراهة۔۔۔فى البحر فى صلاة العيد عند مسئلة الأكل:بأنه لايلزم من ترک المستحب ثبوت الكراهة إذ لابد لها من دليل خاص۔

(Raddul Muhtar on the margin of Al-Durrul Muhtar. Vol.1 p. 483)

Many people say that the mics should not be placed inside the mosque and Azan should not be called from there. Place the mic outside and call Azan.

What do ulama say about the matter? Please inform so that it can be acted upon. On the occasion of Eidain Khutbah and Azan is given from there. What is injunction according to Shariah?

Answer: Though Azan should be called from out of the mosque, but it is called from the place where mic is set. Therefore, the mics should be set out of the mosque. There is no Azan in Eidain.[1] Only Khutbah is delivered which is done on the tribune. So, mic will be placed near the tribune. Allah knows the best.

Written by Nizamuddin Al-Azami. (May Allah forgive him) Mufti Darul Uloom Deoband 23/05/1388 AH

Authenticated by Mahmood (May Allah forgive him) 23/05/1388 AH

(Nizamul Fatawa. Vol.5 Part.1 p. 95)

Calling Azan with loudspeaker on the ground of the mosque is not innovation

Question:

Respected Maulana Mufti Muhammad Fareed Sahab, Grand Mufti of Darul Uloom Haqqaniyah!

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

Please explain the following matter and obliged to me.

A maulana said that calling Azan with loudspeaker on the ground of the mosque is an innovation and prohibitively disliked. Is it correct? Please satisfied us by your answer with the references of books.

Answer: It is better to call Azan out of the mosque.[2]

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[1] (الأذان سنة للصلوات الخمس والجمعة دون مأسواهما للنقل المتواتر)أن رسول الله صلى الله عليه وسلم أذن للصلوات الخمس والجمعة دون مأسواهما من الوتر والعيدين والكسوف والخسوف والاستسقاء وصلاة الجنازة والسنن والنوافل۔

(Al-Inayah Sharah Al-Hidayah. Chapter: Azan. Vol.1 p. 240 Anees)

عن جابر بن سمرة قال: صليت مع رسول الله صلى الله عليه وسلم العيدين غير مرة ولا مرتين بغير أذان ولا إقامة۔

(Musnad Imam Ahmad hadith of Jabir bin Samurah. (H: 20847). Sahih Muslim. Book of Eidain Salah. (H: 887)

[2] So that the voice can go far long as Uthman (rz) added first Azan in Jumah and ordered to call it from high place named Zaura.

Al-Hindiyah reads:

وينبغي أن يؤذن على المأذنة أو خارج المسجد ولا يؤذن في المسجد، كذا في فتاوىٰ قاضي خان۔[1]

(Al-Hindiyah. Vol.1 p. 57)

However, calling Azan in loudspeaker is neither prohibited nor required.[2]

Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 191, 192)

Calling Azan with mic

Question:

(1) Is calling Azan with mic innovation? Will the injunction of calling Azan not be fulfilled?

Using new tools

Question:

(2) Some Maulvi (who are from old era) issued that using all modern appliances and tools is innovation. Is it correct?

Answer:

عن السائب بن يزيد قال: كان النداء يوم الجمعة أوله إذا جلس الإمام على المنبر على عهد رسول الله صلى الله عليه وسلم وأبي بكر وعمر رضى الله عنهما فلما كان عثمان رضى الله عنه وكثر الناس زاد النداء الثالث على الزوراء۔ قال ابو عبدالله: موضع بالسوق بالمدينة۔

(Sahih Bukhari. Chapter: Azan on Friday. (H: 912)

والمراد بالنداء الثالث هو النداء قبل خروج الإمام ليحضر القوم ويسعوا إلى ذكر الله وإنما زاد عثمان رضى الله عنه هذا النداء الثالث لكثرة الناس۔

(Sharah Mishkat Li Al-Tibi. Chapter: Khutbah and Salah. Vol.4 p. 1281)

قوله بالأذان الثالث: إنما سمي ثالثاً باعتبار كونه مزيداً لأن الأول هو الأذان عند جلوس الإمام على المنبر والثاني هو إقامة الصلاة والثالث عند دخول الوقت۔

(Sharah Sunan Abu Dawood Li Al-Aini. Chapter: Calling Azan on Friday. Vol.4 p. 425) Anees

[1] Al-Fatawa Al-Hindiyah. Chapter:2 about the words of Azan and Iqamah and their conditions. Vol.1 p. 55.

[2] Allamah Ibn Abideen Al-Shami said:

قال العلامة ابن عابدين الشامي: إن الأصل الإباحة. أقول: هذا الجواب نافع فيما سكت عنه الشارع وبقي على الإباحة الأصلية أما ما نص على إباحته أو فعله عليه السلام فلا ينفع۔ وقد نص في التحرير: على أن المباح يطلق على متعلق الإباحة الأصلية كما يطلق على متعلق الإباحة الشرعية فالأحسن في الجواب أن يقال المراد بقوله في التعريف ما ثبت ثبوت طلبه لا ثبوت شرعيته والمباح غير مطلوب الفعل وإنما هو مخير فيه۔

(Raddul Muhtar on the margin of Al-Durrul Muhtar. Vol.1 p. 78)

(1) According to the scientific research, the voice of the loudspeaker is the same voice of the speaking person, only the voice is raised high and loud voice is required in Azan.

Al-Bahr Al-Raique reads:

''یرفع للترغیب الوارد فی الحدیث فی رفع صوت المؤذن لایسمع مدی صوت المؤذن إنس ولاجن ولا مدر إلا شهد له یوم القیامة''۔

(Al-Bahr Al-Raique. Vol.1 p. 366)[1]

Therefore, calling Azan in mic is allowed without disliking.

(2) Using all modern appliances is not innovation, rather there is some detail that is as follow:

The one which is made for idle entertainment is not allowed to use and the one which is neither made for idle entertainment nor known to be used for it, allowed to use. You can consult for more detail (Imdadul Fatawa. Vol.1 p. 840)

Allah knows the best.

Written by Nizamuddin Azami. Mufti Darul Uloom Deoband, Saharanpur

21/01/1411 AH (Muntakhabat Nizamul Fatawa. Vol.1 p. 220)

The injunction of Azan in mic

Question: Is calling in mic correct or not? Should he turn over his face right and left or not? If Muazzin reads Durood Ibrahimi (which is recited in Salah) and Kalimah Tayyibah in the mic loudly after calling Azan, is this method correct or not?

[1] عن عبدالرحمن بن عبدالله بن عبدالرحمن بن أبی صعصعة المازنی عن أبیه أنه أخبره أن أباسعیدالخدری قال له:إنی أراک تحب الغنم والبادیة فإذا کنت فی غنمک أوفی بادیتک فأذنت بالصلاة فارفع صوتک بالنداء فإنه لایسمع مدی صوت المؤذن إنس ولاجن إلاشهدله یوم القیامة قال أبوسعیدالخدری:سمعته من رسول الله صلی الله علیه وسلم۔
(Muwatta Imam Malik with the narration of Abu Musab Al-Zuhri. Chapter: What is related to call Azan. (H: 183). Musnad Imam Shafaee'. Chapter:2 about Azan. (H: 176)

Answer: Azan can be called in mic.[1] The Voice of mic is the exact voice of calling Azan and it is more useful to achieve the purpose. He should turn over his face right and left while saying "حی علیٰ الصلوٰۃ" and "حی علیٰ الفلاح" as he can.[2]

As for as the matter of reading Durood, Dua of Azan and Kalimah is concerned, only Dua is proved.[3] It will not be correct to read the remaining Durood and Kalimah regularly and there is no need to read Dua of Azan in mic.

Written by Muhammad Tarique Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p. 378)

Calling Jumah Azan with the loudspeaker of Madrasah

Question: We have loudspeaker in our Madrasah. All five times Azan is called in that and Jumah Azan is also called in that while it is called in the mosque without loudspeaker. People listen Azan from their fields and come to perform Jumah Salah at time. Jumah Salah is not conducted in Madrasah. It is at the end of the village and the distance

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[1] وينبغي للمؤذن أن يوذن في موضع يكون أسمع للجيران ويرفع صوته۔

(Al-Bahr Al-Raique. Vol.1 p. 444)

[2] إلا۔۔۔ أنه إذا انتهى إلى الصلاة والفلاح حول وجهه يميناً وشمالاً كذا فعل النازل من السماء ولأن هذا خطاب للقوم فيقبل بوجهه إليهم إعلاماً لهم كالسلام في الصلاة وقدماه مكانتهما ليبقى مستقبل القبلة بالقدر الممكن۔

(Badai Al-Sanai. Vol.1 p. 370)

عن عبدالله بن زيدالأنصاری قال:هم رسول الله صلى الله عليه وسلم أمر الصلاة حتى نعس أوكاد. قال:فانصرفت إلى أهلي فأتيت بالعشاء فقلت:لاحاجة لي فيه.رأيت رسول الله صلى الله عليه وسلم قدهمه أمر الصلاة قال: فرأيت في المنام رجلا عليه ثوبان أخضران قائماًعلى حائط المسجد مستقبل القبلة.فقال:الله أكبر.الله أكبر مرتين.أشهدأن لاإله إلاالله مرتين.أشهدأن محمدا رسول الله مرتين.ثم التفت عن يمينه فقال:حتى على الصلاة مرتين.ثم التفت عن شماله فقال:حي على الفلاح مرتين.ثم استقبل القبلة فقال:الله أكبر.الله أكبر.لاإله إلاالله ثم قعدقعدة ثم قام فاستقبل القبلة فقال:الله أكبر.الله أكبر مرتين.أشهدأن لاإله إلاالله مرتين.أشهدأن محمدرسول الله مرتين.ثم التفت عن يمينه فقال:حي على الصلاة مرتين.ثم التفت عن شماله فقال:حي على الفلاح مرتين.ثم استقبل القبلة فقال:قدقامت الصلاة مرتين.الله أكبر.الله أكبر مرتين.لاإله إلاالله.قال:فغدوت إلى رسول الله صلى الله عليه وسلم قال:فقلت له:لولاأنهافي نفسي لقدرأيت أني لم أكن نائما.ورأيت رجلا على المسجد عليه ثوبان أخضران مستقبلا القبلة فوصفت الأذان .قال:فقال لي:علمهابلالاً.الخ۔

(Al-Musnad Li Al-Shashi. Narrated Abdullah bin Zaid bin Harith bin Abd Rabbihi. Vol.3 p. 38. (After the hadith: 1081)

[3] من قال حين يسمع الدعاء :اللّٰهم رب هذه الدعوة التامة۔۔۔حلت له شفاعتي يوم القيامة۔

(Sahih Bukhari. Book of Azan. Chapter: Invocation at the time of Azan. (H: 614)

إذا سمعتم المؤذن فقولوا مثل مايقول ثم صلوا عليّ فإنه من صلى عليّ صلاة صلى الله بها عشرًا۔ثم سلوا الله لي الوسيلة۔

(Sahih Muslim. Book of Salah. Chapter: It is recommended for the one who hears the Muazzin to repeat his words, then to send Salah upon the Prophet (saws) and ask Allah to grant him Al-Wasilah. (H: 384)

between the mosque and Madrasah is about one Furlong (1 Furlong=0.20 kilometers). Please inform us whether calling Jumah Azan in Madrasah is allowed or not?

Answer: When Jumah Salah is not conducted in Madrasah, there is no need to call Jumah Azan there. It is better to call Azan with loudspeaker nearby the most.[1]

Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 401)

Calling Azan with mic at a place and congregation of Salah at other place

Question: Madrasah has the loudspeaker, but the mosque does not have. Firstly, Jumah Azan is called in the loudspeaker of Madrasah to inform the people and then it is also called in the mosque without loudspeaker, but Jumah Salah is regularly conducted in Jama Masjid. Jumah Salah is not conducted in madrasah. Is it correct or not?

Answer: If Jumah Azan is called in the loudspeaker in Madrasah and Salah is conducted in Jama Masjid and Azan is also called there on a high place (like minaret etc.) without loudspeaker, it is also correct.[2] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 401, 402)

Beating bell at the place of calling Azan

Question: In some cities, bell are rung after calling Azan to inform about the time. Is this good and allowed or not? Clock is put in the mosque and it rings at every hour in the same numbers. Is this good innovation or not?

Answer: Ringing the bell to inform the people about Salah after calling Azan is innovation though some Fuqaha allowed Tathweeb (informing about Salah after Azan)

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[1] قال ابن سعد بالسند إلى أم زيد: كان بيتي أطول بيت حول المسجد، فكان بلال يؤذن فوقه من أول ما أذن إلى أن بنى رسول الله صلى الله عليه وسلم مسجده، فكان يؤذن بعد على ظهر المسجد، و قد رُفع له شئ فوق ظهره۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 387. Saeed)

Al-Tabaqat Al-Kubra Li Ibn Saad. Umme Abeed Bint Suraqah. Vol.8 p. 309. Darul Kutub Al-Ilmiyah. Beirut

[2] ويعاد أذان جنب ندباً، وقيل: وجوباً؛ لا إقامته لمشروعية تكراره في الجمعة دون تكرارها۔

(Al-Durrul Mukhtar. Book of Salah. Chapter: Leading Salah. Vol.1 p. 393. Saeed)

and they handed its methods over the custom.[1] But the preferable statement instead Tathweeb is disliked and innovation.

However, setting clock in the mosque and ringing its bell with the number of hours makes no harm, because it is not rung with the intention of Shariah rather it informs the time. That's why there is nothing wrong.[2] Allah knows the best.

(Kifayatul Mufti. Vol.3 p. 46)

Beating the kettledrum after or before calling Azan is not correct

Question: Is beating the kettledrum after or before calling Azan to the neglectful and lazy people living far from the mosque who cannot listen Azan allowed or not?

Answer: Beating kettledrum is not accustomed among the elderly pious scholars and the people may understand it as Shariah. Therefore, it should be given up. It can be named a kind of Tathweeb which is disliked and innovation.[3]

Written by Muhammad Kifayatullah (May Allah forgive him)

(Kifayatul Mufti. Vol.3 p. 49)

The injunction of bringing bell after or before calling Azan

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[1] (والتثويب فى الفجر حى على الصلاة حى الفلاح مرتين بين الأذان والإقامة حسن)لأنه وقت نوم وغفلة (وكره فى سائر الصلوات)ومعناه العود إلى الإعلام بعد الإعلام وهوعلى حسب ماتعارفوه وهذاالتثويب أحدثه علماء الكوفة بعدعهدالصحابة رضى الله عنهم لتغيرأحوال الناس وخصوا الفجر لماذكرنا.والمتأخرون استحسنوا فى الصلوات كلهالظهور التوانى فى الأمور الدينية۔

(Al-Hidayah with Fatah Al-Qadeer. Chapter: Azan. Vol.1 p. 275)

[2] ولا تثويب إلا فى صلاة الفجر لما روى أن علياً۔ رضى الله عنه۔رأى مؤذنا يثوب فى العشاء .فقال:''أخرجوا هذا المبتدع من المسجد الخ''۔

(Al-Mabsoot Li Al-Sarakhsi. Chapter: Azan. Vol.1 p. 130. Publication: Darul Marifah. Beirut, Lebanon

عن بلال قال: قال لى رسول الله صلى الله عليه وسلم: لا تثوبنّ فى شيء من الصلوات إلا فى صلوة الفجر۔

(Al-Tirmizi. Chapter: What has been related about Al-Tathweeb in the Azan. (H: 198)

عن مجاهد قال: كنت مع ابن عمر فثوب رجل فى الظهر أو العصر .قال: أخرج بنا فإن هذه بدعة۔

(Sunan Abu Dawood. Chapter: The Tathweeb. (H: 538)

[3] ولا تثويب إلا فى صلاة الفجر لما روى أن علياً۔ رضى الله عنه۔رأى مؤذنا يثوب فى العشاء .فقال:''أخرجوا هذا المبتدع من المسجد الخ''۔

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(Sunan Abu Dawood. Chapter: The Tathweeb. (H: 538)

Question: If the people of the ward cannot listen Azan of the ward that causes problem for the worshipers. If any bell is rung before or after calling Azan, how is it in the light of Shariah?

Answer: Informing after calling Azan known as Tathweeb which is disliked and innovation according to earlier elderly ulama and allowed because of prevailing negligence. So, if there is no other option beating kettledrum or ringing bell is allowed to inform people.

كما فى الدر المختار والشامية: ''ويثوب بين الأذان والإقامة فى الكل للكل بما تعارفوه كتنحنح أو ''قامت قامت'' أو ''الصلوة الصلوة'' ولو أحدثوا إعلاما مخالفًا كذلك جاز۔ نهر عن المجتبٰى۔

(Al-Durrul Mukhtar. Vol.1 p. 261)

But if the voice of Azan reached, there is no need to beat kettledrum. Allah knows the best.

Written by Muhammad Ishaque (May Allah forgive him) 28/04/1387 AH

Authenticated by Khair Muhammad (May Allah forgive him)

(Khairul Fatawa. Vol.2 p. 199)

Injunction of informing in any other way after Azan

Question: What do ulama and Islamic jurists say in regard to the following matter:

If the people of the ward cannot listen Azan of the ward that causes problem for the worshipers. If any bell is rung before or after calling Azan, how is it in the light of Shariah?

Answer: The idea of ringing bell was also presented in the era of the Prophet (saws), but it was rejected due to the similarity with Christians and Allah Almighty revealed Azan to call for Salah which is being acted upon to the date. Therefore, if the voice of Azan is not audible, any louder voice Muazzin should be appointed. However, ringing bell is contrary to the traditional sunnah and not correct.

''عن أنس رضى الله تعالٰى عنه قال: ذكروا النار والناقوس فذكروا اليهود والنصارىٰ فأمر بلالاً أن يشفع الأذان وأن يوتر الإقامة. قال إسمٰعيل فذكرته لأيوب فقال إلا الإقامة۔ متفق عليه

(Mishkat Al-Masabeeh. P. 62)[1] Allah knows the best.

[1] Sahih Bukhari. Chapter: How the Azan for Salah (Prayer) was started. (H:603). Chapter: To pronounce the wording of Iqamah once (in singles) except Qad-qamat-is-Salah. (H:607. Sahih Muslim. Chapter: The

(Fatawa Mufti Mahmood. Vol.1 p. 834, 835)

Is leading Salah or calling Azan without the permission of appointed Imam or Muazzin correct or not

Question: What is the intention of leading Salah or calling Azan without the permission of Imam or Muazzin?

Answer: Leading Salah or calling Azan without the permission of Imam or Muazzin is disliked. It should be avoided.[1]

(Fatawa Darul Uloom Deoband. Vol.2. 122, 123)

The injunction of calling Azan and Iqamah when Muazzin is not present

Question: The mosque is at 2 furlongs and neither the time of Salah is fixed not Imam and Muazzin. If one calls Azan and conduct the congregation of Salah at home in which his wife, mother and children will participate and obviously his wife or mother will say Iqamah, is it disliked? Is performing Salah with congregation better or individually?

Answer: It is better to go to mosque and perform Salah with Azan and Iqamah in this condition though he has to perform there alone, because it will maintain and prosper

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Command to say the phrases of the Adhan twice and the phrases of the Iqamah once, except the phrase, "Prayer is about to begin," which is to be said twice. (H:378). Sunan Abu Dawood. Chapter: The Iqamah. (H:508)

Fatawa of Mufti Mahmood Sahab is nearer to the logic and matching with Shariah rules rather than that of Khairul Fatawa. Anees

[1] عن أبي مسعود الأنصاري قال: قال رسول الله صلى الله عليه وسلم: ''لا يؤمّن الرجلُ الرجل في سلطانه ولا يقعد في بيته على تكرمته إلا بإذنه''۔

(Sahih Muslim. Chapter: Who is more entitled to lead the prayer. (H:673). Musannaf Ibn Abi Shaibah. Chapter: The one who said that the person who recites the Qur'an the most will lead Salah. (H:3451). Musnad Imam Ahmad. The remaining hadith of Abu Masood Al-Badri Al-Ansari. (H:17092). Sahih Ibn Hibban. (H:2133). Anees

وصح عن ابن عمر: أن إمام المسجد مقدم على غير السلطان (إلى قوله) ولا على إمام الحي ورب البيت إلا بالإذن. قاله الطيبي۔

(Al-Mirqat. Vol.1 p.90)

أقام غير من أذن بغيبته أي المؤذن لا يكره مطلقاً وإن بحضوره كره إن لحقه وحشة كما كره مشيه في إقامته۔ (الدر المختار) (قوله إن لحقه وحشة) أي بأن لم يرض به، وهذا اختيار خواهرزاده، ومشى عليه في الدرر والخانية. لكن في الخلاصة: إن لم يرض به يكره، وجواب الرواية أنه لا بأس به مطلقاً. آه۔ قلت: وبه صرح الإمام الطحاوي في مجمع الآثار معزياً إلى أئمتنا الثلاثة، وقال في البحر: ويدل عليه إطلاق قول المجمع ولا نكرههما من غيره، فما في شرحه لابن ملك: أنه لو حضر ولم يرض يكره اتفاقاً، فيه نظر آه وكذا يدل عليه إطلاق الكافي معللاً بأن كل واحد ذكر، فلا بأس بأن يأتي بكل واحد رجل آخر، ولكن الأفضل أن يكون المؤذن هو المقيم آه أي لحديث: ''من أذن فهو يقيم'' وتمامه في حاشية نوح۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p.367. Zafeer)

the mosque. He will not get that virtues by performing Salah at home individually or with congregation.[1] If he leads Salah in congregation at home, he should say Iqamah also.[2]

Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. (Fatawa Mahmoodiyah. Vol.5 p. 405)

When should Fajr Azan be called

Question: Some people call Fajr Azan at 4 o'clock in the morning. When should it be called?

Answer: The time of Fajr Azan is when the true dawn arose.[3] Nowadays, it arises at 5 o'clock. So, Azan should not be called before that, because it will not be valid. If Azan is called before the time, it should be repeated in time.

Durre Mukhtar reads:

فيعاد أذان وقع قبله، الخ۔

(Raddul Muhtar. Vol.1 p. 400)[4]

It is also mentioned:

وإنما يستحق ثواب المؤذنين إذاكان عالماً بالسنة والأوقات۔

(Raddul Muhtar. Vol.1 p. 406)[5]

One will get the virtues of calling Azan when he knows to call it according to sunnah and recognizes the time.

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[1] وإن لم يكن لمسجد منزله مؤذن، فإنه يذهب إليه ويؤذن فيه ويصلي وإن كان واحدًا؛لأن لمسجد منزله حقاً عليه، فيؤدي حق مؤذن مسجد لا يحضر مسجده أحد، قالوا: هو يؤذن ويقيم ويصلي وحده، وذاك أحب من أن يصلي في مسجد آخر۔
(Raddul Muhtar. Book of Salah. Chapter: Leading Salah. Vol.1 p.555. Saeed)

[2] ۔۔۔ إذا أقام الإمام بنفسه في مسجد فلا يقفوا حتى يتم إقامته، ظهيرية۔ وإن خارجه قام كل صف ينتهي إليه۔
(Al-Durrul Mukhtar. Chapter: The complete way of Salah. Vol. 1 p.479)

[3] عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: إن للصلاة أولاً وآخراً، وإن أول وقت العشاء حين يغيب الأفق وإن آخر وقتها حين ينتصف الليل وإن أول وقت الفجر حين يطلع الفجر وإن آخر وقتها حين تطلع الشمس۔
(Sharah Ma'ani Al-Athar. Chapter: The times of Salah. (H:941)

[4] Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol. 1 p.358. Zafeer

[5] Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol. 1 p.364. Zafeer

(Fatawa Darul Uloom Deoband. Vol.2 p. 123, 124)

Calling Azan before true dawn and conducting congregation of Salah just after that

Question: Here is an ignorant Ghair Muqallid (heterodox) who is very grumpy, that's why people our ward gave up performing Salah in the mosque. Though Imam is a provincial Hanafis student, but he prolongs ruku and prostration for Zaid's saying. He says to call Fajr Azan 20 minutes before true dawn and orders Imam to lead Salah alone or with one or two followers as the true dawn arises. What should other followers do? Should they conduct the second congregation or go another mosque?

Answer: According to Hanafi school of thought, Fajr Azan is not allowed before true dawn.

إلا روايةً عن الإمام الثانى أى أبى يوسف رحمه الله۔[1]

And performing it in the daylight is sunnah.[2]

The followers should advice for these matters. If he does not accept, he should be deposed and if it causes revolt, this should perform Salah in other mosque.

(Fatawa Darul Uloom Deoband. Vol.3 p. 96, 97)

The time of Jumah Azan

Question: What should be the time of Azan and Salah on Friday?

Answer: The time of Azan and Salah of Jumah is what the time of Azan and Salah of Zuhr Salah.[3] Allah knows the best.

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[1] فيعاد أذان إن وقع بعضه وكذا كله بالأولى قبله كالإقامة خلافاً للثانى فى الفجر۔

(Al-Durrul Mukhtar)

(قوله خلافاً للثانى) هذا راجع إلى الأذان فقط فإن أبا يوسف يجوز الأذان قبل الفجر بعد نصف الليل۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 358. Zafeer)

[2] والمستحب للرجل الابتداء فى الفجر بإسفار والختم به هو المختار۔

Al-Durrul Mukhtar)

لقوله عليه السلام: ''أسفروا بالفجر فإنه أعظم للأجر''۔ رواه الترمذى وحسنه وروى الطحاوى بإسناد صحيح۔

(Raddul Muhtar. Book of Salah. Vol.1 p. 339. Zafeer) (Sunan Tirmizi. Chapter: What has been related about Al-Isfar In Fajr. (H: 154). Sunan Abu Dawood. Chapter: the time for the Subh (Fajr The Morning Prayer). (H: 424). Sunan Darami. Chapter: Al-Isfar In Fajr. (H: 1254)

[3] (و) الثالث (وقت الظهر فتبطل) الجمعة (بخروجه) مطلقًا۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Jumah Salah. Vol.3 p. 18, 19)

Written by Muhammad Usman Ghani 24/02/1375 AH

(Fatawa Imarat Shariah. Vol.2 p. 116)

What is the injunction of beating bell before Jumah Azan

Question: What do ulama and Islamic jurists say in regard to the matter that our village is a big village. The voice of Azan is not listened all over the village. So, people beat bell to inform. For example, if Jumah Salah is at 12:30, they beat the bell before that and then Azan is called. Is beating bell is allowed or not?

Answer: This should not beat the bell to call for Salah, rather they should schedule a time for beating bell by which people will understand the time of Salah and Azan should be caught at its time. Allah knows the best.

Written by Nizamuddin Al-Azami. (May Allah forgive him) Mufti Darul Uloom Deoband

06/07/1390 AH

Authenticated by Sayyid Ahmad Ali Saeed the vice Mufti Darul Uloom Deoband

(Nizamul Fatawa. Vol.5 part.1 p. 102, 103)

Is Jumah Azan at the time of mid-day correct or not

Question: Can one call Jumah Azan at the time of mid-day or not?

Answer: Azan is not correct before the time. That's why Fuqaha ordered to repeat it.[1]

The time of Jumah begins after sun declining like the time of Zuhr Salah. Therefore, Jumah Azan should be called after sun declining. It is not correct before that.[2]

(Fatawa Darul Uloom Deoband. Vol.2 p. 95, 96)

Calling Jumah Azan and performing its sunnah before son declining

Question: Here in Saudi Arabia, Jumah Azan is called one and half hour before sun declining in Jama Masjid. If a person performs four rakah sunnah of Jumah before sun declining, is it allowed or not? It should be also clear that Khateeb begins delivering Khutbah as the sun declines. There is no time for performing sunnah.

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[1] (ـــ وهوسنة) ـــ (مؤكدة) ـــ (للفرائض) الخمس (فى وقتها) الخ (فيعاد أذان وقع) بعضه (قبله)۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 356)

[2] وجمعة كظهر أصلاً واستحباباً فى الزمانين لأنها خلفه۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Book of Salah. Vol.1 p. 340)

Answer: Azan before sun declining is not valid on Friday also.[1] likewise, performing sunnah of Jumah before sun declining is not correct. He should perform it after sun declining, because if he performs before it will not be enough, he will have to repeat it after sun declining. However, if a person came before sun declining on Friday, he can perform voluntary Salah if he wants and when the sun declined he should perform sunnah of Jumah. Allah knows the best.

Written by Nizamuddin Al-Azami. (May Allah forgive him) Mufti Darul Uloom Deoband Saharanpur. 04/02/1403 AH (Muntakhabat Nizamul Fatawa. Vol.1 p. 224)

The injunction of calling Jumah Azan before the scheduled time

Question: Muazzin called Jumah Azan 15 minutes before from its scheduled time 12 o'clock. Is it necessary to be Azan or not?

Answer: If Azan is called before the time of Salah, it should be repeated.[2] Allah knows the best.

Written by Muhammad Usman Ghani 09/02/1373 AH

(Fatawa Imarat Shariah. Vol.2 p. 114)

Some questions about calling Azan before the time

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[1] عن شيبان رضى الله تعالى عنه قال:تسحرت ثم أتيت المسجد فاستندت إلى حجرة النبى صلى الله عليه وسلم فرأيته يتسحر ،فقال:أبو يحيى، قلت:نعم ،قال:هلم إلى الغداء ، قلت:إنى أريد الصيام ،قال:وأنا أريد الصيام لكن مؤذننا هذا فى بصره سوء أوقال شيء ،وإنه أذن قبل طلوع الفجر ثم خرج إلى المسجد فحرم الطعام ـ وكان لايؤذن حتى يصبح ـ

(Fawaid Ibn Akhi Mimi Al-Daqqaque. Vol.4 (H: 391). Takhreej Al-Ahadith Al-Marfooah Al-Musnadah fi Kitab Al-Tareekh Al-Kabeer Li Al-Bukhari. (H: 729) Anees

[2] The time of Jumah is what the time of Zuhr Salah. Azan called before sun declining is not valid whether it is for Jumah or Zuhr Salah. If it is called before sun declining it should be repeated after sun declining. The sun declines after 12 o'clock in some seasons and before that in some other seasons. It is not a fixed time in all seasons. Therefore, if Azan is called 15 minutes before from its scheduled time and sun declining, it is not valid. It should be repeated after sun declining, but if it was after sun declining, there is no need to repeat it and that Azan is correct. (Mujahid)

(و)الثالث(وقت الظهر فتبطل)الجمعة(بخروجه)مطلقًا ـ

(Al-Durrul Mukhtar. Chapter: Jumah Salah. Vol.3 p. 18, 19)

(ووقت الظهر من زواله)ـ

(Tanweer Al-Absar on the margin of Raddul Muhtar. Vol.2 p. 14)

وأما بيان وقت الأذان والإقامة فوقتهما ما هووقت الصلوات المكتوبات حتى لوأذن قبل دخول الوقت لايجزئه و يعيده إذا دخل الوقت فى الصلوات كلها فى قول أبى حنيفة ومحمد ـ

(Badai Al-Sanai. Vol.1 p. 421)

Question: Muazzin appointed by the management committee of Jama Masjid began to call Maghrib Azan in mic at 5:35 on 4th Ramadhan, 1425 AH/ 19th October, 2004 CE while the time of breaking fast on that day was at 5:38 according to Jantari, calendar and newspapers and the time of sunset was at 5:32. If we consider the time mentioned in Jantari correct, Azan began before three minutes and when it is felt as mistake, it is stopped and announced that Azan was begun before some time. If the time of sunset (5:32) mentioned in the newspaper is considered correct, Azan began after three minutes, where is no objection in being the fast correct except some delay in breaking fast. Azan was called again after three minutes. Now we want to ask about the following points:

(1) Can the management committee of the mosque go against Muazzin who did not begin Azan at correct time by mistake?

(2) Should we follow Islamic Jantari, calendar and newspaper for Maghrib Azan or sunset time mentioned in the newspaper?

(3) Some people broke their fast as Azan began, but left eating and drinking and washed their mouths as they listened the announcement about mistake and again broke the fast when Azan called again. Is their fast complete in this condition or not? If not, should it be make up in other day or the retaliation will be obligated?

(4) Some other people continued eating and drinking after listening the announcement about mistake thinking that their fast is no longer. Are their fasts valid or not? If not, should it be make up in other day or the retaliation will also be obligated?

Answer:

(1) The mistake which is committed unknowingly, he should not be punished based on that mistake. However, it is enough to warn him only.

(2) What is confirmed by the observation, that will be accepted.

(3) Their fast will not be valid, they must make it up in other day.

(4) It should be make up in other day, but no retaliation will be obligated.

Note: If the time of breaking fast is mentioned after some minutes from sunset as safe side in the calendar, fast is correct and if the time of breaking fast and sunset is same, fast will not be valid.

Written by Muhammad Zahoor Nadwi (May Allah forgive him)

(Fatawa Nadwatul Ulama. Vol.1 p. 353, 354)

What is the nation about performing Salah without calling Azan

Question: Once Asr Salah is performed with congregation without calling Azan in the mosque. It came out after completing Salah that Azan was not called. Is it necessary to call Azan now and performs Allah with congregation again? Actually, people called Azan and performed Salah too with congregation. What is the injunction about the deed of both groups in the light of Shariah?

Answer: If Salah is performed without calling Azan in the mentioned case, it will be valid, but they should be concerned in this regard. Azan is one of the rites of Islam, but it is not the condition for Salah congregation of Salah.[1]

Written by Sajid Ali, Authenticated by Nasir Ali

Note: There was no need to call Azan and congregation of Salah again.

Nasir Ali (Fatawa Nadwatul Ulama. Vol.1 p. 350, 351)

The injunction of calling Azan before the time

Question: The time of Maghrib Salah is at 6:30, but the watch of the mosque is three minutes ahead and Azan is called according to that watch, while it is 6:27 in fact. Will Azan be correct before three minutes or not?

Answer: Calling Azan before the time is not correct. It should be repeated in time.[2] But if the time of Maghrib Salah came and the time 6:30 was for safe side, Azan will be correct and there is no need to repeat.

Written by Muhammad Tarique, Authenticated by Nasir Ali

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[1] فقد ذكر محمد ما يدل على الوجوب۔۔۔وعامة مشايخنا قالوا: إنهما سنتان مؤكدتان۔۔۔والقولان لايتنافيان لأن السنة المؤكدة والواجب سواء خصوصًا السنة التى هى من شعائر الإسلام فلا يسع تركها ومن تركها فقد أساء لأن ترك السنة المتواترة يوجب الإساء ة وإن لم تكن من شعائر الإسلام فهوالأولىٰ۔

(Badai Al-Sanai. Vol.1 p. 364)

[2] ولا يؤذن لصلاة قبل دخول وقتها ويعاد فى الوقت لأنه للإعلام وقبل الوقت تجهيل۔

(Al-Hidayah with Fatah Al-Qadeer. Chapter: Azan. Vol.1 p. 259)

عن ابن عمر قال: إن بلالاً أذن قبل طلوع الفجر فأمره النبى صلى الله عليه وسلم أن يرجع فينادى ألا إن العبد قد نام فرجع فنادىٰ ألا إن العبد قد نام. ألا إن العبد قد نام۔

(Selected Ahadith from Musnad Abd bin Humaid. Ahadith Ibn Umar (H: 782). Sunan Abu Dawood. Chapter: Azan before coming time. (H: 532)

(Fatawa Nadwatul Ulama. Vol.1 p. 352)

The times of Azan in the month of Ramadan

Question: Imam Sahab of our mosque said that Azan should not be called at the time of breaking fast, rather it should be called after 10 minutes, because it is not the time of Maghrib and he also said that Azan should not be called when the time of eating Suhoor ends, because if the ending time of Suhoor is at 4:25 in Karachi, the time of Azan comes at 4:40. If Azan is called before that it will not be valid and should be repeated.

Answer: The time of Azan comes when the sun set. Azan should be called immediately. Similarly, the time of Azan comes when the time of Suhoor ends, but some minutes should wait after ending Suhoor time cautiously.

(Aapke Masail Aur Unka Hal. Vol.3 p. 218)

Where should Azan be called

Question: Was Azan being called inside the mosque in the era of the Prophet (saws) as people made it a custom? When I told people of the mosque of my ward to call Azan outside of the mosque, they shouted upon me and replied that it is being called inside the mosque all over the world. Please explain this matter

Answer: Azan was being called outside of the mosque in the era of the Prophet (saws) and Khulafa Rashideen (rz).[3] Even there was a custom of Azan cabin separately from the mosque from their Azan was being called when there were no loudspeakers. Since when the loudspeaker came, that custom has been given up. Fuqaha have written that Azan should be called outside of the mosque not inside.

Fatawa Khaniyah reads:

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[3] On the authority of a woman from Banu an-Najjar. She said: My house was the loftiest of all the houses around the mosque (of the Prophet at Medina). Bilal 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 Abu Dawood. Chapter: Calling Azan from atop a minaret. (H: 519)
It is narrated about Bilal (rz) in the narration of Musa:

"رَأَيْتُ بِلَالًا خَرَجَ إِلَى الأَبْطَحِ فَأَذَّنَ"

"I saw Bilal going towards al-Abtah".
(Sunan Abu Dawood. (H: 520)
There are such many other ahadith informing that the companions of the Prophet used to call Azan outside of the mosque so that the voice can reach to more and more people.

''ينبغي أن يؤذن في المئذنة أو خارج المسجد ولا يؤذن في المسجد''۔[4]

"It is better to call Azan in Azan cabin or out of the mosque and should not be called inside."

The purpose of calling Azan out of the mosque was to convey its voice to more and more people. Now it is found without that by calling Azan with loudspeaker. Therefore, it can be called in this way also, but sunnah is to call Azan out of the mosque though it is in adjacent. A room should be separated for this purpose and the mic should be set up, from where Azan should be called. By this way, sunnah will be practiced and the voice will reach to the far ends purposefully. However, quarreling in such matters is not good.

(Kitabul Fatawa. Vol.2 p. 130, 131)

Is calling Azan from the roof of the mosque sunnah are necessary

What is the injunction if calling Azan over the high place causes unveiling

Question: Raddul Muhtar Urdu version reads:

Azan should be called over the high place. The one who will go against it, will be punished. Someone said that it causes unveiling in the houses here. When they are recommended to arrange for covering, they reply that Azan should be called from the place where it was being called in the past. What there not Maulvi in the world earlier? From where did you bring such new things? Ulama have been often coming in this mosque, but no one objected. What should to do in this condition according to shariah? Should Azan be called from the roof of the mosque or bathroom or container of water or what the ducts that are somehow high from the floor of the mosque? It is expected to be considered the measurement and informed to end the violence.

Answer: Al-Durrul Mukhtar reads:

(۔۔۔وھو سنة)للرجال فی مکان عال(مؤکدة)آھ۔

(Al-Durrul Mukhtar. Vol.1 p. 398)

Al-Shami reads:

فی القنیة:ویسن الأذان فی موضع عال والإقامة علی الأرض وفی أذان المغرب اختلاف المشائخ والظاھر أنه یسن المکان العالی فی المغرب أیضاً کما سیأتی۔وفی السراج: وینبغی أن یؤذن فی موضع یکون أسمع للجیران ویرفع صوته ولا یجھد نفسه.آھ۔

[4] Al-Fatawa Al-Khaniyah on the margin of Al-Fatawa Al-Hindiyah. Vol.1 p. 78. Publication: Zakariya. Deoband

It is also mentioned in Al-Shamiyah:

قال ابن سعد بالسند إلى أمّ زيد بن ثابت كان بيتي أطول بيت حول المسجد فكان بلال يؤذن فوقه من أول ما أذن إلى أن بنى رسول الله صلى الله عليه وسلم مسجده فكان يؤذن بعد على ظهر المسجد وقد رفع له شيء فوق ظهره. آهـ

(Shami. Vol.1 p. 402)[5]

قلت: هذا أثر حسن كما ذكرته في الأعلاء معزياً إلى أبي داؤد۔

(Shami. Vol.1 p. 110)[6]

Tahtawi on Maraqi Al-Falah reads:

ويكره أن يؤذن في المسجد، كما في القهستاني عن النظم فإن لم يكن ثمه مكان مرتفع للأذان يؤذن في فناء المسجد. آهـ

(Tahtawi on Maraqi Al-Falah. P. 114)

Arabic Durre Mukhtar reads:

Calling Azan from atop a place is sunnah. It is not mentioned that the one who will act against it, will be punished. However, it is written regarding Azan in general that Azan is emphasized sunnah:

كالواجب في لحوق الإثم ۔

But it means that if Azan was not called for obligatory Salah at all, it will be sin. It does not mean that if it is not called from atop a place, it will be sin. However, indeed calling Azan from atop a place is sunnah, but it is not emphasized sunnah, rather it is from Sunan Al-Zawaid (if it is done, will be rewarded and if not, will not be sin). It is understood by hadith that Bilal (rz) Muazzin of the Prophet (saws) used to call Azan atop the roof of the mosque where a top list was made for calling Azan, but equal heights cannot be ordained for every place. It depends on reaching the voice to the people of the ward. So, Azan should be called from atop the place that the voice can reach the

[5] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 387. Saeed Company, Lahore. Anees
And so is in Al-Tabaqat Al-Kubra Li Ibn Saad. Umme Abeed Bint Suraqah. Vol.8 p. 309. Darul Kutub Al-Ilmiyah. Beirut. Seerat Ibn Hisham. Chapter: What was Bilal (rz) saying before Azan. Vol.1 p. 509. Publication: Al-Siqa/Al-Rauz Al-Anf. Khabar Al-Azan. Publication: Al-Salami. Vol. 4 p. 188 Anees

[6] عن امرأة من بني نجاز قالت: كان بيتي من أطول بيت حول المسجد وكان بلال يؤذن عليه الفجر فيأتي بسحر فيجلس على البيئت ينظر إلى الفجر فإذا رآه تمطى، ثم قال: اللهم إني أحمدك واستعينك على قريش أن يقيموا دينك. قالت: ثم يؤذن قالت: والله ما علمته كان تركها ليلة واحدة تعني هذه الكلمات۔

(Sunan Abu Dawood. Chapter: Calling Azan from atop a minaret. (H: 519). Al-Sunan Al-Kubra Li Al-Baihaqi. Chapter: Calling Azan in minaret. (H: 1995)

most houses of the ward easily[7] on provided that it does not cause unveiling in the houses of Muslims. If it causes, Azan should be called from other top place that does not unveil the houses. If it is not possible, Azan should be called on the ground ducts out of the mosque. They should not commit any Haram at intending to follow sunnah of calling Azan atop a high place. Allah knows the best.

18th Safar, 1345 AH (Imdadul Ahkam. Vol.2 p. 31-33)

Which place is better for calling Azan

Question: Which place is better for calling Azan? If calling Azan over a high place may unveil the neighbouring houses, what should to do in this condition?

Answer: It is better to call Azan standing atop the high place out of the mosque, if it causes unveiling, it is better to avoid.

لما قال العلامة قاضی خان: وینبغی أن یؤذن علی المئذنة أوخارج المسجد ولایؤذن فی المسجد۔

(Fatawa Qazi Khan on the margin of Al-Hindiyah. Vol.1 p. 78)[8]

(Fatawa Haqqaniyah. Vol.3 p. 54)

Calling Azan over the high place out of the mosque is better

Question: What do ulama and Islamic jurists saying regard to the matter that our village is a small village and there is a mosque having a many feet high pulpit on the outdoor of the mosque. Muazzin calls Azan over it. Some women forbid that inside houses are seen from there. They asked him to call Azan over the ground. What is the injunction about it according to Shariah?

Answer: It is better to call Azan from atop a high place out of the mosque.

لأن بلالاً رضی اللّٰہ تعالٰی عنه کان یؤذن علی بیت امرأة من بنی النجار وکان أطول بیت حول المسجد۔

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[7] عن ابن عمر قال: کان ابن أم مکتوم یؤذن فوق البیت ۔

(Nasbu Al-Rayah. Chapter: Azan. Vol.1 p. 293. Anees)

[8] قال ابن نجیم: وینبغی للمؤذن أن یؤذن فی موضع یکون أسمع للجیران ویرفع صوته ولایجهد نفسه لأنه یتضرر بذلک، وفی الخلاصة: ولایؤذن فی المسجد۔

(Al-Bahr Al-Raique. Vol.1 p to 55. Chapter: Azan)

والسنة الأذان فی موضع عالٍ والإقامة علی الأرض۔

(Qinyah Al-Munyah Li Tatmeem Al-Ghunyah. Book of Salah. Chapter: Azan.Vol.1 p. 11,12. The manuscript of Maktabah Jamia Al-Malik Saood. Anees)

(Abu Dawood. P. 77)[9]

Al-Hindiyah reads:

وينبغي أن يؤذن على المئذنة أو خارج المسجد ولا يؤذن في المسجد كذا في فتاوىٰ قاضي خان۔[10]

(Al-Hindiyah. Vol.1 p. 57)

Note: The arrangement of veiling is necessary. Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p. 193)

Calling Azan far from the mosque

Question: The place from where Azan is called is at the distance of 40 furlongs from the mosque and there is a road in between also. If Azan is called at that place while the loudspeaker is set on the mosque, will Azan be correct or not?

Answer: Sunnah is to call Azan at the mosque that Azan could be recognized from that mosque, but if the ward is far or due to some difficulties, there is nothing wrong to call Azan from a distance when the people can know that Azan is from that mosque, but if it is so for that cannot be understood from that mosque, this Azan cannot be considered from that mosque.[11]

Written by Muhammad Zafar Alam Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 vol. 376, 337)

If Salah is performed at the door where should Azan be called

Question: The mosque is being reconstructed and sell eyes performed at its door. Should Azan be called in the mosque or where congregation Salah is conducted?

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[9] عن عروة بن الزبير عن امرأة من بني النجار قالت: كان بيتي من أطول بيت كان حول المسجد فكان بلال يؤذن عليه الفجر فيأتي بسحر فيجلس على البيت ينظر إلى الفجر. الخ۔

(Sunan Abu Dawood. Chapter: Calling Azan from atop a minaret. (H: 519)

[10] Al-Fatawa Al-Hindiyah. Chapter:2 about the words of Azan and Iqamah and their conditions. Vol.1 p. 55.

[11] عن عروة بن الزبير عن امرأة من بني النجار قالت: كان بيتي من أطول بيت حول المسجد فكان بلال يؤذن عليه الفجر۔

(Sunan Abu Dawood. Chapter: Calling Azan from atop a minaret. (H: 519)

ولم أر حكم البلدة الواحدة إذا اتسعت أطرافها كالمصر و الظاهر أن أهل كل محلة سمعوا الأذان ولو من محلة أخرىٰ يسقط عنهم لا إن لم يسمعوا۔

(Al-Nahr Al-Faique Sharah Kanz Al-Daqaique. Chapter: Azan. Vol.1 p. 171)

Answer: Conducting congregation of Salah at a place other than the mosque because of new construction of the mosque is allowed. It is optional to call Azan in the premises of the mosque or where the congregation of Salah is done.[12] Allah knows the best.

Written by Muhammad Usman Ghani. 19/07/1375 AH

(Fatawa Imarat Shariah. Vol.2 p. 112)

Is any direction is defined for calling Azan

Question: Is any direction is defined or better for calling Azan? What is the injunction if it is called from the roof of the mosque? Is it not disrespect? Please answer in detail.

Answer: It should be noticed that Azan will be called facing towards Qiblah[13] and over a high place so that the voice can reach to the far end.[14] It is correct whether it is called over the minarets or the wall of the mosque or right minaret or the left. However, the matter of Azan is not like calling it in the ears of newborn baby that Azan is called in the right ear and Iqamah in the left.[15] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 02/09/1387 AH

Authenticated by Nizamuddin (May Allah forgive him) Darul Uloom Deoband 02/09/1387 AH (Fatawa Mahmoodiyah. Vol.5 p. 386, 387)

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[12] For when Azan is called weather it is at the place of congregation or in the premises of the mosque, obviously it is being called for that congregation of Salah. So, sunnah of Azan will be performed by that. Mujahid

[13] يستقبل القبلة بهما، ويكره تركه تنزيهاً''۔''

(Al-Durrul Mukhtar. Book of Salah. Chapter: Azan. Vol.1 p.389. Saeed)

عن ابن سيرين قال: يستقبل القبلة فى الأذان والإقامة ولايتكلم فيهما۔

(Musannaf Abdur Razzaque. Chapter: Calling Azan facing towards Qiblah. (H: 1810)

[14] (۔۔۔وهو سنة) للرجال فى مكان عالٍ''۔''

(Al-Durrul Mukhtar)

'' (قوله: فى مكان عال) فى القنية: ويسن الأذان فى موضع عال والإقامة على الأرض۔وفى السراج: وينبغى للمؤذن أن يؤذن فى موضع يكون أسمع للجيران، ويرفع صوته، ولايجهد نفسه؛ لأنه يتضرر ''۔

(Raddul Muhtar. Book Salah. Chapter: Azan. Vol.1 p. 384. Saeed)

[15] فمنها عند ولادة المولود، فإنهم صرحوا بسنية الأذان، فالأذان فى أذن الولد اليمنٰى والإقامة فى الأذن اليسرىٰ ۔

(Al-Siayah. Vol.2 p. 44. Chapter: Azan. Suhail Academy Lahore)

عن حسين قال: قال رسول الله صلى الله عليه وسلم: من وُلد له ولد، فأذن فى أذنه اليمنٰى وأقام فى أذنه اليسرىٰ، لم تضره أم الصبيان۔

(Musnad Abu Yala Al-Mausili. Musnad Al-Husain bin Ali bin Abu Talib. (H: 6780). Amal Al-Yaum Wa Al-Lailah Li Ibn Al-Sunni. Chapter: What should be done with the newborn baby. (H: 623). Al-Maqsad Al-Ula Fi Zawaid Abu Yala Al-Mausili. Offering an Aqeeqah, Azan in the ear of the baby. (H: 649) Anees

Proving to specify a place for calling Azan

Question: Is it proved in Shariah or not that a place should be specified for calling Azan in the right or left of the mosque? If it is, please answer the reference.

Answer: Making a specific place for calling Azan is allowed.

والمئذنة بكسر الميم وسكون الهمزه۔۔۔ وهی محل التأذين ويقال لها منارة والجمع منايير بالياء التحية وأول من أحدثها بالمساجد سلمة بن خلف الصحابی رضی اللّٰه عنه وكان أميرًا علی مصر فی زمن معاوية۔رضی اللّٰه عنه۔وكان بلال يأتی بسحور لأطول بيت حول المسجد لامرأة من بنی نجار يؤذن عليه ،آهـ

(Al-Tahtawi on Maraqi Al-Falah. Chapter: Azan. p. 103)

It is up to the members of the mosque weather they make it in the right or the left. Allah knows the best.

Written by Muhammad Ishaque (May Allah forgive him) 02/05/1372 AH

Authenticated by Abdullah (May Allah forgive him) (Khairul Fatawa. Vol.2 p. 201, 202)

Is calling Azan on the floor of the mosque allowed or not

Question: What is the injunction about calling Azan standing on the floor of the mosque?

Answer: Calling five-time Azan is allowed on the floor of the mosque, but it is better to call it standing over a high place out of the mosque.[16]

(Fatawa Darul Uloom Deoband. Vol.2 p. 83)

Should Azan be called inside or outside of the mosque

Question: should Azan be called out of the floor or over the floor of the mosque? Many people say that Azan should not be called out of the mosque and it should be on its floor. Calling Azan outside of the mosque is prohibited and prove it by Azan called before Khutbah. Why is it called in the mosque? What is the difference between this Azan and five times Azan? Should that be called in the mosque or not? What is the injunction if a high place is made for calling Azan out of the mosque?

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[16] وينبغی أن يؤذن علی المئذنة أوخارج المسجد ولايؤذن فی المسجد،كذا فی فتاوىٰ قاضی خان،والسنة أن يؤذن فی موضع عالٍ يكون أسمع لجيرانه يرفع صوته۔

(Alamgiri, Kishori. Chapter:2 about Azan. Vol.1 p. 54. Zafeer)
Abu Dawood. Chapter: Calling Azan from atop a minaret. (H: 519) Anees

Answer: It is better to call five times Azan over a high place out of the mosque except the one called before Khutbah. Though it is allowed in the mosque also. Thus, Azan before Jumah Khutbah should be called in front of the pulpit. There are many evidences for it. Calling Azan at the high place is recommended in Shariah is to convey Azan to the far end. All five times Azan was being called out of the mosque in the era of the Prophet (saws) because of that. Therefore, it was being called atop the roof of the house is attached with the mosque. So, it is understood by the practice of that best era that calling all five-time Azan out of the mosque is better.[17]

But calling Azan inside the mosque is not prohibited also and there is no reason for it, because the mosques are built for remembrance of Allah and Azan is also a kind of remembrance of Allah.

Allah Almighty said:

﴿وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ﴾[18] (الآية)

(Fatawa Darul Uloom Deoband. Vol.2 p. 100, 101)

Is calling Azan inside the mosque allowed or not

Question: Is calling five-time Azan and Jumah Azan allowed inside the mosque or disliked?

Answer: No Azan is disliked inside the mosque. Especially, Jumah Azan is sunnah before Khateeb.[19]

(Fatawa Darul Uloom Deoband. Vol.2 p. 84, 85)

Calling Azan inside the mosque

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[17] وينبغي أن يؤذن على المئذنة أوخارج المسجد ولايؤذن في المسجد. كذا في فتاوىٰ قاضي خان. والسنة أن يؤذن في موضع عالٍ يكون أسمع لجيرانه يرفع صوته۔

(Alamgiri, Kishori. Chapter:2 about Azan. Vol.1 p. 54. Zafeer)
Abu Dawood. Chapter: Calling Azan from atop a minaret. (H: 519) Anees

[18] Surah Al-Baqarah:114
Alamgiri reads:

''ولايؤذن في المسجد''۔

It means that it is not the best way. It does not mean that it is not allowed. Zafeer

[19] ويؤذن ثانياً بين يديه أي الخطيب۔

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p.770)

Question: Fatawa Qazi Khan, Tabyeen Al-Haqaique, Fatawa Alamgiri and other books of Fiqh read:

(Fatawa Qazi Khan on the margin of Al-Alamgiriyah. Vol.1 p. 78)

Is calling Azan with loudspeaker in the veranda of the mosque or cabin attached with the mosque, not correct as it is done nowadays while the objective of calling Azan is found completely? Is calling Azan with loudspeaker inside the mosque disliked? Please answer to all questions in detail along with the references of authentic books.

A person created problems regarding these matters and he says himself Shaikhul Hadith and Mufti.

Answer:

''وينبغى أن يؤذن على المئذنة أوخارج المسجد ولايؤذن فى المسجد''

Its Arabic meaning is:

''يندب أن يؤذن على المئذنة أوخارج المسجد ولايؤذن ندباً فى المسجد''۔

Its Urdu translation is:

It is better to call Azan over the place of calling Azan out of the mosque. Calling Azan inside the mosque is not recommended and better.

Neither "ينبغى" means "يجب" nor "لايؤذن" means "لايجوز" otherwise Azan would have never been called inside the mosque in the era of Sahabah and Tabaeen while Azan before Khutbah is being called inside the mosque without any objection since the era of Hisham bin Abdul Malik which is indeed the era of Tabaeen and it can be called the era of Sahabah in the least meaning.[20]

The recommendation of calling Azan outside of the mosque is with the intention to loud the voice and convey it to the far end and inform more and more unseen people which is required in Shariah. It is known by six authentic books of hadith the angel taught Abdullah bin Zaid (rz) the words of Azan in dream, but the Prophet (saws) ordered Bilal

[20] ويؤذن ثانياً بين يديه أى على سبيل السنية۔
(Raddul Muhtar on Al-Durrul Mukhtar. Vol.3 p. 38)

وفى البحر: بذلك جرى التوارث۔
(Al-Bahr Al-Raique. Vol.2 p. 274)

(rz) to call Azan reasoning: "انه أندى صوتاً منک".[21] So, Muazzin having loud voice is better so that the voice may reach to the far end and the information may be complete. Therefore, when the Muslims population increased in the era of Usman Ghani (rz), he ordered to call one more Azan for Jumah Salah from the place named "Zaura" a high place and all the companions consented to allow it. So, it is understood that neither Azan cabin is intended itself nor calling Azan inside the mosque is prohibited. It is only because calling Azan from Azan cabin will inform the absentees properly and completely and calling inside the mosque will inform them incompletely. Thus, the mentioned purpose can be acquired by loudspeaker though Azan is called inside the mosque when the loudspeaker is placed on the minaret. Therefore, objecting that calling Azan inside the mosque, though the mike is outside, is prohibited or disliked, will not be correct. The way by which the absentees can be informed properly and the voice may reach to the far end, will be better according to Shariah.[22]

Written by Muhammad Nizamuddin Azami, Mufti Darul Uloom Deoband, Saharanpur

(Muntakhabat Nizamul Fatawa. Vol.1 p. 221- 223)

What is the injunction about calling Azan inside the mosque

Question: Is calling Azan in the premises of the mosque correct or not? If Azan is called in the mosque and the loudspeaker is over it. Is it allowed or not?

Answer: Calling five-time Azan except Azan before Khutbah Jumah atop a high place out of the mosque is better though it is allowed inside the mosque also and this priority is because the voice can reach far more and more according to the purpose of Azan which is information. Therefore, Fuqaha said that Azan should be called over a high place.

Durre Mukhtar reads:

''(وہو سنة)للرجال فی مکان عال''۔[23]

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[21] Sunan Abu Dawood. Vol.1 p. 135. Book of Salah. Chapter: How Azan is performed. Hadith is long. The related part is as follow:

''فلما أصبحت أتيت رسول الله صلى الله عليه وسلم فأخبرته بما رأيت، فقال: إنها لرؤيا حق إن شاء الله فقم مع بلال فألق عليه ما رأيت فليؤذن فإنه أندى صوتاً منک ۔۔۔ ''الحديث۔

[22] It is being changed according to the condition.

وقال ابن سعد بالسند الى أم زيد بن ثابت: كان بيتي أطول بيت حول المسجد، فكان بلال يؤذن فوقه من أول ما أذن إلى أن بنى رسول الله صلى الله عليه وسلم مسجده فكان يؤذن بعد على ظهر المسجد، وقد رفع له شئ فوق ظهره۔

(Raddul Muhtar on Al-Durrul Mukhtar. Vol.2 p. 54)

[23] Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.2 p. 48.

It is mentioned in Fatawa Hindiyah:

وينبغي أن يؤذّن على المئذنة أو خارج المسجد ولا يؤذّن في المسجد كذا في فتاوىٰ قاضي خان۔ والسنة أن يؤذّن في موضع عال يكون أسمع لجيرانه ويرفع صوته۔[24]

The about texts established that it is better to call Azan atop a high place outside of the mosque, but if it is called inside the mosque because of some reasons, it is allowed. There is no reason and evidence to prohibit it. So, if there is no place to set the mic safely and Azan can be called out of the mosque, it is allowed inside the mosque.

Allah knows the best.

Written by Abdullah Khalid Mazahiri. 27/02/1400 AH

(Fatawa Imarat Shariah. Vol.2 p. 372)

The injunction of calling Azan inside the mosque

Question: There is an arrangement of loudspeaker in a mosque, but there is no specific cabin for that. So, Azan is being called inside the mosque. Is it correct or not? Is it necessary to call Azan out of the mosque?

Answer: Calling Azan inside the mosque is correct without any disliking. The purpose of calling Azan outside of the mosque is to convey the voice to far and far and it is found inside the mosque also. If the mic is set outside of the mosque, it can be stolen with more probability and it is safe inside the mosque.

Written by Muhammad Tarique Nadwi. Authenticated by Nasir Ali Nadwi.

(Fatawa Nadwatul Ulama. Vol.1 p. 376)

Calling Azan inside the mosque

Question: It is written in Bahishti Gauhar that calling Azan inside the mosque is somewhat disliked, but it is not explained. Please explain it in detail along with mentioning reason of disliking.

Answer: What is written in Bahishti Gauhar is correct that calling Azan inside the mosque is not good, because the purpose of Azan is to inform more and more people that the congregation of Salah is going to be conducted and if Azan is called inside the mosque, the voice will not reach to the extent where the voice can reach by calling over the high place out of the mosque.

[24] Al-Fatawa Al-Hindiyah. Chapter:2 about the words of Azan and Iqamah. Vol.1 p. 55.

Al-Hindiyah reads:

وينبغي أن يؤذن على المئذنة أو خارج المسجد ولا يؤذن في المسجد كذا في فتاوىٰ قاضي خان۔ والسنة أن يؤذن في موضع عال يكون أسمع لجيرانه ويرفع صوته ولا يجهد نفسه كذا في البحر الرائق۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 55)

It is mentioned in Al-Shamiyah and the statement "(قوله في مكان عال)":

في القنية: ويسن الأذان في موضع عال والإقامة على الأرض(إلىٰ قوله)وفي السراج: وينبغي للمؤذن أن يؤذن في موضع يكون أسمع للجيران ويرفع صوته ولا يجهد نفسه لأنه يتضرر. آهـ

(Raddul Muhtar. Vol.1 p. 357)

It is understood by the about text that the purpose of calling Azan outside of the mosque is only to convey the voice. As the second Azan of Jumah Salah is being called inside the mosque, because the purpose is to convey the voice to the present people. Nowadays, Azan is being called with loudspeaker. So, the voice can reach loudly whether Azan is called inside the mosque or from any other low place. Therefore, no disliking is seemed in calling Azan with loudspeaker inside the mosque. Moreover, the below text of Qazi Khan "" establishes that when Azan is called over the cabin of Azan, there is no need to call from out of the mosque. The general custom is that the cabin of calling Azan is over the mosque not outside.

The coming texts confirm it. Allamah Ibn Abideen (r) said:

قلت: والظاهر أن هذا في مؤذن الحي أما من أذن لنفسه ولجماعة حاضرين فالظاهر أنه لا يسن له المكان العالي لعدم الحاجة. تأمل۔

(Raddul Muhtar. Vol.1 p. 357)

Al-Hindiyah reads:

ويكره الأذان قاعدًا وإن أذن لنفسه قاعدًا فلا بأس به۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 54)

It is mentioned in Al-Shamiyah:

وقال ابن سعد بالسند إلى أم زيد بن ثابت رضي الله تعالى عنه:

كان بيتي أطول بيت حول المسجد فكان بلال يؤذن فوقه من أول ما أذن إلى أن بنى رسول الله صلى الله عليه وسلم مسجده فكان بعد يؤذن على ظهر المسجد وقد رفع له شيء. فوق ظهره۔

(Raddul Muhtar. Vol.1 p. 360)

it has become quite clear by the last text of Shamiyah that the reason to dislike calling Azan inside the mosque is only not reaching the voice, else if the disliking would be related to the mosque itself, it would have been disliked over the roof of the mosque that was acted upon in the era of the Prophet (saws). Moreover, the second Azan of Jumah Salah is called inside the mosque with the consent of all. Thus, it also proved that the injunction of calling Azan outside of the mosque is only to reach the voice.

Elaus Sunan reads:

واعلم أن الأذان لايكره في المسجد مطلقاً كما فهم بعضهم من بعض العبارات الفقهية وعمومه هذا الأذان (الأذان بين يدي الخطيب)بل مقيدًا بما إذاكان المقصود إعلام ناس غيرحاضرين (إلى قوله)في الجلابي أنه يؤذن في المسجد أوما في حكمه لا في البعيد عنه. قال الشيخ قوله في المسجد صريح في عدم كراهة الأذان في داخل المسجد وإنما هو خلاف الأولى إذا مست الحاجة إلى الإعلان البالغ وهو المراد بالكراهة المنقولة في بعض الكتب. فافهم۔

(Elaus Sunan. Vol.8 p. 49)

However, raising voice with the exaggeration in celling part of the mosque is contrary to the etiquettes of the mosque.[25] Therefore, it is better to put the loudspeaker outside of the mosque. If it is not possible, there is nothing wrong to set it inside the mosque.

Allah knows the best. 3rd Rabi Al-Awwal, 1396 AH

(Ahsanul Fatawa. Vol.2 p. 294, 295)

Calling Azan standing in the vault

Question: The matter is that nowadays five-time Azan are being called inside the mosque. It is done in the vault in some mosques and out of the vault in some other. It means where Imam stands to lead Salah, Muazzin calls Azan from there. Is it correct? The loudspeaker is set in the place which is ahead from standing place of Imam. Is calling Azan at the place correct or not?

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[25] عن عبيد الله بن أبي جعفر قال: قال رسول الله صلى الله عليه وسلم: من أجاب داعي الله وأحسن عمارة مساجد الله كانت تحفته من الله الجنة فقيل يارسول الله! ماحسن عمارة مساجد الله؟ قال: لايرفع فيها صوت ولايتكلم فيها بالرفث۔

(Al-Zuhd Wa Al-Raqaique Li Ibn Al-Mubarak Wa Al-Zuhd Li Naeem bin Hammad. Chapter: The virtue of walking to perform Salah. (H: 604)

Answer: The second Azan of Jumah Salah is sunnah in front of Khateeb inside the mosque.[26] Besides, it is better to call other Azan out of the mosque and allowed in the mosque also, though it is not good. If the place where the loudspeaker is not included in the mosque intentionally, calling Azan there is allowed without any disliking.[27]

(Aapke Masail Aur Unka Hal. Vol.3 p. 286)

From the side of the mosque Azan should be called

Question: Should Azan be called from the right or the left side of the mosque?

Answer: Right and left both sides of the mosque are equal to call Azan according to shariah.[28] Allah knows the best.

Written by Abdullah (May Allah forgive him) 06/05/1415 AH

Authenticated by Muhammad Haneef (May Allah forgive him) (Fatawa Riyazul Uloom. Vol.2 p. 316, 317)

Calling Azan in the veranda of the mosque

Question: What if the injection of calling Azan in the veranda of the mosque? Is it allowed or not while the voice can reach properly?

Answer: Azan should be called atop a high place loudly so that it can reach far and far. For, as far as the voice will reach the stones and (clods of) mud will testify.[29]

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[26] وإذا صعد الإمام المنبر جلس وأذّن المؤذّن بين يدى المنبر بذلک جرى التوارث۔

(Fatah Al-Qadeer. Vol.1 p. 421)

[27] وينبغى أن يؤذن على المئذنة أو خارج المسجد ولايؤذن فى المسجد كذا فى فتاوىٰ قاضيخان۔ والسنة أن يؤذن فى موضع عال يكون أسمع لجيرانه ويرفع صوته ولايجهد نفسه كذا فى البحر. الخ۔

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter: Azan. Vol.1 p. 55. Raddul Muhtar. Vol.1 p. 384)

[28] Ahsanul Fatawa. Book of Salah. Chapter: Azan and Iqamah. Vol.2 p. 282. Zakariya. Deoband.

[29] ''عن عبد الرحمٰن بن أبي صعصعة الأنصارى ثم المازنى عن أبيه أنه أخبره أن أبا سعيد الخدرى رضى الله تعالىٰ عنه قال له: إنى أراك تحب الغنم والبادية. فإذا كنت فى غنمک أو بادیتک. فأذنت للصلاة. فارفع صوتک بالنداء. فإنه لايسمع مُدى صوت المؤذن جن لا أنس ولا شئ. إلا شهد له يوم القيامة''۔ قال أبو سعيد: سمعته من رسول الله صلى الله تعالىٰ عليه وسلم''۔

(Sahih Bukhari. Book of Azan. Chapter: Raising the voice in pronouncing Azan. Vol.1 p. 85 (H: 609)

The purpose of Azan is to inform that absentees.[30] Therefore, calling Azan in a way that the voice cannot reach far and far and ceased at the same place is disliked.[31] Calling Azan is no such thing that is contrary to the etiquettes of the mosque. If this purpose can be fulfilled by calling Azan in the veranda, calling there is correct.[32]

Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband

11/11/1406 AH (Fatawa Mahmoodiyah. Vol.5 p. 390, 391)

Should Jumah Azan be called inside the mosque or outside

Question: If Jumah Azan is called outside of the mosque, is it allowed or not?

Answer: Calling Azan inside the mosque and outside is continued since the era of the Prophet (saws). Azan before Khutbah is called inside the mosque. [33]

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[30] الأذان هولغة الإعلام، وشرعاً إعلام مخصوص''۔''

(Al-Durrul Mukhtar with Raddul Muhtar. Book or Salah. Chapter: Azan. Vol.1 p. 383. Saeed)

''ومنها: أن يجهر بالأذان فيرفع به صوته؛لأن المقصود وهو الإعلام يحصل به''

(Badai Al-Sanai. Book of Salah. Chapter: Sunnah of Muzzin. Vol.1 p. 642. Darul Kutub AL-Ilmiyah)

[31] وكره أذان ۔۔۔ القاعد۔''

(Kanz Al-Daqaique)

''وأما القاعد ۔۔۔ أطلقه، وهو مقيد بما إذا لم يؤذن لنفسه، فإن أذن لنفسه قاعدًا، فإنه لايكره لعدم الحاجة إلى الإعلام، ويفهم منه كراهته مضطجعاً بالأولى''۔

(Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 P.458. Rasheediyah)

[32] (۔۔۔وهو سنة) للرجال فى مكان عال''۔''

(Al-Durrul Mukhtar)

Raddul Muhtar reads:

وفى السراج: وينبغى للمؤذن أن يؤذن فى موضع يكون أسمع للجيران، الخ''۔

(Book of Salah. Chapter: Azan. Vol.1 p. 384. Saeed)

''قال ابن سعد بالسند إلى أم زيد بن ثابت: كان بيتى أطول بيت حول المسجد، فكان بلال رضى الله تعالى عنه يؤذن فوقه من أول ما أذن إلى أن بنى رسول الله صلى الله تعالى عليه وسلم مسجده، فكان يؤذن بعد على ظهر المسجد، وقد رفع له شئ فوق ظهره''۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 387. Saeed)

''ويكره أن يؤذن فى المسجد كما فى القهستانى عن النظم، فإن لم يكن ثمة مكان مرتفع للأذان، يؤذن فى فناء المسجد، كما فى الفتح''۔

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Book of Salah. Chapter: Azan. P. 197)

[33] ويؤذن ثانياً بين يديه أى الخطيب۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Jumah. Vol.1 p. 770)

وإذا جلس الإمام على المنبر أذن المؤذنون بين يديه الأذان الثانى للتوارث۔

(Ghunyatul Mustamli. P. 520)

Calling Azan of other Salah is allowed outside of the mosque and inside also. Fuqaha regarded calling Azan over the minaret allowed and it is known that the minaret is built out of the mosque. There is no need of evidence for it.[34]

(Fatawa Darul Uloom Deoband. Vol.2 p. 98)

Should the second Azan of Jumah Salah be called on the door or where should it be

Question: A hadith is narrated in Sunan Abu Dawood that proves to call the second Azan of Jumah at the door of the mosque. Is it authentic or weak or on which level?

Answer: Calling second Azan of Jumah in front of Khateeb near the pulpit is sunnah.

Durre Mukhtar reads:

ويؤذن ثانياً بين يديه أى الخطيب، الخ، إذا جلس على المنبر، قوله: ويؤذن ثانياً بين يديه، الخ۔[35]

أى على سبيل السنة۔[36]

Thus, this evidence is enough for Hanafis people. The detailed discussion about hadith of Abu Dawood is mentioned in long books. There is no need to research it for Muqallid (the follower). We should act according to the matter mentioned in the books of Fiqh.

(Fatawa Darul Uloom Deoband. Vol.2 p. 124)

The second Azan in Jumah Salah and its place

Question: (a) Should the second Azan of Juma Salah be called in the mosque in front of Khateeb near the pulpit or outside of the mosque? It is called in front of Khateeb in most of the mosques. To what extent is it correct?

(b) From which era it is ordered to call the second Azan of Jumah Salah? Is it from the era of the Prophet (saws) or later?

Answer: (a) Fuqaha have written that the Azan which is calling before Khutbah, should be called in front of Khateeb.

''فإذا جلس على المنبر أذّن بين يديه''۔[37]

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[34] وينبغي أن يؤذن على المئذنة أو خارج المسجد ولا يؤذن في المسجد۔
(Al-Fatawa Al-Hindiyah. Vol.1 p. 52)

[35] Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Jumah Salah. Vol.1 p.770. Zafeer

[36] Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Jumah Salah. Vol.1 p.770. Zafeer

[37] Kanz Al-Daqaique with Al-Bahr Al-Raique. Vol.2 p. 157.

Therefore, the usual custom of Azan before Khutbah is not wrong.

(b) This Azan was not in the era of the Prophet (saws), Abu Bakr (rz) and Umar (rz). It is narrated by Saib bin Yazeed that this Azan is started from the caliphate of Usman (rz) by his order.[38] The elder companions of the Prophet (saws) were alive in that era and they did not object anymore rather they kept it continue after the caliphate of Usman (rz) also. The Prophet (saws) commanded to follow the way of Khulafa Rashideen along with following his order.[39]

Therefore, this second Azan is also included in sunnah and the whole ummah is unanimously have been practicing with consent.[40]

(Kitabul Fatawa. Vol.2 p. 141, 142)

The correct place for second Azan of Jumah

Question:

(1) The second Azan of Jumah was being called near the pulpit inside the mosque or at its door in the era of the Prophet (saws))

(2) Where was it being called in the era of Usman (rz)? Is it correct that before Hisham bin Abdul Malik the second Azan was being called at the door and he

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[38] Sahih Bukhari. H: 915.

عن السائب بن يزيد قال: كان النداء يوم الجمعة أوله إذا جلس الإمام على المنبر على عهد رسول الله صلى الله عليه وسلم وأبي بكر وعمر رضي الله عنهما فلما كان عثمان رضي الله عنه وكثر الناس زاد النداء الثالث على الزوراء۔ قال ابو عبد الله: موضع بالسوق بالمدينة۔

(Sahih Bukhari. Chapter: Azan on Friday (for the Jumah Salah) (H: 912)

[39] Al-Jame Tirmizi. Chapter: What has been related about adhering to the sunnah and staying away from innovation. (H:2676). Sunan Abu Dawood. Chapter: Sunnah of Khulafa Rashideen Al-Mahdiyeen. (H:34,35)

عن عرباض بن سارية قال: صلى بنا رسول الله صلى الله عليه وسلم الفجر، ثم أقبل علينا فوعظنا موعظة بليغة ذرفت لها الأعين ووجلت منها القلوب قلنا أو قالوا يا رسول الله! كأن هذه موعظة مودع، فأوصينا۔ قال: أوصيكم بتقوى الله والسمع والطاعة وإن كان عبداً حبشياً فإنه من يعيش منكم يرى بعدي اختلافاً كثيراً، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين وعضوا عليها بالنواجذ وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة۔

(Musnad Imam Ahmad. Musnad Irbaz Bin Sariyah. (H: 17144, 17145). Sunan Darami. Chapter: Following sunnah. (H: 96). Sunan Ibn Majah. Chapter: Following sunnah of Khulafa Rashideen. (H: 42). Sunan Abu Dawood. Chapter: Adherence to the sunnah. (H: 4607). Sunan Tirmizi. Chapter: What has been related about adhering to the sunnah and staying away from innovation. (H: 2676). Al-Sunnah Li Ibn Abu Asim. Chapter: Following sunnah. (H: 54)

[40] Four all Fuqaha regarded it sunnah of Khutbah with the consent.

Al-Mausuah Al-Fiqhiyah. Vol.19 p. 180 when. Material. Khutbah. Publication: Kuwait.

تنقسم هذه السنن إلى سنن متفق عليها ومختلف فيها، أما السنن المتفق عليها فهي: ۔۔۔ (٣) الأذان بين يدي الخطيب إذا جلس على المنبر۔

(Al-Mausuah Al-Fiqhiyah Al-Kuwaitiyah. Its sunnah. Vol.19 p. 181. Anees)

ordered to call it near the pulpit inside the mosque as Ibn Al-Haaj Maliki has written in "Al-Madkhal" vol.2 p. 212? Maulana Abul Hai Lucknowi has regarded it correct in "Hashiyah Wiqayah" vol.1 p. 202). Is the statement of Ibn Al-Haaj correct or not?

(3) All Arab and non-Arab used to act on calling the second Azan before rising the difference of Maulana Ahmad Riza.

Answer:

(1) It was being called in front of the pulpit at the door of the mosque.[41]

(2) and (3) this continued to the beginning caliph era of Usman Ghani (rz). When the number of population increased, he ordered for one more Azan at "Zaura" to inform the absentees.[42] It continued to the era of Hisham bin Abdul Malik that this Azan was being called at "Zaura". Later, he changed the place of Azan which was called that was called at the door of the mosque and began at near the pulpit for this was the era of the best of generations.[43]

Therefore, you cannot regard it innovation, divagation or contrary to shariah, because this Azan has been being called in front of the pulpit or Imam inside the mosque without any difference of opinion till the date since the best. So, it is Tawatur (succession) in action.

The difference of Maulvi Ahmad Raza Khan Sahab's opinion will not affect this Tawatur (succession). Even the objection will defect him.[44] Allah knows the best.

Written by Muhammad Nizamuddin Azami. Mufti Darul Uloom Deoband, Saharanpur (Muntakhabat Nizamul Fatawa. Vol. 221- 223)

The place for second Azan of Jumah

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[41] Abu Dawood. Chapter: The call of prayer on Friday. (H: 1088)

السائب بن يزيد قال:كان يؤذن بين يدى رسول الله صلى الله عليه وسلم إذا جلس على المنبر يوم الجمعة على باب المسجد، وأبي بكر و عمر ، ثم ساق نحو حديث يونس۔

(That is hadith No. 1087)

[42] فلما كان خلافة عثمان وكثر الناس أمر عثمان يوم الجمعة بالأذان الثالث فأذن به على الزوراء. فثبت الأمر على ذلک۔

(Abu Dawood. (H: 1087). Sahih Bukhari with Fatah Al-Bari. Vol.2 p. 393. (H: 912, 913)

[43] Hisham bin Abdul Malik died in 125 AH and he was made Caliph in 105 AH. (Al-Bidayah Wa Al-Nihayah. Vol.8 p. 399)

[44] وإذا صعد الإمام المنبر جلس وأذن المؤذنون بين يدى المنبر بذلک جرى التوارث ولم يكن على عهد رسول الله صلى الله عليه وسلم إلا هذا الأذان۔

(Al-Hidayah. Vol.1 p. 151. Chapter: Jumah Salah)

Question: Should the second Azan of Jumah be called inside the mosque or outside? Some people say: "Azan is a kind of announcement and it is done out of the mosque not inside." Should be inside or outside? From when did the second Azan before Khutbah begin and why?

Answer: The second Azan which is called before Khutbah is from the beginning of Islam i.e. the era of the Prophet (saws). The companions (rz) would like to precede in Islamic deeds. They believed in the promises of Allah Almighty strictly. For the sake of virtues of Jumah, they used to wait for Jumah Salah reaching the mosque before the time and reciting Qur'an and Dikr. Since all people were present in the mosque and involved in Dikr, this Azan was being called to inform them and draw their attention to Khutbah. So, there was no reason of calling Azan outside of the mosque as all people were inside the mosque. It continued in the era of Abu Bakr (rz) and Umar (rz). When it was the era of Usman Ghani (rz), people became neglectful about religious acts. They did not attend the mosque before the time even for Jumah. As a result, people began to miss Salah. In these situations, Usman Ghani (rz) kept the second Azan as it was, but added the first Azan to inform the people and it was called outside of the mosque. Therefore, the second Azan which is called to draw attention of the people towards Khutbah should be called inside the mosque, but the first Azan said be outside of the mosque so that all people can know the time of Salah.[45] Allah knows the best.

Written by Abdullah Khalid Mazahiri

03/07/1400 AH (Fatawa Imarat Shariah. Vol.2 p. The 73, is 374)

Where should the second Azan of Jumah be called

Question: What is the correct place of Azan before Jumah Khutbah? Please answer in the light of Quran and hadith along with the differences of the books.

Answer: In the beginning, Azan of Jumah was only one. It was called before Khutbah in front of Imam. It was being acted upon in the era of the Prophet (saws), Abu Bakr (rz) and Umar Farooque (rz). When the population increased in the era of Usman Ghani (rz)

[45] It is written in Sharah Al-Munyah:

واختلفوا فى المراد بالأذان الأول: فقيل الأول. باعتبار المشروعية وهو الذى بين يدى المنبر لأنه الذى كان أول فى زمنه عليه الصلاة والسلام وزمن أبي بكر وعمر حتى أحدث عثمان الأذان الثانى على الزوراء حين كثر الناس والأصح أنه الأول باعتبار الوقت، وهو الذى يكون على المنارة بعد الزوال. اهـ''.

(Raddul Muhtar. Chapter: Jumah. Vol.3 p. 38.

عن السائب بن يزيد قال: كان النداء يوم الجمعة أوله إذا جلس الإمام على المنبر---الخ.

