

Shaykh Rabī' b. Hādī al-Madkhalī said:

**“He is a Ḥaddādī”,
“Most Harmful to the Salafī da‘wah.”**

Shaykh Ṣālih b. Fawzān al-Fawzān said:

“They Desire to Make Tabdī' of 'Uthmān.”

MAY ALLĀH BE PLEASED WITH HIM

The Adhān of 'Uthmān

Bayān Talbīs al-Ḥajāwirah

A Defence of 'Uthmān (رضي الله عنه) Against the Claims of
Yaḥyā al-Ḥajūrī and His Ḥaddādī Followers in Light of the Taḥqīq
of the Scholars of Ahl al-Sunnah – Both Past and Present

Translation and Notes

Abū 'Iyaaḍ Amjad bin Muḥammad Rafīq

The Adhān of ‘Uthmān (رضي الله عنه): Bayān Talbīs al-Ḥajāwīrah

A Defence of ‘Uthmān (رضي الله عنه) Against the
Claims of Yaḥyā al-Ḥajūrī and His Ḥaddādī Followers
in Light of the Taḥqīq of the Scholars of
Ahl al-Sunnah – Both Past and Present

www.alhajuri.com

Title: The Adhān of ‘Uthmān: Bayān Talbīs al-Ḥajāwīrah

Author: Abū ‘Iyaaḍ Amjad bin Muḥammad Rafīq

Version 2.0: Ṣafar 1445 / August 2024



1st Edition: 1435 AH • 2014 CE

2nd Edition: 1446 AH • 2024 CE

© 2024 Abū ‘Iyaaḍ Amjad bin Muḥammad Rafīq

@AbulyaadSP • Abulyaad.com

Web:

Salaf.com

TheNobleQuran.com

Aqidah.com

Manhaj.com

All rights reserved worldwide. No part of this book may be reprinted, reproduced or utilised in any form by any electronic, mechanical or other means, now known or hereafter invented, including photocopying and recording, without prior permission from the copyright holder.

Transliteration Table

Consonants

ء ' ʾ	د d	ض ḍ	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ ḏ	م m
ث th	ز z	ع ʿ	ن n
ج j	س s	غ gh	هـ h
ح ḥ	ش sh	ف f	و w
خ kh	ص ṣ	ق q	ي y

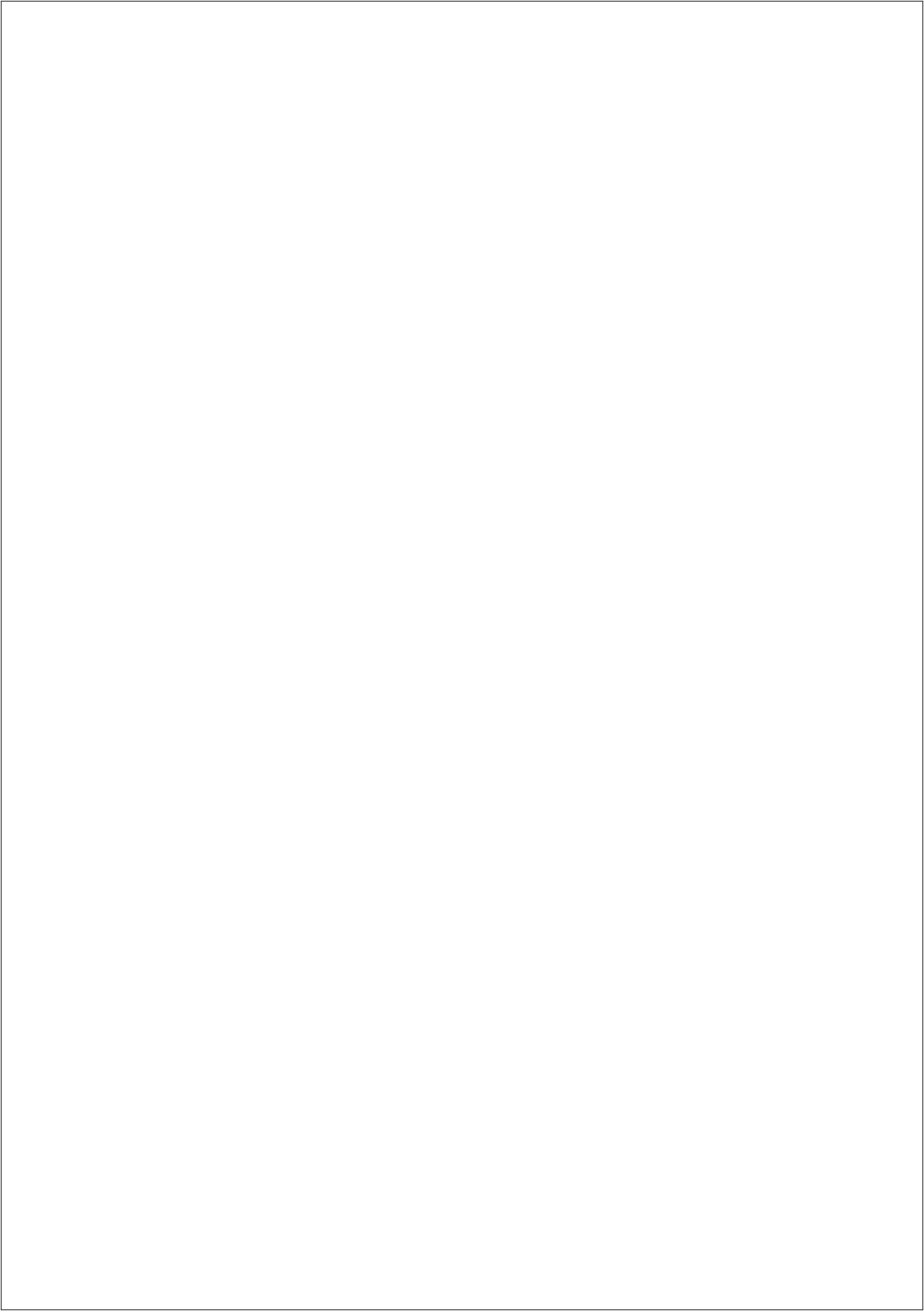
Vowels

SHORT	ا a	ي i	و u
LONG	آ ā	إِی ī	أُو ū
DIPHTHONGS	اَو aw	اِی ay	

Disclaimer: It is impossible to translate the Qurʾān into any other language whilst retaining its full range and depth of meaning. Hence, all verses from the Qurʾān cited in this work, whilst providing an accurate enough rendition of the basic meaning, remain limited due to the limitations of the English language and are unable to convey fully what is in the original Arabic. **Note:** Parts of citations may appear with bolded or italicised text. This is from the author for purposes of emphasis.

Contents

Introduction.....	11
Understanding the Techniques Used by the Ḥajāwirah to Shield Yaḥyā al-Ḥajūrī and His Major and Most Serious Bid'ahs.....	12
Yaḥyā al-Ḥajūrī is a Muḃtadi' (Innovator) on Just One Issue Alone, We do not Need Tens or Hundreds.....	18
Al-Ḥajūrī Does not Distinguish Between the One Who Calls and the Who Does Not Call to Bid'ah and Treats them the Same	20
The Claims of Yaḥyā al-Ḥajūrī Regarding the Adhān of 'Uthmān (رضي الله عنه)	22
Refutation of al-Ḥajūrī's False Claim of Ijmā' (Consensus).....	25
Further Clarifications from the Scholars of the Sunnah	28
Imām al-Albānī's View Does not Justify al-Ḥajūrī's Revilement of 'Uthmān (رضي الله عنه)	30
The Various Deceptions of the Ḥajūrītes Regarding the Narration of Ibn 'Umar (رضي الله عنه).....	31
Shaykh Rabī' bin Hādī on the Report of Ibn 'Umar and the Narrator Hishām bin al-Ghāz.....	37
Verdicts of the Scholars that Convict al-Ḥajūrī and His Followers as Misguided Innovators Who Desire to Make Tabdī' of 'Uthmān and Revile the Companions.....	43
How to Silence a Ḥajūrīte (or Tens, Hundreds, and Thousands of them), Force them to Flee on Their Heels and Prove They are Upon Bid'ah and Ḍalālah Without Argument or Debate.....	50



Shaykh Rabīʿ b. Hādi al-Madkhalī said:

“He is a Ḥaddādī”, “Most Harmful to the Salafī da‘wah.”

Shaykh Ṣālih b. Fawzān al-Fawzān said:

“They desire to make tabdīʿ of ‘Uthmān.”



All praise is due to Allāh and may Allāh make good mention of His Prophet in the highest company and grant him safety and peace. To proceed.

Introduction

Investigating the issue of the adhān instituted by ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) is sufficient to establish that the Ḥajūrites are *muqallidah* (blind-followers), that they follow their desires once their opposition to the truth carried by the scholars of the Ummah at large is made clear to them, and that they are prepared to go to any lengths to defend their leader Yaḥyā al-Ḥajūri even if his mistakes are as clear as the daylight sun.¹

In what follows, we take a look at the issue of the adhān of ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) as it is a good illustration of the types of deceptions used by al-Ḥajūri and his followers in other issues for which he has also been criticised and refuted.

1 Recently, the Ḥajūrites published an old recording from around fifteen years ago, when Yaḥyā al-Ḥajūri visited the UK. In one of his lectures – which was translated by Abū Uways (رَضِيَ اللَّهُ عَنْهُ) – al-Ḥajūri was asked about the difference between bid‘ah and a mubtadi‘ and he clarified in that answer that he does not judge ‘Uthmān to be an innovator, though he confirmed that his action was a bid‘ah in the religion. The intent behind all the lengths they went to just to find this audio and publish it online was to say “*Look at what was found in a cassette published by Salafi Publications.*” This is childish behaviour and it shows the level these people will go to just to defend the falsehood they are upon. This audio does not change anything and in fact, it is just another proof against al-Ḥajūri.

Understanding the Techniques Used by the Ḥajāwīrah to Shield Yaḥyā al-Ḥajūrī and His Major and Most Serious Bid'ahs

As for what is mentioned about the Ḥajāwīrah in the Netherlands², their claim that the sum of all the refutations made against Yaḥyā al-Ḥajūrī contain lies and distortions³, that

2 This article is an extract from a longer article written in relation to some doubts presented by the Ḥaddādī Ḥajūrītes in the Netherlands.

3 This is a hugely inflated claim. How can the sum of what al-Ḥajūrī has been refuted for and the affairs in which he is refuted by the speech of the Major Scholars such as Shaykh al-Fawzān, Shaykh Ibn al-'Uthaymīn, Shaykh Rabi' and many of the students of knowledge all just be mere lies and distortions? In reality, there are firmly established evidences that al-Ḥajūrī has opposed the uṣūl of Ahl al-Sunnah. However, these Ḥajūrītes started looking for mistakes of the Scholars like Shaykh Rabi' and Shaykh 'Ubayd and they imputed things to other Shaykhs who spoke against al-Ḥajūrī. They also began looking in turn for the mistakes of the Mashāyikh of Yemen, and employed all of that as a means of shielding the major errors of al-Ḥajūrī and diverting people's attention from them. And no doubt, Scholars can err and make slips, or they may have instances of unrestricted speech which need clarification, or they may have fatwas in relation to nawāzīl (issues affecting Muslims) in which they make ijtihād and may be right or wrong and so on. So the Ḥajūrītes looked for these types of affairs in order to shield al-Ḥajūrī with respect to his calamitous mistakes which involve revilement of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), revilement of the Companions (رَضِيَ اللهُ عَنْهُمْ) in numerous ways, making takfīr unjustly (as he did with one of the sons of Ādam), and

opposing Ahl al-Sunnah in many other uṣūl. This reveals a **disgraceful, horrendous type of ghuluww (extremism, exaggeration)** which is actually proven further, when we look at the various statements of extremism which have been mentioned in front of al-Ḥajūrī, in praise of him. As an example, look at the poetry of Abū Ḥātim Saʿīd bin Dīʿās al-Yāfīʿī who recited the following lines upon Yaḥyā al-Ḥajūrī's return from Ḥajj in 1428H: "Dammāj has inclined (affectionately) upon your arrival with rapture (great delight). And a must it was for it to incline (with affection) and be enraptured. By the arrival of its shaykh (Dammāj), has nobility, just as Yathrib became ennobled by the arrival of our Muṣṭafā (the Prophet). And he (al-Ḥajūrī) has the forbearance (kindness) of al-Māhi (the Eraser [of falsehood, shirk]), the Messenger. And (he, Yaḥyā) has of 'Alī, his bravery and vigour. And (he has) of the khalīfah after the death of Muḥammad (meaning, of Abū Bakr), a determination stronger and stiffer than iron. And (he has) of al-Fārūq ('Umar) the instilling of awe in the enemy upon (hearing) his voice and in the one who endears him. And of Ibn 'Affān (i.e. 'Uthmān) the generosity of his soul and donning the garment of munificence always spending from it. And when he recites the Qur'ān in prayer, we say the sweetest (voice) of Abū Mūsā al-Zubayrī. He is Khālīd (bin Walīd) in times of war, a gladiator. However in the worldly (affairs), (like) Jundub. And of al-Dawsī, he has the memorization of his ḥadīth, and his time spent in righteous deeds is compounded. And (he has) of Ibn 'Abbās, the deep-rootedness of knowledge. He delivers verdicts and the fingertips write. And (he has) of Mu'āwiyah the son of Sakhr, his forbearance, he has become spacious (magnanimous) like an open desert, yet even more so (than the desert). And when the sanctuaries are violated in his presence, the vastness of space becomes (greatly) constricted and for the sake of al-Muḥaymin does he display anger. And (he has) of Ibn al-ʿĀṣ his great shrewdness in the affairs, worldly-wise, and experienced. And (he has) of Ibn Ḥanbal, his patience and his trials and his firmness like a lofty mountain which does not waver. And (he has) of Imām al-Shāfiʿī, his intelligence, [and] for a lengthy duration after (acquiring) sciences, he [still] investigates (for more). And

they translated and compiled the various refutations against these criticisms into a lengthy PDF article, and subsequently affected some Salafīs who took sides with al-Ḥajūrī, believing that they looked at the evidences and were convinced that al-Ḥajūrī is correct or has been wronged, then you should note the following:

That for which al-Ḥajūrī has been criticised falls into a number of categories:

[01] — Great and mighty calamities in which the criticism is sound, strong and the ḥujjah has been established upon him and he has withheld from clarification and repentance or he has persisted in his falsehood. These are with respect to the most important uṣūl of our religion, such as accusing the Companions (رَضِيَ اللهُ عَنْهُمْ) of initiating Irjā', accusing them of participating in the murder of 'Uthmān (رَضِيَ اللهُ عَنْهُ), and accusing 'Uthmān (رَضِيَ اللهُ عَنْهُ) of instituting bid'ah, mukhālafah and ḍalālah⁴

(he has) of Ibn Taymiyyah, the greatness of his jihād against falsehoods, not becoming fatigued or tired. And (he has) of the Imām al-Wādi'ī, his firmness, and of Ibn Bāz his thought and refined manners. And (he has) of the Muḥaddith, Nāṣir (the likes of his) tireless authorship of books in spreading of the Sharī'ah. And (he has) of al-'Uthaymīn al-Tamīmī his fiqh (understanding), he remains teaching (for length) not tiring but being pitched (ready for more). And (other) virtuous excellences I am not able to encompass which from the likes of me are hidden and are difficult (to quantify)." End poetry. And the same author of this poetry also said, "And over Gemini (is he) in its loftiness and it is as if he is a star amongst the stars." So this is the extremism found with these people, and this allows us to make sense of why the followers of al-Ḥajūrī have gone to such great lengths to defend al-Ḥajūrī. It is because they have ghuluww towards him like the ghuluww of the Ṣūfīs towards their shaykhs.

4 In this issue the Ḥajāwirah make taqlīd of Shaykh Muqbil (رَضِيَ اللهُ عَنْهُ) in whose time this issue had not been exhaustively debated and resolved

and what is similar to that. In these issues, despite their clarity, al-Ḥajūrī and the Ḥajāwirah have argued with *bāṭil* and have not successfully defended their leader, but have used sophistry, compiled *shubuhāt* (that have been systematically refuted) and relied upon the very *taqlīd* they claim to oppose and reject. In these issues the proof is established upon al-Ḥajūrī and he is an innovator on account of just one of these issues, let alone the collection of them, because he has not recanted or repented after the truth has been made clear. He and his followers played games and often changed goalposts in these issues as a means of deceiving others about the core underlying issue.⁵

[02] — Affairs for which he made an apparent or alleged retraction, and thus in their view, criticism of him in those matters is no longer justified. For example, the poet who described al-Ḥajūrī as ‘Imām al-Thaḳalayn’ has made open repentance on two occasions from this speech, but we have not heard al-Ḥajūrī himself announce his repentance and

by a detailed analysis of the claimed evidences. Thus, we can excuse those who have passed and may have held this view due to erroneous *ijtihād*. However, after exhaustive debate and after the truth has been made clear and all evidences evaluated and their reality made clear, such excuses are not possible for people who persist in this erroneous view due to **ta’assub** (partisanship), **taqlīd** (blind-following) and **hawā** (desire).

5 This is where you have to be wary with respect to these slippery snakes in that in the course of argumentation, they will alter and change the goalposts and make the issue of contention different to what it was originally. Then they will start arguing and refuting on the newly-framed issue and not the original one that was raised. This is a tact that runs through many of al-Ḥajūrī’s defences of himself and he is followed in this by his fanatical followers.

recantation because in many of these instances of ghuluww, he is found affirming them or remaining silent about them or thanking the writer or poet who expressed them. And no clear, explicit repentance has been found in the actual speech of al-Ḥajūrī. He may have statements like, *“This is wrong”, “I am not pleased with it”, “Leave these affairs”, “I don’t agree with this”* and the likes, but this does not amount to a recantation or repentance. The Ḥajūrītes only portray this as repentance and recantation. Despite their claims of al-Ḥajūrī having recanted, there are not any clear, unambiguous written or spoken words of recantation or repentance that have come from him in the major issues that are established against him.

[03] — Affairs in which the criticism against al-Ḥajūrī is obscure, lacks clarity, needs further elaboration and thus appears weak and these types of criticisms give opportunity to the Ḥajāwirah to cast doubt on the firmly established and undeniable deviations and innovations al-Ḥajūrī has been criticised for. The Major Scholars who have criticised al-Ḥajūrī have only done so on the basis of clear, apparent issues⁶ but as for the refutations of many of those who write on forums and the likes, then perhaps there is to be found amongst them what is mentioned here. The Ḥajāwirah rejoice in their forums and gatherings with these affairs which blind them from the misguidance of al-Ḥajūrī in clear cut issues.

[04] — Criticisms which may have received legitimate replies and have been resolved or criticisms in which al-Ḥajūrī may have been wronged even. We say this to grant the Ḥajāwirah the best and most favourable situation for them to illustrate that even despite all of this, **they are still upon falsehood** and

6 Take for example the severe statements of Shaykh Rabī‘, Shaykh al-Fawzān and Shaykh Ibn al-‘Uthaymīn in the issue of the first adhān of ‘Uthmān (رضي الله عنه).

cannot defend al-Ḥajūrī on the most grave and serious of his errors and that al-Ḥajūrī remains an innovator, even just on one issue alone.

The Ḥajāwirah in the Netherlands (and elsewhere) have simply gathered together the futile refutations by al-Ḥajūrī's students against the first category of issues in which the truth is not with them at all and added the remaining three categories to create 'clutter' and 'distraction' around the most serious issues so as to dilute them or push them out. A person who does not know the realities and has not looked in fine detail in all the major issues (in the first category) and has not seen the clear falsehood of the Ḥajāwirah in trying to defend al-Ḥajūrī, their deception and playing games, he will be confused or convinced by the remaining three categories.

So those who have been misguided and misled by those Ḥajāwirah from amongst the Salafīs, they should repent and restore their intellects and sufficient for them are only a few issues, which if they were to look at it in detail, would indicate to them that Yaḥyā al-Ḥajūrī and his followers are people of desires and that they argue in falsehood. From them is the issue of 'Uthmān (رَضِيَ اللَّهُ عَنْهُ) and the first adhān of Jumu'ah. Anyone who looks into this one issue objectively and without bias will see the fraudulent attempts of the Ḥajāwirah to defend al-Ḥajūrī and that in the end, all they have left to fall back upon, is the very taqlīd they claim to fight against – devoid of any evidences whatsoever. After they were left empty-handed by the refutations of the Scholars like Shaykh Rabī', Shaykh Ibn al-'Uthaymīn, Shaykh al-Fawzān⁷ and others, they deliberately

7 Shaykh Ibn al-'Uthaymīn has stated that whoever says the ādhan of 'Uthmān an innovation reviles the Messenger, the Caliphs and the Companions and also that he is a foolish-minded astray innovator. Shaykh al-Fawzān said these people desire to declare 'Uthmān (رَضِيَ اللَّهُ عَنْهُ)

chose taqlīd, ta'aṣṣub and hawā. Likewise the issue of accusing the Companions of participating in the murder of 'Uthmān (رضي الله عنه) and the various games played by al-Ḥajūrī in trying to cover that up.

So the point here is there are firmly established, valid criticisms against al-Ḥajūrī in matters of uṣūl and he has been refuted by a large number of Scholars and students of knowledge and a variety of issues, and he stands alone, there is none from the people of knowledge who are with him and defending him except those with bigotry towards him from his own students. Due to the zeal of these students, they spend hours and hours in compiling, writing, and refuting in order to confuse the people so that those major and serious issues which are established against al-Ḥajūrī remain obscure and hidden. May save Ahl al-Sunnah from their evil and guide them, amīn.

an innovator and that to hold this view about 'Uthmān is itself an innovation and that whoever holds this is an innovator. Refer to <http://www.alhajuri.com>.

Yaḥyā al-Ḥajūrī is a Muḩtadi‘ (Innovator) on Just One Issue Alone, We do not Need Tens or Hundreds

Al-Ḥajūrī’s View Comprises Revilement of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),
Tabdī‘ of ‘Uthmān (رَضِيَ اللهُ عَنْهُ), the Companions and Almost the Entire
Ummah⁸

If we accept – **just for argument’s sake** – that al-Ḥajūrī has been lied upon by students of knowledge, his words have been twisted or that he has explained or taken back some of what he was criticised for – then know that none of that, if we grant it to the Ḥajūrītes, would change the fact that al-Ḥajūrī is a muḩtadi‘ (innovator) on just one or two or three issues alone. From them is imputing **bid‘ah**, **mukhālafah** and **ḩalālah** to the action of ‘Uthmān (رَضِيَ اللهُ عَنْهُ). This bid‘ah is defended vigorously by al-Ḥajūrī and his followers who take the same judgement as him.

The view Yaḥyā al-Ḥajūrī is defending and fighting for, tooth and nail, has its origin in the saying of the Rāfīḩī, Ibn al-

8 What is in this title is derived from the judgements of scholars such as Shaykh al-Fawzān, Shaykh Ibn al-‘Uthaymīn and from the very claims of al-Ḥajūrī and the principles he believes about those who act upon innovation or approve of it, that they are callers to innovation by their action alone. Please read all of this section, and the statements of al-Ḥajūrī himself and the judgements of the Scholars upon his saying will make this affair clear.

Muṭahhir⁹, and he relies upon the erroneous ijtihād of Shaykh Muqbil (رَحْمَةُ اللَّهِ) who is excused because the matter was not sufficiently debated and argued at the time (as it has now) such that the basis upon which he held his view was established as being futile. Whilst we can excuse Shaykh Muqbil, we do not have the same situation for Yaḥyā al-Ḥajūrī and his followers because every last piece of evidence they tried to bring has been refuted.¹⁰ All the Ḥajūrītes are left with is pure taqlīd and the statement ‘there is khilāf in the issue’ and a fake display of trying to defend the honour of Hishām bin al-Ghāz whose narration (going back to Ibn ‘Umar) they depend upon to make the accusation against ‘Uthmān (رَحْمَةُ اللَّهِ عَلَيْهِ).¹¹

9 Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said, “It is strange (amazing) that the Rāfiḍah reject something that ‘Uthmān did in [open] view of the Anṣār and the Muhājirīn without them rejecting it from him and which all the Muslims followed him in, and that is the adhān of Jumu‘ah.” Minhāj al-Sunnah (6/293).

10 They also tried to use the view of Imām al-Albānī, which they twisted to try to make it appear in favour of al-Ḥajūrī, when in reality it convicts al-Ḥajūrī. Imām al-Albānī’s view is that the action of ‘Uthmān was a Sunnah because it was legislated for a valid and intelligible reason, and wherever and whenever that reason is found, this Sunnah of ‘Uthmān can be implemented. The Shaykh was only criticising **the incorrect implementation** of the Sunnah of ‘Uthmān and not the actual Sunnah itself as a matter of principle. Refer to <http://alhajuri.com/?bfbqfsl> for elaboration and Shaykh al-Albānī’s speech is quoted in this section.

11 When Shaykh Rabī’ showed that the narration from Ibn ‘Umar (رَحْمَةُ اللَّهِ عَلَيْهِ) they relied upon which comes through Hishām bin al-Ghāz is shādh and munkar (conflicts with what is otherwise known and established), and that there is some finer detail in the ta’dīl given to Hishām by the Imāms of Ḥadīth, the Ḥajūrītes began to write articles with exaggerated titles such as this:

Al-Ḥajūrī Does not Distinguish Between the One Who Calls and the Who Does Not Call to Bid‘ah and Treats them the Same

Before we look at Ḥajūrī's view on the first adhān of ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ), it is important to understand it in light of some of the other misguided principles of al-Ḥajūrī. In the cassette; ‘al-Qawl al-Jaliyy’, al-Ḥajūrī asks his students:¹²

(نعوذ بالله من الهوى: التابعي الجليل هشام بن الغاز تحت الأقدام)

“We seek refuge in Allāh from desire: Hishām bin al-Ghāz, the noble successor is now under the feet”

And what is like this. From here you see the misguidance and blindness of these people which is the end result of following desires. If you just reflect on their actions, they make a pretence of defending the honour of a narrator of ḥadīth, a Tābi‘ī, because Shaykh Rabī‘ stated that his narration from Ibn ‘Umar is shādh and in his ta’dīl there is some finer detail, just so that they can justify their allegation against one who is loftier and greater; ‘Uthmān bin ‘Affān (رَضِيَ اللَّهُ عَنْهُ), in order to establish that he instituted bid‘ah, mukhālafah and ḍalālah into the religion and implying that anyone who followed him in that (from the Companions and all the Scholars until this day of ours) are innovators or callers to innovation! Hence, it is a pretentious attitude in that they portray that Hishām bin al-Ghāz has been wronged and reviled and wish to defend his honour, but all of that is in aid of establishing that ‘Uthmān instituted bid‘ah, mukhālafah and ḍalālah into the religion!

