



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE VIRTUE OF THE ADHAAN & REWARD FOR THE MU·ADHDHINS

*IBN MAAJAH reported in his ‘Sunan’ [Book of the Adhaan & the Sunnah regarding it: Chapter 5: The virtue of the Adhaan, and the reward for the Mu·adhdhins]:

(no. 728): “Muhammad ibn Yahyaa narrated to us, and al-Hasan ibn `Alee al-Khallaal, both saying: `Abdullaah ibn Saalih narrated to us saying: Yahyaa ibn Ayyoob narrated to us: from Ibn Juraij: from Naafi`: from Ibn `Umar: that Allaah’s Messenger ﷺ:

((مَنْ أَذَّنَ ثِنْتَيْ عَشْرَةَ سَنَةً وَجَبَتْ لَهُ الْجَنَّةُ، وَكُتِبَ لَهُ بِتَأْذِينِهِ فِي كُلِّ يَوْمٍ سِتُّونَ حَسَنَةً وَلِكُلِّ إِقَامَةٍ ثَلَاثُونَ حَسَنَةً))

<<Whoever gives the adhaan for twelve years then Paradise is binding for him, and sixty good deeds will be written for him each day, and for each iqamah thirty good deeds.>>

-Shaykh al-Albaanee said: “Saheeh”

-Shaykh al-Albaanee brought it in ‘as-Saheehah’ (no. 42) with the difference in wording: <<...and sixty good deeds will be written for him each time...>>, and he said:

“Reported by Ibn Maajah (no. 728), al-Haakim (1/205) - and from him by al-Bayhaqee (1/433), and Ibn `Adiyy (1/220), al-Baghawee in ‘Sharhus-Sunnah’ (1/58/1-2), and ad-Diyaa· in ‘al-Muntaqaa min masmo’aatih bi Marw’ (32/1) ...

al-Baghawee said: “`Abdullaah ibn Saalih, the scribe of al-Layth, was ‘sadooq’, except that some things deserving criticism occurred in his narrations of hadeeth”,

therefore al-Boosayree said in ‘az-Zawaa'id’ (q. 48/2): ‘Its isnaad is weak because of the weakness of `Abdullaah ibn Saalih.’

And the hadeeth has another weakness, and it is the ‘an`anah’ of Ibn Juraij, and al-Bayhaqee said after it: ‘And Yahyaa ibn al-Mutawakkil reported it from Ibn Juraij: from someone who narrated to him from Naafi`. al-Bukhaaree said: And this is more correct.’

I say: So it becomes clear that this chain of narration does not establish proof.

However al-Haakim mentioned a witness for it, by way of Ibn Wahb: Ibn Lahee`ah related to me: from `Ubaydullaah ibn Abee Ja`far: from Naafi` - with it.

And this is a ‘Saheeh’ isnaad: all its narrators are reliable; and even though there is speech concerning the memory of Ibn Lahee`ah, then this is only the case when the narrator from him is other than one of the `Abdullaahs - and Ibn Wahb is one of them ...





So therefore the hadeeth becomes 'Saheeh', and all praise is for Allaah for His granting the successful attainment of correctness.

So this hadeeth becomes a clear virtue for the mu·adh^{dh}in who is constant upon his adhaan for the aforementioned period, and it will not be hidden that this has the condition that the person gives the adhaan purely and sincerely seeking the Face of Allaah - the Most High, not seeking by means of it provision, nor doing it for show or repute, because of the many established proofs in the Book and the Sunnah which show that Allaah - the Most High - will not accept actions unless they are done purely and sincerely for Him.

Refer to the book of 'ar-Riyaa.' (performing deeds for show) at the beginning of 'at-Targheeb wat-Tarheeb' of al-Mundh^{ir}ee.

And it is established that a man came to Ibn 'Umar and said: 'I love you for Allaah's sake.' He said: "Then bear witness that I hate you for Allaah's sake!" He said: 'Why?' He said: "Because you sing in your adhaan and you take payment for it!"

- at-Tabaraanee reported it in 'al-Mu'jamul-Kabeer' (12/264/13059) and others.

So what is truly a cause of sorrow is that this tremendous act of worship, and this visible sign of Islaam, has been turned away from by most scholars of the Muslims in our lands. So you will hardly see a single one of them giving adhaan in a mosque, except as Allaah wishes. Indeed they perhaps shy-away from performing it, whereas you may see them rushing for the position of imaam, indeed disputing over it!

So it is to Allaah that we raise our complaint about the strangeness of this time."

[Translated by Aboo Talhah Daawood ibn Ronald Burbank -rahimahullaah]