

## INTERVENTIONS IN ADHAN THROUGHOUT ISLAMIC HISTORY: AN EVALUATION

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### Abstract

Throughout history, there had been some interventions aimed at changing the adhan, (Islamic call to prayer), which is chanted five times a day in the minarets to inform Muslim people about the time of prayer. Some of these interventions were to prevent it simply from being chanted or from being chanted in the minarets with high voice. Since these types of interventions were politically-oriented and basically had nothing to do with the Islamic sciences (disciplines), we will not focus on them specifically. A second type of intervention was to prevent it from being chanted in its original language, Arabic. For instance, as a result of this type of intervention, in Turkey, adhan had been chanted in Turkish for 18 years from 1932 to 1950. Again, we will not get into that case since we already dealt with it in another article. A third type of intervention was to add some utterances to its original version. In this article, we will stay focused on that issue. We will shortly tackle the emergence of adhan, how it came about in the first place, and then we will take up the issue who in the history inserted additional utterances to adhan, and why and in which ways they did it. We will also take up the opinions of the various historical scholars of the Sunni sects about the case, how they evaluated the interventions, as well as how they reacted to those attempts.

Since it is a fundamental religious 'sign' and is chanted five times a day, one can contend that it has also an aspect of psycho-social importance. In this work, we will also try to tackle the social and psychological tensions which resulted from those interventions and thereby pointing out the crucial social problems stemming from the kinds of interventions on religious

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symbols. It has been noted that interventions on the symbols of religious importance may result in enormous sociological, thereby political and economic problems. One should recall the fact that the international turmoil caused by the cartoons published by a newspaper in Denmark about the most fundamental human figure of the religion of Islam are still, one can assert, fresh in Muslim collective consciousness.

**Keywords:** Intervention of Adhan, Additions to Adhan, Religious Symbols.

### **I. Legitimacy and Importance of Adhan as a Fundamental Religious Sign**

Whereas the root of the word 'adhan' means to inform, to call out, to invite and to announce (Al-Isfahâni, 1986: 15; Ibn Manzûr, 1994: XIII, 9; Al-Munâvî, 1410: 46; Ab Al-Baqâ, 1992: 72; Udra, 1994: 13-16), as a term, it means the following: "an invitation chanted by peculiar words specified by the scripture." (Al-Munâvî, 46; Ab Al-Baqâ, 72; Al-Shawqâni, 1973: II, 9; Çetin, 1995: XII, 36.) Through adhan, Muslim people learn about the time of prayer (Udra, 1994: 16.) and get an open invitation to praying (Al-Fîrûzâbâdi, 1997: II, 1545).

Adhan, as a religious tenet, was first issued in Madina in the first year of the Islamic calendar (C.E. 623) (Al-Quraishi, 2003: IV, 573). In other words, the prayers, as ritualistic movements introduced by the religion of Islam, which were done by the Prophet in the years of Mecca were without adhan and iqame, a set of utterances similar to that of adhan which summons Muslims to line up for the beginning of the prayers fulfilled collectively (Al-Asqalâni, 1986: II, 93; Udra, 1994: 19). In the early years of Medina, to inform the time of prayer, an attendant companion of the Prophet was to shout out 'as-salah as-salah' in the streets and market places meaning 'let's go to prayer.' (Al-Qurtubî, 1985: VI, 225). Indeed, there were special signs espoused by Jews, Christians, and Zoroastrians for that matter to announce the times of their prayers. Jews were blowing a horn called '*bouk*.' Christians were playing a large bell called '*naakuus*.' And Zoroastrians were making a fire on a high place (Juynboll, 1997: IV, 429; Çetin, 1995: XII, 36).

Muslims in Madina at the time of the Prophet were most probably resentful that other religious groups and communities had a 'symbolic sign' to be informed about their praying times. One can contend that

Muslim people were psychologically affected when they heard the Jewish horn called *bouk* and the Christian bell called *naakuus* and saw the smokes coming out of the Zoroastrian fire. This can also be inferred from their attitudes in the face of some developments that we will take up in the following. On the other hand, the fact that the early Muslims did not have such a sign was causing problems for them in terms of their status in the whole Arab world. Because at that age, such symbols had sociological benefits of traditional importance that cannot be overseen. The social groups are inclined to get identified with a symbol and become known and reputed for that sign. Moreover, the symbol consolidates the members of the social group and unifies them. Thus and so the symbol becomes of unique importance, and the group, taking every possible measure to protect it, never gives up on it.

Muhammed Yazır (d. 1942), a Turkish scholar of Quranic Commentary (Tafsir), talks about *qibla*, the direction to which Muslims turn when they worship, pointing out the importance of social and religious symbols, and says the following: "The issue of *qibla* has so much importance for any nation, and as well as any large international community of a given religion. Because religious symbols bring mind (spirit) and body of a given society together. On the other hand, the kind of spirituality that has no physical appearance might have no effects on people. It may be impossible to find people coming to a unified social entity based only on spiritual togetherness. The existence of a spiritual unity can become latent through the physical togetherness the members of the unity yield. So the physical body of a group gets strengthened by its spiritual aspect and vice versa. And the 'social spirit' may come about eventually. *Qibla*, therefore, is the first tangible phenomenon that reinforces the religiously- oriented international communities." (Yazır, 1971: I, 533). The importance of *qibla* as a symbol is being pointed out dramatically in the following Quranic verse: "And if you brought to those who were given the Scripture every sign, they would not follow your qibla." (Al-Baqara, 2/145). The verse also points out that, as a city of *qibla*, that is, the direction of praying, and thus as a symbolic city, Jerusalem was so important for Jews that they were decisive about not giving up on it. Because of the importance of religious signs and symbols, the above-mentioned verse advises Muslims to lay claim on their religious signs and symbols, let alone not giving up on them. As a matter of fact, the same verse, having stated that the People of the Book (people who were given the Scripture, i.e., Jews and Christians) would never espouse the Muslims' *qibla*, advises Muslims not to espouse their *qibla* as in the following: "They [those who were given the Scripture]

would not follow your qibla. Nor will you be a follower of their qibla. Nor would they be followers of one another's qibla. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers." (Al-Baqara, 2/145).

Therefore, the Prophet desired that there should be a sign or a symbol for the purpose of calling out Muslim people to prayer. This desire was so heavy that he gathered his companions occasionally to consult them about the case. In these gatherings, the opinions of his companions naturally varied: whereas some of them offered to use a horn just like that of Jewish people, some others offered to play a large bell much like that of Christians, and a few of them even offered to make a fire just like Zoroastrians did. All these opinions, it should be noted, were in fact indicative of the fact that Muslims were somehow influenced by the major symbols of other religious groups living in Madina at that time. In other words, when searching for a symbol, the first thing that came to their minds was the symbols that belonged to other religious groups. Because these symbols were so strongly familiar to them, they immediately thought of having symbols of the same sort. Some of the companions of the Prophet, however, were thinking of having different kinds of symbols, in accordance with the fact that they as a community were different than the other religious communities of Madina. For instance, some companions of the Prophet offered to raise a flag at the times of prayers.