12 Refer to ‘al-Mukhtaṣar Fī Bayān Ba‘ḍ Mukhālafāt Yahyā al-Ḥajūrī’ (p. 31 onwards).

The saying of some of them, the division of some people of the Innovators into callers to their innovation and other than the callers to innovation, do the evidences support this division? Is it correct or futile?

And after some discussion with them, he says:

Futile (bātil), by Allāh, futile, and I swear by it too, that it is futile... every innovating person who has an innovation with him **is considered to be a caller to his innovation...** There is not to be found an innovator on the face of the earth, any innovator, and it be said about him, “It is not possible for him to call to his innovation through speech or action”... Da‘wah (calling to Allāh) is both speech and action, it is not restricted to just speech. **And this division is futile, futile... it is empty speech, this division is empty speech.** And if you refuse (to accept this) we will make an assault through a research piece and an explanation of that, even if the majority speak with it, **by Allāh it is a futile division, yes... it is empty speech, empty speech.** Is this division correct?! Yes we have seen some of Ahl al-Sunnah affirming this division. I am against this division due to evidences from the Qur’ān, the Sunnah and reality... the issue is as clear as the sun, this is a futile division, this division has an observation (against it). It is found with the majority of the Scholars, it is not from just one of them, but it has an observation, **it is not correct, it is not correct, it is not correct...**

The meaning of this is that anyone who acts upon an innovation is automatically a caller to that innovation whether he calls to it by speech in addition to his action or not. This means that if al-Ḥajūrī defends this principle in the manner that he does, and we see how he describes the action of ‘Uthmān (رضي الله عنه), then it means, by application of this principle

of al-Ḥajūrī, ‘Uthmān (and refuge is from Allāh) was an open caller to **bid‘ah** (innovation) and **dalālah** (misguidance) and **mukhālafah** (opposition) and a caller to an **umm al-bid‘ah** (mother of innovation), all words used by al-Ḥajūrī in relation to the adhān of ‘Uthmān. This is why when you read one of the verdicts of Shaykh Ṣaliḥ al-Fawzān below when he asked about those say that the action of ‘Uthmān was bid‘ah but we do not say he was a mubtadi‘¹³, the Shaykh rejects this excuse and declares the person who says it as an innovator.

13 This is said by the Ḥaddādī Ḥājurites such as Musā Millington al-Trinidādī who wrote on the forum run by the Ḥaddādī, Khālīd al-Gharbānī, “*Saying that the adhān of ‘Uthmān is a bid‘ah does not necessitate declaring Uthmān bin ‘Affān an innovator.*”

The Claims of Yaḥyā al-Ḥajūrī Regarding the Adhān of ‘Uthmān (رَضِيَ اللهُ عَنْهُ)

Here are the views of al-Ḥajūrī from his book *‘Aḥkām al-Jumu‘ah’* (2nd edition, Dār al-Imām Aḥmad, 1428H/2006 CE)¹⁴:

“And if he said, ‘It is from the guidance of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)’, then he is a most evil liar and he will not find any of the Scholars of the Muslims who will agree with him upon this disgraceful lie. And if (a person) says as all of the scholars of the Ummah said: It is innovated [(muḥdath) meaning the adhān of ‘Uthmān] as has been unanimously agreed upon by the Scholars of Islām¹⁵, then we say to him: Do you not see in the ḥadīth that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) warns you from the newly-invented matters, and he says that they are misguidance?” (pp. 249-250).¹⁶

14 See the Appendix for documentation of these quotes.

15 Al-Ḥajūrī is implying in these words that the action of ‘Uthmān is considered by the Scholars of Islām as a **newly-invented misguidance** and he is claiming a consensus on this matter. Note, that he is not limiting himself to saying that the adhān of ‘Uthmān was something new, as that is agreed upon. Rather, he is implying that its being a blameworthy bid‘ah and ḍalālah (misguidance) is a matter of consensus. He is a liar in this claim and any Ḥajūrīte who believes him and speaks with this is a liar too. Notice his use of the word muḥdath (through which he is intending to say ‘innovated’). Refer to: <http://www.sahab.net/forums/?showtopic=136806>

16 After this, al-Ḥajūrī tries to redress the claim that this amounts to making tabdī‘ of ‘Uthmān (رَضِيَ اللهُ عَنْهُ) by saying that ‘Uthmān made ijtihād and is therefore excused, and he tries to equate the issue of the adhān

“‘Uthmān (رضي الله عنه), in his action, has opposed an explicit text from the action of the Prophet (صلى الله عليه وسلم) in that he did not used to do this adhān.” (p. 257).

“And this *bid‘ah* was born out of that mother (of innovation), the *bid‘ah* of the first adhān.” (p. 415).

“As for the one who followed him (meaning ‘Uthmān) in that error after the evidence has been established, then he is an innovator (mubtadi‘), there is no excuse for him in opposing the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) and his two Companions [meaning, Abū Bakr and ‘Umar].” (p. 451)

In addition, al-Ḥajūrī speaks with those who oppose his view with derision and ridicule. He says, ‘*Some of the stubborn opposers (mu‘ānidīn) say...*’ (p. 250, p. 450), and ‘*As for those who are blind in vision...*’ (p. 253). The followers of al-Ḥajūrī have not ceased to vehemently defend and support these claims over the years, despite their knowledge that they are opposed by the *ijmā‘* of the Companions and of the ummah, which indicates that they have chosen misguidance after guidance has been plainly conveyed and made clear.

When we put together these two things, which are that al-Ḥajūrī does not differentiate between the caller and non-caller to innovation and holds that any person implementing an innovation is automatically a caller to *bid‘ah*, and secondly that ‘Uthmān innovated and promulgated a *bid‘ah* in the

with a confirmed mistake of ‘Uthmān which is his completion of the prayer to four rak‘ahs in Minā and for which the Companions opposed him. However, the two issues are not the same because the rejection of the Companions on the issue of completion of the prayer to four rak‘ahs is known and established. As for al-Ḥajūrī’s claim of the Companions showing rejection against ‘Uthmān for the first adhān instituted by him, then it has no evidence.

ummah through his action, then this really amounts to tabdī‘ of ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ), and protesting that you do not make tabdī‘ of ‘Uthmān is only a shield, because if you are true to your principles that you so vehemently defend, and apply them consistently, you are forced to conclude that ‘Uthmān was an innovator and not only that, the Companions too were astray because they corroborated this innovation. These are necessary conclusions to al-Ḥajūrī's stance and this is why Shaykh al-Fawzān said explicitly, that these people desire to make tabdī‘ of ‘Uthmān; and it is also why Shaykh Ibn al-‘Uthaymīn said that anyone who states this adhān is a blameworthy bid‘ah has reviled the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the Caliphs, and the Companions (رَضِيَ اللَّهُ عَنْهُمْ).¹⁷

17 See the quotes from Shaykh al-Fawzān and Shaykh Ibn al-‘Uthaymīn further below.

Refutation of al-Ḥajūrī's False Claim of Ijmā' (Consensus)

Yaḥyā al-Ḥajūrī tries to present his lie deceptively in that he uses statements and reports that indicate the adhān of 'Uthmān is newly-introduced and innovated **in the linguistic sense of the word** – which is historically and factually correct – and mixes them in with that which he relies upon to impute bid'ah **in the legislative sense of the word** to the action of 'Uthmān. Then he claims there is ijmā' (consensus) on the issue, trying to portray that there is a consensus on it being a bid'ah in the legislative, blameworthy sense of the word. This is falsified by the fact that consensus regarding the acceptance and legitimacy of 'Uthmān's adhān is related from many authorities and in contrast Yaḥyā al-Ḥajūrī does not have a single quotable (alleged) ijmā' that 'Uthmān's action was a blameworthy bid'ah in the religion.

Sa'īd bin al-Muṣayyib (رَضِيَ اللَّهُ عَنْهُ) said, “So 'Uthmān (رَضِيَ اللَّهُ عَنْهُ) ordered with the adhān of Jumu'ah, the third, and then the Sunnah became established upon that, hence a third adhān was not given except on Jumu'ah from the time 'Uthmān legislated it.”¹⁸

Ibn al-Mundhir said, “When the people increased (in number) 'Uthmān bin 'Affān (رَضِيَ اللَّهُ عَنْهُ) ordered a third call (to prayer) in number, and it is the first (of them) which he began after sun reaching the zenith (doing this) in the presence of the Muhājirīn and the Anṣār and **not a single one of them rejected it that**

18 'Tarikh al-Madīnah' (3/960) of al-Nimrī. The iqāmah was also considered a call to prayer and hence in the speech of some scholars, the adhān of 'Uthmān is referred to as the third adhān.

we know of, and then the Ummah remained upon this until this day of ours.”¹⁹

Ibn Qudāmah (رَحْمَةُ اللَّهِ عَلَيْهِ) said, “And the first adhān is legislated at the beginning of the time because ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) legislated it and the Ummah acted upon it after him and it is legislated for informing of the time, the second for informing of the khuṭbah (sermon) and the iqāmah for the establishment of the prayer.”²⁰

Ibn Taymiyyah (رَحْمَةُ اللَّهِ عَلَيْهِ) said “And it can be addressed by saying: This adhān, when it was legislated by ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) and the Muslims agreed upon it, it became a shar’iyy (legislative) adhān.”²¹ And he also said, “And what ‘Uthmān did of (introducing) the first call, the people agreed upon it after him, the people of the four madhhabs and others, just as they agreed upon what ‘Umar legislated of gathering the people together in Ramaḍān behind a single imām.”²²

Al-Kirmānī in his explanation of Ṣaḥīḥ al-Bukhārī, “And if you said, how was it legislated? I say: Through the ijtihād of ‘Uthmān **and the agreement of all of the Companions with him through silent approval and absence of rejection** and it thus became a consensus through silent approval.”²³

19 ‘Al-Awsat min al-Sunan wal-Ijmā’ (Dār al-Falāh, 1431H, 4/63).

20 Refer to ‘al-Kāfī’ of Ibn Qudāmah (1/494).

21 ‘Majmū’ al-Fatāwā’ (24/193-194).

22 ‘Minhāj al-Sunnah’ (6/292).

23 ‘Sharḥ Ṣaḥīḥ al-Bukhārī’ (6/26), through ‘Itḥāf Ahl al-Īmān bi Ijmā’ al-‘Ulamā’ alā Sunniyyat al-Adhān al-Awwal alladhī Sannahū ‘Uthmān’. This consensus is also affirmed by Mullā ‘Alī al-Qārī, Badr al-Dīn al-‘Aynī (from the Ḥanafī jurists) and likewise Muḥammad Ṣiḍḍīq Ḥasan Khān.

Ibn Rajab al-Ḥanbalī (رَحْمَةُ اللَّهِ) said, “And Ḥarb quotes from Ishāq bin Rāhūyah that the first adhān for Jumu‘ah is introduced, it was introduced by ‘Uthmān. He saw that (the adhān) will not be heard unless he increases the callers to pray so that those furthest away will be informed (of time of Jumu‘ah) **and hence it became a Sunnah**, because it is upon the khulafā’ to look into such matters for the (benefit of) the people.”²⁴ And Ibn Rajab said a little later (p. 231), “And his statement in this narration which was related by al-Bukhārī here, ‘And so the affair became established upon that’, indicates that this was when ‘Uthmān ordered it, it continued and it was not abandoned after that. **And this shows that ‘Alī remained upon it and did not invalidate it, for two of the rightly-guided Caliphs agreed upon its performance**, may Allāh be pleased with them all.”

Shaykh Abā Buṭayn (رَحْمَةُ اللَّهِ) said, “And what was done by the Companions, the Imāms and Tābi‘īn upon which the label of bid‘ah is applied, then that is a linguistic bid‘ah, such as in the saying of ‘Umar, ‘What an excellent bid‘ah this is’ meaning, the Tarāwīḥ prayer, and **likewise the addition of ‘Uthmān and the Companions of the first adhān for Jumu‘ah**. Then this does not enter into the saying of the (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ‘Every innovation is misguidance’ because it has a basis in the legislation. And also because it is from what the caliphs instituted and they have a Sunnah that is obligatory to follow due to his saying

24 In his ‘*Faḥ al-Bārī*’ (8/220-221). Note that Yaḥyā al-Ḥajūrī clipped this statement in his book ‘*Aḥkām al-Jumu‘ah*’ and cited it as follows, “He (Ishaq) said: The first adhān of the day of Jumu‘ah is innovated, it is was innovated by ‘Uthmān, this āthār was mentioned by Ibn Rajab in *Faḥ al-Bārī* (8/220-221).” And this is clear dishonesty on behalf of al-Ḥajūrī in citation.

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 'You must follow my Sunnah and the Sunnah of the rightly-guided caliphs after me.'²⁵

Shaykh Ibn Bāz (رَحِمَهُ اللَّهُ) said, "And for this reason, the Companions accepted (the instituted adhān) from him – meaning 'Uthmān -- in his time, **and the Muslims acted upon it after him...** and likewise what 'Umar (رَضِيَ اللَّهُ عَنْهُ) did of gathering the people behind a single Imām in the Tarāwīḥ prayer in Ramaḍān."²⁶

25 'Al-Durar al-Saniyyah' (8/103).

