



THE TRADITION OF EARLY AZAN

BEYOND THE FASTING OF RAMADAN IN INDONESIA

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Abstract

The Azan is an important thing for Muslims as an Islamic ritual that marks the time of Salah, Islamic prayer. Besides being a marker of the time of Salah, it is as well as a marker time of fajr or dawn in the fasting of Ramadan. The Azan is known as an Early Azan which is done before the Azan time of Dawn Prayer. The Early Azan became a reminder to the Muslims who want to do night prayer and pre-dawn meal (meal between midnight and dawn during the fasting of Ramadan). In some parts of Indonesia, this Early Azan has routinely reverberated beyond the fasting of Ramadan. Among the people of Indonesia, the Early Azan beyond the Ramadan functions to wake up people who have not done early evening prayer and for night prayer at the end of the night. Of course, not all Islamic societies are familiar with Early Azan in the fasting of Ramadan. The question is, has it existed since the era of the Prophet Muhammad? so that it sourced from Hadith of the Prophet or the result of Ijtihad which then becomes a tradition for Muslims in Indonesia.

Key Words: Early Azan, Prayer, Sahoor, Indonesian Tradition.

Abstrak

Azan adalah hal yang penting bagi umat Islam sebagai ritual untuk menandai waktu Salat. Selain itu, azan juga menjadi penanda waktu fajr di bulan Ramadan. Terdapat juga Azan yang dilakukan sebelum azan waktu salat subuh, dikenal dengan

Azan Awal. Azan Awal menjadi pengingat bagi umat Islam yang ingin melakukan salat malam dan sahur (makan antara tengah malam dan fajar selama bulan puasa Ramadan). Di beberapa bagian Indonesia, azan awal ini secara rutin bergema di luar bulan Ramadan. Di antara orang-orang Indonesia, azan awal di luar bulan Ramadan berfungsi untuk membangunkan orang-orang yang belum melakukan salat malam. Tentu saja tidak semua masyarakat Islam akrab dengan azan awal di bulan puasa Ramadan. Pertanyaannya, apakah sudah ada sejak jaman Nabi Muhammad? sehingga menjadi hadis Nabi atau eksistensi Ijtihad yang menjadi tradisi bagi umat Islam di Indonesia.

Kata Kunci: Azan Awal, Salat, Sahur, tradisi Indonesia.

Introduction

Humans are *animalsymbolicum*, creatures that use media in the form of linguistic symbols to give meaning and fill his life. The language for humans has a variety of functions; instrumental functions, setting, interactional, personal, heuristic, imaginative and informative.¹ A broader understanding explains that language is an arbitrary emblem system that a society uses to cooperate, interact and self or groups identify or A certain group.² So language is a tool that embeds a society in an entity and identity.

The function of the language as mentioned includes the role of Azan for Muslims in particular and society in general. Azan consists of Arabic-language phrases with the meaning of the greatness of Allah, *shahādaitain*, solemn prayer, and victory. The pragmatic meaning of Azan is a marker of prayer time for Muslims. It is different from Christians who use bells to mark worship and other religious people who also have a specific symbol to signify the implementation of worship.

Azan is a marker in the form of sounds composed of *takbīr*, *shahādah*, and *ḥayya'alaitain*. Azan is a sign for Muslims to abandon all forms of any activity to perform obligatory prayers. In the semiotic context, the sound structure is a means to convey the aspect of meaning to convey. One of the important meanings is the pragmatic meaning in which each linguistic expression has a particular practical purpose. Azan reverberates for certain aims and purposes.³

Besides as a reminder of prayer time, Azan for Muslims is also has reverberated in special moments that are important both joy and sorrow. For

¹ Aminuddin, *Semantik: Pengantar Studi Tentang Makna* (Bandung: Sinar Baru Algensindo, 2008), p. 17.

² Harimurti Kridalaksana, *Kamus Linguistik* (Jakarta: Gramedia, 1982), p. 17.

