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Imam ‘Alī عليه السلام in the Shī‘ī Adhān

ANSWER PROVIDED BY
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Question

How did Prophet Muḥammad ﷺ himself enunciate the *adhān*? Did he testify to his own Prophethood and to the mastership (*wilāyah*) of Imam ‘Alī ؑ within the *adhān*?

In addition, why do the Shī‘a mention the phrase: ‘I bear witness that ‘Alī is the *walī* of Allah’ in the *adhān* and *iqāmah*, as well as in the *talqīn* portion during a funeral?

Finally we see that Imam ‘Alī ؑ has said: ‘Everyone should testify to the Imam of his time.’ If he said this, then why do we not testify to the Imam of our time (Imam al-Mahdī ؑ) during the *adhān* and *iqāmah*?

Brief Answer

1. According to *aḥādīth*, it is certain that the Prophet of Islam ﷺ testified to his own Prophethood in the *adhān* and *iqāmah*, because the Prophet ﷺ just like other people, must act according to the religious rules and ordinances (of the religion) - unless there is a specific time or reason in which the Prophet ﷺ was told that he did not have to follow a particular ruling, and we do not have such an instance for the *adhān*. On the contrary, we have many narrations that when the Prophet ﷺ recited the *adhān*, he testified to the oneness of Allah ﷻ and his own Prophethood.

2. There is no evidence that explicitly indicates that Prophet Muḥammad ﷺ testified to the mastership of Imam ‘Alī ؑ in the *adhān*.

In addition, in regard to the traditions that have been quoted from the Imams of the Ahlul Bayt ؑ in which they have expressed

the components of the *adhān* in detail, they have not mentioned the third testimony (testimony to the mastership of Imam ʿAlī عليه السلام), although there are many traditions (concerning other than the *adhān*) in which the specific rewards have been conveyed for mentioning the name of Imam ʿAlī عليه السلام after saying the name of the Prophet صلى الله عليه وسلم.

Therefore, most senior Shīʿa scholars say that since the *adhān* is an act of worship, and since it is possible that the third testimony is not a part of it, it is only permitted to testify to the mastership of ʿAlī عليه السلام with the intention of seeking nearness (to Allah تعالى) and **not** with the intention of it being a legislated part of the *adhān*.

3. As for the testimony to the Imam of our time – Imam al-Mahdī عليه السلام, it must be said that from the following *ḥadīth* [which has been referred to in the question although not expressly mentioned] we can conclude that by the infallible Imam saying [in a portion of the *ḥadīth*]:

...مَنْ كَانَ مُقِيمًا عَلَى الْإِقْرَارِ بِالْإِمَّةِ عليه السلام كُلِّهِمْ وَ بِإِمَامِ زَمَانِهِ وَ وَلَايَتِهِ...

...An individual who is resolved upon testifying to the Imams, peace be upon them, all of them, and upon the Imam of his time and his authority...

that this *ḥadīth* does not give us any indication to the requirement of bearing witness to the leadership of the Imam of the time in the *adhān* - it merely implies that a believer must stay firm on the mastership of the infallible Imams عليهم السلام [which can be understood when one reviews the entire *ḥadīth* – which we have not mentioned here].

∞ Detailed Answer

To better understand this issue, we must first explain a few points:

1. The *adhān* and *iqāmah* are considered as being acts of worship and as such, all acts of worship are *tawqifī* – which means that they are legislated by Allah ﷻ and other than Allah ﷻ and His Messenger ﷺ, no one has the right to legislate and initiate any laws in Islam.

2. One cannot pass judgement or issue a legally-binding ruling (*fatwā*) through merely reading a *ḥadīth* in one or even several books and then act according to that ruling, because amongst the *aḥādīth*, there are some which are general, and others which are absolute; some which are specific and others which are conditional; some which may conflict with others, while others were issued during a period of dissimulation (*taqiyyah*).

Therefore, in such cases, the narrations must be given to the experts who have long been familiar with the sciences required to review and authenticate such statements as they are the ones who practice *ijtihād* – derivation of the laws of Islam from the recognized sources – and it is this status which they have achieved that permits them to come to a conclusion on such religious issues.

Since several queries have been raised in this one question, the answers will be presented in several sections.

A. Method of the Prophet ﷺ for the Adhān and Iqāmah

According to the narrations, it is certain that the Prophet ﷺ testified to his own Prophethood in the *adhān*, because the Prophet ﷺ must act upon all of the religious ordinances, just like everyone else is expected to do so, unless there is a specific time or specified

reason that the Prophet ﷺ does not have to follow a certain religious injunction; and when it comes to the *adhān*, there was no special decree given to him.

Rather, we have many narrations that Prophet Muḥammad ﷺ clearly and unequivocally acknowledged the Oneness of Allāh ﷻ and his own status of Prophethood when he recited the *adhān*. Here are some examples of the narratives which speak about this.

Imam Muḥammad al-Bāqir عليه السلام said:

On the night of the ascension (*meʿrāj*), when the Prophet arrived at al-Bayt al-Maʿmūr,¹ the time of the prayers had set in. The angel Jibrāʾīl عليه السلام said the *adhān* and *iqāmah* and the Prophet stood in front to lead the prayers, while the angels and previous Prophets stood behind the Prophet (Muḥammad ﷺ) to perform the prayers.

Someone asked Imam al-Bāqir عليه السلام:

How did Jibrāʾīl pronounce the *adhān*?