(Sahih Bukhari. Chapter: Calling Azan on Friday. (H: 912). Sunan Abu Dawood. Chapter: Calling for Salah on Friday. (H: 1087). Sunan Tirmizi. Chapter: What is related to Azan of Jumah Salah. (H: 516)

and they people spread in all over Madinah and Azan before Khutbah in front of Imam was not listened to far long, Usman Ghani (rz) ordered to call another Azan at the place "Zaura" out of the mosque. Then the voice of Azan begin to echo in all over Madinah. None of Sahabah objected on it. So, this Azan began with the consent of Sahabah. The injunction of forbidding from trade and other works after Jumah Azan before Khutbah transferred to the first Azan. The detail is mentioned in all books of Hadith, Qur'anic exegesis and Fiqh.[46]

Secondly, the purpose of second Azan which is called in front of Khateeb and, Iqmah which is called before conducting congregation of Salah, are to inform the present people. So, these are not disliked inside the mosque at all.

Maraqi Al-Falah reads:

(والأذان بين يديه) جرى به التوارث (كالإقامة) بعد الخطبة۔

(Maraqi Al-Falah. Chapter: Jumah Salah. P. 280)

In this text, the second Azan which is called before Khutbah in front of Khateeb near the pulpit regarded as Iqamah and it is clear that Iqaham is called inside the mosque. It is the practice which is being acted upon. It is the regular custom of earlier and later elderly scholars which is indicated by "جرى به التوارث".

It is mentioned in Durre Mukhtar a very famous book of Fiqh and Fatawa:

(Al-Durrul Mukhtar on Raddul Muhtar. Chapter: Jumah Salah. Vol.3 p. 38, 39)

Allamah Shami said:

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[46] عن السائب بن يزيد رضى الله عنه أنه قال: إن الأذان يوم الجمعة كان أوله حين يجلس الإمام يوم الجمعة على المنبر فى عهد رسول الله صلى الله عليه وسلم وأبى بكر وعمر رضى الله عنهما. فلما كان فى خلافة عثمان رضى الله عنه وكثروا، أمر عثمان يوم الجمعة بالأذان الثانى فأذن على الزوراء فثبت الأمر على ذلک۔

(Sahih Bukhari. Chapter: Jumah Salah. (H: 912, 913, 915, 916). Sunan Tirmizi. Chapter: Jumah Salah. (H: 516). Sunan Nasai. Book of Jumah. (H: 1392). Sunan Abu Dawood. Book of Salah. (H: 1087)

''قال فى شرح المنية: واختلفوا فى المراد بالأذان الأول: فقيل الأول، باعتبار المشروعية وهو الذى بين يدى المنبر لأنه الذى كان أول فى زمنه عليه الصلاة والسلام وزمن أبى بكر وعمر حتى أحدث عثمان الأذان الثانى على الزوراء حين كثر الناس والأصح أنه الأول باعتبار الوقت، هو الذى يكون على المنارة بعد الزوال، اهـ''۔

(Raddul Muhtar. Chapter: Jumah Salah. Vol.3 p. 38)

(Raddul Muhtar. Chapter: Jumah Salah. Vol.3 p. 38)

Hidayah reads:

''(ويؤذّن)ثانيًا(بين يديه)أى الخطيب... (إذا جلس على المنبر)''۔

(Al-Hidayah. Vol.1 p. 148)

''أى على سبيل السنية''۔

(Fatah Al-Qadeer. Vol.2 p. 69)

وإذا صعد الإمام المنبر جلس وأذّن المؤذن بين يدى المنبر بذلك جرى التوارث۔

(Kabeeri. P. 561)

Therefore, Azan before Khutbah should be called in front of Khateeb inside the mosque. It is according to sunnah which is being acted upon. It cannot be regarded disliked.

Allah knows the best.

Suhail Ahmad Qasmi 21st Rajab, 1414 AH (Fatawa Imarat Shariah. Vol.2 p. 374- 376)

Where should Azan before Khutbah be called

Question: What do ulama and Islamic jurists say in regard to the matter that is there any specific place for Azan which is called before Khutbah of Juma Salah or it can be called anywhere?

Answer: It should be called in front of the pulpit inside the mosque. The detail is mentioned in Imdadul Fatawa. Vol.1 p. 449.[1]

Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 210, 211)

[1] Al-Shaikh Ashraf Ali Al-Thanwi said:
"The text of most of the book indicate to both options, but the text of Jame Al-Rumooz is clear to be near and in front of the pulpit.
وهوهذه بين يديه أى بين الجهتين المسامتين يمين المنبر أوالإمام ويساره قريباً منه وسطهما بالسكون فيشمل ما إذا أذن فى زاوية قائمة أوحادة أومنفرجة حادثة من خارجين خطين من هاتين الجهتين، قلت تحدث القائمة إذا كان المؤذن حذاء وسط المنبر بالحركة والمنفرجة والحادة إذا كان فى غير حذائه۔

(Imdadul Fatawa. Chapter: Jumah and Eidain Salah. Vol.1 p. 474)

A scientific research on the topic where should Azan be called

Question: You answered to a question that calling Azan inside the mosque is somewhat disliked and finally you said:

"However, the second Azan of Jumah is exempted as it is called in front of Khateeb inside the mosque."

I would like to appeal you pitifully by this letter that you should not try to issue Fatwa without Sharai research, because you have written that calling Azan inside the mosque is somewhat disliked while it is not mentioned in any authentic book of Fiqh. Yes, the words like dislike are written in books. You may have remembered the famous rule of disliking that according to Hanafi school of thought, unconditional disliking means prohibitively disliked not somewhat disliked, but Shawafe mean it somewhat disliked.

Allamah Abdul Ghani Nabulisi has written in "Hadiqah Nadiyah":

''الكراهية عند الشافعية إذا أطلقت تنصرف إلى التنزيهية لا التحريمية بخلاف مذهبنا''۔[1]

Translation: "When the word of disliking is spoken unconditionally, it means somewhat disliked not prohibitively disliked according to Shafaee' school of thought unlike our madhab (Hanafi school of thought)."

Don't you know that sometimes the Prophet (saws) did somewhat disliked act to inform its permission, but he never ordered to call Azan inside the mosque and it never happen in the era of Khulafa Rashideen also. Moreover, you have exempted calling the second Azan inside the mosque even from somewhat disliking. If you understood it by the word "بين يدى", you are wrong, because it means "in front of" not "in the middle of." Or it will be that Muazzin will stand on the distance of one foot and will call Azan near the mouth of Khateeb. When calling Azan is disliked in the mosque unconditionally, how did you exempt the second Azan? I would like to inform you that being in front of Khateeb is sunnah is only according to Hanafi school of thought, because Malikis regard it innovation.

Khalil bin Ishaque Maliki said:

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[1] وتصريح الحنفية بالكراهة على سبيل الإطلاق ينصرف إلى الكراهة التحريمية وفاعل المكروه تحريماً عندهم يستحق العقاب، كفاعل الحرام، كما أن كتب الشافعية التي روت عن بعض الأصحاب القول بالكراهة قد قالوا عنه: ليس بشيء۔
(Al-Mausuah Al-Fiqhiyah Al-Kuwaitiyah. The wisdom of forbidding from monopolization. Vol.2 p.91)

''اختلف أهل النقل هل كان يؤذّن بين يديه صلى اللّٰه عليه وسلم أو على المنار؟ الذى نقله أصحابنا أنه كان على المنار''[1]

Translation: "The narrators differed opinions in the matter that Azan was being called in front of the Prophet (saws) or at the minaret? What our followers (Maliki ulama) narrated is that it was being called at the minaret."

Allamah Yusuf bin Saeed Thaqafi Maliki has written in "Hashiyah Jawahir Zakiyyah":

''الأذان الثانى كان على المنار فى الزمن القديم وعليه أهل المغرب إلى الآن وفعليه بين يدى الإمام مكروه .....''۔[2]

Translation: "The second Azan was being called on the minaret in the old era and the people of Maghrib have been acting upon it till the date and calling Azan in front of Imam is disliked."

However, I do not want to discuss on the evidences in detail, let you put my letter in dustbin. You have accepted the fact by the mention evidences that all kind of Azan is prohibitively disliked inside the mosque in Hanafi school of thought. Now you should apologies among the readers. I did not intend, but to prove the truth, otherwise answer satisfactorily to my questions.

Answer: Firstly, I would like to mention some narrations:

(1) It is mentioned in Fatawa Alamgiri vol.1 p. 55 referring to Fatawa Qazi Khan:

''وينبغى أن يؤذّن على المئذنة أو خارج السمجد ولا يؤذن فى المسجد''۔

Translation: "It is better to call Azan at the minaret or outside of the mosque not inside."

(2) Hidayah reads:

''وإذا صعد الإمام المنبر جلس وأذّن بين يدى المنبر بذلک جرى التوارث''۔

Translation: "When Imam sat down on the pulpit, Muazzin should call Azan in front of the pulpit. Muslims have been practicing according to that."

(3) It is written in Fatah Al-Bari Sharah Bukhari:

[1] Al-Taudheeh Fi Sharah Mukhtasar Ibn Hajib. Jumah Salah. Vol.2 p. 66. Anees

[2] Al-Fawakeh Al-Dawani on the booklet of Ibn Abu Zaid Al-Fairwani. Trading at the time of Jumah Salah. Vol.1 p. 258. Anees

''قال المهلب: الحكمة فى جعل الأذان فى هذا المحل ليعرف الناس بجلوس الإمام على المنبر فينصتون له إذا خطب. كذا قال وفيه نظر. فإن فى سياق ابن اسحاق عند الطبرانى وغيره عن الزهرى فى هذا الحديث أن بلالاً كان يؤذّن على باب المسجد فالظاهر أنه كان لمطلق الإعلام لا لخصوص الإنصات نعم لما زيد الأذان الأوّل كان للإعلام. وكان الذى بين يدى الخطيب للإنصات''۔[1]

Translation: "Muhallab said: The reason to call Azan in front of the pulpit is that people can know that Imam has sat on the pulpit so that they can be silent when Imam begin to deliver Khutbah. There are some objections in his statement, because Ibn Ishaque narrated it from Zuhri in hadith Tabrani and the like: " Bilal (rz) used to call Azan at the door of the mosque."

"Thus, it became clear that this Azan was to inform people not only to make them silent. However, when the first Azan was added, it is regarded to inform in general and the second which is called in front of Khateeb is to make people silent."

It is understood by the first narration that calling Azan at the minaret or outside of the mosque is better not inside the mosque. It is the meaning of somewhat disliking, because prohibitively disliked thing is not explained with the word "لاينبغى" (unfair), but it is explained with "لايجوز" (not allowed). It is also known that those Fuqaha who have written it disliked they meant disliking like "لاينبغى" (unfair) not prohibitively disliked.

This rule is correct that when the word "مكروه" (disliked) is used unconditionally, it means prohibitively disliked, but this rule is not common, because sometimes it is also used for somewhat disliked. Therefore, when the word "مكروه" (disliked) is used unconditionally, you should think about the evidences and contexts whether it means prohibitively disliked or somewhat disliked. As Shaikh Ibn Nujaim (r) in Al-Bahr Al-Raique and Allamah Shami in Raddul Muhtar.

(Al-Bahr Al-Raique. Vol.2 p. 20.[2] Raddul Muhtar. Vol.1 p. 639)

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[1] Fatah Al-Bari Li Ibn Hajar. Chapter: Azan on Friday. Vol.2 p. 394. Al-Kausar Al-Ma'ani Al-Durari Fi Kashf Khabaya. Sahih Bukhari. (H: 35) vol.10. p. 93 Anees

[2] المكروه فى هذا الباب نوعان: أحدهما ما كره تحريماً وهو المحل عند إطلاقهم الكراهة كما ذكره فى فتح القدير۔۔۔ ثانيهما: المكروه تنزيهاً ومرجعه إلى ما تركه أولى وكثيرًا ما يطلقونه كما ذكره العلاّمة الحلبى فى مسئلة مسح العرق فحينئذٍ إذا ذكروا مكروهًا فلا بد من النظر فى دليله فإن كان نهياً ظنياً يحكم بكراهة التحريم. الخ۔

Imam Muhammad (r) explained the matter of calling Azan inside the mosque in the book "Mabsoot" that is as follow:

(Kitabul Asl. Vol.1 p. 141)

Translation: "I said: I would like to ask you that when there is no minaret for Muazzin and the mosque is small, where should calling Azan be better in your opinion? Should he call outside of the mosque so that people can listen or inside the mosque? He replied: " According to my opinion, it is better to call outside of the mosque, but if it is called inside the mosque, it will be enough."

It is proved by the explanation of Imam Muhammad (r) that calling Azan inside the mosque is not better, but if it is called, there is nothing wrong.

It is understood by the second narration that the second Azan was called in front of the pulpit. The whole ummah have been practicing on. Fuqaha started this Azan near the pulpit with different words sometime they use "in front of Khateeb" and sometimes "near the pulpit" and sometime "at the pulpit". Understandably and fairly all these phrases mean that the second Azan of Jumah should be called near the pulpit inside the mosque.

The third narration establishes that there was only one Azan for Jumah Salah like all five times Salah in the era of the Prophet (saws) and Shaikhain (Abu Bakr (rz) and Umar (rz)), because it is called for two things. One is to inform about the time of Salah to the people who are outside of the mosque and the second is to inform the present people about beginning Khutbah so that they can draw their attention to listen Khutbah. For these two purposes, this Azan was being called at the door of the mosque. The first Azan was added in the era of the guided Caliph Usman Ghani (rz). It was called at the place "Zaura". Thus, the second Azan remain for only Khutbah which is begun calling near the pulpit. It is also understood that the usual custom which the author of Hidayah and other Fuqaha referred to, means the old usual custom which is being practiced from the era of Usman Ghani (rz), because the newly obtained usual custom is not proof. So, presenting it as the proof is very far from the dignity of Fuqaha. As I know, all four madahib are consent with that the second Azan of Jumah should be in front of the pulpit as our Shaikh Allamah Sayyid Muhammad Yusuf Al-Binnori (May Allah enlighten his

(Al-Bahr Al-Raique. Chapter: Playing with clothes and body during Salah. Vol.2 p. 20)

tomb) mentioned in Ma'arif Al-Sunan vol.4 p. 402.[1] If some Maliki people have different opinion, it cannot go in against of usual practice and custom. I have mentioned here what I could research from books of Fiqh. If someone has other research, he can act upon according to his research. (Aapke Masail Aur Unka Hal. Vol.3 p. 287- 291)

What is the intention about rolling Azan in left side of the mosque

Question: Nowadays, it has been a general tradition that the pulpit from where Khutbah of Jumah is delivered is built in the right side. It is proved by hadith or based on only tradition? If the pulpit is made in the left side and Khutbah is delivered, will it be correct or not? What is the intention of five-time Azan in this regard as it is called in the left side of the mosque? What is its evidence in hadith?

Answer: It is not related to fact at all.[2] I do not remember.

(The first complement. P. 41) (Imdadul Fatawa. Vol.1 p. 171)

Where should Azan be called when the mosque is under reparation

Question: Here is a mosque in our society. Its roof is taken down. Azan and Salah are not performed in that mosque. This mosque was not closed in overflowing flood also. Imam Sahab forbids to call Azan and Iqamah only because the roof is taken down. Next to the mosque, there is such a space in which Salah can be performed. On 17th April, 1971 AH, Imam Sahab announced after Isha Salah that neither Jumah Salah nor any

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[1] وأما كون الأذان الثانى عند الخطبة فهل يكون داخل المسجد أو خارجه؟ فظاهر كتب المذاهب الأربعة أن يكون داخله بين يدى الخطيب۔
(Ma'arif Al-Sunan Li Muhaddith Al-Binnori. Vol.4 p. 402. Publication: Maktabah Binnoriyah. Karachi)

تنقسم هذه السنن إلى سنن متفق عليها ومختلف فيها. أما السنن المتفق عليها فهى: ۔۔۔ (الرابع) الأذان بين يدى الخطيب إذا جلس على المنبر۔
(Al-Mausuah Al-Fiqhiyah Al-Kuwaitiyah. Vol.19 p.181)

[2] Setting the pulpit in the right side of the mosque or Imam is sunnah. The pulpit of the Prophet (saws) was in the same side.

يستحب أن يكون المنبر على يسار القبلة تلقاء يمين المصلى إذا استقبل كذا قاله الضميرى والدارمى والرافعى وغيرهم آهـ
(Elaam Al-Masajid Li Al-Zarakshi. P. 373)

وكان منبر رسول الله صلى الله عليه وسلم عن يمين المحراب إذا استقبلت القبلة. آهـ
(Bazl Al-Majhood Fi Halli Abi Dawood. Vol.2 p. 178)

ومن السنة أن يخطب عليه اقتداء به صلى الله عليه وسلم (بحر) وأن يكون على يسار المحراب، قهستانى۔
(Raddul Muhtar. Vol.1p. 770)

إنما وضع فى جانب الغربى قريبًا من الحائط. اهـ
(Zadul Ma'ad. Vol.1 p. 116) (Fatawa Darul Uloom Deoband. Vol.2 p. 290)

The Fatwa issued by Mufti Azizur Rahman Deobandi (r) in regard to the second matter:
There is no injunction in shariah about calling Azan in the left and Iqamah in the right side. Wherever it is done, is correct with no disliking of any side. (Fatawa Darul Uloom Deoband. Vol.1 p. 66. Saeed)

other Salah will be performed here from tomorrow onwards. A board is also hanged in the mosque. Please explain the matter in the light of shariah.

Answer: In the question above, if there is space out of the mosque in approximate where Salah can be performed, Salah should be performed there with congregation and Azan should be called at its prescribed time, so that the excused (like sick people and women) who cannot attend the congregation can listen Azan and perform Salah and those who are not excused, they should perform Salah with congregation. However, if the space is insufficient for Jumah Salah, it should be performed in other mosque. Allah knows the best.

(Fatawa Rahimiyah. Vol.3 p. 15)

Calling Azan whilst reclining and saying Iqamah whilst sitting is disliked

Question: A person has no strength in body to stand and he calls Azan whilst reclining and says Iqamah whilst sitting. Is his Iqamah disliked or not? Is his act correct or not?

Answer: It is mentioned in Durre Mukhtar:

(ويكره أذان جنب وإقامته وإقامة محدث لا أذانه)---(و)أذان(امرأة)وخنثى (وفاسق) (إلى قوله):(وقاعد إلا إذا أذن لنفسه)وراكب إلا لمسافر.الخ۔[1]

It is also written in Durre Mukhtar:

والإقامة كالأذان.الخ۔[2]

The texts describes that as calling Azan sitting is disliked, Iqamah whilst sitting is also disliked without any excuse and calling Azan standing whilst reclining to the wall is allowed without any disliking.[3]

(Fatawa Darul Uloom Deoband. Vol.2 p. 104)

Calling Azan whilst sitting is prohibitively disliked

[1] Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.1 p. 364

[2] Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.1 p. 360. Zafeer

[3] This injunction is in general. It is allowed in some specific conditions.

عن الحسن العبدی قال: رأیت زیداً صاحب رسول اللّٰہ صلی اللّٰہ علیہ وسلم وکانت رجلہ أصیبت فی سبیل اللّٰہ وھو قاعد۔

(Musannaf Ibn Abi Shaibah. Chapter: About the person who was Azan whilst sitting. (H: 2217) Anees

Question: If a physically disabled Muazzin having melodious voice who can pronounce the words of Azan correctly is giving the chance to call Azan with loudspeaker or without it, is it correct according to sharia or not? Can he call Azan when other Muazzins are there or not? The other Muazzins are less in good voice.

Answer: Calling Azan whilst sitting is prohibitively disliked. It is recommended to repeat it.[1]

Al-Tanweer reads:

ويكره أذان جنب(إلى قوله)وقاعد إلا إذا أذن لنفسه ويعاد أذان جنب۔

وفي الشرح:ندباً وقيل وجوباً۔

It is mentioned in the margin:

(قوله ويعاد أذان جنب، الخ) زاد القهستاني: والفاجروالراكب والقاعد و الماشي،والمنحرف عن القبلة، وعلل الوجوب في الكل بأنه غيرمعتد به والندب بأنه معتد به إلا أنه ناقص،قال وهو الأصح،كما في التمرتاشي۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 365) Allah knows the best. 12th Ziqadah, 1384 AH (Ahsanul Fatawa. Vol.2 p. 275)[2]

Calling Azan whilst sitting without any excuse

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[1] عن عطاء أنه كره أن يؤذن وهو قاعد إلا من عذر۔
(Musannaf Ibn Abi Shaibah. Chapter: About the person who was Azan whilst sitting. (H: 2218)

[2] Calling Azan whilst sitting
Question: Can one who cannot stand call Azan whilst sitting?
Answer: If there is no one who can call Azan standing, there is nothing wrong, otherwise it is not good. It is mentioned in Ahsanul Fatawa that calling Azan whilst sitting is prohibitively disliked. It is recommended to repeat it.
Al-Tanweer reads:

ويكره أذان جنب(إلى قوله)وقاعد إلا إذا أذن لنفسه ويعاد أذان جنب۔

وفي الشرح:ندباً وقيل وجوباً۔

It is mentioned in the margin:

(قوله ويعاد أذان جنب، الخ) زاد القهستاني: والفاجروالراكب والقاعد و الماشي،والمنحرف عن القبلة، وعلل الوجوب في الكل بأنه غيرمعتد به والندب بأنه معتد به إلا أنه ناقص،قال وهو الأصح،كما في التمرتاشي۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 365) (Ahsanul Fatawa. Vol. Chapter: Azan and Iqamah. Vol.2 p. 277. Zakariya. Deoband) Allah knows the best.
Written by Mahmood (May Allah forgive him) Authenticated by Muhammad Hanif (May Allah forgive him) 21/07/1414 AH (Fatawa Riyazul Uloom. Vol.2 p. 300)

Question: If a lame (physically disabled) calls Azan whilst sitting, is it disliked or not?

Answer: Calling Azan whilst sitting is disliked.[1] However, if there is no other person, and the lame wants to perform Salah alone, he can call Azan whilst sitting as it is mentioned in Sharah Al-Munyah Al-Kabeeri:

ويكره أن يؤذن قاعدًا إلا إذا كان لنفسه لأن المقصود به مراعاة السنة لا الإعلام۔

(Al-Kabeeri. P. 327)

If other person is there who can call Azan, it is disliked for the disabled person to call Azan. (Imdadul Muftiyeen. Vol.2 p. 269)

What is the injunction about calling Azan wearing shoes

Question: Is calling Azan wearing shoes allowed or not?

Answer: It is allowed.[2] (Fatawa Darul Uloom Deoband. Vol.2 p.121)

Exiting from the mosque after Azan

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[1] It is understood by the study of hadith that the purpose of Azan is to inform people about Salah and it is done whilst standing perfectly. There is the command of the Prophet (saws) for Bilal (rz) in ahadith:

''يابلال!قم ،فناد بالصلاة۔''

(Sahih Bukhari. P. 604)

It also proves the superiority for calling Azan standing and it is the usual method. Anees

[2] وينبغي لداخله تعاهد نعله وخفه وصلاته فيهما أفضل۔

(Al-Durrul Mukhtar)

(قوله وصلاته فيهما)أي في النعل والخف الطاهرين أفضل مخالفة لليهود،تاترخانية،وفي الحديث:''صلوا في نعالكم و لا تشبهوا باليهود''رواه الطبراني۔

(Raddul Muhtar. Chapter: The thing that nullifies Salah and is disliked in it. Subject: The injunctions of the mosque. Vol.1 p. 615)

When Salah is allowed, Azan will be allowed even more. Allah knows the best. (Zafeer)

The hadith narrated by Allamah Ibn Abideen (r), Al-Tabrani extracted it Al-Mujam Al-Kabeer relating to Yala bin Shaddad bin Aus from his father. (H: 7164)

عن عطاء قال: حدثت أن النبي صلى الله عليه وسلم صلى في نعليه،ثم خلعهما فوضعهما على يساره فلما انصرف قال: لما خلعتم نعالكم؟ فقالوا: رأينا ك خلعت نعليك فخلعنا نعالنا، قال: إنما خعلتهما أن جبرئيل جاء ني، فقال: إن فيها خبثاً فإذا جئتم أبواب المساجد أو المساجد فتعاهدوها فإن كان بها خبث فحكوها ثم ادخلوا فصلوا في نعالكم۔

(Musannaf Abdur Razzaque Al-Sana'ani. Chapter: The man takes care his shoes at the door of the mosque. (H: 1514)

عن جابر بن عبدالله قال: قال رسول الله صلى الله عليه وسلم: صلوا في نعالكم فإنها من جمالكم۔

(Al-Masheekhah Al-Baghdadiyah Li Abi Tahir Al-Salafi. Manuscript (H: 39) Part:20: 19/39 Anees)

Question: Azan was called while he is inside the mosque and he wants to go and perform Salah in another mosque after Azan. What is the injunction about it according to shariah? Is it allowed to go in another mosque unnecessarily to perform Salah after Azan?

Answer: If the congregation of Salah in the other mosque depends on him that if he does not go, Salah will not be performed there, it is not disliked for him to perform Salah in other mosque, he should exit from the mosque and perform Salah in other mosque. If there is no such condition, exiting from the mosque unnecessarily after calling Azan is disliked.[1]

كره خروجه من مسجدٍ أذن فيه أوفى غيره حتّٰى يصلى لقوله صلى اللّٰه تعالٰى عليه وسلم: ''لا يخرج من المسجد بعد النداء إلا منافق.أورجل يخرج لحاجة يريد الرجوع''.إلا إذاكان مقيم جماعة أخرىٰ كإمام و مؤذن لمسجدآخر.لأنه تكميل معنى۔

(Maraqi Al-Falah)

Al-Tahtawi said:

(كإمام) قيده فى الكبيروشرح السيروغيرهما بإمام تفرق الناس بغيبته. فيفيد أنه لولم يكن بهذا المثابة لايخرج.والظاهرأن المؤذن إذاكان من يقوم مقامه عند غيبته. يكره له الخروج''أيضاً۔

(Hashiyah Al-Tahtawi. P. 265)[2] Allah knows the best.

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[1] أبو الشعثاء قال: كنا مع أبي هريرة فى المسجد فخرج رجل حين أذن المؤذن العصر فقال أبو هريرة: أما هذا فقد عصى أبا القاسم صلى اللّٰه عليه وسلم۔
(Sunan Abu Dawood. Chapter: Leaving the masjid After Azan. (H: 536)

وفى حديث شريک عن المسعودى قال: أمرنا رسول اللّٰه صلى اللّٰه عليه وسلم إذا كنتم فى المسجد فنودى بالصلوٰة فلايخرج أحدكم حتى يصلى۔
(Musnad Imam Ahmad, Musnad Abu Hurairah (rz) (H: 10934)

قال الحافظ: وفيه كراهة الخروج من المسجد بعد الأذان وهذا محمول على من خرج بغيرضرورة وأما إذا كان الخروج من المسجد للضرورة فهو جائز وذلک مثل أن يكون محدثاً أوجنباً أوحاقناً أوحصل به رعاف أونحو ذلک أوكان إماماً بمسجد آخر۔
(Aunul Mabood. Vol.1 p. 182. Anees)

[2] Hashiyah Al-Tahtawi on Maraqi Al-Falah. Book of Allah. Chapter: Finding the obligatory Salah. P. 457. Qadeemi.

The hadith is extracted by Abdur Razzaque in His Musannaf under the chapter about the person who leaves the mosque (H: 1946), Ibn Wahb in his Jame in book of Salah (H: 451) vol.1 p. 273 in the same meaning, Abu Dawood in Maraseel from Saeed bin Al-Musayyib that the Prophet (saws) said:

''لايخرج من المسجد أحد بعد النداء إلامنافق إلاإذا أحد أخرجته حاجة وهو يريد الرجوع۔''
(Al-Maraseel of Abu Dawood Al-Sijistani. What is related to Azan. (H: 25) Anees

Written by Mahmood (May Allah forgive him) (Fatawa Mahmoodiyah. Vol.5 p. 393, 394)

Muazzin exits from the mosque after calling Azan

Question: Muazzin exits from the mosque after calling Azan, sits in tea hotels and comes back at the time of Salah to say Iqamah. He reads ﷺ Ya Rasoolallah before Iqamah and then calls Iqamah. How is it correct?

Answer: Exiting from the mosque after calling Azan is disliked.[1] Muazzin is calling people for Salah and he himself doing against his calling. It is wrong. There is nothing in glorious shariah that describes to read ﷺ Ya Rasoolallah before Iqamah. Is it necessary to give it up.

Written by Muhammad Tarique Nadwi. Authenticated by Nasir Ali

(Fatawa Nadwatul Ulama. Vol.1 p. 381, 382)

The injunction of exiting from the mosque after calling Azan

Question: A person is Imam and does his job in a shop also. The salary of Imamat (Leading Salah) is not sufficient. After calling Azan and performing sunnah, he goes to the shop and returns after 10-15 minutes to lead Salah. Is it allowed or not?

Answer: It is better not to exit for such short time, but if he went, there is nothing wrong, because he has to come back. To cite the hadith narrated in Ibn Majah:

''من أدرک الأذان فی المسجد ثم خرج لم یخرج لحاجة وهو لا یرید الرجوع فهو منافق''آهـ''

(Raddul Muhtar. Vol.1 p. 528. Publication: Koitah)[2] Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) 05/11/1400 AH

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[1] خرج رجل من المسجد بعد ما أذن فيه بالعصر فقال أبو هريرة: أما هذا فقد عصى أبا القاسم۔

(Sunan Al-Tirmizi. Books of Salah. Chapter: What has been related about the dislike for exiting the Masjid after Azan. (H: 204)

ومن دخل مسجدًا قد أذن فيه يكره له أن يخرج حتى يصلي لقوله عليه السلام: لا يخرج من المسجد بعد النداء إلا منافق أو رجل يخرج لحاجة يريد الرجوع إلا إذا كان ينتظم به أمر جماعة لأنه ترک صورة تكميل معنى۔

(Al-Hidayah with Fatah Al-Qadeer. Vol.1 p. 491)

[2] عن عثمان قال: قال رسول الله صلى الله عليه وسلم: من أدركه الأذان فی المسجد ثم خرج لم یخرج لحاجة وهو لا یرید الرجعة فهو منافق۔

(Sunan Ibn Majah. Chapter: If the Azan is called and you are in the mosque, then do not leave. (H: 734) Anees

Authenticated by Abdus Sattar (May Allah forgive him) (Khairul Fatawa. Vol.2 p. 207)

How is it, If one calls Azan in a mosque and perform Salah in another mosque

Question: Umar works as Muazzin in a mosque and he leaves the mosque after calling Azan and performs Salah in other mosque. How is his act?

Answer: This act is not a good.[1] (Fatawa Darul Uloom Deoband. Vol.2 p. 83)

Calling Fajr Azan in the mosque coming from other ward

Question: There is a mosque in a city. Four times' Salah are performed with congregation, but neither Fajr Azan is called nor Salah is performed there, but an ignorant person comes from another ward and calls Fajr Azan only and then the returns back in his ward and perform Salah in the mosque of his ward. Is it correct for him or not?

Answer: The one who comes from another ward to call Azan deserves a great reward and virtue, but he should also perform Salah there. He should try to call two or four people to perform Salah with congregation.[2] (Aapke Masail Aur Unka Hal. Vol.3 p. 298)

Is calling Azan in a mosque and leading Salah in another mosque correct or not

Question: Bakar is working as Muazzin in a mosque and as Imam in another mosque. He calls Azan in a mosque and leads Salah in another mosque. Is it allowed? Is there anything wrong about his Azan?

Answer: There is nothing wrong in his Azan and if he is Imam in other mosque, leading Salah there is correct.[3]

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[1] والأفضل أن يكون المؤذن هو المقيم۔

(Al-Fatawa Al-Hindiyah. Chapter: Azan. Vol.1 p. 52)

أي لحديث: من أذن فهو يقيم۔

(Raddul Muhtar.vol.1 p. 367. Zafeer) (Abu Dawood. Chapter: One person calling Azan and another calling the Iqamah. (H: 514)

[2] It is written in Al-Kanz Al-Daqaique:

وكره خروجه من مسجد أذن فيه حتىٰ يصلى۔

(Elaus Sunan. Vol.7 p. 84)

[3] وإن أذن رجل وأقام آخر إن غاب الأول جاز من غير كراهة وإن كان حاضرًا ويلحقه الوحشة بإقامة غيره يكره وإن رضى به لايكره عندنا كذا فى المحيط۔

(Al-Fatawa Al-Hindiyah. Chapter:2 about Azan. Lesson:1. Vol.1 p. 52. Zafeer)

(Fatawa Darul Uloom Deoband. Vol.2 p. 84)

Can one person call Azan in two mosque if it is required

Question: Is calling Azan in two mosques in one time correct for one or not? If it is correct, in which a mosque should he perform Salah?

Answer: It is correct if it is required.[1] He can perform Salah in the mosque he wants.[2]

(Fatawa Darul Uloom Deoband. Vol.2 p. 87, 88)

Calling Azan in two mosques is disliked for one Muazzin

Question:

(1) Imam of our mosque calls Azan in other mosque and sometimes performs sunnah there. Later, he calls Azan in our mosque. Is it correct?
(2) The second matter is that he knocks people's doors after calling Azan or calls them loudly. Is it allowed?

Answer:

(1) It is mentioned in Al-Durrul Mukhtar:

يكره له أن يؤذن فى مسجدين، آه۔

(Raddul Muhtar. Vol.1 p. 268)[3]

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[1] يكره له أن يؤذن فى مسجدين۔
(Al-Durrul Mukhtar)

لأنه إذا صلى فى المسجد الأول يكون متنفلاً بالأذان فى المسجد الثانى، الخ۔

(Raddul Muhtar. Chapter: Azan list of vol.1 p. 382. Zafeer)
It establishes that it is disliked, but there is a need in the mentioned case, it will not be disliked. Then it is not necessary for him to participate in the congregation of Salah with the intention of voluntary Salah in any mosque. Allah knows the best. Zafeer

[2] However, Fuqaha regarded that calling Azan in two mosque unnecessarily is disliked.

''ويكره أن يؤذن فى مسجدين لأنه يكون داعياً إلى مالايفعل''۔

(Ghunyatul Mustamli. Vol.1 p. 361. Zafeer)

[3] Al-Durrul Mukhtar on Raddul Muhtar. Chapter: Azan.

ويكره أن يؤذن فى مسجدين ويصلى فى أحدهما) لأنه بعد ما صلى يكون متنفلا بالأذان فى المسجد الثانى، والتنفل بالأذان غير مشروع ولأن الأذان مختص بالمكتوبات فإنما يؤذن ويقيم من يصلى المكتوبة على أثرهم وهو فى المسجد الثانى يصلى النافلة على أثرهما۔

(Al-Mabsoot Li Al-Sarakhsi. Vol.1 p.140)

This text proves that his act is disliked. He should avoid it.

(2) Saying "" to an Alim, Qazi or the one who is involved in Islamic works is allowed for Muazzin. Similarly, it is allowed for him to make aware the one who slept or forgot about Salah who performs Salah regularly.[1] It is not described anywhere to inform the people in common by knocking their doors. It is better for him to avoid. (Al-Durrul Mukhtar and its Sharah. Vol.1 p. 372) Allah knows the best.

Written by Muhammad Abdullah (May Allah forgive him) 17/04/1376 AH

(Khairul Fatawa. Vol.2 p.200)

The intention of calling Azan in two mosques in the same time for one person

Question: What is the injunction, if a Muazzin or Imam calls Azan in many mosque in one time with no greed?

Answer: It is mentioned in Al-Durrul Mukhtar in the chapter of Azan:

باب الأذان: يكره له أن يؤذن فى مسجدين۔

Raddul Muhtar reads:

لأنه إذا صلى فى المسجد الأول يكون متنفلا بالأذان فى المسجد الثانى و التنفل بالأذان غير مشروع ولأن الأذان للمكتوبة وهو فى المسجد الثانى يصلى النافلة فلا ينبغى أن يدعو الناس إلى المكتوبة وهو لا يساعدهم فيها. آهـ۔

(Badai Al-Sanai. Vol.1 p. 415)[2]

26th Muharram, 1333 AH (Third Complement. P.10) (Imdadul Fatawa Jadeed. Vol.1 p.172)

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[1] (قوله:التثويب الخ) هذا هو التثويب المحدث وإنما اختص بالفجر لاختصاصه بوقت يستحب فيه النوم فاستحب زيادة الإعلام ولم يرعامة مشايخنا اليوم بأساً فى الصلوات كلها لتغير أحوال الناس۔

(Al-Nafe Al-Kabeer Sharah Al-Jame Al-Sagheer. Chapter: Salah of woman. Vol.1 p. 84. Anees)

ومن ثم قيل:إن تثويب كل بلدة ما تعارفوه كتنحنح أوقامت قامت أوالصلاة الصلاة ولوأحدثوا إعلاماً مخالفاًلذلک جاز .كذا فى المجتبىٰ.وإطلاقه يفيد أنه فى كل الصلوات وهوالذى استحسنه المتأخرون لظهورالتوانى فى الأمورالدينية لافرق بين الحاكم وغيره وهذا قول محمد.قيل والإمام.وخص الثانى بمن يشتغل بمصالح العامة كالقاضى والمفتى والمدرس واختاره القاضى خان وغيره۔

(Al-Nahr Al-Faique Sharah Kanz Al-Daqaique. Chapter: Azan. Vol.1 p. 177)

[2] The conclusion of the answer: Calling Azan in two mosques is disliked for one Muazzin. Where he performs obligatory Salah, he should call Azan there. (Bahishti Gauhar. P. 28. Saeed Palanpuri)

One person calls Azan in two mosques

Question: A mosque is situated in the ward of non-Muslim. Neither any traveller passes from there nor it seems that there is any mosque by sign. An Imam of other mosque comes after performing Salah and calls Azan here so that this mosque may not be ruined and non-Muslims may not miss use it.

Answer: Calling Azan in two mosques is disliked, but leaving Azan in a mosque creates doubt. Therefore, Azan can be called there by this rule, but I did not find related to this issue. Allah knows the best.

Written by Abdul Kareem (May Allah forgive him) 6th Shawwal, 1348 AH

Authenticated by Zafar Ahmad (May Allah forgive him) (Imdadul Ahkam. Vol.1 p. 48)

Calling Azan in two mosques for one person is disliked

Question: This issue is mentioned in Durre Mukhtar that calling Azan in two mosques for one person is disliked. While the book "Ruknuddeen" reads that if he does not perform Salah in that mosque after calling Azan, it is not disliked for him to call Azan in other mosque. Which matter is correct?

Question: Yes, if he does not perform Salah in that mosque after calling Azan, calling Azan in other mosque is not disliked. It is what the text of Durre Mukhtar means.[1]

Written by Muhammad Kifayatullah (May Allah help him) Delhi. (Kifayatul Mufti. Vol.3 p. 60)

A person calls Azan in a mosque and then he calls Azan in other mosque with mic

Question: I have studied in a book that calling Azan in other mosque for an Imam of a mosque is disliked. Is it correct? The reason of asking is that Umar is a permanent Imam of a mosque and for there is the mic in other mosque, he calls Azan in other than his mosque and leads Salah in his mosque. Is it correct without any disliking?

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[1] يكره له أن يؤذن فى مسجدين۔

(Al-Durrul Mukhtar)

It is mentioned in Al-Shamiyah:

''لأنه إذا صلى فى المسجد الأول يكون متنفلاً بالأذان فى المسجد الثانى، والتنفل بالأذان غير مشروع، ولأن الأذان للمكتوبة وهو فى المسجد الثانى يصلى النافلة فلا ينبغى أن يدعو الناس إلى المكتوبة، وهو لا يساعدهم فيها، آه۔''

(Badai Al-Sanai. Chapter: Azan. Vol.1 p. 400. Publication: Saeed and company)

Answer: Where one called Azan that mosque deserves to be performed Salah there. Even it is mentioned in hadith that the one who called Azan, he should call Iqamah also.

''من أذن فهو يقيم''۔[1]

Therefore, the above-mentioned case is wrong. It should be reformed that another Muazzin should be appointed. Allah knows the best.

Written by Mahmood (May Allah forgive him) (Fatawa Mahmoodiyah. Vol.5 p. 400)

Where should the one performed Salah who calls Azan in two mosques

Question: A person calls Fajr Azan in a mosque and the same person calls Azan in other mosque and performs Salah there. Should he perform Salah in the first mosque or in the second? If it is allowed in both, in which mosque is better?

Answer: Muazzin should perform Salah in the mosque where he called Azan, because it is better that Muazzin should say Iqamah also.[2]

''والأفضل أن يكون المؤذن المقيم''۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 54)

However, if there is no Muazzin in the second mosque, this Muazzin can call Azan there also, but he should perform Salah in the second mosque in this condition, because calling Azan in the second mosque after performing Salah in the first mosque is disliked for the same Muazzin.

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[1] Sunan Abu Dawood. Book of Salah. Chapter: A person calls Azan and other person say Iqamah. Vol.1 p. 83. Imdadiyah. Multan

يكره له أن يؤذن فى مسجدين۔

(Al-Durrul Mukhtar)

It is mentioned in Al-Shamiyah:

''لأنه إذا صلى فى المسجد الأول يكون متنفلاً بالأذان فى المسجد الثانى، والتنفل بالأذان غير مشروع، ولأن الأذان للمكتوبة وهو فى المسجد الثانى يصلى النافلة فلا ينبغى أن يدعو الناس إلى المكتوبة، وهو لا يساعدهم فيها. آه۔''

(Badai Al-Sanai. Chapter: Azan. Vol.1 p. 400. Publication: Saeed and company)

[2] عن زياد بن الحارث الصدائى قال: لما كان أول أذان الصبح أمرنى يعنى النبى صلى الله عليه وسلم فأذنت فجلعت أقول أقيم يا رسول الله فجعل ينظر إلى ناحية المشرق من الفجر فيقول لا حتى طلع الفجر، نزل فبرز ثم انصرف إلىّ وقد تلاحق أصحابه يعنى فتوضأ فأراد بلال أن يقيم فقال له نبى الله صلى الله عليه وسلم إن أخا صداء هو أذن ومن أذن فهو يقيم قال فأقمت۔

(Abu Dawood. Chapter: One person calling Azan and another calling the Iqamah. (H: 514)

''ویکرہ أن یؤذن فی مسجدین'' الکراھة مقیدة بما إذا صلی فی الأول، کما فی البحر۔

(Al-Tahtawi on Al-Durrul Mukhtar. Vol.1 p. 189)

ویکرہ أن یؤذن فی مسجدین؛ لأنه یکون فی أحدھما داعیاً إلی ما لا یفعل. آھ۔

(Al-Kabeeri. P.361)

لأنه إذا صلی فی المسجد الأول یکون متنفلاً بالأذان فی المسجد الثانی والتنفل بالأذان غیر مشروع ولأن الأذان للمکتوبة وھو فی المسجد الثانی یصلی النافلة فلا ینبغی أن یدعو الناس إلی المکتوبة وھو لا یساعدھم فیھا آھ۔ بدائع الصنائع۔

(Raddul Muhtar. Vol.1 p. 268) Allah knows the best.

Written by Habibullah Qasmi (Habibul Fatawa. Vol.2 p. 76)

If more than one person call Azan

Question: In the month of Ramadan, three people call Isha and Maghrib Azan together. It is because many people keeping fast wait for Azan at the time of baking fast (Iftar), therefore, three people call Azan together. What is Fatwa about it?

Answer: It is correct for more than one person to call Azan together when it is required.[1]

Allah knows the best.

Beaten by Mahmood (May Allah forgive him) Darul Uloom Deoband 21 /09/1390 AH

(Fatawa Mahmoodiyah. Vol.5 p. 396)

The intention of more than one Azan at one time

Question: There is a mosque in our city in which all people including Imam stand up in the first row after Isha Azan before Iqamah and call Azan then they blow in all four corners of the mosque. Later, Iqamah is called and they perform Salah. Is it allowed according to shariah or is it proved? What is injection about this practice?

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[1] وأما الأذان الأول فقد صرح فی النھایة بأنه المتوارث حیث قال فی شرح (قوله: وإذا أذن المؤذنون الأذان الأول ترک الناس البیع): ذکر المؤذنین ''بلفظ الجمع إخراجاً للکلام مخرج العادة، فإن المتوارث فیه اجتماعھم لتبلغ أصواتھم إلی أطراف المصر الجامع آھ، ففیه دلیل علی أنه غیر مکروه، لأن المتوارث لا یکون مکروھاً، وکذلک نقول فی الأذان بین یدی الخطیب، فیکون بدعة حسنة؛ إذ ما رآه المؤمنون حسناً فھو عند اللّٰه حسن آھ، ملخصاً۔ أقول: وقد ذکر سیدی عبد الغنی المسألة کذلک أخذًا من کلام النھایة المذکور، ثم قال: ولا خصوصیة للجمعة؛ إذ الفروض الخمسة تحتاج للإعلام''۔
(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p.390. Saeed)

Answer: It is not proved in Shariah to call Azan several times between Isha Azan and Iqamah. It is a self-innovated custom. Azan is permitted only for obligatory Salah. Besides that its being sunnah is not proved.

(Al-Durrul Mukhtar on Raddul Muhtar. Book Salah. Chapter: Azan Vol.1 p. 384)[1]

(Fatawa Haqqaniyah. Vol.3 p. 46, 47)

If some illiterates perform Salah individually, isn't Azan be called

Question: Some persons gather in the mosque and all are illiterate. None of them can lead Salah. All they perform Salah individually. Should Azan be called in this condition or not? Should Salah be performed with congregation or individually?

Answer: Azan should not be left in the mentioned condition whether Salah is performed with congregation or individually.[2] First of all, congregation of Salah be conducted necessary no matter one can lead Salah or not. Illiterate person can lead Salah illiterate people.[3] Performing Salah with congregation is emphasized sunnah near necessary. It should not be left without excuse.[4] (Fatawa Darul Uloom Deoband. Vol.2 p. 117)

Indulging in worldly talk during calling Azan and in the silence period of Azan

Question: Is worldly talk allowed during the silence period in which Muazzin stops whilst calling Azan? Does it decrease the virtues of Azan?

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[1] Al-Hindiyah reads:

الأذان سنة لأداء المكتوبات بالجماعة كذا في فتاوىٰ قاضي خان۔ وليس لغير الصلوات الخمس و الجمعة نحو السنن والوتر إلىٰ آخره۔

(Al-Fatawa Al-Hindiyah. Chapter: Azan. Vol.1 p. 53)

الأذان سنة للصلوات الخمس والجمعة لا سواها للنقل المتواتر۔

(Al-Hidayah. Chapter: Azan)

It means that calling Azan for Witr, Eidain, funeral prayer, lunar prayer, Salah for rain (salaat al-istisqa'), Taraweeh and Sunan Zawaid is not proved other than five times Salah, Jumah. Anees

[2] الأذان سنة للصلوات الخمس والجمعة لا سواها۔

(Al-Hidayah. Chapter: Azan. Vol.1 p. 82. Zafeer)

[3] إمامة الأمي قوماً أميين جائزة. كذا في السراجية۔

(Al-Fatawa Al-Hindiyah. Chapter: Leading Salah. Vol.1 p. 80. Zafeer)

[4] الجماعة سنة مؤكدة الخ وفي البدائع: تجب على الرجال العقلاء البالغين الأحرار القادرين على الصلوٰة بالجماعة من غير حرج۔

(Al-Fatawa Al-Hindiyah. Chapter: Leading Salah. Vol.1 p. 77. Zafeer)

Answer: Worldly talk is allowed during the silence period of Azan and whilst calling Azan also, but the virtue decreases.[1] Elan of the best.

(Talifat Rasheediyah. P. 260)

Other person calls Azan in the presence of Muazzin

Question: A person had been serving the mosque by calling Azan, Iqamah, cleaning and looking after it etc. with the permission of Muazzin only for the sake of Allah. Not only he, his father also had done the same. Some selfish foes complained to the committee members of the mosque. Some of the committee members know English and some of them are advocate too. Those advocates say: " what will we answer in front of Allah?". Saying such sentences, they deprived that pious person from good deeds. Is this allowed for committee members or not?

Answer: If a person serves the mosque like cleaning and looking after etc. only for the sake of Allah, he deserves the virtues.[2] If Muazzin is not appointed, calling Azan and Iqamah has also the rewards,[3] but if Muazzin is appointed, calling Azan and Iqamah is his right rather it is his obligatory duty. If committee members do not ask him to call Azan himself, he can give permission to call Azan and Iqamah. By his permission, any other person can call Azan and Iqamah, but if the committee member ask Muazzin to

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[1] It means discussing worldly talks whilst calling Azan is disliked. It is allowed for the one who listens Azan, but it is better to keep silent for Muazzin and the listener also. Muazzin will ponder upon pronouncing the words of Azan and the listener will listen the words of Azan and answer to them.

عن أبي حنيفة عن حماد عن إبراهيم أنه قال في المؤذن: يدخل أصبعيه في أذنيه ويستقبل القبلة بالشهادة ويدور إذا فرغ من الشهادة. قال حماد: سألت إبراهيم أيتكلم المؤذن في أذانه وإقامته فلم يقل: يتكلم، ولم يقل: لايتكلم، وأنا أكره له أن يتكلم۔

(Al-Athar Li Abu Yusuf (r). Chapter: Azan. Vol.1 p. 91 (H: 88)

عن إبراهيم قال: كانوا يكرهون للمؤذن إذا أخذ في أذانه أن يتكلم حتى يفرغ۔

(Musannaf Abdur Razzaque Al-Sana'ani. Chapter: Talking between the silence periods of Azan. (H: 1809)

عن أبي عامر المزني وعن ابن سيرين أنهما كرها أن يتكلم حتى يفرغ۔ وعن الشعبي أنه كره الكلام في الأذان۔

(Musannaf Ibn Abi Shaibah. Chapter: The one who disliked to talk whilst calling Azan. (H: 2204- 2207) Anees

[2] عن أنس قال: قال رسول الله صلى الله عليه وسلم: عرضت على أجور أمتي حتى القذاة يخرجها الرجل من المسجد وعرضت على ذنوب أمتي فلم أر ذنباً أعظم من سورة أو آية من القرآن أوتيها رجل ثم نسيها۔

(Akhbar Makkah Li Al-Fakihi. Making wudu in Masjid Al-Haram. (H: 1289). Sunan Abu Dawood. Chapter: on cleaning the Masjid. (H: 461). Sunan Tirmizi. Chapter: 19 (H: 2916). Musnad Al-Bazzar, Musnad Abi Hamzah Anas Bin Malik (H: 1297). Shuabul Iman. Chapter: About learning Quran. (H: 1814) Anees

[3] عن زيد بن أرقم قال: قال رسول الله صلى الله عليه وسلم: بلال سيد المؤذنين يوم القيامة ولا يتبعه إلا مؤمن، والمؤذنون أطول الناس أعناقاً يوم القيامة۔

(Musannaf Ibn Abi Shaibah. Chapter: The virtue of calling Azan and Iqamah. (H: 2343)

call Azan himself, he should insist to call Azan himself and not give anyone the permission. In this situation, the person who wants to call Azan only for the sake of Allah should not interfere in the rules of committee and carrying out Muazzin's obligatory duty. If he wants to get this virtue, he should call Azan in the mosque where a paid Muazzin is not appointed and get the virtue.[1]

(Kifayatul Mufti. Vol.3 p. 56)

[1] أقام غير من أذن بغيبته أي المؤذن لايكره مطلقاً وإن بحضوره كره إن لحقه وحشة. الخ۔

(Al-Durrul Mukhtar)

''أي بأن لم يرض به''. الخ۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 395. Publication: Saeed company)

The conditions of Azan

Azan will not be correct until the following things are found:

1- The words of Azan should be called in a sequence that neither he should keep silent for long period nor talk about other things in between. (Al-Fiqh Ala Al-Madhahib Al-Arba'h. vol.1 p. 314)
2- Azan should be in Arabic language. If it is called in other language and the people did not understand, it is not correct. (Al-Fiqh Ala Al-Madhahib Al-Arba'h. vol.1 p. 314)
3- The complete Azan should be after entering the time. Calling Azan before the time is prohibitively disliked. (Al-Fiqh Ala Al-Madhahib Al-Arba'h. vol.1 p. 314)
4- One person should called the complete Azan. If a person called one part of Azan and the other person called some other parts, it is not correct. if more than one per call the complete Azan, it is correct, but doing so unnecessarily is contrary to sunnah and should be give up.
(Al-Fiqh Ala Al-Madhahib Al-Arba'h. vol.1 p. 314) (Taharat Aur Namaz Ke Tafsili Masail. Anees)

AZAN FOR OTHER THAN FIVE-TIME SALAH

AZAN FOR OTHER THAN FIVE-TIME SALAH

Calling Azan for Suhoor before true dawn is given up

Question: There was a method to awake people in the golden era of the Prophet (saws) and his Companions. Ghair Muqallid people (heterodox) said to call Azan for a waking people in Suhoor. Is it proved from the era of the Prophet (saws) or not?

Answer: The discussion in this regard required detail. For it is forbidden in a hadith and after accepting the proof, it is given up. The hadith is as follow:

روى البيهقى أنه عليه الصلٰوة والسلام قال: ''يا بلال! لاتؤذن حتى يطلع الفجر''۔

قال فى الامام رجال إسناده ثقات۔

(Al-Bahr Al-Raique. Vol.1 p. 277)[1]

26th Ramadan, 1331 AH (Second complement. P. 78) (Imdadul Fatawa Jadeed. Vol.5 p. 90)

Calling Azan and Iqamah for Tahajjud Salah

Question: On Shabe Bara't (on 14th Shaban) and Shabe Qadr (The Night of Power), most of the people keep awaken and pray. Some people say to perform Tahajjud Salah with congregation, but I have denied and replied them to ask first about it before acting upon.

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[1] Al-Bahr Al-Raique. Azan and Iqamah of sexually impure person.

وعن أبي هريرة عن بلال قال: دخلت على رسول الله صلى الله عليه وسلم وهو يتسحر بتمر فقال: يابلال! ادن فكُلْ. يا بلال لا تؤذن حتى يطلع الفجر ثم قال: ثم أتيته الثانية وهو يتسحر بتمر. فقال: يابلال! ادن فكُلْ. يا بلال لا تؤذن حتى يصير الفجر هكذا وأشار وجمع محمد بين أصبعيه السبابتين وفتحهما۔

(Musnad Al-Rooyani. Hadith of Bilal, Muazzin of Allah's Messenger (saws) (H: 748)

عن شداد مولى عياض قال: جاء بلال إلى النبى صلى الله عليه وسلم وهو يتسحر فقال: لا تؤذن حتى ترى الفجر. ثم جاءه من الغد فقال: لا تؤذن حتى يطلع الفجر ثم جاءه من الغد فقال: لا تؤذن حتى ترى الفجر هكذا وجمع بين يديه ثم فرقهما۔

(Al-Sunan Al-Kubra Li Al-Baihaqi Mursal in the chapter of the person's narration who forbade to call Azan before truth dawn. (H: 1802) Anees

In Saudi Arabia, Tahajjud Salah is performed with congregation that we listen on radio at the time of Suhoor in the month of Ramadan. Is Tahajjud Salah with congregation correct or not? If it is correct, what is the injection of Azan and Iqamah for it?

Answer: Voluntary Salah with congregation is disliked except Taraweeh. Therefore, performing Tahajjud Salah with congregation is disliked.[2] There is no Azan and Iqamah for voluntary Salah. It is specified with five-time Salah and Jumah.[3]

(Aapke Masail Aur Unka Hal. Vol.3 . 301)

The injunction of Azan for Tahajjud Salah

Question: Is calling Azan for Tahajjud Salah allowed or not?

Answer: It can be called in the month of Ramadan only,[4] but it is not narrated the whole year.[5] Therefore, only Azan should be sufficed and Tahajjud Azan should be stopped.

Allah knows the best.

Written by Abdus Sattar (May Allah forgive him)

07/12/1398 AH (Khairul Fatawa. Vol.2 p. 203)

Azan for Tahajjud Salah is Mansookh (abrogated)

Question: Is calling Azan for Tahajjud Salah sunnah or not?

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[2] التطوع بالجماعة إذاكان على سبيل التداعى يكره۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 83. Book of Salah. Chapter:5)

[3] وليس لغير صلوات الخمس و الجمعة نحو السنن والوتر والتطوعات والتراويح والعيدين أذان ولا إقامة. كذا فى المحيط۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 53. Book of Salah. Chapter:2 about Azan)

[4] عن عبدالله بن دينار عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: أن بلالاً ينادى بليل فكلوا واشربوا حتى ينادى ابن أم مكتوم، وفى رواية عن سالم مثله. قال: وكان ابن أم مكتوم لاينادى حتى يقال له: قد أصبحت. قال محمد: كان بلال ينادى بليل فى شهر رمضان لسحور الناس وكان ابن أم مكتوم ينادى للصلاة بعد طلوع الفجر فلذلك قال رسول الله صلى الله عليه وسلم: كلوا واشربوا حتى ينادى ابن أم مكتوم۔

(Muwatta Imam Malik with the narration of Muhammad bin Al-Hasan Al-Shaibani. Chapter: When the person keeping fast is forbidden to eat. (H: 347, 348). Musnad Imam Abu Hanifah with the narration of Al-Haskafi. Book of fasting. (H:5) Anees

[5] عن ابن عمر قال: إن بلالاً أذن قبل طلوع الفجر فأمره النبى صلى الله عليه وسلم أن يرجع فينادى ألا إن العبد قد نام فرجع فنادىٰ ألا إن العبد قد نام. ألا إن العبد قد نام۔

(Al-Muntakhab Min Musnad Abd Bin Humaid. Ahadith of Ibn Umar (H: 782). Sunan Abu Dawood. Chapter: Calling the Azan before its time. (H: 532). Musannaf Ibn Abi Shaibah. If he called Azan in the night, should he repeat it or not? (H: 2307). Nailul Autar. Chapter: Calling Azan in the beginning time. Vol.2 p. 59. Anees)

Answer: Bilal (rz) used to call Azan shortly before true dawn so that those who were performing Tahajjud can take rest and those who were sleeping can get up and prepare for Fajr Salah. But later on this Azan was abrogated. That's why the Companions (rz) did not act upon it.

Ibn Nujaim (r) said:

وعند أبي حنيفة ومحمد رحمهما الله تعالى لايؤذن فى الفجر قبله؛لما رواه البيهقى أنه عليه الصلوٰة والسلام قال: يا بلال لاتؤذن حتى يطلع الفجر قال فى الإمام: رجال إسناده ثقات۔

(Al-Bahr Al-Raique. Vol.1 p. 263)

وأخرج الإمام أبوجعفر الطحاوى رحمه الله تعالى عن إبراهيم قال: ''شيعنا علقمة إلى مكة فخرج بليل فسمع مؤذناً يؤذن بليل. فقال: أما هذا فقد خالف سنة أصحاب رسول الله صلى الله عليه وسلم لوكان نائماً كان خيرًا له فإذا طلع الفجر أذن''۔

Tahawi (r) said:

فأخبر علقمة أن التأذين قبل طلوع الفجر خلاف لسنة أصحاب رسول الله صلى الله عليه وسلم۔

(Sharah Ma'ani Al-Athar. Vol.1 p. 69)[6] Allah knows the best.

21st Ramadhan, 1394 AH (Ahsanul Fatawa. Vol.2 p. 291)

Calling Azan for Tahajjud is contrary to sunnah

Question: Did Bilal use to call for Tahajjud Salah in the era of the Prophet (saws) or not?

Answer: Bilal (rz) used to call Azan shortly before true dawn so that those who were performing Tahajjud can take rest and those who were sleeping can get up and prepare for Fajr Salah. But later on this Azan was abrogated. The Companions (rz) did not act upon it later.[7]

Allamah Abu Jafar Al-Tahawi (r) said:

فخبر علقمة أن التأذين قبل طلوع الفجر خلاف لسنة أصحاب رسول الله صلى الله عليه وسلم الخ''۔

Sharah Ma'ani Al-Athar. Vol.1 p. 69) Allah knows the best.

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[6] Sharah Ma'ani Al-Athar. Chapter: Calling Azan for Fajr. What is its time? (H: 871). Musannaf Ibn Abi Shaibah. The one who dislike for Muazzin to call before Fajr. (H: 2224)

عن إبراهيم قال: كانوا يكرهون أن يؤذن المؤذن قبل طلوع الفجر۔

(Musannaf Abdur Razzaque. Chapter: Calling Azan at the time of truth dawn. (H: 1890)

[7]

Written by Muhammad Anwar (May Allah forgive him) Mufti Jamia Khairul Madaris, Multan (Khairul Fatawa. Vol.2 p. 206)

The duration between Azan of Bilal (rz) and Ibn Umme Maktoom (rz)

Question: The duration between Azan of Bilal (rz) and Ibn Umme Maktoom (rz) was only ascending and descending. Apparently, it seems a very short time. How can they took Suhoor in this short period?

Answer: The meaning of "ينزل هذا ويصعد هذا"[8] is that the duration between both Azan was very short. It was not a long time like the duration between two Azan of separate time. It is just like "تزوج زيد فولد" (Zaid married and got a baby). Azan of Bilal (rz) was to inform that the time of true dawn is close so that those who were performing Tahajjud can take rest and those who were sleeping can get up and prepare for Fajr Salah and if they wants to perform short voluntary Salah, they can.

Hafiz Asqalani (r) said:

''والصبح يأتي غالباً عقب نوم فناسب أن ينصب من يوقظ الناس قبل دخول وقتها ليتأهبوا ويدركوا فضيلة أول الوقت''۔

(ثم نقل عن ابن التين) ''إن قوله ''أن بلالا ينادى بليل'' خبر يتعلق به فائدة للسامعين قطعًا و ذلک إذاكان وقت الأذان مشتبهًا محتملاً لأن يكون عند طلوع الفجر فبين صلى الله عليه و سلم أن ذلک لايمنع الأكل والشرب بل الذى يمنعه طلوع الفجر الصادق۔

قال: وهذا يدل على تقارب وقت أذان بلال رضى الله تعالى عنه من الفجر. انتهى۔

ويقويه أيضًا ما تقدم من ''أن الحكمة فى مشروعيته التأهب لإدراك الصبح فى أول وقتها''۔

(Fatah Al-Bari. Vol.2 p. 87)

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[8] أنيسة قالت:كان بلال وابن أم مكتوم يؤذنان للنبى صلى الله عليه وسلم.فقال رسول الله صلى الله عليه وسلم: إن بلالاًيؤذن بليل فكلواواشربواحتى يؤذن ابن أم مكتوم فكنانحبس ابن أم مكتوم عن الأذان فنقول:كماأنت حتى نتسحر.كما أنت حتى نتسحرولم يكن بينهماإلاأن ينزل هذاويصعدهذا۔

(Musnad Abu Dawood Al-Tayalisi. His friend from the Prophet (saws) (H: 1766). Musnad Ishaque Bin Rahwaih. What is narrated from the aunt of Khubaib. (H: 2329). Sunan Nasai. Will both called Azan together or individually. (H: 639)

وقال الحافظ العينى رحمه الله تعالى معزياً إلى الكرمانى معناه: ''أنه إنما يؤذن بالليل ليعلمكم أن الصبح قريب فيرد القائم المتهجد إلى راحته لينام لحظةً ليصبح نشيطاً ويوقظ نائمكم ليتأهب للصبح بفعل ما أراده من تهجد قليل أوتسحر أواغتسال۔

قلت: أولا يتار إن كان نام عن الوتر''۔

(Umdah Al-Qari. Vol.5 p. 134) Allah knows the best.

08th Ramadhan, 1387 AH (Ahsanul Fatawa. Vol.2 P.277)

When and where Azan is prescribed

Question: Why do ulama and Islamic jurists say that in which places and events like storm Azan is sunnah and where is innovation?

Answer: Calling Azan is sunnah in the following occasions:

Obligatory Salah, in the ear of new born baby, at the time of getting fire, fighting with unbelievers, behind the traveller, when the Satans frighten, at the time of sorrow, at the time of rage, when the traveller forgot the way, when one suffered from epilepsy, when human or animal mistreated. The author of Raddul Muhtar mentioned them in his book and some elderly great people acted upon it at the time of prevailing illness and fear from sinking, but I did not see any narration[1] and at the time of storm, neither Azan was listened nor noticed. However, Fuqaha has written to perform Salah at that time and other occasions like solar and lunar eclipse, storm, darkness in day hours, shining light in the night, fear from loot, earthquake, thunder, snow fall, constant rain,[2] prevailing illness, at the time of seeking rain. These are mentioned by the author of Durre Mukhtar and he expanded it that when the frightening signs of Allah appear, Salah should be performed at that time.

ويؤيده قوله عليه السلام: ''إذا رأيتم من هٰذه الأفزاع شيئًا فافزعوا إلى الصلٰوة''۔[3]

[1] Therefore, it should not be called. Particularly, when the people miss believe to the extent. Saeed Palnpuri

[2] The better to say is: that do not stop, because the condition of not stopping is with rain and snow both. Durre Mukhtar (chapter: Solar eclipse. Vol.1 p. 790) reads:

والثلج والمطر الدّائمَين۔

Saeed Ahmad Palanpuri

[3] Al-Dirayah Fi Takhreej Ahadith Al-Hidayah. Chapter: Salah for rain. Vol.1 p. 225. I did not find with this word. Anees

عن عائشة زوج النبى صلى الله عليه وسلم قالت: خسفت الشمس فى حياة النبى صلى الله عليه وسلم فخرج إلى المسجد فصف الناس وراءه فكبر فقرأ رسول الله صلى الله عليه وسلم قراءة طويلة ثم كبر فركع ركوعاً طويلا ثم قال: سمع الله لمن حمده. فقام ولم يسجد وقرأ قراءة طويلة هى أدنى من

Allah knows the best.

(Imdad. Vol.1 P. 98) (Imdadul Fatawa Jadeed. Vol.1 p.165)

Is Azan prescribed for funeral, epidemic and famine

Question: What is the injunction of calling Azan at the time of epidemic, famine, other events and after funeral?

Answer: Calling Azan in these events is not prescribed by the Lawgiver (Share') (saws) and by those statements and actions of elderly great pious people. Therefore, it is innovation.[1] (Fatawa Darul Uloom Deoband. Vol.2 p. 84)

Is calling Azan proved at the time of famine and plague

Question: Is calling Azan after Salah at the time of epidemic, famine and plague correct according to shariah or not? If it is allowed, what is its proof in Shariah and if it is forbidden, as we have listened that jack o' lantern Jinns explore too much at the time of epidemic and to defend them it is recommended in hadith "وإذا تغولت لكم الغيلان فنادوا

القراءة الأولى ثم كبر وركع ركوعاً طويلاً وهو أدنى من الركوع الأولى ثم قال: سمع الله لمن حمده ربنا ولك الحمد. ثم سجد ثم قال في الركعة الأخيرة مثل ذلك. فاستكمل أربع ركعات في أربع سجدات وانجلت الشمس قبل أن ينصرف ثم قام فأثنى على الله بما هو أهله ثم قال: هما آيتان من آيات الله لا يخسفان لموت أحد ولا لحياته فإذا رأيتموهما فافزعوا إلى الصلاة۔

(Sahih Bukhari. Chapter: A Khutbah (delivered) by the Imam on the eclipse. (H: 1046)

Generally, the sentences "فافزعوا إلى ذكر الله" or "فافزعوا إلى الصلاة" are narrated in hadith for solar and lunar eclipse. For more detail consult Musnad Al-Shafaee'. Chapter:14 about solar eclipse (H: 475). Musannaf Abdur Razzaque. Chapter: The verses (H: 4926). Musnad Al-Humaidi. Ahadith of Abu Masood Al-Ansari (H: 460). Musannaf Ibn Abi Shaibah. How many rakah of solar eclipse? (H: 8299). Musnad Ishaque bin Rahwaih (H: 599). Musnad Imam Ahmad, Musnad Abdullah bin Masood (H: 4387). Sunan Al-Darami. Chapter: Salah at the time of solar eclipse (H: 1569). Sahih Bukhari. A Khutbah (delivered) by the Imam on the eclipse. (H: 1046). Sahih Muslim. Chapter: The call for the eclipse prayer: "As-Salatu Jami'ah (The prayer is being assembled) (H: 912). Sunan Ibn Majah. Chapter: What is related to Salah of solar eclipse. (H: 1263). Sunan Abu Dawood. Chapter: Salah solar eclipse. (H: 1177). Musnad Al-Bazzar. Abu Shuraih narrated from Abdullah bin Masood (H: 1449). Sunan Nasai. Chapter: Another version of the eclipse prayer, narrated from Ibn Abbas (H: 1470). Musnad Abu Yala Al-Mausili, Musnad Abdullah bin Masood (H: 5394). Al-Muntaqa Li Ibn Jarood. What is related to solar eclipse (H: 249). Musnad Al-Rooyani. Hadith of Bilal (rz) Muazzin of Allah's Messenger (saws) (H: 752). Sahih Ibn Khuzaimah. Chapter: The news indicates that the eclipse a kind of frightening (H: 1371). Sharah Ma'ani Al-Athar. Chapter: How to perform Salah of solar eclipse (H: 1950) Anees

[1] في الاقتصار على ما ذكر من الوارد إشارة إلى أنه لا يسن الأذان عند إدخال الميت في قبره كما هو المعتاد الآن. وقد صرح ابن حجر في فتاويه بأنه بدعة ومن ظن أنه سنة قياساً على ندبهما للمولود إلحاقاً لخاتمة الأمر بابتدائه فلم يصب آه۔

(Raddul Muhtar. Vol.1 p. 837. Zafeer)

بالأذان"[1] and the hadith said: "أطفئوا الحريق بالتكبير"[2]. Is it correct to prove by these ahadith?

Answer: Calling Azan in epidemic and famine is not prescribed. Calling Azan is recommended when the Satan chases means when it is felt evidently. For example, if a person felt about Jinns in the forest, he is recommended to call Azan at that time. It is neither prescribed in epidemic diseases nor it can be speculated on that, because firstly the speculation of Mujtahid is valid not ours secondly this is speculation is despite the fact that there are differences between them. Chasing by Jinns is not felt in epidemic diseases.[3] (Fatawa Darul Uloom Deoband. Vol.2 p. 93)

Is calling Azan described in plague or not

Question: Mostly, people call Azan in the mosques in plague disease. Is it according to Shariah or contrary to it? A Maulvi Sahab refers to Fatwa of Maulana Rasheed Ahmad Sahab Gangohi (r) to call Azan. Is it correct that he has issued Fatwa?

Answer: Al-Shami said referring to the margin of Al-Bahr Li Al-Khair Ramali:

رأيت في كتب الشافعية أنه قد يسن الأذان لغير الصلوٰة، كما في آذان المولود، والمهموم، و المصروع، والغضبان، ومن ساء خلقه من إنسان أو بهيمة، وعند مزدحم الجيش، وعند الحريق، ـــ وعند تغول الغيلان: أي عند تمرد الجن لخبر صحيح فيه۔أقول:ولا بعد فيه عند نا.آھ۔أي لأن ماصح فيه الخبر بلامعارض فهومذهب للمجتهد وإن لم ينص عليه۔آھ۔)

(Raddul Muhtar. Vol.1 p. 399)[4]

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[1] Al-Sunan Al-Kubra Li Al-Nasai. The injunction of Azan when the Satan chases. (H: 10725)

[2] Al-Dua Li Al-Tabrani. Chapter: What to say when the it caught fire. (H: 1001) Anees

[3] وهوسنة الخ للفرائض الخ لايسن لغيرها. الخ۔

(Al- Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 357. Zafeer)

وقد قال مالک في المختصر :لاأذان في نافلة ولاعيد ولاخسوف ولااستسقاء ودليلنامن جهة المعنى أن الأذان والإقامة إنماشرعاللفرائض فأماالنوافل فلايؤذن لهاولايقام وصلاة العيدين نافلة ليست بفريضة فكان ذلک حکمها۔

(Al-Muntaqa Sharah Al-Muwatta. The act of bathing on Eidain and calling Azan for them. (H: 1/315)

[4] Raddul Muhtar. Book of Salah. Chapter. Azan. Anees

نعم قديسن الأذان لغيرالصلاة كمافي أذن المولود والمهموم والمصروع والغضبان ومن ساء خلقه من إنسان أوبهيمة وعندمزدحم الجيش وعندالحريق.قيل:وعندا نزال الميت لقبره قياساًعلى أول خروجه للدنيالكن رددته في شرح العباب وعندتغول الغيلان أي تمردالجن لخبرصحيح فيه وهووالإقامة خلف المسافر ويقال في العيد نحوه۔

(Tuhfatul Muhtaj Fi Sharah Al-Minhaj. Chapter: Azan and Iqamah. Vol.1 p.461)

Some people allowed to call Azan in plague by the hadith of chasing Jinns, but I have some objections. As I know that the meaning of chasing Jinns is appearing Jinn in a shape that exists and it is feared that he is about to treat uncontrollably as sometimes the voices of Jinns are listened and frightening shapes are seen during journey through the jungle in night. Calling Azan at that time is prescribed, but the existence of Jinns and their authority are not felt rather it is known by listening and feeling. Allah knows the best.

قلت: ويؤيد قول الشيخ في القاموس ومجمع البحار من تفسير التغول بالتلون بصور شتى۔[1]

وأيضًا: فإن في الأذان في هذه الحالة تشويشًا وتغليطًا۔

وأيضاً: فيه تهويل للناس فإنهم إذا سمعوا الأذانات بكثرة يفزعون ويتوهمون أن الوباء شديدة في البلد حتى سقط حمل بعض الحوامل. بذلك قاله الشيخ۔

لايقال إن لم يعتقد سنية هذا الأذان مستدلا بالحديث المذكور؛ لكونه محمولا على ظهور الجن بل أذن سنية الرقية. ينبغي أن يجوز؟

قلنا: إن العوام تعتقده من الأمور الشرعية الدينية كما هو مشاهد من أحوالهم ومن لم يعرف حال أهل زمانه فهو جاهل. فافهم۔

Written by Zafar Ahmad (May Allah forgive him) 21st Shawwal, 1344 AH

Authenticated by Ashraf Ali 23rd Shawwal, 1344 AH (Imdadul Ahkam. Vol.2 p. 34)

Is calling Azan for taking away the plague is prescribed or not

Question: Calling Azan at the time of plague is a usual custom among people. What is the injunction about it?

[1] كانت العرب تقول إن الغيلان في الفلوات تترء للناس وتتغول أي تتلون لهم فتضلهم عن الطريق وتفزعهم وتهلكهم ويسمونها السعالى وقد ذكروها في أشعارهم فأبطلت الشريعة ذلك وأصل التغول التلون ويقال تغولت المرأة إذا تلونت۔
(Tafseer Ghareeb which is mentioned in Sahihain: Bukhari and Muslim. Vol.1 p. 220)
عن عبد الله بن عبيد بن عمير قال: سئل رسول الله صلى الله عليه وسلم عن الغيلان؟ قال: هم سحرة الجن۔
(The plots of Satans, Changing Jinns their shapes. Vol.1 p. 24)

Answer: Calling Azan when the Satan chases is recommended by hadith and it is proved in plague by "وخز أعدائنا من الجنّ" (piercing of our enemies Jinns).[1] Therefore, some people said that there is nothing wrong in calling Azan many a times taking away the plague, but it should be in the times of Azan by more people than usual days that is known. It should not be called in times other than the time of Azan and Salah, because it will cause disturbance and confusion. Therefore, it should be given up. According to some people, comparing piercing of enemies Jinns with chasing Jinns is not allowed, because chasing jinn appears anytime and calling Azan is required at once and piercing does not appear in a specific time. Therefore, temporary Azan is sufficient for blessings. There is no evidence for calling Azan permanently. So, it will be innovation and it is required to give up. These are two statements and the second is stronger by the evidence. Therefore, it should be acted upon. Allah knows the best.

24th Shawwal, 1346 AH (Imdadul Ahkam. Vol.2 p. 45, 46)

Calling Azan for taking away the plague is allowed

Question: Is calling Azan for taking away the plague allowed or not? Should it be called collectively in the mosque or at home?

Answer: Calling Azan to take away the plague is allowed as treatment whether it is collectively or individually. It is not sunnah or recommended.[2]

Written by Muhammad Kifayatullah (May Allah help him) (Kifayatul Mufti. Vol.3 p. 51)

Question: If 5-10 people, who can call Azan correctly, call Azan together in all over the village at the time of epidemic diseases and rains, is it allowed or not? If it is, is it sunnah or good innovation?

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[1] قال مجاهد: الطوفان الموت، وقال غيره الطوفان السيل ورواه بعضهم إنما هو وخز من الشيطان والوخز الطعن وكانت العرب تسمى الطاعون رماح الجن۔

(Ghareeb Al-Hadith Li Al-Khattabi. Hadith of Mua'd that when he came Syria, he was suffered. Vol.2 p. 316. Anees)

[2] وفي حاشية البحر للخير الرملي: ''رأيت في كتب الشافعية أنه قد يسن الأذان لغير الصلوٰة كما في أذن المولود ۔۔۔ قال الملا على القارى في شرح المشكوٰة: قالوا: يسن للمهموم أن يأمر غيره أن يؤذن في أذنه فإنه يزيل الهم الخ''۔

(Raddul Muhtar. Chapter: Azan. Subject: The places where calling Azan is recommended other than Salah. Vol.1 p. 385. Saeed)

Answer: It has nothing to do with Shariah. Therefore, calling Azan at such time is not sunnah[1] and considering something sunnah which is not, is not permissible.[2]

Allah knows the best. (Fatawa Mahmoodiyah. Vol.5 p. 406)

Calling Azan in the cholera is innovation

Question: Nowadays, Azan is called to take away prevailing epidemic diseases like cholera. Is it allowed in Fiqh of Hanafi school of thought?

Answer: It is innovation, because calling Azan at the time of common diseases is not prescribed by the Lawgiver (Share') (saws) and by those statements and actions of elderly great pious people. (Fatawa Darul Uloom Deoband. Vol.2 p. 84) (Fatawa Imdadiyah. Vol.1 p.108)

Therefore, as answered not be called in these conditions. Allah knows the best.

Written by Muhammad Ishaque (May Allah forgive him) 15/01/1388 AH

Authenticated by Khair Muhammad (May Allah forgive him) (Khairul Fatawa. Vol.2 p. 199, 200)

The intention of calling Azan at particular times to take away the disaster

Question: Since few days, different people call seven Azan for time to time from Isha Azan till the congregation Salah in the night on Friday the whole month of Ramadan in a village. Now they do the same at every night of Friday. When they are asked, they replied our ancestors used to do so. Therefore, we also do the same. They also believe that it is a source to take away the disaster.

To what extent their statement is correct. Is it proven by Quran and Hadith or not?

Answer: The mention Azan is not prescribed in Qur'an and hadith. If it had required in some specific days at the time of Isha, the Prophet (saws) would have ordered it necessarily and the Companions (rz) would have acted upon it. Thousands Companions (rz) and Tabayeen passed away in the glorious era of the Prophet (saws) later in the bright era of Khulafa Rashideen: Siddique Akbar, Farooque Azam, Usman Ghani

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[1] لا يسن لغيرها: أي من الصلوات''. الخ۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 385. Saeed)

[2] عن عائشة رضى الله تعالى عنها قالت: قال رسول الله صلى الله تعالى عليه وسلم: ''من أحدث فى أمرنا هذا ما ليس منه فهو رد''۔

(Musnad Imam Ahmad, Musnad Aisha Al-Siddiqah (H: 26329). Sahih Bukhari. Chapter: If some people are reconciled on illegal basis, their reconciliation is rejected. (H: 2697). Sahih Muslim. Chapter: Rejection of wrong rulings and of newly-invented matters. (H: 1718). Sunan Ibn Majah (H:14). Sunan Abu Dawood. Chapter: Adherence To The Sunnah. (H: 4606)

(Zunnorain) and Ali Murtaza (May Allah be pleased with them), no one order to call that kind of Azan and further that the elderly respected scholars Tabayeen, Taba Tabayeen, Aimmah Mujtahideen like Imam Azam Abu Hanifah (r), Imam Shafaee' (r), Imam Malik (r), Imam Ahmad Bin Hanbal (r) and those who came after them like Imam Bukhari (r), Imam Muslim (r), Imam Tirmizi (r), Imam Abu Dawood (r) and so on also did not act upon it.

Following the sunnah way will save us and going against it can make us astray. The Prophet (saws) described the 33 groups of Ummah and said that only one of them will be saved. The Companions asked "And which is it O Messenger of Allah?" He said: "What I am upon and my Companions." (Mishkat. P. 30)[1] Now you can look that the Prophet (saws) has decided a path followed that will give you salvation.