³ D. Parera, *Teori Semantik* (Jakarta: Erlangga, 2002), p. 3.

example, at the moment of birth of the baby, a newborn baby will be whispered Azan on the right ear and *iqāmah* on his left ear. Similarly, when it rains accompanied by storms of wind and lightning and when the corpse is buried. The tradition is partially in accordance with the Sunnah of the Prophet and some are still debated by the Islamic intellectuals because of the differences in views and *ijtihad*.⁴

This paper focused to discuss Azan before Azan Fajr that called Early Azan.⁵ The Early Azan is performed before Azan Fajr in Ramadan. The Azan *sunnah* that has existed since the era of Prophet Muhammad. However, the Early Azan beyond Ramadan is a ritual in which its law foundational is still questioned.

Early Azan is related to two dawn phenomena; at dawn i.e. *fajr kād̄zib* and dawn while entering dawn (*fajr šād̄iq*). The glow of the towering light is like a wolf's tail and after that dark look is called *fajr kāzib* (false dawn). While the horizontal light on the horizon, this is called *fajr šād̄iq* (true dawn).⁶ The Prophet explained about the two dawns as follows:

“There are two dawns, first dawn (*šād̄iq*) when it is haram to eat and halal to perform Prayer (Fajr), and other dawn (*kāzib*) when it is forbidden to perform dawn prayer and permitted to eat”

In the book of *Fath al-Bārī* and the summary of *Fiqh al-Sunnah* it is explained that the Azan based on its *sunnah* is twice, the Azan at the beginning of *fajr* (*fajr kāzib*) and at entering *fajr šād̄iq*. The distance between the times of early Azan and second Azan (*šād̄iq*) is around reading 50 to 100 verses of Qur'an,⁷ or approximately about an hour (60 minutes).⁸ Early Azan has a strong foundation connected with both dawns based on the Prophet's hadith and Islamic Scholars views.

⁴ A phenomenon of reciting adhan for a newborn baby in Indonesia is a common phenomenon since the writer sees, listens and undergoes his self as a good tradition.

⁵ The name of early adhan is derived because *Muezzin* in some mosques in Indonesia initiates Azan by a notice “Early Azan” before performing Azan Fajr.

⁶ Taqiyuddin Abu Bakr bin Muhammad al-Husainy al-Dimasyqiy al-Syafi'iy, *Kifāyah al-Akhyār fī Ḥilli Ghāyah al-Ikhtisār* (Beirut: Muassasah Al-Risalah, 1427 H/2006 M.), 81. See also Syamsuddin Muhammad bin Muhammad al-Khatib al-Syarbini, *Al-Iqnā' fī Ḥilli Alfāzi Abī Syujjā'*, Vol. 1 (Mesir: Al-Maktabah Al-Taufiqiyyah), p. 200. Muhammad Jawad Mughniyah, *Fikih Imam Ja'far Shadiq*, translated by Syamsuri Rifa'i et al (Jakarta: Lentera, 1995), p. 125.

⁷ Ahmad bin Ali bin Hajar al-Asqalani, *Fath al-Bārī*, Vol. II (Qahirah: al-Maktabah al-Taufiqiyyah, 2012), p. 67-68.

⁸ Sulaiman Ahmad Yahya al-Faifi, *Ringkasan Fiqh Sunnah Sayyid Sabiq*, translated by Ahmad Tirmidz et al (Jakarta: Pustaka Al-Kautsar, 2013), p. 70.

