

# الروضة و البستان في فقه الاذان

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا على الظالمين و اصلي و اسلم على عبده و رسوله محمد و على  
اله و صحبه و سلم أما بعد

This is a short treatise regarding the Fiqh of the Adhan and I have divided it into two sections:

**Section 1:** The Fiqh of the Adhan and this has several subsections:

- i. The definition of the Adhan
- ii. The merits of calling the Adhan
- iii. The ruling regarding the Adhan.
- iv. The attributes of a Muadhin (one who calls the Adhan)
- v. Secondary issues regarding calling the Adhan (calling it to run away Shaitaan, in the ear of a newborn child, some innovations regarding the Adhan)

**Section 2:** The application of the Adhan and the Iqamah

- i. How the Adhan is called.
- ii. How the Iqamah is called.
- iii. That which should be done during and after the Adhan and the Iqamah.

I ask Allah for sincerity in writing this treatise and to make it weigh heavy on the scales of the author, those who read it and those who spread it on the Day of Judgment.

Musa Millington.

## **Section 1: The Fiqh of the Adhan**

### **i. The definition of the Adhan:**

The Adhan (أذان) according to the Arabic language is an *announcement*.

According to the terminology of the scholars it refers to *an announcement, which is done in a specific manner with specific words, (which demonstrates) that the time for prayer has arrived or is near (as in the case of the Adhan before Fajr)*.<sup>1</sup> [Bahooti: Vol 1, 90-91]

### **ii. The Merits of calling the Adhan:**

*The Adhan has several merits* according to the Sunnah of the Messenger (صلى الله عليه و سلم) from them are:

(a) ***The Muadhlin has the tallest neck on the Day of Judgment.*** On the authority of Mu'awiyah (رضي الله عنه) he said: I heard the Messenger of Allah (صلى الله عليه و سلم) say: "The Mu'addhins have the tallest necks among the people on the Day of Judgment." (Muslim 387)

(b) ***The Mu'adhlin is forgiven according to how far his voice has reached.*** On the authority of Abu Hurairah (رضي الله عنه) the Prophet (صلى الله عليه و سلم) said: "Verily the Muaddhin is forgiven according to how far his voice reaches." (Ahmad: 7600) (Saqqa: 3)

(c) ***Whoever hears the Muaddhin from Jinn and mankind bears witness for him on the Day of Judgment.*** On the authority of Abdur Rahman Ibn Abee Sa'sa'ah that Abee Sa'eed Al Khudri said to him; verily I see you like sheep and the desert. If it is that you are with your sheep or in the desert make the Adhan for the prayer and raise your voice when calling it for verily: "No one hears the voice of the Muadhlin from the Jinn and mankind and everything else except that they bear witness for him on the Day of Judgment." Abu Sa'eed said: I heard this from the Messenger (صلى الله عليه و سلم). (Bukhari 609)

(d) ***The Adhan runs away the Shaytaan.*** On the authority of Abee Hurairah, the Messenger of Allah (صلى الله عليه و سلم) said: "When the Adhan is called, Shaytaan flees with flatulence in order for him not to hear the Adhan..." (Bukhari: 608)

Imam Abdul Qayyim Al Jawzeeyah said: "And the Adhan runs away the Shaytaan as has preceded. And on the authority of Zaid Ibn Aslam, he took charge of a place called Mu'aan and they mentioned that there were many of the Jinn. ***He therefore ordered them to make the Adhan often. And they didn't see anything after this.***" (Ibnul Qayyim: 120)

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<sup>1</sup> It is lawful to call the Adhan before the time of prayer according to the scholars.

### **(iii) The ruling regarding the Adhan:**

The Adhan is established in the Qur'an, the Sunnah and by consensus of the scholars. From the Qur'an Allah has said:

“Oh ye who believe **when you are called to prayer** on the day of gathering (Jumu'ah) rush toward the remembrance of Allah and leave off trade.” (72:9)

Shaikh Saalih Al Fawzaan said: “They (*the Adhan and the Iqamah*) are both *Fard Kifayah* (a communal *obligation*) and it is not upon every Muslim to establish it. If a sufficient amount of people establish it the sin is taken away from the other (Muslims).” (Fawzan: 71)

Imam Abu Naja Al Hajjawi mentioned: “[*And it is compulsory*] upon the men who are resident for the five compulsory prayers.”

