

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

First Azan on Friday

Shaykh Abdul Mannan An-Nurpuri being asked about the first Azan done by Uthman (rad) on Jumu'ah prayer being a Bid'ah or not, he replied as in his "Ahkam wa Masail" v 1 p 241:

"Hafiz ibn Hajar wrote (Fathul Bari v 2 p 394): "It is narrated from ibn Abi Shaybah from the way of ibn 'Umar, he said: **"The first Azan on the day of Jumu'ah (Friday) is a Bid'ah (innovation)"**. It is possible that he said such as a rejection of it or he wanted to say that such Azan did not exist at the time of the Prophet (saw) and everything that didn't exist at the time of the Prophet (saw) is a Bid'ah (innovation)" (End of ibn Hajar's words)

Ibn Abi Shaybah narrated in his "Musannaf", he said Wakee narrated to us, Hisham ibn Al-Ghazi narrated to us: I asked Nafi', the Mawla of ibn 'Umar: Is the first Azan on the day of Jumu'ah a Bid'ah? He replied: Ibn 'Umar declared it to be a Bid'ah"

And the first possibility mentioned by Hafiz (Ibn Hajar) is the strongest, this is what is with me and Allah knows best"

About another question about the Sunnah of the Prophet (saw) and that of the Companions about the first Azan of Friday, the Shaykh replied on p 242:

"At the time of the Prophet (saw), Abu Bakr and 'Umar, there was only one Azan as it is mentioned in Al-Bukhari and other books of Hadith. So a single Azan on Jumu'ah is the Prophetic Sunnah, the Sunnah of the Khulafah Rashidin and also the Sunnah of the Sahabah"

So the Hadith in At-Tirmidhi, Abu Dawud and others about following the Sunnah of the Prophet (saw) and the Sunnah of the Khulafah Rashidin is not a Hujjah for the validity of two Azan for Jumu'ah prayer, as the first two of the Khulafa Ar-Rashidin did not do it.

Also the reason for 'Uthman's Ijtihad was an analogy with the two Azan of Fajr prayer, and the aim of the first one is to wake up people. So he thought there is a similar need for Friday prayer that people should know that the time of Jumu'ah prayer is near, so they should leave their work and get ready for Jumu'ah.

But in the West, the first Azan has no role as people outside the Masjid don't hear it, so brothers in the West should insist even more on returning to the single Azan of the Prophet (saw) and abandon the Ijtihad of 'Uthman.

Note: the Hadith about following the Sunnah of the Prophet (saw) and the Sunnah of the Khulafa Ar-Rashidin has been interpreted by Imam Ash-Shawkani to mean the Sunnah in a linguistically manner and not Istilahi manner (Saying, action or agreement). For Imam Ash-Shawkani it does not mean that one should follow the Fatawa of the Khulafa Ar-Rashidin, and indeed they differed in many views of Fiqh such as inheritance and other famous cases.

Allamah 'AbdurRahman Al-Mubarakpuri wrote in "Tufatul Ahwazi" about this Hadith in Kitab Al-'Ilm, Hadith 2676:

"Ash-Shawkani said in his "Al-Fath Ar-Rabbani": "The people of knowledge have spoken lengthily about this and they had many explanations with most of them being far-fetched, and what we should turn to and resort to is to act upon what is indicated by this syntax according to the Arabic language, and the Sunnah is the Tariqah (way). It is as if he (saw) said: "Stick to my Tariqah and the Tariqah of the Khulafa Ar-Rashidin", and their Tariqah was exactly the same as his Tariqah, and they are the most desirous of it (his way) and they are those who act the most on it in everything, and in every condition they would be cautious of opposing him in any small matter, so what to say about big matters? And when they would not find a Daleel from the Book and the Sunnah, they would resort to their Ray (opinion or analogy) after research, examination, consultation and reflection. And judging with Ray is in the absence of Daleel, and it is also from His Sunnah as indicated by the Hadith of Mu'az..."