However, the Prophet did not accept any of the opinions of his companions<sup>1</sup> He was only desiring to have a sign or a symbol absolutely peculiar to Muslim people (Udra, 1994: 25-26). Because, to use any of the symbols that belonged to the other religious communities living in Madina at the time meant to give in to their perception of the world and religion. And having to use the symbols of other religions could demoralize the Muslims and perhaps pave the way for them being underestimated by their adversaries at the time. As a matter of fact, when Muslims first came to Madina they had to turn to Jerusalem during their prayers. And this condition was to some degree abused by Jews in Madina leading them to disdain Muslims since they did not have an Islamic *qibla* peculiar to them. One can put forward the following Quranic verse as an evidence of that

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<sup>1</sup> See: Al-Bukhârî, Abû Abd Allâh Muhammad Ibn Abî Al-Hasan Ismail, (1401/1981). *Sahîh Al-Bukhârî*. İstanbul: Çağrı yay., Kitâb Al-Adhân, 1-4; Muslim, Ibn Al-Hajjâj, (1401/1981). *Sahîh Al-Muslim*. İstanbul: Çağrı yay., Kitâb Al-Salâh, 1; Al-Nasâî, Abû Abdurrahmân Ahmad, (1401/1981). *Sunen Al-Nasâî*. İstanbul: Çağrı yay., Kitâb Al-Adhân, 1; Ibn Sayyid Al-Nâs, Muhammad Ibn Abdillâh, (1406/1986). *Al-Sîrah Al-Nabawiyah Al-Musammâ Uyûn Al-Âthâr fî Funûn Al-Maghâzî wa Al-Shamâil wa Al-Siyar*. Al-Qâhira: Maktabah Al-Qudsî I, 269.

disdain: “And from wherever you go out [for prayer], turn your face toward Al-Masjid Al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you [since you do not have a *qibla* and have been using the Jewish one].” (Al-Baqara, 2/150).

Moreover, the following verse can also be read as clearly indicating the fact that the Prophet was in a psychological state in which he was constricted since Muslims were turning to the Jewish *qibla* instead of one peculiar to them: “We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a *qibla* with which you will be pleased.” (Al-Baqara, 2/144). According to the historical books of Quranic exegesis, the Prophet was under strain because he was using the same *qibla* as that of Jews. For this reason, the Prophet was at times raising his head towards the sky expecting a divine intervention making way out of his predicament, as pointed out in the above mentioned verse.<sup>2</sup> The same verse is also indicative of the fact that the Prophet was pleased when it announced the change of *qibla* from Bait Al-Maqdis, which is in Jerusalem, to Masjid al Haram, which is in Mecca. The rest of the above-mentioned verse is the following: “So turn your face toward Al-Masjid Al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.” (Al-Baqara, 2/144).

One can easily conclude that, just like the Prophet himself, all the Muslims at that time were looking forward to having a *qibla* peculiar to them and became happy and joyful when Kaaba (Masjid Al-Haram) was assigned to be *qibla* for them. As a matter of fact, it has been historically reported that, when a group of the companions of the Prophet were in praying they suddenly turned to Kaaba upon hearing the announcement about the

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<sup>2</sup> See: Al-Tabarî, Ab Al-Ja'far Muhammed Ibn Jarîr, (1422/2002). *Jâmi'l-Al-Bayân 'an Ta'wîli Ây Al-Qur'ân*. (Edit. by. Abdullah b. Abdulmuhsin al-Turkî), Al-Qâhira: Dâr Hajar, III/606-608; Al-Mâwardî, Ab Al-Hasan Ali b. al-Muhammad, (no date). *al-Nüket wa al-Uyûn (Tafsîr al-Mâwardî)*, (Edit. By Al-Sayyid Abdulmaksûd Abdurrahîm), Bairut: Dâr al-Kutub al-Ilmiyya-Muassasah al-Kutub al-Thaqâfiyye, I/202; Al-Zamahsherî, Ab Al-Kasim Mahmûd b. Omar Jârullah, (1418/1998). *Al-Kashshâf an Haqâiqi Ghawâmid al-Tenzîl wa Uyûn al-Aqâwîl fî Wujuh al-Tanzîl*. (Edit. by A.A. Abdulmawjûd-A.M. Muawwid), Al-Riyâd: Maktabah al-Ubeykân, I/342; Al-Andulusî, Ab Al-Muhammed Abd al-Haq Ibn al-Atiyya, (1422/2001). *Al-Muharrar al-Wajîz fî Tafsîr al-Kitâb al-Azîz*, (Edit. By Abdussalam Abdurraûf Muhammad). Bairut: Dâr al-Kutub al-Ilmiyya I/221-222; Ibn Al-Jawzî, Jamâluddîn Abu Al-Faraj Abd Al-Rahmân, (1422). *Zâd Al-Mesîr fî Ilm al-Tafsîr*, (Edit. by. Abdurrazzâq al-Mahdî), Dâr al-Kutub al-Arabî, I, 121; Al-Râzî, Ab Abdullah Muhammad b. Omar Fakhr al-Dîn, (1401/1981). *Mafâtîh al-Ghayb (al-Tafsîr al-Kabîr)*. Dâr al-Fikr, IV/94; Yazîr, 1971, I, 527.

change of *qibla*.<sup>3</sup> This is indicative of the fact that they were already prone to have a *qibla* of their own. In other words, this attitude shows that they were constricted for they were having to use a symbol that belonged to other religious traditions.

