340598 - Is it valid to recite the adhan with thirteen phrases, including two takbirs at the beginning and without tarji` (repeating) of the Shahadatayn?

the question

In our country, the adhan is given according to the Maliki madhhab, with seventeen phrases, but in most cases it is given with thirteen phrases, meaning that the Shahadatayn are repeated, but without tarji`. Is this way correct? If it is not correct, then what should the one who wants to repeat after the mu`adhdhin do, if the adhan is not the correct adhan that is mentioned in the sound hadiths?

Summary of answer

The adhan has been narrated in several versions, all of which are valid. See the explanation of that in the long answer. Therefore if the mu`adhdhin chooses one of them to recite, there is nothing wrong with that, and you can repeat after him.

Detailed answer

Praise be to Allah.

Several versions of the adhan have been narrated, all of which are correct. In one of them the takbir is said twice, and there is no tarji` (repeating) of the Shahadatayn. If it is done with tarji`, then it consists of seventeen phrases, and this is the version that Malik favoured.

The technical term tarji` refers to reciting the Shahadatayn twice, then reciting them twice again, raising the voice the first two times, then lowering it the second two times.

If the adhan is recited with the takbir being repeated four times but without tarji`, then it has fifteen phrases. This is the version favoured by Abu Hanifah and Ahmad.

If the adhan is recited with the takbir being repeated four times and with tarji`, then it has nineteen phrases. This is the version that ash-Shafa`i favoured.

An-Nawawi (may Allah have mercy on him) said: The scholars have different views regarding the wording of the adhan. We have stated that in our view, it has nineteen phrases, and this is also the view of a number of scholars in the Hijaz and elsewhere.

Malik said: It has seventeen phrases, and two takbirs are waived from the beginning.

Abu Hanifah and Sufyan ath-Thawri said: It has fifteen phrases; the tarji` is waived and the takbir is repeated four times, as is our view.

Ahmad and Is-haq said: Whether the tarji` is included or not, both are Sunnah.

Al-Khiraqi narrated from Ahmad that tarji` is not essential.(*Al-Majmu`*, 3/93).

A number of Maliki scholars were of the view that the tarji` is Sunnah, therefore if it is omitted, it does not invalidate the adhan. And in their view, the takbir is to be repeated twice. Based on this view, the one who omits the tarji` recites thirteen phrases.

An-Nafrawi said in *Al-Fawakih ad-Dawani* (1/173): The prescribed way to recite the adhan is to say "Allahu akbar, Allahu akbar" – twice – with a hamzat al-qat` in 'akbar' and elongating the word 'Allah' in a natural manner so that people can hear…

The apparent meaning of his words indicates that tarji` comes after saying the Shahadatayn twice, so there is no repetition (tarji`) of the first part of the Shahadatayn ("Ash-hadu an la ilaha illa Allah") before saying the second part ("Ash-hadu anna Muhammadan Rasulullah"). Rather tarji` is Sunnah because the people of Madinah used to do it, and because the Prophet (blessings and peace of Allah be upon him) instructed Abu Mahdhurah to do that…

In conclusion, the mu'adhdhin should raise his voice with the takbir as much as possible, then lower his voice when reciting the Shahadatayn the first time, before tarji`, so that it will not go beyond what people need to hear. Then he should raise his voice again when repeating them

(tarji`) as much as he did when reciting the takbir.

This is the correct view according to our madhhab, and it is the view that was favoured by al-Maziri and Ibn al-Hajib. Khalil said: This is what the Muslims do.

From what we have explained above, it is known that the voice must reach people before the tarji`, otherwise the adhan is invalid.

The apparent meaning of what other scholars say is that tarji` is Sunnah, and even if there are many mu`adhdhins, that is still correct.

From the fact that it is Sunnah, we may understand that the adhan is not rendered invalid if tarji` is omitted. End quote.

In *Al-Mawsu`at al-Fiqhiyyah* by ad-Dorar as-Saniyyah (1/81), it says: The different versions of the adhan are narrated and proven in the Sunnah.

I.. The first version:

This is the adhan of Bilal (may Allah be pleased with him), which he used to give at the time of the Prophet (blessings and peace of Allah be upon him). It consists of fifteen phrases:

1. Allahu akbar (Allah is Most Great)
2. Allahu akbar (Allah is Most Great)
3. Allahu akbar (Allah is Most Great)
4. Allahu akbar (Allah is Most Great)
5. Ash-hadu an la ilaha illa Allah (I bear witness that there is no god worthy of worship except Allah)
6. Ash-hadu an la ilaha illa Allah (I bear witness that there is no god worthy of worship except Allah)
7. Ash-hadu anna Muhammadan Rasulullah (I bear witness that Muhammad is the Messenger of Allah)
8. Ash-hadu anna Muhammadan Rasulullah (I bear witness that Muhammad is the Messenger of

Allah)

9. Hayya `ala as-salah (Come to prayer)

- Hayya `ala as-salah (Come to prayer)
- Hayya `ala al-falah (Come to success)
- Hayya `ala al-falah (Come to success)
- Allahu akbar (Allah is Most Great)
- Allahu akbar (Allah is Most Great)
- La ilaha illa Allah (There is no god worthy of worship except Allah).

1. The second version

This is the adhan of Abu Mahdhurah (may Allah be pleased with him). It consists of nineteen phrases: the takbir is repeated four times at the beginning, and is followed by tarji`.

It was narrated that Abu Mahdhurah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) himself taught me the call to prayer. He said: “Say: Allahu akbar, Allahu akbar, Allahu akbar, Allahu akbar. Ash-hadu an la ilaha illa Allah, ash-hadu an la ilaha illa Allah, ash-hadu anna Muhammadan Rasulullah, ash-hadu anna Muhammadan Rasulullah [saying each phrase of the Shahadatayn twice]. Then repeat it [tarji`], elongating the words Ash-hadu an la ilaha illa Allah, ash-hadu an la ilaha illa Allah, ash-hadu anna Muhammadan Rasulullah, ash-hadu anna Muhammadan Rasulullah. Hayya `ala as-salah, hayya `ala as-salah; hayya `ala al-falah, hayya `ala al-falah. Allahu akbar, Allahu akbar; La ilaha illa Allah.” Narrated by Abu Dawud and at-Tirmidhi.

III. The third version

This is like the adhan of Abu Mahdhurah (may Allah be pleased with him) quoted above, except that the takbir at the beginning is repeated twice only, so it consists of seventeen phrases. It was narrated by Muslim.

1. The fourth version

In this version, each phrase is repeated twice, and the word of Tawhid (La ilaha illa Allah) is recited only once at the end, so it consists of thirteen phrases. This is based on the hadith of Ibn `Umar (may Allah be pleased with him), who said: At the time of the Messenger of Allah (blessings and peace of Allah be upon him), te each phrase of the adhan was recited twice, and each phrase of the iqamah was recited once, except that the phrase “Qad qaamat is-salah (prayer is about to begin)” was repeated twice. Narrated by Abu Dawud and an-Nasa’i.

The Sunnah is to give the call to prayer using all of these versions, using one, then another in different places, so as to preserve the Sunnah and revive it in all its prescribed variations, so long as there is no fear of causing confusion. End quote.

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said: The adhan has been narrated in several versions. In one of the versions, the takbir at the beginning is repeated twice, and there is no tarji`, so it consists of thirteen phrases.(*Madhakkirah al-Fiqh*, p. 177).

Conclusion:

All these versions are valid, so if the mu`adhdhin chooses one of them to recite, there is nothing wrong with that, and you can repeat after him. For more information, please see the answer to question no. 21376.

And Allah knows best.