

Adhan Of Jumu'ah

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Narrated As-Saib bin Yazid:

In the life-time of the Prophet (salallahu alayhi wa sallam), Abu Bakr and Umar (radiallahu anhuma), the Adhan for the Jumu'ah prayer used to be pronounced when the Imam sat on the pulpit. But during the Caliphate of 'Uthman (radiallahu anh) when the Muslims increased in number, a third Adhan at Az-Zaura' was added. Abu 'Abdullah said, "Az-Zaura' is a place in the market of Madina." (Bukhari, Volume 2, Book 13, Number 35)

Narrated As-Saib bin Yazid:

The person who increased the number of Adhans for the Jumu'ah prayers to three was Uthman ibn Affan (radiallahu anh) and it was when the number of the (Muslim) people of Madina had increased. In the life-time of the Prophet (salallahu alayhi wa sallam) there was only one Muadhin and the Adhan used to be pronounced only after the Imam had taken his seat (i.e. on the pulpit). (Bukhari, Volume 2, Book 13, Number 36)

Narrated Az-Zuhri:

I heard As-Saib bin Yazid, saying, "In the life-time of Allah's Apostle (salallahu alayhi wa sallam), and Abu Bakr and Umar (radiallahu anhuma), the Adhan for the Jumu'ah prayer used to be pronounced after the Imam had taken his seat on the pulpit. But when the people increased in number during the caliphate of 'Uthman (radiallahu anh), he introduced a third Adhan (on Friday for the Jumua prayer) and it was pronounced at Az-Zaura' and that new state of affairs remained so in the succeeding years." (Bukhari, Volume 2, Book 13, Number 39)

Note:

First Adhan: After the Imam had taken his seat (i.e. on the pulpit).

Second Adhan: is the Iqamat (which can be described as an Adhan too).

These two Adhan were during the life time of the Prophet (salallahu alayhi wa sallam), and Abu Bakr and Umar (radiallahu anhuma).

The third Adhan mentioned in the above Ahadith is before the Khutba Adhan, this was introduced by Uthman (radiallahu anh). (Ma'arifus Sunan Vol. 4 Pg. 405, 406)

After analysing all these narrations we learn that the third Adhan (before the Khutba Adhan) of Jumu'ah is the Sunnah of Uthman (radiallahu anh) and Ijma us Sahabah (consensus of the Sahabah). ('Umadatul Qari Vol. 6 Pg. 211) (Darse Tirmidhi Vol. 2 Pg. 292, 293)

This ijma' is definite and Lazim (binding), whoever rejects this is not a Kafir but a Fasiq (transgressor). (Usul us Shashi Pg. 79)

Sunnah of the Khulafah-e-Raashideen:

Following the Sunnah of the Khulafah-e-Raashideen (radiallahu anhum) is in accordance to the command of Rasulullah (salallahu alayhi wa sallam). Imaam Tirmizi (rahmatullahi alaih) narrates the following Hadith in Tirmizi Shareef in the section Abwaabul Ilm (chapters of knowledge) under the chapter - Chapter on holding firmly onto the Sunnah and Abstaining from Bid'ah.

Irbaad bin Saariya (radiallahu anh) narrates: "Rasulullah (salallahu alayhi wa sallam) preached to us one day after Fajar with utmost eloquence which caused the eyes to tear and the hearts to tremble. A man then said: **"Definitely this is the advice of a person bidding farewell, hence what do you emphatically command us with O Messenger of Allah?"** He (Rasulullah (Sallallahu Alaihi Wasallam)) said: **"I emphatically command you with the fear of Allah and the listening and obedience even (if your leader be) an Abyssinian slave. Verily who lives from amongst you will observe such dissension. Save yourself from newly invented matters because it is definitely misguidance. Whosoever reaches that era from amongst you then my Sunnah and Sunnah of the rightly guided Khulafa is mandatory upon him. Bite upon it (the Sunnah) with the molars (i.e. stick doggedly to it or cling stubbornly to it)."** (Tirmizi vol.2 pg.92)

Imaam Tirmizi (Rahmatullahi Alaih) narrates this Hadith and commented: **"This Hadith is Hasan and Sahih."** Both words indicating the authenticity of Tuhfatul Ahwazee (commentary of Tirmizi) states about this Hadith: **"Imaam Ahmad, Abu Dawood and Ibne Majah (Rahmatullahi Alaihim) have reported it (this Hadith) and Abu Dawood (Rahmatullahi Alaih) maintained silence about it. Allamah Munziri (Rahmatullahi Alaih) transmitted the authentication of Imaam Tirmizi (Rahmatullahi Alaih) and confirmed it."** (Tuhfatul Ahwazee vol.7 pg.368)

Hafiz Ibne Hajar (Rahmatullahi Alaih) examining this Hadith mentions: **"Imaam Ahmad, Abu Dawood, Tirmizi, Ibne Majah, Ibne Hibbaan and Haakim (Rahmatullahi Alaihim) report it from Irbaad bin Saariya. Allamah Bazaar (Rahmatullahi Alaih) said: "Its Sanad is more Sahih than the Hadith of Huzafah (RadhiyAllahu Anhu)."** (Talkheesul Habeer vol.2 pg. 190).

We conclude that after all these authorities have proved this Hadith to be authentic, to follow the Sunnah of the rightly guided Khulafa is definitely in accordance to the Sunnah of Rasulullah (Sallallahu Alaihi Wasallam) and it is Wajibul Ittiba'(necessary to follow) also.

All the Sahabah (RadhiyAllahu Anhum) present had agreed upon this practice. From then onwards including the Khilafah of Ali (RadhiyAllahu Anhu), Tabi'een (successors), Tabi' Tabe'een, including the four Imams (Rahmatullahi Alaihim), up to this day the Muslim Ummah (at large) has followed this practice for the last 14 centuries.

Also, Jumu'ah Salah will be valid without the first Adhan but disliked to do so.

And Only Allah Ta'ala Knows Best.

Moulana Qamruz Zaman