The fact that Muslims at that time did not have a symbol of their own to get informed about the time of prayer was to make the Prophet regretful as well as his companions themselves. In other words, like the Prophet himself, his companions too were in search of a symbol specific to them. They were making suggestions regarding the case; however, these suggestions would not be accepted by the Prophet since they were putting forth symbols similar to the ones belonging to other religious traditions. And this was increasingly affecting them over time. As we mentioned before, in the early years of Islam, they did not have a *qibla* of their own and had to turn to Bait Al-Maqdis in Jerusalem, the Jewish *qibla*, in their prayers. And the Jews of Madina were abusing this condition and using it as a means of disdain for Muslims. Furthermore, Muslims were also uneasy about the possibility of them using the same symbol to announce the praying times as that of the other religious traditions. They were so occupied with this issue that some of them were seeing visions in their dreams. As a matter of fact, a companion of the Prophet named Abdullah Ibn Zayd saw a vision in his dream right after a meeting about how to announce the times of prayers. Abdullah saw an old man in his dream teaching him adhan as it is chanted today in the Muslim (Sunni) world. Abdullah got off his bed in joy and exuberance and as soon as the morning time came he went to the Prophet and notified him about the dream. The Prophet then said the following: "This is a true vision. Go ahead and teach Bilal [another companion of the Prophet who was known for his beautiful voice] what you have already been taught so that he will chant adhan accordingly. Because his voice is more stentorian than yours." And this way adhan was affirmed and began to be recited from then on.<sup>4</sup>

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<sup>3</sup> See: Al-Bukhârî, *Sahîh Al-Bukhârî*, Kitâb Al-Imân, Bâb As-Salât min Al-Imân, Bâb mâ Jâe fî Al-Qibla, 29; Muslim, *Sahîhu Muslim*, Bâb Tahwil al-Qibla 2, Abû Muhammad Abd Allah Al-Dâramî, *Sunen Al-Dâramî*, Bâb fî Tahwil Al-Qibla; Al-Asqalânî, Ab Al-Fadl Ahmed Ibn Ali Ibn Hajar, (1419). *Al-Metâlib Al-Âliyye bi Zevâid Al-Mesânid Al-Themâniyya*. As-Suûdiyya: Dâr Al-Âsime, III/309.

<sup>4</sup> Ibn Hishâm, Abû Muhammad Abd Al-Mâlik, (1985). *Al-Sîrah Al-Nabawiyyah li Ibn Hishâm*, (Edited by M. Al-Sîqâ-I. Al-Abyârî-A. Shalabî), Bairut: Dâr Ihyâ Al-Turâs Al-Arabî, II, 508-509; Ibn Hanbal, Ahmad, (1402/1982). *Musnedu Ahmad Ibn Hanbal*. Istanbul: Çağrı yay., IV, 42-43; Al-Dâramî, *Sunen Al-Dâramî*. Kitâb Al-Salâh, 3; Al-Tirmidhî, Abû Isâ Muhammad, *Sunen Al-Tirmidhî*. Kitâb Al-Salâh, 139; Ibn Mâja, Abû Abd Allâh Muhammad Ibn Yezîd, (1401/1981). *Sunenu Ibn Mâj*, İstanbul: Çağrı yay., Kitâb Al-Adhan, 1; Ibn Sayyid Al-Nâs, 1986: I, 269-270; Udra, 1994: 26-27; Al-Kûsî,

Omar Ibn Hattab and some other companions of the Prophet saw a vision similar to that of Abdullah Ibn Zayd (Ibn Hishâm, 1985: II, 509; See also: Ibn Seyyid Al-Nâs, 1986: I, 270-271; Al-Sarakhsî, 1982: I, 128; Ibn Hajar, 1986: II, 93-94). In fact, most of these companions were surprised when they heard Bilal reciting adhan and thus came to the Prophet saying that they had seen visions in their dreams in which they heard the same utterances (Ibn Hishâm, 1985: II, 509; Ibn Seyyid Al-Nâs, I, 1986: 270-271; Al-Sarakhsî, 1982: I, 128; Ibn Hajar, 1986: II, 93-94). This clearly shows that the close companions of the Prophet were definitely occupied with the search for a symbolic sign to summon Muslims for worship.

Nevertheless, the one companion who first came up with his vision to the Prophet to give rise to the utterances of adhan was Abdullah Ibn Zayd. It was of course honoring for him to give rise to adhan through the vision he saw in his dream that has been recited five times a day on the minarets in the whole Muslim world. Of course, he was happy about it too. As a matter of fact, it has been mentioned in the classical books that Omar Ibn Hattab, who saw a similar vision in his dream, was somewhat resentful that Abdullah had first given rise to adhan as it is recited today.<sup>5</sup>

Another close companion of the Prophet who was extremely happy about the development concerning adhan must have been Bilal. Because as he was the greatest reciter of adhan at the time of the Prophet, he most definitely recited it as if he was also trying to say such words as the following: 'From now on, we also have a symbol of our own, which is more meaningful than those of yours.

It should also be noted that the other religious groups living in Madina at the time must have felt discomfited and disturbed upon hearing the first adhan. Especially the People of the Book must have felt discomfited since they were expecting Muslims to come up with a symbol very similar to theirs: not only the symbol that Muslims came up with was different, it was also a novelty for all the religious groups of Madina. As a matter of fact, in the early books of Islamic history, there are pieces of information indicating the extreme reaction of those religious groups. For example, it has been reported that, upon hearing adhan, some of the Jews of Madina ridiculed and made fun of it and came to the Prophet and said the following: "You have just come up with something that no prophets of God

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Abû Khatim Usâma Ibn Abd Allâh, (1408/1987). *Kitâb Al-Adhân*. Muesseseh Qurtubâ li Al-Nashr wa Al-Tawzi'. 19. For the other relevant hadiths see: Al-Kûsi, *ibid*, 12-36.

<sup>5</sup> See: Al-Tirmidhî, *Sunen Al-Tirmidhî*. Bâb mâ Jâe fi Bedi' Al-Adhan, 139.

dared to put forth before. Where did you get this noise that is much like that of an animal? What a bad and ugly voice!" (Al-Wâhidî, 1991: 202-203; Al-Râzî, 1981: XII, 33; Al-Qurtubî, 1985: VI, 224). Moreover, it has been narrated that a Christian man said "let the one who lies get burnt" upon hearing the part of adhan that reads 'Ashadu anna Muhammad Rasulullah' ('I bear witness that Muhammad is the Messenger of God'). However, the same narration also adds the following information: "the man who said these words died in a house fire accidentally caused by his servant." (see: Al-Wâhidî, 203; Al-Râzî, 1981: XII, 33; Al-Qurtubî, VI, 233; Al-Baydâwî, (w.date). 273; Ibn Kathîr, 1985: III, 132).

Muslim scholars of Quranic exegesis report that 58th verse of the Quranic chapter called Maida is related to the negative responses of the other religious groups in Madina. The verse reads as follows: "And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason." (Al-Râzî, XII, 33; Al-Qurtubî, VI, 224; XV, 360). Furthermore, some scholars state that 33rd verse of the chapter called Fussilat is about bolstering and praising those who recite adhan and espouse it as a symbol. This verse reads as follows: "And who is better in speech than one who invites to Allah and does righteousness and says, 'Indeed, I am of the Muslims.'" (Al-Râzî, XII, 33; Al-Qurtubî, VI, 224; XV, 360).