Shafi'ischool adjudicated the *sunnahmu'akkadah* on Azan. Meanwhile, Hanafi school and Ja'farischool (Syi'ah) have the same opinion with Imam Shafi'i's to adjudicate Azan as *sunnahmu'akkadah* (Sunnah which is reinforced or recommended). Whereas Hanbalischool argues that Azan is *farḍkifāyah*⁹ in villages and towns at every five-time prayer for residents and non-travelers. While the Maliki school adjudicated it as *farḍkifāyah* in a village or country which the residents perform Friday prayer. When the villagers leave or ignore it, they must be fought.¹⁰

The History of Azan

Etymologically, Azan (الأذان) is a notice (إعلام or إخبار) or an appeal (دعوة) to perform Prayer. Terminologically, Azan is a call or a notice that marks the entry time of five-time Prayer and reverberated with certain sentences which have been established and existed since the era of the Prophet Muhammad.¹¹ From the definition, it is clear that Azan is a call and a special notice to perform obligatory prayer services by using specific sentences that have been established starting at the era of the Prophet, so that sentence is a particular symbol in the context of reminding the Islamic community to perform the worship.

There are some differences in how and how many sentences in Azan. Some use 15 sentences with 12 words and some use 19 sentences with 12 words. However, the most valid according to al-Tirmidhi is the Azan covers 19 sentences and the *iqāmah* covers 17 sentences.¹² Azan is not just a series of words but has unity of meaning and message. In the book of *Fatḥ al-Bārī* it is explained that:

Al-Qurtubi and others say that Azan with the short phrase covers the problems of belief because it begins with *Akbariyyah* (the phrase: *Allāh Akbar*) which summarizes within the recognition of God's existence and His perfection. Then, it continued with Tawhid phrase and deny his allies, then the determination of the message brought by the Prophet. It also calls for special obedience after the

⁹ *Farḍkifāyah* (communal obligation) is mutual legal obligatory that must be discharged by *mukallaf* as a whole. It means whenever it has already performed by some Muslims, another is free. Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia Pustaka Utama, 2013), p. 388.

¹⁰ Muhammad Jawad Mughniyah, *Fikih Lima Mazhab*, translated by Masykur A.B et al (Jakarta: Lentera, 2008), p. 96

¹¹ Abu Bakar Jabir al-Jazairi, *Ensiklopedi Muslim*, translated by Fadli Bahri (Jakarta: Darul Falah, 2006), p. 338. See also Abdullah al-Bassam, *Taiṣīr al-'Ulām: Syarḥ 'Umdah al-Aḥ kām* (Makkah: Maktabah al-Asadi), p. 84.

¹² Abi 'Isa bin 'Isa bin Saurah al-Tirmidzi, *Sunan al-Tirmidzi* (Beirut: Dar al-Fikr, 2011), 149. See also Jalaluddin al-Suyuti, *Sunan al-Nasā'i* (al-Qahirah, al-Quddus, 2012), p. 293.

testimony of the treatise since that observance is not known other than through the Prophet. Next, there is a call for victory, the eternal victory forever. In Azan, there are signs about the doomsday. Particular phrase in Azan in repeated emphasis. The purpose of Azan is the notification of prayer time and the invitation to perform congregational prayer and show the da'wa. The wisdom of choosing Azan by words, not by deeds, is because words are easier than deeds. This is easy to do by anyone, anytime and anywhere.¹³

Related to the definition, function, and meaning of Azan mentioned above, of course, related to the holy book of Muslims i.e., the Qur'an. There are several verses of Qur'an that are interpreted to be related, both from the perspective of the sentence and its substance to the history or foundation of the Azan, including in Q.S. Al-Taubah: 3.

وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ

And [it is] an announcement from Allah and His Messenger to mankind (Q.S. Al-Taubah: 3).¹⁴

فَأَقِمْوُ الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times (Q.S. Al-Nisa': 103).¹⁵

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

And when you call (them) to (pray), they take it in ridicule and amusement. That is because they are people who do not use reason.¹⁶

¹³ Ahmad bin Ali bin Hajar al-Asqalani, *Fath al-Bārī*, Juz II (Al-Qahirah: al-Maktabah al-Taufiqiyah, 2012), p. 96. See also Husain bin 'Audah al-'Awaisyah, *Ensiklopedi Fikih Praktis*, translated by Abu Ihsan al-Atsari et al (Jakarta: Pustaka Imam Asy-syafi'I, 2008), pp. 309-311.