The Imam عليه السلام replied:

[He said] Allah is the Greatest ... I bear witness that there is no god except Allah ... I bear witness that Muḥammad is the Messenger of Allah ... (until the end of the *adhān*).²

¹ A location in either the 4th or 7th heaven which is directly opposite in direction to the Kaʿbah on earth in which the angels busy themselves with worship and circumambulation. (Tr.)

² Ṭūsī, Muḥammad b. al-Ḥasan, *Tahdhīb al-Aḥkām*, Researched and Edited by Ḥasan Mousavī Khorasān, v. 2, p. 60, Dar al-Kutub al-Islāmiyya, Tehran, Fourth Edition, 1407 AH.

Thus, it is clear that when the *adhān* has been legislated with these sentences [we have omitted them from the narration, however what is mentioned in the *ḥadīth* is the complete *adhān* which is recited today], the utterances from the Prophet ﷺ when he recites the *adhān* cannot be in a different manner.

Therefore, the way of proclaiming the *adhān* by the Prophet ﷺ is no different from the *adhān* proclaimed by angel Jibrāʿīl عليه السلام and the followers within the nation (*ummah*) of the Prophet ﷺ.³

In another tradition, Imam al-Ḥusayn عليه السلام said: I heard my father ʿAlī b. Abī Ṭālib عليه السلام say:

The Lord sent an angel who took the Prophet on the night ascension (*meʿrāj*). On that journey, there was an angel who had never been seen before in the heavens and after this event, it was never to be seen again, and [it was this angel] who pronounced the *adhān* and the *iqāmah*. When they were both pronounced and completed, the angel Jibrāʿīl said to the Prophet ﷺ: This is the way that you must say the *adhān* for the prayers.⁴

In addition, we know that the religious injunctions [which come from Allah ﷻ] were sent for all Muslims to follow and the Prophet ﷺ takes priority over everyone in all of the affairs – including the practical implementation of the religious rulings. In this area, there is no difference between him and other people, except in some

³ Subḥānī, Jaʿfar, *Al-ʿItisām bi al-Kitāb wa al-Sunnah*, p. 27, Imam Ṣādiq عليه السلام Institute, Qum, First Edition, ND.

⁴ Tamimī, Qādī Nūʿmān Muḥammad al-, *Daʿāim al-Islām*, Dār al-Maʿārif, Cairo, v. 1, p. 142.

special rights or duties that exist which are documented [in the Islamic sources] to clarify where he has specific responsibilities.

Therefore, we reiterate the fact that the proclamation of the *adhān* and *iqāmah* of the Prophet ﷺ is the same *adhān* and *iqāmah* which all other people within Islam are also expected to recite.

B. Testimony to the Authority of Imam ‘Alī ؑ in the Adhān, Iqāmah and Talqīn

However, as for the question which was posed that: Did the Prophet ﷺ himself bear witness in his recital of the *adhān* to the mastership (*wilāyah*) of Imam ‘Alī ؑ? Before we can answer this question, it is necessary to first reflect on the meaning of the word *walī* and then we will be able to answer this question.

The word *walī* can mean several things, and the most important definitions are as follows:

1. This word means ‘guardianship’ and ‘one who takes on a responsibility’; just as can be seen in the various verses of the Noble Quran in which the word *walī* has been used in the same sense. For example:

﴿اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ
أَفَلَا تَتَذَكَّرُونَ﴾

Allāh is He who has created the heavens and the earth and what is between them in six days, then established Himself on the Supreme Throne. You have apart from Him, **no guardian (to whom you might refer the**

ultimate meaning and outcome of your affairs), nor any intermediary (who without His leave, can cause anything of use to reach you). Will you not then reflect and be mindful?⁵

2. This word has also been used in the meaning of a friend⁶ which is also mentioned in the Quran:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

Goodness and evil can never be equal. Repel evil with what is better (or best). Then see: the one between whom and you there was enmity has become a **close friend**.⁷

3. It is also used as a helper and assistant⁸ as mentioned in the Quran:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

⁵ *Quran*, Sūrah al-Sajdah (32), verse 4.

⁶ Refer to question 154 found on www.islamquest.net concerning the “Meaning of *Wilāyah*” and question 8435 concerning “*Wilāyah* in the Quran and in the opinion of the Ahl al-Sunnah.”

⁷ *Quran*, Sūrah al-Fussilat (41), verse 34.

⁸ Ibn Mandhūr, Muḥammad b. Mukarram, *Lisān al-ʿArab*, v. 15, p. 407, Printed by Dār al-Ṣādir, Beirut, Third Edition, 1414 AH.

The believers, both men and women, they are **guardians, confidants, and helpers** of one another. They enjoin and promote what is right and good and forbid and try to prevent the evil, and they establish the prescribed prayer in conformity with its conditions, and pay the prescribed purifying alms. They obey Allāh and His Messenger. They are the ones whom Allāh will treat with mercy. Surely Allāh is All-Glorious, All-Wise.⁹

There is no doubt that the meanings mentioned in the above verses for the term “*walī Allah*” for believers means the second and third definitions (friend and helper); rather, even in the *aḥādīth* of the Ahl al-Sunnah and the Shiʿa, this is also the meaning which has been referred to.¹⁰

However, when specifically talking about the first definition mentioned above, it must be said that there are traditions that state that Imam ʿAlī ؑ is the guardian and protector, and the one who takes precedence over the lives of all of the Muslims - just as has been described in regards to the great Prophet of Islam ﷺ and his status:

«التَّيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو
الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ»

⁹ *Quran*, Sūrah al-Tawbah (9), verse 71.