26 Refer to <http://www.binbaz.org.sa/mat/10052>.

Further Clarifications from the Scholars of the Sunnah

Shaykh Ibn Bāz, Shaykh ‘Abd Allāh al-Ghudayān and Shaykh ‘Abd al-Razzāq al-‘Afīfī (رَضِيَ اللهُ عَنْهُ) in whose fatwā there occurs, “It is established from the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said, “*You must follow my Sunnah and the Sunnah of the rightly-guided caliphs, hold on to it with your molars*” to the end of the ḥadīth. And the call (to prayer) on the day of Jumū‘ah, he first (adhān) would take place when the imām came and sat on the pulpit during the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Abū Bakr and ‘Umar (رَضِيَ اللهُ عَنْهُمَا). Then when it was the caliphate of ‘Uthmān and people increased (in number), ‘Uthmān ordered with what is now the first adhān on the day of Jumū‘ah, **and it is not a bid‘ah due to what has preceded of the (Prophetic) command to follow the Sunnah of the rightly-guided caliphs.** And the basis for that is what is related by al-Bukhārī, al-Nasāī, al-Tirmidhī, Ibn Mājah and Abū Dāwūd and the wording is his, “From Ibn Shihāb: al-Sā‘ib bin Yazīd informed me: That the first adhān used to be when the imām sat on the pulpit on the day of Jumū‘ah during the era of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abū Bakr and ‘Umar (رَضِيَ اللهُ عَنْهُمَا). Then when it was the caliphate of ‘Uthmān and people increased (in number), ‘Uthmān ordered the third adhān. So it this adhān was made at al-Zūra’ (a market in al-Madīnah). Then the affair remained established upon that.” And al-Qaṣṭalānī commented upon this ḥadīth in his explanation of al-Bukhārī, saying: That the call (to prayer) that ‘Uthmān added was at the entrance of the time [at the zawāl], and he called it ‘the third’ on account of it being additional to the adhān given when the imām arrives and the iqāmah given for the prayer

itself, and the iqāmah is also mostly labelled as an ‘adhān’ on account of them both being a means of notification. And this (third) adhān was when the Muslims increased in number, so he (‘Uthmān) added it out of his ijtihād. **And the agreement of all of the Companions with him through their silence and absence of rejection, made it become a silently-approved consensus.** And with Allāh lies success, and may the prayers and salutations be upon our Prophet Muḥammad, his family, and Companions.”²⁷

In the speech of Ibn Taymiyyah (رَحْمَةُ اللَّهِ) is a rejection of the reasoning of al-Ḥajūrī and his likes when he said as occurs in ‘*Majmū‘ al-Fatāwā*’ (21/319), “And he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said in the ḥadīth which the authors of the Sunan have related, and authenticated by al-Tirmidhī and others,

‘You must follow my Sunnah and the Sunnah of the rightly-guided caliphs after me, hold fast to it and bite on to it with your molars, and beware of the newly-invented affairs, for every innovation is misguidance.’

So whatever the rightly-guided caliphs instituted is not a legislatively (defined) innovation that is prohibited against, even if it is described as ‘innovation’ linguistically, due to it having been initiated (without precedence). Just as ‘Umar said, ‘*What an excellent innovation this is!*’ And he (رَحْمَةُ اللَّهِ) said elsewhere (32/347), “For when others oppose the rightly-guided caliphs (in a matter), it is their saying that is superior because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

‘You must follow my Sunnah and the Sunnah of the rightly-guided caliphs after me. Hold fast to it and bite onto it with the molars. And beware of the newly-invented matters, for every innovation is misguidance.’”

27 Fatāwā al-Lajnah al-Dā‘imah (8/198).

Imām al-Albānī's View Does not Justify al-Ḥajūrī's Revilement of 'Uthmān (رَضِيَ اللهُ عَنْهُ)

As for Shaykh al-Albānī (رَضِيَ اللهُ عَنْهُ) then he has a book titled, '*al-Ajwibah al-Nāfi'ah 'an As'ilah Lajnah Masjid al-Jāmi'ah*' (Beneficial Questions To the Questions of the Committee of the Grand Mosque) in which he explains that 'Uthmān's addition of the adhān was for an intelligible reason and wherever this reason is found, the adhān of 'Uthmān is legislated. The Shaykh does not deny that this adhān is from the Sunnah, but he criticised those who do not implement it properly in modern times. He also answered the question about where to perform this adhān, **should the need arise** and he stated, "Yes, we do not see anything to prevent this (additional) adhān of 'Uthmān (being performed) when it is from the external entrance of the barracks because it causes the passers-by on the path to hear and informs them that in the barracks there is a masjid in which prayer is established, so they go to it and pray within it, in the same way that those who are resident in the nearby houses on the path; however it is desirable that only a short time should separate between the two adhāns, because the Sunnah is to begin the khutbah straight after the *zawāl* (noon) after the adhān."²⁸

28 Refer to '*al-Ajwibah al-Nāfi'ah 'an As'ilah Lajnah Masjid al-Jāmi'ah*' (p. 25). And for more details refer to: <http://alhajuri.com/?bfbqfsl/>

This clearly shows that in its foundation, Imām al-Albānī does not consider this adhān to be a blameworthy bid‘ah – unlike Ibn Muṭahhir al-Rāfiḍī and Yaḥyā al-Ḥajūrī.²⁹

29 Many of the Ḥajūrītes protest at this junction and say that Shaykh Muqbil said it is a bid‘ah. This only proves that they are Muqallidah (blind-followers) and hold onto a mistaken saying of a Scholar who was not made aware of his mistake by invalidation of his evidences.

The Various Deceptions of the Ḥajūrites Regarding the Narration of Ibn ‘Umar (رَضِيَ اللهُ عَنْهُ)

The Ḥajūrites depend largely upon a narration from Ibn ‘Umar (رَضِيَ اللهُ عَنْهُ) in which he describes an adhān (without its context being made clear) to be a bid‘ah. Ibn Abī Shaybah relates in his Muṣannaf: Shabābah narrated to us from Hishām bin al-Ghāz from Nāfi’ from Ibn ‘Umar who said, “The first adhān on the day of Jumu‘ah is a bid‘ah.”³⁰ They have fought tooth and nail over this narration all in order to ascribe bid‘ah to the action of ‘Uthmān (رَضِيَ اللهُ عَنْهُ). Here are some of their major deceptions regarding this narration³¹:

[01] — Assuming it is authentic, Ibn ‘Umar (رَضِيَ اللهُ عَنْهُ) only spoke of the ‘first adhān’ without specifying it as being the one instituted by ‘Uthmān (رَضِيَ اللهُ عَنْهُ). He may have been speaking about another adhān. Especially when he himself did not reject the adhān of ‘Uthmān during his khilāfah or during the khilāfah of ‘Alī (رَضِيَ اللهُ عَنْهُ) and nor after it. And in the context of the narration as it has come, Ibn ‘Umar was responding to a question of a Syrian man, and it could be in relation to a different adhān.³²

30 Shaykh Rabī‘ has written extensively to refute the inflated claims of some of the students of al-Ḥajūri, and has established that this narration is shādh (obscure), munkar (rejected) because it clashes with what is well-known and established, as well as numerous other considerations that relate to the narrator Hishām bin al-Ghāz.

31 Refer to <http://www.sahab.net/forums/?showtopic=137362>.

32 See further below for a discussion of the adhān of Hishām bin ‘Abd al-Malik and quote from Imām al-Shāṭibī.

[02] — In order to make this narration stronger than what it is, they claim that it is related in many other sources when it is related only by Ibn Abī Shaybah in his Muṣannaf and the ascription of this report to the book of Wakī' by Ibn Rajab and al-Jaṣṣās. It is not related in the prominent sources. Contrast this to the rejection by the Companions of 'Uthmān praying four rak'ahs in Minā, which is well established and reported. Consider the fact that the adhān of Jumū'ah is repeated every week, openly in front of all of the people. And had the Companions rejected it, it would have been reported strongly and abundantly. Further, this practice continued, and so we should have seen consistent reports condemning this practice. But we do not find anything. Hence, in order to make it appear that the narration is widely reported, the Ḥajūrites lie with respect to the takhrīj (source-referencing) of this report.

[03] — Following on from the above, their referencing this narration to those who did not relate it at all, such as Ibn Abī Ḥātim, the Muṣannaf of 'Abd al-Razzāq and al-Sunan of al-Dārimī. All of this is to make the narration appear more widely accepted and reported than it actually is.

[04] — Their claim that Hishām bin al-Ghāz is not alone in narrating this, and then they mention the names of other narrators. However in the reports of these narrators there is no mention at all of 'Uthmān's adhān being a bid'ah³³. Rather, they mix between three different narrations:

33 This is what al-Ḥajūri has done in his book *'Aḥkām al-Jumū'ah'* (2nd edition, pp. 410-422) in which he brings 29 statements of scholars which he alleges are in reference to the adhān of 'Uthmān being newly-introduced, or a bid'ah in the religion, or not from the Sunnah, or not worthy of being acted upon. And when you analyse them one by one, in their wording (or chain or narration where that applies), you find that these quotes do not actually amount to what al-Ḥajūri is claiming

[05] – The first of them: Is the statement of Ibn ‘Umar, “Every innovation is misguidance even if the people see it is as something good.” This is reported through Hishām bin al-Ghāz from Nāfi‘ from Ibn ‘Umar, and it is related by al-Marwazī (in ‘*al-Sunnah*’), Ibn Baṭṭah (in ‘*al-Ibānah al-Kubrā*’), al-Bayhaqī (in ‘*al-Madkhal*’), al-Lālikāī (in ‘*Sharh Uṣūl al-‘Itqād*’), Abū Shāmah (in ‘*al-Bā’ith*’) and al-Harawī (in ‘*Dhamm al-Kalām*’). So the deception of the Ḥajūrites is to mix this narration with the other one, and then claim that all of these six sources establish the innovated nature of the adhān of ‘Uthmān. Despite the fact that there is no mention of this adhān in any of these reports and this statement is related on its own, independently.

[06] – The second of them: The narration under question, from Ibn ‘Umar through Hishām bin al-Ghāz that the adhān of Jumū‘ah is a bid‘ah, as related by Ibn Abī Shaybah. And here, it is only Hishām bin al-Ghāz who relates this from Nāfi‘. There is no authentic report from any of the Salaf that described the adhān of ‘Uthmān specifically as being a bid‘ah, and even this report relied upon by the Ḥajūrites, does not describe ‘Uthmān’s adhān specifically. Rather, it is merely a reference to a ‘first adhān’ on Jumū‘ah and this can have an explainable context. If we assume this report to be correct and authentic, it can have two explanations. **The first**, that the word bid‘ah here is being used in its linguistic sense and not the legislative sense. Hence, it is not a bid‘ah rejected by the Sharī‘ah, but only a factual description of an action that was not done before, and hence is introduced, new. This is purely

(which is to establish the first adhān as a blameworthy innovation in the religion without qualification or restriction). At the end of it all, they are left only with the narration of Ibn ‘Umar, which is why they have fought tooth and nail to establish its authenticity, just so they can prove that ‘Uthmān institute a bid‘ah in the religion that was followed by the ummah after him.

a linguistic usage.³⁴ Or **second**, that Ibn ‘Umar is not actually speaking about the adhān of ‘Uthmān but about affairs that happened later in relation to the adhān, matters innovated by the people related to the manner of performance of the adhān or what is like that. And that this report (of Ibn ‘Umar) was used wrongly to find fault with ‘Uthmān and the Companions in general, in relation to ‘Uthmān’s institution of the adhān, as has been done by the Rāfiḍah.

[07] – The third of them: A report from Wakī‘ from Hishām bin al-Ghāz who said, “I asked Nāfi‘ about the first adhān of Jumū‘ah and he said, ‘Ibn ‘Umar said: It is an innovation, and every innovation is misguidance, even if the people see it as something good’.” This report has not been related by anyone in any of the published books but it was referenced by Ibn Rajab and also al-Jaṣṣās to a book of Wakī‘. Here it is possible that it was in the book of Wakī‘ or that Ibn Rajab and al-Jaṣṣās simply joined two separate narrations together. Both Ibn Abi Shaybah and Muḥammad bin Naṣr (al-Marwazī) reported from Wakī‘ and they never mentioned this wording.

[08] – What has preceded indicates the problem with this report. However, if we accept that it is authentic, there is an explanation for it in that it is referring to the adhān introduced by Hishām bin ‘Abd al-Malik that was performed in front of the imām or the minbar (instead of outside). **Imām al-Albānī** quotes from **Imām al-Shāṭibī** in explanation of this, “Ibn Rushd said: The adhān performed right in front of the imām on Jumū‘ah is disliked because it is innovated (muḥdath) and the first to introduce it was Hishām bin ‘Abd al-Malik. He moved the adhān that used to be made from al-Zūrā’ to al-

34 And this is how the Scholars of the Sunnah who venerate the Companions have explained this narration, on the assumption that it is authentic.