¹⁴ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, translated by Hery Noer Aly et al (Semarang: CV. Toha Putra Semarang, 1992), p. 85.

¹⁵ Ahmad Musthafa al-Farran, *Tafsir Imam Syafi'i* (Jakarta: Almahira, 2008), p. 228-237. In this interpretation, it is explained about the determined amount and time of prayers. See also Quraish Shihab, *Tafsir al-Mishbah*, Vol 2 (Jakarta: Lentera Hati, 2004), pp. 569-570. In this interpretation, it is explained that Salah has time duration to perform. It means that Salah is continuous and the time is unchangeable. Each prayer is marked by Azan. The time and duration of prayer and other religious service is determined by Islam required the technical distribution of time.

¹⁶ M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 3 (Jakarta : Lentera hati, 2004), pp. 137-138. In this interpretation, it is explained that the function of Azan is to invite Muslims to perform Salah. It is also explained that when Jews and Christians heard Azan, they came to Muhammad and said: You made a new tradition unrecognized by preceding prophet before. If you were a Prophet, you wouldn't do it and if you did is good the previous prophet also did it. What a bad deed it is.

Q. S. Al-Maidah: 58 above at once became the cause of Azanas a sign of prayer. Mentioned during the development of Islam in Medina, Muslims spread all over the city. Because of the bustle of Muslims, it was worried that they would forget or neglect to perform the prayers at that time.¹⁷

From the previous explanation, it can be understood that Azan was present in the midst of the development of Islamic society in Medina during the era of the Prophet. Activities and business were the potential to make Muslims negligent in performing worship on time. The Prophet discussed with the Companions to find the way out, then Azan emerged. There had been a different opinion about Azan for the first time. Some argue that Azan began in Medina at first century Hijra (622 AD) and other at second century Hijra (633 AD).¹⁸ Azan was the solution of the growing city of Medina as the capital city of the country so that it became the center of civilization and trade among countries; as a result, the frequency of busy people increased. This condition made the Prophet gather Companions to discuss how to tell the time of prayer and invite people to gather to the mosque to perform congregational prayers.

In the deliberations, there are several proposals. Some have suggested flag-raising, trumpets blowing, bells ringing, and fire lighting at high places where people could easily see the place, or at least smoke can be seen even in distant places. The deliberation of the entry time of the obligatory prayer is recorded in the following Sunnah:

From Abu Bisyr, from Abu Umair bin Anas, from some of his uncles the Ansar, said: The Prophet is concerned with how to gather the people to perform the Prayers. So it was proposed to him, "Rise the flag when the time of Prayer has come. When they see it, some tell the others. But the proposal was not approved by him. Then it is also mentioned also to the Prophet about blowing trumpets, Ziyad said: "Jewish horns", this opinion is also unapproved by the Prophet and the Prophet said: "it is the actions of the Jews". It was also mentioned to the Prophet to ring bells. The Prophet said: "it is the actions of the Christians". Then Abdullah bin Zaid bin AbdRabih came home, he was very concerned about what the Prophet felt. Then he dreamed, he said: "then the next day Abdullah went to the Prophet, then conveyed his dream thing. So he said to the Prophet, O Messenger of Allah! In fact, I am completely conscious, sleeping and awake, suddenly coming to me somebody and telling me Azan. He said Umar bin Khattab also dreamed that way before, but he hid it for twenty days. The narrator of this hadith, said then Umar informs the Prophet, the prophet said to him, "what keeps you from telling me".

¹⁷ Imam Abi Abdillah Muhammad bin Ismail al-Bukhari, *Ṣaḥīḥ al-Bukhārī* (Beirut: Dar al-Fikr, 2005), p.150.

¹⁸ Sayyid Sabiq, *Fikih Sunnah 1*, translated by Kamaluddin A. Marzuki et al (Bandung: PT Alma'arif. 1974), p. 197.

