

(3) The Chapters On The Adhân And The Sunnah Regarding It

(المعجم ٣) أَبْوَابُ الْأَذَانِ وَالسُّنَّةِ فِيهَا (التحفة ...)

Comments:

- a. *Adhân* literally means to inform somebody of something. *Adhân* as a special Islamic term, means a series of specific phrases repeated to proclaim the time of the prayer to the people. (*Naylul-Awtâr* : 1/31)
- b Raising the *Adhân* for the five daily prayers as well as for the Friday prayer is a 'Compulsory (*Wâjib*) obligation.
- c. Since the *Adhân* is but an announcement of time for the obligatory prayer, it is not the Prophet's precept to proclaim the *Adhân* for non-obligatory prayers such as 'Eid prayers, *Duha* (Forenoon Prayer), Eclipse prayers and so on.
- d. It is not in order to call the *Adhân* before the prescribed time of the prayer.
- e. It is better to call the *Adhân* while standing on a raised part of the ground, although the purpose of the voice reaching far is achieved through the loud speaker these days.

Chapter 1. How The Adhân Began

(المعجم ١) - بَابُ بَدْءِ الْأَذَانِ (التحفة ١٤)

706. It was narrated from Muhammad bin 'Abdullâh bin Zaid that his father said that the Messenger of Allâh ﷺ was thinking of a horn, and he commanded that a bell be made and it was done. Then 'Abdullâh bin Zaid had a dream. He said: "I saw a man wearing two green garments, carrying a bell. I said to him, 'O slave of Allâh, will you sell the bell?' He said; 'What will you do with it?' I said, 'I will call (the people) to prayer.' He said, 'Shall I not tell you of something better than that?' I said, 'What is it?' He said, 'Say: *Allâhu Akbar*

٧٠٦ - حَدَّثَنَا أَبُو عُبَيْدٍ، مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ [الْمَدَنِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَدْ هَمَّ بِالْبُوقِ، وَأَمَرَ بِالنَّاقُوسِ فَنُجِحَتْ، فَأَرَى عَبْدُ اللَّهِ بْنُ زَيْدٍ فِي الْمَنَامِ، قَالَ: رَأَيْتُ رَجُلًا عَلَيْهِ نُوْبَانِ أَخْضَرَانِ، يَحْمِلُ نَاقُوسًا، فَقُلْتُ لَهُ: يَا عَبْدَ اللَّهِ! تَبِيعَ النَّاقُوسَ؟ قَالَ: وَمَا تَضَعُ بِهِ؟ قُلْتُ: أُنَادِي بِهِ إِلَى الصَّلَاةِ، قَالَ: أَفَلَا أَدُلُّكَ عَلَى خَيْرِ

Allâhu Akbar, Allâhu Akbar Allâhu Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, Come to the prayer; come to the prosperity, Come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshipped but Allâh)."

'Abdullâh bin Zaid went out and came to the Messenger of Allâh ﷺ, and told him what he had seen. He said, 'O Messenger of Allâh, I saw a man wearing two green garments carrying a bell," and he told him the story. The Messenger of Allâh ﷺ said, "Your companion has had a dream. Go out with Bilâl to the mosque and teach it to him, for he has a louder voice than you." I ('Abdullâh) went out with Bilâl to the mosque, and I started teaching him the words and he was calling them out. 'Umar bin Al-Khattâb heard

مِنْ ذَلِكَ؟ قُلْتُ: وَمَا هُوَ؟ قَالَ تَقُولُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ. قَالَ فَخَرَجَ عَبْدُ اللَّهِ بْنُ زَيْدٍ، حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ، فَأَخْبَرَهُ بِمَا رَأَى. قَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُ رَجُلًا عَلَيْهِ ثَوْبَانِ أَخْضَرَانِ يَحْمِلُ نَاقُوسًا، فَقَصَّ عَلَيْهِ الْخَبْرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ صَاحِبَكُمْ قَدْ رَأَى رُؤْيَا، فَأَخْرَجَ مَعَ بِلَالٍ إِلَى الْمَسْجِدِ فَأَلْفَهَا عَلَيْهِ، وَيُنَادِي بِلَالٌ، فَإِنَّهُ أُنْدَى صَوْتًا مِنْكَ». قَالَ فَخَرَجْتُ مَعَ بِلَالٍ إِلَى الْمَسْجِدِ. فَجَعَلْتُ أَلْفِيهَا عَلَيْهِ وَهُوَ يُنَادِي بِهَا، قَالَ فَسَمِعَ عُمَرُ بْنُ الْخَطَّابِ بِالصَّوْتِ، فَخَرَجَ فَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ، لَقَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى.

the voice and came out saying: "O Messenger of Allâh! By Allâh, I saw the same (dream) as him." (Hasan)

Abu 'Ubaid said: "Abu Bakr Al-Hakami told me that 'Abdullâh bin Zaid Al-Ansâri said concerning that:

'I praise Allâh, the Possessor of majesty and honor,

A great deal of praise for the Adhân.

