

## Adhan (Call for Prayer)

*Adhan* literally means ‘announcement’, and in the Shari’ah it means the announcement made in specific words at the time of *salat*. It was introduced in the first year of the Hijrah at Madinah. The cause of its introduction, in the opinion of the Imamis, was that Gabriel came down with the *adhan* in a message from God to the Prophet (S). The Sunnis say that ‘Abd Allah ibn Zayd saw a dream in which he was taught the *adhan* by someone. When he related his dream to the Prophet (S), he approved it.

### Adhan is a Sunnah

The Hanafis, Shafi’is and Imamis say: *Adhan* is a *sunnah* which has been emphatically recommended (*mu’akkadah*).

The Hanbalis observe: It is a *kifa’i fard* for non-traveling men in villages and towns to make the *adhan* for the five daily prayers.

The Malikis state: It is a *wajib kifa’i* in towns where the Friday prayer is held, and if the people of such a place abandon *adhan* they will be fought on that account.

### Adhan is Invalid in Certain Cases

The Hanbalis observe: It is not valid to make *adhan* for a funeral prayer (*salat al-janazah*) or for a supererogatory prayer (*al-salat al-nafilah*) or for one performed to fulfil a vow (*al-salat al-mandhurah*).

The Malikis say: It is not valid for a supererogatory or funeral prayer or for an obligatory daily prayer performed after the lapsing of its time (*al-salat al-fa’itah*).

The Hanafis state: It is not valid for the prayers performed on the two ‘*ids* (*‘idayn*), for the prayer performed on the occurrence of an eclipse (*salat al-kusuf*), for prayers made for rain (*istisqa’*), and for *tarawih* and *sunnah* prayers.

The Shafi'is do not consider it valid for *janazah*, *mandhurah* and *nawafil* prayers.

The Imamis observe: The Shari'ah has introduced *adhan* only for the five daily *salats*, and it is *mustahabb* for them, whether performed as *ada'* or *qada'*, with a group (*jama'ah*) or singly (*furada*), during journey or stay, both for men and women. It is not valid for any other *salat*, *mustahabb* or *wajib*, and the *mu'adhdhin* will call out "*al-salat*" three times on occasions of *salat al-kusuf* and '*Idayn*.

## The Conditions for Adhan

The schools concur that the conditions for the validity of *adhan* are: maintaining continuity of its recital and the sequence of its different parts, and that the *mu'adhdhin* be a sane Muslim man. <sup>1</sup> *Adhan* by a child of discerning age is valid. All the schools concur that *Taharah* is not required for *adhan*.

The schools differ regarding other aspects. The Hanafis and the Shafi'is say: *Adhan* is valid even without *niyyah*. The other schools require *niyyah*.

The Hanbalis consider making *adhan* in any language other than Arabic as being unconditionally valid. The Malikis, Hanafis and Shafi'is state: It is not valid for an Arab to make *adhan* in any other language, though it is valid for a non-Arab to make it in his own tongue, for himself and his co-linguals.

The Imamis observe: *Adhan* is not valid before the arrival of the time of *salat* except in the case of *salat al-fajr*. The Shafi'is, Malikis, Hanbalis and many Imamis permit the making of the *adhan* of announcement before the dawn. The Hanafis do not permit it, making no difference between *salat al-fajr* and other *salats*. This opinion is closer to caution.

## The Form of Adhan

The following is the form of *adhan*:

*Allahu akbar* -- four times according to all the schools and twice according to the Malikis.

*Ashhadu an la ilaha illallah* -- twice according to all the schools.

*Ashhadu anna Muhammadan rasul Allah* - twice according to all the schools.

(It is *Mustahabb* (recommended) to also say at this point: *Ashhadu anna Aliyyan wali Allah* - twice according Imamis only. It means I bear witness that 'Ali is protected by Allah (from any evil))

*Hayya 'ala al-salat* -- twice according to all the schools.

*Hayya'ala al-falah* -- twice according to all the schools.

*Hayyah 'ala khayril-'amal* -- twice according to the Imamis only.

*Allahu akbar* -- twice according to all the schools.

*La ilaha illallah* -- once according to the four schools and twice according to the Imamis.

The Malikis and Shafi'is permit repetition of the last line, considering it *sunnah*; that is the *adhan*, according to them, is not invalid if it is recited only once, as the Imamis hold.

The author of *al-Fiqh 'ala al-madhahib al-'arba'ah* mentions a consensus among the four Sunni schools regarding '*al-tathwib*' being *mustahabb*. *Al-tathwib* means reciting the words "*al-salatu khayrun min al-nawm*", ('*Salat* is better than sleep') twice after "*hayya 'ala al-falah*". The Imamis prohibit it.<sup>2</sup>

## **Iqamah (A call immediately before prayer)**

For both men and women it is *mustahabb* to recite *iqamah* before every daily obligatory *salat*, with the *salat* immediately following it. The rules applicable to *adhan*, such as continuity, sequence, its being in Arabic, etc., apply to *iqamah* as well. Its form is as follows:

*Allahu akbar* -- twice according to all the schools except the Hanafis who require it four times.

*Ashhadu an la ilaha illallah* -- once according to the Shafi'is, Malikis and Hanbalis and twice according to the Hanafis and Imamis.

*Ashhaduanna Muhammadan Rasulallah* -- once in the opinion of the Shafi'is, Malikis and Hanbalis, and twice according to the Hanafis and Imamis.

*Hayya 'ala as-salat* -- once in the opinion of the Shafi'is, Malikis and Hanbalis, and twice according to the Hanafis and Imamis.

*Hayya 'ala al-falah* -- once in the opinion of the Shafi'is, Malikis and Hanbalis, and twice according to the Hanafis and Imamis.

*Hayya'ala khayr il-'amal* -- twice according to the Imamis only.

*Qad qamat is-salat* -- twice in the opinion of all schools, except the Malikis who recite it once.

*Allahu akbar* -- twice in the opinion of all the schools.

*La ilaha illallah* -- once in the opinion of all the schools.

A group of Imami legists observe: It is valid for a 'traveler' and a person in a hurry to recite each sentence of the *Adhan* and *Iqamah* only once.

<sup>1</sup> The Imamis observe: It is *mustahabb* for a woman to say *adhan* for her *salat*, though not as a call to prayer. Similarly it is *mustahabb* for women while holding their own *jama'ah* that one of them make the *adhan* call and the *iqamah* in a manner that men do not hear it. The four Sunni schools consider *iqamah* as *mustahabb* and *adhan* as *makruh* for women.

<sup>2</sup> Ibn Rushd in *Bidayat al-Mujtahid* (1935 ed.) vol. 1, p. 103, says: "Others have said: The phrase '*al-salatu khayrun min al-*

nawm' should not be recited because it is not a masnun part of the adhan, and this is the opinion of al-Shafi'i. The cause for the disagreement is whether it was said (as part of the adhan) during the time of the Prophet (S) or during that of 'Umar." It is stated in Ibn Qudama's al-Mughni, (3rd ed.) vol. 1, p.408: "Ishaq has said that this thing has been innovated by the people and Abu 'Isa has said: 'This tathwib is something that the learned (ahl al-'ilm) have regarded with distaste. It is that on hearing which Ibn 'Umar left the mosque.'"

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