Then Umar said, “Abdullah bin Zaid has preceded me, therefore I am ashamed”. So the Prophet said, “O Bilal stand up, then what is ordered by Abdullah bin Zaid to you, do it”. So Bilal called for the Azan. Abu Umair informed me that Abu Umair told me that the Ansar people thought that if Abdullah bin Zaid had not been ill that day, the Prophet would have made him Muezzin.¹⁹

The above Sunnah explains how the setting of Azan as a marker of prayer time. The Prophet was not impressed and pleased with some suggestions. The new problem was solved when one of the Companions of the Prophet, Abdullah bin Zaid dreamed of “Azan”. Similar dreams were experienced by Umar bin Khattab but `Umar did not immediately deliver it to the Prophet.

In the Sunnah of the Prophet narrated by AbiDaud in *SunanAbīDāwūd*, there is a more detailed account of the form of Azan that Abdullah bin Zaid proposes as follows.

Abdullah bin Zaid said as follows: “When the Prophet was about to command that ring bells struck to gather those prayers, I remembered there was a man who went around and met me, while I was sleeping. He carries a bell in his hand. I approached the man and asked him, “O servant of God, do you want to sell this bell? I will use to call people to pray. “The man said, “May I show you a better thing than that.” And I replied, “Yes.” Then the man said, you say, Allāh Akbar, Allāh Akbar, Allāh Akbar, Allāh Akbar, Asyhadu an Lāilāha illāAllāh, Asyhadu an Lāilāha illāAllāh, Asyhaduanna MuhammadanRasūl Allāh, Asyhadu Anna MuhammadanRasūl Allāh, Ḥayya ‘alā al-ṣalāh, Ḥayya ‘alā al-ṣalāh, Ḥayya ‘alā al-Falāh, Ḥayya ‘alā al-Falāh, Allāh Akbar, Allāh Akbar, Lāilāha illāAllāh”, Abdullah said, and then the man retreated not far from me. Then he (the carrier bell) said, “when you read *iqāmah* pray, say, Allāh Akbar, Allāh Akbar, Asyhadu an Lāilāha illāAllāh, Asyhaduanna MuhammadanRasūl Allāh, Ḥayya ‘alā al-ṣalāh, Ḥayya ‘alā al-Falāh, Qadqāmat al-ṣalāh, Qadqāmat al-ṣalāh, Allāh Akbar, Allāh Akbar, LāilāhailāAllāh”. The next day when I (Abdullah) went to the Prophet Muhammad, and tell him about my dream to him, the Prophet Muhammad said, “in fact, the dream is a true dream Insha Allah. Therefore stand with Bilal and teach him your dream, and let him reverberateAzan because his voice is better and louder than your voice “. So I stood with Bilal, and I taught him the passages while he called for Azan. He said that Umar bin Khattab heard the call of Azan while he was at his house, and Umar came out with his clothes and said, “By the Essence who sent you, the Messenger of Allah said, “Fa li Allāh al-Ḥamd (then praise be to Allah)”²⁰

¹⁹ Abu Daud Sulaiman bin Asy’ats al-Sijistani, *Sunan Abī Dāwūd*, Juz I (Beirut: Dar al-Fikr, 2011), p. 184. See also Muhammad Nashiruddin al-Albani, *Shahih Sunan Abu Daud*, translated by Tajuddin Arief et al (Jakarta: Pustaka Azzam, 2002), pp. 199-200.

²⁰ Abi Daud Sulaiman bin Asy’ats al-Sijistani, *Sunan Abī Dāwūd*, Juz I, p. 185. See also Abu Abdullah Ibnu Majah, *Sunan Ibn Mājah* (Beirut: Dar al-Kutub al-‘Ilmiyyah, 2009),

Through the above narrations, we know that the Prophet almost imposed a prayer time notice through the use of bells until Abdullah bin Zaid came to tell about his dream to the Messenger of Allah about Azan and its form.