Since the news of it came to me from Allâh,

So due to it, I was honored by the information.

During the three nights.

Each of which increased me in honor."

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب كيف الأذان، ح: ٤٩٩، وصححه الترمذي، وابن خزيمة، وابن حبان، والبخاري وغيرهم، حديث الحكمي ضعيف.

Comments:

- Allâh sometimes even sends His guidance to a virtuous believer through dreams. That is why the Prophet ﷺ has said: "The dream of a believer is one forty-sixth part of Prophecy." (Sahih Muslim).
- A mere dream cannot be the basis for deducing any religious principle. The vision seen by 'Abdullâh bin Zaid became a tenet of Shari'ah only with the approval of the Messenger of Allâh ﷺ.
- Administrative affairs, even in matters of religion, must be decided through mutual consultation among the believers. Matters proven from an express text of the Book or Sunnah are exempt from this requirement. They must be implemented right away.
- The incident affirms the virtues of 'Abdullâh bin Zaid and 'Umar ؓ.
- The Mu'adh-dhin (caller to prayer) chosen to call the Adhân, should be a person with a louder voice.

707. It was narrated from Sâlim, from his father, that the Prophet ﷺ consulted the people as to how he could call them to the prayer. They suggested a horn, but he disliked that because of the Jews

قَالَ أَبُو عُبَيْدٍ: فَأَخْبَرَنِي أَبُو بَكْرٍ الْحَكَمِيُّ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدِ الْأَنْصَارِيِّ قَالَ فِي ذَلِكَ:

أَحْمَدُ اللَّهِ ذَا الْجَلَالِ وَذَا الْإِكْرَامِ
رَامَ حَمْدًا عَلَى الْأَذَانِ كَثِيرًا
إِذْ أَتَانِي بِهِ الْبَشِيرُ مِنَ اللَّهِ
فَإُكْرِمَ بِهِ لَدَيَّْ بِشِيرًا
فِي لَيْالٍ وَاللَّيَالِي بِهِنَّ ثَلَاثٌ
كُلَّمَا جَاءَ زَادَنِي تَوْقِيرًا

٧٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ بْنُ عَبْدِ اللَّهِ الْوَأَسْطِيُّ: حَدَّثَنَا أَبِي، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ اسْتَشَارَ النَّاسَ لِمَا يُؤْمَهُمْ إِلَى

Great, Allâh is the Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh.’” Then he said: “Raise your voice (and say).

Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Hayya ‘alas-salâh, Hayya ‘alas-salâh; Hayya ‘alal-falâh, Hayya ‘alal-falâh; ‘Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, come to the prayer; Come to the prosperity, come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshipped but Allâh).’” Then he called me when I had finished saying the *Adhân*, and gave me a small bag in which there was some silver.’ Then he put his hand on the forelock of Abu Mahdhurah, then passed it over his face, then over his chest, and over his heart, until the hand of the Messenger of Allâh ﷺ reached his navel. Then the

التَّائِدِينَ فَأَعطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فِضَّةٍ، ثُمَّ وَضَعَ يَدَهُ عَلَى نَاصِيَةِ أَبِي مَحْدُورَةَ، ثُمَّ أَمَرَهَا عَلَى وَجْهِهِ، مِنْ بَيْنِ تَلْيِئِهِ، ثُمَّ عَلَى كَبِدِهِ، ثُمَّ بَلَغَتْ يَدُ رَسُولِ اللَّهِ ﷺ صُرَّةَ أَبِي مَحْدُورَةَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ». فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَمَرْتَنِي بِالتَّائِدِينَ بِمَكَّةَ؟ قَالَ: «نَعَمْ، قَدْ أَمَرْتُكَ». فَذَهَبَ كُلُّ شَيْءٍ كَانَ لِرَسُولِ اللَّهِ ﷺ مِنْ كَرَاهِيَةٍ، وَعَادَ ذَلِكَ كُلُّهُ مَحَبَّةً لِرَسُولِ اللَّهِ ﷺ، فَقَدِمْتُ عَلَى عَتَابِ بْنِ أُسَيْدٍ، عَامِلِ رَسُولِ اللَّهِ ﷺ بِمَكَّةَ، فَأَذْنْتُ مَعَهُ بِالصَّلَاةِ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ.

قَالَ: وَأَخْبَرَنِي ذَلِكَ مَنْ أَدْرَكَ أَبَا مَحْدُورَةَ، عَلَى مَا أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَيْرِيزٍ.

Messenger of Allâh ﷺ said: 'May Allâh bless you and send blessings upon you.' I said: 'O Messenger of Allâh, do you command me to give the call to prayer in Makkah? He said: 'Yes, I command you (to do so).' Then all the hatred I had felt towards the Messenger of Allâh disappeared, and was replaced with love for the Messenger of Allâh ﷺ. I came to 'Attâb bin Âsid, the governor of the Messenger of Allâh ﷺ in Makkah, and gave the call to prayer with him by command of the Messenger of Allâh ﷺ." (*Sahih*)

He ('Abdul-'Aziz) said: "Someone who met Abu Mahdhurah told me the same as 'Abdullâh bin Muhairiz told me."