¹⁰ Ibn Abī Ḥātim, ʿAbd al-Raḥmān b. Muḥammad, *Tafsīr al-Qurān al-Adhīm*, Researched by Asʿad Muḥammad al-Ṭayyib, v. 2, p. 675, Printed by Maktaba Nizār Muṣṭafā al-Bāz, Third Edition, 1419 AH.

وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ
فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

The Prophet has a higher claim [*awlā*] on the believers than they have on their own selves, and (seeing that he is as a father to them), his wives are (as) their mothers. Those who are bound by blood have a greater right (in inheritance and charity) upon one another according to the Book of Allāh than other believers and the emigrants – except that you must (nevertheless) act with kindness toward your friends (and bequeath some of your goods to them). That is what is written in the Book (of the Decree of Allāh).¹¹

Of course, Imam ʿAlī ؑ is the *walī* of Allāh ﷻ - that is - he ؑ has been appointed by the Lord as the chief and guardian of the entire Muslim nation, just like when it is said that Muḥammad is the Messenger of Allāh [*Muḥammadan Rasūlullah*] – by this we mean that Prophet Muḥammad ﷺ has been appointed to the position of Messengership by Allāh ﷻ.

Going back to the discussion, there is no clear evidence that explicitly indicates that Prophet Muḥammad ﷺ testified to the mastership of Imam ʿAlī ؑ in his *adhān*.

Although it is written in *al-Salāfah al-Khilāfah* that Salmān al-Muḥammadī (al-Fārsī) added the third testimony in his recitation of the *adhān* and this caused a man to go to the Prophet ﷺ and

¹¹ *Quran*, Sūrah al-Aḥzāb (33), verse 6.

complain to him about what he heard, however the Noble Prophet ﷺ replied to this man saying: “You have heard a good word.”

It is also stated in that same book (*al-Salāfah al-Khilāfah*) that after the event of *Ghadīr*, Abū Dharr al-Ghiffārī also testified to the authority of the Commander of the Faithful ‘Alī عليه السلام in his recitation of the *adhān* after bearing witness to the Oneness of Allāh ﷻ and the Prophethood of Prophet Muḥammad ﷺ, and as a group of hypocrites did not like what they heard, they went to the Prophet ﷺ to protest about this. The Prophet ﷺ replied to them saying:

أَمَّا وَعَيْتُمْ خُطْبَتِي يَوْمَ الْغَدِيرِ لِعَلِّيِّ بِالْوَلَايَةِ.

In essence, what the Prophet ﷺ said to them was: “What was that lengthy sermon all about that I delivered to you all on the scorching desert heat on the Day of *Ghadīr*? Was the meaning of that sermon anything other than the fact that Imam ‘Alī, the Commander of the Faithful, is the representative of Allah [during my life and after my death]?”

The Prophet ﷺ then said to these hypocrites:

Have you not heard me say that the sky has not covered over, nor has the earth given its place to anyone who is more truthful than Abū Dharr!?¹²

However with that said, firstly the book referenced (*al-Salāfah al-Khilāfah*) is not available to further investigate the chain of narrators of this *ḥadīth*; and secondly such a narrative has not been

¹² Murāghī, Shaykh ‘Abd Allah al-, *Al-Salāfah fī amr al-Khilāfah*, pp. 32-33; Manuscript; Al-Murāghī is a scholar from the Ahl as-Sunnah who lived in the 7th century; his book is one of the manuscripts which is still available in the Dhāhiriyya Library in Damascus.

found in any of the texts which date back before the 7th century so as to allow us to comment on its chain of narrators.

In addition to the narrations that have been quoted from the infallible Imams عليهم السلام in regard to the specific lines which make up the *adhān*, there is no mention of the testimony to the mastership of Imam ʿAlī عليه السلام.

Therefore, when we look at the traditions, we do see statements which explain the actual individual components which made up the *adhān* during the time of the Prophet صلى الله عليه وسلم.

As such, according to the narrations from the Ahlul Bayt عليهم السلام, the *adhān* has eighteen sentences and they are as follows:¹³

اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الْفَلَاحِ

¹³ Qummī, Abū Jaʿfar Muḥammad b. ʿAlī b. Bābāwayya al-, *Man lā Yaḥduruḥu al-Faqīh*, v. 1, pp. 289-290, Jamīʿ al-Mudarrisīn, Qum, 1413 AH; *Tahdhīb al-Aḥkām*, v. 2, p. 61.