It is reported in hadith that one day, the Messenger of Allah (ﷺ) delivered a deeply moving speech to the audience that melted our hearts and caused our eyes to overflow with tears. One of the Companions said to him: 'O Messenger of Allah, you have delivered a speech of farewell, so enjoin something upon us.' The Prophet (saws) advised something more and the most important of them was that he said: After I am gone, the one who will be alive will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And beware of newly-invented matters, for every innovation is a going astray.'" (Mishkat Sharif)[2]

Abdullah bin Masood (rz) said:

''اتبعوا أثرنا ولاتبتدعوا فقد كفيتم''۔

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[1] عن عبدالله بن عمرو قال: قال رسول الله صلى الله عليه وسلم: ليأتين على أمتى ماأتى على بنى إسرائيل حذوالنعل بالنعل حتى إن كان منهم من أتى أمه علانية لكان فى أمتى من يصنع ذلك وإن بنى إسرائيل تفرقت على ثنتين وسبعين ملة وتفترق أمتى على ثلاث وسبعين ملة كلهم فى النار إلاملة واحدة. قالوا: ومن هى يارسول الله؟ قال: ماأنا عليه وأصحابى۔

(Sunan Tirmizi. (H: 2641) Anees

[2] عن عرباض بن سارية قال: صلى لنارسول الله صلى الله عليه وسلم الفجر ثم أقبل علينا فوعظنا موعظة بليغة ذرفت لهاالأعين ووجلت منهاالقلوب .قلنا أوقالوا: يارسول الله! كأن هذه موعظة مودع فأوصينا. قال: أوصيكم بتقوى الله والسمع والطاعة وإن كان عبداً حبشياً فإنه من يعش منكم يرى بعدى اختلافاً كثيراً فعليكم بسنتى وسنة الخلفاء الراشدين المهديين وعضوا عليها بالنواجذ وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة۔

(Musnad Imam Ahmad, Musnad Irbaz bin Sariyah (H: 17144). Sunan Darami. Chapter: Following Sunnah. (H: 96). Sunan Ibn Majah. Chapter: Following sunnah of Rightly- Guided Caliphs (H: 42). Musnad Al-Bazzar, Musnad Al-Irbaz bin Sariyah (H: 4201). Al-Sunnah Li Al-Marwazi. The second kind of sunnah, they different opinion about. (H: 69) Anees

Follow our footsteps and do not invent new matters. Following our footsteps is sufficient for you.

(Al-Ie'tisam. Vol.1 p. 91. Kanz Al-Ummal. Vol.1 p. 56)[1]

Huzaifah (rz) said:

''كل عبادة لم يتعبدها أصحاب رسول الله صلى الله عليه وسلم فلا تعبدوها''۔

"What the Companions did not pray, you should not do also."

(Al-Ietisam. Vol.2 p.116)

It is mentioned in hadith:

Abdullah bin Masood (rz) was informed about some people sitting together after Maghrib Salah. One of them say: "Read "سبحان الله" such times, "الحمد لله" such times, "الله أكبر" such times, and "لا إله إلا الله" such times." The audience do the same. Abdullah bin Masood (rz) went to them and said to them is standing: "By Allah; there is none worthy to be worshipped but He. Indeed, you are in pitch dark innovation or you think that you have knowledge more than the Companions (rz). (You are practicing about which the Companions were not aware about.) Then he made them out of the mosque.

(Al-Ietisam. Vol.2 p. 165. Majalis Al-Abrar. Vol.18, p. 125)

Imam Malik (r) said that the one who invented new thing in Shariah and considered it good deed, he made the Prophet (saws) untrustworthy and deficient for preaching the commands of Allah, because He said in the glorious Qur'an:

﴿اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ﴾[2]

"This day I have perfected for you your religion and completed."

Therefore, the thing which was not included in Deen in the glorious era of the Prophet (saws), it cannot be included today also.

(Al-Ietisam. Vol.1 p. 48) Allah knows the best. (Fatawa Ihya Al-Uloom. Vol.1 p. 166- 168)

What is the injection if downhearted person says to call Azan to listen

[1] Al-Bida' Li Ibn Wazzah. Chapter: What will be innovation. (H:11). Sunan Darami. Chapter: Asking idea is disliked. (H: 211). Shuabul Iman. Chapter: Teaching Qur'an (H: 2024)

[2] Surah Al-Maidah:3

Question: A preacher said that if a person is languish and downhearted, he should say someone to call Azan and he should listen it. Is it correct?

Answer: There is nothing wrong. It is mentioning Shami that calling Azan in the ears of downhearted person is recommended.[1]

(Fatawa Darul Uloom Deoband. Vol.2 p. 86)

The intention of calling Azan in the ears of downhearted

Question: A person is very ill. An Amil (who does insufflation) said to him that whenever you feel more downhearted, say someone to call Azan in your ears. By Allah's command, all problems caused by disease will end. Is it allowed according to shariah or not?

Answer: It is written that calling Azan in the ears of downhearted person is sunnah. Those who have experienced it said that it is effective.

Mulla Ali Al-Qari has written in Sharah Al-Mishkat:

قالوا: يسن للمهموم أن يأمر غيره أن يؤذن فى أذنه فإنه يزيل الهم، كذا عن على رضى الله تعالى عنه، ونقل الأحاديث الواردة فى ذلك فراجعه، آهـ

(Raddul Muhtar. Vol.1 p. 283)[2] Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) Mufti Jamia Khairul Madaris, Multan. 09/04/1402 AH (Khairul Fatawa. Vol.2 p. 234, 235)

Calling Azan on day of storm

Question: What is the injunction of calling Azan on the day of storm?

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[1] وفى حاشية البحر للخير الرملى: رأيت فى كتب الشافعية أنه قد يسن الأذان لغير الصلوة كما فى أذن المولود والمهموم و المصروع، الخ۔

(Raddul Muhtar. Chapter: Azan. Subject: The places where calling Azan is recommended other than Salah. Vol.1 p. 357. Zafeer)

[2] Raddul Muhtar. Chapter: Azan. Subject: The places where calling Azan is recommended other than Salah. (Mirqat Al-Mafateeh Sharah Al-Mishkat Al-Masabeeh. Chapter: Azan. Vol.2 p. 547)

عن على قال: رآنى النبى صلى الله عليه وسلم حزينًا فقال: يا ابن أبى طالب إنى أراك حزينًا فمر بعض أهلك يؤذن فى أذنك فإنه دواء الهم۔

(Manaqib Al-Asad Al-Ghalib Ali bin Abi Talib Li Ibn Al-Jazri. The narrations what we have narrated as Musalsal from him (rz). Vol.1 p. 50)

قال رسول الله صلى الله عليه وسلم: من ساء خلقه من إنسان أو دابة فأذنوا فى أذنه۔

(Mirqat Al-Mafateeh Sharah Al-Mishkat Al-Masabeeh. Chapter: Azan. Vol.2 p. 547)

Answer: Allamah Shami did not mention it where he has mention the occasions for calling Azan.[1] (Fatawa Mahmoodiyah. Vol.5 p. 406)

Calling Azan at the time of unexpected disaster

Question: In Aurangi Town, the unarmed people scared too from terrorists that they all called out Azan and it has been called in all mosques at 11 o'clock in the night. It was not, but only because to seek Allah's blessing and help in such unexpected disaster. The mics of the mosque were used to convey the voice to far end and the terrorists' hearts may shake in fear. Imam of Rahmaniyah Masjid Aurangi Town said that this action is wrong and congregation of Salah is obligatory after calling Azan while all people knew that it was not time for Salah. What was wrong in it? Please advise and obliged us. It should be noticed that such unexpected disaster and terror does not occur often. So, it is not allowed to make it a custom.

Answer: Allamah Shami has written that it is mentioning in the margin of Bahr Al-Raique of Khairuddin Ramali (r) that I have seen in the books of Shafaee' people in which it is written that Azan is sunnah in some occasions also besides Salah. For example, in the ear of new born baby, in the era of disturbed person, apoplectic man, bursting in anger, bad conduct human being or animal, at the time of army attack and getting fire.

(Raddul Muhtar on Al-Durrul Mukhtar. Vol.1 p. 385)[2]

It is understood from the text of Khairuddin Ramali (r) that calling Azan at the time of terrorists' attack is not mentioned in the books of Hanafi the school of thought, but it is recommended in the books of Shafee' school of thought. Therefore, we cannot encourage to call Azan at such occasions, but if someone calls, we cannot name it bad act. However, calling Azan in the era of new born baby is prescribed in hadith and it is also mentioned in Hanafi Fiqh.[3]

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[1] لايسن لغيرها: أي من الصلوات، وإلافيندب للمولود۔ و فی حاشية البحر للخير الرملی: رأيتُ فی كتب الشافعية: أنه قد يسن الأذان لغير الصلاة، كما فی أُذن المولود، و المهموم، والمصروع، والغضبان، ومن ساء خلقه من إنسان أو بهيمة، وعند مزدحم الجيش، وعند الحريق ''الخ۔

(Raddul Muhtar. Chapter: Azan. Subject: The places where calling Azan is recommended other than Salah. Vol.1 p. 385. Saeed)

[2] وفی حاشية البحر للخير الرملی: رأيت فی كتب الشافعية أنه قد يسنّ الأذان لغير الصلاة، كما فی أذن المولود، و المهموم، والمصروع، والغضبان، ومن ساء خلقه من إنسان أو بهيمة، وعند مزدحم الجيش، وعند الحريق۔

(Raddul Muhtar. Chapter: Azan. Subject: The places where calling Azan is recommended other than Salah. Vol.1 p. 385)

[3] ويستحب للوالد أن يؤذّن فی أذن المولود اليمنٰی، وتقام فی اليسرىٰ حين يولد؛ لما روى أبو رافع۔ رضی اللّٰه عنه۔ أن النبی صلی اللّٰه عليه وسلم أذّن فی أذن الحسن حين ولدته فاطمة۔

وعن ابن عباس۔ رضی اللّٰه عنه۔ أن النبی صلی اللّٰه عليه وسلم أذّن فی أذن الحسن بن علی يوم ولد وأقام فی اليسرىٰ۔

If Azan is called for Salah not in the time of Salah, it does not obligate Salah. However, it should be ordered to repeat Azan when the time comes, because calling Azan without proper time is of no use.[1]

(Aapke Masail Aur Unka Hal. Vol.3 . 301, 302)

Calling Azan when it rains heavily

Question: When it rains heavily, people call Azan. Is it correct?

Answer: Calling Azan when it rains heavily is not prescribed by the Prophet (saws) his Companions (rz).

Durre Mukhtar reads:

وهوسنة)للرجال۔۔۔(مؤكدة)۔۔۔(للفرائض)۔۔۔(لا)يسن(لغيرها)آهـ(ردالمحتار:۱/۳۵۸.باب الأذان۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 358) Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) 24/09/1396 AH

Authenticated by Abdus Sattar (May Allah forgive him) (Khairul Fatawa. Vol.2 p. 207)

The injunction of calling Azan for political purpose

Question: Nowadays, Azan are being called at the night in the mosque other than five times Azan. What is the injection about it?

Answer: Azan which is being called nowadays is not included in Azan in five times Azan and some other occasion which are described by Quran, sunnah and Fuqaha to call.[2] However, if Muslims faced a prevailed disaster, it is proved to reside Qunoot Nazilah in Fajr Salah[3] and it should be in such occasions . Allah knows the best.

(Al-Fiqh Al-Islami Wa Adillatuh. Vol.3 p. 640. Aqiqah and the injunctions of new born baby. Publication: Darul Fikr. Beirut)

[1] تقديم الأذان على الوقت فى غير الصبح لايجوز اتفاقاً. وكذا فى الصبح عند أبي حنيفة ومحمّد رحمهما الله تعالى وإن قدم يعاد فى الوقت هكذا فى شرح مجمع البحرين لابن الملك وعليه الفتوىٰ هٰذا فى التتارخانية نأقلاً عن الحجة۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 53. Chapter: Azan. Lesson: 1 about the description of Azan and the condition of Muazzin)

[2] To see the detail about the occasions in which calling Azan is prescribed other than Salah: Raddul Muhtar. Chapter: Azan. Subject: The places where calling Azan is recommended other than Salah. Vol.1 p. 385)

[3] It is mentioned in Raddul Muhtar:

وإن نزل بالمسلمين نازلة قنت الإمام فى صلٰوة الجهر ۔۔۔ قنت فى صلٰوة الفجر،الخ۔

(Consult for detail: Raddul Muhtar. Subject: Qunoot Nazilah. Vol.2 p.11)

Written by Muhammad Taqi Usmani (May Allah forgive him)

09/06/1397 AH (Fatwa No. 562/28) (Fatawa Usmani. Vol.1 p. 398, 399)

When calling Azan is allowed other than the times of Salah

Question: Is calling Azan prescribed in hadith or Fiqh for other than five times Salah? As it is listened calling as the time of Jinns in abundance, getting fire or the elderly pious people used to do at the time of epidemic disease collectively or individually after Isha Salah. Is it proved according to Shariah or not?

Answer: Calling Azan is not proved, but only for Salah. Calling Azan in the era of new born baby is famous and known. Fuqaha also have written that if Azan is called in the era of downhearted person at the time of severe grief, it takes away the grief.

Mullah Ali Qari (r) said in Sharah Mishkat:

قال الملا على القارى فى شرح المشكوٰة: قالوا: يسن للمهموم أن يأمر غيره أن يؤذن فى أذنه فإنه يزيل الهم. كذا عن على رضى الله عنه. ونقل الأحاديث الواردة فى ذلك فراجعه۔ انتهٰى۔

(Raddul Muhtar)[1]

Allamah Khairuddin Ramali (r) has mention in the margin of Al-Bahr Al-Raique that it is written in the books of Shafee' school of thought that calling Azan is sunnah in the era of new born baby, downhearted or knocked down person, bursting in anger, mischievous human or animal, at the time of enemy attack or getting fire are when the jinn in abundance besides five-time Salah. Then he said that there is nothing wrong in calling these Azan according to us.[2]

If Azan is called as insufflation at the time of high pressure and it is not considered sunnah or recommended, is allowed.

Allah knows the best. (Kifayatul Mufti. Vol.3 p. 45)

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[1] Raddul Muhtar. Chapter: Azan. Subject: The places where calling Azan is recommended other than Salah. Vol.1 p. 385. Saeed company, Karachi.

[2] وفى حاشية البحر للخير الرملى: رأيت فى كتب الشافعية أنه قد يسن الأذان لغير الصلوٰة، كما فى أذن المولود. والمهموم. والمصروع. والغضبان. ومن ساء خلقه من إنسان أو بهيمة. وعند مزدحم الجيش. وعند الحريق۔۔۔ وعند تغول الغيلان: أى عند تمرد الجن لخبر صحيح فيه۔ أقول: ولا بعد فيه عندنا۔ انتهٰى مختصرًا۔

(Minhatul Khalique on the margin of Al-Bahr Al-Raique. Chapter: Azan. Vol.1 p. 269. Publication: Darul Marifah. Beirut. Lebanon. Raddul Muhtar. Chapter: Azan. Subject: The places where calling Azan is recommended other than Salah. Vol.1 p. 385. Saeed

Calling Azan at the graves is not proved

Question: In Surat city I have prescribed a masa'lah about calling Azan at grave after burying, because Satan comes to there and when Muazzin calls Azan at the grave, the dead person answers as he listens and the Satan runs away. So, it is sunnah. Even it has been called at the grave of Hasan Ji Sahab in Shiwrampura after burying. It was asked from ulama of Surat. They recommended to read "سبحان الله", "الحمد لله" and "الله أكبر" and said that calling Azan is not mentioned in any book by Fuqaha. Who is correct? Please write the answer with the references of authentic books and obliged me.

Answer: Firstly, coming Satan in the grave is not mentioned in any authentic hadith. However, if it is supposed, it cannot effect, because he can deviate particularly in this world only as this world is for accountability and trial. It is also mentioned in hadith:

فإن الحي لا تؤمن عليه الفتنة۔[1]

When the man died, he cannot go stray if he was rightly guided and he cannot be rightly guided if he had gone astray. So, be commending to call Azan on this basis is making base on an invalid foundation rather it is enology too, because it is not narrated by the Prophet (saws) and his Companions (rz) anywhere. First of all, it is not the occasion of enology on the other hand it is an enology of mujtahid, because the later inference is discontinued as Fuqaha stated. However, this act is innovation, because there is no Sharai evidence that can prove it. Moreover, it is denied to prove, because ulama have rejected it.

Durre Mukhtar reads Vol.1 chapter: Azan:

قيل وعند إنزال الميت القبر قياسًا على أول خروجه للدنيا، لكن رده ابن حجر في شرح العباب۔[2]

Particularly, when the people began to comply with it as it is their habits in such things that complying with what is not necessary causes to forbid allowed and recommended things also as it is explained and inferred injunctions by Fuqaha.[3] Allah knows the best.

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[1] عن أبي هريرة عن النبي صلى الله عليه وسلم قال: إذا مات الإنسان انقطع عمله إلا من ثلاث، علم ينتفع به، أو صدقة تجري له أو ولد صالح يدعوا له۔
(Sunan Darami. Chapter: Conveying from Allah's Messenger (saws) (H: 578). Sahih Muslim. Chapter: what reward reaches a man after his death. (H: 1631). Sunan Abu Dawood. Chapter: What has been related about giving charity on behalf of the deceased. (H: 2880) Anees

[2] Raddul Muhtar. Chapter: Azan. Subject: The places where calling Azan is recommended other than Salah. Vol.1 p. 385. Saeed company, Karachi.

[3] وكل تكليف قد خالف القصد فيه قصد الشارع فباطل۔
(Al-Muwafaqat. Chapter:1 about the reasons. Vol.1 p. 316)

19th Muharram, 1326 AH (First complement. P. 241) (Imdadul Fatawa. Vol.5 p. 302)

Calling Azan at the graves according to Shariah

Question: What is the injection of calling Azan add the grave after burying? Is it sunnah or innovation. Please answer along with evidences.

Answer: Calling Azan at the grave after burying is contrary to sunnah and it is innovation.

Shaikh Muhammad Ishaque Dehlawi said:

Translation: "Calling Azan at the grave after burying is disliked, because it is not prescribed by sunnah."[1]

Allamah Ibn Abideen Shami said:

''تنبيه:فى الاقتصار على ماذكر من الوارد إشارة إلى أنه لايسن الأذان عند إدخال الميت فى قبره كما هو المعتاد الآن.وقد صرح ابن حجر فى فتاويه بأنه بدعة.وقال:ومن ظن أنه سنة قياسًا على ندبهما للمولود إلحاقًا لخاتمة الأمر بابتدائه فلم يصب.آه۔[2]

Translation: Calling Azan at the time of placing the dead body in the grave is not sunnah as it has been a custom. Allamah Ibn Hajar has explained in his Fatawa that it is an innovation. He Also added that the one who compared it on the recommendation of calling Azan in the ear of new born baby and tacked the ending point with the beginning and considered calling Azan at the grave sunnah, he is wrong.

It is mentioned in Majalis Al-Abrar: Practising an act whose factor is in the era of the Prophet (saws) while there was no obstruction also and the Prophet did not offer it, is changing Deen of Allah Almighty, because if there had been any wisdom, the Prophet (saws) would have done necessarily or encourage for it, but when he neither did not encouraged anyone for it, it is understood that there was no need. So, it is a bad

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وكل تكليف قد خالف القصد فيه قصد الشارع فباطل۔

وأيضاً:فإن فى حظر هذه الأشياء تكليفاً ومشقةً تدخل على النفس وغير جائز للإنسان إدخال الضرر والمشقة على نفسه من غير اجتلاب نفع ولا دليل فى العقل يوجب ذلك.فقبح إلزامه ذلك۔

(Al-Fusool Fi Al-Usool. Chapter: The discussion about the injunction of things before listening about it. Vol.3 p. 250)

عن عبد الله بن أبي هذيل.أن عمر بن الخطاب قال:لولا أني أخاف أن يكون سنة ماتركت الأذان۔

(Musannaf Abdur Razzaque Al-Sana'ani. Chapter: The virtue of Azan. (H:1870)

[1] Hundred Masail of Shaikh Muhammad Ishaque Al-Muhaddith Dehlawi. P. 55. Ima'an Al-Nazr fi Azan Al-Qabr Li Al-Shaikh Muhammad Manzoor Al-Nomani (r).

[2] Allamah Ibn Abideen known with Shami (D: 1252) mention it in the margin of Al-Durrul Mukhtar in books of funeral. Subject: Burying the dead body. Beirut

innovation. For example, calling Azan in Eidain. When some sultans began it, ulama denied it and issued injunction of being disliked. The same condition is with calling Azan at the grave, because its factor (burying the dead body) was born in the era of the Prophet (saws) and there was no obstruction. Above all, the Prophet (saws) neither ordered nor inspired to call Azan at the grave. Therefore, it is a bad innovation undoubtedly.[1]

Hakeemul Ummat Maulana Ashraf Ali Thanwi said:

Particularly, when the people began to comply with it as it is their habits in such things that complying with what is not necessary causes to forbid allowed and recommended things also.[2]

Badai Al-Kalam reads:

واهتمام اليوم الثالث للإيصال(تيجه)وغيره، وأحكام القبور، والفاتحة المروجة، والأذان بعد الدفن كلها بدعة۔[3]

(Fatawa Yusufiyah. Vol.2 p. 179- 181)

Seven Azan in Shariah

Question: Azan is called seven times at the time of Isha on 27th Night of Ramadhan in the mosque of our ward. You are requested to inform its value in Shariah in the light of Qur'an and hadith.

Answer: Calling Azan seven times at the time of Isha on 27th Night of Ramadhan is not proved by hadith or Fiqh. Therefore, it will be regarded innovation.[4]

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[1] Majalis Al-Abrar, Majlis No.18 about the kinds of innovation and its injunctions. Shaikh Muhammad Manzoor Ahmad Nomani (r) in his booklet named Ima'an Al-Nazr Fi Azan Al-Qabr.

[2] Imdadul Fatawa, Shaikh Ashraf Ali Al-Thanawi (D: 1362 AH) vol.1 p 302.

[3] Badai Al-Kalam Fi Bayan Aqaid Al-Islam. P. 160

Majmuah Fatawa Ibn Baaz reads:

س: ماحكم الأذان والإقامة فى قبر الميت عند وضعه فيه؟

ج: لا ريب أن ذلک بدعة ما أنزل الله بها من سلطان لأن ذلک لم ينقل عن رسول الله صلى الله عليه وسلم ولا عن أصحابه رضى الله عنهم. الخ۔

(Answer to question about Azan and Iqamah at the grave. Vol.1 p. 439)

4 البدعة: ما أحدث على خلاف الحق الملتقى عن رسول الله صلى الله عليه وسلم من علم أو عمل أو حال بنوع شبهة واستحسان، وجعل دينا قويمًا وصراطاً مستقيمًا

(Raddul Muhtar. Vol.1 p. 560. Chapter: Leading Salah. Subject: The kinds of innovation)

It is narrated in Bukhari Sharif vol.1 p. 371:

''من أحدث فى أمرنا هذا ما ليس منه فهو رد''۔(ما ليس منه)أى رأيًا ليس له فى الكتاب أو السنّة عاضد ظاہر أو خفى ملفوظ أو مستنبط(فهو رد)أى مردود على فاعله لبطلانه۔

(Aapke Masail Aur Unka Hal. Vol.3 p.302)

The injunction of calling Azan seven times before Iqamah of Isha Salah

Question: What do ulama and Islamic jurists say in regard to the matter that we have a custom of calling Azan seven times before Iqamah loudly for Imam and the followers also standing in the rows. When it ends, we begin Salah after Iqamah? When they are asked about the reason of calling these Azan. They replied that these Azan are called so that the difficulties and disasters cannot enter this region.

Had it to be allowed, it would have been practiced anywhere, while I did not see it anywhere else.

Answer: It is innovation, because calling Azan seven times before Isha for the purpose of repelling is not prescribed in Shariah. Moreover, it is feared that the people will consider it necessary. Therefore, it is necessary to avoid it.

It is mentioned in Fatawa Darul Uloom Deoband compiled by Maulana Zafeeruddin. Vol.2 p. 84:

"Calling Azan in these events is not prescribed by the Lawgiver (Share') (saws) and by those statements and actions of elderly great pious people. Therefore, it is innovation."[1] Allah knows the best. (Fatawa Mufti Mahmood. Vol.1 p. 855, 856)

If Imam and followers read the words of Azan before congregation

Question: What do ulama and Islamic jurists say in regard to the matter that Imam and all followers stand in the row of performing Salah and call Azan three times loudly and blow in all four corners of the mosque and then Iqamah is called and they perform Salah.

Now, I want to ask that is this practice of the villagers mentioned in Qur'an or hadith or Hanafi Fiqh or not? If it is proved, why other Muslims gave it up and if it is not proved in Shariah, what is the injunction for the villagers? Please answer to the question referring to the authentic books of Ahle Sunnah Wal Jamat.

Answer:

بسم اللّٰہ الرحمٰن الرحیم

(Faizul Qadeer Li Al-Manawi. Vol.11 p. 5594. Publication: Nazar Mustafa)

[1] It is mentioned in Al-Shamiah:

قد یسن الأذان لغیر الصلاۃ، کما فی أذن المولود، والمھموم، والمصروع، الخ۔

(Chapter: Azan. Subject: The places where calling Azan is recommended other than Salah. Vol.1 p. 385)

It should be clear that according to the explanations of Fuqaha, calling Azan is recommended at nine occasions besides obligatory Salah: (1) In the ear of new born baby (2) At the time of getting fire (3) At the time of battle (4) Behind the traveller (5) When the Jinns disturb (6) In the era of downhearted person (7) In the era of the person who is bursting in rage (8) In the era of knocked down person (9)Four the traveler who lost his way. Allamah Shami added one more occasion. (10) In the era of bad conduct human being or animal.

(Al-Shamiyah. Vol.2 p. 283. Chapter: Azan)[1]

If the villagers call Azan for the mentioned purpose without specifying time or congregation of Isha Salah or the like, it is allowed not innovation. If they do not call it as prayer or rewarding deeds, but they do it temporarily to take away the difficulties and epidemic disease as insufflation, it is also not innovation. (the above reference) They all Azan considering it prayer and it is not any one of the above mentioned occasions, it is an innovation and not allowed. It should be given up necessarily.

It is written in Fatawa Darul Uloom Deoband vol.1 p. 35:

Describing specific time and date in insufflation is not from Allah Almighty, but it is based on only experience as the people found it. If they do not believe that these specific times and occasions affect themselves, but he consider it like specifying the rainy season to cultivate rice and winter season for a work and summer season for some other works, there is nothing wrong.[2] Allah knows the best.

If they do it regularly, it will be bad innovation and deviation, but if they do it in some specific times as insufflation to take the disaster and difficulties away not to get rewarded or as prayer, it is allowed else it is innovation and deviation as it is done in the above question. Therefore, it should be avoided is necessarily. Such interference in Deen leads to deviation. Allah knows the best.

(Fatawa Mufti Mahmood. Vol.1 p. 856- 858)

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[1] It is mentioned in Al-Shamiah:

قد يسن الأذان لغير الصلاة، كما في أذن المولود، والمهموم، والمصروع، الخ۔

(Chapter: Azan. Subject: The places where calling Azan is recommended other than Salah. Vol.1 p. 385)

[2] عن عائشة رضی اللّٰہ تعالیٰ عنہا قالت: قال رسول اللّٰہ صلی اللّٰہ تعالیٰ علیہ وسلم: ''من أحدث فی أمرنا ھذا ما لیس منه فھو رد۔

(Mishkat Al-Masabeeh. Chapter: Adherence to the Qur'an and sunnah. Vol.1 p. 27. Publication: Qadeemi Kutub Khanah. Karachi)

The injunction of calling Azan in the ear of new born baby

Question: Here in Dubai, it is forbidden to call Azan in the ear of new born baby immediately after birth in the hospital. So, it is called after three or four days when they discharge. Is there anything wrong?

Answer: Calling Azan loudly like five-time Azan for Salah is not necessary after birth of a baby. Sunnah in this regard is that when the baby is purified from filth and impurity, Azan should be called next to him in front of his right ear in a voice that can reach to his ear and Iqamah should be called in his left ear in the same way.

''عن أبي رافع۔رضی اللّٰہ عنہ۔قال:رأيت رسول اللّٰہ صلی اللّٰہ عليه وسلم أذن في أذن الحسن بن علي رضي اللّٰہ عنه حين ولدته فاطمة بالصلوٰة''۔

(Narrated by Tirmizi and Abu Dawood and Tirmizi said: this hadith is Hasan Sahih)[1]

If it is done like these, it will not be against the rule of the hospital and we can follow sunnah also. Allah knows the best.

Written by Muhammad Nizamuddin Azami, Mufti Darul Uloom Deoband, Saharanpur

(Muntakhabat Nizamul Fatawa. Vol.1 p. 225, 226)

The injunction of calling Azan and Iqamah in the ear of new born baby

Question: What is the correct way to call Azan and Iqamah in the ear of new born baby? Till how many days can it be called? If it was not called at the time of birth due to some difficulties, will his funeral prayer be performed or not?

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[1] وفی شرح السنة عن عمر بن عبد العزیز کان یؤذن فی الیمنٰی ویقیم فی الیسریٰ إذا ولد الصبی. قلت: وقد جاء في مسند أبي یعلی الموصلی عن الحسین مرفوعاً:من ولد له ولد فأذن فی أذنه الیمنٰی وأقام في أذنه الیسریٰ لم تضره أم الصبیان۔کذا فی الجامع الصغیر للسیوطی۔
(Al-Mirqat Sharah Al-Mishkat. Vol.4 p. 360)
Sharah Al-Sunnah Li Al-Baghawi. Chapter: Calling Azan in the ears of new born baby. (After H: 2822) the words are: "وروی عن عمر بن عبدالعزیز۔۔۔". Musnad Abdur Razzaque Al-Sana'ani. Chapter: If new born baby died before seven days and when will be named and what will be done? (H: 7985) the words are:
أن عمر بن العزیز کان إذا ولد له ولد أخذه کما هو فی خرقته فأذن فی أذنه الیمنیٰ وأقام فی الیسریٰ وسماه مکانه۔
Musnad Abu Yala Al-Mausili. Musnad Al-Husain bin Ali bin Abu Talib (H: 6780). Al-Mujam Al-Ausat, from his name. Noman (H: 9250). Amal Al-Yaum Wa Al-Lailah Li Ibn Al-Sinni. Chapter: What to do when the baby takes birth (H: 623). Shuabul Iman. The rights of masters on the servants. (H: 82564)
The text of hadith is narrated in Sunan Abu Dawood Al-Tiyalisi, and what is narrated from Abu Rafe (H: 1013). Musnad Imam Ahmad, Hadith of Abu Rafe (H: 23869). Sunan Abu Dawood. Chapter: Saying the Azan in the ear of the newborn. (H (5105). Sunan Al-Tirmizi. Chapter: The Azan in the ear of the newborn. (H: 1514). Musnad Al-Bazzar. What is narrated by Abu Rafe the quit servant of Allah's Messenger (H: 3879)

Answer: The correct way of calling Azan and Iqamah in the era of new born baby is that one should take it and call Azan in the right ear and Iqamah in the left ear gently.[1] There is no limitation for a period according to sharia in which calling Azan in necessary. However, the purpose of calling Azan in the ear of baby is to convey the voice of oneness of Allah and prophethood of the Prophet (saws) so that the picture of oneness of Allah, prophethood and the basic prayer Salah would be traced in his heart and mind.[2] That's why, it is better to call Azan and Iqamah in the ear of baby just after birth. If it could not be done, whenever you find the chance, you should do. If Azan was not called and the baby died, his funeral prayer still will be performed.[3] Allah knows the best.

Written by Muhammad Junaid Alam Nadwi Qasmi

17/07/1412 AH (Fatawa Imarat Shariah. Vol.2 p. 377, 378)

Should Azan be called in the ear of the baby silently or loudly

Question: What is the condition of calling Azan in the ear of new born baby? Is it necessary to call like Azan of Salah facing towards Qiblah, putting fingers in the ears, calling loudly, the condition of being male and the like? Zaid said that there is no condition. It is sufficient to make the baby listen Azan picking him in lap. There is no need to face Qiblah and call loudly. Is it correct or not?

Answer: The Zaid's statement is correct, because that Azan is not for announcement, but for the grace and blessing. Therefore, it should neither be much loudly nor facing towards Qiblah, but undoubtedly, it is also true that facing Qiblah is better, because it is better in general remembrance (Dikr) of Allah. The same preference will be here, but there is no evidence to make it a condition.[4] Allah knows the best.

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[1] في شرح السنة: روى أن عمر بن عبد العزيز رضى الله عنه كان يؤذن في اليمنى ويقيم في اليسرى إذا ولد الصبي۔ قلت: قد جاء في مسند أبي يعلى الموصلي عن الحسين رضى الله تعالى عنه مرفوعًا: "من ولد له ولد فأذن في أذنه اليمنى وأقام في أذنه اليسرى لم تضره أم الصبيان"۔
(Mirqat Al-Mafateeh. Vol.4 p. 360)
Sharah Al-Sunnah Li Al-Baghawi. Chapter: Calling Azan in the ears of new born baby. (After H: 2822). Musnad Abu Yala Al-Mausili. Musnad Al-Husain bin Ali bin Abu Talib. (H: 6780)

[2] والأظهر أن حكمة الأذان في الأذن أنه يطرق سمعه أول وهلة ذكر الله تعالى على وجه الدعاء إلى الإيمان والصلاة التي هي أم الأركان"۔
(Mirqat Al-Mafateeh. Vol.4 p. 360)

[3] عن جابر قال: قال رسول الله صلى الله عليه وسلم قال: إذا استهل المولود صلى عليه وورث۔
(Sunan Darami. Chapter: Inheritance of baby. (H:3172). Sunan Ibn Majah. Chapter: "If the child has cried, (if he dies) he is an heir." (H: 2750). Mujam Ibn Al-Arabi. Chapter: Ya. (H: 514) Narrated Abu Hurairah. Anees

[4] سر التأذين والله أعلم: أن يكون أول ما يقرع سمع الإنسان كلماته المتضمنة لكبرياء الرب وعظمته والشهادة التي أول ما يدخل بها في الإسلام فكان ذلك كالتلقين له شعار الإسلام عند دخوله إلى الدنيا كما يلقن كلمة التوحيد عند خروجه منها وغير مستنكر وصول أثر التأذين إلى قلبه وتأثيره به وإن لم يشعر مع ما في ذلك من فائدة أخرى وهي هروب الشيطان من كلمات الأذان وهو كان يرصده حتى يولد فيقارنه للمحنة التي قدرها الله وشاء ها فيسمع

09th Shaban, 1342 Ah (Imdadul Ahkam. Vol.2 p. 30, 31)

How to call Azan in the ear of baby

Question: Should one call Azan and Iqamah in the ears of new born baby like it is done for Salah facing towards Qiblah, placing fingers in the ears and standing or only calling the words of Azan and Iqamah is sufficient?

Answer: Only calling the words of Azan and Iqamah is sufficient, there is no need to place fingers in the ears.[1] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband

23/03/1353 AH (Fatawa Mahmoodiyah. Vol.5 p. 454)

The way of calling Azan in the ears of new born baby and its benefit

Question: It is a general custom of calling Azan in the ear of new born baby. What is the way to call it and what is its benefit?

Answer: Take the new born baby in hands and stand facing towards Qiblah. Call Azan in right ear and Iqamah in the left and turn over the face right and left saying "حی علی الصلاۃ" and "حی علی الفلاح" as it is done in Azan for Salah. Besides following sunnah with this Azan, it has a benefit also. This Azan is very useful for a famous baby disease "Umm Al-Sibyan".

Al-Sindi (r) said:

شیطانہ مایضعفہ ویغیظہ أول أوقات تعلقہ بہ وفیہ معنی أخری وھو أن تکون دعوتہ إلی اللّٰہ وإلی دینہ الإسلام وإلی عبادتہ سابقۃ علی دعوۃ الشیطان کماکانت فطرۃ اللّٰہ التی فطر علیھاسابقۃ علی تغییر الشیطان لھاونقلہ عنھا ولغیر ذلک من الحکم۔

(Tuhfah Al-Maudood Bi Ahkam Al-Maulood. Chapter:4 Calling Azan in the ears of new born baby is recommended. Vol.1 p. 31. Anees)

[1] (ویجعل)ندباً(أصبعیہ فی)صماخ(أذنیہ)فأذانہ بدونہ[أی بدون وضع الأصبع]حسن.وبہ أحسن''۔(الدر المختار)وفی رد المحتار:''(قولہ:ویجعل أصبعیہ الخ)لقولہ صلی اللّٰہ تعالٰی علیہ وسلم لبلال رضی اللّٰہ عنہ:''اجعل أصبعیک فی أذنیک فإنہ أرفع لصوتک''وإن جعل یدیہ علی أذنیہ فحسن؛لأن أبا محذورۃ رضی اللّٰہ عنہ ضم أصابعہ الأربعۃ ووضعھا علی أُذنیہ.وکذا إحدیٰ یدیہ علی ماروی عن الإمام۔إمداد وقھستانی عن التحفۃ۔''(قولہ فأذانہ الخ)تفریع علی قولہ ندباً۔قال فی البحر:أی فی الحدیث المذکور للندب بقرینۃ التعلیل.فلذا لولم یفعل کان حسناً۔فإن قیل:ترک السنۃ کیف یکون حسناً؟قلنا:إن الأذان معہ أحسن.فإذا ترکہ بقی الأذان حسناً.کذا فی الکافی آھ.فافھم''۔

(Book of Salah. Chapter: Azan. Subject: The one who built minarets first. Vol.1 p. 388. Saeed)

It is understood by the above texts and hadith that placing fingers in the ears while calling Azan is to raise the voice and it is for informing people which is not intended while calling Azan in the ears of baby. Therefore, placing fingers in the ears is not recommended at the time of calling Azan in the ears of baby.

فيرفع المولود عند الولادة على يديه مستقبل القبلة ويؤذن في أذنه اليمنى ويقيم في اليسرى ويلتفت فيهما بالصلاة لجهة اليمين وبالفلاح لجهة اليسار وفائدة الأذان في أذنه أنه يرفع أم الصبيان عنه .آهـ

(Taqreerat Rafaee' on the margin of Ibn Abideen. Vol.1 p. 40) Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) Mufti Jamia Khairul Madaris, Multan

Authenticated by Abdus Sattar (May Allah forgive him) President of Ifta. 10/10/1410 AH (Khairul Fatawa. Vol.2 p. 223, 224)

Facing towards Qiblah and turning the face over the right and left is sunnah while calling Azan for new born baby

Question: Calling Azan is prescribed in shariah followed by baby's birth. Is it like Azan for Salah in quantity and condition or somehow different?

Answer: It is like Azan for Salah in quantity, but there is no raising voice as condition. Therefore, placing fingers in the ears is not sunnah in this Azan, because the purpose is not to raise the voice. The remaining condition like facing towards Qiblah, turning the face to the right and left and with pause is sunnah while calling Azan for new born baby.

عن أبي رافع رضى الله تعالى عنه قال: رأيت رسول الله صلى الله عليه وسلم أذن في أذن الحسن بن على حين ولدته فاطمة بالصلوة۔[1]

Mulla Ali Qari (r) said:

والمعنى أذن بمثل أذان الصلوة۔

(Al-Mirqat. Vol.8 p. 159)

It is mentioned in Al-Alaiyyah:

(ويلتفت فيه) وكذا فيها مطلقاً. وقيل إن المحل متسعاً (يميناً ويسارًا) فقط. لئلا يستدبر القبلة (بصلاة وفلاح) ولو وحده أو لمولود؛ لأنه سنة الأذان مطلقاً۔

Al-Shamiyah reads:

[1] Sunan Abu Dawood Al-Tiyalisi, and what is narrated from Abu Rafe (H: 1013). Musnad Imam Ahmad, Hadith of Abu Rafe (H: 23869). Sunan Abu Dawood. Chapter: Saying the Azan in the ear of the newborn. (H (5105). Sunan Al-Tirmizi. Chapter: The Azan in the ear of the newborn. (H: 1514). Musnad Al-Bazzar. What is narrated by Abu Rafe the quit servant of Allah's Messenger (H: 3879)

(قوله مطلقاً)للمنفرد وغيره والمولود وغيره.ط۔

(Raddul Muhtar. Vol.1 p. 360)[1]

Rafaee' (r) said:

قال السندی رحمه الله تعالیٰ: فیرفع المولود عند الولادة علیٰ یدیه مستقبل القبلة ویؤذن فی أذنه الیمنیٰ ویقیم فی الیسریٰ ویلتفت فیهما بالصلوٰة لجهة الیمین وبالفلاح لجهة الیسار وفائدة الأذان فی أذنه أنه یدفع أم الصبیان عنه۔

(Al-Tahreer Al-Mukhtar. Vol.1 p. 45) Allah knows the best.

07th Muharram, 1388 AH (Ahsanul Fatawa vol.2 p. 277, 278)

How many times should Azan and Iqamah be called in the ears of baby and what is its status in Shariah

Question: How many times should Azan and Iqamah be called when the baby takes birth? What is the injunction about calling Azan and Iqamah at this occasion? Is it obligatory or necessary or sunnah?

Answer: One should call Azan and Iqamah once only.[2] Allah knows the best.

Written by Abdullah Khalid Mazahiri 05/02/1401 AH (Fatawa Imarat Shariah. Vol.2 p. 376)

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[1] Book of Salah. Chapter: Azan. Subject: The one who built minarets first.

[2] وفی شرح السنة: روی أن عمر بن عبد العزیز رضی الله عنه کان یؤذن فی الیمنیٰ ویقیم فی الیسریٰ إذا ولد الصبی ۔
(Al-Mirqat Sharah Al-Mishkat. Vol.4 p. 360)
Calling Azan and Iqamah in the ears of newborn baby is sunnah.

''عن أبی رافع۔رضی الله عنه۔قال: رأیت رسول الله صلی الله علیه وسلم أذن فی أذن الحسن بن علی۔رضی الله عنهما۔حین ولدته فاطمة بالصلوٰة''۔وقال الترمذی: هذا حدیث صحیح والعمل علیه۔

Narrated 'Ubaidullah bin Abi Rafi' (rz) :That his father said: "I saw the Messenger of Allah (ﷺ) say the Azan in the ear of Al-Hasan bin 'Ali - when he was born to Fatimah - the Adhan of Salat."
(Jame Tirmizi. Chapter: Calling Azan in the ear of new born baby. Vol.1 p. 183) (H: 1514)
The author of Mirqat writes explaining this hadith:

''وهذا یدل علی سنیة الأذان فی أذن المولود''۔

(Al-Mirqat Sharah Al-Mishkat. Vol.4 p. 360)
This narration proves that calling Azan in the ears of new born baby is sunnah. (Mujahid)

السنة أن یؤذن فی أذن المولود عند ولادته ذکرا کان أو أنثیٰ ویکون الأذان بلفظ أذان الصلاة لحدیث أبی رافع ذکره المصنف۔
(Al-Majmoo' Sharah Al-Muhazzab. Chapter: Aqeeqah. Vol.7. p.442)

Calling Azan in the ear of new born baby by phone

Question: If Azan was called by phone in the ear of baby that took birth in the clinic, will the injunction of calling Azan be valid or not?

Answer: When should Azan be called for baby? No specific time is mentioned in hadith in this regard, but one should try to call Azan and Iqamah in the ears of new born baby as soon as possible, because Abu Rafi' (rz) narrated: "The Messenger of Allah (ﷺ) called Azan in the ear of Al-Hasan bin 'Ali - when he was born to Fatimah."[1]

It is understood by this expression that the Prophet (saws) called Azan without delay. Therefore, it should be as soon as possible, so that the voice enters in the ears of new born baby should be related to glorious remembrance of Allah and His Messenger. Since, the main purpose is to convey the voice in the ear of new born baby, calling Azan and Iqamah in the ears of baby by phone will be sufficient. Allah knows the best.

But it is better to call it directly, because the etiquettes of calling Azan denoted by Fuqaha and Muhadditheen can be observed only when if it is done directly.

Allamah Sindhi (r) said:

"The new born baby should be taken in hands standing towards Qiblah. As answer be called in his right ear and Iqamah in his left ear. Moreover, the face should be turned to right while saying "حی علی الصلاۃ" and to the left while saying "حی علی الفلاح".[2] It is obvious that these etiquettes cannot be done by phone. (Kitabul Fatawa. Vol.2 p. 155, 156)

The time of calling Azan in the ear of baby

Question: Is a time prescribed for calling Azan in the ear of new born baby? If it is not done on first day, can it be called later?

Answer: It is not bonded with time or date. It should be as soon as possible. If more than one day passed negligently, still it should be called after getting aware.

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[1] Mirqat Al-Mafateeh. Vol.8 p. 159

[2] Takmilah Rafaee' on Raddul Muhtar. Vol.2 p. 145.
Allamah Sindi said:

فیرفع المولود عند الولادۃ علی یدیہ مستقبل القبلۃ ویؤذن فی أذنہ الیمنٰی ویقیم فی الیسریٰ ویلتفت فیھما بالصلوٰۃ لجھۃ الیمین وبالفلاح لجھۃ الیسار وفائدۃ الأذان فی أذنہ أنہ یدفع أم الصبیان عنہ۔

(Al-Tahreer Al-Mukhtar. Vol.1 p. 45)

عن أبي رافع۔رضی اللّٰہ تعالٰی عنہ۔قال:رأیت رسول اللّٰہ صلی اللّٰہ علیہ وسلم أذن فی أذن الحسن بن علی۔رضی اللّٰہ تعالٰی عنہما۔حین ولدته فاطمة بالصلوٰة۔

Mulla Ali Qari (r) said:

(حین ولدته فاطمة)یحتمل السابع وقبله۔

(Al-Mirqat. Vol.8 p. 159) Allah knows the best.

23rd Shawwal, 1386 AH (Ahsanul Fatawa. Vol.2 p. 276)

Calling Azan in the ear of new born baby after some days

Question: According to the rules of some countries, the baby is placed in a box of glass after birth. It is handed over after 8 or 10 days. The mother stays in the hospital during that days. She can see her baby but cannot touch him. If Azan was called after 8 or 10 days in this condition, is there anything wrong? In which ear Azan and Iqamah should be called?

Answer: In Search difficult situation, Azan should be called in his right ear and Iqamah in his left ear then he came at home.[1] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband 18/04/1388 AH

(Fatawa Mahmoodiyah. Vol.5 p. 456)

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[1] عن أبي رافع۔رضی اللّٰہ تعالٰی عنہ۔قال:رأیت رسول اللّٰہ صلی اللّٰہ علیہ وسلم أذن فی أذن الحسن بن علی۔رضی اللّٰہ تعالٰی عنہما۔حین ولدته فاطمة بالصلوٰة۔

Mulla Ali Qari (r) said:

(حین ولدته فاطمة)یحتمل السابع وقبله۔

وفی شرح السنة:روی أن عمر بن عبد العزیز رحمه اللّٰہ تعالٰی قال:یؤذن فی الیمنٰی ویقیم فی الیسریٰ إذا وُلد الصبی۔

قلتُ:قد جاء فی مسند أبی یعلی الموصلی عن الحسین رضی اللّٰہ تعالٰی عنه مرفوعاً:

من وُلد له ولد،فأذن فی أذنه الیمنٰی وأقام فی أذنه الیسریٰ،لم تضره أم الصبیان''۔کذا فی الجامع الصغیر للسیوطی''۔

(Mirqat Al-Mafateeh Sharah Mishkat Al-Msabeeh. Book of hunting and slaughtering animals. Chapter: Aqeeqah. Vol.7 p. 75. Rasheediyah)

Rafaee' (r) said:

قال السندی رحمه اللّٰہ تعالٰی:فیرفع المولود عند الولادة علی یدیه مستقبل القبلة، ویؤذن فی أذنه الیمنٰی ویقیم فی الیسریٰ،ویلتفت فیهما بالصلاة لجهة الیمین وبالفلاح لجهة الیسار،وفائدة الأذان فی أذنه أنه یدفع أم الصبیان عنه''۔

(Taqreerat Rafaee' on the margin of Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 45. Saeed)

Azan should be called in the ear of new born baby after washing him

Question: Should Azan be called in the ear of new born baby before washing him or after cleaning and bathing? If one forgot a word of Azan or Iqamah, what should you do?

Answer: Firstly, he should clean and washed the baby and then call Azan in his right ear and Iqamah in the left ear.[1] If any word is remained by mistake, it should be called and complete Azan and Iqamah.[2]

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband 18/04/1388 AH

(Fatawa Mahmoodiyah. Vol.5 p. 457, 458)

If a girl or woman called Azan in the ear of baby in maternity room

Question: If no male is available at the time of birth in maternity room, can women called Azan for baby or not? What is the injunction if any immature boy or girl called Azan? If this Azan was called in the state of sexual impurity, will it be valid or not? Is wudu necessary for it or not?

Answer: If no male is available at the time of birth in maternity room, it is correct for a woman to call Azan and Iqamah.[3]

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[1] ''وأمر أن يماط عن رؤوسهما الأذىٰ'' ولكن لا يتعين ذلک فی حلق الرأس، فقد وقع فی حديث ابن عباس رضی اللّٰه تعالٰی عنهما عن الطبرانی ويماط عنه الأذی ويحلق رأسه'' فعطفه عليه۔ فالأولی حمل الأذی علی ما هو أعم من حلق الرأس، ويؤيد ذلک أن فی بعض طرق حديث عمرو بن شعيب، ويماط عنه أقذاره''۔ رواه أبو الشيخ۔

(Fatah Al-Bari Sharah Sahih Al-Bukhari. Removing the impurity from the baby. Vol.9 p. 593. Anees)

[2] (ويترسل فيه) بسكتة بين كل كلمتين، ويكره تركه، وتندب اعادته۔۔۔ ثم قال: ولو قدم فيهما مؤخرًا أعاد ما قدم فقط (ولا يتكلم فيهما) أصلاً ولو رد ''سلام، فإن تكلم استأنفه''۔

(Al-Durrul Mukhtar)

(أعاد ما قدم فقط) كما لو قدم الفلاح على الصلاة ويعيده أی ولا يستأنف الأذان من أوله (قوله استأنفه) إلا إذا كان الكلام يسيرًا، خانية۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Subject: The one who built minarets first for Azan. Vol.1 p. 387-389)

''وإذا قدم فی أذانه أو فی إقامته بعض الكلمات علی بعض نحو أن يقول: أشهد أن محمدًا رسول اللّٰه قبل أشهد أن لا إله إلا اللّٰه، فالأفضل فی هذا أن ما سبق علی أوانه لا يعتد به حتّٰی يعيده فی أوانه وموضعه، وإن مضی علی ذلک جازت صلاته''۔ كذا فی المحيط۔

(Al-Fatawa Al-Hindiyah. Book Salah. Chapter:2 about Azan. Lesson: The words of Azan and Iqamah. Vol.1 p. 56. Rasheediyah)

[3] (وكرها) أی الأذان والإقامة (للنساء) لما روی عن ابن عمر رضی اللّٰه تعالٰی عنهما من كراهتهما لهن۔

(Maraqi Al-Falah)

Tahtawi (r) said:

(قوله: من كراهتهما لهن) لأن مبنی حالهن علی الستر ورفع صوتهن حرام۔

Immature and sensible child can also call this Azan.[1] If there is no child too, the mother of baby can also call, if he is not in the state of bleeding after birth.[2]

Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband 18/04/1388 AH

(Fatawa Mahmoodiyah. Vol.5 p. 455, 456)

What is the injunction if a woman called Azan in the ear of new born baby

Question:

(1) Can a woman called Azan in the year of new born baby or not while commonly, her Azan is disliked?

(2) Till when Azan can be called after birth?

Answer:

(1) The main thing is that a pious man should call Azan in the ear of new born baby, so that it cannot be disliked apparently too.

It is mentioned in Maraqi Al-Falah:

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. P. 195. Book of Salah. Chapter: Azan. Qadeemi). Durar Al- Hukkam Sharah Ghurar Al-Hukkam. Chapter: Azan. Vol.1 p. 57. Anees

This interpretation requires that the woman can all Azan in the ear of new born baby, because it neither needs to raise the voice nor exposes the covering parts. (Khairul Fatawa. What is related to Azan and Iqamah. Vol.2 p. 227. Maktabah Imdadiyah. Multan)

[1] (ويجوز)بلا كراهة(أذان صبى مراهق)۔''

(Al-Durrul Mukhtar)

''والمراد به العاقل وإن لم يراهق''۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 391. Saeed)

''أذان الصبى العاقل الصحيح''۔

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter:2. Lesson:1 about the description of Azan and the conditions of Muazzin. Vol.1 p. 54. Rasheediyah)

[2] ويكره أذان جنب و إقامته''۔)''

(Al-Durrul Mukhtar)

''وقال ابن عابدين رحمه الله تعالى:صرح فى الخانية بأنه تجب الطهارة فيه عن أغلظ الحدثين.وظاهر أن الكراهة تحريمية''۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 392. Saeed)

قال أبو هريرة: لاينادى بالصلاة إلامتوضىء۔)

(Sunan Tirmizi. Chapter: What has been related about it being disliked to call Azan without having wudu. (H:201) Anees

وكرهها:أي الأذان والإقامة للنساء لما روى عن ابن عمر رضى الله تعالىٰ عنهما من كراهتهما لهن۔

(Chapter: Azan. P. 105)

Allamah Tahtawi (r) described its reason:

لأن مبنىٰ حالهن على الستر ورفع صوتهن حرام ،الخ۔

This interpretation requires that the woman can all Azan in the ear of new born baby, because it neither needs to raise the voice nor exposes the covering parts.

(2) When the baby was born and bathed, Azan and Iqamah should be called in the ears at that time. If it is delayed due to some reasons or without reason, whenever came in mind, Azan should be called in the ear. However, Azan will not be missed by passing time.[1] Allah knows the best.

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[1])عن حسين بن على قال: قال رسول الله صلى الله عليه وسلم :من ولد له مولود فأذن فى أذنه اليمنىٰ وأقام فى أذنه اليسرىٰ لم يضره أم الصبيان۔
(Amal Al-Yaum Wa Al-Lailah Li Ibn Al-Sinni. (H: 623)

وعن ابن عباس قال: سبعة من السنة فالصبى يوم السابع يسمىٰ ويختن ويماط عنه الأذىٰ ويثقف أذنه ويعق عنه ويحلق رأسه ويلطخ من عقيقته ويتصدق بوزن شعره ذهب أو فضة أخرجه الدارقطنى فى الأوسط وفى سنده لين. وفيه أيضاً: عن ابن عمر رفعه إذا كان يوم السابع للمولود فأهريقوا عنه دماً وأميطوا عنه الأذىٰ وسموه وإسناده حسن۔

(Umdatul Qari. Prescribing name of new born baby on the day of Aqiqah. Vol.21. p. 84. Anees)

The places where is answered not be called

1- If only women perform Salah with congregation or without congregation, calling Azan and Iqamah are disliked for them. They will perform Salah without Azan and Iqamah. If they perform Salah with Azan and Iqamah, they did wrong, but their Salah will be valid. (Alamgiri. Vol.1 p. 53. Shami. Vol.1 p. 257)
2- Those who make up missed Salah in the mosque will not call Azan. (Shami. Vol.1 p. 257)
3- Azan and Iqamah should not be called for Salah which is nullified and repeated within the time, but if it is repeated after a long time, Iqamah should be called.
4- The place where conducting Jumah Salah is allowed according to shariah, calling Azan and Iqamah to perform Zuhr Salah is not sunnah. Therefore, you will not call Azan and Iqamah whether he performs Zuhr before Jumah or after. (Durre Mukhtar with Shami. Vol.1 p. 262)
5- There is no Azan and Iqamah for sunnah, Witr, voluntary, Eidain Salah, Salah of taking vow, funeral prayer, prayer for rain, Chasht Salah, Salah of fear, prayer of solar and lunar eclipse. (Alamgiri. Vol.1 p. 53) (Taharat Aur Namaz Ke Tafseeli Masail. P.200. Anees)

The following persons will not answer to Azan:

1- The women in past-natal bleeding and menses.
2- The person performing Salah whether it is obligatory or voluntary. If one answered to Azan while performing Salah, his Salah will be nullified whether he answered intentionally or unintentionally. If he answered with the intention of Allah and His Messenger's praise, Salah will not be nullified.
3- The person having intercourse with wife.
4- The person passing urine and excrement.
5- The one who is listening Khutbah.

Written by Muhammad Abdullah (May Allah forgive him) Assistant Mufti Khairul Madaris, Multan 06/12/1410 AH (Khairul Fatawa. Vol.2 p. 227)

6- The one who is teaching Islamic knowledge.
7- The person who is eating something.
(Taharat Aur Namaz Ke Tafseeli Masail. P.201. Anees)

Miscellaneous issues related to Azan

1. If complete Azan or its some words are called before the time, it should be repeated in time. (Durre Mukhtar on Shami. Vol.1 p. 258)
2. If he stopped in between while calling Azan to the stand that separated, he should renew Azan and if it is a subtle space, he should not renew. (Alamgiri. Vol.1 p. 55)
3. Cuffing without excuse while calling Azan is disliked. (Alamgiri. Vol.1 p. 55)
4. The one who does not care about purity and pronounces the words wrong, it is not correct to appoint him as Muazzin. Repeating his Azan is correct. (Fatawa Darul Uloom Deoband. Vol.2 p. 83. Ghunyatul Mustamli. P. 359)
5. Where one call Azan, he should perform Salah there. Performing Salah in other place is not good. (Alamgiri)
6. Calling Azan for the following purposes is recommended besides obligatory Salah:
   In the ear of new born baby, for downhearted person, one who suffers from epilepsy, for the one bursting in rage , mistreating human or animal, at the time of getting fire, for the one who suffers from the Satans and Jinn, for the one who forgot the way in the forest and dessert and calling Azan in the ear of the person falling in grief removes the grief. (Shami. Vol.1 p. 258)
   (Taharat Aur Namaz Ke Tafseeli Masail. P.202, 203. Anees)

ATTRIBUTES OF MUAZZIN

ATTRIBUTES OF MUAZZIN

If excused person calls Azan and leads Salah

Question: A Muslim have some hobbles in feet, but he is healthy and can work easily. Can such person lead Salah or carry on the task of calling Azan?

Answer: the above-mentioned person is able to lead Salah and call Azan. His leading Salah and calling Azan is allowed.[1]

Written by Muhammad Zahoor Nadwi (May Allah forgive him) (Fatawa Nadwatul Ulama. Vol.1 p. 366)

How should be a Muazzin

Question: Is calling Azan correct for a person who can call Azan correctly for the sake of Allah without permission of Muazzin who calls Azan wrong? What is the injunction of calling Azan and Iqamah for that person (who can call Azan and Iqamah correctly) if Muazzin (who calls Azan wrong) gets angry? Should he get angry or not? Should Muazzin be educated or uneducated is also will do? If such Muazzin calls Azan though educated person is available for calling Azan correctly, Does it affect Salah?

Answer: Muazzin should be pious and perfect in calling Azan.[2] If Muazzin is not such person and he calls Azan in a way that the meaning of the words changes, is it as Azan is not called and Salah was performed without Azan. (Taleefat Rasheediyah. P. 259)

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[1] (ويجوز أذان العبد والأعمىٰ وولد الزنا والأعرابي) لأن المقصود هو الاعلام حاصل وغيرهم أولىٰ۔

(Al-Mabsoot Li Al-Sarakhsi. Azan of slave, blind, son of fornication and villager. Vol.1 p. 137. Anees)

[2] (ويجوز أذان العبد والأعمىٰ وولد الزنا والأعرابي) لأن المقصود هو الاعلام حاصل وغيرهم أولىٰ۔

(Sunan Abu Dawood. Chapter: Who has more right to be Imam. (H: 590). Sunan Ibn Majah. Chapter: The virtue Azan and the reward of Muazzineen. (H: 726)

Mulla Ali Qari (r) said:

قال الملا على القارى: وأما حديث أبي داؤد وابن ماجة ''يؤذن لكم خياركم وليؤمكم قراؤكم'' فالمراد بالخيار الصلحاء، وبالقراء العلماء والعلماء أفضل الناس بعد الأنبياء ولأن القيام بحقوق الإمامة أشق فهو أفضل مآباً وأجزل ثواباً۔

Muazzin should be pious

Question:

(1) Zaid's daughter lives with an unbeliever and both behave like husband and wife. Zaid himself often visits and meets. He also brings some things to eat and all households eat. Zaid is Muazzin also. Is it correct for such person to carry out the responsibility of calling Azan?

(2) Is eating from Zaid's house correct for other Muslims?

(3) Can he be appointed for any religious job?

(4) Can he be considered a part of society?

Answer:

(1) Muazzin should be pious also. Since, Zaid's deed is quite unfair as he knowingly allowed his daughter to visit an unbeliever and does not forbid her. Therefore, other person should call Azan.[1]

(2) Muslims should make such person understand and if he does not obey, this should not have relation with him and should not eat at his home.

(3) They should be careful to appoint him for religious job.

(4) If he gave up his wrong deed, he can be considered a part of the society.

Written by Muhammad Tarique Nadwi

Authenticated by Nasir Ali Nadwi (Fatawa Nadwatul Ulama. Vol.1 p. 359, 360)

What is the injunction of Muazzin who does not care about purity and pronouncing correctly

Question: If a Muazzin does not care about purity and pronounces the words of Azan wrong, is it allowed to appoint him as Muazzin?

(Mirqat Al-Mafateeh Sharah Mishkat Al-Masabeeh. Chapter: The virtues of calling Azan and answering to Muazzin. Vol.2 p. 564. Anees)

[1] ثم اعلم أنه ذكر في الحاوي القدسي من سنن المؤذن كونه رجلا عاقلا صالحا عالما بالسنن والأوقات مواظبا عليه محتسبا ثقة متطهرا مستقبلا ـ
(Raddul Muhtar. The benefit of approval after Azan. Vol.2 p. 62)

وأما سننه فنوعان، سنن في نفس الأذان وسنن في صفات الأذان، أما الأول فسيأتي، وأما الثاني: فأن يكون رجلًا عاقلاً ثقةً عالماً بالسنة وأوقات الصلاة ـ
(Al-Bahr Al-Raique. Chapter: Azan. Vol.1 p. 268) Anees

Answer: It is not correct to appoint such person as Muazzin and his Azan should be repeated.[1] (Fatawa Darul Uloom Deoband. Vol.2 p. 83)

Azan of an illiterate person

Question: Is calling Azan allowed for an illiterate person who cannot pronounce the words of Azan as an educated person does?

Answer: The one who cannot pronounce the words of Azan correctly, should not call Azan. The person call Azan who can pronounce the words of Azan correctly whether he is educated or not.[2] (Fatawa Darul Uloom Deoband. Vol.2 p. 100)

It is not allowed to insist on illiterate behaviour in calling Azan and Iqamah

Question: What do ulama and Islamic jurists say in regard to the matter that the mosque of our ward is common between two families. A term is decided for calling Azan and Iqamah that a person of one family will call Azan and Iqamah for one week and then a person of other family will call Azan and Iqamah next one week. That person is illiterate. If someone else calls Azan, he beats him down and he himself calls Azan and Iqamah. What is the injunction about this person?

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[1] عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: ليؤذن لكم خياركم وليؤمكم قراؤكم۔

(Al-Mujam Al-Kabeer Li Al-Tabrani. Ikramah narrated from Ibn Abbas (H:11603. Al-Sunan Al-Kubra Li Al-Baihaqi. Chapter: Only strictly honest and trustworthy person for looking at private aspects. (H: 1998). Sharah Al-Sunnah Li Al-Baghawi. Chapter: The person who has more right to lead Salah. (H: 837) Anees

(وليؤذن لكم خياركم) أى صلحاء كم ليؤمن نظره للعورات۔

(Al-Taiseer Bi Sharh e Jame Al-Sagheer. Later Laam. Vol.2 p. 317) Anees

ويستحب أن يكون المؤذن عالماً بالسنة تقياً فيكره أذان الجاهل والفاسق. الخ۔

(Ghunyatul Mustamli. P. 359. Zafeer)

[2] وإنما يستحق ثواب المؤذنين إذا كان عالماً بالسنة والأوقات ولو غير محتسب۔

(Al-Durrul Mukhtar)

أى سنة الأذان۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p.364)

لقوله عليه الصلوة والسلام: ليؤذن لكم خياركم. رواه أبوداؤد. الخ۔

ويدخل فى الخيار أن لايلحن فى الأذان لأنه لايحل لا فى الأذان ولا فى القراءة وتحسين الصوت مطلوب لاتلازم بينهما. الخ. وظهر من هذا أن التلحين إخراج الحرف عما يجوزله فى الأداء. الخ۔)

(Ghunyatul Mustamli. Chapter: Sunnah. P.360. Zafeer)

(وليؤذن لكم خياركم) أى أمناء كم ليؤمن نظرهم للعورات وليشق بهم الصائم فى الفطر والمصلى فى حفظ الأوقات۔

(Faizul Qadeer Sharah Al-Jame Al-Sagheer. Letter Laam. Vol.5 p.347)

Answer: If it is proved and true, that person is quite illiterate and ignorant. He should follow the Quran and sunnah and should not insist on such heinous matters.[1] Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 195)

It is not correct to appoint a person who does not perform Salah and purity for calling Azan

Question: If a person does not know about purity and impurity and he misses fasting and Salah, what is the injunction of appointing such person for calling Azan and cleaning? What is the injunction of making wudu from the water filled by such person? Can the water filled by a person who does not perform Salah, purify or not?

Answer: It is not correct to appoint a filthy and the one who does not perform Salah for calling Azan though the water filled by him is purifier, but if it is not used to be safe side and restrain, there is nothing wrong.[2] (Kifayatul Mufti. Vol.3 p. 48, 49)

Azan of transgressor Alim is better than Azan of illiterate Sufi

Question: What do ulama and Islamic jurists say in regard to the matter that a person acquired the education till M.A., recites the glorious Qur'an good and pronounces the letters good too, but he has no beard. He shaves it. Is it allowed for him to call Azan? There is another person who is quite illiterate, neither can recite the glorious Quran nor pronounces the words of Azan correctly, but he has beard. Who is better for calling Azan?

Answer: It should be clear that the shaven person is transgressor and sinner as it is explained in Shahadat Tanqeeh Al-Fatawa Al-Hamidiyah.[3]

His Azan is prohibitively disliked in the presence of a practicing Alim, but he's better than illiterate Sufi.

Durre Mukhtar reads:

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[1] فرع: والمؤذن يكفي إخباره بدخول الوقت إذاكان بالغاً عاقلاً عالماً بالأوقات مسلماً ذكراً و يعتمد على قوله۔

(Mueen Al-Hukkam Fima Yataraddadu Bain Al-Khasmain Min Al-Ahkam. P. 95 Anees)

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: المؤذنون أمناء والأئمة ضمناء .اللّٰهم اغفر للمؤذنين وسدد الأئمة۔

(Sahih Li Ibn Khuzaimah. Chapter: Dua of the Prophet (saws). (H: 1531)

[2] من سنن المؤذن كونه رجلاً عاقلاً صالحاً عالماً بالسنن والأوقات، مواظباً عليه، محتسباً ثقةً متطهرًا .الخ۔

(Raddul Muhtar. Vol. Chapter: Azan. Vol.1 p. 393. Saeed)

[3] قال العلامة ابن عابدين في تنقيح الفتاوىٰ: أن الأخذ من اللحية وهي دون القبضة كما يفعله بعض المغاربة ومخنثة الرجال لم يبحه أحد وأخذ كلها فعل يهود الهنود ومجوس الأعاجم فحيث أدمن على فعل هذا المحرم يفسق۔

(Tanqeeh Al-Fatawa Al-Hamidiyah. It is not allowed to cut the beard which is less than a fist. Vol.1 p. 351)

وفاسق ولو عالماً لكنه أولى بإمامة وأذان من جاهل تقى۔

(The margin of Raddul Muhtar. Vol.1 p. 263)[1] Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p. 209)

Azan and Iqamah of a wrongdoer is prohibitively disliked

Question: What is the injunction of Azan and Iqamah of a wrongdoer? Should it be repeated or not?

Answer: Azan and Iqamah of a wrongdoer is prohibitively disliked. It is recommended to repeat his Azan not Iqamah.

It is mentioned in Sharah Al-Tanweer:

(ويكره أذان جنب وإقامته وإقامة محدث لا أذانه) على المذهب (و)أذان(امرأة)وخنثى (وفاسق) ۔۔۔ (ويعاد أذان جنب)ندباً وقيل وجوباً(لا إقامته)لمشروعية تكراره فى الجمعة دون تكرارها۔

وقال فى الشامية تحت(قوله ويكره أذان جنب):وظاهرأن الكراهة تحريمية.بحر(قوله و يعاد أذان الجنب الخ)زاد القهستانى والفاجروالراكب والقاعد والماشى والمنحرف عن القبلة وعلل الوجوب فى الكل بأنه غيرمعتد به والندب بأنه معتد به إلا أنه ناقص قال وهوالأصح كما فى التمرتاشى۔

(Raddul Muhtar. Vol.1 p. 365) Allah knows the best.

2nd Muharram, 1390 AH (Ahsanul Fatawa. Vol.2 p. 287)

Azan and Iqamah of a wrongdoer

Question: A Muazzin of a mosque fornicated with a child forcefully. Then he kept fasts and repented from his sin. One and only Allah Almighty has the right to forgive Haram and prohibited deed, whether he forgives or not. The father of the child wants to ask that if that Muazzin is reappointed in the mosque, is his leading Salah and calling Azan correct or not? Will it be good to appointing him?

Answer: It is better to depose that Muazzin, so that the disruption of the mosque can end. Forgiveness by repenting from sin is related with Allah Almighty.[2]

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[1] Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 289

[2] ويكره أذان الفاسق ولايعاد. هكذا فى الذخيرة۔

(Al-Fatawa Al-Hindiyah. Chapter:1 about the description of Azan. Vol.1 p. 54)

Written by Muhammad Zahoor Nadwi (May Allah forgive him)

(Fatawa Nadwatul Ulama. Vol.1 p. 359)

Azan of wrongdoers should be repeated

Question: A person often say ill about respected pious elders particularly about Aimmah Mujtahideen and consider them pagans. Similarly, he also say ill those who teaches Quran by pay, but he performs Salah, keeps fast regularly and calls Azan also. People forbid him to call Azan, but he calls Azan forcibly and goes after performing Salah alone. If he went after calling Azan, can it be repeated or not?

Answer: The mentioned person is wrongdoer and transgressor. His calling Azan is prohibitively disliked. Therefore, it should be repeated

Al-Durrul Mukhtar reads:

ويكره أذان جنب وإقامته وإقامة محدث لا أذانه على المذهب وأذان امرأة وخنثى وفاسق .آهـ

(Al-Durrul Mukhtar on Al-Shamiyah. Vol.1 p. 364)

وفي الشامية على قول الدر (ويعاد أذان جنب): زاد القهستاني والفاجر والراكب والقاعد والماشي والمنحرف عن القبلة وعلل الوجوب في الكل بأنه غير معتد به .آهـ

(Vol.1 p. 365) Allah knows the best.

Written by Muhammad Ishaque (May Allah forgive him) Mueen Mufti 02/12/1378 AH

Authenticated by Muhammad Abdullah (May Allah forgive him) Mufti Khairul Madaris, Multan (Khairul Fatawa. Vol.2 p. 201)

Azan of a person who considers himself a sinner

Question: A person never called Azan in the mosque. One day, Imam said him to call Azan and there is no other person besides Imam. Should he call Azan or not while he thinks about himself sinner? He performs Salah in time and interested in Deen also, but he considers himself sinner.

Because the purpose of Azan are two things: (1) The demonstration of Islamic rites. (2) The announcement of entering time. The demonstration of Islamic rites can be done by Azan of wrongdoer. Therefore, his Azan is correct, but his information cannot be entrusted for entering time. Therefore, it is disliked for him to call Azan for Salah. Anees

Answer: Every Muslim can call Azan, but the one who involved in severe sin. For example, shaven trimmed person, as his Azan is prohibitively disliked. However, who considers himself pious and innocent? Everyone should consider himself sinner.[1]

(Aapke Masail Aur Unka Hal. Vol.3 p. 305)

Azan and Iqamah of the person who believes that Ghulam Ahmad Qadiyani is righteous

Question: If a person believes in the following conceptions and beliefs, does his Azan and Iqamah affect Salah of Imam or followers or not?

(a) Mirza Ghulam Ahmad Qadiyani was a very pious and righteous person. He has praised the Prophet (saws) a lot.

(b) He used to send durood upon the Prophet (saws)

(c) He never claimed to be a prophet.

(d) Those who worship graves inculpated upon him to claim for prophethood and raised false propaganda against him.

Answer: What he thinks about Mirza Ghulam Ahmad Qadiyani is wrong. There are certain authentic proofs that Mirza Ghulam Ahmad Qadiyani was a pagan, apostate, Dajjal and liar. He claimed to be a prophet.[2] A large number of people accept him as

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[1] ويكره أذان الفاسق ويستحب إعادة إلخ۔

(Al-Fiqh Al-Islami Wa Adillatuhu. Vol.2 p. 542)

أيضاً: ويكره أذان جنب وإقامته وإقامة محدث لا أذانه۔۔۔وأذان۔۔۔فاسق۔

(Al-Durrul Mukhtar)

وفي الرد: تحت قوله: ويكره أذان جنب۔۔۔وظاهر أن الكراهة تحريمية۔

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 392)

الفسق في اللغة: عدم إطاعة أمر الله وفي الشرع: ارتكاب المسلم كبيرة قصدًا، أو صغيرة مع الإصرار عليها بلا تأويل

(Qawaid Al-Fiqh. P.412. Al-Tareefat Al-Fiqhiyah)

[2] Only I was specified to name Nabi (prophet) and all other people do not deserve this name. (Haqiqat Al-Wahy. P. 391. Khazain. Vol.22 p. 406, 407)

He further writes: Allah Almighty has prescribed me as a manifestation of all the Prophets and all their names are ascribed to me. (Martin of Haqiqat Al-Wahy. P. 73. Khazain. Vol.22 p. 76)

He also writes: I am the true meaning of " مُبَشِّرًا بِرَسُوْلٍ يَّأْتِيْ مِنْ بَعْدِي اسْمُهُ أَحْمَدُ " (Izalah Auham. Version:1 p. 673. Khazain. Vol. 3 p.463)

أبو حازم قال: قاعدت أباهريرة خمس سنين فسمعته يحدث عن النبي صلى الله عليه وسلم قال: كانت بنو اسرائيل تسوسسهم الأنبياء كلماهلك نبي خلفه نبي وإنه لانبي بعدي، وسيكون خلفاء فيكثرون، الخ۔

(Sahih Bukhari. Chapter: What has been said about Bani Israel. (H: 3455). Sahih Muslim. Chapter: The obligation of fulfilling oaths of allegiance is owed to the first of two Caliphs. (H:1842)

prophet. Neither it is false inculpation not propaganda. He should be sent to me, I will show him Mirz's books.

Since this person does not repent from his above-mentioned thoughts, he should not be given the permission to call Azan and Iqamah otherwise Salah of all people will be without Azan and Iqamah and all people of the mosque including Imam will be sinner.

It is quite clear that Mirza Ghulam Ahmad was enemy of Allah and the Prophet (saws). Moreover, the one who believes him a Muslim, will be pagan certainly.[1]

(Aapke Masail Aur Unka Hal. Vol.3 p. 315, 316)

The injunction of Azan of misbelieving person

Question: There was a person was from Ahmadi group. When he died, someone saw him in dream that he was saying to perform two rakah voluntary Salah and supplicate for my forgiveness. His maternal uncle was from Ahle Sunnah Wal Jamat. He went and performed voluntary Salah for him at his grave. When he returned, Molvi Sahab told him that his belief is not correct. Mirzai (people following Mirza Ghulam) are unbelievers and seeking forgiveness for an unbeliever is not correct rather it is severe sin. He replied that we should not consider unbeliever those who recites Kalimah, though he is Mirza's follower. Molvi Sahab forbade him to call Azan and Iqamah saying that you should not call Azan and Iqamah in our mosque. Until you reformed your belief, you should neither call Azan nor Iqamah in the mosque of Ahle Sunnah Wal Jamat. Please issue Fatwa that if it is allowed for him to call Azan nor Iqamah in the mosque of Ahle Sunnah Wal Jamat or not?

Answer: As Mirzai (people following Mirza Ghulam) are unbelievers and out of the circle of Islam with the consent of all ulama of Islam.[2] The one who consider them Muslims ignorantly or unknowingly, though he does not consider the beliefs correct, he will be

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[1] (وكل مسلم ارتد فتوبته مقبولة إلا)۔۔۔(الكافر بسب نبی)من الأنبياء ۔۔۔ ومن شک فی عذابه وكفره كفر۔

(Al-Durrul Mukhtar. Vol.4 p. 231, 232 Chapter: Apostate)
Ibn Abideen said:

قلت:وهذه العبارة فی الشفاء للقاضی عياض المالكی نقلهاعنه البزازی وأخطأ فی فهمها. لأن المراد بها ما قبل التوبة وإلالزم تكفير كثير من الأئمة المجتهدين القائلين بقبول توبته وسقوط القتل بها عنه۔

(Raddul Muhtar. Vol.4 p. 232. Anees)

[2] It is mention in Tafseer Ibn Katheer:

قال الله تعالیٰ:{مَاكَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ}وقد أخبر تعالیٰ فی كتابه ورسوله فی السنة المتواترة عنه:أنه لانبی بعده ليعلموا أن كل من ادعیٰ هذا المقام بعد فهو أفّاک دجّال ضالّ مضلّ .الخ۔

(Part: 22. Surah Al-Ahzab: 40. Vol.5 p. 188. Qadeemi Kutub Khanah)

great sinner.[1] Until he repents from his wrong thinking, he should not be let call Azan and Iqamah. Allah knows the best. (Fatawa Mahmoodiyah. Vol.1 p. 840, 841)

Appointing a misbelieving person as Muazzin

Question: What do ulama and Islamic jurists say in regard to the matter that a person is appointed for Muazzin, but at that time it was not known that which kind of beliefs he has?

(1) He believes that the Prophet (saws) is present and observing all the times everywhere, knows unseen (Divine), deserving complete power and created from the glorious light of Allah Almighty. Moreover, not only he believes in accustomed innovations (like standing considering the Prophet (saws) present and observing), prostration of respect, accustomed 11th day by innovated people, kissing thumbs, reciting Durood and Salam before Azan and the like, but he act upon it also and hates those people who do not believe in that. He is too much insisted on the mentioned practices that though he was made to understand in a good manner, he says, "I can leave this mosque, but I cannot leave my beliefs and deeds." He cleans and cares the mosque very well.

(2) While appointing him as a Muazzin, as sincere responsible of the mosque promising him that he will not give him up, but this promise was made when the responsible his beliefs and deeds are not known any more. So, I would like to ask the following matters in this regard:

    1. Is it correct to retain him for the glorious task of calling Azan and Iqamah while these are the rites of Islam.

    2. Doesn't letting him to render the service of calling Azan and Iqamah lead to respect such innovating person which is forbidden in hadith clearly? Rather it is named abolishing Islam. Isn't it contrary to "المؤذن مؤتمن"? If he is deposed, will it carry the sin of breaking promise? Can such person be given his salary from the income of the mosque?

Answer: Such innovator and bad beliefs wrongdoer is not allowed to be retained for the task of calling Azan and Iqamah. Azan of such person is disliked and contrary to sunnah.[2]

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[1] It is returning Mishkat Al-Masabeeh:

ما من قوم يعمل فيهم بالمعاصي ثم يقدرون على أن يغيروا ثم لا يغيروا إلا يوشك أن يعمهم الله بعقاب" الخ۔

(Chapter: Enjoining good deeds. Vol.2 p. 436, 437. The publication: Qadeemi Kutub Khanah. Karachi)6
Abu Dawood narrated this hadith from Hushaim from the Prophet (saws). Chapter: Command and prohibition. (H: 4338)

[2] Al-Hindiyah reads:

It is sunnah to hand the task of calling Azan over a pious and righteous person who has the knowledge of times.

