

شرح ألفاظ الأذان

**Explanation of the Words of the
Adhān**

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The Scholarly Committee at the Islamic Content Service Association in Languages

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The Adhān is a divine call heard by Muslims five times a day, reminding them of the greatness of Allah and inviting them to goodness and success. It is a moment of connection between a human and his Creator, where he withdraws from the world's clamor to stand in supplication to his Lord. The Adhān is not merely an announcement of the prayer time; rather, it is a call to tranquility, faith, and renewing the connection with Allah. The Adhān carries lofty meanings, beginning with the glorification of Allah and concluding with the call to prayer, where the Muslim finds tranquility. With each call of the Adhān, a whisper in the heart reminds that true life begins with closeness to Allah.

Words of the Adhān:

**Allahu Akbar, Allahu Akbar, Allahu Akbar,
Allahu Akbar.**

**(Allah is the Greatest, Allah is the Greatest,
Allah is the Greatest, Allah is the Greatest).**

Allah is the Greatest

The term "Allah" means the One worthy of worship, the deity. It is the name of the Lord, the Creator, Glorified be His Majesty. All divine names are subordinate to and a description of this name. Allah is the One, the Eternal, who neither begets nor is He begotten, and He is the Creator of the heavens and the earth.

The phrase "Allāhu Akbar" means that Allah is Greater than everything and too Sublime to be attributed with anything unbecoming His majesty and perfection.

Allāhu Akbar. This phrase reminds the Muslim that nothing in this life should distract him from his Creator, and that one must live according to the will and law of Allah, not according to one's desires and whims, for Allah is Greater than everything in this world.

When Allāhu akbar (Allah is the Greatest) is heard by the craftsman, he halts his craft; the farmer stops his plowing; the merchant closes his shop; and the teacher pauses his lesson, for Allah is greater than all occupations and works. This cessation and turning towards worship is evidence that Allah is greater in the heart of the believer than all worldly possessions. Allah is greater than any affliction or calamity, and any circumstance in life. Whoever believes in this will see crises as insignificant, and his heart will be at peace because

he is with Allah, content with His decree, and trusts His wisdom and management.

Ash-hadu alla ilaha illa Allah, Ash-hadu alla ilaha illa Allah.

I bear witness that there is no god worthy of worship but Allah.

This is the first testimony, and its meaning is to acknowledge Allah as the Creator, Lord, Sovereign, and Manager of all things. He alone is to be worshiped, apart from anything else. There is no deity worthy of worship except Allah alone, and He is One without a partner, without offspring, and without equal. Thus, worship should not be directed to anyone other than Allah, nor should anyone other than Allah be invoked.

This is the greatest testimony in existence, and it is the foundation of faith in all divine messages. All the prophets (peace be upon them), such as Noah, Abraham, Moses, Jesus, and Muhammad, called their people to acknowledge, accept, and believe that there is no deity worthy of worship but Allah. It is the word for which Allah created the creation, sent the messengers to affirm it, and revealed the scriptures to elucidate it. He made Paradise the reward for those who sincerely uphold it in their hearts, and made the Fire forbidden for those who die while being certain of it.

It is the key to faith, the gateway to salvation, the foundation of religion, and the basis of Tawhīd.

For the sake of this word, people will be resurrected from their graves and held accountable on the Day of Judgment. Whoever lives by it and concludes his life with it has indeed attained the ultimate success, while those who reject it and do not utter it deserve eternal abode in Hellfire.

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

I bear witness that Muhammad is the Messenger of Allah.

The meaning of this testimony is that a Muslim bears witness that Allah sent Muhammad as the seal of the divine messages to convey to the people the message of their Lord. The Muslim must be certain that there is no path to worship Allah and attain His pleasure except by testifying to the Messenger (ﷺ) with the message, following him, emulating him, and worshiping Allah with the Sharia that he (ﷺ) conveyed. Any act of worship by which a person seeks to draw close to Allah that was not conveyed by the Messenger is invalid and does not benefit its doer in this world or the Hereafter; rather, he will be held accountable and punished for it, as he worshiped Allah in a way other than what the Messenger (ﷺ) conveyed.

