



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يا زهراء

**ALI 256: Spiritual and
Jurisprudential aspects
*Salaat***

SESSION 5:

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When you hear Adhān . . .

1. Leave a side everything and rise as if you do not know anyone around him & they do not know you. This was the practice of the Holy Prophet (s) – who was known to be social and kind to his family members.
2. Be anxious to meet Allah in Salat. The Prophet: Rise O Bilal and relieve us with the [call for] prayer (قُمْ يَا بِلَالُ فَأَرْحِنَا)
(بالصلاة)
3. Be ready to fight all distractions and internal whisperings. For Satan runs away the moment Adhān is said. The Messenger of Allah (s) has said:

إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النَّدَاءَ بِالصَّلَاةِ هَرَبَ.

4. Reflect on what is being said. It should make us ascend to the Almighty and close closer to Him. Prophet preferred Adhān over ringing of bells or blowing of trumpets.

Imams' conditions at Adhān

- Imam Husayn (a): “We were sitting in the mosque when the caller for prayers (*mu’addhin*) went on the minaret and cried, ‘Allahu Akbar Allahu Akbar’. On hearing this call, Amir al Mu’minin (a) wept profusely due to which even we began weeping. We said, ‘Allah, His Messenger and his successor know the best.’ He said, ‘If you knew what he said, certainly you would have laughed less and cried more.’
- The condition of Imam Hasan al-Mujtaba (a) would change due to the awe of Allah and the moment of meeting the Almighty.
- Sayyida Fatima’s condition upon listening to Adhān by Bilal after the death of the Messenger of Allah (s).

Islamic Laws on Adhān & Iqāmah

Issue 925: It is Mustahab for man and woman to say Adhān and Iqāmah before offering daily obligatory prayers, but for other Mustahab or obligatory prayers, they are not prescribed. But before prayers of Eid ul Fitr and Eid ul Adha, it is Mustahab to say “As-Salah” three times, provided that the prayers are going to be offered in congregation.

Issue 926: It is recommended that Adhān be pronounced in the right ear of the child, and Iqāmah in its left ear, on the day it is born or before the umbilical cord is cast off.

Issue 927: Adhān consists of the following 18 sentences . . . Iqāmah, it consists of 17 sentences. In Iqāmah, *Allahu Akbar* is reduced in the beginning to twice, and at the end, *La ilaha illal lah* to once, and after *Hayya ‘ala Khayril ‘Amal*, *Qadqa matis Salah* must be added two times.

Issue 928: *Asb hadu anna Amiral Mu’minina ‘Aliyyan Waliyyullah* (I testify that the Commander of the faithful, Imam Ali (a) is the vicegerent of Allah) is not a part of either Adhān or Iqāmah. But it is preferable that it is pronounced after *Asb-hadu anna Muhammadan Rasulullaah* with the niyyat of Qurbat.

Adhān at the Event of Harrah

The event of Harrah. People of Madinah revolted against Yazid on 26th or 27th of Dhil Hijjah in 63 AH. Yazid sent his army to respond to this most brutally. Ibn Qutayba reports that the death toll included one thousand and seven hundred Ansār, Muhād̲jir and their offspring plus ten thousand ordinary people. 80 companions of the Prophet were killed.

- For 3 days the lives, dignity and wealth of Medinites was made Mubah on the soldiers of Yazid
- So many people killed that there is a special section in al-Baqee where they were buried
- Many other atrocities took place
- No Adhān was said in Masjid al-Nabi (s) for three days
- Saeed Ibn Musayyab narrates that he heard Adhān voice of Adhān from the grave of the Messenger of Allah at the time of prayers. Saeed said his Iqāmah and prayers bases on this Adhān.

More rules on Adhān and Iqāmah

- **Issue 930:** If Adhān and Iqāmah are recited in a melodious tune, rendering it musical, that is, like the way singers sing to entertain the people, it is haraam. If it does not become musical, it is Makrooh.
- **Issue 932:** If Adhān and Iqāmah has been pronounced for congregational prayers, a person joining that congregation should not pronounce Adhān and Iqāmah, for his own prayers.
- **Issue 933:** If a person entering a mosque finds that congregational prayers are over, he may not give Adhān or Iqāmah for his own prayers, as long as the lines have not broken up, and the people have not dispersed.
- **Issue 947:** It is Mustahab that while pronouncing Adhān, a person should stand facing Qibla and should have performed Wudhu or Ghusl. It is Mustahab to place the hands on his ears, and raise one's voice. Also, one should pause between the recitals of different sentences, and should not engage in talking during Adhān.