Musharrafah and the adhān made from al-Musharrafah to in front of the imām (inside the mosque).³⁵ He was then followed in that by those caliphs who came after him to this day of ours. He said: And this is bid‘ah, [but] that which was done by the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the rightly-guided Caliphs after him is the Sunnah... And what Ibn Ḥabīb said, that the adhān given when the imām ascended the pulpit remained during the time of ‘Uthmān (رَضِيَ اللهُ عَنْهُ), is in agreement with what has been reported by the specialists of authentic transmission and that ‘Uthmān did not add to what was (in place) before him except the adhān from al-Zūrā’. Thus, Hishām bin ‘Abd al-Malik’s transfer of the legislated adhān [being preformed] from the minaret to in front of the imām (in the mosque) is a bid‘ah (innovation) in that (already) legislated matter.”³⁶

[09] — From what has preceded, the error of the Ḥajūrites is evident and plain and they wrongly take the agreement of the scholars that the adhān of ‘Uthmān was not done previously by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Abū Bakr (رَضِيَ اللهُ عَنْهُ) and ‘Umar (رَضِيَ اللهُ عَنْهُ) and wrongly take this to mean that it is innovated in the blameworthy, legislative sense of the meaning of the word bid‘ah. Then they rely upon a narration that is not established from Ibn ‘Umar, and if it was, it has two perfect explanations. Ibn ‘Umar is either using the word bid‘ah with a linguistic meaning, as did his father, ‘Umar, in relation to the tarāwīh prayer, or he is referring to the action of Hishām bin ‘Abd al-Mālik in relation to the original adhān as has preceded. Then

35 Thus, the alleged statement of Ibn ‘Umar, rather than referring to the adhān instituted by ‘Uthman and called from al-Zūrā’, is referring to the original adhān (that was always done outside the mosque) which was transferred to inside the mosque and performed in front of the imām.

36 ‘Al-Ajwibah al-Nāfi‘ah ‘an As’ilah Lajnah Masjid al-Jāmi‘ah’ (p. 28 onwards).

in order to bolster this report, they play a variety of games and deceptions, following their Ḥaddādī leader, in relation to this report and also the narrator Hishām bin al-Ghāz.³⁷

[10] — When the attachment of the Hajūrites to this dubious narration is invalidated, their deliberate abandonment of a clearly narrated *ijmāʿ* (consensus) affirming the legislated nature of the *adhān* of ‘Uthmān (رضي الله عنه) is known, their opposition to all the major Salafī scholars of today who have spoken on this issue such as Imām Ibn Bāz, Imām al-Albānī, Imām Ibn al-‘Uthaymīn, Shaykh Rabīʿ bin Hādī, Shaykh Ṣāliḥ al-Fawzān and others is known, and their *taqlīd* of Sunnī scholars whose error has become clear is no longer permitted for them, and they then persist in ascribing *bidʿah* to the action of ‘Uthmān, it is clearly that they are only left with the disgraceful scenario of wilfully choosing to make *taqlīd* of Ibn Muṭahhir al-Rāfiḍī³⁸ and the Rāfiḍah (the first to make this claim against ‘Uthmān as a means of attacking the Companions in general)! From Allāh is aid sought, how desire blinds the vision of the heart!

37 From the great signs of their misguidance and desires is that when Shaykh Rabīʿ declared the narration to be *shādh* and *munkar*, they began writing defences of Hishām bin al-Ghāz, the Tābiʿī, claiming that he has been reviled and belittled - and all of this is in order to justify their claim that ‘Uthmān instituted *bidʿah*, *ḍalālah* and *mukhālafah* into the religion!

38 He was the first to make this claim and Ibn Taymiyyah refuted him in *‘Minhāj al-Sunnah’*.

Shaykh Rabī bin Hādī on the Report of Ibn ‘Umar and the Narrator Hishām bin al-Ghāz

In this section we will cite from Shaykh Rabī’s paper titled ‘*al-Dhabb ‘an al-Khalīfah al-Rāshid, ‘Uthmān*’ (Defence of the Third Caliph, ‘Uthmān), the Shaykh wrote:

The statements regarding the first adhān (of Jumu‘ah), that it is an innovation, are all centred around Hishām bin al-Ghāz and he has not been described with **ḥifdh** (memorization) and **itqān** (precision). Even though some of the people of ḥadīth have labelled him as **thiqah** (trustworthy), and they are Yaḥyā bin Ma‘īn, Duḥaym and Muḥammad bin ‘Abdullāh bin ‘Ammār, what is correct is that he is ‘ṣāliḥ’ as has been said by Imām Aḥmad, and Ibn Ma‘īn also has another saying about him, wherein he said, “There is no harm in him (*laa ba’s bihi*).” And through this al-Dhahabī said about him, “He is **ṣadūq** (truthful)”. And the saying of al-Ḥāfidh Ibn Ḥajar about him, “He is thiqah” requires a review. And it is not said regarding his ḥadīth (report) that it is ṣahīh and nor ḥasan for the likes of this (narrator).

That which is apparent to me is that his (Hishām’s) report from Nāfi’ is considered rejected (munkar), because he is unique with respect to it amongst the multitude of companions of Nāfi’, and amongst them are the best of the people of his city, al-Madīnah al-Nabawiyah. So amongst the narrators from him (Nāfi’) are:

His sons, Abū ‘Umar, ‘Umar and ‘Abdullāh. ‘Abdullāh bin Dīnār, Ṣāliḥ bin Kaysān, ‘Abd Rabbihī and Yaḥyā – the two sons of Sa‘īd al-Anṣārī. And Yūnus bin ‘Ubayd, Yazīd bin Abī Ḥabīb, Abū Ishāq al-Subay‘ī, al-Zuhrī, Mūsā bin ‘Uqbah, Maymūn bin

Mahrān, Ibn Ajlān, Ayūb al-Sakhtiyānī, Jarīr bin Ḥāzim, al-Ḥakam bin ‘Utaybah, Sa’d bin Ibrāhīm, ‘Abdullāh bin Sa’īd bin Abī Hind, ‘Ubaydallāh bin ‘Umar al-Umrī and his brother ‘Abdullāh. And Ibn Jurayj, al-Awzā’ī, Ibn Ishāq, ‘Abdul-Karīm al-Jazarī, ‘Aṭā al-Khurasānī, Layth bin Abī Salīm, Muḥammad bin Sawqah, Hishām bin Sa’d, Matar al-Warrāq, Mālik bin Anas, Ismā’īl bin Umayyah, Usāmah bin Zayd al-Laythī, Ismā’īl bin Ibrāhīm bin ‘Uqbah, Ayūb bin Mūsā al-Qurashī, Bukayr bin ‘Abdullāh bin Ashajj, Ya’lā bin Ḥakīm, Juwayriyah bin Asmā, Abū Sakhr Ḥamīd bin Ziyād, Handhalah bin Abī Sufyān, Raqabah bin Musaqqalah, Sa’īd bin Hilāl, Ṣakhr bin Juwayriyah, al-Ḍaḥḥāk bin ‘Uthmān, ‘Abd al-‘Azīz bin ‘Umar bin ‘Abd al-‘Azīz, ‘Ubaydallāh bin Abī Ja’far, ‘Umar bin Zayd bin ‘Abdullāh bin ‘Umar, ‘Isā bin Ḥafṣ bin ‘Āṣim bin ‘Umar bin al-Khaṭṭāb, Yūnus bin Yazīd, Fulayḥ bin Sulaymān, Kathīr bin Farqad, al-Walīd bin Kathīr, Shu’ayb bin Abī Ḥamzah, al-Layth bin Sa’d and a great portion (of others).” Tahdhīb al-Tahdhīb (10/143)

Hence, Hishām bin al-Ghāz being singled out (in relating this) from Nāfi’ amongst this great number, and from them are his own sons (those of Nāfi’), and amongst them are the best of the people of Madīnah, yet this strange text has not been narrated from them. And this alongside (the fact) that the narrator (of this), Hishām bin al-Ghāz, from him (Ibn ‘Umar), is not from the people of Madīnah. Rather, he is a stranger, he is originally from Damascus, then he was a resident of Baghdād, and he was appointed over the Bayt al-Māl for Abū Ja’far al-Manṣūr. And the likes of this ḥadīth of his – whilst his condition is like this – is considered to be munkar (rejected).

And Muslim said in the introduction to his book (p.7), “Because the judgement of the people of knowledge and that which we know from their madhhab in accepting that in which a narrator (muḥaddith) is unique in narrating of ḥadīth is that he should have shared in the thiqāt (trustworthy) from the

people of knowledge and memorization in some of what they narrated and he should have used skill and care in being in agreement with them in (what he shared in narrating from them). So when that is found (to be present with him), and then after that he adds something which is not (found) with his companions, then his addition can be accepted. And as for the one whom you see focused on the likes of al-Zuhrī in his loftiness and abundance of his companions who are huffādh mutqīnīn (precise memorizers) of his ḥadīth and the ḥadīth of others, or the likes of Hishām bin ‘Urwah, and the ḥadīth of them both are well-spread, shared, their companions have quoted their ḥadīths from them upon agreement from them in most of it. So then (when) he narrates from them both or from one of them a number of ḥadīths that are not known by any of the associates of them both, and he is not one who has shared with them (the associates) in (narrating) the authentic of what is with them, then it is not permissible to accept the ḥadīths of this type amongst the people. And Allāh knows best.”

Reflect upon the statement of Imām Muslim, “that he should have shared in the thiqāt (trustworthy) from the people of knowledge and memorization in some of what they narrated and he should have used skill and care in being in agreement with them in (what he shared in narrating from them)... [until] ... then it is not permissible to accept the ḥadīths of this type amongst the people”, and this is not found with Hishām bin al-Ghāz, for he is scarce in narration, and he has not shared with the associates of Nāfi’ in some of what they narrated of authentic ḥadīths, and he did not use skill and care in being in agreement with them. And for this reason, the two Imāms, al-Bukhārī and Muslim did not narrate from him any connected ḥadīth from Nāfi’, save that al-Bukhārī brought a single ḥadīth from him in mu’allaq form in the mutāba‘āt, refer to ḥadīth 1742.

And none of the Imāms from amongst all of them related this report except Ibn Abī Shaybah, and he did not adhere to authenticity in what he related, which is amongst what emphasises the rejection of this report ascribed to Ibn ‘Umar.

Al-Ḥāfidh Ibn al-Rajab said, commenting upon the statement of Imām Muslim, “So he stated clearly that when the thiqaḥ (trustworthy) takes care in being in agreement with the thiqāt in their ḥadīth, then he is unique amongst them with respect to a ḥadīth, then what he was unique (in reporting) and relating from the people of knowledge is accepted from him.” See ‘Sharḥ Ilal al-Tirmidhi’ (1/456-457). And Hishām bin al-Ghāz is from this type whose ḥadīths it is not permissible to accept when they are alone in relating from the likes of Nāfi’ and al-Zuhrī in what no one from the trustworthy ones of their associates have shared with him (in relating from them).

Then, if we accept that this is established from ‘Abdullah bin ‘Umar (رضي الله عنه) then it is taken to mean that his intent by ‘bid‘ah’ is the linguistic (usage) of innovation not the legislated (shar‘iyy) usage of innovation, as is said by some of the people of knowledge and just as ‘Umar applied the word ‘bid‘ah’ upon the Tarāwīḥ prayer.

Indeed ‘Abdullāh bin ‘Umar (رضي الله عنه) is from those who revere the rightly-guided Caliph ‘Uthmān (رضي الله عنه) and from those who defend him. So what Hishām bin al-Ghāz has ascribed to him is what would bring revilement upon ‘Uthmān, the rightly-guided Caliph (رضي الله عنه). Imām al-Bukhārī said in ‘Chapter on the Virtues of ‘Uthmān’ (ḥadīths 3698 and 3699): Muḥammad bin Ḥātim bin Bazīgh narrated to us: Shādhān narrated to us: ‘Abd al-‘Aziz bin Abī Salamah al-Mājishūn narrated to us from ‘Ubaydallāh from Nāfi’ from Ibn ‘Umar (رضي الله عنه): *“During the lifetime of the Prophet we considered Abū Bakr as peerless and then ‘Umar and then ‘Uthmān (coming next to him in superiority) and thereafter we*

did not used to differentiate between the companions of the Prophet.” And [the second ḥadīth], Musa bin Ismā‘īl narrated to us: Abū ‘Awānah narrated to us: ‘Uthmān, and he is Ibn Mawhab, narrated to us, saying: An Egyptian who came and performed the Ḥajj to the Ka‘bah saw some people sitting. He enquired, “Who are these people?” Somebody said, “They are the tribe of Quraysh.” He said, “Who is the old man sitting amongst them?” The people replied, “He is ‘Abdullāh bin ‘Umar.” He said, “O Ibn Umar! I want to ask you about something, please tell me about it. Do you know that ‘Uthmān fled away on the day (of the battle) of Uḥud?” Ibn ‘Umar said, “Yes.” The (Egyptian) man said, “Do you know that ‘Uthmān was absent on the day (of the battle) of Badr and did not join it?” Ibn ‘Umar said, “Yes.” The man said, “Do you know that he failed to attend the pledge of Ridwān and did not witness it (meaning, the Hudaibiyah pledge of allegiance)?” Ibn ‘Umar said, “Yes.” The man said, “Allāhu Akbar!” Ibn Umar said, “Let me explain to you (all these three things). As for his flight on the day of Uḥud, I testify that Allāh has excused him and forgiven him. And as for his absence from the battle of Badr, it was due to the fact that the daughter of Allāh’s Messenger was his wife and she was sick then. Allāh’s Messenger said to him,

“You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).”