Al-Badai reads in the attributes of believer vol.1 p.15:

و(منها)أن يكون تقياً لقول النبي صلى الله تعالىٰ عليه وسلم: ''الإمام ضامن والمؤذن مؤتمن . والأمانة لايؤديها إلا تقي''
و(منها)أن يكون عالماً بالسنة لقوله صلى الله عليه وسلم: ''يؤمكم أكرمكم . ويؤذن لكم خياركم وخيار الناس العلماء''
لأنها عامة سنن الأذان لايتأتىٰ إلا من العالم بها. الخ۔[1]

ويكره أذان الفاسق الخ۔

(Book of Salah. Chapter:2 about Azan. Lesson:1 about the description of Azan and conditions of Muazzin. Vol.1 p. 54. Publication: Rasheediyah)

And so is in Al-Durrul Mukhtar:

''ويكره أذان جنب وإقامته ۔۔۔ وأذان امرأة وخنثىٰ وفاسق الخ.''۔

(Book of Salah. Chapter: Azan. Vol.1 p. 392. Publication: HM Saeed, Karachi)

And so is mentioned in Hashiyah Al-Tahtawi:

''ويكره أذان الجنب ۔۔۔ وأذان فاسق لأن خبره لايقبل فى الديانات الخ''۔

(Book of Salah. Chapter: Azan. p. 200. Publication: Darul Kutub Al-Ilmiyah. Beirut)

[1] Badai Al-Sanai. Book of Salah. Lesson: Sunnah of Azan. Vol.1 p. 150. Publication: Rasheediyah

It is also stated in Al-Bahr Al-Raique:

''فأن يكون رجلاً عاقلاً ثقةً عالماً بالسنة ۔۔۔ وصرحوا بكراهة أذان الفاسق من غير تقييد'' الخ۔

(Book of Salah. Chapter: Azan. Vol.1 p. For 42. Publication: Rasheediyah)

Similarly described in Al-Hindiyah:

وينبغى أن يكون المؤذن رجلا عاقلاً صالحاً تقياً عالماً بالسنة ''الخ۔

(Book of Salah. Chapter: Azan. Vol.1 p. 53. Publication: Rasheediyah)

''الإمام ضامن والمؤذن مؤتمن''

Narrated it Abu Dawood in his Musnad. (H: 2526), Imam Shafaee' in his Musnad. Chapter: 2 Azan. (H: 175), Imam Ahmad in his Musnad from the Musnad of Abu Hurairah (rz) (H: 7169)

''يؤذن لكم خياركم''

Narrated it Abu Dawood in his Musnad. Chapter: Who has more right to be Imam. (H: 590), Ibn Majah. In the chapter of the virtue of Azan and the reward of Muazzineen. (H: 726)

Such Muazzin can be deposed for this purpose though he was promised.[1] However, he can be given the salary for cleaning from the income of the mosque.[2]

Allah knows the best.

(Fatawa Mufti Mahmood. Vol.1 p. 841-843)

The injunction of an innovator's Azan and Iqamah

Question: Is following an innovator in Salah correct or not? Is his Azan correct or not while he calls Azan singing? What to do if there is no other person?

Answer: Following an innovator in Salah is correct with disliking. He can call Azan.[3]

Written by Masood Hasan Hasani, Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 358, 359)

Muazzin who takes addiction

Question: Zaid has been working in a mosque for a long time. He has been practising bad habits for two or four years. Now he drinks and comes into the mosque intoxicated. He performs Salah also and sometimes leads Salah in the absence of Imam Sahab. He was admonished to times to give up such habits. Though he had promised not to drink

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[1] Raddul Muhtar reads:

البانی للمسجد أولی من القوم بنصب الإمام والمؤذن فی المختار ''الخ۔

(Book of devotion. Vol.4 p. 430. Publication: HM Saeed. Karachi)

''ولایة الأذان والإقامة لبانی المسجد مطلقاً وکذا الإمامة لو عدلاً''الخ۔

(Book of Salah. Chapter: Azan. Vol.1 p. 440. HM Saeed. Karachi)

And so is in Al-Shamiyah:

''وفی الأشباہ:ولد البانی وعشیرته أولی من غیرہم وسیجئ فی الوقف أن القوم إذا عینوا مؤذناً وإماماً وکان أصلح مما نصبه البانی فهو أولی''الخ۔

(Book of Salah. Subject: Conducting the congregation of Salah again in the mosque is disliked. Vol.1 p.400. HM Saeed)

[2] Al-Durrul Muhtar reads:

''ویبدأ من غلته بعمارته ثم ما ہو أقرب لعمارته کإمام مسجد ومدرس مدرسة یعطون بقدر کفایتهم ثم السراج والبساط کذلک إلی آخر المصالح''الخ۔

(Book of devotion. Vol.4 p.366. HM Saeed)

And so is in Al-Bahr Al-Raique:

''لو وقف علی مصالح المسجد یجوز دفع غلته إلی الإمام والمؤذن والقیم''الخ۔

(Book of devotion. Vol.5 p. 354. Publication: Rasheediyah)

[3] وأهلیة الأذان تعتمد بمعرفة القبلة والعلم لمواقیت الصلاة کذا فی فتاوی قاضیخان۔ وینبغی أن یکون المؤذن رجلا عاقلا صالحا تقیا عالما بالسنة کذا فی النهایة۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 53)

further, but he did again thrice. So, he was deposed, because the worshippers were objecting, but some members of committee feel pity that he is poor. If he is deposed, will be very distracted. So, he should be retained. Can he be retained to call Azan besides his malicious practices?

Answer: Having intoxication is sin and the one who takes it is sinner. It should be noticed that Imam and Muazzin should be pious and righteous.[1] Appointing Muazzin is to serve the mosque not to sustain a poor. If it is intended, the committee members should help him. It will and appreciable step for them. Otherwise keeping him as Muazzin is oppression and misuse of the rights of mosque and the worshippers. Moreover, if such person call Azan in the state of intoxication, it should be repeated.

''ويعاد أذان المرأة والسكران''. الخ۔[2]

(Kitabul Fatawa. Vol.2 p. 143, 144)

Appointing the person who is addicted to intoxication for calling Azan

Question: Muazzin takes intoxication and when he is forbidden, replies that he cannot go without it. The whole ward know it. What is the injunction about him according to Shariah?

Answer: Appointing such person for calling Azan is prohibitively disliked[3] until he repents from intoxication truly and honestly.[4] Allah knows the best.

Written by Mahmood (May Allah forgive him) (Fatawa Mahmoodiyah. Vol.5 p. 442)

What is the injunction of appointing a person who takes intoxication for Muazzin

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[1] عن عبدالله بن عمر أن النبي صلى الله عليه وسلم قال:لعن الله الخمر ولعن شاربها وساقيها وعاصرها ومعتصرها وبائعها ومبتاعها وحاملها والمحمولة إليه وآكل منها۔

(Musnad Imam Ahmad. Musnad Abdullah bin Umar bin Al-Khattab. (H: 5716). Musnad Abu Dawood Al-Tayalisi. (H: 2069). Musnad Abu Yala Al-Mausili. Musnad Abdullah bin Umar (H: 5583). Sharah Mushkil Al-Athar. Vol.8 p.399 (H: 3343). Shuabul Iman. Chapter: Firmness in religion. (H: 5181) Anees

[2] Al-Bahr Al-Raique. Vol.1 p. 459.

[3] والسكران والمجنون والصبي غير العاقل إذا أذنوا، يجب أن يعاد لعدم حصول المقصود لعدم الاعتماد على خبرهم ''۔

(Al-Halabi Al-Kabeer. Sunnah of Salah. P. 375. Suhail Academy. Lahore)

[4] Allah Almighty said:

﴿ وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ ﴾

(Surah Taha: 82)

''وعن عائشة رضي الله تعالى عنها قالت:قال رسول الله صلى الله عليه وسلم:''إن العبد إذا اعترف، ثم تاب، تاب الله عليه''۔

(Mishkat Al-Masabeeh. Chapter: Repenting and asking forgiveness. P. 203. Qadeemi)

Question: A Muslim is Muazzin of the mosque in our ward who is addicted to drinking. It is known by most people of the ward and the playmates of Muazzin have witnessed this allegation who say that he has drunk the wine with us recently and now is calling Azan. It proves that he calls Azan while he is intoxicated and he sleeps in the mosque in the same state. The authorities of the mosque are being informed from last two years regularly. The educated authorities have ignored saying that we never seen him intoxicated. So, they did not take any objection. Even a person caught Muazzin's son red-handed buying the wine and took him to the authorities of mosque. When he was asked strictly, he informed that his father ordered him to bring. He does it daily.

About all, the authorities of the mosque did not pay any attention to it saying that we cannot find any other Muazzin immediately while they did not search at all. Please inform in the light of above details:

(1) Is calling Azan and sleeping in the mosque correct for that Muazzin in such state?

(2) If it is not correct, who will be blamed for leaving Azan?

Answer: If he calls Azan in the state of intoxication, it will be disliked and it is better to repeat that Azan.

ويكره أذان السكران ويستحب إعادته۔[1]

If he calls Azan while he is not intoxicated, it is still disliked, but the Azan will not be repeated.

ويكره أذان الفاسق ولايعاد۔[2]

It is better that Muazzin should be pious, righteous and knows sunnah.

وينبغي أن يكون المؤذن صالحا تقيا عالما بالسنة۔[3]

The authorities of the mosque should not say such person to call Azan, if deposing him causes to revolt in Muslims, they should try to depose him wisely avoiding from mischief.

Written by Masood Hasan Hasani, Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 362, 363)

The injunction of calling Azan in the state of intoxication

[1] Al-Fatawa Al-Hindiyah. Vol.1 p.54. Lesson:1 about the description of Azan and the conditions of Muazzin.
[2] Al-Fatawa Al-Hindiyah. Vol.1 p.53. Lesson:1 about the description of Azan and the conditions of Muazzin.
[3] Al-Fatawa Al-Hindiyah. Vol.1 p.53. Lesson:1 about the description of Azan and the conditions of Muazzin.

Question: There is a Muazzin in the mosque of our ward who is very were in good deeds. He always uses dope, charts and so on. He calls Azan and sleeps in the mosque in the same state being intoxicated. Is Azan of such Muazzin correct according to Shariah? Please mentioned the conditions of a Muazzin.

Answer: Fuqaha have mentioned many conditions for a Muazzin. One of them is that he should be wise, pious, righteous and knows sunnah. He should be serious, knows the conditions of people and can admonish those who are left back from congregation. He should also keep on calling regularly. It is better that Muazzin should be from the same city.

Al-Hindiyah reads:

وينبغي أن يكون المؤذن رجلاً عاقلا صالحا تقيا عالما بالسنة كذا في النهاية۔ و ينبغي أن يكون مهيباً ويتفقد أحوال الناس ويزجر المتخلفين عن الجماعات كذا في القنية۔ ۔۔ وأن يكون مواظبا على الأذان هكذا في البدائع والتتارخانية۔ وأن يكون محتسبا في أذانه كذا في النهر الفائق والأحسن أن يكون إمامًا في الصلاة كذا في معراج الدراية والأفضل أن يكون المؤذن هو المقيم كذا في الكافي۔

(Al-Fataw Al-Hindiyah. Vol.1 p. 54. Chapter: Azan)

Therefore, the one who addicted to dope, charts and so on, his Azan is prohibitively disliked, because these are sins, but it neither affects Salah nor it should be repeated. Though repeating Azan is recommended.

Al-Haskafi (r) said:

(ويكره أذان جنب وإقامته وإقامة محدث)لا أذانه على المذهب(و)أذان (امرأة)وخنثى(فاسق)ولو عالماً لكنه أولى بإمامة وأذان من جاهل تقي. ويعاد أذان جنب ندباً۔

قال ابن عابدين تحت(قوله ويعاد أذان الجنب):زاد القهستاني والفاجر۔

(Raddul Muhtar. Vol.1 p. 392, 393. Chapter Azan) [1] (Fatawa Haqqaniyah. Vol.3 p. 52)

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[1] قال ابن نجيم تحت هذا القول:وكره أذان۔۔۔والفاسق)وأما الفاسق فلأن قوله ولايوثق به ولايقبل في الأمور الدينية ولايلزم أحدًا فلم يوجد الإعلام۔

(Al-Bahr Al-Raique. Vol.1 p. 263. Chapter: Azan)

(وأن المستحب كون المؤذن عالماًبالسنة)يفيدبالالتزام العادي طلب أن لا يكون صبياًوإن كان عاقلاً بل بالغاًثم استدل بقوله صلى الله عليه وسلم:''وليؤذن لكم خياركم''فعلم أن المراد أن المستحب كونه عالماًعاملاًلأن العالم الفاسق ليس من الخيار لأنه أشد عذابا ًمن الجاهل الفاسق على أحق القولين كما تشهد الأحاديث الصحيحة وصرحوا بكراهة أذان الفاسق من تقييد بكونه عالماًأو غيربى۔)

The injunction of a drinker's Azan

Question: Can a drinker call Azan or Iqamah when he is not intoxicated?

Answer: It is obligated for a drinker to give up drinking. If he repented true heartedly, is Azan is allowed without any disliked, otherwise it is disliked.[1]

Written by Masood Hasan Hasani, Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 362)

Azan of smoking person

Question: Zaid always uses intoxicating stuffs like hemp, opium and the like. Mostly people know it. Four years ago, and authentic Alim appointed him to call Azan in a mosque where Juamah Salah will also be conducted. He is still working as Muazzin, but now he is creating issues after issues. Can the person addicted to the intoxicating stuffs be Muazzin? He often uses Gul powder and the like. If a common man uses it, he will lose his sense. What is the injunction about these things? Can an Alim say such person to call Azan or lead Salah while people object? Can people oppose Alim Sahab in this regard?

Answer: Using tobacco, cigarette and leaves of Paan with tobacco is disliked. If the person who is addicted to such things cleans his mouth properly before calling Azan or leading Salah that his mouth does not smell bad, there is nothing wrong if he calls Azan or leads Salah in the light of Shariah. Similarly, the person who appointed him to lead Salah should not be objected. The objection of people is irrelevant. If Imam or Muazzin does not care about the mentioned things, his Azan and leading Salah will be disliked.

Written by Sajid Ali Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 364)

The injunction of Azan called by the one who bears false witness

Question: Zaid bore false witness and swore that he did not bear false witness. Can such person be appointed for Muazzin?

(Fatah Al-Qadeer. Chapter: Azan. Vol.1 p. 247. Anees)

وصرحوا بكراهة أذان السكران واستحباب اعادته وينبغي أن لايصح أذانه۔

(Al-Ashbah Wa Al-Nazair. The injunction of intoxicated person. P. 267. Anees)

[1] أما السكران فلعدم الوثوق بقوله وهو داخل في الفاسق لكن قد يكون سكره من مباح فلا يكون فاسقاً فلذا أفرده بالذكر۔

(Al-Bahr Al-Raique. Vol.1 p. 458)

Answer: Muazzin should be Muslim, sensible and mature person.[1] If these conditions are found in the prescribed person, he can be Muazzin.[2]

Allah knows the best.

Written by Usman Ghani 07/09/1349 AH (Fatawa Imarat Shariah. Vol.2 p. 118)

Azan called by thief

Question: A Muazzin steals the travellers' baggage and he leads Salah in the absence of Imam Sahab. What is the injunction of Azan and leading Salah of such person?

Answer: Stealing is a great sin and its doer is sinner. Fuqaha has regarded his Azan and Iqamah disliked.[3] Moreover, that person is harmful for believers. Therefore, it is

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[1] It is necessary for Muazzin to be sensible. It means that he should not be insane. If Muazzin is not mature, but he is sane, it is allowed. It he is senseless child, his Azan will not be correct. However, it is better that Muazzin should be mature. (Mujahid)

أذان الصبى العاقل صحيح من غير كراهة فى ظاہر الرواية. ولكن أذان البالغ أفضل وأذان الصبى الذى لايعقل لا يجوز ويعاد وكذا المجنون. هكذا فى النهاية۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 54)

[2] But his Azan is disliked, because the one who bears false witness is sinner and the Azan of a sinner is disliked. (Mujahid)

وأهلية الأذان تعتمد بمعرفة القبلة والعلم بمواقيت الصلاة. كذا فى فتاوىٰ قاضى خان. وينبغى أن يكون المؤذن رجلا عاقلا صالحا تقيا عالما بالسنة. كذا فى النهاية۔۔۔ ويكره أذان الفاسق ولايعاد. هكذا فى الذخيرة۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 53, 54)

{وَالَّذِيْنَ لَايَشْهَدُوْنَ الزُّوْرَ}۔

(Surah Furqan: 72)

قال على بن أبى طلحة: يعنى شهادة الزور۔

(Al-Tafseer Al-Waseet Li Al-Wahidi. Tafseer of Surah Al-Furqan: 3/348)

عن وائل بن ربيعة قال: عدلت شهادة الزور بالشرك بالله. وتلا أحدهما {وَالَّذِيْنَ لَايَشْهَدُوْنَ الزُّوْرَ} وتلا الآخر {وَاجْتَنِبُوا قَوْلَ الزُّوْرِ}۔

(Musannaf Ibn Abi Shaibah. What is denoted about false witness. (H: 23042)

عن أبى بكرة قال: قال النبى صلى الله عليه وسلم: ألا أنبئكم بأكبر الكبائر؟ قلنا: بلى يارسول الله! قال: الإشراك بالله وعقوق الوالدين وكان متكئاً فجلس فقال: ألا وقول الزور وشهادة الزور. ألا وقول الزور وشهادة الزور. فمازال يكررها حتى قلت: لا يسكت۔

(Sahih Bukhari. Chapter: To be undutiful to parents is one of the greatest sins. (H: 5976). Sahih Muslim. Chapter: The major sins and the most serious of them. (H: 87, 88). Musnad Imam Ahmad. Hadith of Abu Bakrah Nufai bi Al-Harith bin Kuldah. (H: 20385). Sharah Mushkil Al-Athar (H: 892). Musnad Al-Ruyani. Musnad Imran bin Husain (H: it is six). Al-Iman Li ibn Mandah. The sin by which a believer comes out from the circle of Iman. (H: 472) Al-Targheeb Wa Al-Tarheeb. Book of good deeds and reward (H: 3774) Anees

[3] ويكره أذان فاسق؛ لأن خبره لايقبل فى الديانات۔

(Maraqi Al-Falah. Book of Salah. Chapter: Azan. P. 133. Egypt)

necessary for the authority of the mosque to replace him with a religious and righteous person. Allah knows the best.

Note: Accusing anyone of stealing only because of doubt without any Sharai proof is not allowed.

Written by Muhammad Haneef (May Allah forgive him)

18/05/1415 AH Authenticated by Abdullah (May Allah forgive him)

(Fatawa Riyazul Uloom. Vol.2 p. 294, 295)

Azan and Iqamah called by Muazzin who steals the amount of mosque

Question: What do ulama and Islamic jurists say in regard to the matter that Muazzin of our ward who carry out the task of assistant Imam also used to steal from the collected fund of the mosque. He has accepted it in the presence of 10 or 12 people and they have signed on a letter in this regard. Can this person call Azan and lead Salah after accepting the stealing?

Answer: You should be replaced to serve the mosque and for assistant. Allah knows the best.[1]

(Aapke Masail Aur Unka Hal. Vol.3 p.316)

The usurer and shaven person cannot call Azan

Question: What do ulama and Islamic jurists say in regard to the matter that Zaid and Umar pray Salah. Umar has performed Hajj while Zaid did not. Zaid has shaven his beard while Umar has not, but he uses interest. He deposits money in post office and gets interest. Who is better for calling Azan? A Molvi Sahab said that Zaid is better though he is sinner. It is clear that usury is ultimately Haram, while Umar has been made

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[1] وأما الفاسق فقد علموا كراهة تقديمه بأنّه لايهتم لأمر دينه، وبأن فى تقديمه للإمامة تعظيمه وقد وجب عليهم إهانته شرعاً۔
(Raddul Muhtar. Vol.1 p. 560. Book of Salah. Chapter: Leading Salah.)

عن ابن عباس عن النبى صلى الله عليه وسلم قال: لايزنى الزانى حين يزنى وهو مؤمن ولايسرق السارق حين يسرق وهو مؤمن۔
(Sahih Bukhari. Chapter: The thief while stealing. (H: 6782). Sahih Muslim. Narrated Abu Hurairah (rz). Chapter: Chapter: Clarifying that faith decreases because of disobedience and negating it from the one committing the act of disobedience, with the meaning of negating its completion. (H: 57)

وقال الحسن وأبو جعفر محمد بن جرير الطبرى: معناه ينزع منه اسم المدح الذى يسمى به أولياء الله المؤمنين ويستحق اسم الذم . فيقال: سارق وزان وفاجر وفاسق۔
(Sharah Sahih Muslim Li Al-Nawawi. Chapter: The faith decreases by sinning. Vol.2 p. 42). Ikmal Al-Muallim Bifawaid Muslim. Vol.1 p. 311. Sharah Sunan Ibn Majah Li Al-Suyuti. Chapter: The precise Dua is the one that brings collective well-being. Vol.2 p. 282. Anees)

understand many a times, but he still uses it. Therefore, is not better to call Azan. Now I want to ask that who is better to call Azan? Please write with the references of books.

Answer: Both are sinners. Therefore, none of them is allowed to call Azan. Both sins are great. The curse of usury is quite clear.[1] Similarly, shaving or trimming the beard is also a great sin[2] rather it is an open insult and revolt against the glorious Shariah. The Prophet (saws) is reported to have said that the one who sins openly is not worthy to be forgiven.

''كل أمتى معافى إلا المجاهرين''[3]

Fuqaha say that the one who eats and drinks in Ramadan openly, should be killed necessarily.[4] The one who shaves are trims the beard is greater sinner than the one who eats in the month of Ramadan. Only some people notice him and in one-time, but the one who shaves is so shameless that he always revolt against Shariah all day and night. May Allah grant him the fear of Hereafter. Ameen

Allah knows the best.

25th Muharram, 1398 AH (Ahsanul Fatawa. Vol.2 p. 288)

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[1] عن ابراهيم عن النبي صلى الله عليه وسلم قال:لعن الله الواصلة والموتصلة والواشمة والموتشمة والواشرة والموتشرة والواصمة والموتصمة وآكل الربا ومطعمه وشاهده وكاتبه والمحلل والمحلل له۔

(Al-Athar Li Abu Yusuf. Chapter: Dying and cutting beard and moustache. (H: 1048)

رواه الإمام أحمد مسنداً عن هزيل عن عبدالله أنه قال:لعن رسول الله صلى الله عليه وسلم والواشمة والمتوشومة والواصلة والموصولة والمحلل والمحلل له وآكل الربا ومطعمه ۔

(Musnad Ahmad. (H: 4284)

[2] عن عبدالله بن عمر أن رسول الله صلى الله عليه وسلم أمر باحفاء الشوارب واعفاء اللحيٰ۔

(Muwatta Imam Malik. Hadith of Abu Musab Al-Zuhri. Chapter: Sunnah of hair. (H: 1990)

[3] Sahih Bukhari. Chapter: A believer should conceal what sins he may commit. (H: 6069). Musnad Al-Bazzar. Musnad Abu Hamzah Anas bin Malik (H: 8096).Al-Muntaqa Min Makarim Al-Akhlaque Wa Maa'leeha. Chapter: Concealing sin is recommended and its disclosing is disliked. Vol.1 p. 102. Al-Mujam Al-Kabeer Li Al-Tabrani. From his name. (H: 632). Shuabul Iman. (H: 9225). Sahih Muslim. Chapter: The prohibition against disclosing one's own sins. (H: 2990) The words are:

''كل أمتى معافى إلا المجاهرين''

[4] Imam Ghazali said:

يجب قتال المقيمين على المعاصى المصرين عليها فإذا لم يستطع الإنسان ذلك فلينكر بلسانه فإن خاف على نفسه أو على عضو من أعضائه أنكر بقلبه ولا يسقط الإنكار بالقلب عن المكلف باليد أو اللسان أصلا۔

(Al-Mausuah Al-Fiqhiyah Al-Kuwaitiyah. The fifth is the might to engage in the ward. 32/350)

وفى شرح مختصر الكرخى عنه (محمد)أنه قال:لو ترك أهل كورة سنة من سنة رسول الله صلى الله عليه وسلم لقاتلتهم عليها ولو ترك رجل واحد ضربته وحبسته.لأن السنة لا يضرب ولا يحبس عليها إلا أن يحمل على ما إذا كان مصرا على الترك من غير عذر فإنه استخفاف۔

(Taiseer Al-Tahreer. Rukhsat and Azeemat. Vol.2 p. 230)

Azan called by shaven person

Question: As you have mentioned referring to "Sharah Uqood" under the issue of conducting the restoration of the glorious Qur'an that those who were objecting became silent, you should mention again that Azan of the person who shaves beard are keeps it not on Sunnah way is disliked. If you write it with the references, it will gag those who are semi-educated and object.

Answer: Al-Durrul Mukhtar reads:

''ویحرم علی الرجل قطع لحیته''الخ۔[1]

''وأما الأخذ منها وهی دون ذلک(أی دون القبضة)کما یفعل بعض المغاربة ومخنثة الرجال فلم یبحه أحد.الخ.وأخذکلها کما یفعل یهود الهند ومجوس الأعاجم قبیح''۔

(Al-Durrul Mukhtar)[2]

''ویکرہ أذان فاسق؛لأن خبرہ لایقبل فی الدیانات۔''

(Maraqi Al-Falah)[3]

''قولہ:(أذان فاسق)ھوالخارج عن أمرشرع بارتکاب کبیرۃ.کذا فی الحموی.(قولہ:لأن خبرہ لایقبل الخ)فلم یوجد الإعلام المقصود الکامل''۔)

(Al-Tahtawi)[4]

''(ویعاد أذان جنب الخ)زاد القھستانی الفاجروالراکب والقاعد والماشی والمنحرف عن القبلة.وعلل الوجوب فی الکل بأنه غیرمعتدٍ بہ والندب بأنه معتدٍ بہ الا أنه ناقض.قال:وھو الأصح.کما فی التمرتاشی''۔

(Al-Shami)[5]

''وینبغی أن لا یصح أذان الفاسق بالنسبة إلیٰ قبول خبرہ.والاعتماد علیه:أی لأنه لایقبل قوله فی الأمورالدینیة.فلم یوجد الإعلام.صرح فی البحرومنحة الخالق''۔

[1] Al-Durrul Mukhtar. Book of allowing and forbidding. Vol.6 p.407. Saeed
[2] Al-Durrul Mukhtar. Book of fasting. Chapter: What nullifies and what does not nullify the fast. Saeed
[3] Maraqi Al-Falah Sharah Noorul Idhah, book of Salah. Chapter: Azan. Vol.2 p.418. Saeed
[4] Hashiyah Al-Tahtawi on Maraqi Al-Falah. Book of Salah. Chapter: Azan. P. 220. Qadeemi
[5] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 393. Saeed

(Raddul Muhtar. Vol.1 p. 363. Publication: Numaniyah)[1]

Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband 11/10/1394 AH

(Fatawa Mahmoodiyah. Vol.5 p. 438- 440)

Azan of shaven person is disliked

Question: What do ulama and Islamic jurists say in regard to the matter that can the shaven person be appointed as Muazzin of the mosque permanently?

Answer: The one who shaves the beard is sinner in general.

Tanqeeh Al-Fatawa reads:

فحيث أدمن على فعل هذا المحرم يفسق. انتهى۔[2]

(Vol.1 p. 351)

The authorities of fatwa have written that Azan and leading Salah of a sinner is disliked.[3] Therefore, appointing him as permanent Imam or Muazzin is a kind of reluctance from Deen and favouring him. Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p. 213)

Azan and Iqamah of the one who trims beard is prohibitively disliked

Question: Is Azan of shaven beard person and having English stylish hair correct or not?

Answer: The one who shaves or trims beard and has English stylish hair is wrongdoer.[4] Therefore, his Azan and Iqamah is prohibitively disliked. It is recommended to repeat his Azan not Iqamah.

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[1] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 393. Saeed

[2] Tanqeeh Al-Fatawa Al-Hamidiyah. Chapter: Cutting beard which is less than a fist is not allowed. Vol.1 p. 351.

[3] Allamah Al-Haskafi said:

ويكره أذان جنب وإقامته وإقامة محدث لا أذانه وأذان امرأة وخنثى وفاسق ولو عالماً لكنه أولى بإمامة وأذان من جاهل تقى۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 289)

[4] عن ابن عمر عن النبي صلى الله عليه وسلم قال: خالفوا المشركين. وفّروا اللّحى وأحفوا الشوارب۔

(Sahih Bukhari. Chapter: The clipping of nails. (H: 5892). Sahih Muslim. Chapter: The characteristics of the fitrah. (H: 259). Al-Sunan Al-Kubra Li Al-Baihaqi. Chapter: The Sunnah of clipping nails and moustache (H: 689) Anees

It is written in Al-Tanweer:

ويكره أذان جنب وإقامته وإقامة محدث لاأذانه وامرأة وفاسق(إلى قوله)ويعاد أذان جنب لا إقامته۔وفي الشرح ندباً۔

In the margin:

زاد القهستاني والفاجر ،الخ۔

(Raddul Muhtar. Vol.1 p. 365) Allah knows the best.

14th Jumada Al-Ukhra, 1391 AH (Ahsanul Fatawa. Vol.2 p. 287, 288)

The injunction of Azan and Iqamah called by one who does not keep beard

Question: A person does not keep beard and he shaves, but he pronounces the words of Azan correctly and another person keeps short beard less than one fist; neither his pronunciation is correct nor he is educated. He is absolutely ignorant. Is the injunction of both Azan is the same or different?

Answer: A capable person should be appointed for Azan in the place of both.[1]

Written by Muhammad Zahoor Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 360)

The injunction of Azan called by shaven person

Question: Any Muazzin is not appointed for the mosque. A person calls Azan who is not devoted to Sunnah and he shaves beard. Is his Azan valid or not? Is calling Azan of 12 years old boy correct or not?

Answer: Azan is valid in both mention cases, but Azan of sinner is disliked.[2]

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[1] ومنها أن يكون عالماً بالسنة لقوله عليه السلام :يؤمكم أقرأكم ويؤذن خياركم وخيار الناس العلماء ولأن مراعاة سنن الأذان لايتأتى إلا من العالم بها و لهذا أذان العبد والأعرابي وولد الزنا وإن كان جائزا لحصول المقصود لكن غيرهم أفضل۔
(Badai Al-Sanai. Vol.1 p. 373)

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: جزّوا الشوارب وأرخوا اللّحى خالفوا المشركين۔
(Sahih Muslim. Chapter: The characteristics of the fitrah. (H: 260). Mustakhraj Abu Awanah. The purity which is necessary for human being. (H: 465). Ma'rifah Al-Sunan Wa Al-Aathar. Cutting moustache (H: 1272)

[2] ويكره۔۔۔أذان امرأة وخنثى و فاسق ولو عالمًا۔
(Al-Durrul Mukhtar. Vol.2 p. 60)

۔۔۔ فأقل مافي الباب إن لم يحمل على النسخ كماهوأصلنا في عمل الراوي على خلاف مرويه مع أنه روى عن غيرالراوي وعن النبي صلى الله عليه وسلم ،يحمل الاعفاء على اعفائها من أن يأخذ غالبهاأوكلهاكماهوفعل المجوس من حلق لحاهم كمايشاهد في الهنودوبعض أجناس الفرنج فيقع

Written by Muhammad Mustaqeem Nadwi

Authenticated by Nasir Ali Nadwi (Fatawa Nadwatul Ulama. Vol.1 p. 361)

It is better to repeat Azan called by shaven person

Question: what do ulama and Islamic jurists say in regard to the matter that if a shaven person called Azan, should it be repeated or not?

Answer: The person who shaves beard is sinner and his witness is rejected as it is mentioned in Tanqeeh Al-Fatawa.[1] His Azan is disliked and it is better to be repeated by a non-sinner.

It is mentioned in Raddul Muhtar Vol.1 p. 393:

(قوله:ويعاد أذان جنب.الخ)زاد القهستاني والفاجروالراكب والقاعد۔[2]

Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 212)

The shaven person should not be forbidden to call Azan

Question: Azan and Iqamah of the one who shaves beard is prohibitively disliked. Mostly, the one who calls Azan in the mosque of our ward is shaven beard and said person calls Iqamah also. We do not forbid them let it does not break his heart thinking that if they are forbidden to call Azan, let them not leave to perform Salah. Please give a solution in the light of Qur'an and hadith.

بذلک الجمع بين الروايات.يؤيدإرادة هذامافی مسلم عن أبی هريرة عن النبی صلی اللّٰه عليه وسلم 'جزواالشوارب واعفواالِّحیٰ خالفواالمشرکين'' فهذه الجملة واقعة موقع التعليل وأماالأخذ منهاوهی مادون ذلک کمايفعله بعض المغاربة ومخنثة الرجال فلم يبحه أحد۔

(Fatah Al-Qadeer. Chapter: The thing which obligates compensate and repaid. Vol.2 p. 348)

(قوله :إن المستحب أن يکون المؤذن عالماًبالسنة)يفيدبالالتزام العادی طلب ان لا يکون صبياًوإن کان عاقلاً۔۔لکن ظاهر الرواية فی الصبی العاقل عدم الکراهة بخلاف غيرالعاقل۔

(Fatah Al-Qadeer. Chapter: Azan. Vol.1 p. 347)

[1] قال العلامة ابن عابدين فی تنقيح الفتاویٰ:أن الأخذ من اللحية وهودون القبضة کمايفعله بعض المغاربة ومخنثة الرجال لم يبحه أحد وأخذ کلها فعل يهود الهنود ومجوس الأعاجم فحيث أدمن علی فعل هذا المحرم يفسق وإن لم يکن ممن يستخفونه ولا يعدونه قادحاً للعدالة والمروءة فکلام المؤلف غيرمحرر.فتدبر۔

(Al-Uqood Al-Durriyah Fi Tanqeeh Al-Fatawa Al-Hamidiyah. It is not allowed to cut beard from less than one fist. Vol.1 p. 351)

[2] Raddul Muhtar. Chapter: Azan. Vol.1 p. 289.

Answer: They should not be forbidden to call Azan and Iqamah, but it is necessary to inform them about the injunction of Shariah.[1]

(Aapke Masail Aur Unka Hal. Vol.3 p. 304)

Azan called by the one who plays chess

Question: Muazzin plays chess. Is there anything wrong about his Azan?

Answer: Muazzin should be devoted to Sunnah.[2]

Calling Azan is a very great trust[3] and chess is forbidden.[4] So, it affects that trust.[5]

Allamah Ibn Hajar Makki Shafaee' (r) has written it grave sin:

''أخرج أبو بكر الأجرمي بسنده عن أبي هريرة رضي الله تعالى عنه عن رسول الله صلى الله عليه وسلم قال: ''إذا مررتم بهؤلاء الذين يلعبون بهذه الأزلام النرد الشطرنج وما كان من اللهو، فلا تسلموا عليهم، فإنهم إذا اجتمعوا اكتبوا عليها، جاء هم الشيطان بجنوده فأحدق بهم، كلما ذهب واحد منهم يصرف بصره عنها، ركزه الشيطان بجنوده، فما يزالون يلعبون حتى يتفرقوا كالكلاب اجتمعت على جيفة، فأكلت منها حتى، ملأت بطونها ثم تفرقت''۔

Fatawa Al-Nawawi reads:

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[1] ﴿اُدْعُ إِلَى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ﴾
(Surah Al-Nahl: 135)

[2] ثم اعلم أنه ذكر في الحاوي القدسي: من سنن المؤذن كونه رجلاً عاقلاً صالحاً، عالماً بالسنن والأوقات۔
(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol. 393. Saeed) (Fatah Al-Qadeer. Book of Salah. Chapter: Azan. Vol.1 p. 247)

[3] ولأن المؤذن مؤتمن قال صلى الله تعالى عليه وسلم: ''الإمام ضامن والمؤذن مؤتمن، اللّٰهم أرشد الأئمة واغفر للمؤذنين۔
(Al-Mabsoor Li Al-Sarakhsi. Book of Salah. Chapter: Azan. Vol.1 p. 278. Al-Maktabah Al-Ghaffariyah)

[4] وكره تحريماً اللعب بالنرد، وكذا الشطرنج۔۔۔لقوله صلى الله تعالى عليه وسلم: ''كل لهو حرام إلا ثلاثة: ملاعبته أهله وتأديبه لفرسه ومناضلته بقوسه۔
(Al-Durrul Mukhtar)

''(قوله: والشطرنج) وإنما كره؛ لأن من اشتغل به ذهب عناؤه الدنيوي، وجاء ه العناء الأخروي، فهو حرام وكبيرة عندنا، وفي إباحته إعانة الشيطان على الإسلام والمسلمين، كما في الكافي والقهستاني''۔
(Raddul Muhtar. Book of what is allowed and not allowed. Chapter: Business. Vol.1 p. 395. Saeed)

[5] أما الشطرنج فلشبهة الأختلاف شرط واحد من ست، فلذا قال: أو يقامر بشطرنج أو يترك به الصلاة الخ۔
(Al-Durrul Mukhtar)

''والحاصل أن العدالة إنما يسقط بالشطرنج إذا وجد واحد من خمسة: القمار، وفوت الصلاة بسببه، وإكثار الحلف عليه، واللعب به على الطريق، كما في فتح القدير، أو يذكر عليه فسقاً، كما في شرح الوهبانية، بحر، كذا في الهامش''۔
(Raddul Muhtar. Book of witnesses. Chapter: Accepting and not accepting. Vol.5 p. 482, 483. Saeed)

الشطرنج حرام عند أكثر العلماء، وكذا عندنا أن فوت صلاة عن وقتها، أو لعب بها على عوض، فإن انتفى ذلك كره عند الشافعي رحمه الله تعالى، وحرام عند غيره''. آهـ

(Al-Zawajir An Iqtiraf Al-Kabair)[1]

This text describes the madhab of Imam Shafaee' (r). It is necessary to avoid for everyone. Muazzin should avoid more necessarily. Allah knows the best.

Written by Mahmood Gangohi Mazahir Uloom, Saharanpur 9th Rabi Al-Awwal, 1370 AH

Authenticated by Saeed Ahmad (May Allah forgive him) (Fatawa Mahmoodiyah. Vol.5 p. 440, 441)

The injunction of Azan called by an oppressor

Question: A person who is unjust and his sons are also arrested for a crime. He greased palm to discharge them and made them free. He is also a Muazzin in a mosque permanently. He does not let anyone to call Azan. Is his Azan correct or not?

Answer: Oppressing and greasing palm are sins. Azan called by such person is prohibitively disliked. However, his Azan neither affects Salah anymore nor it is necessary to repeat. Salah can be performed with congregation by that Azan though it is recommended to repeat it.

Haskafi (r):

(ويكره أذان جنب وإقامته وإقامة محدث) لا أذانه على المذهب (و) أذان (امرأة) وخنثى و(فاسق) ولو عالماً لكنه أولى بإمامة وأذان من جاهل تقي ـــ (ويعاد أذان جنب) ندباً ـ

قال ابن عابدين (يعاد أذان جنب): زاد القهستاني والفاجر والراكب والقاعد، الخ) ـ

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 392, 393)[2] (Fatawa Haqqaniyah. Vol.3 p. 47)

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[1] Al-Zawajir An Iqtiraf Al-Kabair. Book of witnesses. The grave sin: 454: Playing chess according to the one who regarded it prohibited. Vol.2 p. 232, 233. Darul Fikr, Beirut. Al-Kabair Li Al-Dahabi. Vol.1 p. 90

[2] قال ابن نجيم تحت هذا القول (وكره أذان ـــ والفاسق): وأما الفاسق فلأن قوله لا يوثق به ولا يقبل في الأمور الدينية ولا يلزم أحدًا فلم يوجد الإعلام ـــ صرح بكراهة أذان الفاسق ولا يعاد فالإعادة فيه ليقع على وجه السنة ـ

(Al-Bahr Al-Raique. Vol.1 p. 263. Chapter: Azan) Fatah Al-Qadeer. Vol.1 p. 220. Chapter: Azan)

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ (Surah Al-Aaraf: 33)

﴿وَالْبَغْيَ بِغَيْرِ الْحَقِّ﴾ أي الظلم المجاور للحد والاستطالة على الناس ـ

(Fatah Al-Bayan. Tafseer Surah Al-Aaraf. Vol.4 p. 337). (Fatah Al-Qadeer Li Al-Shawkani. Vol.2 p. 229)

Oppression with Muazzin

Question: A Muazzin called Azan without wudu after passing the prescribed time of Azan and the time of congregation came closer. When he was enquired, he replied I call Azan without wudu because the time was very short, while I am not addicted to it. I do not call Azan but with wudu. If the authorities of the mosque rebuke him, grab his collar and grapple with him, is their conduct allowed according to Shariah? If it is not allowed, how will be the end in the Hereafter of the person who beat Muazzin with this pretention?

Answer: It is oppression and injustice with Muazzin. They should ask him forgiveness and please him, else they will carry the curse in the Hereafter and it is feared to be penalized in this world also.[1] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband

29/02/1396 AH (Fatawa Mahmoodiyah. Vol.5 p. 407)

What is the injunction of Azan and Iqamah called by an effiminate

Question: A person is effiminate. He is neither man nor woman and he calls Azan and Iqamah. Is he is Azan and Iqamah correct according to Shariah or not?

عن أبي ذر عن النبي صلى الله عليه وسلم فيماروى عن الله تبارک وتعالىٰ أنه قال:ياعبادی إنی حرمت الظلم علی نفسی وجعلته بينكم حراماًفلاتظالموا.الخ۔

(Sahih Muslim. Chapter: The prohibition of oppression. (H: 2577). Jame Mamar bin Rashid. Chapter: Sins (H: 20272). Al-Adab Al-Mufrad. Chapter: The oppression is darkness (H: 490). Musnad Al-Bazzar. Abu Idris Al-Khawlani narrated from Abu Zar (rz) (H: 4053)

عن قتادة أوالحسن أوكليهما.قال:الظلم ثلاثة.ظلم لايغفر.وظلم لايترک.وظلم يغفر.فأماالظلم الذی لايغفر. فالشرک بالله.وأماالظلم الذی لايترک.فظلم الناس بعضهم بعضاً.وأماالظلم الذی يغفر.فظلم العبدنفسه فيمابينه وبين ربه۔

(Jame Mamar bin Rashid. Chapter: Sins (H: 20276). Musnad Abu Dawood Al-Tayalisi. Yazeed bin Aban narrated from Anas (rz).

عن عبدالله بن عمر قال:قال رسول الله صلى الله عليه وسلم:لعنةالله علی الراشی والمرتشی۔

(Sunan Ibn Majah. Chapter: Emphatic prohibition against injustice and bribery. (H: 2313). Sharah Mushkil Al-Athar (H: 5657)

[1] ويجوز الأذان والإقامة على غير وضوء۔

(Al-Mabsoot Li Al-Sarakhsi. Calling Azan Azan and Iqamah without wudu. Vol.1 p. 131)

عن إبراهيم قال:كانوا لايرون بأساًأن يؤذن المؤذن علی غيروضوء۔

(Musannaf Abdur Razzaque. Chapter: Calling Azan Azan and Iqamah without wudu.) (H: 1801)

﴿قُلْ اِنَّمَاحَرَّمَ رَبِّیَ الْفَوَاحِشَ مَاظَهَرَمِنْهَاوَمَابَطَنَ وَالاِثْمَ وَالْبَغْیَ بِغَيْرِالْحَقِّ وَاَنْ تُشْرِكُوا بِاللّٰهِ مَالَمْ يُنَزِّلْ بِهٖ سُلْطَانًاوَّاَنْ تَقُوْلُوا عَلَی اللّٰهِ مَالَا تَعْلَمُوْنَ﴾

(Surah Al-Aaraf: 33)

Answer: If he is not true intersex and he has the signs of men, it is allowed for him to call Azan and Iqamah and perform Salah in the row of men.[1]

(Fatawa Darul Uloom Deoband. Vol.2 p. 113)

The injunction of calling Azan by the one committed grave sins

Question: What is the injunction of Azan called by the one who went under sterilization, watches cinema and shaves the beard or cut which is less than one fist?

Answer: Appointing a person who went under sterilization willingly and has the above-mentioned characters as Muazzin is not correct.[2] Since, this task is great, Fuqaha disliked to appoint such person to call Azan. However, when his Azan is correct with disliking, performing Salah in congregation with dad Azan is correct. Allah knows the best.

Written by Nizamuddin Azami, Mufti Darul Uloom Deoband Saharanpur 02/08/1411 AH

Authenticated by Habeebur Rahman Khairabadi, Muhammad Zafeeruddin Miftahi, Kafeelur Rahman (Muntakhabat Nizamul Fatawa. Vol.1 p. 215)

Appointing the one who went and the sterilization as Muazzin

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[1] ويكره أذان جنب،الخ،وأذان امرأة وخنثى۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 364. Zafeer)

وأما بيان مايعرف به أنه ذكر أوأنثى.فإنمايعرف ذلك بالعلامة.وعلامةالذكورة بعدالبلوغ نبوت اللحية وإمكان الوصول إلى النساء.وعلامة الأنوثة نهودالثديين كثدي المرأة ونزول اللبن فى ثدييه والحيض والحبل. وإمكان الوصول إليها من فرجها . لأن كل واحد مماذكرنايختص بالذكورة و الأنوثة. فكانت علامة صالحة للفصل بين الذكروالأنثى۔وأماالعلامة فى حالة الصغرفالمبال لقوله عليه الصلاةو السلام:''الخنثى من حيث يبول''فإن كان يبول من مبال الذكور فهوذكر.وإن كان يبول من مبال النساء وهوأنثى.وإن كان يبول منهماجميعاًيحكم السبق لأن سبق البول من أحدهمايدل على أنه هوالمخرج الأصلى وأن الخروج من الآخر بطريق الانحراف عنه۔وإن كان لايسبق أحدهما الآخر.فيتوقف أبوحنيفة رحمه الله.وقال:هوخنثى مشكل. وهذامن كمال فقه أبى حنيفة لأن التوقف عند عدم الدليل واجب۔

(Badai Al-Sanai. Chapter: The things by which an intersex is recognized to be male or female. Vol.7 p. 327, 328. Anees)

[2] وأما خصاء الآدمى فحرام۔

(Al-Durrul Mukhtar on Raddul Muhtar. Lesson: Business. Vol.6 p. 388. Anees)

قال رسول الله صلى الله عليه وسلم:لاخصاء فى الإسلام ولابنيان كنيسة۔

(Al-Amwal Li Ibn Zanjwaih. Chapter: What is allowed for those who are Dimmi (i.e. the one who live in a Muslim state or the one who has entered the Muslim land and has been guaranteed safety) (H: 398). Sunan Al-Kubra. Li Al-Baihaqi. Chapter: It is disliked to make the cattle castrated by the hadith:

لاإخصاء فى الإسلام ولابنيان كنيسة

(H: 19793) Anees

Question: Muazzin of our mosque has gone under sterilization for long ago. He said that he did it unknowingly. What is the injunction of calling Azan by him?

Answer: Getting castrated is to be deprived and boredom from children and it is ungrateful to Allah's blessing. This practice is stated as Haram also.

It is narrated in hadith that when the Companions (rz) expressed the desire to get castrated with the intention to avoid wrong deeds and seeking reluctance from this world to enjoin with the worship of Allah Almighty, the Prophet (saws) did not give permission and recited the following verse of the glorious Qur'an:

﴿يَا أَيُّهَا الَّذِيْنَ اٰمَنُوْا لاَ تُحَرِّمُوْا طَيِّبَاتِ مَا اَحَلَّ اللّٰهُ لَكُمْ وَلاَ تَعْتَدُوْا اِنَّ اللّٰهَ لاَ يُحِبُّ الْمُعْتَدِيْنَ﴾

"O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors."

(Sahih Bukhari. Vol.2 p. 759)[1]

It is understood that getting castrated i.e. the practice of cutting to born is prohibited clearly by the text of the glorious Qur'an and it is transgressing the limits of Allah. Therefore, this practice is Haram with the consent of all. (Umdatul Qari Sharah Bukhari)[2]

Fuqaha have written:

أما خصاء الآدمي فحرام۔

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.5 p. 342. Book of what is allowed and what is not allowed. Al-Fatawa Al-Hindiyah. Vol.6 p. 237)

It means getting castrated is Haram for a man.

In the above mentioned case, the excuse of Muazzin about not knowing should not be considered. The offence of getting castrated has been known to all in our era and getting

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[1] قال عبداللّٰه: كنا نغزو مع رسول اللّٰه صلى اللّٰه عليه وسلم وليس لنا شيء. فقلنا: ألا نستخصي؟ فنهانا عن ذلك ثم رخص لنا أن ننكح المرأة بالثوب ثم قرأ علينا {يَا أَيُّهَا الَّذِيْنَ اٰمَنُوْا لاَ تُحَرِّمُوْا طَيِّبَاتِ مَا اَحَلَّ اللّٰهُ لَكُمْ وَلاَ تَعْتَدُوْا اِنَّ اللّٰهَ لاَ يُحِبُّ الْمُعْتَدِيْنَ}
(Surah Al-Maidah: 87). (Sahih Bukhari. Book of Wedlock, Marriage (Nikaah). Chapter: What is disliked of not marrying and of getting castrated. (H: 5075). (Sahih Muslim. Chapter: Mut'ah Marriage: It was permitted then abrograted, then permitted then abrogated, and it will remain Forbidden until the day of resurrection. (H: 1404). Al-Sunan Al-Kubra Li Al-Nasai. Allah Almighty said: "لاتحرموا طيبات ما أحل اللّٰه. الخ" (H: 11085). Musnad Abu Yala Al-Mausili, Musnad Abdullah bin Masood. (H: 5382) Anees

[2] فدل على أنه حرام في الآدمي صغيرًا كان أو كبيرًا لأن فيه تغيير خلق الله تعالىٰ. ولما فيه من قطع النسل وتعذيب الحيوان۔
(Umdatul Qari Sharah Bukhari. Chapter: The man says his brother: You can look my wife if you want. (H: 1705): 20/71 Anees)

castrated willingly leads to detestation. It is changing the nature and Allah's creation and regrettable in the sight of all. Therefore, appointing that defected person for such great task is disliked necessarily. He can be appoint to clean the mosque. However, he also can call Azan when Muazzin is not present. Allah knows the best.

(Fatawa Rahimiyah. Vol.1 p. 362, 363)

Azan called by the one who got castrated

Question: A person in our ward has married with two women and got children from both, but in the ruling era of Indra Gandhi having the policy that the one who will get castrated, some Bigah (A unit to measure the earth) field and cash will be allotted for him. He said to people that he already has enough children and the government is offering such great riches, I should get castrated. So, he did the same, but later on, he did not get anything from the government. Now, he regularly performs Salah, keeps fast and calls Azan in the mosque of the village. An Alim Sahab informed the villagers that the Azan called by such person is not valid and Salah of those who performs in his right and left in the row is also not valid. He further said that if he goes to pilgrimage, it is also not be valid.

Answer: All the tasks mentioned above will be correct after repenting from the prescribed sin,[1] but his Azan is disliked and his pilgrimage will be correct. It will not affect Salah of those who performs in his right and left.

Written by Muhammad Mustaqeem Nadwi

Authenticated by Nasir Ali Nadwi (Fatawa Nadwatul Ulama. Vol.1 p. Today 65)

Question: Zaid got castrated and he has been calling Azan and Iqamah in the mosque for long ago. Some followers said that Azan called by the person who got castrated is not correct. They have gotten a fatwa issued by An Alim from Jaunpur in this regard.

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[1] ﴿فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَاَصْلَحَ فَاِنَّ اللّٰهَ يَتُوْبُ عَلَيْهِ اِنَّ اللّٰهَ غَفُوْرٌ رَحِيْمٌ﴾

(Surah Al-Maidah: 39)

﴿اِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحاً فَأُولٰئِكَ يُبَدِّلُ اللّٰهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللّٰهُ غَفُوْرًا رَحِيْمًا۔﴾

(Surah Al-Furqan: 70)

عن عبداللّٰه بن عمرو أن امرأة سرقت على عهد رسول اللّٰه صلى اللّٰه عليه وسلم فجاء بها الذين سرقتهم فقالوا يارسول اللّٰه! إن هذه المرأة سرقتنا. قال قومها: فنحن نفديها يعنى أهلها. فقال رسول اللّٰه صلى اللّٰه عليه وسلم: اقطعوا يدها. فقالوا: نحن نفديها بخمس مائة دينار. قال: اقطعوا يدها. قال: فقطعت يدها اليمنىٰ. فقالت المرأة: هل لى من توبة يارسول اللّٰه؟ قال: نعم. أنت اليوم من خطيئتك كيوم ولدتك أمك. فأنزل اللّٰه تعالىٰ فى سورة المائدة: فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِه۔

(Musnad Imam Ahmad, extracted from Musnad Abdullah bin Umar (H: 6657)

Zaid has many children and he is poor also. Due to this, he got castrated eight years ago. Now he is ashamed to his mistake and repented.

It is to ask that is his Azan and Iqamah correct or not? Please write the light of evidences.

Answer:

عن ابن عباس۔رضی اللّٰہ عنہما۔قال:قال رسول اللّٰہ صلی اللّٰہ علیہ وسلم:''لیؤذن لکم خیارکم ولیؤمکم قراءکم۔

(Abu Dawood. Vol.1 p. 94. Mishkat. Vol.1 p. 100)[1]

Narrated Abdullah ibn Abbas: The Allah' Messenger (saws) said: "Let the best among you call the adhan for you, and the Qur'an-readers act as your imams."

Therefore, Fuqaha have written:

ویستحب أن یکون المؤذن صالحاأی متقیا؛لأنه أمین فی الدین۔

(Maraqi Al-Falah. P. 106)[2]

It is recommended that Muazzin should be pious and righteous.

Getting castrated willingly without force is Haram.

﴿لاَ تَقْتُلُوْا أَوْلاَدَكُمْ خَشْيَةَ إِمْلاَقٍ﴾[3]

The one who commits Haram is transgressor.

ومرتکب الحرام فاسق۔

(Al-Tahtawi. P. 27)[4]

Azan of transgressor is disliked.

وکرہ أذان جنب(إلی أن قال:)فاسق۔

(Tanweer Al-Absar. Vol.1 p. 263)[5]

[1] Sunan Abu Dawood. Chapter: Who Has More Right To Be Imam. (H: 590). Sunan Ibn Majah. Chapter: The virtue of the adhan and the reward of the Mu'adhineen. (H: 726)
[2] Maraqi Al-Falah. Book of Salah. Chapter: Azan. P. 131. Egyptian
[3] Surah Al-Isra: 31
[4] Al-Tahtawi on Maraqi Al-Falah. P. 27. Egyptian
[5] Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 263. Nomaniyah. Deoband

The sinner repented, the disliking will be erased.

ونظيره فى باب السلام: ولايسلم على الشيخ المازح والكذاب(إلى أن قال)أويطيرالحمام مالم تعرف توبتهم ـــ وظاهر قوله(مالم تعرف توبتهم)أن المراد كراهة السلام عليهم فى غير حالة مباشرة المعصية۔

(Raddul Muhtar. Vol.1 p. 414)[1]

Allah Almighty said:

﴿إِنَّ اللّٰهَ لاَ يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَادُوْنَ ذٰلِكَ لِمَنْ يَّشَاءُ﴾

(Surah Al-Nisa: 48)

وأما التائب فمعفومن اللّٰه تعالى ألبتة فضلا منه لاوجوباً عليه سوائً كان شركا أوغيره من الصغائر والكبائر هذا هومذهب أهل السنة والجماعة۔

(Al-Tafseerat Al-Ahmadiyah. P. 109)[2]

In short, when the above-mentioned person repented, his Azan is allowed and he can call Azan. Allah knows the best.

Written by Habibullah Al-Qasmi (May Allah forgive him) 04/02/1403 AH

Authenticated by Muhammad Haneef (May Allah forgive him), Abdul Haleem (May Allah forgive him)

(Fatawa Riyazul Uloom. Vol.2 p. 292- 294)

Azan called by son of fornication

Question: A person is son of fornication, but he regularly performs Salah. Is his Azan correct or not?

Answer: It is allowed for son of fornication to call Azan.[3] Allah knows the best.

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[1] Raddul Muhtar on Al-Durrul Mukhtar. Book of Salah. Chapter: The thing that invalid Salah and what it disliked in Salah. Vol.1 p. 414. Nomaniyah. Deoband

[2] عن أبي عبيدة بن عبداللّٰه بن مسعود عن أبيه قال: قال رسول اللّٰه صلى اللّٰه عليه وسلم: التائب من الذنب كمن لاذنب له۔

(Sunan Ibn Majah. Chapter: The repentance. (H: 4250). Al-Dua Li Al-Tabrani. Chapter: The Prophet (saws) said: "The one who repents from sin is like one who did not sin." (H: 1807. Musnad Al-Shihab. The one who repents from sin is like one who did not sin. (H:108)

[3] (ويجوز)بلا كراهة(أذان صبى مراهق وعبد)ـــ(و أعمى وولد زنا وأعرابى)۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.2 p. 59)

Written by Muhammad Usman Ghani 20/10/1368 AH (Fatawa Imarat Shariah. Vol.2 p. 119)

Salah is not disliked with Azan or Iqamah called by a photographer

Question: Zaid works as photographer and performs Salah regularly. Bakar said that Zaid's profession of photography is not allowed. Therefore, if he calls Iqamah, Salah will be disliked. Is it correct or not?

Answer: Indeed, drawing pictures and making photograph is not allowed[1] i.e. the photos of living creatures comes under the injunction of pictures, but Salah will not be disliked if he calls Iqamah.

Written me Muhammad Kifayatullah (May Allah help him) (Kifayatul Mufti. Vol.3 p.50)

Azan and Iqamah called by the person who watches cinema and listens Qawwali

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عن عطاء بن أبي رباح أنه سئل. أيؤم ولد الزنا؟قال:نعم. أوَليس منهم من هو أكثر مِنَّاصلاةً وصوماً۔

(Al-Athar Li Abu Yusuf. Chapter: The mistake (H: 279). Musannaf Ibn Abi Shaibah. The person who allowed the son of fornication to lead Salah (H: 6092)

عن حماد قال: سألت إبراهيم عن ولد الزنا والأعرابي والعبد والأعمى هل يؤمون؟قال:نعم. إذا أقاموا الصلاة۔

(Musannaf Abdur Razzaque Al-Sana'ani, Chapter: Can the son of fornication leads Salah. (H: 3838)

عن عائشة قالت: قال رسول الله صلى الله عليه وسلم: ليس على ولد الزنا من وزر أبويه شيء. {وَلَا تَزِرُوَازِرَةٌوِزْرَاُخْرٰى}

(Surah Al-Ana'am: 164). (Al-Mustadrak Li Al-Hakim. Book of injunctions. (H: 7053)

[1] عن عائشة۔رضى الله عنها۔أنها قالت واعد رسول الله صلى الله عليه و سلم جبريل عليه السلام فى ساعة يأتيه فيها فجاء ت تلك الساعة ولم يأته وفى يده عصا فألقاها من يده وقال: ما يخلف الله وعده ولا رسله ثم التفت فإذا جرو كلب تحت سريره فقال: يا عائشة متى دخل هذا الكلب ههنا؟ فقالت: والله ما دريت فأمر به فأخرج فجاء جبريل. فقال رسول الله صلى الله عليه وسلم: واعدتنى فجلست لك فلم تأت؟ فقال: منعنى الكلب الذى كان فى بيتك. إنا لا ندخل بيتا فيه كلب ولا صورة۔

(Sahih Muslim. The Book of Clothes and Adornment. Chapter: The prohibition of using vessels of gold and silver for drinking etc., for men and women. (H: 2104)

قال النووى: قال أصحابنا وغيرهم من العلماء: تصوير صورة الحيوان حرام شديد التحريم وهو من الكبائر. لأنه متوعد عليه بهذا الوعيد الشديد المذكور فى الأحاديث وسواء صنعه بما يمتهن أو غيره. فصنعته حرام بكل حال. لأن فيه مضاهاة لخلق الله تعالى وسواء ما كان فى ثوب أو بساط أو درهم أو دينار أو فلس أو إناء أو حائط أو غيرها. وأما تصوير صورة الشجر ورحال الإبل وغير ذلك مما ليس فيه صورة حيوان فليس بحرام هذا حكم نفس التصوير. وأما اتخاذ المصور فيه صورة حيوان فإن كان معلقاً على حائط أو ثوبا ملبوسا أو عمامة ونحو ذلك مما لا يعد ممتهنا فهو حرام وإن كان فى بساط يداس ومخدة ووسادة ونحوها مما يمتهن فليس بحرام ولكن هل يمنع دخول ملائكة الرحمة ذلك البيت؟ فيه كلام نذكره قريباً إن شاء الله. ولا فرق فى هذا كله بين ما له ظل وما لا ظل له. هذا تلخيص مذهبنا فى المسألة. وبمعناه قال جماهير العلماء من الصحابة والتابعين ومن بعدهم وهو مذهب الثورى ومالك وأبى حنيفة وغيرهم۔

(Al-Nawawi Sharah Muslim. Vol.1 p. 268)

Question: A person perform Salah, but he commits watching cinema and is fond of listening Qawwali. If he rarely calls Azan and Iqamah, is there anything wrong?

Answer: If there is another person who is better and righteous then him among performers of Salah and can call Azan and Iqamah, he should call and if there is none other than him, it is allowed for him to call Azan and Iqamah.[1]

(Fatawa Rahimiyah. Vol.8 p. 128)

Calling Azan while wearing paint and shirt

Question:

(1) A person has no beard and calls Azan wearing paint and shirt while others wearing Shariah recommended cloths are available. What is the injunction about him to call Azan?

(2) Is Imam Sahab is subjugated to call Azan?

Answer:

(1) It is correct for the mentioned person to call Azan, but it is batter that the one who calls Azan should be devoted to Shariah and adhere to Islamic rules and regulations.[2]

(2) those were related to the mosque are subjugated to administer the task of calling Azan.[3]

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[1] حدثنى بعض الشيوخ عن شيخ له قال: رأيت أبا العباس الخضر فقلت: ماتقول فى هذه السماع الذى يختلف أصحابنا؟ فقال: هو الصفا الزلال لا يثبت عليه إلا أقدام العلماء۔

(Qootul Quloob Fi Ma'rifah Al-Mahboob. Vol.2 p. 101)

عن عبد الله بن مسعود قال: سمعت رسول الله صلى الله عليه وسلم يقول: الغناء ينبت النفاق فى القلب۔

(Sunan Abu Dawood. Chapter: Singing and playing wind instruments is disliked. (H: 4927)

[2] منها أن يكون تقيا۔۔۔ ومنها أن يكون عالما بالسنة۔

(Badai Al-Sanai. Vol.1 p.372)

[3] ولاية الأذان والإقامة لمن بنى المسجد وإن كان فاسقا والقوم كارهون له۔

(Al-Bahr Al-Raique. Vol.1 p.444)

The attributes of Muazzin

1. Muazzin should be male. Azan of a female and neuter gender is prohibitively disliked. If they called Azan, it is recommended to repeat. (Shami. Vol.1 p.264)
2. It is better that the one who calls Azan should be conscious, sensible and wise. He should not be mad, demented, insane and intoxicated, because dear Azan is not considered. If any one of them called Azan, should be repeated.

Written by Masood Hasan Nadwi. Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 365)

3. Muazzin should have the essential knowledge of calling Azan. The ignorant and illiterate person does not get reward of calling Azan. It is not good for him to call Azan. (Shami)
4. The one who calls Azan should have the complete knowledge about the times of Salah. He should not be blind, because it will be difficult for him to know that time. However, if a blind person can know that time correctly by any mean, his Azan is allowed without any disliking. (Badai)
5. Muazzin should not be impure or without wudu. He should call Azan with wudu. Azan of an impure person is prohibitively disliked. It is recommended to repeat. Calling Azan without wudu is somewhat disliked, but it does not require to repeat. (Shami)
6. The voice of Muazzin should be loud and melodious. (Fatawa Nizamiyah. Vol.1 referred to Ashiatul Lama'at. Chapter: How should Azan be called)

In short, Muazzin should be trustworthy, righteous, educated and have the knowledge of injunctions of Shariah particularly the issues of Azan and Salah, sunnah times of Salah, true dawn, was dawn, the time when the sun is at its zenith, the real shadow, single and double shadow, red afterglow, white twilight etc. He should have loud and melodious voice. He should be able to pronounce the words of Azan correctly. It is mentioned in hadith:

﴿لِيُؤَذن لكم خياركم﴾

Let the best among you call Azan for you.

Muazzin should be wise and sensible and knows sunnah way, because Azan is not only announcement rather it is a prayer also. It is one of the great rites of Islam. It should be performed with due greatness that shows the dignity of Islam and can draw the attention is of its listeners with good impact into the hearts that result in grace and blessings.

In current era, these attributes are not found in Muazzin. The authorities of the mosque look for the one who bears less salary whether he can pronounce Azan correctly or incorrectly or perish the soul of Azan by prolonging some words and short in some other words that requires to repeat Azan necessarily. For example, pronouncing "اَشہَدُ" instead of "اَشہَدُ", "حی للصلاۃ" instead of "حی علی الصلاۃ", "حی " instead of "حی علی الفلاح", "اَللّٰہ" instead of "اَللّٰہ", "إکبار" instead of "أکبر", changing Ha "ح" with ha "ھ" and many more mistakes. Imam and others who know do not rectify. Imams are more responsible for it. Azan is one of the signs of Islam. May Allah give the authorities of mosque taufeeque to understand its importance. (Fatawa Rahimiyah. Vol.4 p. 284)

7. The person who can fulfil his family need by earning and then takes the remuneration of calling Azan, will not get the reward of Azan and the one who cannot fulfil his family needs because of offering the task of calling Azan and he calls Azan for the sake of thawab (reward in the Hereafter), he will be rewarded though he takes remuneration. (Shami. Vol.1 p. 263)
(Taharat Aur Namaz Ke Tafseeli Masail. Anees)

AZAN OF IMMATURE - INJUNCTIONS AND ISSUES

Azan of Immature - Injunctions and Issues

Azan of immature boy is allowed

Question: Is calling Azan allowed for immature boy or not?

Answer: If the immature boy is near to the age, his Azan is correct without any disliking.[1]

(Fatawa Darul Uloom Deoband. Vol.2 p. 84)

Can immature boy call Azan or not

Question: Khalid is 10 or 12 years old. Can he call Azan or not?

Answer: Azan of sensible immature boy is allowed with no disliking.[2]

Fatawa Alamgiri reads:

''أذان الصبی العاقل صحیح من غیر کراهة فی ظاهر الروایة''۔

(Vol.1 p. 33)[3]

It is mentioned in Naful Mufti Wa Al-Sail:

''أذان الصبی العاقل صحیح من غیر کراهة کذا فی الحمادیة عن تحفة الفقهاء''۔

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[1] (ویجوز)بلا کراهة (أذان صبی مراهق)۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 360. Zafeer)

وأما الثانی فأن یکون رجلاً عاقلاً ثقةً عالماً بالسنة وأوقات الصلاة فأذان الصبی العاقل لیس بمستحب ولامکروه فی ظاهر الروایة فلایعاد.الخ۔

(Al-Bahr Al-Raique. Book of Salah. Vol.1 p. 268)

[2] عن عطاء قال:لابأس أن یؤذن الغلام قبل أن یحتلم۔

(Musannaf Ibn Abi Shaibah. Chapter: Azan of immature boy. (H: 2354)

قال الشعبی:لابأس أن یؤذن الغلام إذا أحسن الأذان قبل أن یحتلم''۔

(Musannaf Ibn Abi Shaibah. Chapter: Azan of immature boy. (H: 2355)

[3] Azan of sensible boy is correct with no disliking. (Muhashshi)

(Naful Mufti Wa Al-Sail. P. 63)

Azan of immature boy

Question: Mostly, a boy calls Azan of Maghrib Salah in our mosque. His beard is felt by noticing closely. Only some hairs grew. Can such person call Azan?

Answer: Azan of such young boy is disliked who does not to reach the age of intellect and does not understand the purpose of Azan. Azan called by him should be repeated necessarily. Azan of immature boys who are intellectual is allowed without disliking. It is better for mature person to call Azan.

''أذان الصبي العاقل صحيح من غير كراهة في ظاہر الرواية''۔[4]

Therefore, It does not make any harm in the condition you mentioned. That bay can call Azan.[5]

(Kitabul Fatawa. Vol.2 p.135, 136)

If there is no mature person to call Azan, is Azan of immature correct or not

Question: Will Azan of immature person be allowed when a mature person is there or not? What is the injunction in both conditions?

Answer: Azan of immature boy is somewhat disliked. The injunction is the same in both conditions. Azan will be done, but with somewhat disliking. The detail is that Azan of the boy who is near to maturity is somewhat disliked.[6]

Azan of the boy who is very little and cannot understand is prohibitively disliked as it is written in Shami.[7] (Fatawa Darul Uloom Deoband. Vol.2 p.116, 117)

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[4] Al-Fatawa Al-Hindiyah. Vol.1 p. 54. Al-Inayah Sharah Al-Hidayah. Chapter: Azan. Vol.1 p. 244)

[5] عن الشعبی.قال:لابأس أن یؤذن الغلام إذا أحسن الأذان قبل أن یحتلم۔

(Musannaf Ibn Abi Shaibah. Chapter: Azan of immature boy. H: 2355)

[6] (ویجوز) بلا کراھة (أذان صبی مراھق)۔

(Al-Durrul Mukhtar)

(قولہ بلا کراھة)أی تحریمیة لأن التنزیھیة ثابتة لما فی البحر عن الخلاصة أن غیرھم أولی منھم.آہ.ح۔ أقول:وقدمنا أول کتاب الطھارة الکلام فی أن خلاف الأولی مکروہ أولا فراجعہ.(قولہ:صبی مراھق)المراد بہ العاقل وإن لم یراھق کما ھوظاھر البحر وغیرہ۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 363. Zafeer)

[7] (ویکرہ أذان جنب) ۔۔۔(و سکران) ولو بمباح کمعتوہ وصبی لایعقل۔

(Al-Durrul Mukhtar)

وظاھرہ أن الکراھة تحریمیة۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 364)

Azan of immature person when mature people exist

Question: What do ulama and Islamic jurists say in regard to Azan of immature person while make your people are present?

Answer: It is not better.[8] Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p. 204)

The injunction of Azan called by immature boy

Question: Should Azan of immature boy who mostly call Azan in the mosque or Imam orders them to call be repeated or not?

Answer: If the boys are innocent and not understanding, Azan should be repeated, because the purpose of Azan (information) is not found by their Azan. As people will understand that they are playing by calling Azan, but if the boys are sensible and understanding and the purpose of Azan is found, their Azan will be allowed. There is no need to repeat.[9]

(Kifayatul Mufti. Vol.3 p. 46, 47)

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[8] Al-Hindiyah reads:

أذان الصبى العاقل صحيح من غير كراهة فى ظاهر الرواية ولكن أذان البالغ أفضل وأذان الصبى الذى لا يعقل لا يجوز ويعاد وكذا المجنون، هكذا فى النهاية۔

(Al-Fatawa Al-Hindiyah. Chapter: Azan. Vol.1 p. 54)

[9] فيصح أذان الكل سوى الصبى الذى لا يعقل، لأن من سمعه لا يعلم أنه مؤذن بل يظن أنه يلعب، بخلاف الصبى العاقل، لأنه قريب من الرجال، الخ۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 394. Saeed)

اختلف أهل العلم فى أذان الصبى فرخصت طائفة فيه وممن رخص فيه عطاء بن أبى رباح، وعبدالرحمن بن أبى ليلى، والشعبى وأبوذر، وقال الشافعى: لاأحب أن يؤذن إلا بعدالبلوغ وأذن قبل البلوغ أجزأ، وقال أحمد: يؤذن إذا راهق، وقال اسحاق: يؤذن إذاجاوز سبع سنين، وقال النعمان ويعقوب ومحمد فى الغلام الذى قدراهق: أحب إلينا أن يؤذن لهم رجل، وإن صلوا بأذانه وإقامته أجزأهم، وكرهت طائفة أذان الغلام قبل أن يحتلم، وممن كره ذٰلك مالك والثورى وقال الثورى عن أبى اسحاق: يكره للصبى أن يؤذن حتى يحتلم۔

(Al-Ausat Fi Al-Sunan Wal Ijmaa Wal Ikhtilaf. Azan of the child. Vol.3. p. 40)

Question: If the child call Azan who memorized the words of Azan, is there anything wrong or mature person is better to call Azan?

Answer: A mature and accountable person is better to call Azan, but if the purpose of Azan is wrong by this Azan and he has memorized the words of Azan correctly, there is nothing wrong in that, because the purpose of Azan is found, because the people will know it by coming time of Salah.

(Al-Mufeed Fi Taqreeb Ahkam Al-Azan. Section:5 about the things that invalidate Azan. Vol.1 p. 60)

The injunction of Azan called by immature child

Question: Is Azan called by immature child valid or not? If he called Azan, is it necessary to repeat it?

Answer: Azan of immature child it is valid and considered according to Shariah without any disliking if he is sensible and understanding, but Azan of mature person is better. If the child is not sensible and understanding, his Azan is not correct.[10] If such child call Azan, it should be repeated.

Fatawa Alamgiri reads:

''أذان الصبى العاقل صحيح من غيركراهة فى ظاهرالرواية و لكن أذان البالغ أفضل وأذان الصبى الذى لايعقل لايجوزويعاد''۔

(Fatawa Alamgiri. Vol.1 p. 54) Allah knows the best.

Written by Muhammad Junaid Alam Nadwi Qasmi (Fatawa Imarat Shariah. Vol.2 p. 371, 372)

What is the injunction of Azan called by eight years old boy

Question: In which year of the age a boy can call Azan? A boy is eight years old who performs Salah and cares about purity and impurity, can he call Azan or not?

Answer: If that boy is near to the maturity, his Azan is correct with the consent of all without disliking and if he is not near to the maturity, but he is sensible and understanding, his Azan is also allowed without disliking according to Zahirur Riwayah and it is disliked according to some statement.

It is mentioned in Durre Mukhtar:

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[10] (بل لايصح أذان صبى لايعقل)لأنه لايلتفت إلى أذانه كالمجنون ونحوه فربمايننتظرالناس الأذان المعتبر والحال أنه معتبرفى نفس الأمرفيخرج الوقت وهم ينتظرون فيؤدى إلى تفويت الصلاة وفسادالصوم أوالشك فى صحة المؤدى أوايقاعهافى وقت مكروه كمافى البحروالنهر۔

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Chapter: Azan. P. 199)

اتفق العلماء على عدم صحة أذان الصبى غيرالمميزلأنه لايدرک مايفعله ثم اختلفوافى أذان الصبى المميز.فقال المالكية:لايصح أذانه إلاإذا اعتمدعلى بالغ فى اخباره بدخول الوقت فإن أذن الصغيربلااعتماد على بالغ وجب على البالغين إعادة الأذان۔أماعندالجمهورفيصح أذان الصبى المميز۔

(Al-Mausooah Al-Fiqhiyyah Al-Kuwaitiyah. Azan of the child. 27/26)

)ولايصح الأذان إلامن مسلم عاقل فأماالكافروالمجنون فلايصح أذانهمالأنهماليسا من أهل العبادات ويصح من الصبى العاقل لأنه من أهل العبادات۔

(Al-Majmoo' Sharah Muhazzab. Chapter: Azan. Vol.3 p. 98)

(ويجوز)بلاكراہة (أذان صبی مراهق)۔

(Al- Durre Mukhtar)

Shami reads:

(قوله صبی مراہق)المراد به العاقل وإن لم يراہق ،كما ہو ظاہر البحر وغيره وقيل:يكره لكنه خلاف ظاہر الرواية.الخ۔

(Raddul Muhtar)[11] (Fatawa Darul Uloom Deoband. Vol.2 p. 85)

Azan of 12 years old boy is correct

Question: Is there anything wrong if 12 years old boy called Azan?

Answer: There is nothing wrong.[12] Allah knows the best.

(Fatawa Darul Uloom Deoband. Vol.2 p. 127)

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[11] Raddul Muhtar. Chapter: Azan. Vol.1 p. 363. Zafeer

قلت: أرأيت القوم يؤذن لهم الغلام الذی لم يحتلم بعد وقد راهق الحلم؟

قال: أحب إلیّ أن يؤذن لهم رجل۔

قلت: فإن صلوا بأذانه وإقامته؟

قال: يجزيهم۔

(Al-Asl known by Al-Mabsoot Li Al-Shaibani. Chapter: The person who forgot Salah and the called it next day. Vol.1 p. 136)

وأجمعوا على أن أذان الصبی المميز للرجال يعتد به۔

(Ikhtilaful Aimmahtil Ulama. Vol.1 p. 94)

[12] ۔۔۔ والثانی وهو أن يكون ذكراً عاقلاً صالحاً عالماً بالسنة وبأوقات الصلاة فأذان الصبی العاقل صحيح من غير كراهة فی ظاهر الرواية وأذان البالغ أفضل وأذان غير العاقل والسكران يعاد۔

(Al-Inayah Sharah Hidayah. Chapter: Azan. Vol.1 p. 244)

وأما الثانی: فأن يكون رجلاً عاقلاً ثقةً عالماً بالسنةْ وأوقات الصلاة فأذان الصبی العاقل ليس بمستحب ولامكروه فی ظاهر الرواية فلا يعاد۔

(Al-Bahrur Raique. Chapter: Azan. Vol.1 p. 267)

ويصح أذانه مع الكراهة كما فی المجمع لكن فی السراج الوهاج أنه لا كراهة فی أذان الصبی العاقل فی ظاهر الرواية وإن كان البالغ أفضل وعلى هذا يصح تقريره على وظيفة الأذان وأما قيامه فی صلاة الفريضة فظاهر كلامهم أنه لابد منه الحكم بصحتها وإن كانت أركانها وشرائطها لا يوصف بالوجوب فی حقه۔

(Al-Ashbaah Wan Nazair Li Ibn Nujaim. The injunctions of children. P. 264)

Can or 13 years old boy call Azan and Iqamah or not

Question: Can or 13 years old immature boy call Azan and Iqamah in the mosque or not?

Answer: Azan and Iqamah of 13 years old boy is correct.[1]

Allah knows the best.

Written by Muhammad Usman Ghani 20/12/1375 AH (Fatawa Imarat Shariah. Vol.2 p. 118)

[1] But Azan of a mature person is better. (Mujahid)

''أذان الصبى العاقل صحيح من غير كراهة فى ظاهر الرواية. ولكن أذان البالغ أفضل وأذان الصبى الذى لايعقل لايجوز ويعاد وكذا المجنون۔ هكذا فى النهاية۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 54)

۔۔۔ ثم أدنى المدة لبلوغ الغلام اثنا عشر سنة وقد وجب زيادة المدة على ذلك فإنما يزاد سبع سنين اعتباراً بأول أمره كما أشار إليه صاحب الشرع صلى الله عليه وسلم: مروا أولادكم إذا بلغوا سبعاً. الخ۔

(Al-Mabsoot Li Al-Sarakhsi. The period of staying in home for a woman and getting out from her house. Vol.6 p. 54)

وأما القسم الرابع فيثبت بأخبار الآحاد بشرط التمييز دون العدالة وذلك مثل الوكالات والمضاربات والرسالات فى الهدايا والإذن فى التجارات وما أشبه ذلك وقبل فيها خبر الصبى والكافر۔

(Kashful Asrar Sharah Usool Fakhrul Islam Al-Bazdawi. Chapter: The occasion of information. Vol.3 p. 30). Sharah Al-Talweeh Alat Taudeeh. Chapter: The occasion of information. Vol.2 p. 12)

PURITY AND IMPURITY FOR AZAN

Purity and Impurity for Azan

Is calling Azan without wudu correct or not

Question: If ever Azan is called without wudu, is it correct or not or it will cause problems for the people of ward?

Answer: Calling Azan without wudu is correct. There is no nuisance and no one is accountable for that, but it is better to call Azan with wudu, [1] as some Fuqaha regarded calling Azan without wudu disliked.

ويروى أنه يكره الأذان أيضاً(أى على غير وضوء)۔

(Al-Hidayah)[2]

وقيل يكره (أى الأذان على غير وضوء) لحديث الترمذى عن أبى بريرة قال: قال رسول الله صلى الله عليه وسلم: لا يؤذن إلا متوضىء۔[3]

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1 (ويكره أذان جنب وإقامته وإقامة محدث لا أذانه) على المذهب۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 364)

ثم اعلم أنه ذكر فى الحاوى القدسى من سنن المؤذن كونه رجلاً عاقلاً صالحاً عالماً بالسنن والأوقات مواظباً عليه محتسباً ثقةً متطهرًا مستقبلاً .الخ۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 365. Zafeer)

2 Al-Hidayah Sharah Bidayatul Mubtadi. Chapter: Azan. Vol.1 p.44

3 Al-Bahr Al-Raique. Chapter: Azan. Vol.1 p. 277. Zafeer

Extracted by Al-Tirmizi and that the chapter: What has been related about it being disliked to call the adhan without having wudu. (H: 200)

عن ابن شهاب قال: قال أبو هريرة: لا ينادى بالصلاة إلا متوضىء۔

(Sunan Al-Tirmizi. Chapter: What has been related about it being disliked to call the adhan without having wudu. (H: 201) He said: It is more authentic than the first.)