حَيَّ عَلَى الْفَلَاحِ
حَيَّ عَلَى خَيْرِ الْعَمَلِ
حَيَّ عَلَى خَيْرِ الْعَمَلِ
أَللَّهُ أَكْبَرُ
أَللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ
لَا إِلَهَ إِلَّا اللَّهُ

However, there are many traditions regarding the reward of bearing testimony to the mastership of Imam ‘Alī ؑ by saying: “I bear witness that ‘Alī is the *walī* of Allah” - after the testimony to the Oneness of Allah ﷻ and the Prophethood of Prophet Muḥammad ﷺ, and we will quote a few examples which are worthy of mentioning below:

Imam al-Ṣādiq ؑ says:

After the creation of the heavens and the earth, Allah, the Exalted, commanded a caller that he might call out these three testimonies.¹⁴

Note that this “caller” was a reference to the response of those who existed in the previous world (*‘ālam al-dharr*), just as Imam al-Ṣādiq ؑ has said under the commentary of the verse:

¹⁴ Kulaynī, Muḥammad b. Ya‘qūb, *Al-Kāfi*, Researched and Edited by: ‘Alī Akbar Ghaffārī, and Muḥammad Ākhundī, v. 1, p. 441, Dar al-Kutub al-Islāmiyyah, Tehran, Fourth Edition, 1407 AH; Shaykh al-Ṣadūq, *al-Amālī*, p. 604, A‘lāmī Printing House, Beirut, Fifth Edition, 1400 AH.

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَنْ
تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

And (remember O Messenger) when your Lord brought forth from the children of Adam, from their loins, their offspring, and made them bear witness against themselves (asking them:) ‘Am I not your Lord?’ They said: ‘Yes, we do bear witness. (That covenant was taken) lest you should say on the Day of Resurrection, We were indeed unaware of this (fact that you are our Lord).’¹⁵

In this regards, Imam al-Ṣādiq عليه السلام has said:

Allah, the Exalted, took from the loins of humanity all the zygotes that would ever come into existence on earth and introduced Himself (through the manifestation of His essence). If this event was not one in which He introduced Himself and His Divine Essence to all the people who would come in the future, then no one would have ever known their Lord. Then Allah asked [them all]: ‘Am I not your Lord?’ All of them said: ‘We confirm [that You are our Lord].’ Allah then said: ‘Then know that this Muhammad is My Messenger, and ‘Alī, the Commander

¹⁵ *Quran*, Sūrah al-A‘rāf (7), verse 172.

of the Faithful, is the successor and protector (of the Prophet).¹⁶

Additionally, it has been mentioned by Imam al-Ṣādiq عليه السلام as well that:

When Allah created the ‘*arsh*, the *kursī* and ... He wrote on them:

لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ، عَلِيُّ أَمِيرِ الْمُؤْمِنِينَ

There is no god except for Allah; Muḥammad is the Messenger of Allah; ‘Alī is the Commander of the Faithful.

Therefore, anytime one of you says: ‘There is no god except for Allah and Muḥammad is the Messenger of Allah’, (after this) you must also say: ‘Alī is the Commander of the Faithful.’¹⁷

From such Prophetic narratives we also can conclude that: bearing witness to the mastership of Imam ‘Alī عليه السلام after bearing witness to the unity of Allah الله and the Prophetic role of Muḥammad al-Muṣṭafa صلى الله عليه وسلم is not only permissible but it is something loved by Allah الله. Ibn Abbas has quoted the Prophet صلى الله عليه وسلم in which he said:

¹⁶ Ṣaffār, Muḥammad b. Ḥasan, *Baṣā’ir al-Darajāt fī fadhā’il Āl Muḥammad ṣalla Allahu ‘alayhim*, Researched and Edited by Moḥsen b. ‘Abbas ‘Alī Kuche Vāghī, v.1, p. 71, Ayatullah al-Mar‘ashī al-Najafī Library, Qum, Second Edition, 1404 AH; Furāt b. Ibrāhīm, *Tafsīr Furāt al-Kūfī*, Researched and Edited by Muḥammad Kādhim, pp. 148-149, Al-Ṭab‘ wa al-Nashr fī Wizārah al-Irshād al-Islāmī, Tehran, First Edition, 1410 AH.

¹⁷ Ṭabrsī, Aḥmad b. ‘Alī, *Al-Iḥtijāj ‘alā ahl al-Lijāj*, Researched and Edited by Muḥammad Bāqir Khorasān, v. 1, p. 158, Murtaḍā Publishers, Mashad, First Edition, 1403 AH.

I swear by Allah who sent me as a Prophet! The ʿarsh, kursī, the celestial planes, the heavens, and the earth do not stay in their place except that upon them it is written: ‘There is no god except for Allah, Muḥammad is the Messenger of Allah, and ʿAlī is the Commander of the Faithful.’¹⁸

However, since the *adhān* is an act of worship, and it is likely that bearing witness to the mastership of the Commander of the Faithful ؑ is not a part of this act of worship, and most Shīʿa jurists do not consider it as a part of the *adhān*,¹⁹ they do state that if it is read for the sake of seeking nearness to Allah ﷻ or to seek His blessings, and **not** with the intention of being a legislated part of the *adhān*, then it is permissible.²⁰

Ultimately, the doubt which may be brought up at this point is that it may be stated that saying this line in the *adhān* or *iqāmah* may be considered as an innovation in the religion (*bidʿa*).

However, the meaning of innovation is:

Inserting a belief or practice in the realm of religion without any reference of it being mentioned in the

¹⁸ *Biḥār al-Anwār*, v. 27, p. 8; Muḥammad b. Ḥasan Ḥurr al-ʿĀmulī, *Al-Jawāhir al-Siniyyah fī al-Aḥādīth al-Qudsiyyah (Kulliyāt Ḥadīth Qudsī)*, p. 587, Intishārāt Dehqān, Tehran, Third Edition, 1422 AH.