As for his absence from the Ridwān pledge of allegiance, had there been any person in Mecca more respectable than ‘Uthmān (to be sent as a representative), Allāh’s Messenger would have sent him instead of him. No doubt, Allāh’s Messenger had sent him, and the incident of the Ridwān pledge of Allegiance happened after ‘Uthmān had gone to Makkah. Allāh’s Messenger held out his right hand saying,

“This is ‘Uthmān’s hand.” He stroked his (other) hand with it saying, **“This (pledge of allegiance) is on behalf of ‘Uthmān.”**

Then Ibn ‘Umar said to the man, “Bear (these) excuses in mind with you.”

I [Rabī] say: Look at this noble Companion, how he defends against ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) and then mentions his virtues. And look at this envious (hateful) man against ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ), for alongside his envious hate he did not ask Ibn ‘Umar about the adhān of ‘Uthmān, and this would be the most apparent and well known of affairs he would have asked about. So this shows that this adhān (of ‘Uthmān) was one of the accepted affairs with him and with the ummah (at large).

Imām al-Bukhārī said (رَضِيَ اللَّهُ عَنْهُ) in his Ṣaḥīḥ (3704): Muḥammad bin Rāfi‘ narrated to us: Ḥusayn narrated to us from Zā‘idah from Abī Ḥusayn from Sa‘d bin ‘Ubaydah who said: “A man came to Ibn ‘Umar and asked about ‘Uthmān and Ibn ‘Umar mentioned his good deeds and said to the questioner. ‘Perhaps these facts annoy you?’ The other said, ‘Yes.’ Ibn ‘Umar said, ‘May Allāh stick your nose in the dust!’ Then the man asked him about ‘Alī. Ibn ‘Umar mentioned his good deeds and said, ‘It is all true, and that is his house in the midst of the houses of the Prophet. Perhaps these facts have hurt you?’ The questioner said, ‘Yes.’ Ibn ‘Umar said, ‘May Allāh stick your nose in the dust! Go away and do whatever you can against me.’”

So it is clear that you (‘Alī bin Rashīd al-‘Ifri, student of Yaḥyā al-Ḥajūrī) and your likes from those who follow up ‘Uthmān and his likes from the Noble Companions are from the sort of these two men (in the ḥadīths above) and upon their vile methodology of investigating into what degrades their status and spreading it (amongst the people). [Your methodology is] not (investigating) their virtues and distinguishing lofty qualities for which the Lord of the Worlds and His truthful and

trusted Messenger praised them for. Look at Ibn ‘Umar how he speaks enthusiastically about the virtues of ‘Uthmān and ‘Alī (رضي الله عنهما) and slaps the faces of their enemies. This is the correct methodology that the Righteous Salaf traversed upon – may Allāh be pleased with them – this is the methodology whose opposer they revile. — [End of quote from Shaykh Rabī’]

This is a small portion of the writing of Shaykh Rabī’ bin Hādī from his article. After this, the followers of al-Ḥajūrī began to bring further intricate doubts which Shaykh Rabī’ subsequently responded to. These doubts were in relation to the narration of Hishām bin al-Ghāz. Refer to his article ‘*Dirāsāt Marwiyāt Hishām bin al-Ghāz*’ in which the Shaykh refutes the doubts of another follower of al-Ḥajūrī called Yūsuf al-‘Inābī.

Verdicts of the Scholars that Convict al-Ḥajūrī and His Followers as Misguided Innovators Who Desire to Make Tabdī‘ of ‘Uthmān and Revile the Companions

These are the verdicts of **Imām Ibn Bāz**, **Shaykh Ibn al-‘Uthaymīn** and **Shaykh al-Fawzān** on the subject of the first adhān of ‘Uthmān (رَضِيَ اللهُ عَنْهُ) and the intent here is to show that the Ḥajāwirah are people of desires and deception when they spread doubts against Shaykh Rabī‘ through the statements of Shaykh al-Fawzān [which are being engineered and elicited by the latest wave of Ḥaddādīs (some of whom are sympathisers to and have connections to the Takfīrī Khārijites of ISIS)].

Imām Ibn Bāz (رَحِمَهُ اللهُ) was asked, “We have a difference regarding the first adhān on the day of Jumū‘ah. Amongst them are those who say that it is not from the Sunnah because it is not related from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and it is obligatory to abandon it. And amongst them are those who persist in continuing with the first adhān. So what is the Sunnah, O respected Shaykh?” and he replied, “**The first adhān is from the Sunnah, because ‘Uthmān (رَضِيَ اللهُ عَنْهُ) did it and the Companions affirmed that from him**, because the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘You must follow my Sunnah and the Sunnah of the rightly-guided caliphs after me’, and he is from the rightly-guided caliphs. So ‘Uthmān did that and the Companions affirmed that from him, and it contains benefits such as notifying the people that today is the day of Jumū‘ah so that they can prepare to come early for it. **So there is no harm in it and it is not a bid‘ah**, because it is from the Sunnah of the rightly-guided caliphs.

And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) advised with that (the Sunnah of the rightly-guided caliphs).”³⁹

Shaykh Ṣāliḥ al-Fawzān was asked, “Esteemed Shaykh, may Allāh grant you success, in the first adhān for the Jumū‘ah prayer, is it repeated alongside the mu‘adhdhin?” The Shaykh answered, “Yes, it is an adhān, it is a legislative adhān because it is the from the Sunnah of the Rightly-Guided Caliphs, it was commanded by ‘Uthmān (رَضِيَ اللهُ عَنْهُ), the third caliph. **And it was in the presence of ‘Alī bin Abī Ṭālib from the rightly-guided caliphs, and in the presence of the Muhājirīn and Anṣār and no one rejected that from him.** Except what is reported from Ibn ‘Umar as is mentioned by Ibn Abī Shaybah in his *‘Muṣannaf*⁴⁰, that he (Ibn ‘Umar) says it is a bid‘ah and Ibn Rajab (رَحِمَهُ اللهُ), when he cited the speech of Ibn ‘Umar, said that he intends the good bid‘ah (the good innovation) [with its linguistic meaning], he does not intend the evil bid‘ah [with its legislative meaning], similar to what his father (‘Umar) said regarding the Tarāwīḥ prayer, ‘What an excellent bid‘ah this is’, meaning an innovation linguistically and not a innovation legislatively (speaking). Yes.”⁴¹

39 ‘*Fatāwā Nūr ‘alā al-Darb*’ (13/207). And the Shaykh actually has numerous fatāwā on this matter.

40 Refer to Shaykh Rabī’s extensive refutations against the Ḥajūrites in relation to this narration which is shādh and munkar (rejected) and which the Ḥajūrites have been fighting desperately to affirm and prove only so that they can exonerate their Ḥaddādī leader in his accusation of bid‘ah against ‘Uthmān (رَضِيَ اللهُ عَنْهُ).

41 See <http://alhajuri.com/dld.cfm?a=vazbjh> for audio. From this speech of Shaykh al-Fawzān, you can see that those scholars who come across this narration (which is established as being shādh and munkar in any case), because they hold the Companions in respect, they interpret this remark ascribed to Ibn ‘Umar upon the same light as the remark

Shaykh Ṣāliḥ al-Fawzān was asked, “Esteemed Shaykh, one of the du‘āt (callers) says, We do not declare ‘Uthmān (رضي الله عنه) an innovator – but we say that the first adhān on the day of Jumu‘ah is an innovation.” He (the questioner) says, “What is the ruling of this statement of his?” His response was, **“This itself is bid‘ah (innovation), the man, this itself is bid‘ah [to hold this position], he is an innovator.** It is obligatory to withhold his tongue from the likes of this speech. ‘Uthmān is a rightly-guided caliph, and the Messenger (صلى الله عليه وسلم) said, ‘You must follow my Sunnah and the Sunnah of the rightly-guided caliphs after me...’ Is this [speech of his against ‘Uthmān] from his eagerness for the Sunnah?? He declares the Companions innovators, declares the Caliphs innovators!! Is the Sunnah like this?! We ask Allāh for pardon! **This is from ignorance (jah) and not knowing the bid‘ah from Sunnah.** Yes.”⁴²

In his lesson on the day of Sunday, 14/05/1435H, Shaykh Ṣāliḥ al-Fawzān was asked, “May Allāh be benevolent to you, this questioner says: Is the first adhān of the day of Jumu‘ah considered an innovation?” The Shaykh answered, “Our (previous) speech [on this subject] has become of no value.” Then the questioner says, “May Allāh be benevolent to you esteemed Shaykh, the questioner says: Some people say that the reason for which ‘Uthmān ordered the first adhān is no longer present.” The Shaykh said, **“It has not ended, your desire is to make tabdī‘ of ‘Uthmān.** This is not a permissible affair. Is this from your eagerness for the Sunnah? The action

made by his father, ‘Umar bin al-Khaṭṭāb (رضي الله عنه). This is unlike the Rāfiḍah such as Ibn al-Muṭahhir (refuted by Ibn Taymiyyah in ‘*Minhāj al-Sunnah*’) and those upon whom the ḥujjah is now established, such as the Hajāwirah, who persist in imputing bid‘ah to ‘Uthmān (رضي الله عنه) after the Scholars demolished their bid‘ah and ḍalālāh.

42 See <http://alhajuri.com/dld.cfm?a=sdduo> for audio.

of ‘Uthmān is from the Sunnah by testimony of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! ‘You must follow my Sunnah and the Sunnah of the rightly-guided Caliphs after me.’ Respect the Companions! Especially the rightly-guided Caliphs, respect them! For they are the most superior of the Ummah, do not speak about them!”⁴³

What Shaykh al-Fawzān has mentioned here is very significant because if you look at the corrupt uṣūl of al-Ḥajūrī, such as not distinguishing between the one who does not call to his bid‘ah verbally and the one who does, and that the one who implements any practical bid‘ah (in worship) is automatically a caller to it by his action and renders him a muḥtadī (innovator), then it leaves no room except to say – if al-Ḥajūrī is consistent and truthful in his corrupt uṣūl – that ‘Uthmān was a caller to bid‘ah and ḍalālah. This is why the Scholars do not accept the excuse that “‘Uthman made ijtihād, his action was a bid‘ah but we do not declare him an innovator.” This is deception and playing games, because the corrupt uṣūl you are propounding does not allow you to make these excuses.

In the speech of Shaykh al-Albānī (رَحِمَهُ اللهُ) in *‘Kitāb al-Janā’iz’*, there is a refutation and falsification of this excuse used to justify the accusation against ‘Uthmān (رَحِمَهُ اللهُ). The Shaykh said, “The innovation whose misguidance is textually stated by the legislator is: a) Everything that clashes with the Sunnah of statements, actions or beliefs, **even if it (arose due to) ijtihād...** c) Every affair whose legislation is not possible except by a text or restriction (to the Book and Sunnah) and for which no text actually exists, then it is an innovation, **except what comes from a Companion, and that action is repeated by him without any rejection (from others).**”⁴⁴

43 See <http://alhajuri.com/dld.cfm?a=znxoar> for audio.

44 *‘Kitāb al-Janā’iz’* (p. 305).

In this statement, where the Shaykh is defining and explaining the innovation which is declared to be misguidance legislatively. He explains firstly that ijihād does not prevent something from being declared an innovation and misguidance. And secondly that whatever cannot be legislated without a text from the Book and the Sunnah is an innovation, unless it came from a Companion, it was repeated by him and the Companions never showed any rejection to it. And this clearly applies to the action of ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) which was done openly, on a weekly basis, amongst thousands of Companions.

And from the numerous statements of **Shaykh Ibn al-‘Uthaymīn** on this subject, “And the Jumu‘ah (prayer) has a first adhān which is from the Sunnah of ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ), and he is one of the rightly-guided Caliphs whose Sunnah we have been commanded to follow. Some of those pretending to be clever who claim that they are Salafis, Sunnis say: We do not accept the first adhān of Jumu‘ah, it is a bid‘ah, it was not present in the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). **This statement of theirs is a revilement upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), a revilement upon the rightly-guided Caliphs and a revilement upon the Companions.** And these paupers reached this limit without knowing. As for it being a revilement upon the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), it is because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“You must follow my Sunnah and the Sunnah of the rightly-guided Caliphs after me.”

And by consensus of the Muslims, ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) is from the the rightly-guided caliphs. And as for it being a revilement upon the rightly-guided Caliphs, then it is a revilement upon ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) and he is from them. And whoever reviles one of them, reviles all of them, just like the one who rejects a single Messenger, he has rejected all of the Messengers. And as for it being a revilement of the Companions, then it

is because the Companions did not show rejection against ‘Uthmān (رضي الله عنه) alongside the fact that if he had erred (in this matter), they would have rejected (this error) just as they showed rejected when he completed (the prayer to four rak‘ahs) whilst in Mina during Hajj. However, regarding the first adhān of Jumu‘ah, they did not show rejection against him. So are these opposers who are pretending to be clever more knowledgeable of the Sharī‘ah and its objectives than the Companions?! The Messenger of Allāh (صلى الله عليه وسلم) spoke the truth when he said, *‘The latter part of this ummah will curse its first part...’* and refuge is with Allāh, *‘...and (they, the latter part) will revile them.’* So the first adhān is a legislated adhān by indication of the Prophet (صلى الله عليه وسلم) and the Sunnah of the chief of the believers ‘Uthmān (رضي الله عنه) and by consensus of the Companions, with an ijma’ sukūti (silent consensus), and no one has any excuse, may Allāh cut the tongue of the one who criticises the rightly-guided Caliphs of this ummah and the Companions.”⁴⁵

Shaykh Ibn al-‘Uthaymīn also said, “And he has strayed who said that it is a bid‘ah, and he has declared the Companions (رضي الله عنهم) as fools and has declared the rightly-guided Caliph (‘Uthmān) as a fool. And we say: **You are the innovator (mubtadi‘) in this saying which you have claimed that it is a bid‘ah.** How can it be bid‘ah when the Messenger (صلى الله عليه وسلم) has called it a Sunnah, ‘... [follow] the Sunnah of the rightly-guided Caliphs after me.’ However, those people (who say this) are foolish-minded, even if they are senior in age. How can you declare the Companions to be astray with their leader

45 ‘Sharḥ Riyāḍ al-Ṣāliḥīn’, in the chapter on the excellence of the adhān (Dar al-Salam, 1st edition, 1423H, p. 1278).