Whereas Jews and Christians felt discomfited and angry with the new Islamic symbol Muslims naturally felt exuberant and extremely happy about it. When they heard Bilal's voice they happily rushed into the mosque of the Prophet and congratulated each other. The enthusiasm felt by Muslims upon hearing the first adhan, one could contend, repeated itself throughout the history of Islam. In this regard, one could mention the following examples: when the first adhan was recited by the close companion of the Prophet, Bilal, over the conquest of Mecca by Muslims; when it was recited by Bilal in the reign of the second Caliphate Omar Ibn Hattab –prior to that, Bilal had left Madina upon the death of the Prophet leading him to mourn for years–; and when it was recited in its original Arabic utterances in the year of 1950 in Turkey after the ban of the Arabic adhan that lasted 18 years in which it was replaced with the one with Turkish utterances. In all these circumstances and perhaps many others similar to them, Muslims became so happy that they hugged and joyfully congratulated each other.

After adhan was legitimated and validated by the Prophet, Muslims started to use it as the only means to call people to prayers. Having being

recited over centuries, adhan will be recited till the end of time as one of the most fundamental symbols of Islam. (Gülle, 2009, 3-4; Günaydın, 2008: II, 33-35; Kamiloğlu, 2010: 221-222).

Adhan consists of the following utterances affirmed by the Prophet: 'Allâhu Akbar (Allah is greatest)' (4 times); 'Ashadu anlâ Îlâhe illâllâh (I testify that there is no god but Allah)' (twice); 'Ashadu anna Muhammadan Rasûlullâh (I testify that Muhammad is the Messenger of Allah)' (twice); 'Hayye ale's-Salâh (Hasten to the prayer)' (twice); 'Hayye ale'l-falâh (Hasten to recovery)' (twice); 'Allâhu Akbar (Allah is greatest)' (twice); 'Lâ Îlâhe illâllâh (there is no god but Allah)' (once).<sup>6</sup> All these utterances as being genuine are agreed upon by the (Sunni) Muslim scholars (Al-Sarakhsî, I, 128/129; Ibn Rushd, 1333: I, 82-83).

## II. Utterances Added To Adhan throughout Islamic History

As we have said before, classical scholars of Islam agreed on the genuineness of the above-mentioned utterances of adhan, that they were confirmed by the Prophet himself. However, some other utterances were added to adhan in time. Of course, there were some psychosocial reasons behind that endeavor, which we will take up in the rest of the article. However, we will introduce those additional utterances, some of which were confirmed by the Prophet himself.

**1. 'As-Salâtu Hayrun Mine'n-Navm':** The first utterance added to adhan was done at the time of the Prophet. And it was done through the confirmation of the Prophet as well. One day, Bilal recited adhan to call Muslims to the morning prayer. Upon realizing that the Prophet was still asleep, he tried to wake him up by saying 'As-Salâtu hayrun mine'n-navm' (prayer is better than sleep). The Prophet liked these utterances and ordered Bilal to repeat them at every morning praying time.<sup>7</sup> This way,

<sup>6</sup> See: Muslim, *Sahihu Muslim*, Bâb Sifât Al-Adhan, 3; Abû Dâvûd Al-Sijistânî, *Sunanu Abî Dâvûd*, Bâbu Kayf Al-Adhân; Abû Abdîrrahman Al-Nasâî, *Al-Sunan Al-Kubrâ*, (Edited by Hasan Abdulmin'im Al-Shalabî), Bairût: Muesseseh Al-Risâla, 1421/2001), II/234 (Al-Adhân fî Al-Safar). For the profound meanings adhan contins, see: Al-Amîr al-San'ânî, *Teshnîf Al-Âdhân bi Asrâr al-Adhân*, 11-66.

<sup>7</sup> See: Ahmad Ibn Hanbal, 1982: IV, 43; Al-Dâramî, 1981: Al-Salâh, 4, Al-Tathwîbu fî adhân Al-Fajr; Ibn Mâja, *ibid*, Al-Adhân, 1; Abû Ya'la Ahmad Ibn Ali Al-Tamîmî, (1404/1984). *Musnedu Abî Ya'la*, (Edited by Husain Selim Asad), Damascus: Dâr Al-Ma'mûn li Al-Turâth, IX, 379; Al-Aynî, Badr Al-Dîn Abû Muhammad Mahmud, (w. date). *Umdah Al-Qâri Sharh Al-Sahîh Al-Bukhârî*, Dâr Ihyâ Al-Turâth Al-Arabî, v. V, p. 108. In this regard, Al Tabarânî and some other scholars cite many more narratives. For these narratives and their evaluations, see: Al-Haythamî, Ab Al-Hasan Nuruddin

the first addition to adhan was done by the Prophet himself. In other words, even though it was not included in the first version of adhan, the part that reads 'As-Salâtu hayrun mine'n-navm' was added to adhan after the part 'Hayye ale'l-falah' (hasten to recovery) as it is recited in the morning by the Prophet himself. As one can easily realize, this was a legitimate and valid addition since it was done through the consent of the Prophet (Udra, 1994: 36-39; Al-Kûsî, 1984: 62-79).

According to some narratives, however, this addition was done at the time of the second Caliphate Omar and through his consent as well. These narratives state that a reciter of adhan, after reciting and realizing that Omar is still asleep, added the part 'As-Salâtu hayrun mine'n-navm' to adhan. Omar heard it and liked it and wanted the reciter to repeat it every morning time after the part that reads 'Hayye ale'l-falâh' (Hasten to recovery).<sup>8</sup> Nevertheless, it should be noted that whereas some scholars found this narrative doubtful and speculative some others espoused the following interpretation: according to this interpretation, Omar wanted to tell the reciter of adhan, who came by his house door and said 'As-Salâtu hayrun mine'n-navm,' the following: "Instead of reciting that part at my door, recite it where you recite the whole adhan." (Al-Qurtubî, 1985: VI, 228-229).

Scholars of various Sunni sects held different opinions as to where to say this utterance in adhan. Hanafi scholars state that it can be inserted into the original utterances of adhan and that it can also be recited after all the original utterances of adhan were recited. According to Imam Shafii, Imam Malik and some other scholars, it should be recited after 'Hayye ale'l-falah.' (Al-Kâsânî, 1982: I, 148; Al-Qurtubî, 1985: VI, 228; Al-Shawkânî, 1973: II, 18). Another opinion was reported from Imam Shafii stating that this utterance cannot be recited at all (Ibn Rushd, 1333; I, 83; Al-Qurtubî, 1985: VI, 228). On the other hand, especially in the first generation following the close companions of the Prophet, there arose the widespread practice of saying 'As-Salâtu hayrun mine'n-navm' or 'Hayye ale's-salâh' and 'Hayye ale'l-falâh' one more time between adhan and iqame. And this practice was found appropriate by scholars of Hanafi sect as appropriate (es-Serahsî, 1982: I, 130-131; Al-Kâsânî, 1982: I, 148-149).