عن ابن جريج قال: قال لى عطاء: حق وسنة مسنونة أن لا يؤذن مؤذن إلا متوضئاً۔

(Musannaf Abdur Razzaque Al-Sana'ani. Chapter: Azan without wudu. (H: 1799)

Is calling Azan without wudu allowed or not

Question: If Imam of the mosque calls Azan without wudu or went for smoking Huqqah (hubble-bubble pipes) or to bathroom, is it allowed or not?

(Fatawa Darul Uloom Deoband. Vol.2 p. 91, 92)

Calling Azan without wudu

Question: Is it allowed to call Azan without wudu?

Answer: It is better to call Azan with wudu,[1] because Azan is an invitation for Salah; and when a person did not make wudu it means he himself is not ready for Salah and inviting others for Salah. Obviously, it is not fair. The reasonable way is to be ready for the task to what he wants to invite others. However, if he call Azan without wudu, it is also allowed.[2]

''وينبغي أن يؤذن ويقيم على طهر. فإن أذن على غير وضوء جاز''۔[3]

(Kitabul Fatawa. Vol.2 p. 128, 129)

Answer: It is mentioned in the books of Fiqh dead calling Azan without wudu is not disliked i.e. not prohibitively disliked. Durre Mukhtar reads:

(ويكره أذان جنب وإقامته وإقامة محدث لا أذانه) على المذهب. الخ۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 364. Zafeer)
But it is written in Shami that calling Azan with wudu is sunnah.
Shami reads:

ثم اعلم أنه ذكر في الحاوي القدسي من سنن المؤذن كونه رجلاً عاقلاً صالحاً عالماً بالسنن والأوقات مواظباً عليه محتسباً ثقةً متطهرًا مستقبلاً۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 365. Zafeer)
It is understood that calling Azan with wudu is sunnah and recommended. Therefore, making a habit of calling Azan without wudu is a bad habit. It should be avoided. However, if one call Azan with wudu and then he requires to answer the natural call, it is necessary to do that and smoking Huqqah (hubble-bubble pipes) is not good initially. It is better to avoid it.
(If one smoked Huqqah (hubble-bubble pipes), he should clean his mouth properly before coming to the mosque lets it not bother others. Zafeer)
Is calling Azan without wudu correct or not
Question: Is calling Azan without wudu allowed or not?
Answer: It is allowed, but it is better to call Azan with wudu.

)ويكره أذان جنب وإقامته وإقامة محدث لاأذانه۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 407. Zafeer) (Fatawa Darul Uloom Deoband. Vol.2 p. 121)

[1] The Prophet (saws) emphasized it too much. Narrated Abu Hurairah (rz) that the Prophet (saws) said:

''لايؤذن إلامتوضئ''

"None will call Azan but with wudu."

(Al-Sunan Al-Kubra Li Al-Baihaqi. Vol.1 p. 583. H: 1858)

[2] It is mentioned in Musannaf Ibn Abi Shaibah:

لا بأس أن يؤذن على غير وضوء، ثم ينزل فيتوضأ ۔

(H: 2188)

[3] Al-Hidayah. Chapter: Azan. Vol.1 p. 282

Wudu is not necessary for calling Azan

Question: Is making wudu for calling Azan or not?

Answer: Making wudu for calling Azan is not necessary, but calling Azan always without wudu is not would.[1] Allah knows the best.

Written by Muhammad Nizamuddin Azami, Mufti Darul Uloom Deoband, Saharanpur

04/02/1403 AH (Muntakhabat Nizamul Fatawa. Vol.1 p. 221)

What is the injunction of calling Azan without wudu

Question: Is wudu a condition for calling Azan or the one who calls Azan without wudu because of having no time will carry sin or it is disliked? If it is disliked, is it somewhat disliked or prohibitively disliked?

Answer: Wudu is not a condition for validation of Azan, but it is recommended. The one who calls Azan without wudu is not sinner, nevertheless he should not make it a usual custom. Occasionally, calling Azan without wudu is also proved by Bilal (rz), Muazzin of the Prophet (saws).

''ولا یکرہ أذان المحدث فی ظاہر الروایۃ ہکذا فی الکافی وہو الصحیح کذا فی الجوہرۃ النیرۃ''۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 54)

''وجہ ظاہر الروایۃ ما روی أن بلالاً ربما أذّن وہو علی غیر وضوء''۔

Badai Al-Sanai. Vol.1 p. 413)

Allah knows the best.

Written by Junaid Alam Nadwi Qasmi 26th Muharram, 1416 AH (Fatawa Imarat Shariah. Vol.2 p. 371)[2]

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[1] عن علی بن عبداللّٰہ بن عباس قال: حدثنی أبی أن رسول اللّٰہ صلی اللّٰہ علیہ وسلم قال: یاابن عباس! إن الأذان متصل بالصلاۃ. فلا یؤذن أحدکم إلاوھوطاھر۔

(Zailaee' narrated in Nasbur Rayah from Abu Shaikh. Chapter: Azan. Vol.1 p. 92. Al-Badrul Muneer. Hadith No. 25. Vol.3 p. 391. Al-Talkhees Al-Habeer. Chapter: Azan. Vol.1 p. 510. Kanz Al-Ummal. Chapter:4 about Azan and motivating for it. Vol.7 p. 696. (H: 20976) Anees

[2] Calling Azan without Wudu

Question: Zaid has made a habit to call Azan without wudu. He does not make wudu but after calling Azan. He carry out the task of leading Salah also. Is it correct?

Answer: One can call Azan without wudu occasionally.

Does calling Azan without wudu cause misfortune

Question: A person says, I have listened that if Azan is called without wudu, it causes misfortune to all the areas where the voice reaches. Is it correct?

Answer: Calling Azan without wudu is not fair according to Shariah as it is mentioned in the books of Fiqh,[1] but the point of misfortune was not seen in any book.

Allah knows the best

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband 08/01/1388 AH

Authenticated by Nizamuddin (May Allah forgive him) Darul Uloom Deoband 08/01/1388 AH (Fatawa Mahmoodiyah. Vol.5 p. 435)

The threat of calling Azan without wudu

Question: A Muazzin calls all five times Azan without wudu every day. Sometimes, he calls with wudu when he wants, but mostly he calls without wudu. Is it allowed in Shariah to call Azan without wudu regularly? Can he be called sinner? Kindly, answer to the question with the references.

Note: He calls without wudu knowingly and usually. He does not care though people made him understand.

Answer:

''ويكره إقامة المحدث وأذانه لما رويناً''۔

(Maraqi Al-Falah)

ومنها أن يكون المؤذن على الطهارة لأنه ذكر معظم فإتيانه مع الطهارة أقرب إلى التعظيم وإن كان على غير طهارة بأن كان محدثاً يجوز ولا يكره حتى لا يعاد في ظاهر الرواية۔

(Badai Al-Sanai. Vol.1 p. 374)

Making it a habit is not correct. His leading Salah is correct.

Written by Muhammad Zahoor Nadwi (May Allah forgive him) (Fatawa Nadwatul Ulama. Vol.1 p. 368)

[1] عن أبي هريرة رضى الله تعالى عنه عن النبى صلى الله تعالى عليه وسلم قال:''لا يؤذن إلا متوضىء''

(Sunan Al-Tirmizi. Chapters of Salah. Chapter: What has been related about it being disliked to call the adhan without having wudu. Vol.1 p. 50. Saeed)

''ويكره أذان جنب وإقامته، وإقامة محدث، لا أذانه على المذهب''

(Al-Durrul Mukhtar. Book of Salah. Chapter: Azan. Vol.1 p. 392. Saeed)

''ويستحب أن يكون المؤذن صالحاً وأن يكون على وضوء لقوله صلى الله تعالى عليه وسلم: ''لا يؤذن إلا متوضىء''۔

(Maraqi Al-Falah. Book of Salah. Chapter: Azan. P. 197)

''وإن صح عدم كراهية المحدث،وهوظاهرالرواية والمذهب۔''(قوله:وأذانه لما روينا)من قوله صلى اللّٰه تعالٰى عليه وسلم''لايؤذن إلا متوضىء''۔

(Al-Tahtawi on Maraqi Al-Falah. P. 118)[1]

His action of calling Azan without wudu regularly is contrary to the above mentioned hadith. He should fear and avoid to call Azan without wudu. People should also avoid to call him sinner.[2] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband 18/08/1388 AH

Authenticated by Nizamuddin (May Allah forgive him) Darul Uloom Deoband 18/08/1388 AH (Fatawa Mahmoodiyah. Vol.5 p. 435, 436)

The threat of abasement degeneracy of people by calling Azan without wudu is innovated

Question: What do ulama and Islamic jurists say in regard to the matter that calling Azan without wudu brings about of abasement degeneracy for people? Is it correct?

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[1] Maraqi Al-Falah on the margin of Al-Tahtawi. Of Salah. Chapter: Azan. P. 199

''وينبغي أن يؤذن ويقيم على طهر ،فإن أذن على غيروضوء جاز''۔

(Al-Hidayah. Chapter: Azan. Vol.1 p. 282)

''ليكون متهيئاً لإجابة ما يدعوإليه''۔

(Al-Lubab Fi Sharah Al-Kitab. Book of Salah. Chapter: Azan. Vol.1 p. 75)

''عن عبد الجبار بن وائل عن أبيه قال:حق وسنة أن لايؤذن إلا وهوطاهر ،ولايؤذن إلا هوقائم''۔رواه البيهقي و الدارقطني في الأفراد وأبوالشيخ في الأذان۔

(Talkhees Al-Habeer. Vol.1 p. 76

وقال فيه:إسناد حسن إلا أن فيه انقطاعاً،آهـ]قال المؤلف:''دلالته على تأكد الطهارة للأذان ظاهرة''۔

(Ela Al-Sunan. Book of Salah. Chapter: Wudu is recommended for calling Azan. Vol.2 p. 121. Idarah Al-Qur'an Wa Al-Uloom Al-Islamiyah. Karachi)

[2] وتركه لا يوجب إساءة ولا عتاباً،كترك سنة الزوائد، لكن فعله أفضل''۔''

(Al-Durrul Mukhtar. Book of Salah. The etiquettes of Salah. Vol.1 p. 477. Saeed)

وعلى هذا أي على أن السنن نوعان اختلفت أجوبة مسائل بأب الأذان فقيل مرة يكره ومرة أساء ومرة لابأس لماقلنا أن ترك ماهومن سنن الهدىٰ يوجب الكراهة والإساءة وترك ماهومن السنن الزوائد لايوجب شيئاً منهما۔

(Kashf Al-Asrar Sharah Usool Fakhr Al-Islam Al-Bazdawi. The kinds of Azeemat (Having no choice). Vol.2 p. 31)

Answer: Calling Azan without wudu is contrary to the recommended way.[1] The thought of abasement degeneracy of people by calling Azan without wudu is not mentioned in hadith, but it is self-innovated. Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p. 213)

What is the injection if wudu broke whilst calling Azan

Question: If wudu is nullified whilst calling Azan, should he complete Azan or not? Doesn't it require to repeat?

Answer: It is correct to complete Azan and does not require to repeat.[2] Allah knows the best.

(Fatawa Mahmoodiyah. Vol.5 p. 436, 47)

Azan of sexually impure person

Question: Can sexually impure person call Azan?

Answer: It is Haram and not allowed.[3] Allah knows the best.

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1 قال الشرنبلالی: ویستحب أن یکون المؤذن۔۔۔علی وضوء لقوله صلی الله تعالی علیه وسلم لایؤذن إلا متوضئ۔

(Imdadul Fitah Sharah Noorul Idhah. What is recommended for Muazzin. P.211)

وفی المنهاج: مذهب أبی حنیفة أنه یکره الإقامة بغیروضوء ویجوزالأذن. وروی عنه أنه یکره الأذان أیضاً و یؤیده حدیث'' لایؤذن أحدکم إلا وهوطاهر''. أخرجه أبوالشیخ مرفوعاً وفی سنده عبدالله بن هارون وهوضعیف أخرجه البیهقی موقوفاً علی وائل وفی سنده انقطاع لم یسمع الجبار عن أبیه وائل شیئاً. ومذهب الشافعی أنه یکره الأذان بغیرطهور. ومذهب أحمد أن التطهرمستحب فی الأذان والإقامة. وقال مالک یصح الأذان بغیرطهورولا یقیم إلا متوضئ۔

(Minhaj Al-Sunan Sharah Jame Al-Sunan. Chapter: Calling Azan is disliked without having wudu. Vol.2 p. 77)

2 وینبغی أن یؤذن ویقیم علی طهر. فإن أذن علی غیروضوء؛ جاز. لأنه ذکرولیس بصلاة. فکان الوضوء فیه استحباباً. کما فی القراءة۔

(Al-Hidayah. Book of Salah. Chapter: Azan. Vol.1 p. 90. Maktabah Sharikah Ilmiyah. Multan)

''ولا ملقن وذهابه للوضوء لسبق حدث. خلاصة''۔

(Al-Durrul Mukhtar)

''(قوله: وذهابه للوضوء) لکن الأولی أن یتمهما ثم یتوضأ؛ لأن ابتداء هما مع الحدث جائز. فالبناء أولی. بدائع''۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 393. Saeed)

3 It is prohibitively disliked for sexually impure person to call Azan. (Mujahid)

''ویکره أذان جنب وإقامته''۔

(Al-Durrul Mukhtar)

(قوله أذان جنب): لأنه یصیرداعیاً إلی ما لایجیب إلیه وإقامته أولی بالکراهة وصرح فی الخانیة بأنه تجب الطهارة فیه عن أغلظ الحدثین وظاہر أن الکراهة تحریمیة. بحر۔

(Raddul Muhtar. Chapter: Azan. Vol.2 p. 60)

Written by Muhammad Usman Ghani 24/05/1352 AH (Fatawa Imarat Shariah. Vol.2 p. 117)

Calling Azan is disliked for sexually impure person

Question: A person called Azan in the mosque while he was sexually impure. What is the injection about him?

Answer: Calling Azan is prohibitively disliked for sexually impure person. By the way, entering mosque in the state of sexual impurity is not allowed. He should repent and ask forgiveness. If it is known within the time, Azan should be repeated.

''(ويعاد أذان جنب) ندباً وقيل وجوباً''۔

(Al-Durrul Mukhtar on Shami. Vol.1 p. 365)[1] Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him)

Authenticated by Abdus Sattar (May Allah forgive him) (Khairul Fatawa. Vol.2 p. 208)

Calling Azan in the state of sexual impurity

Question: No one is appointed to call Azan in the mosque of our ward. Imam or any follower calls Azan. There is a custom of reciting Salat Wa Salam five minutes before congregation of Fajr and Isha Salah only in that mosque. I habitually go to the mosque as I listen Azan. As usual, one day I went to the mosque as I listened Fajr Azan. Imam Sahab had called Azan. After some time, when it was the time of congregation of Salah, I did not listen the voice of Salat Wa Salam, I became curious. As I came out of the mosque, I saw Imam Sahab (who called Azan shortly before) coming out from the bathroom of the mosque after taking bath. I asked him that you called Azan just before some minutes. How did you require to take bath? He replied that he called Azan making Tayammum.

I want to make it clear that all facilities of water and the like are available in the mosque and the water was also available and Imam Sahab was able to use water certainly and he was not ill. There is a period of time between the congregation of Fajr Salah and its Azan that Azan could be called within the time after taking bath. However, how is it

[1] (مؤذن أذن على غير وضوء ، وأقام قال: لا يعيد، والجنب أحب إليَّ أن يعيد وإن لم يعد أجزاه)۔۔۔وبسبب الجنابة روايتان، والأشبه أن يعاد الأذان دون الإقامة لأن تكرار الأذان مشروع دون الإقامة۔

(Al-Nafe Al-Kabeer Sharah Al-Jame Al-Sagheer. Chapter: Salah of the woman whose half calf is uncovered. Vol.1 p.84)

correct to call Azan in the mosque or its courtyard or outside? Is it allowed to perform Salah behind such Imam or not?

Answer: Entering the mosque or its courtyard is not allowed in the state of sexual impurity, but the Azan called in that condition is allowed with disliking.[1]

If Imam Sahab reads traditional Salat Wa Salam, his leading Salah is disliked else not.[2]

Written by Muhammad Tarique Nadwi

Authenticated by Nasir Ali Nadwi (Fatawa Nadwatul Ulama. Vol.1 p. 367)

[1] أما أذان الجنب فمكروه رواية واحدة لأنه يصير داعيا إلى ما لا يجيب إليه۔

(Al-Bahr Al-Raique. Vol.1 p.458)

ويعاد أذان الجنب۔

(Kashf Al-Asrar Sharah Usool Fakhr Al-Islam Al-Bazdawi. The kinds of Azeemat (Having no choice). Vol.2 p. 311)

[2] (ويكره) تنزيها (إمامة عبد)۔۔۔ (ومبتدع) أي صاحب بدعة۔

(Al-Durrul Mukhtar on Raddul Muhtar. Book of leading Salah. Vol.2 p.298)

عن عائشة قالت: قال رسول الله صلى الله عليه وسلم: من وقر صاحب بدعة فقد أعان على هدم الإسلام۔

(Al-Shariah Li Al-Aajiri. Chapter: Leaving innovating people and those who follow their own inclination. (H: 2040). Mujam Al-Aarabi An Al-Hasan, Hadith Al-Taraffuqi (H: 1958). Al-Qadr Li Al-Firyabi an Abu Ishaque Al-Hamdani. (H: 381). Al-Bida Li Ibn Wadhdhah. It is prohibited to sit with innovating people and associating with them. (H: 119). Al-Mujam Al-Ausat Li Al-Tabrani, from his name Muhammad (H: 6772) Anees

THE RECOMMENDED ACTS OF AZAN

The Recommended Acts of Azan

The injunction of calling Azan facing towards Qiblah

Question: Is it necessary to stand facing Qiblah whilst calling Azan?

Answer: Muazzin should call Azan standing towards Qiblah. This is the way that has been practiced in Islamic Shariah for long. Azan should not be called against it.[1]

Allamah Hasan bin Ammar Al-Shurunbulali said:

ويستحب أن يكون المؤذن صالحاً أى متقياً لأنه أمين فى الدين ـــ مستقبل القبلة كما فعله الملك النازل۔

(Maraqi Al-Falah on Al-Tahtawi. Chapter: Azan. P.158)[2] (Fatawa Haqqaniyah. Vol.3 p.65)

The injunction of calling Azan bare head

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[1] عن معاذبن جبل قال:ـــ فجاء عبد الله بن زيد رجل من الأنصار وقال فيه: فاستقبل القبلة، قال:الله أكبر، الله أكبر، الخ۔

(Sunan Abu Dawood. Chapter: How to call Azan. (H: 507). Sunan Baihaqi. Chapter: Facing Qiblah whilst calling Azan and Iqamah. (H: 1838). Al-Musnad Li Al-Shashi, Abdur Rahman bin Abu Laila from Muaz bin Jabal (rz) (H: 1363) Al-Mujam Al-Kabeer Li Al-Tabrani. Narrated Amr bin Murrah from Abdur Rahman bin Abu Laila. (H: 280)

عن ابن سيرين قال:إذا أذن المؤذن استقبل القبلة حتى إذا أراد أن يقول:حى على الفلاح، دار، ثم استقبل القبلة إذًا قال:الله أكبر۔

(Musannaf Abdur Razzaque. Chapter: Facing Qiblah and putting fingers in the ears (H: 1804)

عن أبي طاهر الجعفى قال:أذنت مرارًا فقال لى سويد:إذا أذنت فاستقبل القبلة فإنه من السنة۔

(Musannaf Ibn Abi Shaibah. One who said that when Muazzin calls Azan, he should face Qiblah. (H: 2233)

عن ابن جريج قال:قلت لعطاء:أيؤذن المؤذن مستقبل القبلة قال:نعم، فإن كان فى قرية فإنه يلتفت عن يمينه ويساره ووراءه، فيدعوا الناس بالنداء فإن كان فى سفر ليس معه بشر كثير مع خليفة أو لم يكن فى الناس من يدعوهم إلى الأذان فليستقبل القبلة فى نداءه أجمع۔

(Musannaf Abdur Razzaque. Chapter: Facing Qiblah and putting fingers in the ears (H: 1802)

[2] قال العلامة عالم بن العلاء الأنصارى:والمستحب للمؤذن أن يستقبل القبلة استقباًلا هكذا روى عبد الله بن زيد رضى الله عنه عن النازل من السماء وفى شرح الطحاوى:ولو ترك استقبال القبلة أجزأه ويكره۔

(Al-Fatawa Al-Tatarkhaniyah. Chapter: Azan. Vol.1 p. 515)

Question: If one call Azan bare head, is it correct or not? What will be called such person according to Shariah?

Answer: Azan will be valid, but it is better to call Azan wearing cap or turban etc. he should avoid it onward.[3] Allah knows the best.

Written by Muhammad Ishaque (May Allah forgive him) 25/02/1377 AH

Authenticated by Muhammad Abdullah (May Allah forgive him) Mufti Khairul Madaris, Multan

(Khairul Fatawa. Vol.2 p. 200, 201)

Is calling Azan bare head correct or not

Question: (1) Is it allowed for Muazzin to call Azan be ahead or not?

Is performing Salah bare head correct or not

Question: (2) Is performing Salah bare head allowed or not? What is the injunction about the person who does it?

Is calling Azan and performing Salah bare head the way of Rawafiz

(3) Is calling Azan and performing Salah bare head the way of Rawafiz or not?

Answer: Fuqaha regarded performing Salah bare head disliked, but it is not stated about Azan. Even it is explained that keeping the head bare lazily is disliked and if one performs Salah bare head to have focus of mind and to humble before Allah Almighty, it is not disliked.[4]

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[3] كانت له النبى صلى الله عليه وسلم عمامة تسمىٰ: السحاب، كساها عليّاً، وكان يلبسها ويلبس تحتها قلنسوة وكان يلبس القلنسوة بغير عمامة ويلبس العمامة بغير قلنسوة۔

(Zadul Ma'ad Fi Hadiyat e Khair Al-Anaam. Lesson: The clothing of the Prophet (saws). Vol.1 p. 130)

وتكره الصلاة حاسرًا رأسه تكاسلاً، ولا بأس إذا فعله تذللاً خشوعاً بل هو حسن، هكذا حكى عن شيخ الإسلام أبي الحسن السغدى۔

(Al-Muheet Al-Burhani. Lesson: 16 about singing and melody. Vol.1 p. 377. Anees)

[4] وكره كفه، الخ، وصلاته حاسرًا أى كاشفاً رأسه للتكاسل ولا بأس به للتذلل وأما للإهانة بها فكفر۔

(Al-Durrul Mukhtar)

(قوله ولا بأس به للتذلل): قال فى شرح المنية: فيه إشارة إلى أن الأولى أن لا يفعله وأن يتذلل ويخشع بقلبه فإنهما من أفعال القلب، آه، وتعقبه فى الإمداد، الخ۔

(Raddul Muhtar. Chapter: The thing that nullifies Salah and what is disliked in Salah. Vol.1 p. 599. Zafeer)

But it is better not to call Azan bare head and if it is practiced as the rites of Rawafiz, one should act against it necessarily and should not call Azan bare head, let not to be similar with them.

Durre Mukhtar reads:

''وصلاته حاسرًا أی کاشفاً رأسه للتکاسل ولابأس به للتذلل.الخ.ولو سقطت قلنسوة فإعادتها أفضل.الخ۔

(Al-Durrul Mukhtar)[5]

(Fatawa Darul Uloom Deoband. Vol.2 p. 109, 110)

If there is no louder voice person, can lower voice person call Azan

Question: If there is no louder voice person in the mosque to call Azan and no Muazzin is appointed, is it allowed to call Azan for lower voice person or not or they should wait for the louder voice person?

Answer: It is recommended that Muazzin should have louder voice,[6] they should not wait for him delaying Azan till the end of the time.

قال النبی صلی اللّٰہ علیہ وسلم:''الوقت الأول من الصلاۃ رضوان اللّٰہ''۔

(Al-Hadith)[7]

(Fatawa Darul Uloom Deoband. Vol.2 p. 119)

What to do if a person is fond of calling Azan though he has poor voice

Question: There is an old person who comes the mosque earlier and he has not to care about his households. He is very fond of calling Azan, but his voice is no longer. If someone else calls Azan, he takes it ill and forbids him to call Azan. He said, I serve the

[5] Al-Durrul Mukhtar on the margin of Raddul Muhtar. Vol.1 p. 599, 600. Zafeer

[6] عمار بن سعد۔۔۔أن رسول اللّٰہ صلی اللّٰہ علیہ وسلم أمر بلالا أن یجعل أصبعیه فی أذنیه.وقال:إنه أرفع لصوتک۔

(Sunan Ibn Majah. Chapter: Sunnah of Azan. (H: 710). Sunan Al-Tirmizi. Chapter: What has been related about putting the fingers in the ears for Azan. (H: 197)

In this hadith, the Prophet (saws) ordered Bilal (rz) to put his finger in the ears and instructed that it will help to loud the voice. So, it became clear that calling Azan in loud voice is recommended. (Anees)

[7] Sunan Al-Tirmizi. Chapter: Virtue of performing salat at the beginning of its prescribed time. (H: 171). Sunan Dara Qutni. Chapter: It is prohibited to perform Salah after Fajr Salah. (H: 983). Al-Mulakhasiyat. Part.6 (H: 1293) (274). Mujam Ibn Asakir, Muhammad bin Abu Bakr bin Abdur Raheem, Abu Al-Muwaffaque. (H: 1134) Anees)

mosque and none will call Azan except me. He becomes ready to fight. Does he get the virtues of calling Azan and Iqamah in this situation?

Answer: He gets the virtues of calling Azan.[8] If his voice does not reach to the people of the society, another person can be appointed.[9] If one cannot forbid that aged person to call Azan and he does not abstain from it, and other person should call Azan after him. By this way, the voice will reach outside and that aged person will fulfil his desire.[10]

Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband

Authenticated by Nizamuddin (May Allah forgive him) Darul Uloom Deoband

(Fatawa Mahmoodiyah. Vol.5 p. 402, 403)

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[8] عن أبي سعيد الخدري رضى الله تعالى عنه قال: قال رسول الله صلى الله عليه وسلم: ''لايسمع مدى صوت المؤذن جن ولا إنس ولا شيء إلا شهد له يوم القيامة''۔

(Sahih Bukhari. (H: 609)

''عن ابن عباس رضى الله تعالى عنهما قال: قال رسول الله صلى الله عليه وسلم: ''من أذّن سبع سنين محتسباً، كُتب له براءة من النار''۔

(Sunan Ibn Majah. (H: 727). Sunan Al-Tirmizi. Chapter: (H: 206) Al-Mujam Al-Kabeer Li Al-Tabrani. Narrated Mujahid from Ibn Abbas. (H: 11098)

[9] عن عبد الله زيد بن عبد ربه رضى الله تعالى عنه ۔۔۔فقال: ''إنها لرؤيا حق إن شاء الله فقم مع بلال، فألق عليه ما رأيت فليؤذن به، فإنه أندى صوتاً منك''۔

(Musnad Imam Ahmad. Hadith of Abdullah bin Zaid Abd Rabbihi (H: 16478). Sunan Darami. Chapter: The beginning of Azan. (H: 1224). Khalq Afa'al Al-Ibaad Li Al-Bukhari. Chapter: The actions of human beings. Vol.1 p. 54. Sunan Abu Dawood. Chapter: How to call Azan. (H: 499). Al-Muntaqa Li Ib Jarood. Chapter: What is related to Azan. (H: 158)

قال الملا على القاري: ''وقال الإمام النووي: من هذا الحديث يؤخذ استحباب كون المؤذن رفيع الصوت''۔

(Mirqat Al-Mafateeh. Book of Salah. Chapter: Azan. Vol.2 p. 342, 343. (H: 650) Rasheediyah)

فيه دليل على استحباب اتخاذ المؤذن رفيع الصوت حسنه۔

(Mira't Al-Mafateeh. Lesson:3 p. 357)

منها أن يجهر بالأذان، فيرفع به صوته؛ لأن المقصود وهو الإعلام يحصل به. ألا ترى أن النبي صلى الله تعالى عليه و سلم قال: لعبد الله بن زيد رضى الله تعالى عنه: وعلمه بلالاً، فإنه أندى وأمد صوتاً منك۔ ولهذا كان الأفضل أن يؤذن في موضع يكون أسمع للجيران كالمئذنة ونحوها۔

(Badai Al-Sanai. Book of Salah. Lesson: Sunnah of Azan. Vol.1 p. 642. Darul Kutub Al-Ilmiyah. Beirut)

[10] قال إبن عابدين ناقلاً عن النهاية: ''(قوله: وإذا أذن المؤذن الأذان الأول ترك الناس البيع) ذكر المؤذنين بلفظ الجمع إخراجًا للكلام مخرج العادة، فإن المتوارث فيه اجتماعهم لتبليغ أصواتهم إلى أطراف المصر الجامع آه. ففيه دليل على أنه غير مكروه؛ لأن المتوارث لايكون مكروهاً، وكذلك نقول في الأذان بين يدي الخطيب، فيكون بدعة حسنة؛ إذ ما رآه المؤمون حسنًا فهو عند الله حسن آه ملخصًا. أقول: وقد ذكر سيدي عبد الغني المسئلة كذلك أخذًا من كلام النهاية المذكور، ثم قال: ولا خصوصية للجمعة؛ إذ الفروض الخمسة تحتاج للإعلام''۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 390. Saeed)

Calling Azan in lower voice

Question: One who propagates due to some controversy and enjoin others to call Azan quietly that some people cannot listen and he does the same also. For example, the place of calling Azan is in front of the mosque, but he says, it should be called from the back side of the mosque, so that others cannot listen and we perform Salah earlier. They will perform separately. It is to ask that what is the value of such person in Shariah? Does this person deserve to lead Salah? Should the people follow him in Salah or not? Is this person allowed to call Azan or not?

Answer: As answer be called loudly from a high place, so that the voice can reach to far long.[1] Till where the voice of Muazzin will reach, all the areas will bear witness for Muazzin. Calling Azan quietly let not to listen others is against the purpose of Azan that is disliked. Even calling Azan with the intention that some people left behind the congregation of Salah, is wrong to the core and worthy to be admonished. It is contrary to the soul of Azan and Islamic brotherhood. The one who involved in such intention, so reform himself compulsorily.[2] Imam has outstanding attributes and good moral and it ethics, not such degrade values, though the obligation of Salah will be valid behind him.

''صلوا خلف كل بر و فاجر''۔

(Abu Dawood)[3]

The conditions and descriptions of leading Salah have been mentioned in Raddul Muhtar.[4] Allah knows the best.

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[1] عن عبداللّٰه بن زيد۔۔۔ورأى عمر مثل رؤياعبداللّٰه بن زيد فسبقه عبداللّٰه بن زيدإلى النبى صلى اللّٰه عليه وسلم فأخبره بذٰلک فقال له النبى صلى اللّٰه عليه وسلم: قم فأذن، فقال: يارسول اللّٰه!إني فضيع الصوت، فقال له: فعلم بلالاًمارأيت فعلمه فكان بلال يؤذن۔

(Musannaf Abdur Razzaque Al-Sana'ani. Chapter: The beginning of Azan. (H: 1787)

[2] أن أبا سعيد الخدرى رضى اللّٰه تعالٰى عنه قال له:إني أراک تحب الغنم والبادية،فإذا كنتَ فى غنمک أو باديتک،فأذنت للصلاة فارفع صوتک بالنداء،فإنه لا يسمع مدى صوت المؤذن جن ولا إنس ولا شيء إلا شهد له يوم القيامة۔

(Muwatta Imam Malik. Chapter: What is related to call Azan for Salah. (H: 183). Sahih Bukhari. Book of Azan. Chapter: Raising the voice in pronouncing Azan. (H: 609). Sunan Nasai. Raising the voice in pronouncing Azan. (H: 644)

''أن يجهر بالأذان،فيرفع به صوته؛لأن المقصود وهوالإعلام يحصل به،ألا ترىٰ أن النبى صلى اللّٰه تعالٰى عليه و سلم قال لعبد اللّٰه بن زيد رضى اللّٰه تعالٰى عنه:''وعلمه بلالاً،فإنه أندىٰ وأمد صوتاً منک''ولهذا كان الأفضل أن يؤذن فى موضع يكون أسمع للجيران كالمئذنة ونحوها''۔

(Badai Al-Sanai. Book of Salah. Lesson: Sunnah of Azan. Vol.1 p. 642. Darul Kutub Al-Ilmiyah. Beirut)

[3] Sunan Abu Dawood. Book of Jihad (Fighting in the cause of Allah). Chapter: Regarding fighting against the tyrant rulers. Vol.1 p. 343 Saeed

[4] والأحق بالإمامة الأعلم بأحكام الصلاة فقط صحةً وفسادًا بشرط اجتنابه لفواحش الظاهرة،ثم الأحسن تلاوةًو تجويدًا لقراء ة،ثم الأورع ثم الأسن،ثم الأحسن خلقاً،ثم الأحسن وجهاً،آهـ

Written by Mammood (May Allah forgive him) Darul Uloom Deoband.

Authenticated by Nizamuddin (May Allah forgive him) Darul Uloom Deoband

(Fatawa Mahmoodiyah. Vol.5 p. 403, 404)

Melodiousness is not necessary for Azan

Question: Zaid want to ask that we cannot call Azan in melodious voice. Why do not we do that when Azan is being broadcasted on radio and that is the time of Azan here, we put the radio before speaker and then we call Azan separately without the speaker before or after? Is it allowed according to Shariah?

Answer: Setting the radio before the speaker for Azan is of no use, because Azan that is broadcasted on the radio is already recorded in cassettes. Therefore, it will not be valid for Azan.[1] Only the words of Azan should be correct. If it is not called melodiously, the virtue will not decrease. (Aapke Masail Aur Unka Hal. Vol.3 P.303)

Calling Azan rhythmically

Question: Nowadays, the youngsters are so fond of calling Azan that they do not let the specimen to call Azan. But they lengthen the last part of every words too much saying Aa Aa Aa Aa Aa Aa and raise the voice in some words and lower in some other words rhythmically. The prolong every sentence three or four times more and bother the listeners. It takes around six or seven minutes. Is there anything wrong in calling Azan rhythmically according to the mentioned way? What is the injunction of doing supplication with raising hands followed by Azan?

(Al-Durrul Mukhtar. Book of Salah. Chapter: Leading Salah. Vol.1 p. 557. Saeed)

[1] وينبغي أن يكون المؤذن رجلاً عاقلاً صالحًا تقياً عالماً بالسنة، كذا في النهاية۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 35)

Answer: Calling Azan rhythmically in which the main words are prolonged and lengthened too much, is forbidden and contrary to sunnah.[1] It is not necessary to answer to such Azan.[2] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband 10/09/1391 AH

Authenticated by Nizamuddin (May Allah forgive him) Darul Uloom Deoband 10/09/1391 AH (Fatawa Mahmoodiyah. Vol.5 p. 415)

Calling Azan loudly is sunnah

Question: Only two or four men come in the mosque to perform Salah, but the voice of Muazzin is not listened. A person asked Muazzin, why do you call Azan quietly? He replied that people do not come to participate in congregation of Salah even after listening Azan. So, if it is call loudly, the caller and the listeners both will carry sin. Should Azan be called quietly or loudly?

Answer: The answer of Muazzin is wrong. What is to do is that calling Azan from a high place loudly is sunnah though the attending people are less.[3]

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[1] و لا لحن فيه:أى تغنى بغير كلماته،فإنه لايحل فعله وسماعه۔

(Al-Durrul Mukhtar)

''(قوله يغير كلماته):أى بزيادة حركة أوحرف أومد أوغيرها فى الأوائل والأواخر ،قهستانى''۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 387. Saeed)

''ومنها ترک التلحين فى الأذان؛لما روى أن رجلاً جاء إلى ابن عمر رضى الله تعالىٰ عنهما فقال:إنى أحبک فى الله تعالىٰ:فقال ابن عمر:إنى أبغضک فى الله تعالىٰ:فقال:لِمَ؟قال:لأنه بلغنى أنک تغنى فى أذانک،يعنى التلحين''۔

(Badai Al-Sanai. Book of Salah. Chapter: Sunnah of Azan. Vol.1 p. 644. Darul Kutub Al-Ilmiyah. Beirut)

''سن للفرائض بلا ترجيع ولحن''۔

(Kanz Al-Daqaique)

''(قوله:ولحن) ۔۔۔ ولهٰذا فسره ابن الملک بالتغنى بحيث يؤدى إلى تغييركلماته،وقد صرحوا بأنه لايحل فيه،و تحسين الصوت لابأس به من غيرتغن،۔۔۔ كذا فى الخلاصة۔

(Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 442-446. Rasheediyah). Fatah Al-Qadeer. Chapter: Azan. Vol.1 p. 248)

[2] ويجيب من سمع الأذان بأن يقول كمقالته إن سمع المسنون منه،وهو ماكان عربيا لا لحن فيه۔

(Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 396, 397. Saeed)

فلوكان بعض كلماته غيرعربى أوملحوناً لا تجب عليه الإجابة فى الباقى،لأنه حينئذ ليس أذاناً مسنوناً۔

(Raddul Muhtar. Book of Salah. The benefit of reading Durood followed by Azan. Vol.1 p. 397)

[3] عن محمد بن عبدالله بن عبد ربه قال حدثنى أبى عبدالله بن زيد قال:لما أمر رسول الله صلى الله عليه وسلم بالناقوس يعمل ليضرب للمسلمين إلى الصلوٰة۔۔۔فقلت: يا عبد الله أتبيع هذاالناقوس فقال: ماتصنع به ؟ قلت: ندعوبه إلى الصلوٰة۔۔۔فلما أخبر بها رسول الله صلى الله عليه وسلم قال: إنها لرؤيا حق إن شاء الله،فقم مع بلال فألقها عليه فإنه أندىٰ صوتاً منک،الخ۔

والسنة أن يؤذن فی موضع عال يكون أسمع لجيرانه ويرفع صوته۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 34)[1]

ولقوله عليه السلام:(إذا كنت فی غنمک أو باديتک فأذنت للصلاة فارفع صوتک بالنداء) الحديث۔[2]

(Raddul Muhtar. Vol.2 p. 405)[3] Allah knows the best and His knowledge is perfect.

(Marghoobul Fatawa. Vol.2 p. 120)

Calling Azan with fluency

Question: In some places, Muazzin calls every words of Azan separately while it is known that the word "اللّٰہ أکبر" should be called twice jointly. If a person calls words of Azan like this, does it affect validation of Azan or not?

Answer: Tarseel is sunnah in Azan. It means one should say "اللّٰہ أکبر" two times jointly. However, if one did not say in this way and called the words separately, it will be allowed, but it is better to repeat Azan so that it can be according to sunnah.[4]

(Sunan Darami. Chapter: The beginning of Azan (H: 1187, 1224). Musnad Imam Ahmad, Hadith of Abdullah bin Zaid bin Abd Rabbihi (H: 16478). Khalq Afa'al Al-Ibaad Li Al-Bukhari. Chapter: The actions of human beings. Vol.1 p. 54. Sunan Abu Dawood. Chapter: How to call Azan. (H: 499). Al-Muntaqa Li Ib Jarood. Chapter: What is related to Azan. (H: 158)

ويسن الأذان فی موضع عالٍ والإقامة على الأرض۔

(Al-Bahr Al-Raique. Chapter: Azan. Vol.1 p. 268)

(ويؤذن المؤذن حيث يكون أسمع للجيران)لأن المقصود إعلامهم ويرفع صوته لأن الاعلام لايحصل إلابه ۔ وفی الحديث: يشهد للمؤذن من سمع صوته ويستغفر للمؤذن مدیٰ صوته۔

(Al-Mabsoot Li Al-Sarakhsi. Chapter: Azan. Vol.1 p. 138) Anees

[1] Al-Fatawa Al-Hindiyah. Vol.1 p. 55. Lesson: 2 about the words of Azan.

[2] The hadith is extracted by Imam Malik in Muwatta. Book of Salah. Chapter: What is related to call Azan for Salah. Narrated Abu Saeed Al-Khudri (rz). Sahih Bukhari. Book of Azan. Chapter: Raising the voice in pronouncing Azan. (H: 609). Sunan Nasai. (H: 644). Imam Shafaee' extracted in Al-Sunan Al-Masoorah with the narration of Al-Muzani. Chapter: What is related to Azan. (H: 134). Al-Musnad Bi Tarteeb Al-Sindhi. Chapter:2 about Azan. (H: 176) Anees

[3] قال ابن عابدين تحت قوله رافعاً صوته:''بحديث صحيح (إذا كنت فی غنمک أو باديتک فأذنت للصلاة فارفع صوتک بالنداء فإنه لايسمع مدى صوت المؤذن إنس ولا جان ولا مدر إلا شهد له يوم القيامة)۔

(Raddul Muhtar. Chapter: Azan)

[4] عن جابر أن رسول اللّٰہ صلى اللّٰہ عليه وسلم قال لبلال: يا بلال! إذا أذنت فترسل فی ذٰلک وإذا أقمت فاحدر۔

(Sunan Al-Tirmizi. Chapter: What has been related about saying the phrases of Azan with deliberateness and slowly. (H: 195). Selected from Musnad Abdullah bin Humaid, from Musnad Jabir bin Abdullah. (H: 1008). Al-Mustadrak Ala Al-Sahihain. Chapter: The virtues of five-time Salah. (H: 732)

Allamah Al-Haskafi said:

(ويترسل فيه)بسكتة بين كل كلمتين ويكره تركه وتندب إعادته۔

Ibn Abideen said:

(قوله بسكتة)أى تسع الإجابة مدنى عن منلا على القارى، وهذه السكتة بعدكل تكبيرتين لابينهما كما أفاده فى الإمداد أخذًا من الحديث،وبه صرح فى التاترخانية (قوله وتندب إعادته)أى لوترك الترسل۔

(Raddul Muhtar on Al-Durrul Mukhtar. Vol.1 p. 387. Chapter: Azan)[1]

(Fatawa Haqqaniyah. Vol.3 p. 51)

Placing fingers in ear holes whist calling Azan is sunnah

Question: Is calling Azan hanging most of the hands or putting one hand over the ear and facing the direction as one wishes correct or not?

Answer: It is contrary to sunnah, but Azan will be valid.[2]

(Fatawa Darul Uloom Deoband. Vol.2 p. 98)

The injunction of placing fingers in ear holes whist calling Azan

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عن أبي الزبير مؤذن بيت المقدس قال: جاء نا عمر بن الخطاب فقال: إذا أذنت فترسل وإذا أقمت فاحدر۔

(Musannaf Ibn Abi Shaibah. The one who said to call Azan in Tarseel (with pause) and Iqamah in Hadar (without pause) (H:2234). Sunan Al-Dara Qutni. Chapter: Iqamah and difference narrations about it. (H: 916) Anees

[1] Ibn Nujaim said:

(قوله ويترسل فيه ويحدر فيها)أى يتمهل فى الأذان ويسرع فى الإقامة وحده أن يفصل بين كلمتى الأذان بسكتة بخلاف الإقامة للتوارث،الخ۔وفى الظهيرية:ولو جعل الأذان إقامة يعيد، ولو جعل الإقامة أذا نا لايعيد؛لأن تكرار الأذان مشروع دون الإقامة ، الخ۔

Ibn Abideen said in the margin:

ثم الإعادة إنما هى أفضل۔

(Al-Bahr Al-Raique with Minha Al-Khalique. Vol.1 p. 257, 258. Chapter: Azan)

[2] عن عون بن أبي جحيفة عن أبيه قال: رأيت بلالاً يؤذن ويدور ويتبع فاه هاهنا، ها هنا، وأصبعاه فى أذنيه، ورسول الله صلى الله عليه وسلم فى قبة حمراء۔

(Sunan Al-Tirmizi. Chapter: What has been related about putting the fingers in the ears for Azan. (H: 197). Sunan Ibn Majah. Chapter: The sunnah regarding Azan. (H: 711). Sunan Al-Baihaqi. Chapter: Turning face while saying "حى على الصلاة", "حى على الفلاح". (H: 1853)

ويجعل ندباً أصبعيه فى صماخ أذنيه فأذانه بدونه حسن وبه أحسن۔

(Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 360. Anees)

Question: What is the injunction of placing fingers in the ears whilst calling Azan?

Answer: Placing fingers in the ears whilst calling Azan is sunnah. The reason is that it helps to loud the voice.[1] Though this reason is not applicable in recent era because of loudly speakers, as they creates loud voice, but that practice is sunnah because of Tawatur (continuously practised).

وإنما كان ذلك أبلغ في الإعلام لأن الصوت يبدأ من مخارج النفس فإذا سد أذنيه اجتمع النفس في الفم فخرج الصوت عاليا من غير ضرورة۔

(Al-Bahr Al-Raique. Vol.1 p. 260. Chapter: Azan)[2] (Fatawa Haqqaniyah. Vol.3 p. 59)

Placing fingers in the ears is for all Azan or only for Azan of mosque

Question: Is placing fingers in the ears recommended for Azan of mosque or for Azan for every Salah where it is called?

Answer: Placing fingers in the ears is recommended for all Azan.[3]

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[1] عمار بن سعد۔۔۔أن رسول الله صلى الله عليه وسلم أمر بلالاً أن يجعل أصبعيه في أذنيه، وقال: إنه أرفع لصوتك۔

(Sunan Ibn Majah. Chapter: The sunnah regarding Azan. (H: 710). Sunan Al-Tirmizi. Chapter: What has been related about putting the fingers in the ears for Azan. (H: 197)

[2] Allamah Ibn Abideen said:

(تحت قوله ويجعل أصبعيه)لقوله صلى الله عليه وسلم لبلال رضى الله عنه اجعل أصبعيك في أذنيك فإنه أرفع لصوتك وإن جعل يديه على أذنيه فحسن۔

(Raddul Muhtar. Vol.1 p. 285. Chapter: Azan)

لعل الحكمة أنه إذا سد صماخيه لا يسمع إلا الصوت الرفيع فيتحرى في استقصائه كالأطروش بخلاف إذا تركهما خاليتين۔

(Sharah Al-Mishkat Li Al-Tibi. Chapter: The virtue of calling Azan and answering to Muazzin. Vol.3 p. 909)

لم يبين في الحديث ما هي الإصبع، ونص النووي على أنها المسبحة ولو كان في إحدى يديه علة جعل الإصبع الأخرى في صماخه۔

(Umdatul Qari. Chapter: Will Muazzin done his face here and there. Vol.5 p. 147)

[3] ويجعل ندباً أصبعيه في صماخ أذنيه فأذانه بدونه حسن وبه أحسن۔

(Al-Durrul Mukhtar)

لقوله عليه الصلاة والسلام لبلال: اجعل أصبعيك في أذنيك فإنه أرفع لصوتك۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 360. Zafeer)

عن بلال أن رسول الله صلى الله عليه وسلم قال: إذا أذنت فاجعل أصبعيك في أذنيك فإنه أرفع لصوتك۔

(Al-Sunan Al-Kubra Li Al-Baihaqi. Chapter: Placing fingers in the ears whilst calling Azan. (H: 1856)

عن أبي جحيفة قال: رأيت بلالاً يؤذن ويدور ويتبع فاه هاهنا و هاهنا وإصبعاه في أذنيه۔

(Sunan Al-Tirmizi. Chapter: What has been related about putting the fingers in the ears for Azan. (H: 197)

سهل أبي أسد قال: من السنة أن تدخل إصبعيك في أذنيك۔)

(Al-Salah Li Abi Nuaim Al-Fazl bin Dukain. Chapter: Muazzin will places fingers in his ears. (H: 213) Anees

(Fatawa Darul Uloom Deoband. Vol.2 p. 128, 129)

If the fingers are not placed in the ears whilst calling Azan, there is nothing wrong

Question:

(1) Is it necessary for Muazzin to place fingers in the ears whilst calling Azan? Is it sunnah?

(2) If Muazzin did not place fingers in the ears whilst calling Azan, but he plays the hands were the ears, will it be correct or not?

(3) If Muazzin left hands hanging, will it be correct or not? Nowadays, loudspeakers are used for calling Azan. If fingers are not placed in the ears, is there anything wrong?

(4) Is attacking at Muazzin, abusing him and beating him harshly only because of not placing fingers in the ears correct or not in the view of Shariah?

Answer:

(1) Placing fingers in the ears whilst calling Azan is recommended not compulsory.

(2) Placing both hands one hand over the ears will be enough for recommendation.

(3) If Azan is called hanging hands, there is nothing wrong. The reason of placing hands over the ears is that it makes the voice louder. Now it is not required when Azan is called in loudspeaker. Therefore, placing fingers in the ears following its purpose is better.

It is said in Sharah Al-Tanweer:

(ويجعل)ندباً(أصبعيه فى صماخ أذنيه)فأذانه بدونه حسن وبه أحسن۔

Al-Shaiyah reads:

(قوله:ويجعل أصبعيه.الخ)لقوله صلى الله عليه وسلم لبلال رضى الله تعالى عنه:اجعل أصبعيك فى أذنيك فإنه أرفع لصوتك.وإن جعل يديه على أذنيه فحسن لأن أبا محذورة رضى الله تعالى عنه ضم أصابعه الأربعة ووضعها على أذنيه وكذا إحدىٰ يديه علىٰ ما روى عن الإمام.إمداد وقهستانى عن التحفة۔ (قوله:فأذانه)تفريع علىٰ قوله:ندباً۔قال فى البحر:و الأمر أى فى الحديث المذكور للندب بقرينة التعليل فلذا لولم يفعل كان حسناً فإن قيل ترك السنة كيف يكون حسناً. قلنا:إن الأذان معه أحسن فإذا تركه بقى الأذان حسناً.كذا فى الكافى. آهـ.فافهم۔

(Raddul Muhtar. Vol.1 p. 360)[1]

(4) Forcing Muazzin to do it and humiliating him is a severe sin.[2] It is necessary for the ruler to punish such illiterate people extremely, so that they cannot oppress and commit sin onward.

Allah knows the best.

17th Jumada Aakhirah, 1389 AH (Ahsanul Fatawa. Vol.2 p. 285)

[1] (ويجعل إصبعيه فى أذنيه)لما روى أنه عليه الصلاة والسلام قال لبلال:''اجعل أصبعيك فى أذنيك فإنه أرفع لصوتك''وإن لم يفعل فحسن.لأنه ليس بسنة أصلية.إذليس هو فى أذان صاحب الرؤياولم يشرع لأصل الإعلام بل للمبالغة فيه.الخ۔

(Tabyeen Al-Haqaique. Answering to Muazzin. Vol.1 p. 92) Anees

2 عن أبي هريرة يقول:قيل لرسول الله صلى الله عليه وسلم:إن فلانة تصلى الليل وتصوم النهاروفى لسانها شيء يؤذى جيرانها سليطة قال:لاخيرفيها.هى فى النار.وقيل له:إن فلانة تصلى المكتوبة وتصوم رمضان وتتصدق بالأثوار ليس لها شيء غيره ولاتؤذى أحداً.قال:هى فى الجنة۔

(Al-Mustadrak Li Al-Hakim. Vol.4 p. 183. (H: 7304). Musnad Ishaque bin Rahwaih. What is narrated from Abu Yahya Maula Ja'dah. (H: 293)

أن عبدالله أوصىٰ ابنه عبدالرحمن فقال:أوصيك بتقوى الله وليسعك بيتك واملك عليك لسانك وابك على خطيئتك۔

(Musannaf Ibn Abi Shaibah. The statement of Ibn Masood (rz) (H: 24525)

SUPPLICATING WORDS BEFORE AZAN

Supplicating Words Before Azan

The injunction of Taa'wwud and Tasmiyah (**أعوذ بالله** and **باسم الله**) before Azan

Question: What do ulama and Islamic jurists say in regard to the matter that a Molvi Sahab in our area reads أعوذ بالله and باسم الله loudly in the loudspeaker before every Azan. He believes it necessary. Is it proved in the books of Shariah?

Answer: I could not find this case though I have searched a lot. It is better to ask that Molvi Sahab about it, because he went against the accustomed practice.[1]

(Fatawa Faridiyah. Vol.2 p. 177, 178)

Reading **أعوذ بالله** and **باسم الله** before Azan and Iqamah

Question: What is the injunction of reading أعوذ بالله , باسم الله and Durood Sharif loudly before Azan and Iqamah? What is the injection if it is not read?

Answer: Reading أعوذ بالله and باسم الله before Azan and Iqamah is not proved whether it is quietly or loudly. Therefore, he should not read أعوذ بالله , باسم الله before Azan and Iqamah neither silently nor loudly. (Ahsanul Fatawa. Vol.2 p. 287)

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[1] Al-Fatawa Al-Hindiyah:

الأذان عشرة كلمة وآخره عندنا لا إله إلا الله. كذا في فتاوى قاضيخان۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 55. Chapter: Azan)

أن ابن عمر كان يقول: كان المسلمون حين قدموا المدينة يجتمعون فيتحينون الصلاة ليس ينادى لها فتكلموا يوماً في ذلك فقال بعضهم: اتخذوا ناقوساً مثل ناقوس النصارى وقال بعضهم: بل بوقاً مثل قرن اليهود. فقال عمر: أولا تبعثون رجلا ينادى بالصلاة فقال رسول الله صلى الله عليه وسلم: يا بلال قم فناد بالصلاة

(Sahih Bukhari. Chapter: How Azan for Salat (Prayer) was started. (H: 604). Musannaf Abdur Razzaque Al-Sana'ni. (H: 1776). Musnad Imam Ahmad, Musnad Abdullah bin Umar (H: 6357). Sahih Muslim. Chapter: How Azan for Salat (Prayer) was started. (H: 377)

The Prophet (saws) did not mention reading باسم الله,أعوذ بالله or any other supplication before Azan and Iqamah, but the name of Allah Almighty is pronounced with أعوذ بالله,باسم الله and Azan begins and ends with the name of Allah Almighty. Therefore, it is neither needed nor prescribed by sunnah. Anees

Reading Durood before Azan and Iqamah is innovation either it is loudly or silently.

Tahtawi reads:

ومن المكروهات الصلوٰة علي النبي في ابتداء الإقامة؛لأنه بدعة۔

(Tahtawi. P. 108)

"Reading Durood in the beginning of Iqamah is disliked, because it is innovation."

It is mentioned in Ahsanul Fatawa:

"The occasion of reading Durood Sharif is followed by Azan not before. Therefore, reading Durood Sharif before Azan is innovation and not allowed whether it is quietly or silently. It is a is a person begins Salah with Durood Sharif instead of "سبحانک اللّٰھم" and if someone denies it, he is treated as opponent of Durood Sharif."

(Ahsanul Fatawa. Vol.1 p. 369) (The etiquettes of Azan and Iqamah. P. 140)

Allah knows the best. (Mahmood Al-Fatawa. Vol.4 p. 228, 229)

One should not read**أعوذ بالله** and **باسم الله** before Azan

Question: Is reading أعوذ بالله and باسم الله before Azan sunnah or not?

Answer: It is not prescribed anymore neither loudly nor silently.[2]

Allah knows the best.

4th Zil Hijj, 1389 AH (Ahsanul Fatawa. Vol.2 p. 287)

Reading **أعوذ بالله** and **باسم الله** loudly before Azan

Question: What do ulama and Islamic jurists say in regard to the matter that what is the injunction of reading أعوذ بالله and باسم الله before Azan? Should it be read loudly or silently?

[2] Because the purpose o f أعوذ بالله and باسم الله is already found in Azan. So, there is no need to add it. Anees

Answer: Reading أعوذ بالله and بسم الله before Azan is neither required not forbidden itself, [3] but reading it loudly or like Azan is forbidden, as we will count it the words of Azan.[4] Moreover, this practice is against the elderly righteous ulama.

Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 195, 196)

Reading **باسم الله** before Azan and Du'a after Azan

Question: Should Muazzin read باسم الله before Azan in loudspeaker loudly? Similarly, should he read Du'a of Wasilah loudly followed by Azan?

Answer: Reading باسم الله before Azan is not prescribed. There is nothing wrong if one reads Du'a of Wasilah loudly followed by Azan, but reading it quietly is better.[5]

Written by Nasir Ali Nadwi (Fatawa Nadwatul Ulama. Vol.1 p. 374)

Is the custom of "**الصلٰوة والسلام**" before Azan correct or not

Question: Is reading "الصلٰوة والسلام عليک يا رسول الله" before Azan (that is called Salat and is read in Makkah and Madinah) correct or not?

Answer: There is no need of it.[6] (Fatawa Darul Uloom Deoband. Vol.2 p. 106)

The injunction of reading Durood and Salaam before Azan

Question: What do ulama and Islamic jurists say in regard to the matter that is reading Durood and Salam loudly before Azan allowed or not according to Shariah? Please mention in detail.

Answer: Reading Durood and Salam loudly before Azan is not proved by any hadith or the practice of Companions. So, reading it with the intention of virtue or doing it

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[3] Al-Allamah Ibn Abideen (r) said:

(قوله و شرعاً إعلام مخصوص) أي إعلام بالصلٰوة قال في الدرر: ويطلق على الألفاظ المخصوصة أي التي يحصل بها الإعلام من إطلاق اسم المسبب على السبب. إسمٰعيل. دائمًا لم يعرفه بالألفاظ المخصوصة لأن المراد الأذان بالصلٰوة ولو عرف بها الدخل الأذان للمولود ونحوه على مايأتي (قوله على وجه مخصوص) أي من الترسل والاستدارة والالتفات و عدم الترجيع واللحن ونحو ذلک من أحكامه الآتية۔

(Raddul Muhtar on the margin of Al-Durrul Mukhtar. Vol.1 p. 282. Chapter: Azan)

[4] كل مباح يؤدي إليه أي (إلى اعتقاد الجهلة سنيتها) فمكروه۔

(Ghunyatul Mustamli Known by Al-Kabeeri. P. 569. Miscellaneous Masail)

[5] إذا سمعتم المؤذن فقولوا مثل مايقول ثم صلوا عليّ فإنه من صلى عليّ صلاة صلى الله عليه بها عشرًا ثم سلوا الله لي الوسيلة۔

(Sahih Muslim. Book of Salah. Chapter: It is recommended for the one who hears the Muazzin to repeat his words, then to send salat upon the Prophet (saws) and ask Allah to grant him Al-Wasilah. (H: 778)

[6] Because it is not mentioned in Shariah at all. Therefore, it should be avoided. Allah knows the best. (Zafeer)

continuously is innovation.[7] Even adding any single point in the words of Azan is not allowed with the consent of all ummah. Allah knows the best.

Written by Muhammad Taqi Usmani (May Allah forgive him) 26/02/1388 AH (Fatwa No. 304/19. A)

Authenticated by Muhammad Shafee (May Allah forgive him) (Fatawa Usmani. Vol.1 p. 397, 398)

Reading Salat and Salaam loudly before Azan

Question: What do ulama and Islamic jurists say in regard to the matter of reading Salat and Salaam loudly before Azan? Is it sunnah or innovation?

Answer: Salat and Salaam is prayer itself, but specifying a time for it by won side is disliked, particularly when it disturbs the worshippers.

Al-Bahr Al-Raique reads:

ولأن ذكر الله إذا قصد به التخصيص بوقت دون وقت أو بشيء دون شيء لم يكن مشروعاً حيث لم يرد الشرع به؛لأنه خلاف المشروع۔[8]

(Al-Bahr Al-Raique. Vol.2 p. 159)

It is stated in Raddul Muhtar:

أجمع العلماء سلفاً وخلفاً على استحباب ذكر الجماعة في المساجد وغيرها إلا أن يشوش جهرهم على نائم أو مصل. الخ۔[9]

(Raddul Muhtar. Vol.1 p. 144)

Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 186)

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[7] Al-Ibda Fi Madharr Al-Ibtida'. P. 77, 78. (Publication: Maktabah Ilmiyah. Madinah Munawwarah)

لا كلام في أنّ الصلوٰة والسلام على النبي صلى الله عليه وسلم عقب الأذان مطلوبان شرعًا لورود الأحاديث الصحيحة ۔۔۔إنما الخلاف في الجهر بهما على الكيفية المعروفة.

والصواب أنها بدعة مذمومة بهذه الكيفية التي جرت بها عادة المؤذنين من رفع الصوت بهما كالأذان والتمطيط والتغني فإنّ ذلك إحداث شعار ديني على خلاف ما عهد عن رسول الله صلى الله عليه وسلم وأصحابه والسلف الصالح من أئمة المسلمين وليس لأحد بعدهم ذلك۔

وفيه بعد أسطر: ومن ثم قال العلامة ابن حجر في فتاويه الكبرىٰ: من صلى على النبي صلى الله عليه وسلم قبل الأذان أو قال محمد رسول الله بعده معتقدًا سنيته في ذلك المحل ينهى ويمنع منه لأنه تشريع بغير دليل ومن شرع بغير دليل يزجر ويمنع۔

(Concern for detail " Fatwa mentioned in Kitab Al-Sunnah Wa Al-Bida't". p. 126, 127 and its footnotes)

[8] Al-Bahr Al-Raique. Chapter: Eidain. Vol.2 p. 159

[9] Raddul Muhtar on the margin of Al-Durrul Mukhtar. Vol.1 p. 488.

Addition of Salat and Salaam before Azan

Question: What do ulama and Islamic jurists say in regard to the following issues:

(1) Is reading Salat and Salaam before Azan allowed?

(2) What is the injunction about the one who adds or cuts something from Azan?

(3) What is the injunction about the one who believes that reading Salat and Salaam before Azan is necessary and virtuous?

Answer: (1-3) Reading Durood Sharif is a very great prayer and the best source to get Allah's pleasure, but it should be as the Companions of the Prophet (saws) did in the best era of Islam.[1]

This fact is crystal clear that there was no custom of reading Durood Sharif before or after Azan loudly neither in the glorious era of the Prophet (saws) nor in the era of Rightly Guided Caliphs nor in the era of Companions nor anyone knew this innovation nor anyone from four Aimmah practiced nor any righteous person issued its fatwa. Therefore, the recent custom of reading Durood is innovation. You can consult for detail: "Durood Sharif Padne Ka Sharai Tariqah".[2] Allah knows the best.

(Fatawa Mufti Mahmood. Vol.1 p. 854, 855)[3]

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[1] عن عبد الله بن عمرو بن العاص رضی الله تعالیٰ عنه: أنه سمع النبی صلی الله تعالیٰ علیه وسلم یقول: ''إذا سمعتم المؤذن فقولوا مثل مایقول ثم صلوا علیّ فإنه من صلی علیّ صلاۃ صلی الله تعالیٰ علیه وسلم بها عشرًا ثم سلوا الله لی الوسیلة فإنها منزلة فی الجنة ولا تنبغی إلا لعبد من عباد الله وأرجوا أن أکون أنا هو. فمن سأل لی الوسیلة حلت له الشفاعة''۔

(Shih Muslim. Chapter: It is recommended for the one who hears the Muazzin to repeat his words, then to send salat upon the Prophet (saws) and ask Allah to grant him Al-Wasilah. (H: 384)

[2] Because it is not mentioned in Shariah at all. Therefore, it should be avoided. The hadith reads:

عن عائشة رضی الله تعالیٰ عنها قالت: قال رسول الله صلی الله علیه وسلم: ''من أحدث فی أمرنا هذا ما لیس منه فهو رد''۔

(Sahih Muslim. The Book of judicial decisions. Chapter: Rejection of wrong rulings and of newly-invented matters. (H: 1718) Anees

[3] The matter of Salat and Salaam

Question: What is the injunction of reading Salat and Salaam before Azan? The people of our mosque say that it should not be read before Azan, but I do read it.

Answer: Azan is being called for the glorious era of the Prophet (saws), but the custom of reading Salat and Salaam began just a before some years. Had it be from Deen, the Prophet (saws) would have thought it necessarily and the Companions, Tabaeen and elderly righteous personalities would have acted upon it. When neither the Prophet (saws) taught it nor the elderly virtuous personalities practiced it, reading Salat and Salaam before Azan is innovation. The Prophet (saws) reported to have said that he who innovates things in our affairs for which there is no valid (reason), (commits sin) and these are to be rejected.

عن عائشة رضی الله تعالیٰ عنها قالت: قال رسول الله صلی الله علیه وسلم: ''من أحدث فی أمرنا هذا ما لیس منه فهو رد۔

When did the custom of reading Salat and Salaam with Azan begin

Question: Nowadays some people say themselves Ahle Sunnat Wa Al-Jama't Hanafi and they also read Salat and Salaam before Azan. Is it allowed in Hanafi school of thought? Please mention is this custom began by any Ahle Sunnat Alim or Shia Alim?

Answer: In the ear of the Prophet (saws), his Companions (rz) and Tabaeen, the accustomed Salat Wa Salaam was neither before Azan nor after. Azan was begun from "الله أكبر" and ended with "لا إله إلا الله". Some personalities of government began to read it after Azan in 781 AH. Then, it was being read with Azan by any way during different ages. Nowadays, it became a custom to read it before Azan. There is no doubt in being innovation.

والزيادة فى الأذان مكروهة۔

(Al-Bahr Al-Raique. Vol.1 p. 261)

التسليم بعد الأذان حدث فى ربيع الآخر سنة سبعمائة وإحدىٰ وثمانين فى عشاء ليلة الإثنين ثم يوم الجمعة ثم بعد عشر سنين حدث فى الكل إلا المغرب ثم فيها مرتين. آهـ

(Al-Durrul Mukhtar)

(قوله: 781ھ) كذا فى النهر عن حسن المحاضرة للسيوطى ثم نقل عن القول البديع للسخاوى أنه فى 791ھ. وأن ابتداءه كان فى أيام سلطان الناصر صلاح الدين بأمره. آهـ

(Raddul Muhtar. Vol.1 p. 287) Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) Mufti Khairul Madaris, Multan

02/04/1410 AH (Khairul Fatawa. Vol.2 p. 229, 230)

(Sahih Muslim. The Book of judicial decisions. Chapter: Rejection of wrong rulings and of newly-invented matters. (H: 1718)

The purpose of all good deeds is to seek Allah's pleasure and it depends on the deed which is performed according to the recommended way of the Prophet (saws). However, Shariah has enjoined to read Durood and Du'a of Wasilah after Azan.

(Shih Muslim. Chapter: It is recommended for the one who hears the Muazzin to repeat his words, then to send salat upon the Prophet (saws) and ask Allah to grant him Al-Wasilah. (H: 384). Musnad Imam Ahmad, Musnad Abdullah bin Amr bin Al-Aas (H: 6568). Sunan Al-Tirmizi. (H: 3614). Al-Sunan Al-Kubra Li Al-Nasai. Sending Salat upon The Prophet (saws). (H: 1654). Sahih ibn Khuzaimah. Chapter: The virtue of sending Salat upon the Prophet (saws). (H: 418). Sharah Ma'ani Al-Athar. Chapter: What is recommended to say when one listened Muazzin. (H: 878) Anees

(Aapke Masail Aur Unka Hal. Vol.3 p. 292)

It is necessary to avoid the rites accustomed by inviting people and what is not necessary at the time of Azan

Question: What do ulama and Islamic jurists say in regard to the matter that what is the injunction about reading Durood Sharif loudly or silently before or after Azan as some people do? It is clear that there are countless virtues for Durood Sharif, why some people forbid from it? Please answer in the light of Islamic teachings and Qur'an and hadith.

Answer: Durood Sharif is a great prayer in itself and not specified with a time, but which Durood is the rites of inviting people or is followed necessarily as belief, it should be avoided.[1]

قال رسول الله صلى الله تعالى عليه وسلم: اتقوا مواضع التهم۔[2]

Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 196)

Minding a deed more than its defined limit of Shariah or specifying it is not allowed

Question: What do ulama and Islamic jurists say in regard to the matter that what is the injunction about reading accustomed Durood Sharif before or after Azan? Those who do not practice it, they are named Wahabi and Impudent of Prophet (saws). Is it necessary?

Answer: Salat and Salaam is a prayer in itself, but minding a deed more than its defined limit of Shariah or specifying it is forbidden and not allowed.

كما أنكر الله تعالى من عامل معاملة الحرام بالطيبات حيث قال: {يَاأَيُّهَا الَّذِيْنَ آمَنُوا ادْخُلُوْا فِي السِّلْمِ كَافَّةً وَلاَ تَتَّبِعُوْا خُطُوَاتِ الشَّيْطَانِ} الخ۔[3]

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[1] قال ابن نجيم رحمه الله: ولأن ذكر الله تعالى إذا قصد به التخصيص بوقت دون وقت أو بشيء دون شيء لم يكن مشروعاً حيث لم يرد الشرع به؛ لأنه خلاف المشروع۔

(Al-Bahr Al-Raique. Chapter: Eidain. Vol.2 p. 159)

[2] حديث اتقوا مواضع التهم رواه البخاري في الأدب المفرد، وقال الملا على القاري حديث اتقوا مواضع التهم هو معنى قول عمر، من سلك مسالك التهم اتهم، رواه الخرائطي في مكارم الأخلاق عن عمر موقوفاً بلفظ من أقام نفسه مقام التهم فلا تلومن من أساء الظن به۔

(Al-Maudhua'at Al-Kubra Li Mulla Ali Qari. P. 49 (H: 151)

[3] قال العلامة حافظ عماد الدين ابن كثير: يقول الله تعالى آمرًا عباده المؤمنين بها لمصدقين برسوله أن يأخذوا بجميع عرى الإسلام و شرائعه والعمل بجميع أو امره وترك جميع زواجره ما استطاعوا من ذلك ۔۔۔وزعم عكرمة أنها نزلت في نفر ممن أسلم من اليهود وغيرهم كعبد الله بن سلام وأسد بن عبيد وثعلبة وطائفة استأذنوا رسول الله صلى الله تعالى عليه و سلم في أن يسبتوا وأن يقوموا بالتوراة ليلاً فأمرهم الله بإقامة شرائع الإسلام والاشتغال بها عما عداها۔

(Tafseer Ibn Katheer. Vol.1 p. 324. Surah Baqarah: 208)

وكذا أنكر الله على من التزم الدخول من ظهور البيوت فعلاً وتركاً۔[1]

وأنكر عبد الله بن مسعود رضی الله تعالیٰ عنه من التزم الانصراف عن اليمين۔

(Bukhari)[2]

وقال صاحب البحر: ۱۵۹،۳: ولأن ذكر الله تعالیٰ إذا قصد به التخصيص بوقت دون وقت أو بشیء دون شیء لم يكن شيئاً حيث لم يرد به الشرع؛ لأنه خلاف المشروع۔[3]

Allah is all Helping. (Fatawa Faridiyah. Vol.2 p. 202, 203)

What is the injunction about reciting some Surahs, Kalimah and Durood before Azan of Fajr

Question: There is a custom in some mosque that Muazzin recites some specific Surahs, Kalimah and Durood loudly before Fajr Azan and then calls Azan. What is the injunction about it according to Shariah?

Answer: This custom and tradition is not commanded by Shariah, but till the rule of Sultan Salahuddin Ghazi the conqueror of Bait Al-Maqdis (Al-Quds), Muazzin used to say "السلام عليک أمير المؤمين" for the Abassid and Fatimi caliphs.

When the era of those caliphs ended and the rule of Egypt came under Sultan Salahuddin Ayyoobi (religious ruler), he changed the sentence "السلام عليک أمير المؤمين" with "السلام علی رسول الله صلی الله تعالیٰ عليه وسلم" and this custom was being practiced every night before Fajr Azan in Egyptm, Syria, and Hijaz. Then it changed with "الصلاة والسلام عليک يا رسول الله" by the instruction of his censor.

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[1] Allamah Shabbir Ahmad Usmani said:
It was also a custom of the pre-Islamic era that when the people leave covering Ihram for Hajj and then if they require to enter the house, they do not enter from the door, but they come in from the roof or they make hole in the back wall to enter the house and believe it virtuous deed. Allah Almighty rejected it. So, it is understood that adding something allowed in Deen as virtuous which is not exist before or specifying something is nefarious and forbidden. It is known that many things are invited and nefarious.
(Fawaid Tafseer Usmani. Vol.1 p. 37. Surah Al-Baqarah: 189)

[2] عن الأسود قال: قال عبد الله بن مسعود: لا يجعل أحد للشيطان شيئاً من صلاته يرىٰ أن حقاً عليه أن لا ينصرف إلا عن يمينه لقد رأيت النبی صلی الله تعالیٰ عليه وسلم كثيرًا ينصرف عن يساره۔
(Sahih Bukhari. Chapter: To leave or depart from the right and from the left after finishing from the Salat (prayers). (H: 852). Vol.1 p. 118)

[3] (Al-Bahr Al-Raique. Chapter: Eidain. Vol.2 p. 159)

It was kept on practiced till eighth century Hijra. It is still acted upon in some Islamic countries like Hijaz and ulama of Ummat did not forbid from it and counted it from good innovation.[1] Though some Maliki people have different opinion and some others forbade from it, but ulama of Ummat have regarded it innovation.

''قال فى النهر عن القول البديع:والصواب من الأقوال أنها بدعة حسنة وحكى بعض المالكية الخلاف أيضاً فى تسبيح المؤذنين فى الثلث الأخير من الليل وأن بعضهم منع من ذلک وفيه نظر. انتهٰى ملخصاً۔

(Raddul Muhtar. Vol.1 p. 404)[2]

However, acting upon this tradition will be allowed at most not necessary according to Shariah. It is neither compulsory to act upon it nor to leave it. Therefore, forcing to act upon it or acting upon it regularly is not allowed according to Shariah.

Allah knows the best and His knowledge is perfect.

(Marghoobul Fatawa. Vol.2 p. 126, 127)

Bilali Azan or Bidati (innovated) Azan

Respected Mufti Abdus Sattar Sabah!

(a) Azan which was taught by the angel came down from the haven.

(b) Azan that was taught by the Prophet (saws).

(c) Azan that was being called by Bilal (rz) during the life of the Prophet (saws).

(d) Azan that was being called in the lightened era of the rightly guided caliphs, Tabaeen, Taba Tabaeen and respected Aimmah through the centuries in all Islamic world.

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[1] البدعة فعل مالم يعهد فى عصر رسول الله صلى الله عليه وسلم وهى منقسمة إلى: بدعة واجبة وبدعة محرمة وبدعة مندوبة وبدعة مكروهة وبدعة مباحة والطريق فى معرفة ذلک أن تعرض البدعة على قواعد الشريعة فإن دخلت فى قواعد الإيجاب فهى واجبة وإن دخلت فى قواعد التحريم فهى محرمة وإن دخلت فى قواعد المندوب فهى مندوبة وإن دخلت فى قواعد المكروه فهى مكروهة وإن دخلت فى قواعد المباح فهى مباحة۔
(Qawaid Al-Ahkam Fi Masalihil Anam, Chapter: The innovation. Vol.2 p. 204)

قال ابن مسعود رضى الله عنه :مارآه المسلمون حسناً فهو عند الله حسن. والمراد بالمسلمين زبدتهم وعمدتهم. وهم العلماء وبالكتاب والسنة الأتقياء عن الحرام والشبهة جعلنا الله منهم فى الدنيا والآخرة۔
(Mirqat Al-Mafateeh. Chapter: The cleanliness and earliness. Vol.3 p. 1033). The statement of Ibn Masood as it is in Kashful Khifa, The letter Hamzah with Kaaf. Vol.1 p. 191. Anees)

[2] Raddul Muhtar. Vol.2 p. 57.

This was the one which begins from "الله أكبر الله أكبر" and ends with "لا إله إلا الله". There is neither any Dikr and Durood before nor after.

At the end of 8th century, an indulgent king invited the tradition of reading Durood before Azan and established schism. The plenty of the speakers gave him the reputation. The people who propagated schism divided Ummah as much as possible. The unity of communities requires to give up that innovated royal Azan and call the heavenly, Islamic and Bilali Azan..... One can read Durood and do Dikr the whole day. One can read as much as he wishes. No one will forbid him, but changing the main face of sunniat and covering the light of sunnah in such additional practices is not allowed at all..... Moreover, this innovation is populated too much that sunnah remained no longer but as a fault and guilt..... No Muslim can call main Bilali Azan in the mosque of inviting people, otherwise his life will be in danger..... What can be more injustice than that Azan of the Prophet (saws) is considered guilt in the mosque of Allah Almighty..... However, the circular supporting sunnah Azan[1] issued by international Islamic contact (Rabitah Alame Islami) and Pakistan government is matching quietly with Islamic shariah. May Allah grant taufeeque all Muslims to act upon Bilali Azan. (Ameen)

Azan yet sounds, but never now like Bilal's, soulfully

Philosophy, conviction-less, now mourns its Ghazzali

(The late Allamah Iqbal)

(Khairul Fatawa. Vol.2 p.221, 222)

Some words of advice after Azan

Question: In our mosque, "Salah" is called after calling Juma Azan and then people begin to perform sunnah Salah. Later, Muazzin stands with a stick and advices saying "إن الله" or "لقد جاءكم" or other words in Urdu language and then hands it over Imam. Is it correct? If it is correct, please refer to any authentic book of hadith.

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[1] عن عبد الله بن زيد بن عبد ربه رضى الله عنه قال: لما أمر النبى صلى الله عليه وسلم بالناقوس يعمل ليضرب به للناس لجمع الصلوة، طاف بى وأنا نائم ، رجل يحمل ناقوسًا فى يده، فقلت له: ياعبد الله أتبيع الناقوس؟ فقال: ماتصنع به؟ فقلت: ندعو به إلى الصلوة، قال: أفلا أدلك على ما هو خير من ذلك؟ فقلت له: بلى، قال: تقول: الله أكبر، الله أكبر، الله أكبر، الله أكبر، أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله، أشهد أن محمد رسول الله، أشهد أن محمدا رسول الله، حى على الصلاة، حى على الصلاة، حى على الفلاح، حى على الفلاح، الله أكبر، الله أكبر، لا إله إلا الله ، ـــ قال: فلما أصبحت أتيت رسول الله صلى الله عليه وسلم فأخبرته بما رأيت، فقال: إنها لرؤيا حق إن شاء الله، فقم مع بلال، فجعلت ألقيها عليه ويؤذن به، الخ۔
(Sunan Abu Dawood. Chapter: How Azan is performed. (H: 499). Sunan Ibn Majah. Chapter: The beginning of Azan. (H (706). Musnad Ahmad. Hadith of Abdullah bin Zaid bin Abd Rabbihi (H: 16478) Anees

Answer: This method is neither mentioned in Qur'an nor in hadith nor in the biographies of rightly guided caliphs nor in stories of the Companions nor in the Fiqh of Aimmah Mujtahideen. Therefore, though such thing looks good, but in fact, it is neither Allah's command nor His Messenger's order nor any Fiqhi matter, rather it is a new thing named Deen which is being considered Deen. So, it should be given up compulsorily.[1]

Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband 13/10/1390 AH

Authenticated by Nizamuddin(May Allah forgive him) Darul Uloom Deoband 14/10/1390 AH (Fatawa Mahmoodiyah. Vol.5 p. 444)

[1] عن عائشة رضی اللّٰہ تعالٰی عنہا قالت: ''قال رسول اللّٰہ صلی اللّٰہ تعالٰی علیہ وسلم: '' من أحدث فی أمرنا ھذا ما لیس منہ فھورد''۔''

(Sahih Muslim. The Book of judicial decisions. Chapter: Rejection of wrong rulings and of newly-invented matters. Vol.2 p. 77)

قال الإمام النووی تحتہ: ''وھذا الحدیث قاعدۃ عظیمۃ من قواعد الإسلام. وھو من جوامع کلمہ صلی اللّٰہ تعالٰی علیہ وسلم. فإنہ صریح فی ردکل البدع والمخترعات''۔

(Sharah Al-Nawawi on Muslim. Vol.2 p. 77)

وقال فی الاعتصام: ''والثانی:أن یطلب ترکہ وینھی عنہ لکونہ مخالفۃ لظاھر التشریع من جھۃ ضرب الحدود. و تعیین الکیفیات. والتزام الھیئات المعینۃ أوالأزمنۃ المعینۃ مع الدوام ونحوذلک۔وھذا ھوالابتداع والبدعۃ. ویسمی فاعلہ مبتدعاً''۔

(Chapter about the definition of innovation and its meaning. P. 24. Darul Marifah, Beirut)

عن جابر فی حجۃ الإسلام قال: فراح النبی صلی اللّٰہ علیہ وسلم إلی الموقف بعرفۃ فخطب الناس الخطبۃ الأولیٰ ثم أذن بلال ثم أخذ النبی صلی اللّٰہ علیہ وسلم فی الخطبۃ الثانیۃ ففرغ من الخطبۃ وبلال من الأذان ثم أقام بلال فصلی الظھر ثم أقام بلال فصلی العصر۔

(Musnad Shafaee' Tarteeb Al-Sindhi. Chapter:6 About what is necessary for pilgrim after entering Makkah. (H: 911) Anees

THE WORDS OF AZAN

The Words of Azan

The number of the words of Azan

Question: What does ulama and Islamic jurists say in regard to the following matters:

(1) The words of Azan and Iqamah are called two times. In which hadith is this prescribed?
(2) If a person called the words of Azan and Iqamah one time, can it be valid or should it be repeated?