‘Uthmān bin ‘Affān. And yet you claim that you are a person of the Sunnah? Rather, you are a person of bid'ah in this saying.”⁴⁶

And **Shaykh Ibn al-‘Uthaymīn** also said, “As for the one who rejects it from the newly-arisen ones and says, ‘It is a bid‘ah’ and declares ‘Uthmān (رَضِيَ اللهُ عَنْهُ) to have been misguided (in his action), **then he is the astray innovator.**”⁴⁷

This is a matter that the Hajūrīte Innovators **are persisting upon** even after all of their alleged evidences have been annihilated and invalidated and they are left with nothing but **pure taqlīd** of whoever expressed this viewpoint before them and following their desires and wallowing in **ta‘aṣṣub** (bigoted partisanship). This issue alone is sufficient and clear enough to enter them into the ranks of the Muḩtadi‘ah (Innovators) and none should be deceived by them and their refutations against the refutations of Ahl al-Sunnah against them. Even if they were correct in every single thing that they claim – for argument’s sake – whilst they continue to hold this view towards the action of ‘Uthmān (رَضِيَ اللهُ عَنْهُ), **they are Innovators just on this account alone** and their being correct in everything else – if we accept that purely for argument's sake – will avail them nothing.

So no one is deceived by these people except that in his heart there is something of belittlement of the honour of the Companions (رَضِيَ اللهُ عَنْهُمْ) and this is why, when you look at the people of knowledge, there is no one who is actually defending al-ḩajūrī because anyone from the people of knowledge who comes to know the views which al-ḩajūrī is upon and defending

46 Recorded lesson on ‘*Sharḩ Riyāḩ al-Ṣāliḩīn*’. Refer to <http://alhajuri.com/?fvwezev> for audio.

47 Refer to <http://alhajuri.com/?mzwdxmm> for full documentation of these three statements of the Shaykh.

will not hesitate to declare him an innovator – just on one issue, let alone a collection of them. Thus, when you say to a Ḥajūrite, ‘Which scholar is with al-Ḥajūri and defends him on the issue of the adhān of ‘Uthmān (رَضِيَ اللهُ عَنْهُ)’ you will only get deafening silence.

After everything which has preceded, there is only one way to deal with these people, and it is not through argumentation or debate. Let us take a look at this way.

How to Silence a Ḥājūrite (or Tens, Hundreds, and Thousands of them), Force them to Flee on Their Heels and Prove They are Upon Bid‘ah and Ḍalālah Without Argument or Debate

To all of Ahl al-Sunnah in all corners of the Earth where the Ḥājūrites have a presence: It is not necessary to debate or waste time with the Ḥajāwirah, the scholars warn against debates with them. However, the Ḥājūrites have a lot of zeal and activity in spreading their shubuhāt online, and if Ahl al-Sunnah remain silent, it leaves the impression, just by the sheer amount of activity of these Ḥājūrites, that they are upon the truth. If you were to do something and it had to be effective, then we suggest the following⁴⁸: Invite a Ḥājūrite, or tens, or hundreds or a thousand of them – **whilst you are just a single person** – find a decent sized mosque that can accommodate you all. Make it clear this is not a debate, but simply wudhū, two rak‘ahs of prayer and a supplication to Allāh (عَزَّوَجَلَّ):

Take the lead and perform your two rak‘ahs of prayer, gather your heart, bring to mind your love of ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ), the Ṣahābah (رَضِيَ اللَّهُ عَنْهُمْ) and 1400 years of Salafi Scholarship from the time of the Companions during ‘Uthmān’s reign to this day of ours. Think about all of that for a while until your emotions develop and gain momentum, then raise your hands and

48 This section is present as an illustration of the strength of position of Ahl al-Sunnah who venerate and love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) and between the Ḥājūrite Ḥaddādīs who are indifferent to the numerous revilements by their leader of the Companions.

make du‘ā aloud and openly with the following, being firm and certain in your speech:

“O Allāh, that which I hold as my dīn before You is that ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) instituted a Sunnah for an intelligible reason which the Companions understood and which was taken as acceptance and implemented by the Companions and the Scholars of Ahl al-Sunnah and the Ummah thereafter. The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) indicated to us that there would be affairs which the Rightly-Guided Caliphs would institute and would be from his Sunnah and I believe that the action of ‘Uthmān was rightly-guided and I am following the overwhelming majority of the Ummah with almost entirely no exception in this matter, and I am upon what ‘Alī (رَضِيَ اللَّهُ عَنْهُ) and the rest of the Companions were upon, likewise the Scholars of Islām to this day of ours, including Shaykh al-Fawzān, Shaykh Rabī‘, Shaykh Ibn Bāz, Shaykh Ibn al-‘Uthaymīn and many others are upon, along with the tafṣīl (detail) provided by Imām al-Albānī on the matter. O Allāh if I and all of these Scholars thereafter and the majority of the Ummah are believing what amounts to a lie against your religion, and propagating a lie against your religion by holding this view, then may the curse of Allāh, the Angels, and all of mankind be upon the liars. Amīn.”

Then turn to the Ḥājūrite (or the tens, hundreds or thousands of them) and demand that if they are truthful, that they invoke Allāh earnestly with the following:

“O Allāh, that which I hold as my dīn before you is that ‘Uthmān⁴⁹ instituted a bid‘ah (innovation), a mukhālafah (opposition),

49 We have not added (رَضِيَ اللَّهُ عَنْهُ) after the name of ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) here in the speech demanded from the Ḥaddādi Ḥājūrites because they are essentially claiming Allāh is **NOT** pleased with the action of ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) because it is bid‘ah and ḍalālah and mukhālafah of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which spread into the ummah and is implemented the world

and a ḍalālah (misguidance) in the religion as textually stated by my shaykh Yaḥyā al-Ḥajūrī, and that the Companions present in his time corroborated this bid‘ah and acted upon it and became callers to it by their action and that the ḥujjah is established according to the argument of my shaykh Yaḥyā al-Ḥajūrī because all of them knew that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not do it and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had warned them continuously and persistently to beware of newly-invented matters. I hold, as does my shaykh Yaḥyā al-Ḥajūrī, that this action of ‘Uthmān was an umm al-bid‘ah (mother of innovation) which settled in the ummah and was unfortunately used as a justification for other innovations as stated by my shaykh Yaḥyā al-Ḥajūrī, and that anyone who followed ‘Uthmān in that bid‘ah (innovation) and mukhālafah (opposition) after knowing the evidence then he is an innovator (mubtadi‘) whoever that may be, from the time of the Companions to this day of ours – since the one who acts on an innovation is automatically a caller to innovation according to my shaykh Yaḥyā al-Ḥajūrī.⁵⁰ I consider the statements of Shaykh al-Fawzān, and Shaykh Ibn Bāz and Shaykh Ibn ‘Uthaymīn, Shaykh Rabī‘ and all other contemporary Scholars who defend the action of ‘Uthmān to be misguided because they only lend support to the bid‘ah instituted by ‘Uthmān whose action You are no doubt displeased with O Allāh, as the action of ‘Uthmān according to my shaykh Yaḥyā al-Ḥajūrī, has been used to justify other innovations in the religion. O Allāh if I and my shaykh Yaḥyā

over. Thus, that action of ‘Uthmān – in their view – has led to innovation and misguidance being propagated throughout the entire ummah. And – upon their view – the reality of the matter is that how could ‘Uthmān not know this, and how come this practice was allowed to continue when thousands of Companions were witness to this?

50 Al-Ḥajūrī vehemently defends this principle as has preceded and he does not distinguish between the caller and the non-caller.

al-Ḥajūrī are propagating a lie in all of this (after the proof presented to us by our opponents), then may the curse of Allāh, the Angels and all of mankind be upon the liars. Amīn.”

It is not possible for any Ḥājūrīte to deny any of the above or argue about it, because all of this is either textually written or verbally expressed by al-Ḥajūrī or necessitated by his corrupt uṣūl and the Ḥājūrītes have been defending this bid‘ah of al-Ḥajūrī for many years, hence it is mutawātir from them and about them and is undeniable. These are their very views, explicit or implied. So they should not be cowardly in expressing them as clearly as we have expressed these views for them. If they are truthful in their belief, and sincere to Allāh and consider their position to be a defence of Allāh’s dīn, then let the cowards come out and invoke the curse of Allāh upon the liars if indeed they are truthful in this issue! There is no other way to deal with a Ḥājūrīte other than this, because they are an argumentative, incessant people who will waste your time. If you have to have any engagement with them, **this is the only way**. Do not entertain any other discussion on any other issue, because that is part of their strategy, to divert you from the most obvious and clear of their bid‘ahs which render them misguided innovators and then to deceive the people by portraying that al-Ḥajūrī and the Ḥajāwirah have been wronged and lied upon!

Finally, as Ibn Taymiyyah (رحمته الله) said, “*It is strange (amazing) that the Rāfiḍah reject something that ‘Uthmān did in [open] view of the Anṣār and the Muhājirīn without them rejecting it from him and which all the Muslims followed him in, and that is the adhān of Jumu‘ah.*”⁵¹ It is strange that the Ḥājūrītes, following the Rāfiḍah, reject something ‘Uthmān (رحمته الله) did in [open] view of the Anṣār and the Muhājirīn without them

51 ‘*Minhāj al-Sunnah*’ (6/293).

rejecting it from him and which all the Muslims followed him in, and that is the adhān of Jumu‘ah. And Shaykh Rabī‘ said, “The eye of no person is pleased with a rejected narration⁵² whose import is revilement upon the Companions of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in that they affirmed an innovation that was announced every week in the highest (most open) of places, whilst Allāh has praised them, that they are the best of the ummah, so He said,

“You are the best nation brought out for mankind, you enjoin the good and prohibit the evil”.⁵³

As for the Ḥajārites, their bid‘ah necessitates that those Companions present in the time did not forbid the evil and therefore cannot truly be ‘the best of mankind’ and this counts as a revilement upon them as indicated in the speech of Shaykh Ibn al-‘Uthaymīn as has preceded. Refuge is with Allāh from such misguidance in which the Rāfiḍah find pleasure and support.

And may the ṣalāt and salām be upon the Messenger Muḥammad, his family, and all of his Companions, and whoever followed his guidance.

Abū ‘Iyāḍ Amjad Rāfiq

19th Shawwāl 1435H / 15th August 2014

Updated 9th Dhul Ḥijjah / 3rd September 2014

Version 1.1

52 The narration through Hishām bin al-Ghāz going back to Ibn ‘Umar.

53 In the Shaykh’s article, ‘*al-Dhabb ‘an Khalifah al-Rāshid ‘Uthmān’* in refutation of the extremist Ḥajārite, Yūsuf bin al-‘Īd al-‘Inābī al-Jazā’irī.

Appendix: Scanned Images from Al- Ḥajurī's Book

www.alhajuri.com

جميع حقوق الملكية الأدبية والفنية محفوظة للمؤلف

الطبعة الأولى لـ:

دار الأمام أحمد
للنشر والتوزيع والضيافة

ويُحظر طبع أو تصوير أو ترجمة أو إعادة تنضيد
الكتاب كاملاً أو مُجزأ أو تسجيله على أشرطة
كاسيت أو إدخاله على الكمبيوتر أو برمجته على
إسطوانات ضوئية إلا بموافقة خطية من المؤلف

١٤٢٧هـ - ٢٠٠٦م

رقم الإيداع بدار الكتب المصرية

١٥٢٣٨ / ٢٠٠٦م

دار الأمام أحمد

١٤٦ شارع عزيز فأنوس مصرية التحرير - القاهرة

جوال: ٠٢٠١٠٦٠١٤٩٧٨

تليفاكس: ٠٢٠٢/٦٣٦٥٢٣٨

هاتف: ٠٢٠٢/٢٤١٤٢٤٨

E-Mail: Dar_Alemam_Ahmad@yahoo.Com

وهذا باب واسع جدير أن يفرد بمؤلف مستقل، لولا كثرة الأشغال، وإنما ذكرنا هذا القدر منه برهاناً على ما قاله الإمام ابن حزم - رحمه الله - أن أصحاب رسول الله ﷺ كانوا يطلبون سنن رسول الله ﷺ حيث وجدوها، فيعملون بها.

قلت: وتالله ما وصلتنا إلا عن طريقهم لاهتمامهم البالغ بها.

قال ابن حزم: فمن كان متبعاً للخلفاء الراشدين؛ فليتبعمهم فيما أجمعوا عليه من اتباع سنن النبي ﷺ، وفيها نهوا عنه من التكلف. اهـ باختصار من أحكام الأحكام الباب السادس والعشرين.