The testimony includes that the Messenger (ﷺ) is the Servant and the Messenger of the Lord of the worlds. It also includes that the Messenger (ﷺ) is the Seal of the Messengers (peace be upon them) and that there is no prophet after him. Furthermore, it contains belief in all the signs he brought, the greatest of which is the Noble Qur'an, the final divine message that remains in the language it was revealed, preserved from addition, omission, and alteration. The Noble Qur'an is unparalleled in its eloquence, rulings, and guidance. Allah has challenged humanity to produce even a single Surah like it, yet they have failed over the years and continue to be unable to do so to this day.

The testimony includes that the Messenger (ﷺ) came to bring people back to monotheism, just as Abraham, Moses, and Jesus (peace be upon them) did before him. He is the Messenger of the Lord of the worlds, following the path that all the prophets pursued in conveying the messages of their Lord; however, there is no prophet after him.

Hayya 'ala As-salāh, Hayya 'ala As-salāh.

(Come to prayer, come to prayer).

Come to prayer

O believers, turn to the worship of your Lord, for He is Forgiving, Merciful, accepting repentance, and pardoning bad deeds.

What a great honor it is that Allah commands a person in every place where there is a group of Muslims to proclaim the call, inviting them five times a day to say: Come forth and engage in the worship of your Lord.

It is a call and reminder to the believers that the time has come for them to worship their Lord, and that they must abandon what preoccupies them from worldly matters and turn to worship; and that they should leave what is in their hands of trade or agriculture and turn to Allah. This is proof of the sincerity of faith, and it takes precedence over all worldly possessions.

It is a call inviting people to prayer, which is the direct connection between the servant and his Lord. It is an act of worship that destroys class distinctions and makes people equal before their Lord.

**Hayya ‘ala al-falāh, Hayya ‘ala al-falāh.
(Come to success, come to success).**

Hayya ‘ala al-falāh (Come to success)

Al-falāh means contentment, success, safety, and salvation in the life of this world and the Hereafter, eternal happiness, and guidance to the right path.

Among its meanings is the attainment of Allah's pleasure, the attainment of Paradise, and salvation from the Fire. Whoever believes and prays will

surely succeed, and whoever succeeds is saved and attains eternal abode in Paradise.

The muezzin reminds the believers at each prayer to come towards security and peace, tranquility of the heart, purity of the soul, and the happiness of this world and the Hereafter.

Allahu Akbar, Allahu Akbar, La ilaha illallah.

(Allah is the Greatest, Allah is the Greatest, there is no god worthy of worship except Allah).

Ending with Takbīr and Tawhīd.

The Adhān concludes with the repetition of the phrase "Allāhu akbar" (Allah is the Greatest) and the affirmation "la ilāha illa Allah" (there is no deity worthy of worship except Allah). These two statements reinforce the preceding meanings, and upon them rests the foundation of human existence. This truth is the most authentic cosmic existential reality, whether humans perceive it or not, whether they are aware of it or not; for the great truths are not diminished by the ignorance of some people regarding them. This truth does not change nor alter, no matter how much time passes or how many events unfold, and it is that Allah is greater than everything, and that Allah is the true deity, and He alone is worthy of worship, and any worship directed to other than Him is invalid.

It is a call to magnify what Allah has magnified, and to bear witness to what Allah has testified for Himself, as testified by the Messengers (peace be upon them) and the believers for Him.

In conclusion, the Adhān is not merely a call to prayer, but a call to success, triumph, and prosperity. It is a message echoed in the mosques five times daily, awakening hearts; reminding us that Allah is near, that tranquility is attainable, and that the path to success begins with prayer and the connection between the servant and their Creator.

Repeat with the Muezzin: "Allahu Akbar, Allahu Akbar, lā ilāha illa Allah." Repeat the testimony of monotheism, and bear witness to what Allah has testified for Himself and what His messengers have brought of the truth, and you will be among the successful and the monotheistic Muslims.

Open your heart to faith and say: "I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah." By doing so, you enter into the mercy of Allah, attain happiness in this life, and salvation in the Hereafter, and you will be resurrected on the Day of Judgment among the believers.

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