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Ali Ibn Abibekir, (1414/1994). *Majma' Al-Zevâid wa Manba' Al-Fewâid*, (Edited by Hisâmuddin Al-Qudsî), Al-Qâhira: Maktaba Al-Qudsî, 1/330; Al-Shawkânî, 1973: II, 16-18.

<sup>8</sup> See: Mâlik, Ibn Anas, (1401/1981). *Al-Muwatta'*. İstanbul: Çağrı Yay., Kitâb Al-Salâh, 1; Ibn Abî Shaiba, Abubekir, (1409). *Musannafu Ibn Abî Shaiba (Al-Musnna' fî Al-Hadîth wa Al-Âthâr)*, (Edited by Kamâl Yûsuf Al-Hût), Al-Riyâd: Maktaba Al-Rushd, 1/189; Al-Qurtubî, 1985: VI, 228; Udra, 1994: 38.

When looking into the attitude of Bilal, one can conclude that he was highly experienced in regard to the proper respect towards the Prophet and ability to address the spirit of people. He could have chosen another way to wake up the Prophet who was asleep. But he found a perfectly delicate way containing one important fact in accordance with the religiously-oriented spirit of the time: "Prayer is better than sleep." By this utterance, Bilal both expressed his respect to the Prophet and found an extremely meaningful utterance leading Muslims to wake up and rush into prayer in an efficient way. As a matter of fact, from then on, every time (religiously-oriented) Muslim people heard this utterance they immediately woke up from their deep sleep and headed towards the prayer in high spirits. In other words, the meaningful utterance that Bilal came up with gained the consent of the Prophet and was attached since then to the adhan of morning time prayer. Thus, one can conclude, as he was the first reciter of adhan he was also honored for the fact that the utterance he came up with was added to adhan through the consent of the Prophet.

There were some other utterances added to adhan in later periods. Whereas some of these utterances were inserted between the original utterances of adhan some others were put at the end of adhan. We will first take up the utterances being added to adhan by Shiites and then the ones by Sunnis.

**2. 'Hayye alâ Hayri'l-Amal' (Hasten to the best practice):** This utterance is an addition especially or specifically used by Shiite Muslims in their adhan (Al-Murtadha, 1415: 137; Şahin, 2002: 36). The utterance meaning 'hasten to the best practice' is recited twice after "Hayye ale'l-falâh." (el-Hûfî, 1410: I, 150; es-Sistânî, 2008: I, 191; Udra, 1994: 45).

When Abu Ca'fer was narrating a hadith attributed to the Prophet in which there was the mention of the Angel Gabriel reciting adhan in Bait Al-Mamur at the night of Mi'raj, one of the people listening to him asked "How was adhan then?," and he said that adhan did not change as known before except that the utterance 'Hayye alâ hayri'l-amal' was recited twice after the utterance 'Hayye ale'l-falah' at the time of the Prophet. Abu Cafer added that the Prophet wanted Bilal to include that part in adhan and he recited it likewise until the Prophet died (Al-Jazîrî etc, 1998: I, 438).

As-Sayyidu'l-Mukaddes Sharefuddîn said in this regard the following: "There is no doubt that the part of the adhan that reads 'Hayye alâ hayri'l-amal' was included in adhan at the time of the Prophet. However, the

second Caliphate Omar, as the leading figure of the whole Muslim society, wanted to emphasize the idea of jihad and thus wanted to encourage people to engage in it. They found that the utterance that means 'the best practice is prayer' contradictory to their endeavor trying to encourage people to jihad. According to their thinking, if the reciters of adhan keep reciting this part five times a day people might start to think that the prayer is sufficient for their salvation and avoid jihad. Yet the leading figures of government in the Muslim world wanted to conquer both west and east through war. For this reason they wanted to rule out the part of adhan that reads 'Hayye alâ hayri'l-amal.' As a matter of fact, a scholar of Ashari School, Al-Kûshajî, wrote in his book called *Sharhu't-Tacrîd* that the second Caliphate Omar Ibn Hattab said the following: "There was the practice of three things at the time of the Prophet; however, I am putting an end to them and I will punish those who will not comply with my will. Those three things are *mut'a* (temporary marriage by intention), and also the kind of *mut'a* which is done during the season of pilgrimage, and the utterance in adhan that reads 'Hayye alâ hayri'l-amal.' Al-Kûshajî adds that "from that point on the part 'Hayye alâ hayri'l-amal' was dropped. And Muslims started reciting the 'new adhan,' except the scholars of Ahl-i Bait (scholars who are related to the Prophet). Those scholars kept reciting adhan in its old version." (Al-Jazîrî etc, 1998: I, 439).

According to the scholars of Ahl-i Bait, a group of Muslim scholars who were related to the household of the Prophet, the part in adhan that reads 'Hayye alâ hayri'l-amal' had been recited from time to time after the implementation of Caliphate Omar. According to what Abu'l-Farac Al-Isbahânî reported, when Husain Ibn Ali Ibn Al-Hasan Ibn Ali Ibn Abu Taleb, the great grandson of Ali who was the son-in-law of the Prophet, came to Madina in the reign of the Abbasid caliphates, the incumbent Caliphate Al-Hâdî ordered the adhan reciter to also say 'Hayye alâ hayri'l-amal' in adhan and the reciter did likewise (Al-Jazîrî etc, 1998: I, 438). Moreover, it has also been reported that Ibn Omar and Zaynalâbidin Ibn Ali recited 'Hayye alâ hayri'l-amal' in adhan after the part 'Hayya ale'l falah.' (Al-Halabî, 1427; Al-Jazîrî etc, 1998: I, 439).

Another narration states that the addition of 'Hayye alâ hayri'l-amal' to adhan took place in the course of the Battle of Khandaq (trench) at the time of the Prophet. According to this narration, while Muslims were busy digging the trenches there came the time of prayer and the reciter included the utterance 'Hayye alâ hayri'l-amal' in adhan and so it was added to it (Udra, 1994: 47). In short, it has been conclusively reported

that the part of adhan that reads 'Hayye alâ hayri'l-amal' is a genuine piece of the utterances of adhan (Al-Jazîrî etc, 1998: I, 439).

That Ibn Omar recited this part in adhan was also reported in the books of some Sunni scholars. According to an account available in Imam Malik's book titled *Muwatta'*, Nafi' narrated that Ibn Omar at times recited the utterance 'Hayye alâ hayri'l-amal' immediately after reciting the utterance 'Hayye ale'l-falah.' (Ibn Abî Shaiba, 1409: I, 196; Udra, 1994: 47).