¹⁹ Although a group of jurists do regard it as being a part of the *adhān* and have stated that it is recommended (*mustaḥab*) to be said – refer to *Biḥār al-Anwār*, v. 81, p. 111; Sayyid Muḥammad Ḥusaynī Shīrāzī, *Min Fiqh al-Zahrāʾ alayhā al-salām*, v. 3, pg. 144, Rashid Publishers, Qum, First Printing, 1428 AH; Muḥammad Sanad al-Baḥrānī, *Al-Shahādah al-Thālitha*, Reviewed by ʿAlī Shukrī Baghdādī, pp. 43-46, ND.

²⁰ Khomeinī, Sayyid Rūḥullāh al-Musawī, *Tawḍīḥ al-Masāʾil* with notes, v. 1, p. 519, Daftar Intashārāt Islāmī, Qum, Eighth Edition, 1424 AH.

religious sources, such as the Quran and the traditions of the infallibles عليهم السلام.

Since this is the clear and accepted definition of what a religious innovation is,²¹ we categorically state that if someone considers this line [about the mastership of ʿAlī عليه السلام] which is read in the *adhān* or *iqāmah* as a part of the *adhān*, then this is an innovation in the religion and is something forbidden (*ḥarām*).

But given that most of the Shīʿa jurists **do not** consider this line as a **part** of the *adhān*, and they clearly state that if it is said in the *adhān* or *iqāmah*, then it must not be said in a way which would mimic the lines of the *adhān* or *iqāmah*, then it does not fall into the realm of impermissibility.

Therefore, it is not an innovation, and it is not a problem to then say this line in the *adhān* and the *iqāmah*.

In any case, the rationale behind why a majority of the Shīʿite jurists say that the recitation of the third testimony in the *adhān* or *iqāmah* is permissible so long as it is recited without considering it to be a part of the *adhān* or *iqāmah* is that the above-mentioned traditions clearly state that:

Whenever you testify to the belief of monotheism and the messengership of the Prophet صلى الله عليه وسلم, then you must also testify to the mastership of ʿAlī b. Abī Ṭālib عليه السلام.

²¹ Rāghib Iṣfahānī, Ḥusayn b. Muḥammad, *al-Mufradāt fi Gharīb al-Quran*, Researched by ʿAdnān Ṣafwān Dāwūdī, p. 111, Dār al-ʿIlm, Al-Dār al-Shāmiyyah, Damascus, Beirut, First Edition, 1412 AH; Maḥmūd ʿAbd al-Raḥmān, *Muʿjam al-Muṣṭalahāt wa al-Fādh al-Fiḥhiyya*, v. 1, pp. 361-362, ND.

Since such traditions are unconditional – meaning that they are not restricted, therefore they include the state of *adhān* and *iqāmah* and even outside of the *adhān* and *iqāmah*, and this is what is meant by the statement that they are not a part of the overall lines which are read in the *adhān*.

As a result, saying the sentence “ʿAlī is the *walī* of Allah” in the *adhān*, *iqāmah*, and *talqīn*, by keeping in the forefront of the mind, the rank and position of Imam ʿAlī عليه السلام²² - if this is done with the intention of seeking spiritual proximity to Allah ﷻ and as a form of pursuing the benedictions and blessings, and if it is done with the understanding that it is not a legislated portion of these recitations, then it is not a problem.

It is noteworthy that in some Sunni sources it has been mentioned that one time, the muaddhin (a person who recites the *adhān*) went to ʿUmar b. al-Khaṭṭāb to wake him up for the fajr prayers and found him deep in sleep and so he said to him:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Prayer (*ṣalāt*) is better than sleep!

When ʿUmar eventually woke up and heard this line, he then ordered that this sentence be added to the *adhān* for the morning (*fajr*) prayers.²³

²² Questions from www.islamquest.net – “Proving the Imāmate of Imam ʿAlī عليه السلام” - question 999; see also: “Proving the Imāmate of Imam ʿAlī عليه السلام from the Quran” - question 324.

²³ al-Aṣḥabī, Mālik b. Anas b. Mālik b. Abī ʿĀmir b. ʿAmr b. al-Ḥārith b. Ghaymān b. Khuthayn b. ʿAmr b. al-Ḥārith, *al-Muwaṭṭaʿ*, *Bāb al-Nidāʿ li ṣalāh*; Ibn Abi Shayba, Ḥāfiẓ ʿAbd Allāh b. Muḥammad, *Muṣnaf b. Abī Shayba fī al-aḥādīth wa al-Āthār*, v. 1, p. 236, Dār al-Fikr, Beirut.

This practice continues until today and therefore the Ahl as-Sunnah have added this line into their *adhān* and say it immediately after:

حَيَّ عَلَى الْفَلَاحِ

Hasten towards success.

Who was it amongst the Ahl as-Sunnah that permitted the repetition of this line in the *adhān* of the morning prayers!? Is it possible to compare this line and the innovation in the ‘Sunni’ *adhān* with the mastership (*wilāyah*) of Imam ‘Alī عليه السلام in the ‘Shī‘a’ *adhān* – which once again we repeat that the Shī‘a clearly say is NOT a part of the *adhān*?!

C. Bearing Witness to Imam al-Zāman عليه السلام in the Adhān

The issue which was also brought up in this question was in regard to bearing witness to the Imam of the time in the *adhān*. Apparently this question has come out of the fact that there is a tradition, a portion of which, says:

...مَنْ كَانَ مُقِيمًا عَلَى الْإِفْرَارِ بِالْأُمَّةِ عليهم السلام كُلِّهِمْ وَ بِإِمَامِ زَمَانِهِ وَ وَلايَتِهِ...