Whereas according to the Ahl al-Bait, Azan has already existed when the Prophet did *Isrā'* and *Mi'rāj*. Azan is prescribed in the first year of Hijri, which consists of two parts: first, notice of the entry of time; secondly, the Azan for the five obligatory prayers. According to the Sunni, the Azan is prescribed through the dream of Abdullah bin Zaid and established by the Prophet, according to Ahl al-Bait azan established through the revelation of Allah conveyed to the Prophet through Gabriel, just like the prayers and other worship. Ja'far Sadiq questioned, "How can you say that Azan is based on the dream of Abdullah bin Zaid when the revelation of it goes down to your Prophet?"²¹

In *Al-I'tisām bi al-Kitāb wa al-Sunnah*, Subhani quotes the narrations of Imam al-Baqir who said:

لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) جَبْرِيْلُ إِلَى السَّمَاءِ فَبَلَغَ
الْبَيْتَ الْمَعْمُورَ، وَحَضَرَتِ الصَّلَاةَ، فَأَذَّنَ جَبْرِيْلُ (عَلَيْهِ السَّلَامُ) وَأَقَامَ فَتَقَدَّمَ
رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَصَفَّتِ الْمَلَائِكَةُ وَالنَّبِيُّونَ خَلْفَ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

When the Prophet did Isrā' to the heavens, he came to the BaitulMakmur, then came the time of prayer, then Gabriel chanting to do the prayer and read iqāmah, then the Messenger of Allah came forward, then the angels and the prophets marched behind Muhammad.

In another narration, Wahbah Zuhaili in *al-Fiqh al-Syāfi'i al-Muyassar* also explains al-Bazzar narration. The Prophet listened to Azan on the night of 'Isrā'. It was the angel who witnessed him calling Azan on seven heavens. Then Gabriel invited him to come forward to lead the inhabitants of the heavens, among them Adam and Noah. God also perfects his glory surpassing the inhabitants of heaven and earth.²² Al-Muttaqial-Hindi, in *Kanzal-'Ummāl* narrated from Zaid bin Ali:

أَنَّ رَسُولَ اللَّهِ عَلِمَ الْأَذَانَ لَيْلَةَ الْإِسْرَاءِ، وَبِهِ فَرَضَتْ عَلَيْهِ

p. 383. Abi 'Isa bin 'Isa bin Saurah at-Tirmidzi, *Sunan al-Tirmidzi* (Beirut: Dar al-Fikr, 2011), p. 147. Muhammad Nashiruddin al-Albani, *Shahih Sunan Abu Daud*, pp. 199-200.

²¹ Muhammad Jawad Mughniyah, *Fikih Imam Ja'far Shadiq*, pp. 149-150.

²² Wahbah Zuhaili, *Fikih Imam Syafi'i*, translated by Muhammad Afifi (Jakarta: al-Mahira, 2010), p. 316.

Indeed the Azan is taught to the Prophet on the night of Isra ' , and was obliged (Salah) to Him.

The Tradition of Early Azan

The discussion of the Early Azan is not new since the Early Azan is a Sharia matter since the time of the Prophet as described by Ahmad bin Ali ibnHajar al-Asqalani in *Fathal-Bārī* that Azan before the dawn is the Early Azan. This can be seen from so many hadiths related to the Early Azan²³ that is composed of various narrators of hadith. However, the Early Azan is in the context of Ramadan, not outside of Ramadan.

The facts about the Early Azan in the classical period of Islam began in the era of the Prophet, where there are two *muezzins* appointed directly by the Prophet namely, Bilal bin Rabah and Abdullah ibnUmmMaktoum. Bilal bin Rabah²⁴ was one of the first to convert to Islam and was the first to officially call Azan after being taught by Abdullah bin Zaid who earned Azan through dreams, just as Umar bin Khattab²⁵ dreams of. It can be explained by the various literature of hadith that Bilal was the one who also preached the Early Azan in the Ramadan.