تخریج: [صحيح] أخرجه النسائي: ٦٠٥/٢، ح: ٦٣٣ من حديث أبي عاصم به، وصححه ابن خزيمة، ح: ٣٧٩، وابن حبان (الإحسان)، ح: ١٦٨٠، والحديث الآتي شاهد له.

Comments:

- On hearing the loud voice of Abu Mahdhurah, the Messenger of Allâh ﷺ decided to make him a *Mu'adh-dhin* (caller to prayer). Thus, everyone must be assigned the task in keeping with his ability, so that he is able to do it well.
- It is also a useful proposition to give awards to children for their encouragement. The award could either be in the form of cash or of something of utility, or just a few words of praise or blessing.
- If a capable person makes a request for an office or job, it could be assigned to him, although it is not desirable to crave an office or position.
- The act of repeating the twice uttered words of testimony called *Tarji'* (repetition of recitation) is a *Sunnah* of the Prophet ﷺ. In everyday use it is called '*Dual Adhân*'. The *Mu'adh-dhin* is at liberty whether to say the *Adhân* with or without *Tarji'*. Both methods are permissible.

709. It was narrated that Abu Mahdhurah said: "The Messenger of Allâh ﷺ taught me the *Adhân* with nineteen phrases and the

٧٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ عَامِرِ الْأَحْوَلِ أَنَّ مَكْحُولًا حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ

Akbaru Allāhu akbar; Ash-hadu an lâ ilāha illallāh, Ash-hadu an lâ ilāha illallāh; Ash-hadu anna Muhammadan Rasulullāh, Ash-hadu anna Muhammadan Rasulullāh; Hayya 'alas-salāh, Hayya 'alas-salāh; Hayya 'alal-falāh, Hayya 'alal-falāh; Qad qāmatis-salāh, qad qāmatis-salāh; Allāhu Akbar Allāhu Akbar; Lâ ilāha illallāh (Allāh is the Most Great, Allāh is the Most Great, Allāh is th Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh; Come to the prayer, come to the prayer; Come to prosperity, come to the prosperity; the prayer is about to begin, the prayer is about to begin; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh)." (Sahih)

تخريج: أخرجه مسلم، الصلوة، باب صفة الأذان، ح: ٣٧٩ من حديث عامر به.

Comments:

Some people say that making *Tarji'* in *Adhân* is the result of Abu Mahdhurah's misunderstanding. Had Abu Mahdhurah got it wrong in *Adhân* in the days of the Prophet ﷺ, Allāh would have informed the Prophet ﷺ through *Wahy* (revelation), and he would have communicated the command to Abu Mahdhurah.

Chapter 3. The Sunnah Regarding the Adhân

(المعجم ٣) - بَابُ السُّنَّةِ فِي الْأَذَانِ

(التحفة ١٦)

710. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd, who was the

٧١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ

Mu'adh-dhin^[1] of the Messenger of Allâh ﷺ, narrated from his grandfather, that the Messenger of Allâh ﷺ commanded Bilâl to put his fingers in his ears when calling the *Adhân*, and he said, "It makes the voice louder." (*Da'if*)

الرَّحْمَنِ بْنِ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَدِّنِ رَسُولِ اللَّهِ ﷺ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِلَالَ أَنْ يَجْعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ، وَقَالَ: «إِنَّهُ أَرْفَعُ لَصَوْتِكَ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف أولاد سعد القرط، عمار وسعد وعبدالرحمن .

Comments:

As to the chain of narration, the tradition is Weak, but the content is correct.

711. It was narrated from 'Awn bin Abu Juhai'ah that his father said: "I came to the Messenger of Allâh ﷺ in Abtah, when he was in a red tent. Bilâl came out and gave the call to prayer, turning around and putting his fingers in his ears." (*Hasan*)

٧١١ - حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِالْأَبْطَحِ، وَهُوَ فِي قُبَّةِ حَمْرَاءَ، فَخَرَجَ بِلَالَ، فَأَذَّنَ فَاسْتَدَارَ فِي أُذُنَيْهِ، وَجَعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ.

تخريج: [حسن] وانظر، ح: ٤٩٦ لعلته، وللحديث طرق أخرى عند الترمذي، ح: ١٩٧ وغيره.

Comments:

- Even while on journey, it is necessary to call *Adhân* for the congregational prayer.
- 'Turning around in his *Adhân*' means turning his face right and left while saying *Hayya 'alas-salâh* and *Hayya 'alal-falâh* respectively.
- It confirms the practice of putting the fingers in one's ears during *Adhân*.

712. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: There are two characteristics in which the Muslims are dependent upon their *Mu'adh-dhins*: their prayer and their fasting." (*Da'if*)

٧١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَنَّى الْجَمْعِيُّ: حَدَّثَنَا بَيْهَقِيُّ، عَنْ مَرْوَانَ بْنِ سَالِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَادٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عَمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَضَلْتَانِ مَعْلَقَتَانِ فِي أَغْثَاكِ الْمُؤَدِّنِينَ لِلْمُسْلِمِينَ: صَلَاتُهُمْ

[1] That is, Sa'd.

وَصِيَامُهُمْ.

تخريج: [إسناده ضعيف جداً] وقال البوصيري: هذا إسناد ضعيف لتدليس بقية بن الوليد تقدم، ح: ٥٥١، وشيخه مروان بن سالم متروك، ورماه الساجي وغيره بالوضع، (تقريب).

713. It was narrated that Jâbir bin Samurah said: "Bilâl did not delay the *Adhân* from its proper time, but he sometimes delayed the *Iqâmah* a little." (*Da'if*)

٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ بِلَالٌ لَا يُؤَخِّرُ الْأَذَانَ عَنِ الْوَقْتِ، وَرُبَّمَا أَخَّرَ الْإِقَامَةَ شَيْئًا.

تخريج: [إسناده ضعيف] أخرجه الطيالسي: ٧٧٠ عن شريك نحو المعنى * شريك عنعن، حديث أبي داود (٤٠٣) يغني عنه.

Comments:

If the *Imâm* takes a little time before he comes to lead the prayer, the worshippers should patiently wait for him, and not put forward another man in haste in his place. It is, however, another matter if we know for certain that the regular *Imâm* is not available to lead the congregation at that time. In that case someone else may be asked to lead the prayer.

714. It was narrated that 'Uthmân bin Abul-Âs said: "The last instruction that the Messenger of Allâh ﷺ gave to me was that I should not appoint a *Mu'adh-dhin* who took payment for the *Adhân*." (*Sahih*)

٧١٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ عُمَانَ بْنِ أَبِي الْعَاصِ قَالَ: كَانَ آخِرُ مَا عَاهَدَ إِلَيَّ النَّبِيُّ ﷺ أَنْ لَا أَخْذَ مُؤَدَّنًا يَأْخُذُ عَلَى الْأَذَانِ أَجْرًا.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في كراهية أن يأخذ المؤذن على الأذان أجراً، ح: ٢٠٩ من حديث أشعث (بن عبدالمك الحمراني) به، وقال: حسن صحيح، وله شواهد عند أبي داود، ح: ٥٣١ وغيره.

Comments:

- a. It is for the *Imâm* to appoint the *Mu'adh-dhin*.
- b. It is preferable for a person rendering communal service, not to claim any money in return. However, it is proper to duly compensate him for his services.

715. It was narrated that Bilâl said: "The Messenger of Allâh ﷺ

٧١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

commanded me (with *Tathwib*) in the *Adhân* for *Fajr*, and he forbade me to do so in the *Adhân* for '*Ishâ*.'" (*Da'if*)

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيِّ، عَنْ أَبِي إِسْرَائِيلَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ بِلَالٍ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُتَوِّبَ فِي الْفَجْرِ، وَنَهَانِي أَنْ أُتَوِّبَ فِي الْعِشَاءِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء في التثويب في الفجر، ح: ١٩٨ من حديث محمد بن عبدالله الزبيري به، وذكر كلامًا، وقال: أبوإسرائيل ... وليس بذلك القوي عند أهل الحديث، وفيه علة أخرى.

Comments:

The word *Tathwib* used in the context means saying *As-salātu khairum minan-nawm* (the prayer is better than sleep). The *Hadith* confirms that the words *As-salātu khairum minan-nawm* were included in the *Adhân* for *Fajr* at the bidding of the Prophet ﷺ himself.

٧١٦ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ بِلَالٍ، أَنَّهُ أَمَى النَّبِيَّ ﷺ يُؤَدِّنُهُ بِصَلَاةِ الْفَجْرِ، فَقِيلَ: هُوَ نَائِمٌ. فَقَالَ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، فَأَوْرَثَ فِي تَأْدِينِ الْفَجْرِ، فَبَيَّتَ الْأَمْرَ عَلَى ذَلِكَ.

716. It was narrated that Bilâl came to the Prophet ﷺ to call him for the *Fajr* prayer, and was told: "He is sleeping." He said: "*As-salātu khairum minan-nawm*, *As-salātu khairum min an-nawm* (The prayer is better than sleep, the prayer is better than sleep). These words were approved of in the *Adhân* for the *Fajr*, and that is how it remained. (*Da'if*)

تخریج: [إسناده ضعيف] وقال البوصيري: رجاله ثقات إلا أن فيه انقطاعًا، سعيد بن المسيب لم يسمع من بلال.