So for Imam Ash-Shawkani, this Hadith means that one should follow the methodology of the Khulafa Ar-Rashidin, which was to stick to the Book and Sunnah and resort to Ray only when these two sources are not found.

Though many scholars such as Shaykh Albani weakened the Hadith of Mu'az, but the explanation of Ash-Shakani about Sunnah in this Hadith to be explained linguistically is correct.

Al-Mubarakpuri also endorsed this view and said in "Tuhfah", Kitab As-Salah, Abwab Al-Jumua'h, Ma ja fi Azan Al-Jumu'ah, objecting to those who use the Hadith about sticking to Sunnah of Khulafah Ar-Rashidin to say that Azan of 'Uthman is a Sunnah:

"I say: the meaning of "Sunnah of the Khulaf Ar-Rashidin" is not but their Tariqah that is in accordance to his (saw) Tariqah.

Al-Qari said in "Al-Mirqat": "Stick to my Sunnah" meaning my Tariqah established from me, obligatory or recommended "And the Sunnah of the Khulafa Ar-Rashidin" as they do not act except in accordance of my Sunnah, and attributing this to them is because they act according to it or they establish (Istinbat) from it and chose it" End of Al-Qari's words"

Further Al-Mubarakpuri quoted an explanation of As-San'ani from his "Subul As-Salam" and As-San'ani said:

"The word "Sunnah of the Khulafa Ar-Rashidin" is not but their Tariqah in accordance to his (saw) Tariqah such as Jihad against the enemies, strengthening the signs of the religion and other similar matters."

As-San'ani also spoke to the similar Hadith: "Do Iqtida of the two after me: Abu Bakr and 'Umar", narrated by At-Tirmidhi, Ahmad, ibn Majah and others and he said:

"The Sahabah (rad) opposed the two Shaykh (Abu Bakr and 'Umar) in some instances and rulings, so it shows that they did not take this Hadith to mean that what they say and do is a Hujjah."

So for Al-Mubarakpuri this Ijtihad of 'Uthman cannot be named as a "Sunnah" especially when ibn 'Umar declared it to be a Bid'ah.

Note: The sayings of these Ahlul Hadith scholars do not constitute a degradation of 'Uthman (rad), as they only say that 'Uthman erred in his Ijtihad and ibn 'Umar rejected it. They do not impute blame on 'Uthman as the rebels who killed him did, rather they say that 'Uthman erred in his Ijtihad and will be rewarded for it.

It is like Ahlul Hadith scholars not taking the opinion of 'Umar on three divorces in one sitting, as such was considered as one at the time of the Prophet (saw) and Abu Bakr.

Also most of Fuqaha or famous Mazahib taking the Ijtihad of 'Uthman on Azan or 'Umar in three divorces is not a Hujjah for Ahlul Hadith. In the same manner, Ahlul Hadith have opinions that the four famous Mazahib do not have, such as alcohol not being pure, women with menses or men in state of major impurity touching the Quran, or reducing prayer in a travel of more than 3 or 4 days.

Likewise the Hadith of killing the person caught drinking alcohol for the fourth time is not taken into account by famous Mazahib, as they said it was

not applied by anyone, indicating it is abrogated. And despite this claim without Daleel, Shaykhul Islam ibn Taymiyah and the Zahiris say according to this Hadith.

Furthermore, the saying of ibn 'Umar seems according to the context to be for rejection (Inkar) of this action and Naf'i being asked about it and his reply that ibn 'Umar declared this to be an innovation strengthens this. As for 'Umar saying that praying Taraweeh in a single congregation is a good innovation, then the context is different as he is describing his own opinion and qualifying as good. So this has to be taken linguistically and not upon the Istilahi meaning. And the Prophet (saw) prayed in a single congregation few days and then prayed in his house alone, so that it would not become an obligation for the Muslims, so this is different from the case of the Azan, which was never done at the time of the Prophet (saw).

Allah knows best

May Allah send Salah and Salam on the Prophet (saw), his family and companions!