Reflection on *Allahu Akbar*

- The call of *Allahu Akbar* bears a few meanings:
 - 1) it denotes the eternity, everlastingness, knowledge, power, strength, benevolence, endowment, greatness and honor of Allah the Almighty. By saying Allahu Akbar, the mu'addhin implies, 'Allah is He to Whom belong the creation and the command. He brings everything into creation by His Will. All that the creation possesses is due to Him. Also, its return is unto Him. He is the First, before everything, from eternity. He is the Last, after everything, and is Everlasting. He is Evident, more than anything else, but cannot be comprehended. He is the Hidden, more than anything else . .
 - 2) He is the All Knowing and All Aware. That is, He knows what has occurred and what will occur before its occurrence.
 - 3) He is the All Powerful and commands authority over everything.

المُؤَدِّنُ - The Caller to Prayer

• رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): يُغْفَرُ لِلْمُؤَدِّنِ مَدُّ صَوْتِهِ وَبَصَرِهِ، وَيُصَدِّقُهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَهُوَ مِنْ كُلِّ مَنْ يُصَلِّي بِأَذَانِهِ حَسَنَةً.

- The Prophet (s) said, ‘The caller to prayer is forgiven for raising his voice and his eyes; every wet and dry thing testifies to his credibility; and he receives a reward for everyone that prays in response to his call.’[*Bihar*, v. 84, p. 104, no. 2]

• الإمام عليُّ (عَلَيْهِ السَّلَامُ) : لِيُؤَدِّنَ لَكُمْ أَفْصَحُكُمْ ، وَلِيُؤَمِّمَكُمْ أَفْقَهُكُمْ

- Imam Ali (a) said, ‘Let the most eloquent from among you call for the prayer, and the most knowledgeable from among you lead the prayer.’[*Da‘aim al-Islam*, v. 1, p. 147]

Adhān in the court of Yazid

Yazid became fearful of a revolt, and ordered the Muadhhdhin to give the Adhān. When he said “Allahu Akbar,” Imam al-Sajjad (a) said: *Nothing is greater than Allah. Allah is more Majestic and Greater than everything I fear or am cautious of. You have proclaimed the greatness of the Great who cannot be equaled, and of the Mighty whom senses can never comprehend.* When the Muadhhdhin reached the line “I bear witness that there is no God but Allah,” the Imam said: *Yes, to that bear witness my hair and my body and my flesh and my skin and my blood and my mind.* When the muadhhdhin said “I bear witness that Muhammad is the Messenger of Allah,” Imam turned to Yazid saying: *O Yazid, this Muhammad – is he my grandfather or yours? For if you claim that he is your grandfather, you are lying and sinning, and if you say he is my grandfather, then why have you killed his family and made captive his women?*

Effects of saying Adhān & Iqāmah

رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) : يا عليُّ ، إذا وُلِدَ لَكَ غُلَامٌ أَوْ جَارِيَةٌ فَأَذِّنْ فِي أُذُنِهِ الْيُمْنَى وَأَقِمْ فِي الْيُسْرَى؛ فَإِنَّهُ لَا يَضُرُّهُ الشَّيْطَانُ أَبَدًا.

The Prophet (s) said, ‘O Ali! When a son or daughter is born to you, recite the Adhān in his [or her] right ear and the Iqāmah in the left ear; then Satan will never harm him [or her].’ [*Tuhaf al-Uqoul*, no. 13]

• الإمامُ الصّادقُ (عَلَيْهِ السَّلَامُ) : مَنْ سَاءَ خُلُقُهُ فَأَذِّنُوا فِي أُذُنِهِ.

- Imam al-Sadiq (a) said, ‘He whose manners deviate, recite the Adhān in his ear.’ [*Bihar* v. 104, p. 122, no. 61]
- Imagine if these are the effects on children what would be on an adult who is preparing to communicate His Lord through prayers!