Note: Sh. Ibn Uthaimen mentioned different rulings regarding the women calling the Adhan. However, as it doesn't have any definite evidence to show that it is unlawful *some scholars have clarified the legitimacy of a woman calling the Adhan once she does not raise her voice for everyone to hear.*

### **iv. The attributes of a Muaddhin:**

Shaikh Saalih Al Fawzaan said: “And the attributes that are established regarding the Muaddhin is that *his voice should be loud*, because this would bring forth the Adhan further (to the people), that *he is trustworthy because he is entrusted with calling the Adhan* when the time for prayer enters, for fasting and breaking the fast. And *he should know the times of prayer and call the Adhan when they come.*” (Fawzan: 72)

Likewise it is better to put a person who has religion and intelligence to call the Adhan. The Prophet (صلى الله عليه و سلم) said: “*Let the best of you call the Adhan.*” (Abu Dawuud: 590)<sup>2</sup>

Additionally, it is preferred if the person who calls the Adhan has Wuduu however this is not compulsory and is not from the conditions of calling the Adhan.

### **v. Secondary issues when calling the Adhan:**

- (a) Using the Adhan to expel the Shaytaan if one feels the presence of the Shayateen or during a Ruqyah.
- (b) Calling the Adhan in travelling is better whether alone or in the Jama'ah and this is by agreement of the four Madhabs. (Saqqaf:5)
- (c) Calling the Adhan in the newborn's ear: Many of the scholars including Imam Ash Shawkaani, Shaikh Al Albani, Shaikh Ibn Baaz and Shaikh Rabee' Ibn Haadi have all mentioned that the Ahadeeth regarding this are all weak .

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<sup>2</sup> The Hadeeth is weak according to Imam Al Albani but the meaning is correct as is it not appropriate to let an open sinner or innovator call the Adhan.

(d) **It is unlawful to engage in buying and selling after the first Adhan on the day of Jumu'ah.**<sup>3</sup> However, on other days it is lawful once this does not keep him busy from the prayer and that which is best is to leave it off. (www.binbaz.org.sa/noor/10317)

(e) Some of the innovations of the Adhan that are rampant in the Ummah are:

- *Saying Hayya 'Ala Khairil 'Amal* (come to good actions)
- *Saying Ashadu Anna 'Aleyya Waliyullah* (I bear witness that 'Ali is the friend of Allah). This is the 'Adhan of the Shee'ah.
- *Wiping the eyes with the thumbs after kissing them upon hearing Ashadu Anna Muhammadar Rasulullah* and saying I bear witness that Muhammad is his servant and Messenger and I am pleased with Allah as my Lord, with Islam as my religion and with Muhammad (صلى الله عليه و سلم) as my Prophet. All the Ahadeeth regarding that are weak.
- *Calling the Adhaan for breaking the fast during Ramadaan after the time for breaking the fast has passed* with the excuse that one must wait five minutes to affirm the breaking of the fast.

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<sup>3</sup> Unless it is necessary e.g boarding a taxi to go into the Masjid for Jumu'ah

## Section 2: The application of the Adhan and the Iqamah.

### i. How the Adhan is called.

On the authority of Anas, the Prophet (صلى الله عليه و سلم) ordered Bilaal to repeat the wording of the Adhan twice and call the Iqamah once. (Bukhari 606)

The words of the Adhan are:

اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ , أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ  
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ , أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ  
حَيَّ عَلَى الصَّلَاةِ , حَيَّ عَلَى الصَّلَاةِ  
حَيَّ عَلَى الْفَلَاحِ , حَيَّ عَلَى الْفَلَاحِ  
اللهُ أَكْبَرُ اللهُ أَكْبَرُ  
لَا إِلَهَ إِلَّا اللهُ

**Regarding how the Muadhin should call the Adhan** Shaikh Saalih Al Fawzaan said: “... and it is better to say the words of the Adhan *slowly without overextending them*. And he (the Muadhin) stops at every sentence from it. And *it is best if he faces the Qiblah during the Adhan*, and to put his fingers in his ears because this would make his voice louder. And *when he says ‘Hayya ‘alas Salaah’ he should turn right, and he should turn left when saying ‘Hayya ‘alal Falaah.’*” And after he says the second Hayya ‘alal Falaah for *Fajr specifically he should say ‘As Salaatu Khairum Minan Nawm’* twice because this is the time when most of the people are sleeping.” (Fawzaan: 72)

Imam Al Bahooti said: The *Adhan must be called according to the order in which Bilaal* (رضي الله عنه) called it. Additionally each *sentence of the Adhan should be called subsequent to each other so that there would not be a long pause between the sentences of the Adhan.* (Bahooti 95-96)