On the other hand, Al-Tabarânî (d. 360/970) reported that the close companion of the Prophet, Bilal, recited 'Hayye alâ hayri'l-amal' in the adhans of morning prayers; however, instead of that utterance, the Prophet told him to say 'As-Salâtu hayrun mine'n-navm' (prayer is better than sleep) (Al-Tabarânî, 1994: I, 152; Al-Bayhaqî, 2003: I, 624, 625; Al-Haythamî, I, 330 ). Also, Al-Bayhaqî (d. 458/1066), talking about this issue, stated that all the narrations in this regard are unreliable and that there was no such addition among the utterances that the Prophet taught Bilal. He added that he found this utterance being attached to adhan later inappropriate and outrageous for that matter (Al-Bayhaqî, 2003: I, 625). Moreover, Ibn Daqîq, Al-Nawawî (d. 676/1277) and some other scholars also considered this addition as inappropriate (Al-Zaylaî, 1997: I, 291).

Ibn Taymiyya (d. 728/1328) stated that those who added the part 'Hayye alâ hayri'l-amal' to adhan were the extreme branch of Shi'ism, Rafidiyya, and that they added such utterances to adhan which were not known at the time of the Prophet. Stating that the narration that was attributed to Ibn Omar was actually not sound, Ibn Taymiyya also said the following: "If there had been such an addition to adhan at the time of the Prophet it would have been conveyed to us." (Ibn Taymiyya, 1406: VI, 293-294).

Al-Shawkânî (d. 1250/1834), stated in his book called *Nayl Al-Ewtâr* that this narration was claimed to be available in Shi'a sources with a sound linkage of narrators and that it had been directly attributed to the Prophet and that even Imam Shafii had allegedly espoused the idea. However, having stated that he never came across such an addition in Shafii sources, in his final analysis, he concluded that there was agreement among the four imams of the mainstream Sunni sects that the addition simply was not of adhan (Al-Shawkânî, 1973: II, 18-19.).

Al-Kûsî, having evaluated all the narratives concerning the case, stated that the relevant addition was actually not available in any sound hadith

and that all the narrations were weak and most of them were fabricated for that matter (Al-Kûsî, 1987: 301).

One can realize that in later periods of the Islamic history, the utterance 'Hayye alâ hayri'l-amal' was inserted to adhan by some administrators and was taken off of it by some others.<sup>9</sup> As a matter of fact, according to the reporting in the book called *Al-Bidâya wa Al-Nihâya*, in the year 860 (of Islamic calendar, which correspond to 1455 C.E.), Cafer Ibn Fellah ordered the reciters of adhan to include the part 'Hayye alâ hayri'l-amal' after 'Hayye ale'l-falâh' and they did so since they were utterly unable to go against his will (Ibn Kathîr, 2003: XVI, 503). On the other hand, there is mention of those who removed the part from adhan in the book called *Shadharât Al-Dhahab* (Al-Akrî, 1986: VI, 129).

According to what Jalaluddin As-Suyûtî (d. 911/1505) stated in his book titled *Al-Hâvî li'l-Fetâvâ*, there is a reporting in the book of Yâkût Al-Hamevî titled *Mu'cemu'l-Udebâ* as in the following: When Nureddîn Al-Shahîd, opened up a madrasa (school) in Haleb (Aleppo) he called up the great scholar of Hanafi sect at the time named Al-Burhân Al-Balhî to teach there. And he complied and came to teach in that madrasa. At those times in Haleb adhan was being recited in accordance with the Shi'a approach, that is, the utterance 'Hayye alâ hayri'l-amal' was being included in adhan. Upon getting informed about this, Al-Balhî told the incumbent juristic scholars (al-fuqaha) of Haleb to order the adhan reciters to drop the utterance 'Hayye alâ hayri'l-amal' and added the following: "Whoever abstains from reciting adhan in its legitimate form [the one without the utterance of 'Hayye alâ hayri'l-amal'] do throw them down from the minarets upside down." The incumbent scholars ordered the reciters likewise and they started to recite adhan without the addition of 'Hayye alâ hayri'l-amal.' (Al-Suyûtî, 2004: I, 146).

**3. Ashadu Anna Aliyyen Waliyyullâh:** This utterance simply means 'I bear witness that Ali is the *wali* (saint) of God' and was added to adhan by

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<sup>9</sup> For more information: Ibn Al-Athîr, Izzuddin, (1417/1997). *Al-Kâmil fi Al-Târikh*, (Edited by Omar Abdusselam Tedemmuri), Bairût: Dâr Al-Kutub Al-Arabî, VIII/222; Al-Dhahabî, Shamsuddin Abû Abdillâh Muhammed Ibn Ahmad Ibn Kaymaz, (2003). *Târikh Al-Islâm wa Wafayât Al-Mashâhîr wa Al-A'lâm*. (Edited by Beshshar Avvâd Ma'rûf). Bairût: Dâr Al-Gharb Al-Islâmî, VIII/517, IX/607, X/245, XIII/513; Ibn Kathîr, Abu Al-Fidâ Ismail, (1424/2003). *Al-Bidâya wa Al-Nihâya*, (Edited by Abdullah Ibn Abdulmuhsin Al-Turkî). Dâru Hajar, XV/318, 329; Ibn Taghriverdî, Abu Al-Mahâsin Jamaluddin Yûsuf (w. date). *Al-Nujûm Al-Zâhira fî Mulûki Misr wa Al-Qâhira*. Misr: Wizâra Al-Thakâfa wa Al-Irshâd Al-Qawmî, IV/32, 58; V/6, 49, 120, VI/250; Al-Shawkânî, Muhammad Ibn Ali, (w. date). *Al-Badr Al-Tâli'bi Mehâsini men Ba'de Al-Qarn Al-Tâsi*. Bairût: Dâr Al-Ma'rife, II/122.

Muslims who appertain to Shi'ism and is recited twice after the utterance of 'Ashadu anna Muhammadan Rasûlullâh' (I bear witness that Muhammad is the messenger of God) (Udra, 1994: 45). Reciting this utterance not only constitutes saying that Ali is one of the saints of God on earth, it also constitutes admitting and stating that he is the most beneficent, the greatest and the best of the people living on earth after the Prophet (Al-Maylânî, 1421: 12). In some sources, this utterance was recorded as 'Ashadu anna Aliyyan bi'lhakki Waliyyullah' (I bear witness that Ali is really *wali [saint]* of God) (Udra, 1994: 45). However, there is no consensus by Ahl-i Bait scholars as to whether the utterance is a genuine part of adhan (Şahin, 2002: 38-46). In fact, it has also been reported that the juristic scholars agreed that the utterance is not a genuine part of adhan. However, they found that to 'complete' and mature the two testimonies, i. e., 'Ashadu anlâ ilâhe illellâh' and 'Ashadu anna Muhammadan Rasûlullâh,' with a third one being the utterance 'Ashadu anna Aliyyen waliyyullah as *mustahabb* (a recommended, favored or virtuous action in Islamic law) (Al-Jazîrî, etc, 1998: I, 51-52; Şahin, 2002: 51-52).

