97437 - Ruling on the adhaan of one who is junub; is it permissible for him to enter the mosque to give the adhaan?

the question

There is someone who gave the adhaan for Fajr prayer when he was junub; this mu'adhdhin forgot that he was in a state of janaabah until he had finished giving the adhaan. Then this brother went home and did ghusl, then he came back and gave the iqaamah for the prayer when he was in a state of purity. What is the ruling in this case? We know that it is prohibited to enter the mosque when we are junub.

Detailed answer

Praise be to Allah.

It is mustahabb (recommended) to be in a state of purity when giving the adhaan, but it is not obligatory. There was narrated concerning that a hadith: "No one should give the adhaan except one who has done wudoo'." Narrated by at-Tirmidhi (147).

This hadith was also narrated in a marfoo' report (as the words of the Prophet (blessings and peace of Allah be upon him)) and in a mawqoof reports (as the words of Abu Hurayrah); in both cases, the reports are da'eef (weak) and are not sound.

Ibn Qudaamah (may Allah have mercy on him) said in *al-Mughni* (1/248): What is mustahabb for the mu'adhdhin is to be in a state of purity, free from both minor impurity and janaabah. End quote. He quoted as evidence the hadith quoted above.

The scholars of the Permanent Committee for Ifta' were asked: Is it permissible to give the adhaan without having done wudoo', and what is the ruling on the adhaan given by one who is junub?

They replied: The adhaan given by one who is impure, in the sense of either minor or major

impurity, is valid, but what is best is for him to be in a state of purity and free of both types of impurity. End quote.

Fataawa al-Lajnah ad-Daa'imah (6/67).

The one who is junub is not allowed to remain in the mosque, but if he needs to enter for the purpose of giving the adhaan or any other purpose, he should do wudoo' and enter.

It says in *Kashshaaf al-Qinaa'* (1/148): It is haraam for one who is junub to remain in the mosque, because Allah, may He be exalted, says (interpretation of the meaning): *{ ... or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body] } [an-Nisa' 4:43]*, unless he does wudoo', because of the report narrated by Sa'eed ibn Mansoor from 'Ata' ibn Yasaar, who said: I saw some of the companions of the Prophet (blessings and peace of Allah be upon him) sitting in the mosque when they were junub, as they had done wudoo' as for prayer. It says in *al-Mubdi'*: Its isnad is saheeh. That is because wudoo' reduces the impurity, so it takes away some of that which prevents him [from being allowed to stay in the mosque]. Shaykh Taqiy ad-Deen (Shaykh al-Islam Ibn Taymiyah) said: In that case, it is permissible for him to sleep in the mosque where others sleep. End quote.

See: *ash-Sharh al-Mumti'* (2/57).

But if the mu'adhdhin entered the mosque forgetting that he was junub, there is no blame on him, because he is excused for having forgotten. Allah, may He be exalted, says (interpretation of the meaning): *{ Our Lord, do not impose blame upon us if we have forgotten or erred } [al-Baqarah 2:286]*. Muslim (126) narrated that the Prophet (blessings and peace of Allah be upon him) said: "Allah, may He be exalted, said: 'I have done that'" – in other words, Allah, may He be exalted, has pardoned the one who forgets and the one who errs.

And Allah knows best.