The focus of the study in this discussion is about the Early Azan before the dawn prayer time. This Early Azan was originally functioned to awaken the fasting man in Ramadan to have the meal *Sahoor*. This Early Azan also has the function of performing the prayers or other worship before the dawn prayer time.

This fact about the Early Azan is prescribed in the time of the Prophet, this corresponds to hadith:

²³ Ahmad bin Ali bin Hajar al-Asqalani, *Fathal-Bārī*, Juz II (Al-Qahirah: al-Maktabah al-Taufiqiyah, 2012), pp. 67-68.

²⁴ Bilal bin Rabah is one of the Prophet's favorite companions. He was a black ancestor of Habasha who was originally in Mecca as a slave of Umayyeh bin Khallaf. Since it was known to convert to Islam and was broadcast secretly at that time by the Prophet, Bilal bin Rabbah was tortured by his master. Then Abu Bakr redeemed him from Umayyeh bin Khallaf and liberated him from his status as a slave. Since the Shari'a of Azan, Bilal bin Rabbah was appointed by the Prophet for his loud and melodious voice. In the time of Abu Bakr, Bilal was not allowed to leave Medina but at the time of Umar bin Khattab, Bilal was allowed to leave Madinah to go to Sham (Damascus, present Syria) and die in Damascus. Because of Bilal's fame, to this day the Indonesian people often use the word Bilal for a *Muezzin*, especially when the Friday prayers are using the Azan twice. See Tim Penulis IAIN Syarif Hidayatullah, *Ensiklopedi Islam Indonesia* (Jakarta: Djambatan, 1992), p.174.

²⁵ Tim Penulis, *Ensiklopedi Islam* (Jakarta: PT. Ichtiar Baru Van Hoeve, 2001), p. 249.

From Abdullah bin Umar, the Prophet said: Actually, Bilal reverberates Azan at night, then you may eat and drink until Ibn Umm Maktoum reverberates Azan. Ibn Umar said; Ibn Umm Maktoum is a blind man. He did not reverberate Azan until someone told him, it had been dawn.²⁶

The hadith above explains that the Prophet at that time had two *Muezzins*; Bilal bin Rabah and Abdullah Ibn Umm Maktoum. Bilal was commissioned by the Prophet to call for prayer in the Ramadan to awaken the people to eat the meal immediately. While the Prophet asked Ibn Umm Maktoum to reverberate Azan Dawn.²⁷

The hadith above also explains that the Early Azan was held only in Ramadan which functioned to wake up, remind and perform the worship service for those who have not yet performed it and the preparation for the meal so that the condition of the body will remain stable during the fasting to the next day.²⁸ This hadith does not explain the Early Azan beyond Ramadan. Another Hadith narrated by Abdullah ibn Masud as follow:

Another hadith narrated by Abdullah ibn Masud, the Prophet said: Never let Azan or Bilal prevent one of you from Sahoor, for the actual Azan at night is to remind the prayer and sleeping person, instead of telling fajr or Subh. While he hinted with his finger has raised upward and dipped down, as he mentioned. Zuhairi said, "He hinted with his two index fingers one of them above the others. Then pull it to the right and to the left."²⁹

Above hadith explains how the Early Azan functions and positions in the classical period of Islam. The function of Early Azan is as a reminder people who are still sleeping to wake up to perform obligatory or sunnah worship and to eat at the Sahoor time in Ramadan. Specifically, the Early Azan functions to awaken people to eat the Sahoor. Indonesian people have a variety of ways and tools that are very typical to awaken people to worship at the night and eat at the Sahoor time.

The Tradition of Early Azan in Indonesia

In the Indonesia context, most Muslim societies in Ramadan not only use the Early Azan as a symbol to awake people to eat the Sahoor but also familiar

²⁶ Abu Abdillah Muhammad bin Ismail al-Bukhari, *Ṣaḥīḥ al-Bukhārī* (Beirut: Dar al-Fikr, 2005), 153. See also Abul Abbas al-Zabidi, *Himpunan Hadis Sahih Pilihan*, translated by Bahrūn Abu Bakar and Sofyan Suparman (Bandung: Trigenda Karya, 1995), p. 257.