Answer:

(1) First of all, the method of calling people to perform Salah is known as:

Abdullah bin Zaid (rz) and Umar (rz) saw the angel in dream. He taught Azan and Iqamah and the Prophet (saws) confirmed their dream and considered it according to the revelation. That Azan and Iqamah are like the one Hanafis people read: The Takbeer (الله أكبر) four times then two-two times and Kalimah once in the last. This is the most authentic proof.

This case is varied among Mujtahideen, but it is only in Iqamah. No one has the opinion of one-one time in Azan. The one who prefers an opinion, that is sunnah for him. Sunnah

cannot be performed without that and sunnah of Azan will be missed.[1] It should be repeated to make according to sunnah. If it is not done, nothing will be wrong in Salah.[2]

(2) Azan was not done according to sunnah. Therefore, it should be repeated.[3] But repeating Iqamah is not prescribed in Shariah.[4]

(Fatawa Mufti Mahmood. Vol.1 p. 819)

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[1] So is mentioned in Al-Mishkat:

عبد اللّٰه بن زيد بن عبد ربه قال: لما أمر رسول اللّٰه صلى اللّٰه تعالٰى عليه وسلم بالناقوس يعمل ليضرب به۔۔۔قال: أفلا أدلک على ما هو خير من ذلک؟ فقلت له بلى قال: فقال: تقول اللّٰه أكبر إلى آخره وكذا الإقامة فلما أصبحت۔۔۔الخ۔

(Chapter: Azan. Vol.1 p. 64. Kutub Khanah, Karachi)

So is mentioned in Al-Badai Al-Sanai:

حديث عبد اللّٰه بن زيد وفيه التكبير أربع مرات بصوتهن۔۔۔الخ۔

(How to call Azan. Vol.1 p. 147. Publication: Rasheediyah, Koita)

Al-Bukhari extracted this hadith in Khalki Afa'al Al-Ibaad. Chapter: Afa'al Al-Ibad. Vol.1 p. 54. Ibn Abi Shaibah Fi Tareekh Al-Madinah. Muwafaqat Ukhra narrated from Urwah bin Ruwaim. Vol.3 p. 867. Abu Dawood in his sunan. Chapter: How to call Azan. (H: 499). Ibn Jarood in Al-Muntaqa. Chapter: What is related to Azan. (H: 158). Ibn Hibban in his Sahih. (H: 1679). Al-Baihaqi in Al-Sunan Al-Sagheer. Chapter: Sunnah of Azan and Iqamah called for Salah. (H: 273). Al-Kubra. Chapter: The beginning of Azan. (H: 1835) Anees

2 So is mentioned in Aathar Al-Sunan:

عن ابن عمر رضى اللّٰه تعالٰى عنهما قال: إنما كان الأذان على عهد رسول اللّٰه صلى اللّٰه تعالٰى عليه وسلم مرتين مرتين والإقامة مرة مرة غير أنه يقول قد قامت الصلاة قد قامت الصلاة۔ رواه أحمد۔

(Chapter: Calling the words of Iqamah one-one time. P. 64. Publication: Darul Hadith, Multan)

Imam Ahmad extracted it in his Musnad from Musnad Abdullah bin Umar (H: 5569). Abu Dawood. Chapter: Iqamah. (H:510). Nasai in Al-Sunan Al-Kubra. How to call Azan. (H: 1644). Al-Doolabi in Al-Kuna Wa Al-Asmaa. Narrated Abul Musanna Muslim from Abdullah bin Umar (H: 1725). Ibn Khuzaimah in his Sahih. Chapter: The clear information of compendium word. (H: 3074). Ibn Hibban in his Sahih. The description of Iqamah by which Salah stands. (H: 1673). Al-Baghawi in Sharah Al-Sunnah. Chapter: Azan and Iqamah and that is double and this is single. (H: 406)

3 Al-Shamiyah reads:

ويجوز بلا كراهة أذان صبي مراهق۔۔۔ويكره أذان جنب۔۔۔وأذان امرأة وخنثى وفاسق۔۔۔الخ۔

(Chapter: Azan. Vol.1 p. 392. Publication: H.M. Saeed. Karachi)

4 It is mentioned in Aathar Al-Sunan:

عن ابن عمر رضى اللّٰه تعالٰى عنهما قال: إنما كان الأذان۔۔۔و الإقامة مرة مرة۔۔۔الخ۔

(Chapter: Calling Iqamah single. p. 64. Publication: Darul Hadith. Multan)

Imam Ahmad extracted it in his Musnad from Musnad Abdullah bin Umar (H: 5569). Abu Dawood. Chapter: Iqamah. (H:510). Nasai in Al-Sunan Al-Kubra. How to call Azan. (H: 1644). Al-Doolabi in Al-Kuna Wa Al-Asmaa. Narrated Abul Musanna Muslim from Abdullah bin Umar (H: 1725). Ibn Khuzaimah in his Sahih. Chapter: The clear information of compendium word. (H: 3074). Ibn Hibban in his Sahih. The description of Iqamah by which Salah stands. (H: 1673). Al-Baghawi in Sharah Al-Sunnah. Chapter: Azan and Iqamah and that is double and this is single. (H: 406)

Decreasing or increasing in the words of Azan

Question: What is the injunction of decreasing or increasing in the words of Azan for example pronouncing a word three or four times instead of one time?

Answer: Pronouncing the words of Azan in the numbers which is prescribed by the Prophet (saws) is correct only in that number. Changing or decreasing or increasing in those words is disliked. Allamah Kasani said:

''وأما بيان كيفية الأذان فهو على الكيفية المعهودة المتواترة من غير زيادة ولا نقصان عند عامة العلماء''۔[5]

"How to call Azan: It should be called as it is narrated continuously and in succession. Neither it can be decreased not increased according to the view of majority of ulama."

Allamah Ibn Nujaim Al-Misri extracted from "Sharah Al-Muhazzab" that saying "حیّ علی خیرالعمل" in Azan disliked, because it is not proved by the Prophet (saws) and adding something in Azan from oneself is disliked.

''والزيادة فى الأذان مكروهة''۔[6]

(Kitabul Fatawa. Vol.2 p. 144, 145)

Adding something in Azan

Question: If something is added in Azan before or after, will it be according to Shariah or not?

[5] Badai Al-Sanai. Vol.1 p. 365

[6] Al-Bahr Al-Raique. Vol.1 p. 450

فرع: يكره أن يقال فى الأذان حى على خير العمل، لأنه لم يثبت عن رسول الله صلى الله عليه وسلم و روى البيهقى فيه شيئاً موقوفاً على ابن عمر وعلى بن الحسين رضى الله عنهم . قال البيهقى: لم تثبت هذه اللفظة عن النبى صلى الله عليه وسلم فنحن نكره الزيادة فى الأذان، والله أعلم۔
(Al-Majmoo' Sharah Al-Muhazzab. Chapter: Azan. Vol.3 p. 98) Anees

Answer: Sharai Azan is not but what is narrated from the Prophet (saws) in succession.[1] Adding some words in that Azan is not allowed and it will not be Sharai Azan after addition rather it will be a new Azan of a new Deen.[2]

(Aapke Masail Aur Unka Hal. Vol.3 p. 291)

Adding something in Azan by Shia community and its injunction of

Question: Shia community call during Azan in their mosques "أشهد أن أمير المؤمنين وإمام المتقين علياً ولى الله ووصى رسول الله بلافصل حجة الله". Is it allowed for Ahle Sunnah Wal Jama't to listen such words?

Answer: Adding these words in Azan by Rawafiz is contrary to authentic ahadith narrated about Azan.[3] Therefore, it is innovation and forbidden and if they add "خليفة رسول الله بلافصل" as it is noticed in some places, it is more wrong, because it is false and telling lie. In fact, Abu Bakr (rz) is the first caliph then Umar Farooque (rz) and then Usman Ghani (rz) and then Ali (rz). The correct order of caliphate is as mentioned. Believing against it is Haram and innovation.[4]

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[1] عن عبد الله بن زيد بن عبد ربه رضى الله عنه قال: '' لما أمر النبى صلى الله عليه وسلم بالناقوس يعمل ليضرب به للناس لجمع الصلوة. طاف بى وأنا نائم رجل يحمل ناقوسًا فى يده. فقلت له: '' ياعبد الله أ تبيع الناقوس '' ؟ فقال: ماتصنع به؟ فقلت: '' ندعوبه إلى الصلوة''. قال: أفلا أدلك على ما هو خير من ذلك؟ فقلت له: بلى. قال: '' تقول: الله أكبر. ألله أكبر. الله. أكبر. الله أكبر. أشهد أن لاإله إلاالله. أشهد أن لاإله إلاالله ـ أشهد أن محمد رسول الله. أشهد أن محمدا رسول الله. حى على الصلاة. حى على الصلاة. حى على الفلاح. حى على الفلاح. الله أكبر. الله أكبر. لاإله إلاالله . ـــ قال: فلما أصبحت أتيت رسول الله صلى الله عليه وسلم فأخبرته بمارأيت. فقال: '' إنها لرؤيا حق إن شاء الله. فقم مع بلال''. فجلعت ألقيها عليه ويؤذن به. قال: '' سمع ذلك عمر بن الخطاب ـ رضى الله عنه ـ وهوفى بيته فخرج يجر رداء ه يقول: '' والذى بعثك بالحق يارسول الله ! لقد رأيت مثل مارأى''. فقال عليه الصلوة والسلام: '' فلله الحمد''.

(Sunan Abu Dawood. Chapter: How to call Azan. (H: 499). Sunan Ibn Majah. Chapter: The beginning of Azan. (H: 706). Musnad Ahmad. Hadith of Abdullah bin Zaid bin Abd Rabbihi (H: 16478). Al-Muntaqa Li Ibn Jarood. Chapter: What is related to Azan. (H: 158). Sahih Ibn Hibban. (H: 1679).

[2] كما فى رواية عائشة رضى الله عنها قال رسول الله صلى الله عليه وسلم: ''من أحدث فى أمرنا هذا ما ليس منه فهو رد''.

(Sahih Muslim. The Book of Judicial Decisions. Chapter: Rejection of wrong rulings and of newly-invented matters. (H: 1718)

قال محمد: الصلاة خير من النوم يكون ذلك فى نداء الصبح بعد الفراغ من النداء ولايجب أن يزاد فى النداء مالم يكن منه.

(Muwatta Imam Muhammad. Chapter: Azan and Tasweeb. (H: 92): 46)

[3] You can consult for detail: Mishkat. Chapter: Azan. P. 63. Zafeer

[4] وأفضل الناس بعد رسول الله صلى الله عليه وسلم. الخ. أبوبكر الصديق. الخ. ثم عمر بن الخطاب. الخ. ثم عثمان. الخ. ثم على بن أبى طالب. الخ.

(Sharah Fiqh e Akbar. P. 74. Zafeer)

However, adding the words mentioned in the question in Azan is not allowed according to Ahle Sunnah Wal Jama't. These are the innovations of Rawafiz (May Allah desert them all). Hanafi and Shafaee' school of thought do not allow it.[1]

(Fatawa Darul Uloom Deoband. Vol.2 p. 108, 109)

The addition made in Azan by Rawafiz is not proved

Question: Shia people add in in Azan the following words in the area where the houses of Ahle Sunnah Wal Jama't are joint with Shia mosque:

''علی ولی اللّٰہ ووصی رسول اللّٰہ وخلیفتہ بلا فصل''۔

Do these words come under acquitting of the other caliphs or not? Is it allowed for us to listen their five-time Salah or not?

Answer: Though these words are contrary to the beliefs of Ahle Sunnah Wal Jama't, but does not come under acquitting of the other caliphs and there is no sin on Sunni people in listening their Azan.[2]

Written by Muhammad Kifayatullah (May Allah help him) (Kifayatul Mufti. Vol.3 p. 61)

عن سويدمولى عمروبن حريث عن عمروبن حريث قال:سمعت على بن أبي طالب يقول :خير الناس بعد رسول اللّٰہ صلى اللّٰہ عليه وسلم أبوبكر وعمروعثمان(رضى اللّٰہ عنهم)۔

(Sharah Madahib Ahle Sunnah Li Ibn Shaheen. Chapter: Prioritizing between Companions (rz). (H: 196). Hilyatul Awliya wa Tabaqat Al-Asfiya. Vol.8 p. 358)

عن الهمداني قال:قلت لعلى بن أبي طالب:ياأباالحسن!من أفضل الناس بعدرسول اللّٰہ صلى اللّٰہ عليه وسلم قال:الذى لايشك فيه والحمدللّٰہ أبوبكر بن أبي قحافة.قال:قلت:ثم من ياأباالحسن؟قال:الذى لايشك فيه والحمدللّٰہ عمر بن الخطاب۔

(Sharah Madahib Ahle Sunnah Li Ibn Shaheen. Chapter: Prioritizing between Companions (rz). (H: 197)

عن ابن أبي ليلى قال:تداروا فى أمر أبي بكر وعمر.فقال رجل من عطارد:عمر أفضل من أبي بكر.فقال الجارود:بل أبوبكر.أبوبكر أفضل منه.قال:فبلغ ذلك عمر.قال:فجعل ضرباً بالدرة حتى شغر برجليه ثم أقبل إلى الجارود فقال:إليك عنى.ثم قال عمر:أبوبكر كان خير الناس بعد رسول اللّٰہ صلى اللّٰہ عليه وسلم فى كذا وكذا.قال:ثم قال عمر:من قال غير هذا أقمنا عليه ما نقيم على المفترى۔

(Fazail Al-Sahabah Li Imam Ahmad. Chapter: The best people of this Ummah except their Prophet (saws). (H: 396)

[1] Al-Bahr Al-Raique. Chapter: Azan Vol.1 p. 361. Beirut. Al-Majmoo' Sharah Al-Muhazzab. Chapter: Azan. Vol.3 p. 98. Anees

[2] والزيادة فى الأذان مكروهة.الخ۔

(Al-Bahr Al-Raique. Chapter: Azan Vol.1 p. 361. Beirut. Lebanon)

Saying "حیّ علی خیرالعمل" instead of "حیّ علی الفلاح" in Azan

Question: Is saying "حیّ علی خیر العمل" instead of "حیّ علی الفلاح" in Azan of all five-time Salah correct or not? Is there any hadith about it and what was the action of the earlier or later elderly scholars?

Answer: It is not allowed to say "حیّ علی خیر العمل" instead of "حیّ علی الفلاح" in Azan of all five-time Salah. All authentic ahadith reads "حیّ علیٰ الصلاۃ حیّ علی الفلاح". These are the words of the angel descended from the heaven with Azan.[1] Azan of the angel descended from the heaven is base and criteria. The Prophet (saws) confirmed it and maintained. All the Companions and Ummah have been acting upon it. Adopting something contrary to the successive sunnah or consent of Ummah is going astray. It is mentioned in hadith:

''من شذّ شذّ فی النار''[2]

It is the opinion of all Aimmah and none has any difference,[3] except Rawafiz (May Allah desert them all).

(Fatawa Darul Uloom Deoband. Vol.2 p. 118, 119)

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[1] Mishkat. Chapter: Azan. P. 63, 64. It is also mentioned that Azan which was taught by the Prophet (saws) consists of "حیّ علی الفلاح".

عن أبی محذورۃ۔رضی اللّٰہ عنہ۔قال: ألقی علیّ رسول اللّٰہ صلی اللّٰہ علیہ وسلم التأذین ھو بنفسہ فقال: قل: ''اللّٰہ أکبر،اللّٰہ أکبر،اللّٰہ أکبر،اللّٰہ أکبر.أشھد أن لا إلٰہ إلا اللّٰہ.أشھد أن لا إلٰہ إلا اللّٰہ.أشھد أن محمدًا رسول اللّٰہ.أشھد أن محمدًا رسول اللّٰہ،حی علی الصلٰوۃ،حی علی الصلٰوۃ،حی علی الفلاح،حی علی الفلاح،الخ،رواہ مسلم۔

(Mishkat. Chapter: Azan. P. 63, 64) Zafeer

Imam Ahmad extracted this hadith with the same word in his Musnad. Chapter: Muazzin Abu Mahdhoorah. (H: 15380). Imam Shafaee' in Sunan Al-Masoorah. Chapter: What is related to Azan. Vol.1 p. 290. Muslim in his Sahih. Chapter: The description of Azan. (H: 379) The words are: "علمه هذا الأذان".

[2] Sunan Al-Tirmizi. (H: 2167). Al-Sunnah Li Ibn Abi Asim. Chapter: The Prophet (saws) commanded to be the group. (H: 80). Al-Kuna Wa Al-Asmaa Li Al-Doolabi. His surname is Abu Abdullah. (H: 1431). Al-Mustadrak Li Al-Hakim. Out of them Yahya bin Abi Al-Muta' Al-Qurashi. (H: 396). Al-Asma Wa Al-Sifaat Li Al-Baihaqi. Chapter: What is related to confirm the both hands. (H: 701). Anees

[3] فی شرح المھذب للشافعیۃ:یکرہ أن یقال فی الأذان:حی علی خیرالعمل؛لأنہ لم یثبت عن النبی صلی اللّٰہ علیہ وسلم و الزیادۃ فی الأذان مکروھۃ ، آہ،وقد سمعناہ الآن عن الزیدیۃ ببعض البلاد۔

(Al-Bahr Al-Raique. Chapter: Azan Vol.1 p. 275) Zafeer

The addition of "حیّ علی خیرالعمل" is the innovation of Shia people

Question: Maulana Abdus Sattar Tuniswi Sahab delivered speech in our village and said during the speech that Azan of Shia is not mentioned anywhere in Qur'an and hadith. The next day, Shia people replied that you should see in your book "Muwatta Imam Muhammad" that Ibn Umar (rz) used to say in Azan "حیّ علی خیرالعمل". Please explain it. Is it correct?

Answer: The statement of Shia is incorrect. Azan which is narrated from the Prophet (saws) does not consist the addition of "حیّ علی خیرالعمل" in any authentic hadith.

قال البیهقی: لم یثبت هذا اللفظ عن رسول الله صلی الله تعالی علیه وسلم فیما علم بلالاً و أبا محذورة ونحن نکره الزیادة فیه. آه۔[1]

Baihaqi (r) said: This word is not found in Azan that the Prophet (saws) taught Bilal (rz) and Abu Mahdhoorah (rz) and the do not like it also.

قال النووی فی شرح المهذب: یکره أن یقال فی الأذان ''حی علی خیر العمل''؛ لأنه لم یثبت عن رسول الله صلی الله تعالی علیه وسلم والزیادة فی الأذان مکروهة عندنا۔[2]

Al-Nawawi (r) said in Sharah Al-Muhazzab: The words "حیّ علی خیرالعمل" is disliked in Azan, because it is not proved by the Prophet (saws) and adding any word in Azan is disliked.

وفی منهاج السنة لأحمد بن عبد الحلیم الشهیر بابن تیمیة: هم أی الروافض زادوا فی الأذان شعارًا لم یکن یعرف علی عهد النبی صلی الله تعالی علیه وسلم وهو ''حی علی خیر العمل''۔[3]

Allamah Ibn Taimiyah said in Minhajus Sunnah: The Shia community made the addition of "حیّ علی خیرالعمل" in Azan their rites. It was not from Azan in the ear of the Prophet (saws).

If this narration is proved about Ibn Umar (rz), it can be interpreted that he intended Tathweeb by these words which means to inform again about the congregation of Salah in the pauses of Azan and Iqamah by some words or actions. It is controversial among ulama that is it allowed or not? Ibn Umar (rz) used these words as the part of Azan.

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[1] Al-Sunan Al-Kubra Li Al-Baihaqi. Chapter: What is narrated about "حیّ علی خیرالعمل ". vol.1 p. 625. (H: 1994)
[2] Al-Majmoo' Sharah Al-Muhazzab. Chapter: Azan. Vol.3 p. 98. Anees
[3] Minhajus Sunnah Al-Nabawiyyah. Answering to Rawafiz's saying that Usman (rz) added Azan. Vol.6 p. 293, 294. Anees

Muazzin of the Prophet (saws) who learned Azan from the Prophet (saws) directly and spent a long period with him calling Azan did not narrate these words in his Azan. Had this edition be the words of Azan, he would have narrated it.

ونحن نعلم بالاضطرار أن الأذان الذى كان يؤذنه بلال وابن أم مكتوم ـ رضى الله عنهما ـ فى مسجد رسول الله صلى الله عليه وسلم بالمدينة وأبومحذورة ـ رضى الله عنه ـ بمكة وسعد القرظى فى قباء لم يكن فى أذانهم هذا الشعار الرافضى ولوكان فيه لنقله المسلمون ولم يمهلوه كما نقلوا ماهوأيسر منه فلما لم يكن فى الذين نقلوا الأذان من ذكر هذه الزيادة علم أنها بدعة باطلة وهٰؤلاء الأربعة كانوا يؤذنون بأمر النبى صلى الله تعالى عليه وسلم ومنه تعلموا الأذان وكانوا يؤذنون فى أفضل المساجد مسجد مكة والمدينة ومسجد قباء وأذانهم متواتر عند العامة والخاصة. آهـ[1]

(Al-Taleeque Al-Mumajjad on Muwatta Imam Muhammad. P. 84)

Al-Bahr Al-Raique reads:

يكره أن يقال فى الأذان: ''حى على خيرالعمل''؛لأنه لم يثبت عن النبى صلى الله تعالى عليه و سلم والزيادة فى الأذان مكروهة. آهـ. وقد سمعناه الأن عن الزيدية ببعض البلاد. آهـ

(Vol.1 p. 275) Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) Mufti Jamia Khairul Madaris, Multan. 22/03/1411 AH (Khairul Fatawa. Vol.2 p. 237-to 39)

Is Azan of Shia sufficient or not

Question: Shia community had built a mosque especially for themselves and then they allowed Hanafi people to perform Salah with congregation in that mosque, but they made a condition that only one Azan will be called. If your Azan is called first, we will not call our Azan and if our Azan is called first, your Azan will not be called. You have perform Salah with that Azan. Can be perform Salah in congregation with Shia Azan in this condition?

Answer: The sunnah of Azan will not be performed by Azan of Shia.[2] Therefore, it is necessary to call Azan again according to Azan of Ahle Sunnah Wal Jama't. Azan of Shia

[1] Minhajus Sunnah Al-Nabawiyyah. Answering to Rawafiz's saying that Usman (rz) added Azan. Vol.6 p. 293, 294. Anees

[2] فى الأذان الشيعة يزيدون حى على خيرالعمل. مرتين بعد حى على الفلاح ويثنون لاإله إلاالله وحالياًيزيدون بعد الشهادتين أشهدأن علياًوَلى الله. أشهد ان علياًأميرالمؤمنين وأولاده المعصومين حجة الله ـ

(Al-Shia Humul Aduu Fahzar Hum. Aara Fiqhiyah Shazzah fi Deenish Shiah. Vol.1 p. 101)

is not sufficient. Therefore, such condition should not be accepted and our Azan should be called every time. If Shia community do not accept or allow it, Salah should not be performed in their mosque, because Azan is one of the rites of Islam.[1] It is not allowed to miss it. Since, Azan of Shia is not valid in Shariah, it is as it is not called. Even, some words of their Azan are sin. It should be avoided compulsorily.

(Fatawa Darul Uloom Deoband. Vol.2 p. 115)

Azan of Shia should not be answered

Question: Should one answer to Azan of Shia or not?

Answer: It should not be answered.[2] Allah knows the best.

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[1] الأذان سنة لأداء المكتوبات بالجماعة. الخ. الأذان خمس عشرة كلمة وآخره عندنا لا إله إلا الله وهي الله أكبر الله أكبر. الخ۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 50- 52. Chapter:2 about Azan. Egypt)

(قوله كالواجب)بل أطلق بعضهم اسم الواجب عليه لقول محمد:لواجتمع أهل بلدة على تركه قاتلتهم عليه ولو تركه واحد ضربته وحبسته. الخ. والقتال عليه لما أنه من أعلام الدين وفي تركه استخفاف ظاهر به. الخ۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 357. Zafeer)

وفضائل الأذان ترجع إلى أنه من شعائر الإسلام وبه تصير الدار دار السلام ولهذا كان النبي صلى الله عليه وسلم إن سمع الأذان أمسك وإلا أغار وأنه شعبة من شعب النبوة لأنه حث على أعظم الأركان وأم القربات. ولا يرضى الله ولا يغضب الشيطان مثل ما يكون في الخير المتعدى واعلاء كلمة الحق. الخ۔

(Hujjatullah Al-Balighah. Azan. Vol.1 p. 324)

أقول: هذه العبادة من أعظم شعائر الإسلام وأشهر معالم الدين فإنها وقعت المواظبة عليها من شرعها الله سبحانه وتعالى إلى أن مات رسول الله صلى الله عليه وسلم. في ليل ونهار. وحضر وسفر. ولم يسمع بأنه وقع الاخلال بها أو الترخيص في تركها۔

(Al-Durar Al-Bahiyah Wa Al-Rauzah Al-Nadiyah Wa Al-Taleeqat. The injunction of Azan. Vol.1 p. 244)

ويحصل من الأذان الاعلام بدخول الوقت والدعاء إلى الجماعة وإظهار شعائر الاسلام۔

(Khulasatul Kalam Sharah Umdatul Ahkam. Chapter: Azan. Vol.1 p. 58)

[2] Q.87:

ما حكم ما يزيده بعض المبتدعة الروافض وغيرهم في الأذان من ألفاظ لم ترد في الشرع كقول بعضهم حي على خير العمل هل هذه الزيادة تبطل الأذان؟

A.

تبطل الأذان لأن الأذان قربة وعبادة لا يجوز أن يدخل فيها أحد زيادة على ما جاء عن النبي صلى الله عليه وسلم بل إن هذه الزيادة تعتبر تغييراً وبدعة محدثة فيبطل بها الأذان وتبطل بها هذه العبادة فالذي يزيد في الأذان هو كالذي يزيد في الصلاة وفي أعمال الحج وما أشبه ذلك۔

(Al-Mufeed Fi Taqreeb Ahkam Al-Azan. Kind:5. Fatawa about the thing that nullifies Azan. Vol.1 p. 64)

ولا خلاف في أن الأذان المشروع هو ما كان على عهد رسول الله صلى الله عليه وسلم وليس لأحد أن يزيد فيه أو ينقصه۔

ولكنني عند ما سمعت آذانهم وجدتهم يزيدون بعد الشهادتين: ''أشهد أن علياً ولي الله. أشهد أن علياً أمير المؤمنين. وأولاده المعصومين حجة الله''. بحثت في كتاب مستمسك العروة الوثقى للمرجع السابق محسن الحكيم. فوجدته يقرر أن الشهادة بالولاية ليست جزء أمن الأذان والإقامة بلا خلاف ولا إشكال۔

Written by Abdus Sattar (May Allah forgive him) Mufti Khairul Madaris Multan.

07/11/1400 AH (Khairul Fatawa. Vol.2 p. 228)

The addition of "**محمد رسول الله**" at the end of Azan

Question: Should one end Azan, Iqamah and Dua' after congregation of Salah with "لا إله إلا الله" or "محمد رسول الله"?

Answer: Indeed, Azan and Iqamah will end with "لا إله إلا الله".[1] One should not add "محمد رسول الله" in the end of Azan, Iqamah and Dua' Masoorah after congregation of Salah. How much the words of Dua' Masoorah were reported in hadith, they should be kept as they are. If "محمد رسول الله" is added at the end of Azan and Iqamah in the same rhythm and sound, it will be innovation and if one said it quietly in his heart, it will be allowed. Similarly, adding something in Dua' Masoorah from oneself is disliked.[2]

وينقل عن محكى الفقيه قوله: هذا هوالأذان الصحيح لايزادفيه ولاينقص منه. ـ والمفوضة لعنهم الله قدوضعوا أخباراً زادوا بهافى الأذان: ''محمد وآل محمد خيرالبرية'' مرتين ـ وفى بعض رواتهم بعد ''أشهدأن محمداً رسول الله'' ''أشهدأن علياً ولى الله'' مرتين ـ

ومنهم من روى بدل ذلك ''أشهدأن علياًأميرالمؤمنين حقاً'' مرتين. ولاشك فى أن علياً ولى الله وأميرالمؤمنين حقاً. وأن محمد وآل محمد صلى الله عليهم خيرالبرية لكن ليس ذلك فى أصل الأذان ـ

(Ma' Al-Isna Ashariyah Fi Usool Wa Al-Furoo. Secondly: Azan. Vol.1 p. 976)

[1] As it is in Azan of the angel descended with Azan. For more detail consult Sunan Abu Dawood. Chapter: How to call Azan. (H: 499). Sunan Ibn Majah. Chapter: The beginning of Azan. (H: 706). Musnad Ahmad. Hadith of Abdullah bin Zaid bin Abd Rabbihi (H: 16478). Al-Muntaqa Li Ibn Jarood. Chapter: What is related to Azan. (H: 158). Sahih Ibn Hibban. (H: 1679).

[2] والزيادة فى الأذان مكروهة. الخ ـ

(Al-Bahr Al-Raique. Chapter: Azan. Vol.1 p. 261. Publication: Beirut)

MISTAKE IN THE WORDS OF AZAN

Mistake in The Words of Azan

The injunction of mistake in Tajweed in Azan

Question: A person commits a lot of mistakes during calling Azan. He also recites the glorious Quran too wrong. He makes major mistakes in many places. He read "ھ" instead of "ح" in "حی علی الصلٰوۃ". Is such person capable to retain on that job or not? Is the matter mentioned in Fatawa Rasheediyah in this regard correct or not?

Answer: These things should be taken into account while appointing a Muazzin that he should read correctly and does not commits major mistake. If he commits a mistake that deteriorates the meaning, Azan will not be valid.[1] Though the meaning is not deteriorated by pronouncing "ھی علی الصلٰوۃ" instead of "حی علی الصلٰوۃ", but Muazzin should not be appointed without correcting this mistake. If he was appointed, Azan will be valid. The matter mentioned in Fatawa Rasheediyah in this regard is quite correct. Allah knows the best.

Written by Muhammad Taqi Usmani 29/11/1387 AH (Fatwa No. 1409/18. A)

(Fatawa Usmani. Vol.1 p. 397)

[1] وأحسن من لخص من كلامهم فی زلة القاری الكمال فی زادالفقيه فقال:إن كان الخطأ فی الإعراب ولم يتغيرالمعنی ككسر قواما مكان فتحهاوفتح نعبدمكان ضمهالاتفسد،وإن غيركنصب همزةالعلماء وضم هاء الجلالة من قوله تعالیٰ:{إِنَّمَايَخْشَیَ اللّٰهَ مِنْ عِبَادِهِ الْعُلَمَاءُ}(فاطر:۲۸)تفسدعلی قول المتقدمين،واختلف المتأخرون فقال ابن الفضل وابن مقاتل وأبوجعفروالحلوانی وابن سلام واسماعيل الزاهدی لاتفسد،وقول هٰولاء أوسع،وإن كان بوضع حرف مكان حرف ولم يتغيرالمعنی نحوأيأب مكان أواب لاتفسد،وعن سعيدتفسد،وكثيراً مايقع فی قراءة بعض القروييين والأتراک والسودان ويأک نعبد بواو مكان همزة والصراط الذين بزيادة الألف واللام وصرحوا فی الصورتين بعدم الفساد وإن غيرالمعنی وتمامه فيه فليراجع واللّٰه سبحانه وتعالیٰ أعلم وأستغفراللّٰه العظيم۔

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Chapter: The thing that nullifies Salah. Vol.1 p. 340. Anees)

Making mistakes in Tajweed in Azan

Question: What do ulama and Islamic jurists say in regard to the matter that a person commits major mistake i.e. he pronounces other than the word in Azan. For example, pronouncing "هی علی الصلٰوة" instead of "حی علی الصلٰوة" and "هی علی الفلاح" instead of " حی علی الفلاح". He also makes many mistake while reciting the glorious Qur'an. Some people of the ward wants to appoint him as Muazzin and argue with other people in his support.

Now, the question is that is appointing dead person as Muazzin correct or not? Does the meaning changes by such mistakes or not? Is the matter mentioned in Fatawa Rasheediyah p. 56 about Muazzin correct or not?

Please kindly give decisive answer to the question and end the argument and fight of this village.

Answer: The one who pronounces Azan wrong should not be appointed as Muazzin. Only correct pronouncing person should be appointed. Making major mistake in Azan is disliked.

It is mentioned in Al-Durrul Mukhtar with its Sharah Raddul Muhtar:

(ولا لحن فيه)أی تغنی يغيرکلماته فإنه لايحل فعله وسماعه کالتغنی بالقرآن وبلا تغيير حسن،وقيل:لا بأس به فی الحيعلتين۔[2]

(Chapter: Azan. P. 283, 284)

The matter mentioned in Fatawa Rasheediyah p. 56 about Muazzin is quite correct.[3]

Allah knows the best.

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[2] سن للفرائض بلا ترجيع۔وفی حاشيته (ولحن)أی ليس فيه لحن أی تلحين۔

(Al-Bahr Al-Raique. Chapter: Azan. Vol.1 p. 442- 445. Publication: Rasheediyah. Koita)

يکره التلحين والمراد به التطريب .الخ۔

(Majma Al-Anhur. Book of Salah. Chapter: Azan. Vol.1 p. 115. Publication: Ghaffariyah. Koita)

ولا بأس بالتطريب فی الأذان وهو تحسين الصوت من غير أن يتغير فإن تغير بلحنه أو ما أشبه ذلک کره۔

(Al-Muheet Al-Burhani. Chapter: 16 about singing and rhythm. Vol.1 p. 351)

عن يحيٰ البکاء قال:قال رجل لابن عمر:إني أحبک فی الله.فقال ابن عمر:لکني أبغضک فی الله.قال:ولم؟فقال:إنک تنقی فی أذانک وتأخذ عليه أجراً۔

(Al-Mujam Al-Kabeer Li Al-Tabrani, about his age and death. (H: 13059)

[3] Taleefat Rasheediyah. Book of Azan. About Azan and Iqamah. Vol.1 p. 259. Publication: Idarah Islamiyat. Lahore

(Fatawa Mufti Mahmood. Vol.1 p. 833, 834)

The words of Azan and Iqamah should be pronounced according to the rules of Tajweed

Question: What do ulama and Islamic jurists say in regard to the following matter:

Will the rules of Tajweed (e.g. pause, no pause) be applied while pronouncing the words of Azan and Iqamah or not?

Answer: The rules of Tajweed and Arabic grammar will be applied in all words and in the words of Azan and Iqamah also. It is proved by what is mentioned in Durre Mukhtar. Vol.1 p. 258, 259.[4] Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p.172)

Calling Azan according to Tajweed

Question: Should Muazzin pronounce the words of Azan observing the rules of Tajweed and recitation or should keep in mind to inform people in Arabic accent?

Answer: The purpose of Azan is to inform others.

لأن الأصل فی مشروعیة الأذان الإعلام بدخول الوقت۔[5]

Therefore, it should be called in Arabic accent observing the rules of Tajweed and its purpose, but he should not increase any syntax (Harkat) and Madd in the words of Azan.

(قوله یغیر کلماته)أی بزیادة حرکة أوحرف أومد أوغیرها فی الأوائل والأواخر۔[6]

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[4] Allamah Al-Haskafi Said:

(ولا لحن فیه)أی تغنی یغیر کلماته فإنه لایحل فعله وسماعه کالتغنی بالقرآن وبلاتغییر حسن۔

Ibn Abideen (r) said:

(یغیر کلماته)أی بزیادة حرکة أوحرف أومد أوغیرها فی الأوائل والأواخر۔ قهستانی۔

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p.285)

(قوله: ولحن)قال الشیخ باکیر رحمه اللّٰه عند قوله بلاترجیع ولحن :یقال:لحن فی القراءة طرب وترنم مأخوذ من ألحان الأغانی فلاینقص شیئاً من حروفه ولایزید فی أثنائه حرفاً. کذا لایزید ولاینقص من کیفیات الحروف والسکنات والمدات وغیر ذلک لتحسین الصوت فأما مجرد تحسین الصوت بلاتغییر فإنه حسن. آهـ

(Tabyeen Al-Haqaique. Chapter: Azan. Vol.1 p. 90. And so is in Jame Al-Rumooz. Book of Salah. Lesson: Azan. P. 69. Mazharul Ajaib. Kolkata)

[5] Raddul Muhtar. Chapter: Azan. Vol.2 p. 47

[6] Raddul Muhtar. Chapter: Azan. Vol.2 p. 53

As far as calling Azan in lyrical tone is concerned, it is not allowed.

أما الترجيع بمعنى التغنى فلا يحل فيه۔[7]

Written by Muhammad Tarique Nadwi

Authenticated by Nasir Ali Nadwi (Fatawa Nadwatul Ulama. Vol.1 p. 370)

Calling Azan in reciting rhythm

Question: I have listened people and studied in book that calling Azan in reciting rhythm is disliked as it is called in Nadwah and other places. If it is disliked, why ulama call Azan like this?

Answer: It is recommended to call Azan in better voice with pause. Prolonging some words of Azan that changes the words of Azan is disliked. Therefore, pronouncing "اللّٰه أكبر" with long Hamzah "آللّٰه أكبر" is not allowed.[8]

(ولا ترجيع)فإنه مكروه.الخ(ولا لحن فيه)أى تغنى يغيركلماته فإنه لايحل فعله وسماعه كالتغنى بالقرآن وبلا تغيير حسن۔

(Al-Durrul Mukhtar)

(قوله وبلا تغيير حسن):أى والتغنى بلا تغيير حسن،فإن تحسين الصوت مطلوب،ولا تلازم بينهما بحر وفتح۔

(Raddul Muhtar. Chapter: Azan. Vol.2 p. 53)

ولا بأس بالتطرب فى الأذان وهو تحسين الصوت من غير أن يتغنى فإن تغنى بلحن أو حد أو ما أشبه ذلك يكره۔

(Al-Fatawa Al-Tatarkhaniyah. Vol.1 p. 329)

Written by Masood Hasan Hasani, Authenticated by Nasir Ali Nadwi

(Fatawa Nadwatul Ulama. Vol.1 p. 370, 371)

[7] Raddul Muhtar. Chapter: Azan. Vol.2 p. 53

[8] It is mentioned in Al-Mujtab:

المد فى أول التكبير كفر،وفى آخره خطأ،ولا بأس بالتطريب فى الأذان وهو تحسين الصوت من غير تغيير،وإن غير ولحن وإن مد كره۔

(Al-Binayah Sharah Al-Hidayah. Sunnah of Azan and Iqamah. Vol.2 p. 96. Anees)

Azan, Iqamah and Imamat (leading Salah) of the person who cannot pronounce correctly

Question: Imam for leading Salah is appointed in a government mosque, but there is no Muazzin. So, an old servant of the department carries out the responsibility of calling Azan and Iqamah.

Some people objects that he does not pronounce the words of Azan with correct articulation of sound that is not good as he mostly pronounces "کد" instead of "قد" and "پھلاہ" instead of "فلاح". When he was reminded about it he replied that he tries at best, but he cannot observe the articulation of sound because of missing teeth. Can he carry out the responsibility of calling Azan and Iqamah or not? If Imam cannot come on time for some reasons, is performing Salah following him correct or not?

Answer: If there is someone who can call Azan correctly, he should call Azan and Iqamah, otherwise he is excused if he cannot pronounce correctly though he tries his best. The same injection goes for his leading Salah i.e. if there is a religious person who can recite correctly, he should be made Imam to lead Salah, otherwise they should perform behind that old person.[9] (Aapke Masail Aur Unka Hal. Vol.3 p. 294)

Did Bilal (rz) pronounce 'seen' "**س**" instead of 'sheen' "**ش**" in Azan

Question: The respected Mufti Sahab! I have listened a person saying that Bilal (rz) used to read "أسهد" instead of "أشهد" changing 'sheen' "ش" with'seen' "س". To what extent is it correct?

Answer: Though it is famous that Bilal (rz) used to read 'seen' "س" instead of 'sheen' "ش", but the research scholars have rejected it saying that Bilal (rz) was very eloquent having loud voice personality. The thing which is spread about him has nothing to do with reality.

قال العلامة عبد الحيء اللكهنوى:اشتهرعلى ألسنة العوام أن بلالاكان يبدل الشين المعجمة سيناً مهملة وليس كذلک.قال المزنى على ما نقله عنه البرهان السفاقشى: أنه قد اشتهرعلى الألسنة ولم نره فى شيء من الكتب وقال ابن كثير:لا أصل له ولايصح۔

(Al-Siayah. Chapter: Azan. Vol.2 p.7) (Fatawa Haqqaniyah. Vol.3 p. 69)

[9] وينبغى أن يكون المؤذن رجلاً عاقلاً صالحًا تقياً عالماً بالسُّنّة كذا فى النهاية ۔۔۔والأحسن أن يكون إماماً فى الصلاة كذا فى معراج الدراية۔ (Al-Fatawa Al-Hindiyah. Chapter: Azan. Vol.1 p. 53, 54)

Pronouncing the word of Azan "**أكبر**" with Madd (long) is not allowed

Question: Zaid prolongs the words of Azan "" to the extent that it becomes "". When he is reminded, he asks that how much to prolong and when does the meaning change?

Answer: Pronouncing Alif of the words Allah like Aallah (آلله) and Ba of the word "أكبر" like Akbaar (أكبار) is not allowed. The meaning changes by adding Alif. Only what is necessary is to try to pronounce the words correctly.

Shami reads:

''قوله(يغير كلماته)أى بزيادة حركة أوحرف أومد أوغيرها فى الأوائل والأواخر.انتهى۔[1]

It means increasing any syntax or letter or Madd etc. in the beginning or ending of the word is not allowed. Allah knows the best.

(Marghoob Al-Fatawa. Vol.2 p. 123)

Pronouncing Hamzah of the word "**الله**" and "**أكبر**" long

Question: The respected Mufti Sahab! Some Muazzins pronounce Alif of the word "الله" and "أكبر" long. Is it correct or not?

Answer: If Alif is pronounced long, it will be Hamza Istifham (question word) that may change the meaning. Therefore, Fuqaha forbade to pronounce Alif of the word "الله" and "أكبر" long. So, Ali should not be prolonged with Madd in both places.

قال العلامة عبد الحيء اللكهنوى:لايقول المؤذن آللّٰه أكبر بمد الألف فإنه استفهام وإنه لحن شرعى.الخ۔

(Al-Siayah. Chapter: Azan. Vol.2 p.15)[2] (Fatawa Haqqaniyah. Vol.3 p. 65, 66)[3]

[1] Raddul Muhtar. Vol.2 p. 53

[2] Al-Hindiyah reads:

والمد فى أول التكبير كفر وفى الآخر خطأ فاحش۔

(Al-Fatawa Al-Hindiyah. Chapter:2 about Azan. Vol.1 p. 56)

عن إبراهيم النخعى قال:الأذان جزم والتكبير جزم والتسليم جزم والقرآن جزم۔

(Kanz Al-Ummal. The virtue, injunction and etiquettes of Azan. (H: 23215)

عن مغيرة قال:قلت لإبراهيم: إذاقال المؤذن قدقامت الصلاة أُكَبِّرُمَكَانِي أوحين يفرغ؟قال:أى شئت قال: وقال إبراهيم:التكبير جزم يقول لايمد۔

(Musannaf Abdur Razzaque Al-Sana'ani. Chapter: When will Muazzin say Takbeer (H: 2553) Anees

[3] Addition of syntax or letter in Azan

Adding "**و**" in "**الله أكبر**" is incorrect

Question: One should say "الله أكبر" or "الله هو أكبر" in Salah?

Answer: He should read only "الله أكبر" and not add "و" after Haa in "الله".[1]

(Fatawa Darul Uloom Deoband. Vol.2 p. 98, 99)

Reading Pesh (ُ) on the letter Raa in Azan and Iqamah is incorrect

Question: What do ulama and Islamic jurists say in regard to the following matter:

Is reading the letter Raa in the word "أكبر" with Allah correct or not? If it is correct, which syntax (Fatha or Zammah) is correct on it? If it is Fatha, please mention its reason.

Answer: It can be read in two ways: One is to read Raa Sakin (without syntax). The letter Hamzah in the word "الله" will remain. Second is to read it with Fatha joining with the word "الله" and removing Hamzah. Reading Raa with Zammah is incorrect, because hadith reads: "الأذان جزم". So, Raa will be Sakin in its real form and when it is joined Fatah will be placed over Raa to avoid dual Sakin. For more detail you can consult Al-Shamiyah.[2]

Allah knows the best. 21st Jumada Al-Uoola, 1399 AH (Ahsanul Fatawa. Vol.2 . 296, 297)

Reading Zammah (ُ) on the letter Raa in "**الله أكبر**"

Question: What do ulama and Islamic jurists say in regard to the matter that if "الله أكبر" is read twice in one go, is reading Zammah (ُ) on the letter Raa in "الله أكبر" allowed or not? What is the allowed way?

Answer: If "الله أكبر" is read twice in one go, Sukoon, Zammah and Fatha three all allowed on Raa in "أكبر", but Sukoon is better than Zammah and it is better than Fatha. The

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Masa'lah: Adding any syntax in the words while calling Azan like pronouncing "اَشْهَدُ" as "اَشَهَدُ" or adding a letter like pronouncing "اَللهُ اَكْبَرُ" as "اَللهُ اَكْبَرُ" or adding Madd (long syntax) like pronouncing "اَشْهَدُ أنْ لاَّ إلٰهَ إلاَّ اللهَ" as "اَشْهَدُ أنْ لَا إلٰه إلَّا اللهُ" is wrong. Therefore, it should be avoided.

(الحجة على ما قلنا: ما في التنوير وشرحه مع الشامية: (ولا لحن فيه) أي تغني يغير كلماته۔)

(قوله يغير كلماته) أي بزيادة حركة أو حرف أو مد أو غيرها في الأوائل والأواخر۔ قهستاني۔

(Al-Shamiyah. Vol.2 p. 48. Publication: Deoband. Al-Bahr Al-Raique. Vol.1 p. 445, 446. Al-Mausooah Al-Fiqhiyah. Vol.2 p. 364). (Aham Masail. Vol.6 p. 59)

[1] (Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: The description of Salah. Vol.1 p. 447. Zafeer

[2] Raddul Muhtar. Chapter: Azan. Vol.1 p. 385. Anees

reason to prefer Sukoon is that it is narrated to pause in the end of all words of Azan. It is narrated in Tirmizi that Ibrahim Nakhai' (r) narrated discontinuously: "الأذان جزم". It is correct that this narration of Ibrahim Nakhai' (r) is discontinuously (موقوف) not continuously (مرفوع). (For more detailed consult Shami).[1] It is written in Umdatul Qari referring to Abul Abbas Mubarrid that Azan is listened with pause without syntax.[2] Ibn Abideen Shami referred to Rauzatul Ulama that according to their statement of Ibn Anbari, people read Zammah over Raa in "أكبر" and Mubarrid said Azan is listened with pause with its certain occasions and Raa in "أكبر" is with Sukoon in read and Fatha of Hamzah in the word "الله" is transferred to Raa as it is done in "الّمّ الله". It is written in Mughni that the main syntax on Raa is Fatha though it is done with the intention of pause.

It is also understood that Fatha over Raa which is narrated from Mubarrid is about first Takbeer. As far as second Takbeer is concerned, it is with pause. By this way, both statements of Mubarrid are reconciled, but the narration support Fatha of Raa.

Ibn Abideen said that these all statements are out of speciousness and the authentic opinion is that syntax of Raa is Zammah according to Arabic grammar, but it is with pause as it is listened.[3]

(Ma'arif Al-Sunan Sharah Sunan Al-Tirmiz. Vol.2 p. 176, 177)[4] Allah knows the best.

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[1] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.2 p. 386. Publication: H M Saeed, Karachi
Al-Tirmizi extracted it in Chapter: What has been related about: "curtailing the salaam is a sunnah" (H: 297) The words are:

وروى عن إبراهيم النخعي أنه قال: التكبير جزم والسلام جزم۔

[2] وأجاز أبو العباس: اللّٰه أكبر. واحتج بأن الأذان سمع وقفاً لا إعراب فيه۔
(Umdatul Qari. Chapter: The beginning of Azan. Vol.5 p. 108)

وأجاز أبو العباس اللّٰه أكبرُ اللّٰه أكبرُ. واحتج بأن الأذان سمع وقفاً لا إعراب فيه. كقولهم: حي على الصلاة. حي على الفلاح ولم يسمع: حي على الصلاةِ. حي على الفلاحِ. فكان الأصل فيه: اللّٰه أكبرُ. اللّٰه أكبرُ بتسكين الراء فألقوا على الراء فتحة الألف من اسم اللّٰه عز وجل. وانفتحت الراء وسقطت الألف. كما قال عز وجل: {الّمّ اللّٰه لا اله الا هو} كان الأصل فيه واللّٰه أعلم: اَلَمْ اللّٰه لا اله الا هو. بتسكين الميم فألقيت فتحة الألف على الميم وسقطت الألف۔

(Al-Zahir Fi Ma'ani Kalimat Al-Naas and Their saying: أشهد أن لا اله إلا اللّٰه . vol. 1 p. 33)

[3] Raddul Muhtar reads:

فائدة: في روضة العلماء قال: ابن الأنباري. الخ۔

(Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: Saeed, Karachi. Durar Al-Hukkam Sharah Ghurar Al-Hukkam. How to call Azan. Vol.1 p. 55)

[4] Ma'arif Al-Sunan. Chapter: How to call Azan. Vol.2 p. 176. 177. Publication: Idarah Al-Qur'an Wa Al-Uloom Al-Islamiyah. Karachi

The correct statement is that whether one read Raa Sakin or Maftooh in first "الله أكبر" and with pause in the second "الله أكبر".

Al-Shami reads:

وحاصلها أن السنة أن يسكن الراء من الله أكبر الأول أو يصلها بالله أكبر الثانية فإن سكنها كفى وإن وصلها نوى السكون فحرك الراء بالفتحة فإن ضمها خالف السنة؛ لأن طلب الوقف على أكبر الأول صيره كالساكن إصالة فحرك بالفتح. الخ۔

(Raddul Muhtar. Vol.1 p. 284)[1] Allah knows the best.

(Fatawa Mufti Mahmood. Vol.1 p. 832, 833)

Wrong pronunciation of Raa in Azan

Question: We are in large number following Hanafi school of thought (Barelwi) in "Machch". Earlier, when Imam of the mosque used to call Azan, he used to call as it is called from other mosques, but from one month when he calls Azan, he reads as follow:

اللّٰہ أکبرَللّٰہ أکبر۔

He calls Raa of "أكبر" and Laam of "الله" in one go removing Alif of "الله". Is it correct?

Answer: Sunnah is Azan is to read Raa Sakin in "أكبر" and with Hamzah in "الله", but it is also allowed to read Fatha over Raa in first Takbeer and remove Hamzah of "الله" joining Raa with Laam like اللّٰہ أکبرَللّٰہ أکبر۔ .[2]

(Aapke Masail Aur Unka Hal. Vol.3 p. 293)

The correct pronunciation of Raa in Azan

Question: It is mentioned in Aapke Masail Aur Unka Hal. p. 162: "Pronouncing Raa joining with the next word in Azan is contrary to sunnah." I want to ask that reading Fatha over Raa in "الله أكبر" is sunnah and according to that reading Zammah over it is contrary to sunnah? However, if it is intended only while reading Raa Sakin, let alone intending once, if it is intended 100,000 times, it will be announced Sakin while pausing at it, otherwise there will not be pause. Therefore, please explain what is written Allamah Shami. According to Arabic grammar the word "الله" is subject and the word

[1] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.2 p. 386. Publication: H M Saeed, Karachi

[2] وحاصلها أن السنّة أن يسكن الراء من اللّٰہ أكبر الأوّل أو يصلها باللّٰہ أكبر الثانية فإن سكنها كفى وإن وصلها نوى السكون فحرك الراء بالفتحة فإن ضمّها خالف السنّة۔

(Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 386)

"أكبر" is its predicate and both are Marfoo' i.e. Zammah come over the end of every letter. How can be Fatha over Raa while pausing while the main syntax is Zammah? Had there not be Zammah, we would have think about Fatha. As I studied in the books of Arabic grammar, Kasrah also may be under Raa. There is a rule in Arabic grammar that went two Sakin meet (none of both is Harf Illat 'Vowel') the first Sakin is read with Kasrah: (قَدِيْرُنِ الَّذِی). Please explain and oblige me.

Answer: The explanation of what I have written referring to Allamah Shami is that pausing at every word of Azan is sunnah. So, Zammah will not be read over Raa. Now, there are only two kinds: Sukoon over Raa or Fatha if it is read jointly. This jointly reading will be with the intention of separately reading. The reason of reading Fatha is that Fatha is the lightest syntax. Therefore, Kasrah will not be read following the rule "الساكن إذا حرّك حرّك بالكسر".[1] You should understand it from an Alim. Allah knows the best.

(Aapke Masail Aur Unka Hal. Vol.3 p. 294)

The syntax of Raa in "**الله أكبر**"

Question: Should one read the first Raa in "'الله أكبر' الله أكبر" Maftooh or Mazmoom when it is read jointly? It is written in Raddul Muhtar that Fatha is sunnah.

Answer: Whether he read Raa in first "الله أكبر" with Fatha or Sakin, he should read Raa in the second "الله أكبر" with Sukoon pausing at it.

Shami reads:

وحاصلها أن السنة أن يسكن الراء من ''الله أكبر'' الأول أو يصلها بالله أكبر الثانی فإن سكنها كفٰی وإن وصلها نوی السكون فحرک الراء بالفتحة. فإن ضمّها خالف السنة لأن طلب الوقف علی أكبر الأول صيره كالساكن إصالةً فحرک بالفتح۔

(Raddul Muhtar)[2] (Fatawa Darul Uloom Deoband. Vol.2 p. 115, 116)

The pronunciation of Raa in "**الله أكبر**"

Question: If "الله أكبر" and "الله أكبر" is read together jointly, can Zammah (that comes over Raa) be read with Laam or not?

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[1] وحاصلها أن السنّة أن يسكن الراء من الله أكبر الأوّل أو يصلها بالله أكبر الثانية. فإن سكنها كفٰی وإن وصلها نوی السكون فحرک الراء بالفتحة۔ (Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.2 p. 386)

[2] وحاصلها أن السنّة أن يسكن الراء من الله أكبر الأوّل أو يصلها بالله أكبر الثانية. فإن سكنها كفٰی وإن وصلها نوی السكون فحرک الراء بالفتحة۔ (Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.2 p. 386)

Answer: Allamah Shami writes that it is better to read Raa of first "الله أكبر" Sakin and if it is read jointly Raa will be pronounced with Fatha intending to pause. Reading with Zammah is contrary to sunnah.[1]

(Aapke Masail Aur Unka Hal. Vol.3 p. 294, 295)

Sunnah of pausing and Jazm over every word of Azan and Iqamah

Question: If one read "حی علی الصلاۃ حی علی الصلاۃ" i.e. he read jointly and expressed Taa in the first and paused in the second, is there anything wrong?

Answer: Jazm is sunnah in Azan and Iqamah. Therefore, he should not read any syntax over Taa and Ha in "حی علی الصلاۃ" and "حی علی الفلاح". He should pause over every word in Azan and make the intention of causing in Iqamah.

It is mentioned in Maraqi Al-Falah:

ویسکن کلمات الأذان والإقامة فی الأذان حقیقة وینوی الوقف فی الإقامة لأنه لم یقف حقیقة لأن المطلوب فیه الحدر۔

(Tahtawi)

لقوله علیه السلام :الأذان جزم والإقامة جزم والتکبیر جزم أی لافتتاح الصلوٰة، آھ۔

(Chapter: Azan. P.111) (Imdadul Ahkam. Vol.2 p. 31)

One should pause in the end of every word of Takbeer

Question: Should Takbeer be called jointly or separately i.e. should one read Zammah over the last letter in "أشهد أن لا إله إلا الله" or not? When the next word is pronounced together without breaking breath.

Answer: He should not pronounce any syntax over the last letter of the first sentence though he pronounces the second sentence "أشهد أن لا إله إلا الله" without breaking breath. Moreover, no syntax will be pronounced over the end of all words of Azan and Takbeer.

روی ذلک عن النخعی موقوفاً علیه،ومرفوعاً إلی النبی صلی اللّٰه تعالٰی علیه وسلم أنه قال:''الأذان جزم والإقامة جزم والتکبیر جزم''آھ۔[2]

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[1] وحاصلها أن السنة أن یسکن الراء من اللّٰه أکبر الأوّل أو یصلها باللّٰه أکبر الثانیة،فإن سکنها کفٰی وإن وصلها نوی السکون فحرک الراء بالفتحة۔
(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.2 p. 386)

[2] Raddul Muhtar. Vol.1 p. 258

Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) 30th Zil Hijj, 1399 AH

Authenticated by Abdus Sattar (May Allah forgive him) (Khairul Fatawa. Vol.2 p. 208, 209)

Calling the words of Azan jointly and separately

Question: Here is a crucial dispute about listening Azan i.e. a person did not pronounce "الله أكبر" two times in one breath and read every word four times separately. Some people remarked that his Azan is correct and some others said that it is not correct. They argued and disputed among them. Is this Azan correct or not?

Answer: When Muazzin calls "الله أكبر" four times, he should not say it in four breath, but in two breath, i.e. he should call "الله أكبر" two times in one breath as it is mentioned in Al-Tahtawi.[1]

If his breath is too short to say "الله أكبر" two times, he should say in a way that there should not be long pause like saying it four times. Now, Azan will be correct. In this condition, it is better that a long breath person should call Azan.[2] Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Asst. Mufti Mazahir Uloom Saharanpur. 22/02/1357 AH

عن إبراهيم النخعي قال:كانوا يجزمون التكبير۔

(Al-Durar Al-Muntasirah Fi Al-Ahadith Al-Mushtahirah. The letter Taa (H: 174). Kanz Al-Ummal. The virtue, injunctions and etiquettes of Azan (H: 23216). Al-Maqasid Al-Hasanah. Vol.1 p. 263. Anees)

وقول النبي صلى الله عليه وسلم:التكبير جزم أي مقطوع المد،وقيل:أي مقطوع حركة الآخر للوقف،وكذا قول النبي صلى الله عليه وسلم:الأذان جزم،فإن الصواب أن يقول:اللّٰه أكبرْ،بتسكين الراء ولا يقف على الرفع، وكذا في سائر كلماته الأواخر۔

(Talabah Al-Talabah Fi Al-Istilahat Al-Fiqhiyah. Book of purity. Vol.1 p. 5)

[1] يتمهل يترسل في الأذان بالفصل بسكتة بين كل كلمتين ،ويسرع:أي يحدر في الإقامة للأمر بهما في السنة۔

(Maraqi Al-Falah)

وقال الطحطاوي رحمه اللّٰه تعالىٰ:''(قوله:بين كل كلمتين):أي جملتين إلا في التكبير الأول،فإن السكتة تكون بعد تكبيرتين۔

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Book of Salah. Chapter: Azan. P. 196)

[2] قوله:(ويترسل فيه ويحدر فيها)أي يتمهل في الأذان ويسرع في الإقامة،وحده أن يفصل بين كلمتي الأذان بسكتة بخلاف الإقامة للتوارث،ولحديث الترمذي أنه صلى اللّٰه تعالىٰ عليه وسلم قال لبلال:''إذا أذنت فترسل في أذانك،وإذا أقمت فاحدر''.فكان سنة فيكره تركه۔

(Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 447, Rasheediyah)

Imam Tirmizi extracted it under the chapter: what has been related about saying the phrases of Azan with deliberateness and slowly. (H:195). Abd bin Humaid in his Musnad from the Musnad of Jabir bin Abdullah (H:1006). Al-Tabrani Fi Al-Ausat from his name Ahmad. (H:1952). Al-Hakim Fi Al-Mustadrak indirectly from Umar bin Al-Khattab. His statement. Chapter: The virtue of five-time Salah (H: 732) Anees

Authenticated by Abdul Lateef, Madrasa Mazahir Uloom Saharanpur. 23rd Safar, 1357 AH (Fatawa Mahmoodiyah. Vol.5 p. 417)

A similar question

Question: The word "الله أكبر" is four times in Azan. Should one really it two times in one breath without pause or one-time in one breath and likewise Shahadatain etc.? Please mention the correct way along with the statements of Fuqaha?

Answer: One should read "الله أكبر" two times in a way that Raa of "أكبر" will be Sakin without pause and he should pause after two times and read again as he did in second breath. He should read Shahadatain once in one breath and pause and read second time in second breath. However, as "الله أكبر" is read two times in one breath, Shahadatain will also be read once in one breath. It the injunction of deliberateness and slowly reading.

(Al-Bahr Al-Raique. Vol.1 p. 257)[1] Allah knows the best.

Written by Mahmood Gangohi (May Allah forgive him) Asst. Mufti Mazahir Uloom Saharanpur

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[1] Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 447, 448

(ويترسل)أى يسن له أن يترسل .أى يتمهل فيه وهوأن يفصل بين كل كلمتين من كلماته كذا فى الفتح وغيره.زادفى العناية تبعاًللمطرزى مطولاًغيرمطرب من ترسل فى قراء ته إذا تمهل فيهاوتوقروجعله فى عقدالفرائد الإطالة فقط وقيل:هوأن يقف بين الكلمتين۔وكذا يحدربالمهملة من حدنصرأى يسرع فيها.أى فى الإقامة.حتى لوترسل فيها.قيل:يكره.وقيل:لا.والحق هوالأول كذا فى الفتح لأن المتوارث فيها.الخ۔

(Al-Nahr Al-Faique Sharah Kanz Al-Daqaique. Chapter: Azan. Vol.1 p. 173)

ومقدار السكتة عنده قدر مايتمكن من قراء ة ثلاث آيات قصار أو آية طويلة وروى عنه قدر مايخطوا ثلاث خطوات وعندهما يجلس مقدار الجلسة بين الخطبتين وذكر الحلوانى أن الاختلاف فى الأفضلية۔

(Tabyeen Al-Haqaique. Calling Azan for missed Salah. Vol.1 p. 92. Al-Muheet Al-Burhani Fi Al-Fiqh Al-Nomani. Chapter: 16 about singing and melody. Vol.1 p. 346). Al-Ikhtiyar Li Taleel Al-Mukhtar. Chapter: Azan and Iqamah. Vol.1 p. 44)

عن جابر أن رسول الله صلى الله عليه وسلم قال لبلال:يا بلال!إذا أذنت فترسل فى ذلك وإذا أقمت فاحدر۔

(Sunan Tirmizi. Chapter: What has been related about saying the phrases of Azan with deliberateness and slowly. (H:195). Al-Muntakhab min Musnad Abd bin Humaid from the Musnad of Jabir bin Abdullah (H:1008). Al-Mustadrak Ala Al-Sahihain. Chapter: The virtue of five-time Salah (H: 732)

وحاصلها أن السنة أن يسكن الراء من''الله أكبر''الأول أويصلها بـ ''الله أكبر''الثانية.فإن سكنها كفى وإن وصلهانوى السكون فحرك الراء بالفتحة فإن ضمهاخالف السنة لأن طلب الوقف على''أكبر''صيره كالساكن أصالة فحرك بالفتح۔

(Raddul Muhtar. Chapter: Azan. Vol.1 p. 386)

Authenticated by Saeed Ahmad (May Allah forgive him) Abdul Lateef, Madrasa Mazahir Uloom Saharanpur. 7th Jumada Al-Uoola, 1358 AH (Fatawa Mahmoodiyah. Vol.5 p. 418, 419)

The words of Azan should be called in Iqamah two words together

Question: What do ulama and Islamic jurists say in regard to the following matter:

Is it necessary to call all words of Azan with separate breath or there is any exception for saying "الله أكبر" two times in one breath?

Answer: One should take great after saying "الله أكبر" every two times.[1] Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p.211, 212)

The duration of pause in the words of Azan

Question: Respected Mufti Sahab!

How might should Muazzin pause between the words of Azan whilst calling Azan? Should he keep on calling continuously without pause? What is the injunction of Shariah in this regard?

Answer: The etiquettes of calling Azan is that the one who answers his Azan can read the words easily what Muazzin read.

(Al-Siayah. Vol.2 p.13. Chapter: Azan)[2] (Fatawa Haqqaniyah. Vol.3 p. 64)

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[1] قال العلامة ابن نجيم (قوله: ويترسل فيه ويحدر فيها) أي يتمهل فى الأذان ويسرع فى الإقامة وحده أن يفصل بين كلمتى الأذان بسكتة بخلاف الإقامة للتوارث. الخ۔ وفى الظهيرية: ولو جعل الأذان إقامة يعيد ولو جعل الإقامة أذاناً لا يعيد؛ لأن تكرار الأذان مشروع دون الإقامة۔
(Al-Bahr Al-Raique. Chapter: Azan. Vol.1 p. 257)

(ويتمهل) يترسل (فى الأذان) بسكتة بين كل كلمتين (ويسرع) أي يحدر (فى الإقامة) للأمر بهما فى السنة۔
(Maraqi Al-Falah. Chapter: Azan. p. 78)

[2] (Sunan Tirmizi. Chapter: What has been related about saying the phrases of Azan with deliberateness and slowly. (H:195)

قال العلامة حسن بن عمار الشرنبلالى: (يتمهل) يترسل فى الأذان بالفصل بسكتة بين الكلمتين۔

قال الشيخ السيد أحمد الطحطاوى: (قوله بين كلمتين) أي جملتين إلا فى التكبير الأول فإن السكتة تكون بعد تكبيرتين۔
(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Chapter: Azan. P. 158)

ولأن الأذان لإعلام الغائبين بدخول الوقت والإعلام بالترسل أبلغ. أما الإقامة فلإعلام الحاضرين بالشروع فى الصلاة ويتحقق المقصود بالحدر۔
(Al-Fiqh Al-Islami Wa Adillatuhu Li Al-Zuhaili. Sunnah of Azan. Vol.1 p.706)

Taking breath in the words of Azan

Question: If one took breath in the words of Azan whilst calling Azan, is there anything wrong?

Answer: If the pause is not too long, Azan will be correct, but prolonging the words of Azan so much that requires to take breath in between is not correct.[1]

(Aapke Masail Aur Unka Hal. Vol.3 p. 298)

What is the difference between Azan and Iqamah

Question: What do ulama and Islamic jurists say in regard to the following matter:

Is there any difference between Azan and Iqamah except "قدقامت الصلاة"?

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[1] وجعل أصبعيه فى أذنيه سنّة الأذان ليرفع صوت بخلاف الإقامة۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 56. Fatah Al-Qadeer. Vol.1 p. 213. Al-Bahr Al-Raique. Vol.1 p. 260)

ويكره للمؤذن أن يرفع صوته فوق الطاقة، كذا فى المضمرات۔

(Al-Fatawa Al-Hindiyah. Vol.1 p. 56)

عن عكرمة بن خالد، قال: قدم عمر مكة فأذن له أبو محذورة، فقال له: أما خشيت أن ينخرق مريطاؤك، قال: يا أمير المؤمنين! قدمت فأحببت أن أسمعكم أذاني، فقال له عمر: إن أرضكم معشر أهل تهامة حارة فأبرد ثم أبرد مرتين أو ثلاثاً ثم أذن ثم ثوب آتك۔

(Musannaf Abdur Razzaque Al-Sana'ani. Chapter: The time of Zuhr Salah. (H: 2060). Khalq Afa'al Al-Ibad Li Al-Bukhari. Salah of both Muazzin of Al-Masjid Al-Haram on Friday. (H: 1317)

قلت: أفتحب للمؤذن يرفع صوته بالأذان والإقامة؟ قال: نعم، يسمع ولا يجهد نفسه۔

(Al-Asl known as Al-Mabsoot. Chapter: The person forgot Salah and recalled next day. Vol.1 p. 137)

قال القرطبي: وحكم المؤذن أن يترسل فى أذانه ولا يطرب به كما يفعله اليوم كثير من الجهال، بل وقد أخرجه كثير من الطغام والعوام عن حد الإطراب فيرجعون فيه الترجيعات، ويكثرون فيها التقطيعات حتى لا يفهم ما يقول، ولا بما به يصول۔

(Ahkam Al-Quran Li Al-Qurtubi. Surah Maidah: 6: 230)

عن ابن عباس قال: كان لرسول الله صلى الله عليه وسلم مؤذن يطرب، فقال رسول الله صلى الله عليه وسلم: إن الأذان سهل سمح فإن كان أذانك سمحاً سهلاً وإلا فلا تؤذن۔

(Al-Targheeb Fi Fazail Al-Amaal Wa Sawab Zalik Li Ibn Shaheen. Chapter: The virtue of Azan (H: 564). Sunan Al-Dara Qutni. Chapter: To shorten the recitation due to reason. (H: 1877). Al-Zuafa Wa Al-Majrooheen Li Ibn Hibban. Vol.1 p. 137)

عن عمر بن سعيد بن أبي حسين المكي أن مؤذناً أذن فطرّب فى أذانه فقال له عمر بن عبد العزيز: أذن أذاناً سمحاً وإلا فاعتزلنا۔

(Musannaf Ibn Abi Shaibah. Singing in Azan (H: 2375)

Answer: The most preferable statement is that the words of Azan should be 15 that will be called loudly with deliberateness and slowly unlike Iqamah, that are 17 words and called in low voice hurriedly.[1] Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p. 204)

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[1] عن عبدالله بن زيد قال:كان رسول الله صلى الله عليه وسلم قد هم بالبوق وأمر بالناقوس فنحت فأرى عبد الله بن زيد فى المنام. قال: رأيت رجلاً عليه ثوبان أخضران يحمل ناقوساً فقلت له يا عبد الله أتبيع الناقوس؟ فقال ماتصنع به؟فقلت أنادى به إلى الصلوة.قال:أفلا أدلك على خيرمن ذلك؟قلت ماهو؟ قال:تقول:''الله أكبر.الله أكبر.الله أكبر.الله أكبر.أشهد أن لاإله إلا الله.أشهد أن لا إله إلا الله.أشهد أن محمدًا رسول الله.أشهد أن محمدًا رسول الله.حى على الصلوة.حى على الصلوة.حى على الفلاح.حى على الفلاح.الله. أكبر.الله أكبر.لا إله إلا الله''۔ قال:فخرج عبد الله بن زيدحتى أتى رسول الله صلى الله عليه وسلم فأخبره بما رأى.قال:يارسول الله!رأيت رجلاً عليه ثوبان أخضران يحمل ناقوسًا۔۔۔فقص عليه الخبر.فقال رسول الله صلى الله عليه وسلم:''إن صاحبكم قدرأى رؤيًا.فاخرج مع بلال إلى المسجد فألقها عليه.ولينادبلال فإنه أندىٰ صوتاً منك''۔ قال:فخرجت مع بلال إلى المسجد فجعلت ألقيها عليه و هوينادى به.الخ۔

(Sunan Ibn Majah. Book of Salah (H: 706). Sunan Abu Dawood. Chapter: How to call Azan. (H: 499). Musnad Ahmad (H: 16524). Sahih Ibn Khuzaimah (H: 370)

عن معاذ بن جبل قال:۔۔۔فجاء عبدالله بن زيد إلى رجل من الأنصار.وقال فيه:فاستقبل القبلة قال:الله أكبر.الله أكبر. أشهد أن لاإله إلا الله.أشهد أن محمدًا رسول الله.حى على الصلوة مرتين.حى على الفلاح مرتين. الله أكبر.الله أكبر.لا إله إلا الله۔ثم أمهل هنيئاًثم قام فقال مثلها.إلاأنه قال:زاد بعد ماقال حى على الفلاح:قدقامت الصلاة .قدقامت الصلاة.قال:فقال رسول الله صلى الله عليه وسلم:لقنهابلالاً.فأذن بهابلال۔

(Sunan Abu Dawood. Chapter: How to call Azan. (H: 507)

عن عبدالرحمن بن أبي ليلىٰ عن عبدالله بن زيد قال:كان أذان رسول الله صلى الله عليه وسلم شفعاًشفعاًفى الأذان والإقامة۔

(Sunan Al-Tirmizi. Chapter: What has been related about saying the phrases of the Iqamah two times each. (H: 194)

الأذان خمس عشرة كلمة وآخره عندنا لا إله إلا الله،كذا فى فتاوىٰ قاضى خان ۔۔۔ والإقامة سبع عشرة كلمة خمس عشرة منها كلمات الأذان وكلمتان قوله:قدقامت الصلاة مرتين،كذا فى فتاوىٰ قاضى خان، و يترسل فى الأذان ويحدر فى الإقامة وهذا بيان الاستحباب كذا فى الهداية۔

(Al-Fatawa Al-Hindiyah. Chapter:2 about the words of Azan and Iqamah. Vol.1 p. 55, 56)

قوله:يسن التمهل فيه والإسراع فيها.المرادبالتمهل الترسل.قال فى الينابيع:الترسل أن يقول:الله أكبر.الله أكبر ويقف ثم يقول مرة أخرىٰ مثله.وكذلك يقف بين كل كلمتين إلى آخرالأذان.والمراد بالإسراع الحدروالوصل ولوترسل فى الإقامة وحدرفى الأذان أوترسل فيهما أوحدرفيهما لابأس به.كذافى التتارخانية.المراد من قوله:لابأس به كراهة التنزيه۔

(Ghamz Oyoon Al-Basair, The thing in which Azan and Iqamah are different. Vol.4 p. 84)

THE PRONUNCIATION OF THE WORDS OF AZAN AND IQAMAH

THE PRONUNCIATION OF THE WORDS OF AZAN AND IQAMAH

Istifta (question) about the pronunciation of the words of Azan and Iqamah

Question: If Raa of "الله أكبر" is read with "الله" jointly and other words are read the same without causing in the end expressing the syntax, is it allowed or not? I think it should be allowed.

Answer: Posing and reading Sukoon at the end of words of Azan and Iqamah is required. The syntax should not be expressed.

وفى الإمداد: ويجزم الراء فى التكبير أى يسكهنا فى التكبير. قال الزيلعى: يعنى على الوقف. لكن فى الأذان حقيقة. وفى الإقامة ينوى الوقف. آهـ أى للحدر۔

(Raddul Muhtar. The discussion about hadith "الأذان جزم". Vol.1 p.400)

Allah knows the best.

27th Shaban, 1346 AH (Imdadul Ahkam. Vol.2 p. 45)

The correct way to pronounce the words of Azan and Iqamah

Question: الحمد لله على آلائه والصلاة والسلام على نبيه وأصفيائه۔

How to call Azan: Pausing in real and term with taking breath at the last letter of all nine words (first Shahadatain, second Shahadatain, first Haialatain, second Haialatain and Tahleel) except first four words and last two words of Takbeer (الله أكبر) is sunnah and recommended. It is because reading Azan with deliberateness, slowly, separately and pausing is liked. The hadith narrated by Jabir (rz):

''أن النبی صلی اللّٰہ تعالٰی علیہ وسلم قال لبلال: ''إذا أذنت فترسل وإذا أقمت فاحدر''۔[1]

"Allah's Messenger said to Bilal: "O Bilal! When you call the Adhan then do so deliberately and slowly, and when you call the Iqamah then be quick."

Moreover, hadith: "" (The words of Azan are two-two times and Iqamah is one time) and "" (interpretation of the meaning i.e. Azan is even and Iqamah is odd) means the same that two words of Azan will be pronounced in one breath and two words of Iqamah in one breath. Moreover, hadith of Tarjee' Shahadatain is also applied on it, because pair, double and Tarjee' (returning; calling to mind) have same sense as uneven, odd and unequal are in the same meaning.[2]

The logic of reading deliberately and slowly is that its purpose is to inform and notify the worshippers and announcing about the time of Iftar and the ending of Suhoor. That's why reading it deliberately and slowly is better and more effective. However, reading it quickly and fast is also allowed without disliking and there is no need to repeat it, because the purpose is gained and the statement is complete. Only the thing which is missed is its beauty. (Al-Mabsoot Li Shams Al-Aimmah Al-Sarakhsi. Vol.1 p. 131)

As for as the six Takbeer are concerned, it's injunction according to all Fuqaha 's that two Takbeer are like one word as it is mentioning in Raddul Muhtar know by Al-Shamiyah. Vol.1 p. 285:

''(ویترسل)۔۔۔(قولہ بسکتۃ)۔۔۔ولہٰذہ السکتۃ بعدکل تکبیرتین لا بینھما۔کما أفادہ فی الإمداد.أخذًا من الحدیث و بہ صرح فی التاترخانیۃ''۔

It means when should pause between each two words of Azan and read with deliberateness and slowly. This pause will be after two Takbeer not in between as it is mentioned in Imdadul Fatawa extracting from hadith and it is also explained in Tatarkhaniyah.

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[1] Imam Tirmizi extracted it under the chapter: what has been related about saying the phrases of Azan with deliberateness and slowly. (H:195). Abd bin Humaid in his Musnad from the Musnad of Jabir bin Abdullah (H:1006). Al-Tabrani Fi Al-Ausat from his name Ahmad. (H:1952). Al-Hakim Fi Al-Mustadrak indirectly from Umar bin Al-Khattab. His statement. Chapter: The virtue of five-time Salah (H: 732)

[2] فی المستخرج لأبی عوانۃ عن ابن عمر :کان الأذان علی عھد رسول اللّٰہ صلی اللّٰہ علیہ وسلم مثنیٰ مثنیٰ والإقامۃ فرادیٰ۔
(Azan and Iqamah of Bilal (rz) and the proof of being double. (H: 959)

فی الصحیح للبخاری عن أنس بن مالک قال:ذکروا النار والناقوس فذکروا الیھود والنصاریٰ.فأمر بلال أن یشفع الأذان ویوتر الإقامۃ۔
(Chapter: The beginning of Azan. (H: 603)

Thus, Raa of the second Takbeer should be read Sakin due to pause and reading it Zammah is wrong and there are three opinions about the syntax of first Takbeer.

(1) Fatha: (اَللّٰهُ اَكْبَرَاللّٰهُ اَكْبَرْ) because Ibrahim Nakhaee' (r) narrated directly that is mentioned in Tirmizi "الأذان جزم والإقامة جزم والتكبيرجزم" (Azan, Iqamah and Takbeer Tahrimah are with Jazm (pause). So, when the words of Azan are Sakin, Raa of first Takbeer will be Sakin also. Later, when it is paid jointly with the intention of pause, two Sakin met together (Raa and Lamm of Allah). Now, whether Fatha of Hamzah transferred to Raa or Fatha is made over Raa, because two Sakin met together. Kasrah is not made to save the magnification of Laama and the examples of both are "الٓمّٓرَاللّٰه", as Fatha of Meem is reported according to the view of Imam Baidhawi (r) and it is remained because of meeting two Sakin according to other people: (Abul Abbas Al-Mubarrid, Abdul Ghani Al-Nablisi the author of Al-Rauzah Wa Al-Tanweer)

(2) Sukoon: (اَللّٰهُ اَكْبَرَاللّٰهُ اَكْبَرْ) Without syntax. Its evidence is the same hadith mauqoof "الأذان جزم والإقامة جزم والتكبيرجزم" which is mentioned in no.1. Because Jazm means without syntax. This meaning can be true only when Raa of "أكبر" is pronounced Sakin. (It is what Imdad, Zailaee', Badai and a group of Shafaee' ulama think.)

(3) Zammah: (اَللّٰهُ اَكْبَرُاللّٰهُ اَكْبَرْ), because the rule and Arabic grammar requires it. The reason is that "أكبر" is the predicate of "الله" and predicate used to be Marfoo'. (Ibn Abideen Al-Shami, the author of Al-Mughni and common Islamiyeen). This last statement is most favourable, clear and authentic. Thus:

(a) It is mentioned in Al-Mughni after stating Fatha and its reason:

وكل هٰذا خروج عن الظاهر والصواب أن حركة الراء ضمة إعراب۔

(Raddul Muhtar. Vol.1 p. 284)

(These all is against the appearance and the authentic opinion is Zammah according to Arabic grammar.)

(b) After denoting all three opinions Shami reads:

والذى يظهر الإعراب۔

(Among these statements, Zammah one is evident and clear.)

(c) Arabic grammar also requires it as it is not conceal for the one who has some knowledge of Arabic language.