Shi'a scholars give weight to this phrase since they think that it represents their consideration of Ali and conveys it to the whole world. They are readily prone to express their commitment to Ali in adhan as the most latent symbol of Islam. This phrase can also be seen as a reflection of Sunni-Shi'a controversy throughout the history of Islam. In other words, one can contend that Shi'a Muslims felt compelled to put their understanding of Islam out open as they were unable to get Sunni Muslims agree. Consequently, the phrase can also be considered as a means beneficial to Shi'a Muslims trying to find a common symbol and reflect their differences in understanding of Islam.

**4. Saying *salah* (praise) for the Prophet:** For a considerably long time, the reciters of adhan have been saying *salah* for the Prophet right after adhan in the various regions of the Muslim world. That amounted to a custom and still goes on in some Islamic regions. According to the sources at hand, after finishing adhan by saying 'Lâ ilâhe illâ'llâh,' whereas some reciters say 'Va sallâ'llâhu alâ seyyidinâ Muhammedin ve alâ âlihi ve sahabihi ve sellem' (Praise be for the Prophet, his companions and his posterity) some others say 'As-Salâtu va's-salâmu alayka yâ avvala halki'llâhi ve hâteme rusulillâhi ve sallâ'llâhu aleyka ve'l-hamdu lillâhi Rabbi'l-âlemîn' (Praise and greeting be for you, O the Prophet, the first one who God created and the last one of his messengers and praise be onto you and onto God the Lord of the worlds) (Udra, 1994: 42). It has also been

recorded that some of the reciters say ‘Va radiyallâhu tabâraka ve taâlâ anke yâ Shayhe'l-Arab’ (And God Almighty be consent with you, master of Arabs) (Al-Kûsî, 1987: 302). According to Ibn Hacer Al-Haytemî (d. 974/1566), the habit to say *salah* after adhan for the Prophet was started by Salahuddin Ayyûbî. According to his account, in other words, saying *salah* for the Prophet after adhan was implemented through his dictate in Egypt and in some regions around Egypt as well: There was a king who ruled in those regions and, after his decline, his sister ordered the reciters of adhan to say ‘As-Salâmu alâ'l-Imâm at-Tâhir’ (Greeting be onto the fair Imam) after adhan five times a day for her son who replaced the king. And they did likewise. Then the habit to say praise for the caliphates came about over time. And this habit went on till the time of Salahuddin Ayyûbî. Salahuddin removed all these praises except that he wanted the reciters to say *salah* for the Prophet. And from then on, saying *salah* for the Prophet after the *adhans* of praying times except after that of morning, evening and the prayer of Friday became a habit and still continues today in some regions in the Muslim world. Moreover, in some regions, saying *salah* for the Prophet is also being performed after the adhan of morning prayer and before that of Friday. After the adhan of evening time, saying *salah* is not performed because of the fact that evening prayer should be performed quickly. Al-Haytamî, in the light of this information that he gave, even though he stated that he liked and approved of what Salahuddin Ayyûbî did, said the following: “Our great scholars and the others issued *fatwa* that what the reciters of adhan had been doing as to saying *salah* for the Prophet after adhan was innovation (*bid'a*) and that what was essential in this case is the form of adhan as recited at the time of the Prophet.” (Al-Haytamî, I, 131). Lastly, Ashraf Udra, an Arab scholar of modern times, having evaluated the case, stated that such additions as saying praise for the Prophet is not genuine and thus not valid (Udra, 1994: 43). Similarly, having stated that the scholars of Al-Azhar, an Islamic theology school in Egypt with widespread approval in the Muslim world, found this addition as good (in accordance with the principle of *istihsan*), Al- Kûsî stated that this addition is an unwanted innovation (*bid'a*) and thus deviation and that it was not conveyed to us in any legitimate way (Al-Kûsî, 1987: 298, 302).

To give a quick account concerning the case we mentioned above, we believe that adhan, completely as a religious symbol, was used for a political end partly or otherwise. In other words, that the political power wants the reciters of adhan to include in it an utterance containing greeting and commitment and loyalty towards the new king is a

completely politically-driven act, i.e., the abuse of a religious symbol for political ends. The psychological expectation from this abuse is clear: saying an utterance containing commitment and loyalty to the king after every adhan as if it is a genuine part of it might generate a political effect on people and helps intimidate them as well. Furthermore, the mention of a king in adhan being a powerful symbol of religion helps to sanctify that king. Consequently, as loyalty towards the king gains a religious aspect, going against his will, e.g., dissent against his government, implies a religious deviation or simply heresy. On the other hand, such a political endeavor might even end up in a claim to be divine for the ones who hold the political power. It is worth recalling that according to the Quranic account, the rulers of ancient Egypt (pharaohs) wanted their subjects to say “in the name of Pharaoh” (Al-Shuara, 26/44). Before everything they proceeded to do for the purpose of being perceived by their people as gods. In short, in such endeavors as involving the names of those holding political power in religious symbols etc., there is both political abuse and the risk of deification involved.

It is of course impossible to approve such endeavors. If the utterance ‘greeting be onto the king’ had become a habit and carried on, it would have turned in time into some utterances implying deifications. Therefore, one can contend that Salahuddin Ayyûbî prevented this from coming about by issuing a ban about those additions to adhan.

Ayyubi served a great purpose by removing those utterances involving greetings for the kings from adhan. However, he also started an innovation (*bid'a*) by replacing them with the ones involving *salah* for the Prophet. Ayyûbî’s attitude can certainly be seen as an expression of his affection towards the Prophet. Nevertheless, in accordance with what Al-Haytamî stated, we believe that adding any utterance to adhan without depending on the consent of the Prophet is innovation (*bid'a*) and that adhan should be recited as it was recited at the time of the Prophet (Al-Jabrîn, 30, 46).

At this point, it should be noted that some of the religious symbols and concepts are still being abused for the purpose of attaining political or simply materialistic benefits. We believe that every person and institution for that matter should be really careful about this abuse. Otherwise, religious symbols and concepts becoming only ordinary signs will lose exaltedness and their behavior-changing impact on people.