...An individual who is resolved upon testifying to the Imams, peace be upon them, all of them, and upon the Imam of his time and his authority...²⁴

However this *ḥadīth* does not imply or indicate towards bearing witness or testimony to the Imam of the time عليه السلام in the context of the *adhān*; rather, it implies the need to maintain an unwavering

²⁴ *Bihār al-Anwār*, v. 80, p. 47, Al-Wafā’ Institute; Beirut, 1404 AH.

belief on the part of the believers in regards to the mastership and authority of the infallible Imams عليهم السلام.

We must first explain a few points:

1. The *adhān* and *iqāmah* are considered as being from the deeds of worship and as such, the acts of worship are *tawqifi* - designated (by Allāh الله); that is, besides Allah الله and His Messenger صلى الله عليه وسلم, no one has the right to legislate and initiate laws in Islam.
2. It is not only by observing a narration in one or several books that one can pass judgement or issue a fatwa and then act according to that ruling, because among the traditions there are some which are general and others which are absolute; some which are specific and others which are conditional; some which conflict with others; while others were issued during a period of *taqiyyah*, and therefore, in such cases, the narrations must be given to the experts who have long been familiar with the sciences required and are people who practice the position of *ijtihād* which they have achieved to come to a conclusion on such issues.



O Allāh! Send Your prayers upon Muḥammad and the family of Muḥammad!



Addendum: Fatāwā of the Major Shīʿa

Scholars

What follows is the rulings of the contemporary and previous senior scholars (*al-Marājiʿ al-Taqlīd*) and their religious edicts as to the mentioning of the mastership of ʿAlī b. Abi Ṭālib ؑ in the *adhān*.

All scholars mentioned in the follow section are presented in alphabetical order by way of their last name.

We have maintained the original ruling in Farsi for reference of the readers, as well as their English translations and as far as possible, we ensured that these rulings were from the most recent electronic version of their *Islamic Laws* manual published on their respective websites.

1. Āyatullāh al-'Uẓmā Shaykh Jawādī Āmulī

مساله 243: اشهد أن علي ولي الله جزء اذان و اقامه نیست و مناسب است به عنوان تبرک و تیمن بعد از اشهد أن محمداً رسول الله گفته شود.

Ruling 243: The phrase, 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ" is not a part of the *adhān* or *iqāmah*, and it is proper to say it after saying: 'I bear witness that Muhammad is the Messenger of Allah' - "أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" as [a form of seeking] Divine blessings and benedictions.

2. Āyatullāh al-'Uẓmā Sayyid 'Abdul Karīm Mūsawī Ardebilī

گفتن شهادت ثالثه در اذان و اقامه، به عنوان جزئیت جایز نیست؛ ولی گفتن در اذان و اقامه، به قصد قربت مطلقه، خوب است.

Reply to a Question: Pronouncing the third testimony - 'I bear witness that indeed 'Alī is the *walī* of Allah' - [أَشْهَدُ أَنَّ عَلِيًّا] in the *adhān* and *iqāmah* if done with the intention that it is a part of them is not permissible, however saying it in the *adhān* or *iqāmah* with the intention of seeking nearness [to Allah] is ok.

3. Āyatullāh al-'Uẓmā Shaykh Luṭfullāh Ṣāfī Gulpāygānī

«أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ» جزو اذان و اقامه نیست، ولی خوب است بعد از «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»، به قصد قربت گفته شود.

Ruling 928: The phrase - 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ" is not a part of the *adhān* or *iqāmah*, however it is good that it is said after: 'I bear witness that Muhammad is the Messenger of Allah' - "أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" with the intention of seeking nearness [to Allah].

4. Āyatullāh al-'Uẓmā Sayyid 'Alavī Gurgānī

«أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ» جزء اذان و اقامه نیست، ولي خوب است بعد از «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»، به قصد قربت گفته شود.

Ruling 928: The phrase - 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ" is not a part of the *adhān* and *iqāmah*, however it is better that it be said after: 'I bear witness that Muhammad is the Messenger of Allah' - "أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" with the intention of seeking nearness [to Allah].

5. Āyatullāh al-'Uẓmā Shaykh Nūrī Hamadānī

اشهد انّ علياً و ليّ الله جزء اذان و اقامه نیست ولي خوب است بعد از اشهد انّ محمداً رسول الله، به قصد قربت گفته شود. و چون در امثال زمان ما، شعار تشيع محسوب مي شود در هر جا که اظهار اين شعار مستحسن و لازم باشد، گفتن آن هم مستحسن و لازم است.

Ruling 920: The phrase - 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ" is not a part of the *adhān* and *iqāmah*, however it is good to say it after: 'I bear witness that Muhammad is the Messenger of Allah' - "أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" with the intention of seeking nearness [to Allah]. In addition, as in an era like ours, this phrase has become a slogan for the Shī'a and [as we know] expressing this slogan

in any occasion is something which is suitable and actually required, thus saying this line [within the context of the *adhān* and *iqāmah*] is also suitable and required.

6. Āyatullāh al-'Uẓmā Sayyid 'Alī Ḥusaynī Khāmene'ī

گفتن «أشهد أن علياً ولي الله» به عنوان شعار تشیع خوب و مهم است و باید به قصد قربت مطلقه گفته شود، ولی جزو اذان و اقامه نیست.