Answer:

The answer to hadith: "**الأذان جزم**":

Question:

(1) It is mentioned in Shami. Vol.1 p. 284:

فی الأحادیث المشتهرة للجراحی:أنه سئل السیوطی عن هذا الحدیث **فقال** هوغیرثا بت کما قال الحافظ ابن حجروإنما هومن قول إبراهیم النخعی۔[3]

One more reason to prefer Zammah according to Arabic grammar is that it is mentioned in "Ahadith Mushtahirah" authored by Jarrahi that when Imam Suyooti (r) is asked about this hadith, he replied that it is not proved as Ibn Hajar (r) said and it is also the statement of Ibrahim Nakhaee'.

(2) Jazm does not mean Sakin, because going against syntax according to Arabic grammar is new term that was not used in past ages. It is introduced by later experts of Arabic grammar. Therefore, using Jazm in that meaning is not correct. Moreover, according to the new terms of Arabic grammar, Jazm is called to remove syntax that came by Jazim not unconditional, while here the syntax is removed due to pause. Therefore, Rafaee', Ibn Katheer and other scholars means to cut Madd i.e. reading without prolonging. So, it should not be read in "آآکبر", because it is question that will be profanity and serious sin according to Shariah.[4]

One statement is reported from Fatawa Sairafiyah, Chapter: 36 in "Kitab Al-Talabah" that Jazm means to cut Madd not to cut the syntax.

I would like to mention that as hadith is common for complete Azan and the above-mentioned meaning is applied only on Takbeer not on the remaining words, it is better to say that Jazm means to forbid from singing and melody that change the words of Azan. For example, adding a syntax or letter or common Ishbaa' in the letters of Madd,

[3] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: Saeed, Karachi

[4] It is mentioned in Al-Durrul Mukhtar:

''الأذان جزم''أی مقطوع المد، فلا تقول آللّٰہ أکبر؛لأنه استفهام وأنه لحن شرعی۔

(Al-Durrul Mukhtar. Book of Salah. Chapter: Azan. Vol.1 p.385. Publication: H M. Saeed. Karachi)

as whether it is in first or second, because it is not correct whether it is in Azan or in the recitation of the glorious Qur'an.[5] Imam Ahmad (r) was asked about singing in the recitation, he replied that it is forbidden. He was asked again. Why? He replied what is your name? The person replied Muhammad. Imam Ahmad said: Do you like to be called O, Moo Haa Maad. (Kabeeri)[6]

(3) If Jazm is not a syntax according to Arabic grammar that is not used but to remove, "الأذان جزم" will be applied on complete Azan (that means complete Azan is Sakin and all words will be pronounced with pause). The pause supposition is wrong with the consent of all ulama and Fuqaha. As for as the second one is concerned, there are also two options: (1) Single letter is intended by the word. (2) The complete sentence is meant by the word. The first supposition is wrong, because it will require to pronounce each and every letter Sakin. For example, "أشهد. أن لا إله. إلا. الله. حي. على. الصلاة" and so on, while no one has such opinion. Now the second opinion is confirmed. In short, every sentence of Azan is Sakin and paused at the end that is pronounced in one breath. For example, "" and so on. Since, according to all Fuqaha two Takbeer are in the injunction of one sentence, Sukoon and Jazm will be applied on Raa of the second Takbeer not first.[7] Allah knows the best.
(Fatawa Mufti Mahmood. Vol.1 p. 824, 825)

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[5] Al-Bahr Al-Raique reads:

(ولا لحن)أي ليس فيه لحن أي تلحين ـــ وفي الصحاح: اللحن الخطاء في الإعراب ـــ وتحسين الصوت. لا بأس به من غير تغن ـ

(Al-Bahr Al-Raique. Book of Salah. Vol.1 p. 444, 445. Publication: Rasheediyah. Koita)
It is written in Al-Durrul Mukhtar:

(ولا لحن فيه)أي تغنى يغير كلماته. أي بزيادة حركة أو حرف أو مد أو غيرها فإنه لا يحل فعله وسماعه ـ

(Al-Durrul Mukhtar. Book of Salah. Chapter: Azan. Vol.1 p. 387. Publication: H M. Saeed. Karachi)

[6] Kabeeri. P. 360. Publication: Maktabah Raheemiyah. Utter Pradesh.

[7] Raddul Muhtar reads:

''أن التكبير الثانية في الأذان ساكنة الراء للوقف ـــ وأما التكبيرة الأولى ـــ فقيل محركة الراء بالفتحة'' ـ

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: H M. Saeed. Karachi)
Al-Bahr Al-Raique states:

''ويسكن كلمات الأذان والإقامة الخ'' ـ

(Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 448. Publication: Rasheediyah. Koita)

أي يتمهل ويترسل في الأذان بالفصل بسكتة بين كل كلمتين أي جملتين إلا في التكبير الأول'' ـ

(Hashiyah Al-Tahtawi. Book of Salah. Chapter: Azan. P.196. Publication: Darul Kutub Al-Ilmiyah. Beirut. Lebanon)

The answer to the evidences of Fatha:

This statement is based on some points, that the above-mentioned hadith is also included. It had been answered to earlier that it is to forbid from Ishbaa' or prolonging the syntax or announcing Sakin at the end of each and every sentence not every single letter. Then Raa of first Takbeer is no longer Sakin, Fatha can never come over it by transferring syntax or meeting two Sakin together. If Sukoon of Raa is supposed, this statement will not be correct by these reasons.[8]

(a) The statement of transferring syntax: Those who have the opinion to transfer it says:

''الأذان سمع موقوفاً فی مقاطیعه و الأصل فی(أکبر)تسکین الراء فحولت حرکة ألف اسم(اللّٰه)إلی الراء کما فی {ألم اللّٰه}

(Raddul Muhtar. Vol.1 p. 284)
(Azan is listened with pause in its places and pausing at Raa is its main is pronunciation, later on, Fatha of Hamzah in "اللّٰه" is transferred to Raa like it is in "الٓمّٓ اللّٰه". (Mubarrid)

The answer is:

Firstly: The word "موقوفاً" says itself that Sukoon of Raa is waqfi (it will come when it is announced with pause) not its main and compulsory.

Tahtawi reads p. 105:

(ویسکن کلمات الأذان والإقامة)یعنی للوقف والأولی ذکره(فی الأذان حقیقة)أی الوقف الذی لأجله السکون حقیقة فی الأذان لأجل الترسل فیه.الخ۔[9]

One should read the words of Azan and Iqamah Sakin (with pause). It is better to mention the condition to pause. This pause by which Sukoon comes is in reality, because it is recommended to pronounce with deliberateness and slowly.

Shami reads p. 284:

''وقد کانت کلمات الأذان إعرابأً إلا أنه سمعت موقوفة''۔روضة.نقلاً عن المغنی۔[10]

[8] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: H M. Saeed. Karachi
[9] Hashiyah Al-Tahtawi. Book of Salah. Chapter: Azan. P. 195, 196. Publication: Darul Kutub Al-Ilmiyah. Beirut. Lebanon
[10] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: H M. Saeed. Karachi

It means the syntax are over the words of Azan in reality, but they are listened with pause and Sukoon.

When Sukoon is not forever, it will be elapsed and the main syntax (Zammah) will return when it is pronounced jointly. The reason is that Fuqaha regarded two Takbeer as one. It is possible only when one pauses and takes breath at the end of second Takbeer not at the end of first. In fact, it is also understood that the words of Azan are pronounced with pause in reality. It can be done when the syntax is missed and the breath is taken. Thus, it is known that pausing at first Takbeer is not listened neither veritable nor virtual that is taking breath. Now, the main syntax (Zammah) is confirmed.[11]

Secondly: It is necessary for reporting that the team from which it is reported should exist in sentence, while Hamzah of Allah is Wasli (that is will no longer while pronouncing jointly). When it is removed itself, transferring its syntax is unreasonable.

Shami reads p. 284:

''وليس لهمزة الوصل ثبوت فى الدرج فتنقل حركتها، آه۔ نقلاً عن الروضة عن المغنى۔[12]

When Hamzah does not remain in the mentioned text, how its syntax will transfer.

If it is said that this jointly pronouncing is with the intention of pausing, Hamzah will remain, because its value changed due to the intention of pause. Now, it is possible to transfer its syntax. Its solution is that reading jointly with the intention of pausing is a logical injunction that is not proved by Quran and hadith as it is mention referring to Tahtawi that the pause in the words of Azan is veritable not virtual.[13]

Moreover, according to the explanation of Mulla Ali Qari (r), it is necessary to be a connection between transferee and quoted from, otherwise transforming is not possible. Since, the connection between transferee and quoted from remains no longer because of missing value while pronouncing with the intention of pause, it is impossible to transfer. If the intention of pausing is not harmful to affirm reading jointly, it cannot be harmful for value and constructivism, because when both connected each other in word and pronunciation, it means Hamzah exists in the sentence. When its existence is

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[11] والحاصل أن التكبيرة الثانية فى الأذان ساكنة الراء للوقف حقيقة رفعها خطأ۔

(Al-Shamiyah. Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: H M. Saeed. Karachi)

[12] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 196. Publication: H M. Saeed. Karachi

[13] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: H M. Saeed. Karachi

confirmed, Hamzah will elapse according to Arabic grammar and the injunction of transfer will stop.[14]

Thirdly: The injunction of transferring in the compared with (الٓمّٓ اللّٰه) is weak, because the reason of transferring according to the opinion of Imam Baidhawi is that the Arabic alphabets are Mabni being word and Murab in supposition that are able to have syntax and now they are Sakin because of pausing. Thus, the value will be missed because of the intention of pause while reading jointly and the injunction of transferring will be applied.[15] Fatha cannot come by meeting two Sakin together, because it is forbidden. The same discussion goes to the logic of Qazi (r) that has passed in the second answer that if the intention of pausing is not harmful to affirm reading jointly, it does not effect on the affirmation of sentence and Hamzah wasl elapses in between sentence. What does mean to transfer syntax of Hamzah wasl? Moreover, when supposed one can be transferred to Murab, why you cannot transfer to Mabni Al-Asl, while no Qari or Nahwi (Arabic grammar the specialist) said to transfer "من الله". Thus, when the compared with cannot be transferred, you can imaging about comparing one. How can the injunction of transferring be correct? Besides, there is also a difference between Azan and "الٓمّٓ اللّٰه" that the words of Azan Murab in word and supposition. They are pronounced Sakin by pausing and the alphabetic letters are Murab either only in supposition or in word and in supposition both.

وبالجملة الفرق بين الأذان وبين (الٓمّٓ اللّٰه) ظاهر فإنه ليس لـ ''الٓمّٓ اللّٰه'' حركة إعراب أصلاً و قد كانت كلمات الأذان إعراباً إلا أنه سمعت موقوفة۔

(Raddul Muhtar. Vol.1 p. 284)[16]

(b) Meeting two Sakin together: This injunction is wrong because of some reasons:

Firstly: The first Sukoon is temporary and because of pause not necessary that causes meeting to Sakin together as it is mentioned in (a).

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[14] حکم وصلی این کہ در درج کلام و بمتحرک شدن مابعد بیفتد۔

(Irshad Al-Sharf. Chapter:1 . Sarf Sagheer. Thulathi Mazeed Fih Sahih. P. 45. Publication: Idarah Isha't Kutub)

[15] فإنه مبنی بالفعل علی السکون ومعرب بالقوۃ۔

(Hidayah Al-Nahw. Chapter:2 about Ism e Mabni. P. 45. Publication: Rasheediyah. Koitah)

[16] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: H M. Saeed. Karachi

Secondly: The magnification of Laam in "الله" remains in the state of Rafa. So, what is Fatha preferred. If it is said that Fatha is the lightest syntax, the answer is that here to Sakin do not need together at all that requires lightness because of difficulty in reading. Even if it is supposed, it can be said that the syntax of the first Sakin is fairer for that which is according to its original syntax like Meem of plural form etc. and here the main syntax is Zammah.[17] Allah knows.

The answer to the evidences of Jazm:

(1) Jazm means to remove Madd not to remove the syntax, because it is new term.[18]
(2) According to my poor opinion, hadith means that all the words of Azan and Iqamah should be pronounced in one breath not in two or three breath. Bu it's should be called with pause in some breaths. It is because the Prophet (saws) or Ibrahim Nakhaee' (r) feared that let not the people recite Azan and Iqamah continuously without stop, therefore he expressed it. There is nothing about syntax or Sukoon in that hadith. Now the matter is that what are the places to pause, the hadith does not tell about it. It will be searched in Fiqh. Whoever wants to know, should consult long and detailed books and some details has been mentioned above. So, take it and think.[19]
(3) Sukoon of first Takbeer while reading jointly will be correct either when it is made by factor or when it is read jointly with the intention of pausing though that is temporarily. It is clear that there is no factor to made Jazm. So, necessary Jazm cannot made here and reading jointly with the intention of pausing is logical injunction which is not proved by Qur'an and hadith. Thus, it is understood that Sukoon should elapse and main and only grammatical Zammah should come and the reason is that though Jazm at every sentence of Azan is proved by hadith "الأذان جزم", but three takbeer is in the place of one takbeer, therefore, it is necessary to apply the injunction of reading jointly on the first

[17] Hashiyah Al-Tahtawi reads:

''وهو مخير فيما بين الضم والفتح۔۔۔إذ لا يتعين الفتح فى ذلک كما لا يخفٰى''۔

(Hashiyah Al-Tahtawi. Book of Salah. Chapter: Azan. P.195. Publication: Darul Kutub Al-Ilmiyah. Beirut)

[18] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: H M. Saeed. Karachi

[19] Al-Durrul Mukhtar reads:

(Al-Durrul Mukhtar. Book of Salah. Chapter: Azan. Vol.1 p. 387. Publication: H M. Saeed. Karachi)

أى يتمهل ويترسل فى الأذان بالفصل بسكتة بين كل كلمتين أى جملتين إلا فى التكبير الأول''۔

(Hashiyah Al-Tahtawi. Book of Salah. Chapter: Azan. P.196. Publication: Darul Kutub Al-Ilmiyah. Beirut)

Takbeer, because where pausing with breaking breath in Qur'an is proved by hadith (like the recitation of Fatiha):

''إن النبی صلی اللّٰہ تعالٰی علیہ وسلم کان إذا قرأ قطع قراءتہ آیۃً آیۃً، یقول:''بسم اللّٰہ الرحمٰن الرحیم، ثم یقف، الحمد للّٰہ رب العالمین، ثم یقف، الرحمٰن الرحیم، ثم یقف''۔

(Al-Itqan Fi Uloom Al-Qur'an. Vol.1 p. 87)[1]

The Prophet (saws) used to pause at "بسم الله الخ". So, pausing there also is sunnah and better not compulsory or necessary. Therefore, reciting it without pause is also correct with no doubt according to the science of recitation. So, what to say about the places where pausing is neither instructed nor that are the places of Qur'an. How can pausing in the reality can be necessary and syntax is forbidden when it is read jointly. This injunction is quite contrary to the logic also, but correct logic is considered.[2]

Summary:

Calling Azan with deliberateness and slowly is recommended and pausing at its every sentence except six Takbeer is sunnah and out of them each two Takbeer is in the injunction of one sentence.[3] Raa of second Takbeer in that tow will be pronounced Sakin and in the first, Zammah Fatha and Jazm all three can be pronounced.[4]

But according to logic, Arabic grammar and pronunciation, the statement of Rafa' is more clear, authentic and Fatwa is issued on it. The detail has been mentioned earlier.[5] Allah knows the best.

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[1] عن أم سلمۃ قالت:کان رسول اللّٰہ صلی اللّٰہ علیہ وسلم إذاقرأ قطع قراءتہ آیۃً آیۃً {بسم اللّٰہ الرحمن الرحیم} {الحمدللّٰہ رب العالمین} {مالک یوم الدین}۔

(Musnad Abu Yala Al-Mausili. Musnad Umme Salimah the wife of the Prophet (saws) (H: 7022). Al-Mulakhkhasat, part:10 from Mulakhkhasat (H: 2200). Musnad Imam Ahmad, Musnad Umme Salimah. (H: 26583). Sunan Abu Dawood. Dialects and readings of the Qur'an (Kitab Al-Huruf Wa Al-Qira'at). (H: 4001). Sunan Al-Tirmizi. Chapter: How does the Prophet (saws) use to recite. (H: 2927). Sharah Mushkil Al-Aathar. (H: 5406). Sunan Al-Dara Qutni. Chapter: Reciting "بسم الله الرحمٰن الرحيم" is necessary. (H: 1191)

[2] Raddul Muhtar reads:

وحاصلھا أن السنۃ أن یسکن الراء من اللّٰہ أکبر الأول أو یصلھا باللّٰہ أکبر الثانیۃ فإن سکنھا کفی وإن وصلھا نوی السکون فحرک الراء بالفتحۃ۔

(Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: H M. Saeed. And so is in Al-Fatawa Al-Hinidyah. Book of Salah. Chapter:2 about the words of Azan. Vol.1 p. 56. Rasheediyah. Koita)

[3] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: H M. Saeed. Karachi

[4] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 387. Publication: H M. Saeed. Karachi

[5] Hashiyah Al-Tahtawi reads:

''وھو مخیر فیما بین الضم والفتح۔۔۔إذ لا یتعین الفتح فی ذلک کما لا یخفٰی''۔

How to call Iqamah:

Since, the pronouncing the words of Iqamah quickly and fast is sunnah and appreciable as it mentioned in hadith of Jabir (r) "". [1] Therefore, it is recommended to pronounce two in one breath in the way that the words which are pronounced in Azan in two breath, they will be called in one breath jointly in Iqamah. Thus, its 17 words will be called in seven breath. It is as follow:

(1) اللّٰہ أکبر، اللّٰہ أکبر، اللّٰہ أکبر، اللّٰہ أکبر (2) شھادتین أولیین (3) شھادتین أخریین (4) حیعلتین أولیین (5) حیلعتین أخریین (6) إقامتین (7) تکبیرتین وتوحید) اللّٰہ أکبر اللّٰہ أکبر، لا إلٰہ إلا اللّٰہ

The reason of calling it quickly is that the purpose of Azan is to inform, announce, call and a demonstration of Islamic rites and its dignity. Therefore, It is favourable to pronounce every sentence separately, but the purpose of Iqamah is only to inform about the congregation of Salah not call and invite them for Salah. Therefore, it is fairer to call Iqamah quickly. (Tahtawi. P. 115)[2]

As for as the syntax of last lette is concerned, its detail is as that pausing at each two words in seven mentioned places is in reality that will be by taking breath and cutting voice with missing syntax and changing Taa with Haa, because Indirect hadith of Ibrahim Nakhaee' reads [3]"والإقامة جزم".[4]

However, the last letter of second Takbeer in first four Takbeer and the last letter of first Shahadah in First Shahadatain and so on, the clear statement of Fuqaha in this regard is that these letters will be pause in their last letter virtual and in supposition that is without taking bread i.e. اللّٰہ أکبر،اللّٰہ أکبر (Pause Hukmi in supposition) اللّٰہ أکبر , أشھد

(Hashiyah Al-Tahtawi. Book of Salah. Chapter: Azan. P.195. Publication: Darul Kutub Al-Ilmiyah. Beirut)

[1] Abd bin Humaid Musnad Abd bin Humaid from Musnad Jabir bin Abdullah (H:1008). Sunan Al-Tirmizi. Chapter: What has been related about saying the phrases of Azan with deliberateness and slowly. (H: 195). Al-Mustadrak Li Al-Hakim. Chapter: The virtue of five-time Salah (H: 732)

[2] ذکر الأذان الذی ھو إعلام بدخولھا، وفی حاشیتہ؛ لأنہ ذکر معظم کالخطبۃ۔

(Hashiyah Al-Tahtawi. Book of Salah. Chapter: Azan. P. 191-200. Publication: Darul Kutub Al-Ilmiyah. Beirut)

[3] Al-Tirmizi extracted it under the chapter: What has been related about: "curtailing the salaam is a sunnah" (H: 297) The words are:

وروی عن إبراہیم النخعی أنہ قال: التکبیر جزم والسلام جزم۔

[4] یعنی علی الوقف لکن فی الأذان حقیقۃ وفی الإقامۃ ینوی الوقف۔۔۔وروی ذلک عن النخعی موقوفاً علیہ۔۔۔''الأذان جزم''۔۔۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: H M. Saeed. Karachi)

أن لا إله إلا الله (Pause Hukmi in supposition) حی علی الصلاة , أشهد أن لا إله إلا الله (Pause Hukmi in supposition) حی علی الصلاة and so on.[1]

Tahtawi reads p. 115:

(وینوی الوقف فی الإقامة)؛لأنه لم یقف حقیقةً؛لأن المطلوب فیها الحدر۔

It means one should pause virtually at each first word of Iqamah, there is no pause in reality, because pronouncing quickly is required here. Before this, it is mentioned also:

''ویسکن کلمات الأذان والإقامة''۔[2]

It is mentioned in Fatawa Alamgiri. Vol.1 p. 54:

ویسکن کلماتها علی الوقف لکن فی الأذان حقیقة وفی الإقامة ینوی الوقف، کذا فی التبیین۔[3]

One should pronounce the words of Azan and Iqamah with pause, but with taking breath in reality in Azan and without taking breath intentionally in Iqamah. If it creates doubt that why is this difference in Azan and Iqamah that pausing between two Takbeer is not allowed in reality and in supposition, rather Zammah without Jazm and Sukoon is preferred while reading jointly and virtual pause is allowed between two words in Iqamah, while it is also going against the main syntax and Qur'anic rule, because virtual pause will be without taking bread, while stopping voice and taking breath is necessary to pause. Its answer is mentioned as follow:

Firstly: This difference is mentioned in books of Fiqh itself that it is explained in those books that pausing between two Takbeer is contrary to the intention of pause. (It has been mentioned earlier in detail. Shami)[4] It is explained to make intention of pause between each words of Iqamah as it is mentioned shortly before.

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[1] Al-Bahr Al-Raique reads:

ویسکن کلمات الأذان والإقامة ۔۔۔وفی الإقامة ینوی الوقف۔

(Al-Bahr Al-Raique. Book of Salah. Vol.1 p. 448. Publication: Rasheediyah. Koita)

[2] Hashiyah Al-Tahtawi. Book of Salah. Chapter: Azan. P. 193, 194. Publication: Darul Kutub Al-Ilmiyah. Beirut. Lebanon

[3] Al-Fatawa Al-Hindiyah Book of Salah. Chapter: Azan. Lesson:2. Vol.1 p. 56. Publication: Uloom Islamiyah Chaman

[4] Raddul Muhtar reads:

ویجزم الراء أی یسکنها فی التکبیر ۔۔۔لکن فی الأذان حقیقة۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p.386 Publication: H M. Saeed. Karachi)

Secondly: Reading jointly with the intention of pause is also a separate rule of recitation which is applied according to the occasion and time. The breath does not break in it. So, there is no contradiction with the rule of Qur'an.

Thirdly: If we suppose it contrary to the rule of Qur'an, it can be applied in what is not Qur'an.[1] Allah knows the best.

(Fatawa Mufti Mahmood. Vol.1 p. 822, 832)

How to pronounce اللّٰہ أکبر،اللّٰہ أکبر in Azan

Question: If one pronounce the word of Azan اللّٰہ أکبرُ اللّٰہ أکبر joining with Laam and Zammah on Raa, is it allowed or not?

Answer: The best is that he should read اللّٰہ أکبرْ اللّٰہ أکبر i.e. he should make Raa Sakin in both words and do not read any syntax on them. If he wants to make any syntax, he should read Fatha over it like اللّٰہ أکبرَ اللّٰہ أکبر , because reading Zammah is regarded contrary to sunnah in Raddul Muhtar. Vol.1 p. 259.[2]

Raa of the second أکبرshould be Sakin after all. Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 22/05/1390 AH

(Fatawa Mahmoodiyah. Vol.5 p. 409)

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[1] Raddul Muhtar reads:

وفی الإقامة ینوی الوقف۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 386. Publication: H M. Saeed. Karachi)

[2] وحاصلها أن السنة أن یسکن الراء من ''اللّٰہ أکبر''الأول؛ أو یَصِلها''باللّٰہ أکبر''الثانیة.فإن سکنها کفی،وإن وصلها نوی السکون.فحرک الراء بالفتحة.فإن ضمها خالف السنة؛لأن طلب الوقف علی''أکبر''الأول صیرہ کالساکن إصالة.فحرک بالفتح۔

(Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 386. Saeed)

''وقد صنف الشیخ النابلسی فی هٰذہ المسئلة رسالة سماها:''تصدیق من أخبر بفتح رائِ اللّٰہ أکبر''.خلاصة ما ذکرہ فیها أن السنه أن یسکن الراء ویصلها.فإن سکنها کفی ذلک،وإن وصلها نوی السکون فحرک الراء بالفتحة فلتراجع''۔

(Al-Sia'yah Fi Kashf Maa Fi Sharah Al-Wiqayah. Book of Salah. Chapter: Azan. Vol.2 p. 15. Suhail Academy. Lahore)

The correct way to call Azan and Iqamah

Question: Generally, Qari Sahiban call Iqamah like this اللّٰہ أکبرُ اللّٰہ أکبر i.e. the read Raa of first Takbeer Marfoo' and remove Alif of the word اللّٰہ in the second Takbeer and read jointly. Likewise, the read syntax over each first word:

''أشهد أن لا إله إلا الله. أشهد أن لا إله إلا الله.أشهد أن محمدًا رسول الله.أشهد أن محمدًا رسول الله '' and حی علی الصلٰوۃ. حی علی الفلاح''. ''قد قامت الصلٰوۃ۔''

It is according to the rule, but I came to know that you regards it contrary to sunnah. Please explain it

Answer: The sunnah way to call Azan and Iqamah is to pronounce every word Sakin. He should pause at every word in Azan and after two words in Iqamah, but he should keep first word Sakin with the intention of pause. He should read to times in the same way. Two Takbeer are considered one in Azan and Iqamah. Reading Zammah on Raa of first Takbeer out of two in Azan and Raa of first three Takbeer in Iqamah is contrary to sunnah. It should be read Sakin or joint it with second Takbeer with Fatha.

It is mentioned in Sharah Al-Tanweer:

وبفتح راء أکبر والعوام یضمونها۔

Ibn Abideen (r) said after reporting different statements:

والحاصل أن التکبیرۃ الثانیۃ فی الأذان ساکنۃ الراء للوقف حقیقۃ ورفعها خطأ.وأما التکبیرۃ الأولی من کل تکبیرتین منه وجمیع تکبیرات الإقامۃ فقیل محرکۃ الراء بالفتحۃ علی نیۃ الوقف وقیل بالضمۃ إعراباً وقیل ساکنۃ بلا حرکۃ علی ما ہو ظاہر کلام الإمداد والزیلعی و البدائع وجماعۃ من الشافعیۃ۔

After some lines:

ثم رأیت لسیدی عبد الغنی رسالۃ فی ہذہ المسئلۃ سماہا'' تصدیق من أخبر بفتح راء اللّٰہ أکبر ''أکثر فیها النقل۔

وحاصلها أن السنۃ أن یسکن الراء من اللّٰہ أکبر الأول أو یصلها باللّٰہ أکبر الثانیۃ فإن سکنها کفٰی وإن وصلها نوی السکون فحرک الراء بالفتحۃ فإن ضمها خالف السنۃ لأن طلب الوقف علی أکبر الأول صیرہ کالساکن إصالۃ فحرک بالفتح۔

(Raddul Muhtar. Vol.1 p. 385)[1] Allah knows the best.

[1] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p.386. Anees

13th Ziqadah, 1398 AH (Ahsanul Fatawa. Vol.2 p. 295, 296)

Sunnah way to call Azan

Question: What is better to pronounce the word of Azan "الله أكبر" in one or two or four breath in Azan? A Molvi Sahab says that if it is joined with the next and read الله أكبرُ الله أكبر it is also correct. Is it correct? Here a dispute is arising in this regard. Please inform and guide us to the right path.

Answer: Shami reads:

(قوله بفتح راء أكبر)---وحاصلها: أن السنة أن يسكن الراء من الله أكبرالأول أويصلها بالله أكبرالثانية فإن سكنها كفى وإن وصلها نوى السكون فحرك الراء بالفتحة فإن ضمها خالف السنة لأن طلب الوقف على أكبرالأول صيره كالساكن إصالة فحرك بالفتح۔[1]

Shami has mentioned a very significance discussion in this regard that is abstracted here:

Reading "الله أكبر" four times in two breath in the beginning of Azan is sunnah. Two times in one breath and then two times in the second breath. Raa of the first "الله أكبر" will be pronounced Sakin or Fatha in every breath like "الله أكبرُالله أكبر". These both way are sunnah and pronouncing Zammah over Raa of the first "الله أكبر" is contrary to sunnah. Therefore, those who pronounce Zammah over Raa like "الله أكبرُ الله أكبر", they are wrong. Allah knows the best.

Written by Nizamuddin Azami (May Allah forgive him) Mufti Darul Uloom Deoband. 27/04/1387 AH

Authenticated by Mahmood (May Allah forgive him) and Sayyid Ahmad Ali Saeed, Assistant Mufti Darul Uloom Deoband. (Nizamul Fatawa. Vol.5 part.1 p. 80, 81)

Pronouncing Raa in the word "**أكبر**" with the word "**الله**" in Azan and Iqamah

Question: Hamzah in the word "الله" is original. Is pronouncing Raa of the word "أكبر" with Laam in the word "الله" removing Hamzah Wasl like "الله أكبر، الله أكبر" in Azan and similarly in Iqamah allowed or not? Similarly, what is the injection of reading " حی علی الصلاة وحی علی الفلاح" in Iqamah?

Answer: The best way to read is that one should pronounce Raa Sakin in the word " الله أكبر" with a little pause. If it is joined with the next "الله أكبر" Alif and Hamzah of second "الله أكبر" should be removed and Fatha of Alif is transferred to Raa and if Raa is pronounced with Zammah instead of Fatha, some people allowed it while some others

[1] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p.386. Anees

regarded it contrary to sunnah. There is a separate booklet on this topic named "Tasdeeque Man Akhbara Li Fathi Raa e Allahu Akbaar".

It is mentioned in Shami:

''حاصلها أن السنة أن يسكن الراء من ''اللّٰه أكبر ''الأول؛أو يَصِلها ''باللّٰه أكبر ''الثانية.فإن سكنها كفى. وإن وصلها نوى السكون.فحرك الراء بالفتحة.فإن ضمها خالف السنة؛لأن طلب الوقف على ''أكبر ''الأول صيره كالساكن إصالة.فحرك بالفتح''۔

(Raddul Muhtar. Vol.1 p. 259)[1]

The same injunction goes for Azan and Iqamah.

Pausing after "حی علی الصلاۃ", "حی علی الفلاح" and "قدقامت الصلاۃ" is fairer if it is pronounced Majroor or Marfoo', Iqamah will be correct.[2] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband

(Fatawa Mahmoodiyah. Vol.5 p. 410, 411)

Joining Raa in the word "**أكبر**" with Laam in the word "**اللّٰه**"

Question: Can one join Raa in the word "أكبر" with Laam in the word "اللّٰه" in Azan and Iqamah or not?

Answer: He should read Jazm over Raa in Azan and Iqamah without joining it with Laam in the word "اللّٰه". Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) 23/09/1407 AH

Authenticated by Abdus Sattar (May Allah forgive him) (Khairul Fatawa. Vol.1 p. 211)

Prolonging the words of Azan

Question: If a Muazzin prolongs the words of Azan and makes tone, but the words of Azan are correct, will Azan be valid or not? If he does not call correctly and people like him because of only his sweet voice, will his Azan and Iqamah be valid or not? Will Salah be valid or not? If he calls Azan correctly and makes mistake in Iqamah, what to do?

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[1] Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p.386. Saeed

[2] ويسكن كلمات الأذان والإقامة.لكن فى الأذان ينوى الحقيقة.وفى الإقامة ينوى الوقف''۔''روى عن إبراهيم النخعى أنه قال:شيئان يجزمان كانوا لايعربونهما:الأذان والإقامة.يعنى على الوقف۔

(Al-Bahr Al-Raique with Al-Minhah. Book of Salah. Chapter: Azan. Vol.1 p. 448. Rasheediyah)

Answer: Prolonging the words of Azan unnecessarily that changes the words, is not correct.[1] Such Azan should be repeated.[2]

If the same condition is in Iqamah, it is not correct and sunnah will not be offered.[3]

A person who calls Azan and Iqamah correct should be appointed as Muazzin.[4]

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[1] ومنها ترک التلحین فی الأذان؛لما روی أن رجلاً جاء إلی ابن عمر رضی اللّٰہ تعالٰی عنہما فقال:إنی أحبک فی اللّٰہ تعالٰی.فقال ابن عمر رضی اللّٰہ تعالٰی عنہما:إنی أبغضک فی اللّٰہ تعالٰی۔فقال:لِمَ؟ قال:لأنہ بلغنی أنک تغنی فی أذانک.یعنی التلحین۔

(Badai Al-Sanai. Book of Salah. Chapter: Sunnah of Azan. Vol.1 p. 644. Darul Kutub Al-Ilmiyah. Beirut)

''سنّ للفرائض بلا ترجیع ولحن''۔

(Knaz Al-Daqaique)

وقال ابن نجیم:(قولہ ولحن)۔۔۔ولہٰذا فسرہ ابن الملک بالتغنی بحیث یؤدی إلی تغییر کلماتہ.وقد صرحوا بأنہ لایحل فیہ.وتحسین الصوت لابأس بہ من غیر تغن.کذا فی الخلاصۃ''۔

(Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 442, 446. Rasheediyah)

قال رحمہ اللّٰہ تعالٰی:بلا ترجیع ولحن۔

(Tabyeen Al-Haqaique Sharah Kanz Al-Daqaique)

قال الشیخ الشلبی:(قولہ ولحن)قال الشیخ بأکبر رحمہ اللّٰہ تعالٰی عند قولہ؛بلا ترجیع ولحن فیقال:لحن فی القراءۃ طرب وترنم.مأخوذ من إلحان الأغانی.فلا ینقص شیئاً من حروف ولا یزید فی أثنائہ حرفاً.وکذا لا یزید ولا ینقص من کیفیات الحروف کالحرکات والسکنات والمدات وغیر ذلک لتحسین الصوت.فأما مجرد تحسین الصوت بلا تغییر.فإنہ حسن.آھ''۔

(Hashiyah Al-Shaikh Al-Shibli Ala Tabyeen Al-Haqaique. Book of Salah. Chapter: Azan. Vol.1 p. 241. Darul Kutub Al-Ilmiyah. Beirut)

[2] وکذا کل صلاۃ أدیت مع کراھۃ التحریم تجب إعادتھا۔

(Al-Durrul Mukhtar)

قال ابن عابدین:'' أقول:وقد ذکرنا فی الإمداد بحثاً أن کون الإعادۃ بترک الواجب واجبۃ لایمنع أن تکون الإعادۃ مندوبۃ بترک سنۃ آھ.ونحوہ فی القھستانی.بل قال فی فتح القدیر:والحق التفصیل بین تلک الکراھۃ کراھۃ تحریم فتجب الإعادۃ.أوتنزیہ.فتستحب.آھ''۔

(Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 457. Saeed)

[3] وإذا أراد الشروع فی الصلاۃ کبر۔۔۔بالحذف إذ مد الھمزتین مفسد.وتعمدہ کفر.وکذا الباء فی الأصح۔

(Al-Durrul Mukhtar. Book of Salah. Lesson: The complete way to perform Salah. Vol.1 p. 479, 480. Saeed)

''قال رحمہ اللّٰہ تعالٰی:وکبر بلا مد لما رویناً.ولما روی عبد اللّٰہ بن الزبیر رضی اللّٰہ تعالٰی عنہما أنہ قال:صلیت خلف رسول اللّٰہ صلی اللّٰہ تعالٰی علیہ وسلم.فکان لایتم التکبیر:أی لایمد۔وکان إبراھیم النخعی یقول:التکبیر جزم.ویروی خذم بالخاء والذال:أی سریع''۔

(Tabyeen Al-Haqaique)

وفی حاشیۃ الشیخ الشلبی:''قولہ:وکبر بلا مد لما رویناً أی من أنہ صلی اللّٰہ تعالٰی علیہ وسلم کان یکبر عند کل خفض ورفع''۔

(Tabyeen Al-Haqaique with Hashiyah Al-Shibli. Book of Salah. Chapter: The description of Salah. Vol.1 p. 296. Darul Kutub Al-Ilmiyah. Beirut)

[4] والأحق بالإمامۃ تقدیماً بل نصباً۔مجمع الأنھر۔الأعلم بأحکام الصلاۃ ثم الأحسن تلاوۃً وتجویداً للقراءۃ۔

(Al-Durrul Mukhtar)

It is mentioned in Raddul Muhtar:

''(ولا لحن فيه):أى تغنى يغير كلماته، فإنه لايحل فعله وسماعه، آهـ،''۔

(Al-Durrul Mukhtar)

''(قوله يغير كلماته):أى بزيادة حركة، أوحرف، أومد، أوغيرها فى الأوائل والأواخر، آهـ''۔

(Raddul Muhtar)[1] Allah knows the best.

Written by Mahmood (May Allah forgive him) Darul Uloom Deoband. 21/04/1390 AH

(Fatawa Mahmoodiyah. Vol.5 p. 411- 413)

Is it allowed to call Azan with Madd

Question: Muazzins call Azan too long that they prolong the words of Azan more than Madde Muttasil. Is this Azan allowed? If there is no Madd over "حی علی الصلاۃ" and "حی علی الفلاح" why do they prolong it so much?

Answer: Pronouncing "حی علی الصلاۃ" and "حی علی الفلاح" with Madd is correct because of pause. It is not allowed to prolong the words of Azan too much that worsened them.[2]

(Aapke Masail Aur Unka Hal. Vol.3 p. 297)

How much Madd to do in the words of Azan

Question: Respected Mufti Nizamuddin Sahab!

وفى رد المحتار: ''(قوله:ثم الأحسن تلاوةً وتجويدًا)أفاد بذلك أن معنٰى قولهم أقرأ أى أجود، لا أكثرهم حفظاً و إن جعله فى البحر متبادرًا، ومعنى الحسن فى التلاوة أن يكون عالماً بكيفية الحروف والوقف وما يتعلق بها، قهستانى''۔

(Raddul Muhtar. Book of Salah. Chapter: Leading Salah. Vol.1 p. 557. Saeed)

''عن أبي مسعود الأنصارى رضى الله تعالٰى عنه قال:قال رسول الله صلى الله عليه وسلم:

''يؤم القوم أقرأهم لكتاب الله، فإن كانوا فى القراء ة سوائً، فأعلهم بالسنة، فإن كانوا فى السنة سوائً، فأقدمهم هجرة، فإن كانوا فى الهجرة سوائً، فأقدهم سلماً۔ ولايؤمن الرجل الرجل فى سلطانه، ولايقعد فى بيته على تكر مته إلا بإذنه''قال الأشج فى روايته مكان سلماً: سناً''۔

(Sahih Muslim. Book of mosques. Chapter: Who is more entitled to lead the prayer (H: 673 c). Vol.1 p. 236)

[1] Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 387. Saeed

[2] ويكره التلحين وهو التغنّى بحيث يؤدّى إلى تغيير كلماته كذا فى شرح المجمع لابن الملك، وتحسين الصوت للأذان حسن ما لم يكن لحناً، كذا فى السراجية۔ وهكذا فى شرح الوقاية۔

(Al-Fataw Al-Hindiyah. Vol.1 p. 56. Lesson: The words of Azan and Iqamah and how to pronounce them)

(ويكره التلحين)أى التغنى بحيث يؤدى إلى تغيير كلماته ولو لم يلحقه تغيير لابأس به۔

(Majmaul Bahrain Wa Multaqan Nirain with Sharhil Majma' Li Ibn Malik. Lesson: Azan. Vol.1 p. 111. Darul Kutub Al-Ilmiyah. Beirut)

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

Today, I have researched the about Fajr Azan. It came out that it is Azan of the mosque in Darul Uloom and is called in the same way i.e. I have listened much Madd in some words of Azan. Moreover, some other words are extended. According to my knowledge, I used to try to rectify such mistakes. Please inform your research and oblige me.

''ومن ثم تأكد على المؤذنين أن يحترزوا من أغلاط يقعون فيها فإن بعضها كفر وبعضها لحن خفي كترك إدغام دال محمد في راء رسول الله صلى الله عليه وسلم ومد ألف الله والصلوة والفلاح إلخ۔(المرقاة شرح المشكوٰة ج:۱، باب الأذان)(أي المد الطبعي)مقدار ألف وصلاً و وقفاً نقصه عن ألف حرام شرعاً فيعاقب على فعله ويثاب على تركه۔فمايفعله بعض أئمة المساجد وأكثر المؤذنين من الزيادة في المد الطبعي على حده العرفي أي عرف القراء فمن أقبح البدع وأشد الكراهة وقد يقتدى بهم بعض الجهلة من القراء۔

(Nihayatul Qaulil Mufeed Fi Ilmit Tajweed)

Questioner: Maulana Abrarul Haque Sabah (r) The disciple of Hakeemul Ummat Maulana Ashraf Ali Thanwi (r)

Answer:

محترمي المحترم دامت بركاتهم وعمت وتمت بالخير والعافية السلام عليكم ورحمة الله وبركاته

You are an authentic personality for me and what you have said I consider them as evidence. Whatever you have reported from Mirqat Sharah Mishkat is quite correct. You are enough to say only that rectify the mistakes of Muazzins and instruct them like this. That was enough. But as you ordered to mention my research on this topic, I would like to note down them here to complete my own benefit. First of all, I will write some narrations related to Azan. For example:

(1) Abu Dawood. Chapter: How Azan is performed?: Instead of ordering Abdullah bin Zaid who dreamed the words of Azan the Prophet (saws) ordered him:

''قم مع بلال فألق عليه ما رأيت فليؤذن به فإنه أندى صوتًا منك'' فقمت مع بلال إلخ۔[1]

"Get up with Bilal and teach it to him what you have seen in dream and he then should use it to call people to prayer, for he has a louder voice than you have.

[1] Sunan Abu Dawood. Chapter: How Azan is performed. (H: 499)

So I got up along with Bilal and began to teach it to him and he used it in making the call to prayer....."[1]

Looking at the destruction of the Prophet (saws) in this hadith, Shareh Mishkat the author of Ashia'tul lama'at translated the words "" under the chapter: "How Azan is performed" as follow:

"You are more correct, louder and more sweet in voice."

(2) عن أبي هريرة رضى الله عنه قال:قال رسول الله صلى الله عليه وسلم:'' المؤذن يغفرله مدى صوته و يشهد له كل رطب و يابس وشاهد الصلٰوة''

(Mishkatul Masabeeh. Vol.1)[2]

قال فى التعليق:۔۔۔ مدى الشيء غايته. والمعنى أنه يستكمل مغفرة الله تعالٰى إذا استوفى وسعه فى رفع الصوت۔[3]

(3) It is explained in Al-Bahr Al-Raique. Vol.1 p. 279:

وإن كان فى الصحراء أو يرفع(الصوت)للترغيب الوارد فى الحديث فى رفع صوت المؤذن '' لايسمع مدى صوت المؤذن إنس ولا جن ولا ملك إلا شهد له يوم القيامة''۔

(4) The explanation of the same hadith is as follow:

عن أبي هريرة رضى الله عنه قال:قال رسول الله صلى الله عليه وسلم:''إذا نودى للصلٰوة أدبر الشيطان له ضراط حتٰى لايسمع التأذين'' إلخ۔عن الشيخين۔

(Miskata Shareef. P. 64)[4]

(5) عن قتادة قال:سئل أنس كيف كانت قراءة النبى صلى الله عليه وسلم. فقال:كانت مدًا مدًا ثم قرأ بسم الله الرحمٰن الرحيم بمد بسم الله وبمد الرحمٰن وبمد الرحيم''۔ رواه البخارى۔

[1] Ashia'tul Lama'at Sharah Mishkat Al-Masabeeh. Chapter: How Azan is performed.

[2] Sunan Ibn Majah. Chapter: The virtue of Azan and the reward of the Mu'adh-dhin (H: 724). Sunan Abu Dawood. Chapter: Proclaiming Azan in a loud voice. (H: 515). Sunan Al-Nasai. Chapter: Raising the voice. (H: 645) Anees

[3] Al-Taleequs Sabeeh Ala Mishkat Al-Masabeeh. Chapter: The virtue of Azan and answering to Muazzin. Vol.1 p. 299. Damascus. Anees

[4] Muwatta Imam Malik: Abu Musa'b Al-Zuhri. Chapter: What has been related to Azan. (H:185). Sahih Bukhari. Chapter: The virtue of calling Azan. (H:608). Sahih Muslim. Chapter: The virtue of azan, and the Satan flees when he hears it. (H:389)

(Miskata Shareef. P. 190)[1]

وتحت قول بمد بسم الله كانت مدًا:أى ذات مد والمراد منه تطويل النفس فى حروف المد واللين عند الفصول والغايات وفى غير ذلک مما يحسن المد لفظه۔

(Al-Taleequs Sabeeh. Vol.3 p. 29)

A main point is understood by the narration that reciting the glorious Qur'an quietly is allowed without disliking, but when the Prophet (saws) used to recite loudly, often prolongs. Even he used to recite بسم الله, الرحمٰن and الرحيم with Madd. The interpreters of hadith have written explaining Madd in الرحيم:

(Al-Taleequs Sabeeh. Vol.2 p. 29)

It is also known that though reciting loudly is not compulsory, but when he recited loudly, he used to recite with Madd as it is mentioned in hadith of Bukhari and Muslim. Similarly he used to recite بسم الله, الرحمٰن and الرحيم with Madd. He used to recite with Madd in many occasions and it was not terminological Madd, but it was to beautify the voice prolonging the breath that the listeners understood it Madd. So, when reciting loudly is not compulsory, but when he used to recite with Madd to beautify the voice prolonging the breath though it is worldly, it is required for Muazzin to spend his whole strength to loud the voice according to hadith "مدى صوته" and the like. Therefore, being in the limit of Shariah, prolonging the voice for beautification is required according to Shariah.[2] That's why the statement of Hanafi school of thought in "Fiqh Aimmah Arba'h. vol.1 p. 321" under the chapter of recommended and sunnah acts of Azan is reported as follow:

It is also apprehend that whatever has been reported from Mirqat Sharah Mishkat, chapter: Azan etc. deserve to be considered and acted upon. The abstract of all narrations and texts is that Azan should be called in louder voice as he can looking at the evidence "مدى صوته" and the like without intending to sing and adding or decreasing any syntax and detorting the voice. However, if it becomes like wordly Madd while prolonging the breath to beautify the voice, there will be nothing wrong as it is clear

[1] Sahih Bukhari. Chapter: Prolonging certain sounds while reciting the Qur'an. (H:5046). Al-Mujam Al-Sagheer Li Al-Tabrani. From his name Abdul Aziz (H:715). Al-Mustadrak Lil Hakim. Hadith of Anas (rz) (H:852)
[2] Ibn Majah. Chapter: The virtue of the adhan and the reward of Muazzineen. (H: 724). Abu Dawood. Chapter: Proclaiming Azan in a loud voice. (H: 515). Nasai. Chapter: Raising voice. (H: 645)

from the text on condition that it should not be against the rules of Tajweed and its specialist and it should not be terminological Madd.

After this elementary talk, this humble person likes to point out (in his simple and common pattern) some mistakes that Muazzineen come nowadays. For example, they pronounce "أشدو" instead of "أشهد". It is a major mistake that is not allowed and Haram. Similarly, the prolong لا in لاإله too much that it is detached from إله. This is called Taqtee' that is Haram. Though it is considered that Madd of Laam in لاإله is original, but it should not be longer than Madd Asli of Tajweed specialist scholar, otherwise it will be Taqtee' that is Haram and not allowed.

Similarly, they pronounce Alif in the word الله, صلاة and فلاح in such volatility that creates a kind of music and vibration. Sometimes, it looks like Taqtee' with addition of Hamzah. The voice comes out like Aa Aa Aa that is major mistake and Haram. Similarly, some other mistakes that prevailed between Muazzineen as it is mentioned in Mirqat Sharah Mishkat Sharif. It is necessary to avoid them all. Since, the question directs to some mistakes in recitation in Salah of some Aimmah of mosques and their reformation. Therefore, it seems fair to point out their some major mistakes and draw attention to reform them. Some good Qaris recites in Salah in a way that their recitation does not cross their mouths. It is unable to understand what they are reciting. If the voice is heavy, it looks like the voice Ghil Bil Ghil Bil on the ground and if the voices is thin, it seems like the voice of pigeon and dove while the verse of the glorious Qur'an:

﴿ وَرَتِّلِ الْقُرْآن ﴾[1] means that every letter should be produced from its source of pronunciation that each and every word is distinct and clear and seems like scattered pearls that attract the mind of listeners to understand the meaning as the interpreters of the glorious Qur'an said about this verse. However, some people recite clear, but their pattern of recitation is wrong.

For example, الحمدis a separate word. It should be clear and distinct and لله is also our word that should also be clear and distinct. رب العالمين is also a word that should also be clear and distinct, but they emphasise over Meen in الحمد so much that it Daal becomes separate and joins with لله and the voice seems like دُلِلّٰه. Similarly لِلّٰه is a separate word, but they emphasise over Laam so much that it joins with Baa in رب العالمين. رب العالمين is a separate word that should be according to the rule of Arabic grammar, but its pronunciation becomes wrong in order and لله,الحمد and رب العالمين become separate in Tarteel. العالمين is with Muarraf Bil Laam. So, Baa joined with العالمين and will not be considered mistake because of reading according to Arabic grammar and meaning. Then, إيَّاكَ is a separate word with Fatha over Kaaf. Only إيَّا is no word, but they

[1] Surah Al-Muzzammil:04

emphasise what each so much that its Fatha is no longer and joined with نستعين that worsens the meaning. Similarly, the letter ض is in مغضوب عليهم. They change ض with د and pronounce مغدوب عليهم. By this mistake the word becomes easy, but it is no longer from Qur'an. Likewise, ولا الضّالّين is with ض (that means: Do not guide us to the path of those who have gone astray.) and ولا الدّالّين means: Do not guide us to the path of those who have guided to the right path.

Now I would like to answer to the question: have why is the injunction of invalidation of Salah not issued? You can study it in books of Fiqh. It is not related to the topic. Here, the topic is to display only the mistakes of Tajweed.

As,ض،ظ،ذ،ز are separate letters having some accessory features that distinct one form others in pronunciation and voice. We can notice that ض has five accessory features. Three of them are the same that are in ظ. Therefore, the pronunciation of ض and ظ may be somehow similar not the pronunciation of ذ،ز and د, because there is no similarity between their accessory features that can be common in their origin or other thing. When two letters having different accessory features are not common, why will they be pronounce the like ض.

If it is answer that Arab pronounce the same nowadays, it is not a Sharai evidence, because many Arabs pronounce ق as گ and ح as خ etc. Moreover, I have studied many more that if ض is changed to د in the whole Quran, either it becomes unbelieving words and paganism or worsen the meaning in some verses of the glorious Qur'an.

For example, if ﴿ وَلَسَوْفَ يُعْطِيْکَ رَبُّکَ فَتَرْضٰی ﴾ [1]is pronounced فَتَرْدَیٰ, it will lead to paganism. The same will happen with many verses of the glorious Qur'an. For example, if ض is pronounced with د in ﴿ اَقْرِضُواالله قَرْضًا حَسَنًا ﴾,[2] it will become ﴿ اَقْرِدُواالله قَرْدًا حَسَنًا﴾ and the meaning will change.

Those who teach Hadar Qira't should pay their attention to it expressly.

Allah knows the best.

Written by Nizamuddin Azami (May Allah forgive him) Mufti Darul Uloom Deoband

12/12/1413 AH (Nizamul Fatawa. Vol.5 part.1 p. 81-87)

The issue of Madd in the words of Azan

Question: Azan is an act of worship. Its words have been pronounced too much long since long ages. Because of the exaggeration, such Azan has become a question mark

[1] Surah Al-Duha:05

[2] Surah Al-Hadeed:18

from long time. People from the country and overseas ask that how the exaggeration in prolonging the words of Azan is correct? I was also often asked the same question. Therefore, it is necessary for the expert Islamic scholars to think about it and find out a resolution to end this question. The scholars of recitation have mentioned some points in this regard. Please notice them and reconcile the matter.

The research of the questioner: I have tried my best to collect all what the expert of recitation and Aimmah of Tajweed have written and explained in the books. This is insured as follow:

The words of Azan with Madd are of two kinds: 1. Words with Madd Faraee' i.e. if one of the factor of Madd (Hamzah or Sukoon) comes after letter of Madd like in "لا إله إلا الله" in Kalimah of oneness of Allah, in the end of Azan and in the end, similarly in Shahadatain, when you pause at الله and do Madd and in "الصلاة، الفلاح". These are Madd Faraee' (Madde Munfasil Wa Madde Aaridh).

Other words that have Madd Asli and Madd Tabaee': "الله أكبر". Here, Alif is after Laam. Similarly, Alif after Laam of الصلٰوة in "الصلاة خير من النوم"

It should be clear that the duration of prolonging for Madde Tabaee' and Madd Asli is one Alif only not more than that. Similarly, prolonging in Madde Faraee' being in its limit is correct. Thus, there is Madde Munfasil on الا in "'لاإله إلا الله" that is pronounced moderately (with the duration of two, two and half or four Alif according to the different statements) and there is Madde Aridhi Waqfi while pausing at "الله" in which prolonging is allowed with the last limit which is five Alif. There is no statement for more than that.

Description: As, there is an apparent reason for Madd i.e. Hamzah and Sukoon come after the letter of Madd, there is an internal and virtual reason also. For example, exaggerating in negation. e.g. prolonging in "'لاإله إلا الله" and "لاإله إلا أنت" with the intention to negate everything except Allah completely and then affirm Allah. It is also a strong reason for Madd among Arabs. The researcher Ibn Al-Jazri (r) said:

(السبب المعنوى)وهوقصد المبالغة فى النفى وهوسبب قوى مقصود عند العرب وإن كان أضعف من السبب اللفظى عند القراء.ومنه مد التعظيم فى نحو''لا إله إلا الله.لا إله إلا أنت''و هوقد ورد عن أصحاب القصر فى المنفصل لهذا المعنى---ويقال له أيضاً مد المبالغة؛لأنه طلب للمبالغة فى نفى إلهية غيرالله سبحانه.وهذا معروف عند العرب؛لأنها تمد عند الدعاء ومنه الاستغاثة فى نفى شيء ويمدون مالا أصل له بهذه العلة۔

(Chapter of Madd and Qasr (reading in long and short voice). Vol.1 p. 443)[1]

[1] Sharah Tayyibahtun Nashr Li Al-Nawiri:

There are two narrations also in this regard: one of them is narrated by Ibn Umar (rz) and the other is narrated by Anas (rz), but Ibn Al-Jazri classified them poor. (The above reference). However, Madd whose reason are virtual are not practised by Shatbi and majority of Qurra (reciters). (Al-Jawahirun Naqiyyah Sharah Al-Muqaddamatul Jazriyyah. Reciter: Izhar Ahmad Thanwi. Lahore. 165)

Studying this kind of texts, people began to prolong the words of Azan in general. The extra prolonging and articulating in the words of Azan as it is practised nowadays is not prescribed anywhere. Prolonging Madd and syntaxes more than their defined duration (which is called Tamteet and Tatweel) is disliked and it should be avoided. (Tasheelul Qawaid authored by Muqri Fatah Muhammad Sahab. Panipati. P. 96.... Al-Qur'an: Qari Muhammad Ismaeel Sahab Panipati. Al-Nafkhatul Anbariyah Sharah Al-Muqaddamah Al-Jazriyyah. P. 22)

The Ex-Shaikhul Qurra (great reciter) of Jamia Azhar Egypt: He has written an authentic book on this topic "Nihayatul Qaulul Mufeed Fi Ilmit Tajweed". He said rejecting that kind of Madds:

''وحده مقدارألف وصلاً ووقفًاونقصه عن ألف حرام شرعًا يعاقب على فعله ويثاب على تركه. فما يفعله بعض أئمة المساجد وأكثر المؤذنين من الزيادة فى المد الطبعى عن حده العرفى أى عرف القراء فمن أقبح البدعة وأشد الكراهة لاسيما وقد يقتدى بهم بعض الجهلة من القراءة''۔

(New addition: Al-Maktabatul Ilmiyah. Lahore. P. 166)

Allamah Marashi known by Sa Chiqli Zadah writes such texts explaining Madde Muttasil and Munfasil in his book "Juhdul Muqill Wa Sharhuhu"p. 151.[1]

والبعض للتعظيم عن ذى القصر مدالمنفصل

(Vol. 1 vol.388) Anees

[1] Here is not text of "Juhdul Muqill Wa Sharhuhu". Allamah Marashi writes in "Juhdul Muqill":

القسم الثانى:أن يقع حرف المدآخر كلمة والهمزة أول كلمة أخرىٰ نحو {بِمَآاَنْزَلَ}

(Surah Al-Baqarah: 90)

و{فِىٓاَنْفُسِكُمْ}

(Surah Al-Baqarah: 90)

و{قُولُوٓاآمَنَّا}

(Surah Al-Baqarah: 90)

ولا مدّ هٰهنَاإلا فى الوصل.فلووقف على كلمة حرف المدّ فلا مدّ فيه لأحد من القراء.كذاقال الجعبرى۔ويسمىٰ المدّ الزائد فى هذا القسم مدًّا منفصلاًومدًّا جائزاً۔قال:وإنماسمى هذا المدّ جائزًا لاختلاف القراء فيه. فابن كثير والسوسى يَقصُرانه البتة وقالون والدورى يقصُرانه ويمدّانه والباقون يمدّونه البتة. انتهىٰ۔ولم يقل أحد من العلماء إن الذين يمدّونه من القراء هٰهنا يمدّونه قدراً واحداً مشبعاً فالمنقول هنا عن القراء ليس

Mulla Ali Qari (r): He is a famous personality among Hanafi people in all the era. Those who came later regarded him the reformer of Hanafi school of thoughts. He writes (that Qasr is not allowed in Madd Lazim and Wajib (necessary)) in his book "Al-Minhul Fikriyah Sharah Al-Muqaddamatul Jazriyyah":

فإنه لايجوز قصر أحدهما عند جميع القراء ولو قرأ بالقصر يكون لحنًا جليًا وخطأً فاحشًا مخالفًا لما ثبت عن النبى صلى الله عليه وسلم بالطرق المتواترة وكذا إذا زاد فى المد الأصلى والطبيعى على مده العرفى من قدر ألف بأن جعله قدر ألفين أو أكثر كما يفعله أكثر الأئمة من الشافعية والحنفية فى الحرمين الشريفين. فإنه محرم قبيح لاسيما وقد يهتدى بهم بعض الجهلة ويستحسن ما صدر عنهم من القراءة۔

(P. 56)

The both above texts have one common meaning. The substance is that as no one allowed Qasr (reading short) in Madde Lazim and Madde Wajib and if it is done, it will be major mistake that will be contrary to the Mutawatir method of the Prophet (saws). Similarly, prolonging Madd Tabaee' and Asli more than one Alif is a clear and major mistake. Most of Shawafe and Ahnaf who read in this way in Haramain Sharifain (The two glorious mosque of Makkah and Madinah) commits Haram undoubtedly.

An Arab Alim and expert in Tajweed and Qir'at of modern era "Husaini Shaikh Usman" writes in his authentic and famous book "Haqqut Tilawat" p. 151 confirming Muhammad Makkin Nasr the fore said:

وإطلاق مد ألف الله وما بعده غير صحيح: لايجوز قصره وتوسطه ومده قدر ثلاث ألفات حالة الوقف۔

(Chapter: Azan. Vol.1 p. 418)

Maulana Mufti Saeed Ahmad Palanpuri Sahab writes in his book "Aadaabe Azan Wa Iqamat" p. 48:

إلا التفاوت فى المدّ ۔ قال: وتفاوت الزيادة فى المنفصل كتفاوته فى المتصل كما مر. انتهىٰ۔ قال أبو شامة: حكى السخاوى عن الشاطبى أنه كان يرىٰ فى المنفصل مدّين طولى لورش ووسطىٰ لمن بقى. انتهىٰ وقد عرفت تقديرهما۔

أقول: وجاء فى هذا القسم أربع مراتب أيضاً لمن مدّ كما صرح به ، فى التيسير الأطول لورش وحمزة والطول لعاصم والتوسط لابن عامر والكسائى. ومافوق القصر لقالون والدورى وتقدير هذه المراتب كما عرفت فى القسم الأول۔

قال: فلايجوز الزيادة على خمس ألفات إجماعاً يعنى فى شىء من القسمين فما يفعله بعض الأئمة وأكثر المؤذنين من الزيادة فمن أقبح البدع وأشد الكراهة. الخ۔

(Juhdul Muqill. P. 216- 218. Chapter:1 about Madde Faraee' more than Madde Asli for the letters of Madd. A research: Salim Qudoori Al-Hamd. Publication: Dare Ammar Linnashr Wat Tawzee'. Oman)

"The world of Allah should be prolonged to the duration of one Alif as Allamah Tahtawi and Mufti Inayat Ahmad Sahab have written." (He writes in footnote of that text):

Moreover, Allamah Ibn Hajar Haithami said that prolonging the words اللّٰه، الصلاة and الفلاح is a minor mistake.[1] Mulla Ali Qari (r) did not accept his statement in the place of pausing i.e. where Madde Aaridh Waqfi exists, but where there Madd is Asli (i.e. the places where the reason of Madd is not found after) like: Reading اللّٰه jointly or الصلاة خير من النوم, he has kept the statement of Ibn Hajar (r). Therefore, Muazzineen should keep it into account and should not prolong the word اللّٰه too much. Some Muazzineen are noticed that as their breath helps them, the keep on prolonging it which is not allowed.

Shami reads:

''الترجيع بالقرآن والأذان بالصوت الطيب طيب إن لم تزد فيه الحروف وإن زاد كره له''۔

(Chapter: Azan. Vol.1 p. 270)

Calling Azan and reciting Quran in a melodious voice is liked if no extra letter is added by articulating voice. If it is found, it will be disliked.

Zakheerah reads:

إن كانت الإلحان لا تغير الكلمة عن وضعها ولا تؤدى إلى تطويل الحروف التى حصل التغنى بها حتى يصير الحرف حرفين بل لتحسن الصوت وتزئيين القراءة لا يوجب فساد الصلاة وذلک مستحب عندنا فى الصلاة وخارجها، وإن كان يغير الكلمة عن موضعها يفسد الصلاة؛ لأنه منهى وإنما يجوز إدخال المد فى حروف المد واللين والهوائية والمعتل۔

If the word neither changed from its origin nor prolonged to the extent that made one letter two, but it is done to beautify voice, it is recommended and if the word changed from its origin and changed its meaning, it is disliked and Haram. Madd is made in the letters of Madd, Hawaiyyah and Mu'tal.

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[1] (قوله: والتمطيط والتغنى فيه) أى تمديد الأذان والتطريب به. نهاية ومغنى. (قوله: مالم يتغير المعنى. الخ) قال ابن عبد السلام: يحرم اللحن أى إن غير المعنى أو أوهم محذوراً كمد همزة أكبر ومن ثم قال الزركشى: وليحزر من أغلاط تقع للمؤذنين كمد أشهد فيصير استفهاماً ومد باء أكبر فيصير جمع كبر بفتح أوله وهو طبل له وجه واحد ومن الوقف على إله، والابتداء بإلّا الله لأنه ربما يؤدى إلى الكفر كالذى قبله ومن مد ألف الله، والصلاة والفلاح لأن الأذان فى حرف المد، واللين على مقدار ما تكلمت به العرب لحن وخطأ ومن قلب الألف هاء من الله ومد همزة أكبر ونحوها وهو خطأ ولحن فاحش وعدم النطق بهاء الصلاة لأنه يصير دعائً على النار شرح بافضل۔
(Tuhfatul Muhtaj Fi Sharhil Minhaj. Chapter: Azan and Iqamah. Vol.1 p. 483)

(Raddul Muhtar. Vol.1 p. 270)

Imam of Tajweed and Qira't of the current century Muhibbuddin Ahmad Allahabadi was asked such question.

Question: Generally, Muazzineen prolong the word الله in Azan and it is practiced in Haram Shareef and other prodigious seminaries while it is disliked according to what is written in the books of Fiqh. Is it mentioned in the books of Qira't?

Answer: Madd is not prescribed in Azan. It has been a custom that when one calls Azan, he does Madd in the word الله while there is no factor of Madd.

An authentic and known Alim of the recent era Maulana Ashique Ilahi Buland Shahri Muhajir Madani writes in his book "Al-Tuhfatul Mardhiyyah Fi Sharah Al-Muqaddamatul Jazriyyah":

"Prolonging Madde Tabaee' more than one Alif is wrong and clear mistake as most of Aimmah do. It is Haram and disliked. The illiterate people follow them and appreciate their recitation. So, their recitation in that way is more abominable according to that condition."

It is abstracted translation of Mulla Ali Qari's above-mentioned text. I had been asked in this regard 13 years ago (Jumada Al-Uoola 1420 AH). I was writing interoperating notes on the famous poem of the researcher of the era, Imam Ibn Jazri "Al-Muqaddamatul Jazriyyah" in those days. The answer to the question has been mentioned in "Al-Nafhatul Ambariyah Sharah Al-Muqaddamatul Jazriyah" with slight changing that is as follow:

"It should be clear that where there is no reason of Madd on the word of Azan and that is Madde Asli and Tabaee' as the word الله in "الله أكبر" and the word الصلاة in "الصلاة خير من النوم". It is not allowed to make Madd in Alif after Laam in them. So, Muazzineen and Aimmah should avoid it. It is generally committed. No place is saved from such commitment even this kind of mistakes are committed in seminaries and Islamic centres. Further both above mentioned paragraph of Mulla Ali Qari (r) and Shaikh Muhammad Makki Nasr (r) are reported. (P. 328)

Creating tone in Azan

The following text is mentioned on this topic in "Kitab Al-Fiqh Alal Madhahib Al-Arba'h. Book of Salah. Singing in Azan"

''التغنى والترنم فى الأذان بالطريقة المعروفة عند الناس فى زماننا هذا لايقرها الشرع؛لأنه عبادة يقصد منها الخشوع لله تعالى على أن فى حكم ذلك تفصيل فى المذاهب۔۔۔''۔

''الشافعية''قالوا:التغنى هوالانتقال من نغم إلى نغم آخر.والسنة أن يتغنى المؤذن فى أذانه على نغم واحد۔

''الحنابلة''قالوا:التغنى هوالإطراب بالأذان.وهومكروه عندهم۔

''الحنفية''قالوا:التغنى بالأذان حسن إلا إذا أدى إلى تغييرالكلمات بزيادة حركة أوحرف فإنه يحرم فعله ولايحل سماعه۔

''المالكية'' قالوا:التطريب فى الأذان مكروه لمنافاته الخشوع إلا إذا تفاحش عرفاًفإنه يحرم۔

(vol.1 p. 321)

Translation: Making tone in Azan as it is being done nowadays is not prescribed in Shariah, because Azan is a kind of worship. It requires God-fearing not articulating the voice. There are some details in this regard according to Madahib that we are mentioning here as follow:

Shafaiyah said: Taghanni means making tone while sunnah is to maintain one tone in all Azan for Muazzin.

Hanabilah said: Taghanni means making accent in Azan and it is disliked according to them also.

Malikiyah said: Creating melody in Azan is disliked, because it is contrary to God-fearing and adherence. When it becomes much more, it is Haram.

Hanafiyah said: Making singing voice in Azan is good, but it should not be to the extent that increases any letter or syntax and changes the meaning of the word, because it is Haram and listening such Azan is also not allowed.

Answer: I have searched through the year from the beginning to the end and searched the references. What I have found after the studying the books is being presented here with the abstraction:

The true opinion and Madhab of majority scholars is what you have mentioned. However, there are some chances for another option. Therefore, the correct way and authentic Madhab should be described, but there should not be strict objection against Azan of this era and should not open another door of mischievousness. And sending the booklet of Maulana Ejaz Sahab " Al-Maddut Ta'zimi". Please consider it:

It is mentioned in the booklet "Haqqut Tilawah" that Tajweed (the reciting the rules) of Azan should be according to what is for reciting the glorious Quran. He said:

كما ينبغي للمؤذن أن يجوز الأذان والإقامة فيطبق في تجويد الأذان مايطبق في تجويد القرآن سواء بسواء۔

(p. 189)[1]

But the injunction of doing Madd in Azan is described somehow different from the rules of Tajweed. He said:

''المدود: في مقدار المدود في الأذان خلاف بين المذاهب وأطول مد سمعوا به (10) حركات وقيل (14) حركة (سبع ألفات)''۔

(P. 190)[2]

The reference of "Haqqut Tilawah"p. 151 or before and after (in the edition of our library) is not matching with the topic. Allah knows the best.

Talheen (melodizing the voice) is prescribed disliked in Shami, Bahr, Fatah Al-Qadeer and Fatawa Al-Hindiyah. Badai Al-Sanai reads:

ومنها ترك التلحين في الأذان لما روى أن رجلا جاء إلى ابن عمر ـ رضى الله عنهما ـ فقال: ''إني أحبك في الله تعالى. فقال ابن عمر ـ رضى الله عنهما: إني أبغضك في الله تعالى. فقال: لِمَ؟ قال: لأنه بلغني أنك تغني في أذانك يعني التلحين. أما التفخيم فلا بأس به؛ لأنه أحد اللغتين۔

(Chapter: Azan. Vol.1 p. 150)[3]

This Lahn (melodizing the voice) is integrated in Tahtawi on Al-Durrul Mukhtar in these words:

اللحن إخراج الحرف عما يجوز له في الأداء من نقص من الحروف أو من كيفياتها وهي الحركات والسكنات أو زيادة شيء فيه ويطلق على الخطأ في الإعراب وصرح الزيلعي بكراهية۔[4]

It is mentioned in Shami:

''(ولا لحن فيه) أي تغني يغير كلماته فإنه لايحل فعله وسماعه كالتغني بالقرآن وبلا تغيير حسن. وقيل لا بأس به في الحيعلتين۔

[1] Haqqut Tilawah. Unit:16 about Tajweed in Azan and Iqamah. P. 164. Maktabah Al-Manar. Jordan
[2] Haqqut Tilawah. Unit:16 about Tajweed in Azan and Iqamah. P. 164. Maktabah Al-Manar. Jordan
[3] Badai Al-Sanai. Book of Salah. Chapter: Azan. Vol.1 p. 150. Darul Kitab. Deoband
Imam Al-Tabrani has extracted this hadith in his Al-Mujam Al-Kabeer, about his age and date of death. (H: 13059) With a bit changes)
[4] Tahtawi on Al-Durrul Mukhtar. Book of Salah. Chapter: Azan. Vol.1 p. 259.

(Al-Durrul Mukhtar)[5]

(قوله: يغير كلماته) أى بزيادة حركة أو حرف أو مد أو غيرها فى الأوائل و الأواخر ـ قهستانى ـ

(قوله: بلا تغيير حسن) أى والتغنى بلا تغيير حسن، فإن تحسين الصوت مطلوب ولا تلازم فيهما ـ

(Al-Bahr Al-Raique and Fatah Al-Qadeer)

(قوله: وقيل) أى قال الحلوانى: لا بأس بإدخال المد فى الحيعلتين لأنهما غير ذكر وتعبيره بلا بأس، يدل أن الأولى عدمه ـ

(Vol.1 p. 259)

Maraqi Al-Falah reads:

(يترسل فى الأذان) بالفصل وقيل بتطويل الكلمات كما فى البحر عن عقد الفريد، وكل ذلك مطلوب فى الأذان فيطول الكلمات بدون تغن وتطريب، كما فى العناية ـ ـ ـ وهو التطريب أى التغنى به بحيث يؤدى إلى تغيير كلمات الأذان ـ (إلى قوله) لأن فيه مشابهة بفعل الفسقة فى حال فسقهم فإنهم يترنمون ـ

(Maraqi Al-Falah. P. 107)[6]

It is understood by the be study the above-mentioned texts that Talheen (melodizing the voice) is disliked if it seems like tone, but the words of Azan can be prolonged more than the duration that Qurra (the reciter) have mentioned as it is comprehended from the texts of Haqqut Tilawah and Maraqi Al-Falah. However, what is reported in Shami referring to the statement of Hulwani (متجاوز عن حد القراء كما هو المتبادر) that there is nothing wrong in making Madd in Haialatain (حي علىٰ الصلاح، حي علىٰ الفلاح) and what is understood here that it is not allowed in the remaining words and reading Haialatain (حي علىٰ الصلاح، حي علىٰ الفلاح) without Madd is better, can be interpreted, because reading with Madd is required according to the author of Maraqi Al-Falah and none book of Fiqh opposes it though singing, vocalizing, and melodizing the voice is disliked. If inserting Madd means

[5] Al-Durrul Mukhtar with Raddul Muhtar. Vol.1 p. 285. Anees

[6] Hashiyah Al-Tahtawi on Maraqi Al-Falah. Chapter: Azan. P. 196- 198.
Al-Inayah reads:

(ويترسل فى الأذان بيان السنن التى فيه وهى نوعان: مايرجع إلى نفس الأذان ومايرجع إلى صفات المؤذن فالأول هو أى يأتى به رافعاً صوته ويفصل بين كلمتى الأذان بسكتة مطولا غير مطرب وهو الترسل من ترسل فى قراءته إذا تمهل فيها وتوقف ولايفصل بين كلمتى الإقامة بل يجلعها كلاماً واحداً وهو الحدر ويكون صوته أخفض من صوت المؤذن ويرتب بين كلمات الأذان والإقامة كما شرع فإن قدم بعضاً وأخر بعضاً فالأفضل مراعاة للترتيب وأن يوالى بين كلمات الأذان والإقامة حتى لو ترك الموالاة فالسنة أن يعيد الأذان ويستقبل بهما القبلة إلا فى الصلاة والفلاح ـ
(Chapter: Azan. Vol.1 p. 244)

reading with Madd unconditionally as it is apparent meaning of the text, there is no doubt in this statement to be wrong. That means the Madd which is contrary to the limits of Qurra, but here is the text of Haqqut Tilawah:

ويخطىء بعض المصلين، وبخاصة المبلغون وراء الأئمة (المكبرون المبلغون التكبير) فيزيدون فى وزن مد ألف لفظ الجلالة عند قوله ''الله أكبر''أوقوله ''سمع الله لمن حمده'' عن حركتين، وهذا لايجوز بل ينبغى أن ينبه من يفعله كى يجتنب الوقوع فيه، ويحافظ على مد الألف وزن حركتين۔

(P. 192)[7]

This text states that advancing more than the limits of Qurra is not allowed, but it is specified with the one who perform Salah not with Azan and it is required to be allowed in Azan.

As for as the question is concerned with the matter that the purpose of Azan is to inform others and the purpose of (Mukabireen) those who say Takbeer of movement loudly behind Imam is to inform others also. Why the injunction of both is different?

It is answered in two ways: The injunction is the same for Azan and Takbeer in "الله أكبر". If it is somewhat different, it is because the aspect of information is more in Azan than Takbeer and the aspect of Dikr is more in Takbeer than Azan.

He said: The specialist and experts of this science should….

I said: Probably, it is not more important to think about this matter collectively than other important matters. Though it is not preferred, but the Azan being called nowadays can be allowed.

He said: The duration of prolonging in Madde Asli and Madde Tabaee' is only one Alif; more than that is not prescribed.

I said: This statement unconditionally is not correct while some Qurra exempt Madd of Azan from it. Even the allowed to prolong the name of Allah in "الله أكبر" by seven Alif.

He said: The word in which: being is allowed, its most duration is five Alif. No one said for more than that.

I said: It is prescribed in Azan as it is mentioned in "Haqqut Tilawah" and "Mufeedul Aqwal" etc.

[7] Haqqut Tilawah. Unit:16 about Tajweed in Azan and Iqamah. P. 164. Maktabah Al-Manar. Jordan

He said: However, the Madd that are without virtual reasons, are not acted upon according to Shatbi and majority of Qurra.

I said: But it has been proved at least and it is acted upon also in Azan though it is left in the recitation.

He said: Melodizing voice up and down that is acted upon nowadays is not prescribed anywhere.

I said: Definitely, Fuqaha regarded singing and vocalizing like Talheen and mistake is disliked because of similarity with deviant people. It is mentioned in most books of Fiqh.[8]

He said: What about the statement of Shaikh Muhammad Makki Nasr:

''عن حده العرفی أی عرف القراء اهـ'

He should not be more than the limit prescribed by Qurra.

I said: Some Qurra allowed it by seven Alif (the explanation has been mentioned).

The texts reported from "Al-Minahul Fikriyyah" can be applied for Takbeer of Salah particularly as we have reported a text from "Haqqut Tilawah" in this regard.

I could not find the statement of Husaini Shaikh Muhammad bin Usman on page: 151 or the like supporting Shaikh Muhmmad Makki. The complete text is not mentioned on the page: 2 of the topic though it confirms the statement of the author, but the apparent meaning of the text is not meant. He should have been reported the complete text and then explained it. I have studied Shami (vol.1 p. 270) and other places as much as I can which is mentioned on page:3 as reference, but I did not find any text like this. However, I have found that text the booklet "Tanbeeh Zawil Afham" in Majmuah Rasail Ibn Abideen. To site it here:[9]

Muqri Mhibbuddin Allahabadi did not forbid to do Madd, but he expressed that he does not know. The statement of Maulana Ashique Ilahi can be applied for Imamat particularly.

It should be noticed that only the option of second aspect is stated in all above-mentioned discussion, otherwise the main statement and what the majority of scholars said is the one which is tried to explain under the topic and the text of "Al-Siayah" is

[8] Al-Durrul Mukhtar reads:

(ولا لحن فيه)أی تغنی يغير كلماته فإنه لا يحل فعله وسماعه كالتغنی بالقرآن وبلا تغيير حسن۔

(Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: Azan. Vol.1 p. 259. Nomaniyah. Deoband)

[9] Majmuah Rasail Ibn Abideen. Tanbeeh Zawil Afham. P.144. Daro Ihya Al-Turath Al-Arabi. Beirut.

mentioned for confirmation by which the value of both aspects comes out clearly. He writes on page:14

(قوله:فلاينقص شيئاً من حروفه)هذا بظاہر یفید أنه یکرہ التلحین فی جمیع کلمات الأذان و علیه الجمهور.ونقل فی البحر وغیرہ عن الحلوانی:أن کراهیته إنما هی فی الذکر والثنائی.أما لو لحن فی الحیعلتین بأن زاد المد لتحسین الصوت ونحوہ فلا یکرہ۔

قلت:(أی العلامة اللکهنوی)وما أجهل مؤذنی زماننا حیث یلحنون فی الأذان.فبعضهم یحذفون الواوفی''رسول اللّٰه ''وبعضهم یضمون الراء فی ''رسول اللّٰه''وبعضهم یحذفون الألف فی''اللّٰه أکبر''وبعضهم یمدون الیاء فی''حی علی الصلاۃ''وکل ذلک لحن ممنوع عنه بالاتفاق۔

(Vol.2 p.15)[1]

(قوله:فأما مجرد تحسین الصوت)أی بلا تغییر لفظه فهو حسن.ظاہر عبارۃ الخلاصة حیث قال:تحسین الصوت لا بأس به من غیر تغن.وعبارۃ قاضی خان حیث قال فی فتاواہ:لا بأس بالتطریب فی الأذان وهو تحسین الصوت من غیر أن یتغیر.فإن تغیر بلحن أو مد وما أشبه ذلک کرہ یشهد بأن ترکه أولی لکن الشارح نص علی أنه حسن۔[2]

وفی فتح القدیر: تحسین الصوت مطلوب۔[3]

أقول:حسن الصوت یرقق القلب ویسیل الدموع ولذلک أمر رسول اللّٰه صلی اللّٰه علیه وسلم:زینوا القرآن بأصواتکم۔[4]

وفی روایة أخری:''لیس منا من لم یتغن بالقرآن''۔[5]

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[1] Al-Siayah Fi Kashfi Ma Fi Sharah Al-Wiqayah. Vol.2 p.15.