717. It was narrated that Ziyâd bin Hârith As-Sudâ'i said: "I was with the Messenger of Allâh ﷺ on a journey, and he commanded me to call the *Adhân*. Bilâl wanted to call the *Iqâmah*, but the Messenger of Allâh ﷺ said: "The brother of Sudâ' called the *Adhân*, and the one who calls the *Adhân* is the one who calls the *Iqâmah*.'" (*Da'if*)

٧١٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا الْإِفْرِيقِيُّ، عَنْ زِيَادِ بْنِ نَعِيمٍ، عَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَأَمَرَنِي فَأَدْنْتُ، فَأَرَادَ بِلَالٌ أَنْ يَقِيمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَا صُدَاءٍ قَدْ أَدَّنَ، وَمَنْ أَدَّنَ فَهُوَ يُقِيمُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب الرجل يؤذن ويقيم آخر، ح: ٥١٤، والترمذي، ح: ١٩٩، وقال: إنما نعرفه من حديث الإفريقي وهو ضعيف عند أهل الحديث .

Comments:

It is preferable that the person who calls the *Adhân* also calls the *Iqamah*. However, there is no bar to anybody else's calling it either.

Chapter 4. What Should Be Said When The *Mu'adh-dhin* Calls the *Adhân*

(المعجم ٤) - بَابُ مَا يُقَالُ إِذَا أَدَّنَ الْمُؤَدِّنُ (التحفة ١٧)

718. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When the *Mu'adh-dhin* calls the *Adhân*, say as he says.'" (Hasan)

٧١٨ - حَدَّثَنَا أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ الْعَبَّاسِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءِ الْمَكِّيُّ، عَنْ عَبْدِ بْنِ إِسْحَاقَ، عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَدَّنَ الْمُؤَدِّنُ فَقُولُوا مِثْلَ قَوْلِهِ».

تخريج: [حسن] وعلقه الترمذي، ح: ٢٠٨ * الزهري عن نعيم، ح: ٧٠٧، وقال البوصيري: هذا إسناد معلول والمحفوظ ... ، وله شواهد، انظر، ح: ٧٢٠.

Comments:

When the *Mu'adh-dhin* calls the *Adhân* we should say as the *Mu'adh-dhin* says. But when the *Mu'adh-dhin* says: "*Hayya 'alas-salâh* (Come for the prayer)" and "*Hayya 'alal-falâh* (Come to prosperity)" we are to say: "*Lâ hawla wa la quwwata illa billâh*" (There is no change of conditions nor power except by Allâh)." (Muslim: 385).

719. Umm Habibah narrated that when the Messenger of Allâh ﷺ was with her on her day and night, and he heard the *Mu'adh-dhin* calling the *Adhân*, she heard him saying what he said. (Hasan)

٧١٩ - حَدَّثَنَا شُعْبَاعُ بْنُ مَخْلَدٍ، أَبُو الْفَضْلِ قَالَ: حَدَّثَنَا هُشَيْمٌ: أَنَّ ابْنَ أَبِي بَشِيرٍ، عَنْ أَبِي الْمَلِيحِ بْنِ أُسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ بْنِ أَبِي سَفْيَانَ: حَدَّثَنِي عَمَّتِي أُمُّ حَبِيبَةَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا كَانَ عِنْدَهَا فِي يَوْمِهَا وَلَيْلَتِهَا، فَسَمِعَ الْمُؤَدِّنَ يُؤَدِّنُ، قَالَ كَمَا يَقُولُ الْمُؤَدِّنُ».

تخريج: [حسن] أخرجه النسائي في الكبرى، وأحمد: ٤٢٥، ٤٢٦، وقال الحافظ في التهذيب: ٢٧٢/٥ أخرج ابن خزيمة حديثه في صحيحه فهو ثقة عنده ، ولحديثه شواهد.

720. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'When you hear the call (to prayer), say what the *Mu'adh-dhin* says.'" (*Sahih*)

٧٢٠ - حَدَّثَنَا أَبُو كُرَيْبٍ، وَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّثَمِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ: رَسُولُ اللَّهِ ﷺ: «إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا كَمَا يَقُولُ الْمُؤَذِّنُ».

تخریج: أخرجه البخاري، الأذان، باب ما يقول إذا سمع المنادى، ح: ٦١١، ومسلم، الصلوة، باب استحباب القول مثل قول المؤذن لمن سمعه ... الخ، ح: ٣٨٣ من حديث مالك به.

Comments:

What it all means is that when the *Mu'adh-dhin* says *Allâhu Akbar*, the listener should also say *Allâhu Akbar*. Thus he should repeat after each phrase. It does not mean that the listener listens silently and repeats the entire *Adhân* after the *Mu'adh-dhin* has finished it (*Muslim*: 385).