قلت: وحديث العرياض رضي الله عنه الذي أخذوه شبهة لجواز الأذان الأول المذكور، فيه قيد مهم يهدم كل ما بنوه، ويشتت كل ما جمعه حول هذه المسألة: ألا وهو قوله رضي الله عنه في آخر الحديث: «وإياكم ومحدثات الأمور؛ فإن كل بدعة ضلالة».

فنقول لمن عنده أدنى علم بسنة رسول الله ص من القائلين بالأذان الأول: هل هذا الأذان من هدي رسول الله ﷺ الذي هو خير الهدي كما في صحيح مسلم من حديث جابر، أم أنه محدث أحدثه عثمان بن عفان، كما في حديث السائب في صحيح البخاري وكما نقل الإجماع فيما قدمنا عن أهل العلم أنه محدث؟!

فإن قال: إنه من هدي رسول الله ﷺ؛ فهو الكذاب الأشهر ولم يجد من علماء المسلمين من يوافقه على هذه الكذبة المفضوحة.

وإن قال كما قال جميع علماء الأمة: إنه ليس من فعل رسول الله ﷺ، وإنه محدث كما أجمع على ذلك علماء الإسلام.

قلنا له: ألا ترى في الحديث أن رسول الله ﷺ يحذرك من محدثات الأمور ويقول: إنها ضلالة.

وقد يقول بعض المعاندين: هل كان عثمان رضي الله عنه لما فعل ذلك مبتدعاً ضالاً؟

قلنا: معاذ الله!! فهو خليفة راشد وزوج ابنتي رسول الله ﷺ، وقد قال عنه رسول الله ﷺ: من يشتري بئر روما وله الجنة؟ فاشتراها عثمان وجعلها للمسلمين، وقال لأبي موسى: اتذن له وبشره بالجنة مع بلوى تصيبه.

ولكنه اجتهد -رضوان الله عليه- حيث جعل مؤذناً بالسوق وليس بالمسجد، ليشعر الناس بقرب وقت الصلاة.

وتقدم أن نقلنا عن السبكي اختلاف تلك الحالة على زمننا هذا ومع ذلك فقد أخطأ رضي الله عنه في هذا، وهو رضي الله عنه في ذلك معذور وعلى اجتهاده وحسن قصده مأجور، وله مثل هذا الخطأ في إتمام الصلاة بمنى، وقد كان رسول الله ﷺ وأصحابه يقصرون بمنى.

وانظر باباً عقده الإمام البخاري في صحيحه (٥٦٣/٢) الثاني من كتاب تقصير الصلاة فقال: باب الصلاة بمنى، ثم ذكر حديث ابن عمر، وحارثة بن وهب، وعبد الله ابن مسعود أن النبي ﷺ وأبا بكر وعمر وعثمان في أول أمره كلهم كانوا يقصرون الرباعية ركعتين، وهذا هو الواجب على المسافر؛ لحديث عائشة رضي الله عنها أن النبي ﷺ قال: «فرضت الصلاة ركعتين ركعتين، فأقرت صلاة السفر وزيد في الحضرة».

ثم إن عثمان رضي الله عنه في آخر أمره كان يتم الصلاة بمنى، فقبل لابن مسعود فقال:

هذه الأخطاء كلها صواب.

وقد كانوا يبحثون عن الحق والسنة ولم يقل كل واحد: أنا نجم وفعلي هدى،
والآخر كذلك؛ فهذا يدل على بطلان هذا الحديث المكذوب، قاتل الله من وضعه.
وانظر لذلك سلسلة الأحاديث الضعيفة للعلامة الألباني -رحمة الله عليه-
(ج ١) (ص ٧٨) الحديث (٥٨).

شبهة ثالثة ساقطة:

وأما بعض عميان البصيرة فيستدلون بحديث جرير بن عبد الله البجلي عند
مسلم أن النبي ﷺ قال: «من سن في الإسلام سنة حسنة فله أجرها وأجر من عمل
بها إلى يوم القيامة». وهذا الفهم لا يكون إلا من مسموح الفطرة.
والإفان السنة شرع من عند الله، قال تعالى عن نبيه: ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ﴾
إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿النجم: ٣-٤﴾.

فهل يجوز لمسلم أن ينصب نفسه مشرعاً سنناً من الدين لم يأذن بها الله في كتابه
أو في سنة نبيه؟!

قال تعالى: ﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ﴾
[الشورى: ٢١].

وقال تعالى: ﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّىٰ وَتُصَلِّهِمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾ [النساء: ١١٥].
وإنما المراد من الحديث: من أحيا طريقة من الدين قد أميتت؛ لأن السنة في

«والأصل الثاني»:

أن قول الصحابي مختلف في الاحتجاج به أصلاً، ومن قال بأنه حجة اشترط ألا يخالف نصّاً من القرآن أو السنة، وألا يخالفه غيره من الصحابة -رضوان الله عليهم-، فإذا خالف نصّاً من الكتاب أو من السنة كان مردوداً عليه، وإذا خالفه غيره من الصحابة لم يكن قوله حجة بلا خلاف بين العلماء في ذلك.

قال صاحب مراقبي السعود:

رأي الصحابي على الأصحاب لا يكون حجة في قول من خلا

وقد قرر هاتين المسألتين أهل أصول الفقه، ونقلوا الإجماع على ذلك، انظر إعلام الموقعين للإمام ابن القيم -رحمه الله- (٤/١٥٥)، ومذكرة أصول الفقه للشنيطي (ص ١٦٤-١٦٦)، ومعالم أصول الفقه للجزيري (ص ٢٢٢-٢٢٧).

فهل توفر في الأذان الأول هذان الشرطان أو أحدهما؟!

الجواب المتفق عليه بين جميع أهل العلم: أن هذين الشرطين لم يتفورا.

فقد خالف فعل عثمان رضي الله عنه نصّاً صريحاً من فعل النبي صلى الله عليه وسلم أنه لم يكن يفعل هذا الأذان، بل ولا أبو بكر ولا عمر كما في صحيح البخاري.

الثاني: أن عثمان قد خالفه في هذا الفعل جمع من الصحابة كابن عمر وابن الزبير وآخرون من التابعين وغيرهم.

فيطلب أيضًا أن يقتصر على أذان واحد كما صرح بذلك الشافعي في الأم، ثم ذكر كلام الشافعي الذي ذكرناه آنفًا في القول رقم (٩) من كتاب الأم للشافعي (ج ١ ص ١٧٣)، فنون خوالف مقلدي الإمام الشافعي هذا النص الموثق من مصدره المعتمد عن الإمام الشافعي - رحمه الله - عسى أن يكون حافزًا لمن وفقه الله وتجاهلهم منهم لنصح نفسه والتجرد عن الهوى، في أن يأخذ من حيث أخذ هذا الإمام، فيعمل بسنة رسول الله ﷺ على بصيرة ونور دون عصبية وتقليد: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [آل عمران: ٣١].

١٥ - شيخ الإسلام ابن تيمية:

سئل - رحمه الله - عن الصلاة بعد الأذان الأول يوم الجمعة، هل فعله النبي ص أو أحد من الصحابة والتابعين والأئمة أم لا؟

فأجاب: الحمد لله رب العالمين.. أما النبي ﷺ فإنه لم يكن يصلي قبل الجمعة بعد الأذان شيئًا، ولا نقل هذا عنه أحد، فإن النبي ﷺ كان لا يؤذن على عهده إلا إذا قعد على المنبر ويؤذن بلال، ثم يخطب النبي ﷺ الخطبتين، ثم يقيم بلال فيصلي النبي ﷺ بالناس، فما كان يمكن أن يصلي بعد الأذان لا هو ولا أحد من المسلمين الذين يصلون معه، ولا نقل عنه أحد أنه صلى في بيته قبل الخروج يوم الجمعة... إلى أن قال: ولهذا كان جماهير الأئمة متفقين على أنه ليس قبل الجمعة سنة مؤقتة بوقت مقدرة بعدد. اهـ المراد من مجموع الفتاوى (ج ٢٤ ص ١٨٨-١٨٩)، والكبرى (ج ١ ص ١٣٩).

قلت: وهذه البدعة إنما ولدت من تلك الأم، بدعة الأذان الأول ولها بنيات غير هذه سيأتي ذكرها - إن شاء الله - .

حديث السائب بن يزيد من سنن الترمذي (ج ٢ ص ٣٠٥) قال -وما أحسن ما قال-: الأذان الأول أول شريعة غيرت في الإسلام على وجه طويل ليس من هذا الشأن، وكان كما ذكر الأئمة على عهد رسول الله ﷺ أذانان:

الأول: الأذان عند صعود الإمام على المنبر للخطبة.

والثاني: الإقامة، قال: فأما بالمشرق فيؤذنون كأذان قرطبة، وأما بالمغرب فيؤذنون ثلاثة من المؤذنين بجهل المفتين؛ فإنهم لما سمعوا أنها ثلاثة لم يفهموا أن الإقامة هي النداء الثالث، فجمعوها وجعلوها ثلاثة غفلة وجهلاً بالسنة؛ فإن الله تعالى لا يغير ديننا ولا يسلبنا ما وهبنا من نعمة. اهـ.

قلت: وهذه بدعة ترأسل المؤذنين التي سيأتي ذكرها هي من بنات تلك الأم، التي تقدم ذكرها في القول رقم (١٥) عند قول شيخ الإسلام، وساعد على نشرها أولئك الفقهاء الأنكاد بسوء فهمهم.

٢٠- ابن قدامة الحنبلي:

قال -رحمه الله-: أما مشروعية الأذان عقب صعود الإمام؛ فلا خلاف فيه، فقد كان على عهد رسول الله ﷺ وأبي بكر وعمر، فلما كان عثمان زاد النداء الثالث على الزوراء، والأذان الذي يمنع البيع ويلزم السعي: هو الذي كان على عهد رسول الله ﷺ فتعلق الحكم به دون غيره. اهـ من المغني (ج ٣ ص ١٦٢، ١٦٣).

٢١- الإمام أبو محمد بن حزم:

قال -رحمه الله- بعد ذكر الآية: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَوَدَّعَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾ [الجمعة: ٩].

خاتمة بحث المسألة

قد يقول بعض المعانيد: إذا قلتم: إن هذا الأذان بدعة، فهل كان عثمان رضي الله عنه لما فعل ذلك مبتدعاً؟

قلنا: معاذ الله؛ فعثمان رضي الله عنه خليفة راشد، وقد قال النبي صلى الله عليه وسلم: «ما لي لا أستحيي مما تستحيي منه الملائكة».

وقال: «من يشترى بئر روما وله الجنة». فاشتراها عثمان، وجعلها للمسلمين.

وقال لأبي موسى: «اأذن له وبشره بالجنة مع بلوى تصيبه».

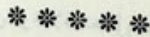
وكل هذه الأحاديث ثابتة عن رسول الله صلى الله عليه وسلم، منها ما هو في الصحيحين، ومنها ما هو صحيح في خارجهما، ولعثمان رضي الله عنه من المناقب الكثيرة غير ذلك، وحسبه أنه مبشر بالجنة، كما تقدم حديث أبي موسى في الصحيحين: «اأذن له وبشره بالجنة». وحديث سعيد بن زيد وغيرهما.

لكنه رضي الله عنه اجتهد فجعل مؤذناً بالسوق ليشعر الناس بقرب وقت الصلاة، ولم يكن ذلك الأذان بالمسجد كما يفعل بعض المسلمين الآن، ومع اختلاف على حال بعض الناس الآن؛ فإننا أيضاً نعتبر ذلك الأذان من أصله غير مشروع، وأن أمير المؤمنين عثمان أخطأ باجتهاده هذا، فهو على اجتهاده وحسن قصده مأجور، وهو

شهيد ومن العشرة المبشرين بالجنة وذنبه مغفور، أما من تابعه على ذلك الخطأ بعد بيان الحجّة فهو في ذلك مبتدع، لا عذر له في مخالفة سنة رسول الله ﷺ وصاحبيه.

هذا حاصل ما يتعلق بالأذان الأول للجمعة، وقد جهدنا ألا يكون فيه تطويل ممل ولا اختصار مخل، وكان قصدنا من ذلك الامتثال لقول الله تعالى: ﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ﴾ [الذاريات: ٥٥].

والحمد لله رب العالمين.



The Adhān of ‘Uthmān

Bayān Talbīs al-Ḥajāwīrah

A Defence of ‘Uthmān (رَضِيَ اللهُ عَنْهُ) Against the Claims of Yaḥyā al-Ḥajūrī and His Ḥaddādī Followers in Light of the Taḥqīq of the Scholars of Ahl al-Sunnah – Both Past and Present



Investigating the issue of the adhān instituted by ‘Uthmān (رَضِيَ اللهُ عَنْهُ) is sufficient to establish that the Ḥajūrītes are muqallidah (blind-followers), that they follow their desires once their opposition to the truth carried by the scholars of the Ummah at large is made clear to them, and that they are prepared to go to any lengths to defend their leader Yaḥyā al-Ḥajūrī even if his mistakes are as clear as the daylight sun.

In what follows, we take a look at the issue of the adhān of ‘Uthmān (رَضِيَ اللهُ عَنْهُ) as it is a good illustration of the types of deceptions used by al-Ḥajūrī and his followers in other issues for which he has also been criticised and refuted.

For More Information, visit ALHAJURI.com