[2] Tabyeen Al-Haqaique. Chapter: Azan. Vol.1 p. 90. Al-Bahr Al-Raique reported from Al-Khulasah. Chapter: Azan. Vol.1 p. 270. Tabyeen Al-Haqaique referring to Fatawa Qazi Khan. How to call Azan and Iqamah. Vol.1 p. 91. Al-Muheet Al-Burhani. Lesson: 16 about singing and melodizing. Vol.1 p. 351. Anees

[3] Fatah Al-Qadeer. Chapter: Azan. Vol.1 p. 348. Anees

[4] Musnad Abu Dawood Al-Tayalisi. Al-Bara bin Aazib (H: 774). Musnad Abi Al-Jaa'd, Qais bin Al-Rabee Al-Asadi. (H: 2077). Musannaf Ibn Abi Shaibah. Chapter: Reciting Quran in a beautiful voice. (H:8737). Musnad Imam Ahmad. Hadith of Al-Bara bin Aazib (H: 18494). Sunan Al-Darami. Chapter: Singing Qur'an (H: 3543). Sunan Ibn Majah. Chapter: Reciting Quran in a beautiful voice. (H: 1342). Sunan Abu Dawood. Chapter: How it is recommended to recite (the Qur'an) with Tartil. (H: 1468). Sunan Al-Nasai. Chapter: Making one's voice beautiful when reciting Quran. (H: 1015) Anees

[5] Musnad Abu Dawood Al-Tayalisi. Ahadith of Saad bin Abi Waqqas (H: 198). Musnad Abdur Razzaque Al-Sana'ani. Chapter: The sleeping and intoxicated person and reciting Quran with singing tone. (H: 4170). Musnad Al-Humaidi. Ahadith of Saad b in Abi Waqqas (H: 76). Musnad Imam Ahmad. Musnad Abu Ishaque Saad b in Abi Waqqas (H: 1512). Sahih Bukhari. Chapter: "And whether you keep your talk secret or disclose it. Verily, He is the All-Knower of what is in the breasts (of men)....". (H: 7527). Akhbaro Makkah Li Al-Fakihi. About Riba' bin Abd Shams bin Abd Manaf. (H: 2154). Sunan Abu Dawood. Chapter: How it is recommended

فحسن الصوت أمر مرغوب، فالجزم بحسن الصوت كما لا يخفى۔

What is mentioned with the reference of "Mufeedul Aqwal" and "Fathul Malikil Muta'al" the interpretation of "Tuhfatul Atfal" that Fuqaha has allowed to prolong the name of Allah in "الله أكبر" by seven Alif, I did not find any Faqih's statement like this though I have searched a lot.

In short, madhab of majority scholar is what you have described, but other aspect can be allowed also, though it is weak. Therefore, one should not forbid strictly.

Allah knows the best.

Written by Muhammad Hamzah (May Allah forgive him) 20/01/1414 AH

Authenticated by Muhammad Haneef (May Allah forgive him)

(Fatawa Riyazul Uloom. Vol.2 p.300-313)

Prolonging Laam of the word الله in Azan

Question: Some people prolong Laam of the word الله in second الله أكبر and in الصلاة خير من النوم too much and pronounce the words of Azan with much melodizing the voice as such Azan is called in the mosques nowadays. How much can Laam of the word الله in الله أكبر be prolonged?

Answer: Some Qurra said that making Madd of highness on Laam of the word الله in اللّٰه أكبر is allowed and prolonging the voice is required in Azan so that it can reach to long far. Fuqaha also have explained to prolong the words of Azan,[1] but it should not be like vocalizing the voice in music. For it is not correct. It should be avoided.[2] Allah knows the best.

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to recite (the Qur'an) with Tartil. (H: 1469). Al-Aahad Wal Masani Li Ibn Abi Asim, Abul Lubabah Bishr bin Abdul Munzir from Bani Amr (H:1903). Al-Musnad Lish Shashi. An unknown man from Saad. (H:183)

[1] ويجوز إجراء وجه مد ''لا إله إلا اللّٰه'' عند من أجرى المد للتعظيم كما قدمنا في باب المد، بل كان بعض من أخذنا عنه من شيوخنا المحققين يأخذون بالمد فيه مطلقاً مع كونهم لم يأخذوا بالمد للتعظيم في القرآن۔۔۔وهو المد للتعظيم في الذكر''۔

(Al-Nashr Fi Qiraatil Ashar. The injunction of saying Takbeer and its reason. Vol.2 p. 439. Darul Kutub Al-Ilmiyah. Beirut)

[2] وفسر الترسل في الفوائد بإطالة كلمات الأذان والحدر قصرها وإيجازها''۔''

(Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 448. Rasheediyah)

''وقيل بتطويل الكلمات۔۔۔كل ذلك مطلوب في الأذان، فيطول الكلمات بدون تغن وتطريب''۔

(Hashiyah Al-Tahtawi on Maraqi Al-Falah. Book of Salah. Chapter: Azan. P. 196. Qadeemi)

Written by Mahmood (May Allah forgive him) (Fatawa Mahmoodiyah. Vol.5 p. 414)

Prolonging the word الله much is incorrect

Question: Nowadays, Azan is called with prolonging the word الله , إله and the like too much. Is it allowed or not?

Answer: Prolonging Laam of the word الله and إله more than one Alif is wrong.

Ibn Abideen (r) said:

إن المد إن كان فى الله فإما فى أوله أو وسطه أو اٰخره (إلى قوله) وإن كان فى وسطه فإن بالغ حتى حدث ألف ثانية بين اللام والهاء كره. قيل: والمختار أنها لا تفسد وليس ببعيد۔

(Raddul Muhtar. Vol.1 p. 448)

Similarly, prolonging Laam of the word الصلٰوة in الصلاة خيرمن النوم more than one Alif is wrong. Allah knows the best.

20th Shawwal, 1392 AH (Ahsanul Fatawa. Vol.2 p. 290)

Making Madd on Laam of the word الله in Azan

Question: What is the injunction of making Madd on Laam of the word الله in Azan and Takbeer of movements? Is it necessary to pronounce according to Madde Asli or one can prolong more than that?

Answer: Fuqaha have explained that Takbeer of movements should be spread from the ending of first pillar of Salah to the beginning of the next pillar. For example, Takbeer should be in complete duration from standing of after Ruku to descending for prostration. As it is mentioned in Al-Durrul Mukhtar on the margin of Raddul Muhtar:

ويقوم مستويا الخ ثم يكبر مع الخير مع الخرور ويسجد واضعًا ركبتيه۔

Al-Shami reads:

قوله مع الخرور بأن يكون ابتداء التكبير عند ابتداء الخرور وانتهائه عند انتهائه۔ شرح المنية۔

سن للفرائض بلا ترجيع ولحن أى ليس فيه لحن: أى تلحين وهو كما فى المغرب التطريب والترنم يقال: لحن فى قراءته تلحيناً طرب فيها وترنم ۔۔۔ ولهٰذا فسره ابن الملك بالتغنى بحيث يؤدى إلى تغيير كلماته، وقد صرحوا بأنه لا يحل فيه، وتحسين الصوت لا بأس به من غير تغن، ۔۔۔ فظهر من هذا أن التلحين هو إخراج الحرف عما يجوز له فى الأداء من نقص من الحروف أو من كيفيتها، وهى الحركات والسكنات أو زيادة شئ فيها''۔

(Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 445, 446. Rasheediyah)

(Shami. Vol.1 p. 334)[1]

Is clear that it cannot be done until any letter is not prolonged. To site the following text of Al-Bahr Al-Raique about prolonging letters:

وفی المبسوط: لومد ألف اللّٰه لایصیر شارعًا وخیف علیه الکفر إن کان قاصدًا وکذا لومد ألف أکبر أو باء ه لایصیر شارعًا؛ لأن إکبار جمع کبر وهو الطبل وقیل اسم للشیطان ولومد هاء اللّٰه فهو خطأ لغة وکذا لومد راء ه ومد لام اللّٰه صواب وجزم الهاء خطأ؛ لأنه لم یجیء إلا فی ضرورة الشعر۔

(Al-Bahr Al-Raique. Vol.1 p. 332)[2]

It is understood by the about it that making Madd on any letter other than Laam in اللّٰه أکبر is not correct, but it is allowed in Laam of اللّٰه أکبر undoubtedly. When Madd is allowed in Takbeer of movement, it will be also allowed in Azan more preferably, because the purpose of Azan is to inform all and it is not found without prolonging the voice as it is mentioned in Badai Al-Sanai. (Vol.1 p. 149):

منها أن یجهر بالأذان فیرفع به صوته؛ لأن المقصود وهو الإعلام یحصل به ألا تری أن النبی صلی اللّٰه علیه وسلم قال لعبد اللّٰه بن زید علّم بلالا فإنه أندی وأمد صوتًا منک ولهذا کان الأفضل أن یؤذن فی موضع یکون أسمع للجیران کالمئذنة ونحوه۔[3]

Here أمد صوتاً is explained by which prolonging voice is more required in Azan. Though the voice can be somewhat raised without the strength of breath, but exaggeration in raising voice which is required and appreciated is difficult. It is written in Fathul Malik Al-Muta'al Sharah Tuhfatul Atfal:

وله سبب معنوی کالتعظیم ولأجله أجاز الفقهاء مد ألف الجلالة أربع عشر حرکة فی ''اللّٰه أکبر''۔

(Fathul Malik Al-Muta'al Sharah Tuhfatul Atfal. P. 35)

It is clearly comprehended by the about texts that Laam of the word اللّٰه in Azan and Takbeer of movement can be prolonged more than Madde Asli till seven Alif.[4]

[1] Al-Durrul Mukhtar with Raddul Muhtar. Book of Salah. Chapter: The description of Salah. Vol.1 p. 334. Nomaniyah. Deoband

[2] Al-Bahr Al-Raique. Book of Salah. Chapter: Azan. Vol.1 p. 332. Darul Fikr Beirut

[3] Badai Al-Sanai. Book of Salah. Vol. 149. Darul Kitab. Deoband

[4] Some Qurra said that making Madd of highness on Laam of the word اللّٰه in اللّٰه أکبر is allowed and prolonging the voice is required in Azan so that it can reach to long far. Fuqaha also have explained to prolong the

Allah knows the best.

Written by Muhammad Israeel Nawadwi. Authenticated by Muhammad Haneef (May Allah forgive him) and Muhammad Ismaeel (May Allah forgive him)

(Fatawa Riyazul Uloom. Vol.2 p. 313- 315)

Why is it read "**محمدٌ**" in Kalimah and "**محمداً**" in Azan

Question: Why it is read "محمدٌ رسول اللّٰه" in Kalimah and "محمدًا رسول اللّٰه" in Azan? If Pesh (Zammah) is read in Azan and Zabar (Fatha) in Kalimah, is it incorrect? Why?

Answer: The Arabic grammar requires the same. Reading against that is incorrect.[1]

Allah knows the best. (Fatawa Mahmoodiyah. Vol.5 p. 408)

"**أشهد أن محمدًا رسول الله**" should be read Mansoob in Azan

Question: What do ulama and Islamic jurists say in regard to the matter that should it be read "أَشْهَدُ أَنّ مُحَمَّدًا رَسُوْلُ اللّٰه" i.e. with Zabar or "مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" i.e. with Pesh? As it is read with Pesh in Kalimah Tayyibah, why is it not with Pesh in Azan?

Answer: It will be read **محمداً** in Azan because of the factor of Nasab that is إنّ.[2] Allah is all Helping.

(Fatawa Faridiyah. Vol.2 p. 208)

Is the letter **ن** Sakin in Azan also like Kalimah Shahadat

Question: The letter ن is Sakin in Kalimah Shahadat. Some people say it should not be used in Azan also. Is it correct?

Answer: The voice of ن should not be produced and it is made one syllable with Laam.[3]

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words of Azan, but it should not be like vocalizing the voice in music. For it is not correct. It should be avoided.

(Fatawa Mahmoodiyah. Book of Salah. Chapter: Azan. Vol.5 p. 414. Idarah Siddeeque Dabhel)

[1] نصوبة اثنا عشرقسمًا المفعول المطلق ---اسم إن وأخواتها-isالأسماء الم

(Hidayatun Nahw. The second topic is about Mansoobat. P. 31. Saeed)

''الأسماء المرفوعات ثمانية أقسام،الفاعل --- والمبتداء والخبر''-

(Hidayatun Nahw. The first topic is about Marfua'at. P. 18. Saeed)

[2] قال العلامة جمال الدين عثمان بن الحاجب:المنصوبات فمنه اسم إنَّ وأخواتها هوالمسند إليه بعد دخول لها مثل أنَّ زيدًا قائم-

(Al-Kafiyah Li Ibn Hajib. Al-Mansoobat. P. 49)

[3] وأماالقراء فقدأجازواإدغام النون والتنوين فى اللام لتقارب مخرجيهما،لأن كليهمامن طرف اللسان،وهمامن الالأصوات الأسنانية اللثوية فى نظرالمحدثين-

(Aapke Masail Aur Unka Hal. Vol.3 p. 293)

Is pronouncing Ha Ha Ha at the end of the words of Azan mistake and not allowed

Question: What do ulama and Islamic jurists say in regard to the matter that when Muazzineen call Azan in our area and come to pronounce "أَشْهَدُ أَنّ مُحَمّدًا رَسُوْلُ اللّٰه", the read Ha Ha Ha etc. What is its injunction according to Shariah?

Answer: Since, pronouncing Ha Ha Ha in the end is mistake, it is not allowed.

It is mentioned in Al-Durrul Mukhtar:

''(ولا لحن فيه)أی تغنی يغير كلماته فإنه لايحل فعله ولا سماعه كالتغنی بالقرآن۔

(Al-Durrul Mukhtar. Vol.1 p. 359)

وفی رد المحتار تحت قوله يغير كلماته:

أی بزيادة حركة أوحرف أومد أوغيرها فی الأوائل والأواخر۔[1]

It is understood that adding more syntaxes or letter or Madd in the beginning or end is mistake which is not allowed.

(Fatawa Faridiyah. Vol.2 p. 194, 195)[2]

(Al-Kanz Fil Qiraa'til Ashar. Vol.1 p. 66)
وأماالنون فكان يدغمها فی اللام والراء إذا تحرک ماقبلها لاغير۔
(Jameul Bayan Fil Qiraa'tis Saba'. Idgham of Noon. Vol.1 p. 454. Anees)

[1] Al-Durrul Mukhtar on the margin of Raddul Muhtar. Chapter: Azan. Vol.1 p. 285.

[2] The injunction of prolonging Shahadatain and Haialatain
Question: Nowadays, Muazzineen call Azan very long. Though it is allowed, but when they come to read "أشهد أن لا إله إلا اللّٰه" they pronounce Ha Ha Ha extra sometimes in low voice and sometimes raise the voice. Similarly, they do the same in "حی علی الفلاح". Is it allowed or not?
Answer: Since, pronouncing Ha Ha Ha at the end of Shahadatain is mistake, it is not allowed.
It is mentioned in Al-Durrul Mukhtar:

''(ولا لحن فيه)أی تغنی يغير كلماته فإنه لايحل فعله ولا سماعه كالتغنی بالقرآن۔

وفی رد المحتار تحت قوله يغير كلماته:

أی بزيادة حركة أوحرف أومد أوغيرها فی الأوائل والأواخر۔

It is understood that adding more syntaxes or letter or Madd in the beginning or end is mistake which is not allowed.
(Raddul Muhtar. Chapter: Azan. Vol.1 p. 359)
Allah knows the best.

Correct pronunciation of Azan

Question: People do not pronounce ھ in أشهد and ع in حي علىٰ الصلاة, prolong Alif after أنّ in أشهد أن محمدًا رسول الله and read small Qaaf (ک) instead of Big one (ق) in قد قامت الصلوٰة. It is their common practice. Please explain the matter and oblige me.

Answer: These are major mistakes that should be reformed. Reading Alif with أنّ in أشهد أن محمدًا رسول الله changes its meaning.[1]

(Aapke Masail Aur Unka Hal. Vol.3 p. 293)

The retaliation of incorrect Azan

Question: What to do when Azan is called incorrect or other words are added unintentionally?

(1) Is it correct to depose Muazzin?

(2) Is there any retaliation for incorrect Azan we have listened heretofore?

Answer: What you have mentioned in the question is called Lahn (mistake) in the term of Fiqh. It is unlawful and prohibitively disliked. Fuqaha have written that even listening such Azan is not allowed.[2] Therefore, the management authorities of the mosque should replace that Muazzin.

Written by Rasheed Ahmad Siddiqi. Darul Ifta Darul Uloom Haqqaniyah. Akodah Khatak. Distt. Peshawar. West Pakistan.

Prolonging Laam of the word الله more than one Alif is wrong. Allamah Shami writes:

اعلم أن المد إن كان فى الله فإما فى أوله أو أوسطه أو آخره... (إلى قوله) وإن كان فى وسطه فإن بالغ حتى حدث ألف ثانية بين اللام والهاء كره. آهـ

(Raddul Muhtar. Vol.1 p. 448)

In short, prolonging Laam of the word الله more than one Alif is disliked.

Likewise, Haialatain (حي علىٰ الفلاح and حي علىٰ الصلاة) should not be prolonged too much.

قال الحلوانى: لا بأس بإدخال المد فى الحيعلتين؛ لأنهما غير ذكر وتعبيره بلا بأس يدل على أن الأولى عدمه.

(Raddul Muhtar. Vol.1 p. 359) Allah knows the best.

Written by Muhammad Anwar (May Allah forgive him) Asst. Mufti Khairul Madaris Multan. 17/09/1401 AH

(Khairul Fatawa. Vol.2 p.218, 219)

[1] ويكره التلحين وهو التغنّى بحيث يؤدى إلى تغيّر كلماته.

(Al-Fatawa Al-Hindiyah. Book of Salah. Chapter: Azan. Vol.1 p. 56)

[2] وأشار إلى أنه لا يحل سماع المؤذّن إذا لحن كما صرحوا به. ودلّ كلامه أنّه لا يحل فى القراءة أيضاً بل أولى قراءة وسماعاً. إلخ.

(Al-Bahr Al-Raique. . Book of Salah. Chapter: Azan. Vol.1 p. 270)

As far as the incorrect Azan you have listened heretofore is concerned, if you were able to reform it, it was a sin that should be compensated for with Istigfar (seeking repentance from Allah) and if you were not able to reform, there is no sin upon you.[1]

(Aapke Masail Aur Unka Hal. Vol.3 p. 309)

[1] عن أبي سعيد الخدري قال: سمعت رسول الله صلى الله عليه وسلم يقول: من رأى منكم منكرا فليغيره بيده. فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان۔
(Sahih Muslim. (H: 49) Anees

URDU BOOKS OF FATAWA

Urdu Books of Fatawa

Sl. No.	Fatawa Books	Respected Muftis	Publication
01	Fatawa Azizia	Shah Abdul Aziz of Delhi	M. H. Said Comp. Adab Manzil, Chowk, Karachi
02	Fatawa Rashidiya	Maulana Rashid Ahmad Gangohi	Rahimiya Book Depot, Deoband, India
03	Talifate Rashidiya	Maulana Rashid Ahmad Gangohi	Maktaba al-Haq, Modern Dairy Jogeshwari, Mumbai
04	Baqiyate Fatawa Rashidiya	Maulana Rashid Ahmad Gangohi	Mufti Ilahi Bakhs Academy, Kandhla, Muzaffarnagar, UP
05	Azizul Fatawa	Mufti Azizur Rahman Usmani	Zakariya book Depot, Deoband, Saharanpur, India
06	Fatawa Darul Uloom Deoband	Mufti Azizur Rahman Usmani	Zakariya book Depot, Deoband, Saharanpur, India
07	Imdadul Fatawa	Maulana Ashraf Ali Thanawi	Zakariya book Depot, Deoband, Saharanpur, India
08	Al- Hilatu-Najizah	Maulana Ashraf Ali Thanawi	Maktabah Razi, Deoband, Saharanpur, India
09	Imdadul Ahkam	Maulana Zafar Ahmad Usmani	Zakariya book Depot, Deoband, Saharanpur, India
10	Aallate Jadidah Ke Sharai Ahkam	Mufti Maulana Shafi, Deobandi	Maktaba Tafsirul Quran, Deoband, Saharanpur, India
11	Jawahirul Fiqh	Mufti Maulana Shafi, Deobandi	Maktaba Tafsirul Quran, Deoband, Saharanpur, India
12	Imdadul Muftiyeen	Mufti Maulana Shafi, Deobandi	Zakariya book Depot, Deoband, Saharanpur, India
13	Majmu Fatawa Abdul Hai	Abul Hasanat Abdul Hai Lucknawi	Maktab Thanawi, Deoband, Saharanpur, India
14	Fatawa Mazahir Uloom	Maulana Khalil Ahmad Saharanpuri	Publication Department Mazahir Uloom, Saharanpur, India
15	Fatawa Mahmodiyah	Mufti Mahmood Hasan Gangohi	Maktaba Shaikhul Islam, Deoband, Saharanpur, India
16	Fatawa Imarat-e-Shar'iyah	Maulana Abdul Mahasin Sajjad et al	Publication Department, Imarat Sharia, Phulwari Shareef, Patna
17	Kifayatul Mufti	Maulana Mufti Kifayatullah Delhi	Hafeezur Rahman Wasif, Kohinoor Press, Delhi, India

18	Fatawa Baqiyat Salihat	Maulana Shah Abdul Wahab	Jamiyah Baqiyat Salihat, Velor Bangalore, India
19	Fatawa Ihyaul Uloom	Maulana Mufti Md. Yasin Mubarakpuri	Jamia Ihyaul Uloom, Mubarakpur, U.P.
20	Muntakhabaat Nizamul Fatawa	Maulana Mufti Nizamuddin Azami	Ifa Publications, Jogabai, New Delhi
21	Nizamul Fatawa	Maulana Mufti Nizamuddin Azami	Ifa Publications, Jogabai, New Delhi
22	Khairul Fatawa	Ml Khair Md. Jalandhari	Maktaba al-Haq, Modern Dairy, Jogeshwari
23	Fatawa Shaikhul Islam	Maulana Husain Ahmad Madani	Maktaba Shaikhul Islam, Deoband, Saharanpur, India
24	Fatawa Haqqania	Maulana Abdul Haq Pakistani	Deccan Traders, Mughal Pura, Hyderabad, India
25	Ahsanul Fatawa	Maulana Mufti Rashid Ahmad Pakistani	Zakariya book Depot, Deoband, Saharanpur, India
26	Fatawa Usmani	Maulana Mufti Md. Taqi Usmani (Pakistan)	Naeemiya Book Depo, Deoband, Saharanpur, India
27	Fatawa Qazi	Maulana Qazi Mujahidul Islam Qasmi	Ifa Publications, Jogabai, New Delhi
28	Fatawa Rahimiya	Maulana Mufti Abdul Rahim Lajpuri	Maktaba Rahimiya, Munshi Street, Rander, Surat, Gujrat
29	Kitabul Fatawa	Maulana Khalid Saifullaf Rahmani	Naemiya Book Depo, Deoband, Saharanpur, India
30	Mahmoodul – Fatawa	Maulana Mufti Ahmad Khanpuri	Maktaba Noor, Mahmood Nagar, Near Jamia Dhabhel, Gujrat
31	Habibul Fatawa	Maulana Mufti Habibullah Qasmi	Sami Publication PVT. Ltd, Darya Ganj, New Delhi

32	Fatawa Firangi Mahal	Maulana Md. Abdul Qadir Firangi Mahali	Nami Press, Nakkhas, Lucknow, India
33	Fatawa Nadwatul Ulama	Maulana Mufti Md. Zahoor Nadwi	Majlis Sahafat, Nadwa, Lucknow, India
34	Fatawa Bayyinat	Muftis of Jamia Uloom Islamiya, Pakistan	Darul Ifta and Qaza, Jamiatul Uloom al Islamia, Binnori town, Karachi, Pakistan
35	Fatawa Faridiyah	Maulana Mufti Muhammad Farid Pakistani	Dare Umme Siddiqah, Zaroobi, Dist, Sawabi. Pakistan
36	Fatawa Mufti Mahmood	Maulana Mufti Mahmood Pakistani	Jamiat Publications, Wahdat Road, Lahore, Pakistan
37	Apke Masail our Unka Hal	Maulana Md. Yusuf Laudhyanwi	Maktaba Ludhiyanawi, Karachi, Pakistan
38	Marghubul Fatawa	Maulana Mufti Marghubur Rahman Lajpuri	Jamiatul Qirat- Kaflita, Surat, Gujrat
39	Fatawa Darul Uloom Zakariya	Maulana Mufti Razaul Haq, Afriqa	Educational Publishing House Delhi 6
40	Fatawa Shakir Khan	aulana Mufti Shakir Khan	Madrasa Baitul Uloom, Pune, India
41	Fatawa Riyazul Uloom	Muftis of Madrasa Arabia Riyazul Uloom	Madrasa Arabia Riyazul Uloom, Chowkiyah, Goraini, Jaunpur, India
42	Fatawa Bismillah	Mufti Ismail bin Muhammad Bismillah	Jamiatul Qira't Maulana Abdul Hai Nagar, Kafletah, Gujarat, India
43	Fatawa Usufiyah	Mufti Muhammad Usuf Tawlawi	Maktabah Faqihul Ummat, Deoband, Saharanpur, India

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Sl. No.	Names of the book	Author/Compiler	Date of death

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1	The Holy Qur'an	The Book of Allah	
2	Ma'ani Al-Qur'an Wa Erabuhu	Abu Ishaque Ibrahim bin Al-Sirri bin Sahl Al-Zujaj	311 AH
3	Ahkamul Qur'an	Abu Bakr Ahmad bin Ali Al-Razi Al-Jassan Al-Hanfi	370 AH
4	Jamiu'l Bayan Fil Qiraatis Saba'	Abu Amr Usman bin Saeed bin Usman bin Amr Al-Dani	444 AH
5	Al-Tafseerul Waseet	Abul Hasan Ali bin Ahmad bin Muhammad bin Ali Al-Wahidi Al-Nisapuri Al-Shafaee'	468 AH
6	Al-Jame Li Ahkamil Qur'an (Tafseer Qurtubi)	Abu Abdullah Muhammad bin Ahmad bin Abu Bakr Al-Ansari Al-Qurtubi	671 AH
7	Al-Kanz Fil Qiraatil Ashar	Abu Muhammad Abdullah bin Abdul Mumin bin Al-Wajeeh bin Abdullah bin Ali bin Al-Mubarak Al-Wasiti	741 AH
8	Al-Minahul Fikriyyah Sharah Al-Muqaddmatul Jazriyyah	Nooruddin Ali bin Sultan Muhammad Al-Hirawi Al-Qari. Mulla Ali Qari	1014 AH
9	Juhdul Muqil Fi Tajweedul Qur'an Al-Azeem	Muhammad bin Abu Bakr Al-Marashi known by Sa Chiqli Zadah	1150 AH
10	Tafseerul Qur'an	Muqri Muhibbuddin Ahmad Allahabadi	1058 AH
11	Fathul Malik Al-Muta'al Sharah Tuhfatul Atfal	Allamah Muhammad Al-Maihi Al-Ahmadi Al-Shafaee'	1204 AH
12	Tuhfatul Atfal Fi Tajweed Al-Qur'an	Sulaiman bin Muhammad Al-Jamzoori	After 1209 AH

13	Nihayatul Qaulil Mufeed Fi Ilmit Tajweed	Shaikh Muhammad Makki Nasr Al-Jareesi Al-Shafaee'	After 1370 AH
14	Al-Maddut Tazimi	Maulana Ezaz Ali Amrohawi	1374 AH
15	Al-Qur'an	Qari Muhammad Ismaeel Sahab Panipati	1984 AH
16	Tasheelul Qawaid	Fatah Muhammad bin Muhamad Ismael bin Noor Muhammad Panipati	1407 AH
17	Al-Jawahir Al-Naqiyyah Sharah Al-Muqaddamatul Jazriyyah	Muqri Izhar Ahmad Thanwi. Lahore	1412 AH
18	Al-Nafhatul Anbariyyah Sharah Al-Muqaddamatul Jazriyyah	Mulana Ashique Ilahi Sahab Buland Shahri	1430 AH
19	Al-Tuhfatul Mardiyyah Sharah Al-Muqaddamatul Jazriyyah	Mulana Ashique Ilahi Sahab Buland Shahri	1430 AH
20	Haqqut Tilawah	Hasani Shaikh Usman	Alive
21	Tafseer Al-Qur'an Al-Azeem	Abul Fida Ismail bin Umar bin Katheer Al-Qurashi Al-Basari and Al-Damashqi	774 AH
22	Al-Muqaddamah Al-Jazriyah	Shamshuddin Abul Khair Ibn Al-Jazri Muhammad bin Muhammad bin Yusuf	833 AH
23	Tayyibatun Nashr/ Al-Nashr Fil Qiraatil Ashar	Shamshuddin Abul Khair Ibn Al-Jazri Muhammad bin Muhammad bin Yusuf	833 AH
24	Sharah Tayyibatun Nashr	Muhammad bin Muhammad bin Muhammad Abul Qasim Muhibbuddin Al-Nuwairi	857 AH
25	Al-Itqan Fi Uloom Al-Qur'an	Jalaluddin Suyuti, Abdur Rahman bin Abu Bakr	911 AH
26	Fatah Al-Qadeer	Muhammad bin Ali Bin Muhammad bin Abdullah Al-Shaukani	1250 AH
27	Rooh Al-Ma'ani	Mahmood bin Abdullah Shihabuddin Abu Al-Sana Al-Husaini Al-Aloosi	1270 AH

28	Fatah Al-Bayan Fi Maqasid Al-Qur'an	Abu Al-Tayyib Muhammad Siddique Khan bin Hasan bin Ali bin Lutfullah Husaini Bukhari Qannauji	1307 AH
29	Bayanul Qur'an	Maulan Ashraf Ali bin Abdul Haque Thanawi	1362 AH
30	Fawaid Tafseer Usmani	Maulana Shabbir Ahmad Usmani Deobandi	1369 AH
31	Mufeedul Aqwal Sharah Tuhfatul Atfal	.....	.....

Doctrines and its Keys

32	Fiqhe Akbar	Abu Hanifah, Noman bin Thabit bin Zooti bin Hurmuz	150 AH
33	Minhajus Sunnah Al-Nabawiyyah	Taqiuddin Abul Abbas Ahmad bin Abdul Haleem bin Taimiyah Al-Jarrani Al-Hanbali Al-Dimishqi	728 AH
34	Al-Itisam Fi Ahlil Bidae Wad Dalalat	Abu Ishaque Ibrahim bin Musa bin Muhammad Al-Lakhmi Al-Shatibi	790 AH
35	Sharah Fiqhe Akbar	Nooruddin Ali bin Sultan Muhammad Al-Hirawi Al-Qadiri, Mulla Ali Qari	1014 AH
36	Al-Ibda' Fi Madarril Ibtida'	Muhammad Mahfooz Hanafi	1421 AH
37	Ashshiatul Humul Aduwwu Fahzarhum	Shahanah Muhammad Saqr	Alive
38	Ma'l Isnai Ashariyyah Fil Usool Wal Furoo'	Dr. Ali bin Ahmad Ali Al-Saloos	Alive

Hadith and Biography with its Keys

39	Musnad Abu Hanifah Biriwayate Al-Haskafi	Imam Azam Abu Hanifah, Noman bin Thabit bin Zooti bin Hurmuz	150 AH
40	Al-Jame Mamar bin Rashid	Mamar bin Abi Amr Rashid Al-Azdi	153 AH
41	Muwatta Imam Malik	Imam Darul Hijrah, Malik bin Anas bin Malik bin Amir Al-Asbuhi Al-Madani	179 AH
42	Kitabul Athar Biriwayate Abui Usuf	Abu Usuf Al-Qazi, Yaqoob bin Ibrahim bin Habib bin Saad bin Hibtah Al-Ansari	182 AH

43	Al-Zuhd Wa Al-Raqaique	Abu Abdur Rahman Abdullah bin Al-Mubarak bin Wazih Al-Hanzali Al-Turki	181 AH
44	Kitabul Athar Biriwayate Imam Muhammad	Abu Abdullah Muhammad bin Al-Hasan bin Farqad Al-Shaibani`	189 AH
45	Muwatta Imam Malik/ Muwatta Imam Muhammad	Abu Abdullah Muhammad bin Al-Hasan bin Farqad Al-Shaibani`	189 AH
46	Musnad Al-Shafaee' Bitarteeb Al-Sanadi	Imam Shafaee' Abu Abdullah Muhammad bin Idrees bin Abbas bin Usman bin Shae' bin Abdul Muttalib	204 AH
47	Al-Sunan Al-Masurah Biriwayate Al-Muzani	Imam Shafaee' Abu Abdullah Muhammad bin Idrees bin Abbas bin Usman bin Shae' bin Abdul Muttalib	204 AH
48	Musnad Abu Dawood Al-Tayalisi	Abu Sulaiman bin Dawood bin Al-Jarood Al-Tayalisi Al-Basri	204 AH
49	Musannaf Abdur Razzaque Sana'ani	Abdur Razzaque bin Humam bin Nafe Al-Sana'ani	211 AH
50	Musnad Al-Humaidi	Abu Bakr Abdullah bin Al-Zubair bin Isa bin Ubaidullah Al-Qurashi Al-Asadi Al-Humaidi Al-Makki	219 AH
51	Musnad Ibn Al-Ja'd	Ali ibn Al-Ja'd bin Ubaid Al-Jauhari Al-Baghdadi	230 AH
52	Musannaf Ibn Abi Shaibah	Hafiz Abu Bakr Abdullah bin Muhammad bin Abi Shaibah Ibrahim bin Usman bin Khursati	235 AH
53	Musnad Ishaque bin Rahwaih	Abu Yaqoob Ishaque bin Ibrahim bin Muhammad bin Ibrahim Al-Hanzali	238 AH
54	Musnad Ahmad	Imam Ahmad, Abu Abdullah Ahmad bin Muhammad bin Hanbal Al-Shaibani Al-Zuhali	241 AH
55	Fazail Al-Sahabah	Abu Abdullah Ahmad bin Muhammad bin Hanbal Al-Shaibani Al-Zuhali	241 AH
56	Al-Muntakhab Min Musnad Abd bin Humaid	Abu Muhammad Abdul Hameed bin Nasr Al-Kusai	249 AH
57	Sahih Al-Bukhari	Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughirah Al-Ju'fi Al-Bukhari	256 AH

58	Khalq Afa'al Al-Ibaad	Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughirah Al-Ju'fi Al-Bukhari	256 AH
59	Takhreejul Ahadith Al-Marfooah Al-Mustanadh Fi Kitab Al-Tarikh Al-Kabeer	Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughirah Al-Ju'fi Al-Bukhari	256 AH
60	Al-Adab Al-Mufrad	Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughirah Al-Ju'fi Al-Bukhari	256 AH
61	Sahih Muslim	Muslim bin Al-Hajjaj bin Dawood Al-Qushairi	261 AH
62	Al-Salah	Abu Nuain Al-Fazl bin Amr bin Hammad bin Zuhair bin Dirham Al-Qurashi	219 AH
63	Akhbaro Makkah Fi Qadeem Al-Dahr Wa Hadisihi	Abu Abdullah Muhammad bin Ishaque bin Al-Abbas Al-Makki Al-Fakihi	272 AH
64	Sunan Ibn Majah	Hafiz Abu Abdullah Muhammad bin Yazeed bin Majah Al-Ribee' Al-Qazwini	273 AH
65	Sunan Abu Dawood	Imam Hafiz Sulaiman bin Al-Asas Al-Sijistani Al-Azdi	275 AH
66	Sunan Al-Tirmizi	Abu Isa Muhammad bin Isa bin Saurah Al-Tirmizi	279 AH
67	Shamail Al-Tirmizi	Abu Isa Muhammad bin Isa bin Saurah Al-Tirmizi	279 AH
68	Al-Bida'	Abu Abdullah Muhammad bin Wadhah bin Baziee' Al-Marwani Al-Qurtubi	286 AH
69	Al-Ahaad Wal Mathani	Abu Bakr bin Abi Asim, Ahmad bin Amr bin Zahhak bin Mukhallad Al-Shaibani	287 AH
70	Al-Sunnah	Abu Bakr bin Abi Asim, Ahmad bin Amr bin Zahhak bin Mukhallad Al-Shaibani	287 AH
71	Bahrul Zakhar Al Maroof Musnad Al-Bazzar	Abu Bakr Ahmad bin Amr bin Abdul Khalique bin Khallad bin Ubaidullah Al-Ataki Al-Bazzar	292 AH
72	Tazeemo Qadr Al-Salah	Abu Abdullah Muhammad bin Nasr bin Al-Hajjaj Al-Marwazi	294 AH
73	Al-Qadr	Abu Bakr Jafar bin Muhammad bin Al-Hasan bin Al-Mustafadh Al-Firyabi	301 AH
74	Suana Al-Nasai	Ahamad bin Shuaib bin Ali bin Sinan Al-Nasai	303 AH

75	Amal Al-Yaum Wal Lailah	Ahamad bin Shuaib bin Ali bin Sinan Al-Nasai	303 AH
76	Al-Musnad	Hafiz Abu Yala Ahamad bin Ali Al-Mausili	307 AH
77	Al-Muntaqa	Ibn Jarood Abu Muhammad Abdullah bin Ali Al-Nishapuri	307 AH
78	Musnad Al-Ruyani	Abu Bakr Muhammad bin Haroon Al-Ruyani	307 AH
79	Sahih ibn Khuzaimah	Muhammad bin Ishaque bin Al-Mughirah bin Salih bin Bakr Al-Sulami Al-Nisapuri Al-Shafaee'	311 AH
80	Al-Sunnah Libn Bakr bin Al-Khallal	Abu Bakr Ahmad bin Muhammad bin Haroon bin Yazeed Al-Khallal Al-Baghdadi Al-Hanbali	311 AH
81	Musnad Al-Siraj/ Hadith Al-Siraj	Abul Abbas Muhammad bin Ishaque bin Ibrahim bin Mihran Al-Khurasani Al-Nisapuri	313 AH
82	Mustakhraj Abu Owanah	Abu Owanah Yaqoob bin Ishaque bin Ibrahim Al-Nisapuri Al-Asfaraini	316 AH
83	Sharah Ma'ani Al-Athar	Abu Jafar Ahmad bin Muhammad bin Salamah	321 AH
84	Sharah Mushkil Al-Athar	Abu Jafar Ahmad bin Muhammad bin Salamah	321 AH
85	Kitab Al-Dhuafaa	Abu Jafar Muhammad bin Amr bin Musa bin Hammad Al-Oqaili	322
86	Al-Ilal	Abu Muhammad Abur Rahman bin Muhammad bin Idrees bin Al-Munzir Al-Tamimi Al-Hanzali Al-Razi ibn Abi Hatim	327 AH
87	Al-Muntaqa Min Makarim Al-Aklaque Wa Ma'aliha	Abu Bakr bin Muhammad bin Jafar bin Muhammad bin Sahl bin Shakir Al-Khuraiti Al-Samiri	327 AH
88	Musnad Al-Shashi	Abu Saeed Al-Haitham bin Kulaib bin Suraij bin Ma'qal Al-Shashi Al-Bankathi	335 AH
89	Mujam Ibn Al-Aarabi	Abu Saeed bin Al-Aarabi Ahmad bin Muhammad bin Ziyad bin Bishr bin Dirham Al-Basri Al-Soofi	340 AH
90	Sahih Ibn Hibban	Abu Hatim Muhammad bin Hibban bin Ahmad bin Hibban bin Mua'az Al-Tamimi Al-Darami Al-Busti	354 AH

91	Al-Mujam Al-Ausat/ Al-Mujam Al-Kabeer	Sulaiman bin Ahmad bin Ayyoob bin Mitr Abul Qasim Al-Tabarani	360 AH
92	Musnad Al-Shamiyeen	Sulaiman bin Ahmad bin Ayyoob bin Mitr Abul Qasim Al-Tabarani	360 AH
93	Amal Al-Yaum Wal Lailah	Ibn Al-Sunni Ahmad bin Muhammad bin Ishaque bin Ibrahim bin Asbat bin Abdullah	364 AH
94	Sunan Al-Dara Qutni	Abul Hasan Ali bin Umar bin Ahmad bin Mihdi bin Masood Al-Baghdadi Al-Dara Qutni	385 AH
95	Al-Targhib Fi Fazail Al-Amal Wa Sawabo Zalika	Ibn Shaheen, Abu Hafs Umar bin Ahmad bin Usman bin Ahmad bin Muhammad bin Ayyoob Bin Azdad Al-Baghdadi	385 AH
96	Sharah Madahib Ahle Sunnah	Ibn Shaheen, Abu Hafs Umar bin Ahmad bin Usman bin Ahmad bin Muhammad bin Ayyoob Bin Azdad Al-Baghdadi	385 AH
97	Fawaid Ibn Akhi Mimi Al-Daqqaque	Abul Husain Muhammad bin Abdullah bin Al-Husain bin Abdullah bin Haroon Al-Baghdadi Al-Daqqaque	390 AH
98	Al-Iman	Abu Abdullah Muhammad bin Ishaque bin Muhammad bin Yahya bin Mandah Al-Abdi	395 AH
99	Al-Mustadrak Ala Al-Sahihain	Muhammad bin Abdullah A-Hakim Al-Nisapuri	405 AH
100	Hilyatul Awliya Wa Tabaqatul Asfiya	Abu Nuaim Ahmad bin Abdullah bin Ahmad bin Ishaque bin Musa bin Mihran Asfahani	430 AH
101	Al-Musnad Al-Mustakhraj Ala Sahih Muslim	Abu Nuaim Ahmad bin Abdullah bin Ahmad bin Ishaque bin Musa bin Mihran Asfahani	430 AH
102	Al-Tibb Al-Nabawi	Abu Nuaim Ahmad bin Abdullah bin Ahmad bin Ishaque bin Musa bin Mihran Asfahani	430 AH
103	Musnad Al-Shihab	Abu Abdullah Muhammad bin Salamah bin Jafar bin Ali bin Hakmoon Al-Quzai Al-Misri	454 AH
104	Al-Sunan Al-Kubra/ Shuabul Iman	Abu Bakr Ahmad bin Al-Husain bin Ali bin Musa Al-Khurasani Al-Baihaqi	458 AH

105	Al-Asma Was Sifat	Abu Bakr Ahmad bin Al-Husain bin Ali bin Musa Al-Khurasani Al-Baihaqi	458 AH
106	Manaqib Ali	Abul Hasan Al-Wasiti, Ali bin Muhammad bin Muhammad bin Al-Tayyib Ibn Al-Maghazi	483 AH
107	Marifat Al-Sunan Wal Athar	Abu Bakr Ahmad bin Al-Husain bin Ali bin Musa Al-Khurasani Al-Baihaqi	458 AH
108	Jame Bayan Al-Ilm Wa Fazluhu	Abu Umar Usuf bin Abdullah bin Muhammad bin Abdul Barr bin Asim	463 AH
109	Al-Tamheed Lima Fil Muawatta Minal Ma'ani Wal Asaneed	Abu Umar Usuf bin Abdullah bin Muhammad bin Abdul Barr bin Asim	463 AH
110	Al-Muntaqa Sharah Al-Muwatta	Abul Waleed Sulaiman bin Khalf bin Saad Al-Baji Al-Undulusi	474 AH
111	Al-Firdaus Bima'sur Al-Khitab	Abu Shuja, Sherwaih bin Shahrdar bin Sherwaih Al-Dailami Al-Hamdani	509 AH
112	Sharh Al-Sunnah	Muhiuddin Abu Muhammad Al-Husain bin Masood bin Muhammad bin Al-Farra Al-Baghawi Al-Shafaee'	516 AH
113	Ikmal Al-Muallim Bifawaide Muslim	Abul Fazl, Ayaz bin Musa bin Ayaz Al-Jasbi Al-Sibti	544 AH
114	Sunan Al-Darami	Abdullah bin Abdur Rahman bin Al-Fazl bin Bahzam Al-Tamimi Al-Samarqandi	552 AH
115	Al-Mojam	Abul Qasim, Ali bin Al-Hasan bin Hibatullah Al-Maroof Ibn Asakir	571 AH
116	Al-Tuyoorat/ Al-Mashikhatul Baghdadiyah	Sadruddin Abu Tahir Al-Salafi Ahmad bin Muhammad bin Ahmad bin Muhammad bin Ibrahim Al-Asfahani	576 AH
117	Kanzul Ummal Fi Sunan Al-Aqwal Wal Afa'al	Alauddin Ali Al-Muttaqi bin Husamuddin Al-Hindi	579 AH
118	Al-Rauz Al-Unf	Abul Qasim Abdur Rahman bin Abdullah bin Ahmad Al-Suhaili	581 AH
119	Zadul Ma'ad Fi Hadyahti Khairil Anaam	Abu Muhammad Abdullah bin Ahmad bin Muhammad bin Qudamah Al-Maqdisi	620 AH
120	Ahkam Al-Ahkam Sharah Umadatul Ahkam	Taqiuddin Abul Fath Al-Shaheer Ibn Daqiqul Eid	702 AH

121	Mishkatul Masabeeh	Waliuddin Muhammad bin Abdullah Al-Khateeb Al-Tabrezi	720 AH
122	Al-Kashif An Haqaique Al-Sunan Sharah Al-Tibi	Sharfuddin Husain bin Abdullah bin Muhammad Al-Hasan Al-Tibi	743 AH
123	Nasbur Rayah Fi Takhrije Ahadith Al-Hidayah	Jamaluddin Abu Muhammad Abdullah bin Usuf bin Al-Zailaee'	762 AH
124	Jame Al-Masaneed Wa Al-Sunan Al-Hadi Li Aqwam Al-Sunan	Abul Fida Ismail bin Umar bin Katheer Al-Qurashi Al-Dimashqi	774 AH
125	Al-Badrul Munir/ Mukhtasar Talkhees Al-Zahabi	Ibn Al-Mulaqqan Sirajuddin Abu Hafs Umar bin Ali bin Ahmad Al-Shfaee' Al-Misri	804 AH
126	Majma Al-Zawaid Wa Manba Al-Fawaid	Nooruddin Muhammad bin Abu Bakr bin Sulaiman Al-Haisami	807 AH
127	Al-Maqsad Al-Ali Fi Zawaid Abi Yala Al-Mausili	Abul Hasan Nooruddin Ali bin Abu Bakr bin Sulaiman Al-Haisami	807 AH
128	Mawarid Al-Zama'an Ila Zawaid Ibn Hibban	Abul Hasan Nooruddin Ali bin Abu Bakr bin Sulaiman Al-Haisami	807 AH
129	Fath Al-bari Sharah Sahih Al-Bukhari	Abul Fazl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Kinani Al-Asqalani	852 AH
130	Bulooghul Maram	Abul Fazl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Kinani Al-Asqalani	852 AH
131	Al-Mawahib Al-Daniyah Bil Minah Al-Muhammadiyah	Abul Fazl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Kinani Al-Asqalani	852 AH
132	Al-Dirayah Fi Takhrij Ahadith Al-Hidayah	Abul Fazl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Kinani Al-Asqalani	852 AH
133	Umdatul Qari Sharah Sahih Al-Bukhari	Badruddin Abu Muhammad Mahmood bin Ahmad bin Musa bin Ahmad bin Husain Al-Aini	855 AH

134	Sharah Sunan Abu Dawood	Badruddin Abu Muhammad Mahmood bin Ahmad bin Musa bin Ahmad bin Husain Al-Aini	855 AH
135	Al-Maqasid Al-Hasanah	Muhammad bin Abdur Rahman bin Muhammad Shamsuddin Al-Sakhawi	902 AH
136	Al-Durarul Muntathirah Fil Ahadith Al-Mushtahirah	Jalaluddin Abul Fazl Abdur Rahman bin Abu Bakr bin Muhammad bin Abu Bakr bin Usman Al-Suyuti	911 AH
137	Sharah Sunan Ibn Majah	Jalaluddin Abul Fazl Abdur Rahman bin Abu Bakr bin Muhammad bin Abu Bakr bin Usman Al-Suyuti	911 AH
138	Mirqat Al-Mafateeh Sharah Mishkatul Masabeeh	Nooruddin Ali bin Sultan Muhammad Al-Hirawi Al-Qadiri, Mulla Ali Qari	1014 AH
139	Al-Maudhua'at Al-Kubra	Nooruddin Ali bin Sultan Muhammad Al-Hirawi Al-Qadiri, Mulla Ali Qari	1014 AH
140	Faizul Qadeer Sharah Al-Jame Al-Sagheer	Zainuddin Muhammad Abdur Raoof bin Tajul Aarifeen bin Ali bin Zainul Abidin Al-Manawi	1031 AH
141	Al-Taiseer Bi Sharh Al-Jame Al-Sagheer	Zainuddin Muhammad Abdur Raoof bin Tajul Aarifeen bin Ali bin Zainul Abidin Al-Manawi	1031 AH
142	Ashiatul Lama'at Sharah Mishkatul Masabeeh	Maulana Abdul Haque Muhaddith Dehlawi	1052 AH
143	Jamul Fawaid Min Jame Al-Usool Wa Majma Al-Zawaid	Al-Allamah Muhammad bin Muhammad Sulaiman Al-Maghribi	1094 AH
144	Sharah Al-Zarqani Ala Muwatta Al-Imam Malik	Abu Abdullah Muhammad bin Abdul Baqi bin Usuf bin Ahmad bin Shihabuddin bin Muhammad Al-Zarqani	1122 AH
145	Kashful Khifa	Ismail bin Muhammad bin Abdul Hadi bin Abdul Mughni Al-Ijlooni Al-Dimishqi	1162 AH
146	Nailul Autar	Muhammad bin Ali bin Muhammad bin Abdullah Al-Shaukani	1250 AH
147	Bazlul Majhood Fi Halli Abu Dawood	Al-Muhaddith Khalil Ahmad Saharanpuri	1297 AH

148	Al-Taleeq Al-Mumajjad Ala Muwatta Al-Imam Muhammad	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
149	Aathar Al-Sunan	Muhammad bin Ali Al-Shaheer Ahsan Al-Naimwi Al-Bihari Al-Hanafi	1322 AH
150	Lame Al-Darari Ala Sahih Al-Bukhari	Maulana Rasheed Ahmad Ghngohi	1323 AH
151	Aunul Ma'bood Fi Sharah Sunan Abi Dawood	Abu Al-Tayyib Muhammad Shamsul Haque bin Ameer Ali bin Maqsood Ali Al-Siddiqi Al-Azim Abadi	1329 AH
152	Al-Arfush Shazi Sharah Suanan Al-Tirmizi	Allamah Muhammad Anwar Shah bin Muazzam Shah Husaini Kashmiri	1352 AH
153	Faizul Bari Sharah Al-Bukhari	Allamah Muhammad Anwar Shah bin Muazzam Shah Husaini Kashmiri	1352 AH
154	Tuhfatul Ahwazi Sharah Sunan Al-Tirmizi	Abu Yala Abdur Rahman Mubarakpuri	1353 AH
155	Kauthar Al-Ma'ani Al-Durari	Muhammad Al-Khizar bin Sayyid Abdullah bin Ahmad Al-Jakni Al-Shinqiti	1354 AH
156	Fathul Mulhim	Maulana Shabbir Ahmad Usmani Deobandi	1369 AH
157	Al-Taleeque Al-Sabeeh Ala-Mishkat Al-Masabeeh	Maulana Muhammad Idrees Kandhelwi	1394 AH
158	Ilaus Sunan	Maulana Zafar Ahmad bin Muhammad Lateef Usmani Thanawi	1394 AH
159	Ma'arif Al-Sunan Sharah Jame Al-Tirmizi	Maulana Muhammad Usuf bin Sayyid Zakariya Husaini Binnauri	1397 AH
160	Aujazul Masalik Ila Muwatta Imam Malik	Maulana Muhammad Zakariya bin Muhammad Yahya Kandhelwi	1402 AH
161	Mira'atul Mafateeh Sharah Mishkatul Masabeeh	Abul Hasan Ubaidullah bin Muhammad Abdus Salam bin Khan Muhammad bin Amanullah bin Husamuddin Rahmani	1414 AH

162	Minhaj Al-Sunan Sharah Sunan Al-Tirmizi	Maulana Mufti Fareed Zarwiwi	1432 AH
163	Takmilah Fathul Mulhim	Maulana Mufti Muhammad Taqi Usmani	May live

Jurisprudential Books of Hanafi School of Thought

164	Al-Hujjah Ala Ahlil Madinah	Abu Abdullah Muhammad bin Al-Hasan bin Farqad Al-Shaibani	189 AH
165	Al-Jame Al-Sagheer	Abu Abdullah Muhammad bin Al-Hasan bin Farqad Al-Shaibani	189 AH
166	Mukhtasar Al-Tahawi	Abu Jafar Ahmad bin Muhammad bin Salamah Al-Tahawi	321 AH
167	Sharah Mukhtasar Al-Tahawi	Abu Bakr Ahmad bin Ali Al-Razi Al-Jassas Al-Hanafi	370 AH
168	Mukhtasar Al-Qudoori	Muhammad bin Ahmad bin Jafar bin Hamdan Al-Quduri	428 AH
169	Al-Natf Fil Fatawa	Abul Hasan Ali bin Al-Husain bin Muhammad Al-Sindi Al-Hanafi	461 AH
170	Al-Mabsoot	Shamsul Aimmah Abu Bakr Muhammad bin Ahmad bin Sahl Al-Srakhsi	483 AH
171	Tuhfatul Fuqaha	Alauddin Muhammad bin Ahmad bin Abu Ahmad Al-Samarqandi Al-Hanfi	539 AH
172	Khulasah Al-Fatawa/ Majmoo' Al-Fatawa	Tahir bin Ahmad bin Abdur Rasheed Al-Bukhari	542 AH
173	Al-Muheet Al-Burhani Fil Fiqh Al-Nomani	Abul Ma'ali Mahmood bin Ahmad bin Abdul Aziz bin Mazah Al-Bukhari	570 AH
174	Fatawa Al-Itabi Ala Hamish Maraqi Al-Falah	Ahmad bin Muhammad bin Umar, Abu Nasr Al-Itabi Al-Bukhari	584 AH
175	Badai Al-Sanai Fi Tarteeb Al-Sharai	Allamah Alauddin Abu Bakr bin Masood Al-Kasani Al-Hanafi	587 AH
176	Fatawa Qazi Khan	Mahmood Awzjandi Qazi Khan Hasan bin Mansoor	592 AH

177	Bidayah Al-Mubtadi Wa Sharhuhu Al-Hidayah	Burhanuddin Abul Hasan Ali bin Abu Bakr Al-Marghinani	593 AH
178	Qinyah Al-Munyah Li Tatmimil Ghunyah	Abur Raja Mukhtar bin Mahmood bin Muhammad Al-Zahidi Al-Ghazmini	658 AH
179	Tuhfatul Mulook	Muhammad bin Abu Bakr Al-Razi	666 AH
180	Majma Al-Barakat	Abul Barakat bin Husamuddin Al-Dimnawi Al-Madani	667 AH
181	Al-Wiqayah (Wiqaya Al-Riwayah)	Sadrush Shariah Mahmood bin Abdullah bin Ibrahim Al-Mahboobi Al-Hanafi	673 AH
182	Al-Ikhtiyar Li Ta'lil Al-Mukhtar	Abdullah bin Mahmood bin Maudood bin Mahmood Abul Fazl Mujidduddin Al-Mausili	683 AH
183	Al-Fatawa Al-Ghayasiyah	Shaikh Dawood bin Usuf Al-Khatib Al-Hanafi	After 686 AH
184	Majmaul Bahrain Wa Multaqa Al-Nirain	Muzaffaddin Ahmad bin Ali bin Thalab Al-Maroof Ibn Al-Saa'ti Al-Balabaki	694 AH
185	Munyatul Musalli Wa Ghunyatul Mubtadi	Sadiduddin Muhammad bin Muhammad bin Al-Rasheed bin Ali Al-Kashghari	705 AH
186	Kanz Al-Daqaique	Hafizuddin Abul Barakat Abdullah bin Ahmad bin Mahmood Al-Nasafi	710 AH
187	Al-Fatawa Al-Walwalijiyyah	Abul Hasan Ali bin Isa Al-Walwaliji	
188	Tabyeenul Haqaique Sharah Kanz Al-Daqaique	Fakhruddin Usman bin Ali bin Mehjan Al-Zailaee'	743 AH
189	Al-Niqayah Mukhtasar Al-Wiqayah	Sadrush Shariah Al-Sagheer Ubaidullah bin Masood bin Mahmood bin Ahmad Al-Mahboobi Al-Hanafi	747 AH
190	Sharah Mukhtasar Al-Wiqayah	Sadrush Shariah Al-Sagheer Ubaidullah bin Masood bin Mahmood bin Ahmad Al-Mahboobi Al-Hanafi	747 AH
191	Al-Kifayah Sharah Al-Hidayah	Jalaluddin Shamsuddin Al-Khawarzmi Al-Karmani	767 AH
192	Al-Nihayah Sharah Al-Hidayah	Husamuddin Hasan bin Ali bin Hajjaj Al-Sighnaqi	771 AH
193	Al-Fatawa Al-Sirajiyyah	Sirajuddin Umar bin Ishaque Al-Ghaznawi	773 AH

194	Al-Fatawa Al-Tatarkhaniyah	Allamah Alam bin Al-Ala Al-Ansari Al-Dehlawi	786 AH
195	Sharah Al-Inayah Ala Al-Hidayah	Akmaluddin Muhammad bin Muhammad bin Mahmood Al-Babarti	786 AH
196	Al-Sirajul Wahhaj Fi Sharhe Mukhtasar Al-Qudoori	Abu Bakr bin Ali bin Muhammad Al-Haddadi Al-Ibadi	800 AH
197	Al-Jauharun Nayyirah Fi Sharhe Mukhtasar Al-Qudoori	Abu Bakr bin Ali bin Muhammad Al-Haddadi Al-Ibadi	800 AH
198	Sharah Majma Al-Bahrain	Ibn Al-Malik, Abdullatif bin Abdul Aziz	801 AH
199	Jameul Fusoolain	Mahmood bin Israeel bin Abdul Aziz, Badruddin (Ibn Al-Qazi Samawinah)	823 AH
200	Khazanatur Riwayaat	Hasan bin Nusooh known by Qazi Jagan Gujarati Hanafi	
201	Muieenul Ahkam	Abul Hasan Alauddin Ali bin Khalil Al-Tarabulisi Al-Hanafi	844 AH
202	Al-Binayah Sharah Al-Hidayah	Badruddin Abu Muhammad Mahmood bin Ahmad bin Musa bin Ahmad bin Husain Al-Aini	855 AH
203	Minhatus Sulook Fi Sharhe Tuhfatul Mulook	Badruddin Abu Muhammad Mahmood bin Ahmad bin Musa bin Ahmad bin Husain Al-Aini	855 AH
204	Fatah Al-Qadeer Ala Al-Hidayah	Ibn Humam Kamaluddin Muhammad bin Abdul Wahid bin Abdul Hameed Al-Hanafi	861 AH
205	Hilyatul Muhalli Sharah Munyatul Musalli	Ibn Ameerul Haj, Abu Abdullah Shamsuddin Muhammad bin Muhammad bin Muhammad Al-Halabi	879 AH
206	Kitabut Tashih Wa Al-Tarjeeh Ala Mukhtasar Al-Quduri	Abu Al-Adl Zainuddin bin Qasim bin Qutloobgha Al-Hanafi	879 AH
207	Durar Al-Hukkam Sharah Ghurar Al-Ahkam	Mulla Khusroo Muhammd bin Faramoz bin Ali	885 AH
208	Zakhiratul Uqba Fi Sharah Sadrush Shariatul Uzma	Yusuf bin Junaid Al-Tauqani Al-Roomi known by Akhi Chilpi	

209	Sharah Al-Niqayah	Abul Makarim Abdul Ali bin Muhammad bin Husain Al-Barjandi	932 AH
210	Hashiyah Alal-Inayah Sharah Hidayah	Sadullah bin Isa bin Ameer Khan Al-Roomi Al-Hanfi	945 AH
211	Multaqa Al-Abhur	Ibrahim bin Muhammad bin Ibrahim Chilpi Al-Maroof Al-Halabi Al-Kabeer	956 AH
212	Al-Sagheeri Sharah Munyatul Musalli	Ibrahim bin Muhammad bin Ibrahim Chilpi Al-Maroof Al-Halabi Al-Kabeer	956 AH
213	Ghunyatul Mustamli known by Al-Kabeeri Sharah Munyatul Musalli	Ibrahim bin Muhammad bin Ibrahim Chilpi Al-Maroof Al-Halabi Al-Kabeer	956 AH
214	Al-Niqayah	Shamsuddin Muhammad Al-Khurasani Al-Kuhistani	962 AH
215	Al-Bahrur Raique	Ibn Nujaim Zainuddin bin Ibrahim Al-Misri Al-Hanafi	970 AH
216	Al-Fatawa Al-Hamidiyah	Hamid Afindi Al-Qaunawi	985 AH
217	Tanweerul Absar	Shamsuddin Muhammad bin Abdullah bin Ahmad Al-Khatib Al-Tamartashi	1004 AH
218	Al-Nahrul Faique Sharah Kanz Al-Daqaique	Allamah Sirajuddin Muhammad bin Ibrahim bin Nujaim Al-Misri Al-Hanafi	1005 AH
219	Sharah Al-Niqayah Fi Masail Al-Hidayah	Nooruddin Ali bin Sultan Muhammad Al-Hirawi Mulla Ali Qari	1014 AH
220	Hashiyah Al-Shibli Ala Tabyeen Al-Haqaique	Shihabuddin Ahmad bin Muhammad bin Ahmad bin Yunus bin Ismail bin Yunus Al-Shibli	1021 AH
221	Noorul Idah Wa Nijatul Arwah	Abul Ikhlas Hasan bin Ammar bin Ali Al-Shurunbulali	1069 AH
222	Imdadul Fattah Sharah Noorul Idah	Abul Ikhlas Hasan bin Ammar bin Ali Al-Shurunbulali	1069 AH
223	Maraqi Al-Falah Sharah Noorul Idah	Abul Ikhlas Hasan bin Ammar bin Ali Al-Shurunbulali	1069 AH
224	Ghunyatu Zawil Ahkam Fi Bughyati Dурaril Hukkam	Abul Ikhlas Hasan bin Ammar bin Ali Al-Shurunbulali	1069 AH

225	Majma Al-Anhur Fi Sharah Multaqa Al-Abhur	Abdur Rahman bin Shaikh Muhammad bin Sulaiman Al-Klibooli Al-Maduoo Bi Shaikhi Zadah	1078 AH
226	Al-Fatawa Al-Khairiyah Linafe Al-Barriyah	Khairuddin bin Ahmad bin Nooruddin Ali Ayyoobi Aleemi Farooqi Al-Ramali	1081 AH
227	Al-Durrul Mukhtar Sharah Tanweerul Absar	Muhammad bin Ali bin Muhammad bin Abdur Rahman bin Muhammad bin Hasan Al-Hisni Al-Maroof Al-Ala Al-Haskafi	1088 AH
228	Al-Fatawa Al-Hindiyah	Shaikh Nizamuddin Burhanpuri Gujarati and a group of great Indian Ulama	1161 AH
229	Sakbul Anhur on the margin of Majma Al-Anhur	……	……
230	Hashiyah Al-Tahtawi Ala Maraqi Al-Falah	Allamah Al-Sayyid Ahmad bin Muhammad Al-Tahtawi	1221 AH
231	Hashiyah Al-Tahtawi Ala Al-Durrul Mukhtar	Allamah Al-Sayyid Ahmad bin Muhammad Al-Tahtawi	1221 AH
232	Isa'aful Maula Al-Qadeer Sharah Zadul Faqeer	Ahmad bin Ibrahim Toonisi Misri	After 1122 AH
233	Mala Budda Minhu (Persian)	Qazi Sanaullahh Al-Hindi Panipati	1225 AH
234	Raddul Muhtar Hashiyah Al-Durrul Muhtar (Shami)	Allamah Muhammad Ameen bin Umar bin Abdul Aziz Aabideen Al-Shami	1252 AH
235	Al-Oqood Al-Durriyah Fi Tanqeeh Al-Fatawa Al-Hamidiyah	Allamah Muhammad Ameen bin Umar bin Abdul Aziz Aabideen Al-Shami	1252 AH
236	Majmuah Rasail Ibn Abideen	Allamah Muhammad Ameen bin Umar bin Abdul Aziz Aabideen Al-Shami	1252 AH
237	Minhatul Khalique Hashiyah Al-Bahrur Raique	Allamah Muhammad Ameen bin Umar bin Abdul Aziz Aabideen Al-Shami	1252 AH
238	Miatu Masail	Abu Sulaiman Ishaque bin Muhammad Afzal bin Ahmad bin Muhammad bin	1262 AH

		Ismail bin Mansoor bin Ahmad bin Muhammad bin Qiwamuddin Al-Dehlawi	
239	Ghayatul Awtar	Maulana Khurram Ali Malhori	1271 AH
240	Tarjumah Urdu Al-Durrul Mukhtar	Maulana Muhammad Ahsan Siddiqi Nanautawi	———
241	Al-Tahrirul Mukhtar Hashiyah Raddul Muhtar	Abdul Qadir Al-Rafiee' Al-Farooqi	1283 AH
242	Al-Lubab Fi Sharhil Kitab	Abdul Ghani bin Talib bin Humadah bin Ibrahim Al-Ghanimi Al-Dimishqi Al-Hanafi	1298 AH
243	Al-Nafe Al-Kabeer Sharah Al-Jame Al-Sagheer	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
244	Al-Siayah Fi Kashfi Ma Fi Sharh Al-Wiqayah	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
245	Umdatur Riayah Fi Halli Sharh Al-Wiqayah	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
246	Hashiyah Ala Al-Hidayah	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
247	Naful Mufti Wa Al-Sail Bijame Mutafarriqat Al-Masail	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH
248	Rasail Al-Arkan	Abdul Ali Muhammad bin Nizamuddin Muhammad Ansari Lakhnawi	1335 AH
249	Bawadir Al-Nawadir	Maulana Ashraf Ali bin Abdul Haque Al-Thanawi	1362 AH
250	Bahishti Gauhar	Maulana Ashraf Ali bin Abdul Haque Al-Thanawi	1362 AH
251	Fatawa Ashrafiyah (Jamia Farooqiyah Krachi)	Maulana Ashraf Ali bin Abdul Haque Al-Thanawi	1362 AH
252	Jawahir Al-Fiqh	Maulana Mufti Muhammad Shafee Deobandi	1396 AH

253	Ima'anun Nazar Fi Azanil Qabr	Mualana Muhammad Manzoor Nomani	
254	Umdah Al-Fiqh	Sayyid Zawar Husain Shah	1400 AH
255	Aadabe Azan Wa Iqamat	Maulana Mufti Saeed Ahmad Sahab Palanpuri	May live long
256	Taharat Aur Namaz Ke Tafseeli Masail	Mulana Idrees Ahmad Qasmi	1436 AH
257	Aham Masail	Maulana Muhammad Jafar Ali Jamia Ishatul Uloom Akkal Kuwa	_____

Books of Fiqh of Other Schools of Thought

257	Matanur Risalah	Abu Muhammad Abdullah bin Abi Zaid Abdur Rahman Al-Qeerwani Al-Maliki	386 AH
258	Bidayatul Mujtahid Wa Nihayatul Muqtasid	Muhammad bin Ahmad bin Muhammad bin Ahmad bin Rushd	595 AH
259	Al-Mughni	Abu Muhammad Abdullah bin Ahmad bin Muhammad bin Qudamah Al-Maqdisi	620 AH
260	Al-Majmoo Sharah Al-Muhazzab	Muhiyuddin Abu Zakariyah Yahya bin Sharaf Al-Nawawi Al-Shafaee Al-Dimishqi	676 AH
261	Tuhfatul Maulood Bi Ahkamil Maulood	Abu Muhammad Abdullah bin Ahmad bin Muhammad bin Qudamah Al-Maqdisi	620 AH
262	Rauzatut Talibeen Wa Umdatul Muftiyeen	Muhiyuddin Abu Zakariyah Yahya bin Sharaf Al-Nawawi Al-Shafaee Al-Dimishqi	676 AH
263	Al-Taudeeh Fi Sharah Mukhtasar Ibn Al-Hajib	Allamah Khaleel bin Ishaque Maliki	776 AH
264	Elaamus Sajid Bi Ahkamil Masajid	Abu Abdullah Badruddin Muhammad bin Bahdur bin Abdullah Al-Zarakhshi Al-Misri	794 AH
265	Al-Talkhees Al-Habeer	Abul Fazl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Kinani Al-Asqalani	852 AH

266	Al-Fatawa Al-Kubra	Abul Fazl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar Al-Kinani Al-Asqalani	852 AH
267	Asnal Mataalib Sharah Rauzut Talib	Zainuddin Abu Yahya, Zakariya bin Muhammad bin Zakariya Ansari Sunbuki	926 AH
268	Tuhfatul Muhtaj Fi Sharh Al-Minhaj	Shihabuddin Abul Abbas Ahmad bin Muhammad bin Muhammad bin Ali bin Hujr Haithami Shafaee'	973 AH
269	Nihayatul Muhtaj Fi Sharah Al-Minhaj	Shamsuddin Muhammad bin Abul Abbas Ahmad bin Hamzah Shihabuddin Ramli	1004 AH
270	Al-Fawakih Al-Dawani Ala Risalati Abi Zaid	Ahmad bin Ghanim bin Salim bin Mihna, Shihabuddin Al-Nafrawi Al-Azhari Al-Maliki	1126 AH
271	Hashiyatul Jumal Ala Sharhil Minhaj	Sulaiman bin Umar bin Mansoor Ujaili Azhari known by Al-Jumal	1204 AH
272	Tuhfatul Habib Ala Sharhil Khateeb	Sulaiman bin Muhammad bin Umar Bujairami Shafaee'	1221 AH
273	Al-Tajreed Li Nafi'l Bareed	Sulaiman bin Muhammad bin Umar Bujairami Shafaee'	1221 AH
274	Hashiyah Jawahir Zakiyyah	Allamah Yusuf bin Saeed Thaqafi Maliki	.....
275	Majmoo' Fatawa Ibn Baaz	Abdul Aziz bin Abdullah bin Baaz	1420 AH
276	Al-Mufeed Fi Taqreeb Ahkamil Azan	Dr. Muhammad bin Abdur Rahman bin Malbi bin Muhammad Al-Arifi	May live long

Fiqh Muqarin (comparative)

277	Al-Ausat Fis Sunan Wal Ijma Wal Ikhtilaf	Abu Bakr Muhammad bin Ibrahim bin Al-Munzir Al-Nisapuri	319 AH
278	Ikhtilaf Aimmatil Ulama	Abul Muzaffar, Aunuddin, Yahya bin Muhammad bin Hubairah Al-Zuhali	560 AH
279	Al-Durarul Bahiyyah War Rauzatun Nadiyyah Wat Taleeqaat	Nawab Siddique Hasan Khan (Muhammad Siddique bin Hasan bin Ali bin Lutfullah Husaini Qannauji)	1307 AH

280	Al-Fiqh Ala Al-Madahib Al-Arba'h	Abdur Rahman bin Muhammad bin Auz Al-Jaziri	1360 AH
281	Khulasatul Kalam Sharah Umdatul Ahkam	Faisal bin Abdul Aziz bin Faisal bin Ahmad Al-Mubarak Al-Najdi	1376 AH
282	Al-Fiqh Al-Islami Wa Adillatuhu	Doctor Wahabah Mustafa Al-Zuhaili	1436 AH
283	Al-Mausooah Al-Fiqhiyah	Ministry of Awqaf – Kuwait	_____

Principles of Fiqh

284	Al-Fusool Fil Usool	Abu Bakr Ahmad bin Ali Al-Razi Al-Jassas Al-Hanafi	370 AH
285	Usoolul Bazdawi	Abul Hasan Ali bin Muhammad bin Al-Husain, Fakhrul Islam Al-Bazdawi	483 AH
286	Usool Al-Sarakhsi	Shamsul Aimmah Abu Bakr Muhammad bin Ahmad bin Sahl Al-Srakhsi	483 AH
287	Al-Husami Fi Usoolil Fiqh	Husamuddin Muhammad bin Muhammad bin Umar Al-Akhseeksi	644 AH
288	Qawaidul Ahkam Fi Masalihil Anam	Abu Muhammad Izzuddin Abdul Aziz bin Abdus Salam bin Abul Qasim bin Al-Hasan Al-Salmi	660 AH
289	Kashful Asrar Sharah Osool Al-Bazdawi	Abdul Aziz bin Ahmad bin Muhammad Aluddin Al-Bukhari Al-Hanafi	730 AH
290	Al-Tahbeer Sharah Al-Tahreer	Alauddin Abul Hasan Ali bi Sulaiman Al-Mudawi Al-Dimashqi Al-Salihi Al-Hanbli	885 AH
291	Al-Muwafaqat	Abu Ishaque Ibrahim bin Musa bin Muhammad Al-Lakhmi Al-Shatibi	790 AH
292	Al-Tahreer Fi Osool Al-Fiqh	Kamaluddin Muhammad bin Abdul Wahid bin Abdul Hameed, Ibn Humam	861 AH
293	Al-Ashbah Wa Al-Nazair	Zainuddin bin Ibrahim bin Muhammad, Ibn Nujaim Al-Misri	970 AH
294	Al-Ashbah Wa Al-Nazair	Jalaluddin Suyooti Abdur Rahman bin Kamaluddin Abu Bakr bin Muhammad Al-Hudairi	911 AH

295	Ghamz Oyoon Al-Basair Fi Sharh Al-Ashbah Wa Al-Nazair	Ahmad bin Muhammad Al-Makki Abul Abbas Shihabuddin Al-Husaini Al-Hamawi Al-Hanafi	1098 AH
296	Ifazatul Anwar Ala Usoolil Manar	Muhammad bin Ali bin Muhammad bin Abdur Rahman Alauddin Al-Haskafi	1088 AH
297	Manarul Anwar	Saaduddin Masood bin Umar bin Muhammad bin Abu Bakr bin Muhammad bin Abu Saeed Al-Ghazi Al-Taftazani	792 AH
298	Noorul Anwar Fi Sharhil Manar	Ahmad bin Abi Saeed Mulla Jiwan Al-Hanafi	1130 AH
299	Taiseerut Tahreer	Muhammad Ameen bin Mahmood Al-Bukhari known by Ameer Badshah Al-Hanafi	972 AH
300	Nasamatul Ashar Sharah Ifazatul Anwar	Allamah Muhammad Ameen bin Umar bin Abdul Aziz Abideen Al-Shami	1252 AH
301	Al-Nami Sharah Al-Husami	Muhammad Abdul Haque bin Shah Hindi	1333 AH
302	Majmuah Qawaid Al-Fiqh	Maulana Muhammad Sayyid Ameemul Ihsan Barkati Mujaddidi	1395 AH
303	Tasheelul Usool Ila Ilmil Usool	Atiyyah bin Muhammad Salim	1420 AH
304		Abu Abdullah Hamood bin Abdullah bin Uqala bin Muhammad bin Ali bin Uqala Al-Sha'bi	1422 AH
305		Abdul Muhsin bin Hamd bin Abdul Muhsin bin Abdullah bin Hamd bin Al-Usman Al-Badr, Al-Ibaad	May live long

Self-purification and Benevolence

306	Makaidush Shaitan	Abu Bakr Abdullah bin Muhammad bin Ubaid bin Sufyan bin Qais Al-Baghdadi Al-Umawi Al-Qarashi known by Ibn Abiddunya	281 AH
307	Qutool Quloob Fi Mualajatil Mahboob	Abu Talib Al-Makki Muhammad bin Ali bin Atiyyah Al-Harsi	386 AH

308	Ihyao Uloomiddin	Hujjatul Islam Abu Hamid Muhammad Muhammad bin Muhammad Al-Ghazali	505 AH
309	Al-Targheeb Wa Al-Tarheeb	Abu Muhammad Zakiuddin Abdul Azim bin Abdul Qawi Al-Munziri Al-Shami Al-Shfaee'	656 AH
310	Al-Arbaoon Al-Nawawiyyah	Muhiyyuddin Abu Bakr Zakariya bin Sharaf Al-Nawawi Al-Shafaee' Al-Dimashqi	676 AH
311	Al-Kabair	Shamsuddin Muhammad bin Ahmad bin Usman bin Qaimaz Al-Zahabi	748 Ah
312	Al-Zawajir An Iqtirafil Kabair	Shihabuddin Abul Abbas Ahmad bin Muhammad bin Muhammad bin Ali bin Hujr Haithami Shafaee'	973 AH
313	Al-Tariqatul Muhammadiyah Wa Al-Seeratul Ahmadiyah	Muhammad Aafandi Al-Roomi Al-Barkali Maula Muhammad bin Peer Ali	981 AH
314	Majalis Al-Abrar Wa Masalik Al-Akhyar	Ahmad bin Abdul Qadir Al-Roomi Al-Hanafi	1041 AH

Biographies

315	Sirat Ibn Hisham	Abu Muhammad Jamaluddin Abdul Malik bin Hisham bin Ayyoob Al-Himyari Al-Mua'firi	213 AH
316	Al-Tabaqat Al-Kubra	Abu Abdullah bin Saad bin Muni' Al-Hashmi Al-Basari Al-Baghdadi (Ibn Saad)	230 AH
317	Al-Bidayah Wan Nihayah	Ibn Katheer, Abul Fida Ismail bin Umar bin Katheer Al-Qurashi Al-Dimashqi	774 AH
318	Manaqibul Asadil Ghalib Ali biin Abi Talib	Shamsuddin Abul Khair Ibn Al-Jazri Muhammad bin Muhammad bin Usuf	833 AH

Dictionaries and Literature

319	Al-Zahir Fi Ma'ani Kalimatin Naas	Abu Bakr Al-Anbari, Muhammad bin Al-Qasim bin Muhammad bin Bashshar	328 AH

320	Ghareebul Hadith	Abu Sulaiman Hamd bin Muhammad bin Ibrahim bin Al-Khattab Al-Busti Al-Maroof Al-Khattabi	388 AH
321	Tafseer Ghareeb Ma Fis Sahihain	Muhammad bin Fatooh bin Abdullah bin Fatooh bin Humaidi Al-Azdi Al-Maboorqi Al-Humaidi	488 AH
322	Talabatut Talabah Fil Istilahatil Fiqhiyyah	Abu Hafs Najmuddin Al-Nasafi, Umar bin Muhammad bin Ahmad bin Ismaeel	537 AH
323	Mu'jamul Buldan	Shihabuddin Abu Abdullah Yaqoot bin Abdullah Al-Roomi Al-Hamawi	626 AH
324	Lisanul Arab	Allamah Ibnul Fazl Jamaluddin Muhammad bin Mukrim ibn Manzoor Al-Ifriqi Al-Misri	711 AH
325	Al-Qamoos Al-Muheet	Mujidduddin Abu Tahir Muhammad bin Muhammad bin Umar Al-Shirazi	817 AH
326	Majmaul Bihar Fi Lughatil Ahadith Wal Athar	Allamah Muhammad Tahir bin Ali Siddiqi Patni	986 AH

Astronomy

327	Al-Haiat (Chughmini)	Mahmood bin Muhammad Umar Chughmini Khawarizmi	745 AH
328	Sharah Mulakhkhas Al- Chughmini	Moosa bin Muhammad bin Al-Qazi Mahmood Al-Roomi, Qazi Zadah Chilpi	840 AH

Miscellaneous

329	Mashariqul Anwar Ala Sihahil Aathaar	Abul Fazl, Ayaz bin Musa bin Ayaz Al-Jasbi Al-Sibti	544 AH
330	Al-Hadeeqatun Nadiyah	Allamah Abdul Ghani Nabulisi Al-Dimashqi Al-Hanafi	1143 AH
331	Hujjatullah Al-Balighah	Shah Waliullah Ahmad bin Abdur Rahim Abu Abdul Aziz Wa Abu Abdullah	1776 AH
332	Al-Fawaidul Bahiyyah Fi Tarajimil Hanafiyyah	Abul Hasanat Muhammad Abdul Hai bin Hafiz Muahammd Abdul Haleem bin Muhammad Amin Lakhnawi	1304 AH

333	Tanweerul Haque	Nawab Siddique Hasan Khan (Muhammad Siddique bin Hasan bin Ali bin Lutfullah Husaini Qannauji)	1307 AH
334	Idahul Adillah	Shaikhul Hind Maulana Mahmood Hasan Deobandi	1339 AH
335	Izalah Auham/ Haqeeqatul Wahy/ Roohani Khazain	Mirza Ghulam Ahmad Qadyani	1326 AH

Note: The above-mentioned books are partially included in Fatawa Ulama Al-Hind Vol.5. The names of publishers are mentioned in their respective places.

(Mufti Aneesur Rahman Qasmi) (Mufti Mohammad Osama Shamim Nadwi)

(Translation completed by Mufti Muzammil Ali Qasmi on 08th Rabee Al-Thani, 1439 AH / 27th December, 2017.)

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