721. It was narrated from Sa'd bin Abu Waqqâs that the Messenger of Allâh ﷺ said: "Whoever says, when he hears the *Mu'adh-dhin*, '*Wa ana Ash-hadu an lâ ilâha illallâh wahdahu lâ sharika lahu, wa ash-hadu anna Muhammadan 'abduhu wa rasuluhu, radaytu Billâhi rabban wa bil-Islâmi dinan wa bi Muhammadin nabiyyan* (And I bear witness that none has the right to be worshiped but Allâh alone, with no partner, and I bear witness that Muhammad is His slave and Messenger, and I am content with Allâh as my Lord, Islam as my religion and Muhammad as my Prophet), his sins will be forgiven to him.'" (*Sahih*)

٧٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ الْمِصْرِيُّ: أَنَّ أَبَا اللَّيْثِ بْنَ سَعْدٍ، عَنِ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيَتْ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا - غُفِرَ لَهُ ذَنْبُهُ».

تخریج: أخرجه مسلم، الصلوة، باب استحباب القول مثل قول المؤذن، ح: ٣٨٦ عن محمد ابن رمح وغيره به.

Comments:

- Affirmation of the Oneness of Allâh (monotheism) and the institution of prophethood is the very foundation of Islam and a prerequisite for salvation.
- To be content with Allâh as one's Lord (*Rabb*) means to believe in His Lordship as it suits His majesty. The feeling that He alone is the Dispenser of all favours and Provider of all the necessities of life to us, creates a sense of gratitude and love in our hearts.

722. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever says when he hears the call to the prayer: "Allâhumma Rabba hâdhihida'watit-tâmmah was-salâtil-qâ'imah, âti Muhammadanil-wasilata wal-fadilah, wab'athhu maqâman mahmudanilladhi wa'adtah (O Allâh, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of intercession) and also the eminence, and resurrect him to the praised position that You have promised)," my intercession for him will be permitted on the Day of Resurrection." (Sahih)

٧٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَالْعَبَّاسُ ابْنُ الْوَلِيدِ الدَّمَشْقِيُّ، وَمُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ. قَالُوا: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ الْأَلْهَانِيُّ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةَ التَّامَّةَ وَالصَّلَاةَ الْقَائِمَةَ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه البخاري، الأذان، باب الدعاء عند النداء، ح: ٦١٤ عن علي بن عيَّاش به.

Comments:

- There will be intercession on the Day of Resurrection. First of all, the Prophets will be granted this privilege (of intercession). Thereafter, the believers, one by one according to their ranks, will be allowed to intercede.
- Al-Wasilah* is the name of the highest station in Paradise reserved for the most exalted and loved one of Allâh in the entire humankind, i.e., the Prophet Muhammad ﷺ. (Sahih Muslim: 384)
- Maqâm Mahmud* (the praised position) means the privilege of grand intercession on behalf of the sinners promised by Allâh to be granted only to the Last of the Prophets Muhammad ﷺ.
- These are the only authentic words of supplication after *Adhân* taught by the Prophet ﷺ.

Chapter 5. The Virtue Of The Adhân And The Reward Of The Mu'adh-dhin

(المعجم ٥) - بَابُ فَضْلِ الْأَذَانِ وَثَوَابِ الْمُؤَذِّنِينَ (التحفة ١٨)

723. It was narrated from 'Abdullâh bin 'Abdur-Rahmân bin Abu Sa'sa'ah that his father, who was under the care of Abu Sa'eed, said: "Abu Sa'eed said to me: 'If you are in the desert, raise your voice when you say the *Adhân*, for I heard the Messenger of Allâh ﷺ say: 'No jinn, human, tree or rock will hear it, but it will bear witness for you.'" *(Sahih)*

٧٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، وَكَانَ أَبُوهُ فِي حَجْرٍ أَبِي سَعِيدٍ، قَالَ: قَالَ لِي أَبُو سَعِيدٍ: إِذَا كُنْتَ فِي الْبُؤَادِي، فَارْفَعْ صَوْتَكَ بِالْأَذَانِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَسْمَعُهُ جِنَّ وَلَا إِنْسٌ وَلَا شَجَرٌ وَلَا حَجَرٌ، إِلَّا شَهِدَ لَهُ».

تخريج: أخرجه البخاري، الأذان، باب رفع الصوت بالنداء، ح: ٦٠٩ وغيره من حديث عبدالرحمن بن عبدالله به.

Comments:

- If a man who is in a lonely place and calls the *Adhân* for his prayer in obedience to the commands of Allâh and His Prophet ﷺ, even for him the Prophet's instruction is to call the *Adhân* in a loud voice.
- Even inanimate objects have some kind of consciousness which we are not aware of.
- Conditions in the Hereafter and on the Day of Resurrections will be totally different from the Divine laws operating in this world. Even inanimate objects shall be witnesses for or against human beings.
- Mu'adh-dhin* occupy a place of great eminence near Allâh. The reason being that the *Adhân* is the doorway to the congregational prayer.

724. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ himself say: 'The *Mu'adh-dhin's* sins will be forgiven as far as his voice reaches, and every wet and dry thing will pray for forgiveness for him. For the one who attends the prayer, twenty-five *Hasanât* (good deeds) will be recorded, and it will be an expiation (for sins committed) between them (the

٧٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَيْبَانَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي يَحْيَى، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ يَقُولُ: «الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ، وَيَسْتَغْفَرُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلَاةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ حَسَنَةً، وَيُكَفَّرُ لَهُ مَا بَيْنَهُمَا».

two prayers).’’

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب رفع الصوت بالأذان، ح: ٥١٥ من حديث شعبة به، وصححه ابن خزيمة، وابن حبان.

Comments:

‘Sins being forgiven as far as the *Mu’adh-dhin’s* voice reaches’ means his sins will be forgiven even if they are so numerous as to occupy such a vast expanse of the earth.

725. It was narrated that ‘Esa bin Talhah said: “I heard Mu’âwiyah bin Abu Sufyân say that Messenger of Allâh ﷺ said: “The *Mu’adh-dhins* will have the longest necks of all people on the Day of Resurrection.” (Sahih)

٧٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ إِسْحَاقُ ابْنُ مَنْصُورٍ، قَالَا: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عِيسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤَذِّنُونَ أطولُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه مسلم، الصلوة، باب فضل الأذان، وهرب الشيطان عند سماعه، ح: ٣٨٧ عن إسحاق بن منصور وغيره به.

Comments:

‘*Mu’adh-dhin* having the longest necks’ could either be an expression for their lofty and elevated position, or simply a statement of fact.

726. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Let the best of you give the call to prayer (*Adhân*), and let those who are most versed in the Qur’ân lead you in prayer.’” (Da’if)

٧٢٦ - حَدَّثَنَا عَثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عِيسَى، أَخُو سَلِيمِ الْقَارِي، عَنْ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْيُؤَذِّنُ لَكُمْ خِيَارَكُمْ، وَلِيُؤَمِّكُمْ قُرَاؤُكُمْ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب من أحق بالإمامة، ح: ٥٩٠ عن عثمان به * حسين بن عيسى ضعيف ضعفه الجمهور.

727. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever calls the *Adhân* for seven years, seeking reward (from Allâh), Allâh will decree for him deliverance from the Fire.’” (Da’if)

٧٢٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُخْتَارُ بْنُ عَسَّانَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الْأَزْرَقِيُّ الْبُرْجُمِيُّ، عَنْ جَابِرِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ح: وَحَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ: حَدَّثَنَا أَبُو حَمْرَةَ،

عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدَّنَ مُحْتَسِبًا سِتِّعَ
سِنِينَ، كَتَبَ [الله] لَهُ بَرَاءَةً مِنَ النَّارِ».

تخريج: [إسناده ضعيف جداً] * جابر الجعفي تقدم حاله، ح: ٣٥٦، وللجعفي طريق آخر عند الترمذي، ح: ٢٠٦ واستغزبه، والحدِيث ضعفه العقيلي، والبغوي وغيرهما.

728. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever calls the *Adhân* for twelve years, he will be guaranteed Paradise, and for each day sixty *Hasanât* (good deeds) will be recorded for him by virtue of his *Adhân*, and thirty *Hasanât* by virtue of his *Iqâmah*." (Da'if)

٧٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَ الْحَسَنُ
ابْنُ عَلِيٍّ الْخَلَّالُ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَرْزَةَ، عَنِ ابْنِ
جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «مَنْ أَدَّنَ ثِنْتَيْ عَشْرَةَ سَنَةً،
وَجَبَتْ لَهُ الْجَنَّةُ، وَكُتِبَ لَهُ، بِتَأْدِيئِهِ، فِي كُلِّ
يَوْمٍ، سِتُّونَ حَسَنَةً، وَلِكُلِّ إِقَامَةٍ ثَلَاثُونَ
حَسَنَةً».

تخريج: [إسناده ضعيف] أخرجه ابن عدي وغيره، وصححه الحاكم: ٢٠٥/١، والذهبي * ابن جريج مدلس وعنعن، وفيه علة أخرى، وله شاهد ضعيف عند الحاكم.

Comments:

It demands a lot of perseverance to call *Adhân* for twelve years without a stop. No one can accomplish it except by Allâh's help and favor. Hence the glad tiding for those who perform this feat.

Chapter 6. Saying The Phrases Of The *Iqâmah* Once

729. It was narrated that Anas bin Mâlik said: "They looked for something by means of which they could call out informing of (the time of) the prayer. Then Bilâl was commanded to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once." (Sahih)

(المعجم ٦) - بَابُ إِفْرَادِ الْإِقَامَةِ

(التحفة ١٩)

٧٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا
الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ خَالِدِ الْحَدَّادِ، عَنْ
أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: التَّمَسُّوا
شَيْئًا يُؤَدِّنُونَ بِهِ عِلْمًا لِلصَّلَاةِ، فَأَمَرَ بِلَالٌ أَنْ
يَسْمَعَ الْأَذَانَ وَيُوَزِّعَ الْإِقَامَةَ.