Ruling 456: Saying - 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ" is a slogan of the Shī'a is something good [to do] and is important and must be said with the intention of seeking nearness [to Allah], however it is not a part of the *adhān* or *iqāmah*.

7. Āyatullāh al-'Uẓmā Shaykh Waḥīd Khurasānī

«أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ» جزء اذان و اقامه نیست ، ولی چون ولایت آن حضرت مکمل دین است ، شهادت به آن در هر حال و از جمله بعد از «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» از أفضل قُربات است.

Ruling 928: The phrase - 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ" is not a part of the *adhān* and *iqāmah*, however as his *wilayah* (mastership and authority) forms the completion of the religion [of Islam], thus testifying to that in any state and [specifically] after: 'I bear witness that Muhammad is the Messenger of Allah' - "أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" is the best of ways to attain proximity [to Allah].

8. Āyatullāh al-'Uẓmā Shaykh Ḥusayn Mazāherī

«أَشْهَدُ أَنْ عَلِيًّا وَليُّ اللَّهِ» جزو اذان و اقامه نیست ولی مستحب است بعد از «أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ»، دو مرتبه گفته شود (مستحب در مستحب)، لکن چون فعلاً شعار شیعه است، باید گفته شود.

Ruling 729: The phrase - 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنْ عَلِيًّا وَليُّ اللَّهِ" is not a part of the *adhān* and *iqāmah*, however it is recommended (*mustahab*) that after: 'I bear witness that Muhammad is the Messenger of Allah' - "أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ" that this line is stated twice (a recommended act within a recommended act) – rather presently, this phrase is a slogan of the Shi'a, and it must be said.

9. Āyatullāh al-'Uẓmā Sayyid Taqī Modarresi

فقها گفته اند که شهادت سوم (اشهد ان علياً ولي الله) جزء اذان و اقامه نیست ولی شهادت به رسالت حضرت ختمی مرتبت را کامل می کند و امروزه شعار شیعیان شده است. بنابراین اولی آن است که به قصد رجاء مطلوبیت گفته شود.

Ruling 103: The jurists have stated that the third testimony - 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنْ عَلِيًّا وَليُّ اللَّهِ" is not a part of the *adhān* and *iqāmah*, however this phrase completes the testimony to the messengership of the Final Prophet, and today this phrase has become a slogan of the Shi'a. Therefore, it is advisable than it is read with the intention of attaining proximity (to Allah).

10. Āyatullāh al-'Uẓmā Sayyid Ṣadiq Rohānī

مستحب است گفتن اشهد ان امير المؤمنين عليا ولي الله يا اشهد ان عليا امير المؤمنين وولي الله در اذان و اقامه، بعد از اشهد ان محمدا رسول الله، بلکه چون در اين ازمنه اين جمله جزء شعائر مذهب تشيع مي باشد و بعضي از فقهاء احتمال وجوب آن را داده اند، ترك نشود.

Ruling 955: It is recommended (*mustahab*) to say the phrase “أَشْهَدُ أَنْ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ” or to say “أَشْهَدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَوَلِيَّ اللَّهِ” in the *adhān* and *iqāmah* after: ‘I bear witness that Muhammad is the Messenger of Allah’ - “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” - rather, in this era, as this phrase has become a part of the slogans of the Shī'ā and some of the scholars have stated that perhaps it is an obligation to be said, thus it must not be neglected.

11. Āyatullāh al-'Uẓmā Sayyid 'Alī Ḥusaynī Sīstānī

مسأله ۱۰۹۴. عبارت‌های «أَشْهَدُ أَنْ عَلِيًّا وَوَلِيَّ اللَّهِ» یا «أَشْهَدُ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ» یا «أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ» یا «أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ» جزء اذان و اقامه نیست هرچند شهادت و گواهی به ولایت و إمارت (امیر المؤمنین بودن) حضرت علی بن ابی طالب (علیهما السلام) به خودی خود مستحب است و کامل کننده شهادت به رسالت رسول اکرم (صلی الله علیه و آله) می‌باشد بنابراین این خوب است بدون قصد جزئیت، بعد از «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» به نیت قربت گفته شود.

Ruling 1094: The phrases - “أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيَّ اللَّهِ” - “I bear witness that indeed 'Alī is the *walī* of Allah”; or “أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ” - “I bear witness that indeed 'Alī is the Commander of the Faithful”; or “أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ” - “I bear witness that indeed 'Alī is the Commander of the Faithful and the *walī* of

Allah”; or “أَشْهَدُ أَنْ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ” – “I bear witness that indeed ‘Alī, the Commander of the Faithful, is the *walī* of Allah’ – are not a part of the *adhān* and *iqāmah*, although bearing witness and testimony to the *wilāyah* and *imāmah* (being the Commander of the Faithful) of ‘Alī b. Abī Ṭālib عليه السلام is, in and of itself a recommended (*mustaḥab*) action and actually completes the bearing witness and testimony to the messengership (*risālah*) of the Noble Prophet صلى الله عليه وآله and therefore it is advantageous that – without considering it as being a part [of the *adhān* and *iqāmah*], after saying “أَشْهَدُ أَنْ” *مُحَمَّدًا رَسُولُ اللَّهِ*, it is said with the intention of seeking closeness to Allah.