²⁷ *Ibid.*, p. 258.

²⁸ Ibn Bathol al-Hasan Ali bin Khalaf bin Abdul Malik, *Syarḥ Ṣaḥīḥ al-Bukhārī li Ibn Baṭāl*, juz 2 (Riyad: Maktabah al-Rusydi, 2003), p. 251.

²⁹ Imam Abi Abdillah Muhammad bin Ismail al-Bukhari, *Ṣaḥīḥ al-Bukhārī*, p.153.

with the praises or sounds that do not damage the substance of the intention of worship to wake up people for Sahoor, not only the Early Azan. This is a custom or tradition in every Ramadan in Indonesian society.

Theologically, this tradition can be viewed from the hadith and the ijtiḥad of Islamic scholars about the law of call to prayer, especially Early Azan. From the various hadiths that conveyed above, it is known that the Early Azan in Ramadan and outside of Ramadan comes from the same hadith because it is worthy to apply as a reference to implement ijtiḥad. There is no prohibition of the Early Azan outside of Ramadan because basically, it is a good thing resourced from hadith deserves to apply as well as become a tradition in Muslim society. Therefore, it can be inferred that Early Azan beyond the Ramadan, does not violate because in terms of words, time, functions are all the same and in accordance with the various hadiths that had been conveyed by the Prophet.

In the context of Sharia law, the difference of opinion among Ulama' about Azan especially the Early Azan has been explained by the writer. Various opinions or ijtiḥad of Ulama' can be broken down into two; *sunnahmoakkadah* and *farḍkifāyah*. The writer refers to the law of *sunnahmoakkadah* based on the historical gene of hadith and social construction of Indonesian society which is very heterogeneous. During the Early Azan is implemented in very tolerant Islamic community and can accept it then, he prefers to *sunnahmoakkadah* whereas if it can interfere in an area within many communities which are not Islam and potentially lead to conflict, then it is better not to do Early Azan because basically Sharia is constructed as a wisdom for Muslims.

In the philosophical context, in writer's view, the Early Azan is the same as Azan in general which is composed of the phrase Takbir and Tawhid, confession on the Prophet, the call to accomplish Allah's command to perform Prayer and call to victory and ending with the Takbir and Tawhid sentence which refer back as part of affirmation of faith To God. The Takbir phrase has the meaning of glorifying God, the Lord of the universe. This Supreme of God has so many philosophical meanings, among them human being as a weak creature, so should not be arrogant. Therefore as a creature, a human must always worship as commanded by Allah. In the Early Azan sentences, there is also a call to the reverberated victory. It shows the superiority complex mental attitude that must be owned by Muslims so that eliminate the inferiority complex mental attitude which leads to the deplorable nature prohibited in Islam, namely revenging, arrogant, need to be respected, and of course, this prohibited nature leads to up acute heart diseases.

The final sentence in the Early Azan is reaffirming about the superiority of God and reinforcement the sense of Tawhid that all Muslims in the world must possess. So from the writer's explanation above that, the Early Azan beyond the month of Ramadan is not a wrong thing but is a result of ijtihad and good tradition that should be still implemented.

Conclusion

The Early Azan beyond the Ramadan in Indonesia is not a common thing because not all regions do the Early Azan. It is because of the pluralism of Indonesia in which not all the people are Muslims. In some areas in Indonesia Islam becomes a minority religion. Mutual respect and tolerance among people of Religions is another thing that must be maintained.

The Early Azan beyond the Ramadan in Indonesia is the result of the ijtihad of Islamic intellectuals. The ijtihad is certainly with all considerations of urgency, the situation, and condition of Muslims. In addition, theoretical, theological and philosophical views are also a major consideration so that the Early Azan becomes a good tradition.

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