تخريج: أخرجه البخاري، الأذان، باب بدء الأذان، ح: ٦٠٣، ومسلم، الصلوة، باب الأمر بشفع الأذان وإتيار الإقامة إلا كلمة الإقامة فإنها مثناة، ح: ٣٧٨ من خالد الحذاء به.

Comments:

For the details of the story kindly refer to *Ahâdith* 706, 707 & 708.

730. It was narrated that Anas said: "Bilâl was commanded to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once." (*Sahih*)

٧٣٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُؤَيِّرَ الْإِقَامَةَ.

تخريج: [صحيح] انظر الحديث السابق.

731. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd narrated (from his great-grandfather who was the *Mu'adh-dhîn* of the Messenger of Allâh ﷺ) that in the *Adhân* of Bilâl, the phrases were two by two, and in his *Iqâmah* they were said once. (*Da'if*)

٧٣١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَدِّنَ رَسُولِ اللَّهِ ﷺ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ أَذَانَ بِلَالٍ كَانَ مَثْنَى مَثْنَى. وَإِقَامَتُهُ مُفْرَدَةٌ.

تخريج: [إسناده ضعيف] انظر، ح: ٧١٠ لعلته، والحديث السابق (٧٢٩) يغيى عنه.

732. It was narrated that Abu Râfi' said: "I saw Bilâl calling the *Adhân* in front of Allâh's Messenger ﷺ, (saying the phrases) two by two, and saying each phrase once in the *Iqâmah*." (*Da'if*)

٧٣٢ - حَدَّثَنَا أَبُو بَدْرِ، عَبْدُ بْنُ الْوَلِيدِ: حَدَّثَنِي مَعْمَرُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، مَوْلَى النَّبِيِّ ﷺ: حَدَّثَنِي أَبِي، مُحَمَّدُ ابْنُ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ عُبَيْدِ اللَّهِ، عَنْ أَبِي رَافِعٍ قَالَ: رَأَيْتُ بِلَالَ يُوَدِّنُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ مَثْنَى مَثْنَى، وَيَقِيمُ وَاحِدَةً.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لإتفاقهم على ضعف معمر بن

محمد بن عبيد الله وأبيه محمد .

Comments:

If the words of the *Adhân* are said twice the words of the *Iqâmah* will also have to be said twice as we have seen in the *Hadith* 709 narrated by Abu Mahdhurah ؓ.

Chapter 7. If The Adhân Is Called And You Are In The Mosque, Then Do Not Leave

(المعجم ٧) - بَابُ إِذَا أَدَّنَ وَأَنْتَ فِي الْمَسْجِدِ فَلَا تَخْرُجْ (التحفة ٢٠)

733. It was narrated that Abu Sha'tha' said: "We were sitting in the mosque with Abu Hurairah when the *Mu'adh-dhin* called the *Adhân*. A man got up and walked out of the mosque, and Abu Hurairah followed him with his gaze until he left the mosque. Then Abu Hurairah said: "This man has disobeyed Abul-Qâsim رضي الله عنه" (Sahih)

٧٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ أَبِي الشَّعْنَاءِ قَالَ: كُنَّا مُتَوَدِّعِينَ فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ، فَأَذَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَاتَّبَعَهُ أَبُو هُرَيْرَةَ بِصَرِّهِ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ رضي الله عنه.

تخریج: أخرجه مسلم، المساجد، باب النهي عن الخروج من المسجد إذا أذن المؤذن، ح: ٦٥٥ عن ابن أبي شيبة به.

Comments:

Leaving the mosque after the *Adhân*, as a rule, is prohibited. However, there may be relaxation in the rule if the excuse is valid.

734. It was narrated that 'Uthmân said: "The Messenger of Allâh صلى الله عليه وسلم said: 'Whoever hears the *Adhân* when he is in the mosque, then goes out and does not go out for any (legitimate) need and does not intend to return, is a hypocrite.'" (Da'if)

٧٣٤ - حَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَنَّ أَبَانَ بْنَ عَدْنَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: «مَنْ أَدْرَكَهُ الْأَذَانُ فِي الْمَسْجِدِ، ثُمَّ خَرَجَ، لَمْ يَخْرُجْ لِحَاجَةٍ، وَهُوَ لَا يُرِيدُ الرَّجْعَةَ، فَهُوَ مُنَافِقٌ».

تخریج: [ضعيف] * ابن أبي فروة تقدم، ح: ٣٤٥، عبد الجبار ضعيف كما في التقريب وغيره، ولبعض الحديث شواهد عند الطبراني في الأوسط: ٥٠١/٤، ٥٠٢، ح: ٣٨٥٤، والبيهقي: ٥٦/٣، وغيرهما، ترغيب: ١/١٨٩، وقال رواه محتج بهم في الصحيح.

Comments:

The reason being that he deliberately declined the merit of joining the congregational prayer. No true believer, aware of the importance of doing of virtuous deeds, can do such a thing.