## **ii. How the Iqamah is called.**

The following is the description of the Iqamah according to the aforementioned Hadeeth of Anas.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ  
حَيَّ عَلَى الصَّلَاةِ  
حَيَّ عَلَى الْفَلَاحِ  
قَدْ قَامَتِ الصَّلَاةُ , قَدْ قَامَتِ الصَّلَاةُ  
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
لَا إِلَهَ إِلَّا اللَّهُ

Imam Al Bahooti said: The Iqamah *has eleven sentences unlike the Adhan which has fifteen*. The one calling the Iqamah should also *call it quickly and stop at every sentence like the Adhan*. (Bahooti: 94)

## **iii. That which should be done during and after the Adhan and the Iqamah.**

1. One should *repeat what the Muadhin says* during the Adhan except for Hayya ‘Alas Salaah and Hayya ‘Alal Falaah:

On the authority of Abee Sa’eed Al Khudri, the Messenger of Allah (صلى الله عليه وسلم) said: “If you hear the call to prayer, *say what the Muadhin says*.” (Bukhari 211)

And on the authority of Yahya who said some of our brothers narrated to us that he said: *When he said Hayya ‘Alas Salaat, he said: La Hawla Wa La Quwwata illah Billah and he said like this I heard from the Prophet*. (Bukhari: 213)

2. After the Adhan one *should say the du'a*:

*Allahumma Rabba Hadhihi Da'wah At Taamah, Was Salaatil Qaaimah, Aati Muhammadan Al Waseelah Wal Fadeelah, Wab'athhu Maqaaman Mahmuudan Aladhee Wa'adtahu* (Bukhari: 614)

3. *It is unlawful to leave the Masjid without a legitimate excuse or without the intention of returning.* (Fawzan: 73) This is an imitation of the Shaytaan who flees when the Adhan is called.

4. Between the Adhan and the Iqamah there are two Raka'ah which could be prayed.

On the authority of 'Abdullah Ibn Mughaffal, the Prophet (صلى الله عليه و سلم) said: *"Between the two Adhans (Adhan and Iqamah) is prayer,* between the two Adhans is prayer. He then added in the third instance: *"For whoever pleases."* (Bukhari: 627)

5. *It is also recommended that one makes Du'a* (supplicates) between the Adhan and the Iqamah. On the authority of Anas Ibn Maalik (رضي الله عنه) the Prophet (صلى الله عليه و سلم) said: *"Du'a is not rejected between the Adhan and the Iqamah."* (Abu Dawuud: 521)

6. *Once the Iqamah is called there is no prayer except the compulsory prayer* based upon the statement of the Prophet (صلى الله عليه و سلم): *"If the Iqamah is called for the prayer then there is no prayer except the compulsory prayer."* (Muslim)

Imam Ibn Baaz said: The Hadeeth is upon its apparent meaning as Imam Muslim narrated in his authentic collection. And the meaning of *if the Iqaamah for the prayer is being called meaning if the Muadhin began calling the Iqamah then the one who is praying should cut the superogatory prayer* whether it is an emphasized one or the prayer welcoming the Masjid (Taheeyatul Masjid) he should cut it and keep busy with entering into the compulsory prayer. And *it is not for him to enter into any (superagatory) prayer after the Iqaamah has been called for the (compulsory) prayer , rather he should cut the prayer he is praying and prevent himself from entering into a new prayer because the compulsory prayer is of more importance.* ([www.binbaz.org.sa/fatawa/1077](http://www.binbaz.org.sa/fatawa/1077))

والله أعلم و صلى الله على نبينا محمد و على اله و صحبه و سلم تسليما كثيرا

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### **References:**

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Mulakkhas Fiqh Al Adhan Wal Iqamah: 'Alawi Ibn 'Abdil Qadir As Saqqaf

Mulakkhas Al Fiqhi: Sh. Saalih Ibn Fawzaan Al Fawzaan

Saheeh Al Bukhari: Imam Muhammad Ibn Isma'eel Al Bukhari

Saheeh Al Muslim: Imam Muslim Ibn Hajjaj

Al Waabilus Sayyib Fee Kalaam At Tayyib: Imam Ibnul Qayyim Al Jawzeeyah

### **Web resources:**

[www.binbaz.org](http://www.binbaz.org)

[www.sunnah.com](http://www.sunnah.com)