**5. Saying 'sayyidena' (our master) in adhan:** In some regions of the Islamic world, the reciters add to both adhan and iqame the word 'sayyidena' meaning 'our master' by saying 'Ashadu anna sayyidena Muhammadan rasûlullah.' Ibn Hajar said that "this is not acceptable either." (Udra, 1994: 44). Looking into the case, Al-Kûsî stated the following: "One should know that adding the words 'sayyidena' and 'habîbî' (our beloved) to adhan is *bid'a* and actually stems from ignorance." (Al-Kûsî, 1987: 296). We contend that there is no doubt that those who do this have sincerity and good will. In other words, we think that those who said 'sayyidena' right before the name of the Prophet is recited in adhan must have said it because of their love and loyalty for the Prophet. However, like many of our scholars did not approve it, we do not find it as appropriate. We conclude that, however much they do it with good intention, it is not appropriate to add something to adhan other than the part added at the time of the Prophet going through his own consent.

### III. Reasons behind the Additions to Adhan

Above, we have looked into the utterances added to adhan at different times in Islamic history. Now we would like to look shortly into the possible reasons why people needed to do that. Since it is recited five times a day and with a loud voice, adhan holds more importance than many other Islamic symbols. For this reason, one can contend that it got exposed to interferences parallel to its importance. Adhan comes first amongst the easiest and simplest ways of announcing an understanding a belief or a thought to the majority of people in the history of Islam. For this reason, those who appertain to Shi'ism chosen adhan to announce their understanding about the status of Ali and their understanding about his superiority to the majority of people: they chosen to add adhan the utterance 'Ashadu anna Aliyyan wasiyyullah' (I bear witness that Ali is the viceregent of God). By doing this, they wanted both to consolidate the commitment of Shia people and to convey their understanding to people of other denominations of Islam. Furthermore, one can contend that some executive people throughout Islamic history used adhan as a cover-up for their 'lack of praying' and added the utterance 'Hayye alâ hayri'l-amal' (Hasten to the best practice) to adhan. Those who added the word 'sayyidena' to adhan right before the mention of the Prophet must have done this out of their commitment and affection towards him. Saying *salah* for the Prophet at the end of adhan must have come about for the same reason. In fact, one can even say that the last two additions we have just

mentioned above might have served as a retaliation against what Shi'ism did with adhan.

#### **IV. The Position of Scholars Concerning the Additions to Adhan**

The Sunni scholars of the religion of Islam concluded that it is unacceptable and religiously illegitimate to add any utterance to adhan except 'As-Salatu hayrun mina'n-navm.' Since adhan is considered as worship, to give it a new form that was simply not the one it gained at the time of the Prophet, to add something to it, or to take something off of it is not right and acceptable (Udra, 1994: 46-47). However, some Hanafi scholars, among whom Imam Abû Yusuf being the most noteworthy, found it appropriate to say some words between adhan and iqame, for the purpose of attracting the attention of Muslims immersed in daily life, which can be considered in the category of helping each other in benevolence and *taqwa* (godliness) (Al-Serahsî, 1982: I, 130-131; Al-Kâsânî, 1982: I, 148-149). As a matter of fact, as we mentioned above, in the *tabiîn* generation (the first generation after that of the companions of the Prophet) the utterance 'As-Salâtu hayrun mine'n-navm' or such utterances as 'Hayye ale's-salâh' and 'Hayye ale'l-falâh' were reported to be recited one more time between adhan and iqame and Hanafi scholars found this practice as appropriate and fine (Al-Serahsî, 1982: I, 130-131; Al-Kâsânî, 1982: I, 148-149). One should notice that rather than being additions to adhan, these utterances being practiced between adhan and iqame were just merely some utterances not being considered as genuine pieces of adhan and through which to remind Muslims of *taqwa*. Therefore, they may not be seen as inappropriate by the scholars. However, it is impossible to find appropriate the utterances recited among the genuine utterances of adhan or right after them as if they are authentic parts of adhan. No matter what purpose it contains and what intention it implies, to accept an additional utterance in adhan might pave the way later for the new additions. Once it is okayed, the form of adhan as we know it might turn into a completely different one. It is imperative to consider adhan as a symbol of Muslims' collective consciousness. One cannot oversee the fact that adding something to adhan might be harmful to that collective consciousness. Indifference in this regard might end up in unwanted and unlikeable results later. That some scholars of various Islamic sects saw adhan merely as announcement and thus authorized its

being recited in languages other than Arabic<sup>10</sup> possibly led to its being recited with Turkish words in Turkey. As a matter of fact, in accordance with the new approach celebrated in the Turkish Republic which was established right after the decline of the Ottoman Empire, a decision to perform prayers in Turkish including adhan was issued in 1932 and accordingly adhan was recited in the minarets of mosques in Turkey for 18 years. Actually, one can contend, this implementation stemmed from not seeing it as one of the most important images residing in Muslims' consciousness and thus not being sensitive enough about it.

### Conclusion

In this article, we have taken up one of the most important symbols of Islam, adhan, as to how it emerged in the first place and how it was exposed to some changes throughout Islamic history. It has been understood that adhan came about because of the necessity of calling people to Islamic prayer, which is supposed to be done five times a day. It was also accepted that adhan was first affirmed by the Prophet through the visions that some of his companions saw in their dreams. Even though the original version of adhan was affirmed by the Prophet himself, at times in Islamic history, it was exposed to some changes. However, especially Sunni scholars of Islam stated that no additional utterance is religiously legitimate and thus acceptable except the one that reads 'As-Salâtu hayrun mine'n-navm.' Adhan is recited today as it was recited at the time of the Prophet in all of the Muslim countries and regions except Iran and some regions where Shi'ism is dominant. In countries such as Jordan and some areas in Turkey, there is the practice of saying *salah* (praise) for the Prophet. We believe that, like the other utterances added to adhan throughout Islamic history, this innocent practice ought to be dropped as well since it goes against the principle of unity in adhan in the whole Muslim world and also might generate some other –more 'risky' or unacceptable– discrepancies in adhan over time. As a matter of fact, it is unfortunate that there are a lot of controversies among Muslim societies today. Although there are valuable endeavors to remove these controversies, the very much desired success in this regard has yet to

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<sup>10</sup> For further information, see: Aydar, H. & Atalay, M. (2006). "The Issue of Chanting The Adhan in Languages Other Than Arabic and Related Social Reactions Against it in Turkey," in *İstanbul Üniversitesi İlahiyat Fakültesi Dergisi*, Issue: 13, 45-63.

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come. It is more unfortunate that, as one of the most apparent symbols of Islam, adhan is also a subject of controversy, which might generate some more controversies in future. For this reason, we believe that it ought to be recited just like it was recited at the time of the Prophet (pbuh), free of any additional utterances. And this is inevitably necessary for the purpose of unity in the whole Muslim world.

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