12. Āyatullāh al-‘Uẓmā Sayyid Muḥammad Ḥusaynī

Shahrūdī

أَشْهَدُ أَنْ عَلِيًّا وَوَلِيَّ اللَّهِ جُزْءَ إِذَانٍ وَاقَامَةٍ نَيْسَتْ. وَوَلِيَّ خُوبَسْتِ بَعْدَ إِذْ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، بِهَ قَصْدِ قُرْبَتِ كَفْتِهِ شُود.

Ruling 928: The phrase - ‘I bear witness that indeed ‘Alī is the *walī* of Allah’ - “أَشْهَدُ أَنْ عَلِيًّا وَوَلِيَّ اللَّهِ” is not a part of the *adhān* and *iqāmah*, however it is good that it is said after: ‘I bear witness that Muhammad is the Messenger of Allah’ - “أَشْهَدُ أَنْ” *مُحَمَّدًا رَسُولُ اللَّهِ* with the intention of seeking nearness [to Allah].

13. Āyatullāh al-‘Uẓmā Shaykh Nāṣir Makārim Shīrāzī

«أَشْهَدُ أَنْ عَلِيًّا وَوَلِيَّ اللَّهِ» (يعنى گواهی می دهم که علی ولی خدا بر همه خلق است) جزء اذان و اقامه نیست، ولی خوب است بعد از «أَشْهَدُ أَنْ

مُحَمَّدًا رَسُولُ اللَّهِ» به قصد تبرک گفته شود، لکن به صورتی که معلوم شود جزء آن نیست.

Ruling 843: The phrase - 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ" (meaning that I bear witness that Ali is the *walī* of Allah over all of His creations) is not a part of the *adhān* or *iqāmah*, however it is good to say it after: 'I bear witness that Muhammad is the Messenger of Allah' - "أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" with the intention of seeking nearness [to Allah] – however [this is recited with this intention] knowing that it is not a part of them [the *adhān* or *iqāmah*].

14. Āyatullāh al-ʿUẓmā Sayyid Ṣādiq Shīrāzī

« أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ » جزو اذان و اقامه است. و در بعضی از روایات به آن اشاره شده است.

Ruling 1000: The phrase - 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ" is a part of the *adhān* and *iqāmah* and this has been referred to in some of the narrations (*ḥadīth*).

جواب: شهادت ثالثه جزء اذان و اقامه است به این معنی که بدون آن اذان و اقامه ناقص است.

Answer 161: The third testimony [to the mastership of 'Alī] is a part of the *adhān* and *iqāmah* meaning that without it, the *adhān* and *iqāmah* are incomplete.

15. Āyatullāh al-'Uẓmā Shaykh Ja'far Subḥānī

أَشْهَدُ أَنْ عَلِيًّا وَليُّ اللَّهِ جزو اذان و اقامه نیست ولی خوب است بعد از
أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، به قصد قربت مطلقه و زینت اذان و اقامه
گفته شود.

Ruling 775: The phrase - 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنْ عَلِيًّا وَليُّ اللَّهِ" is not a part of the *adhān* and *iqāmah*, however it is good that it is said after: 'I bear witness that Muhammad is the Messenger of Allah' - "أَشْهَدُ أَنْ" - "مُحَمَّدًا رَسُولُ اللَّهِ" with the intention of seeking nearness [to Allah] and as a means of beautification of the *adhān* and *iqāmah*.

16. Āyatullāh al-'Uẓmā Shaykh Mujtabā Ṭehrānī

وَ أَشْهَدُ أَنْ عَلِيًّا وَليُّ اللَّهِ جزء اذان و اقامه نیست؛ ولی خوبست بعد از
اشهد ان محمدا رسول الله، به قصد قربت گفته شود.

Ruling 919: The phrase - 'I bear witness that indeed 'Alī is the *walī* of Allah' - "أَشْهَدُ أَنْ عَلِيًّا وَليُّ اللَّهِ" is not a part of the *adhān* and *iqāmah*, however it is good that it is said after: 'I bear witness that Muhammad is the Messenger of Allah' - "أَشْهَدُ أَنْ" - "مُحَمَّدًا رَسُولُ اللَّهِ" with the intention of seeking nearness [to Allah].

17. Āyatullāh al-'Uẓmā Sayyid Shubayrī Zanjānī

«اشهد ان عليا ولي الله» جز اذان و اقامه نیست؛ البته ولایت امیرالمؤمنین
و ائمه معصومین علیهم السلام از ارکان ایمان است و اسلام بدون آن، ظاهری
بیش نیست و قالبی از معنا تهی است و خوب است که پس از اشهد ان
محمداً رسول الله به قصد تیمن و تبرک، شهادت به ولایت و امامت بلافصل

حضرت امیرالمؤمنین و سایر معصومین علیهم السلام به گونه ای که عرفا از اجزای اذان و اقامه به حساب نیاید ذکر گردد.

[The phrase], 'I bear witness that indeed 'Alī is the *walī* of Allah' is not a part of the *adhān* and *iqāmah*, however the *wilāyah* of the Commander of the Faithful and the infallible Imams, peace be upon all of them, is a pillar of true faith and without this [*wilāyah*], Islam is nothing more than an superficial submission [to Allah] and format of the meaning of it is empty, and therefore it is suitable that once a person says, "أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ"، that with the intention of seeking Divine benedictions and blessings, that one then bears witness to the *wilāyah*, and immediate *Imamah* [after the demise of the Noble Prophet (ﷺ)] of the Commander of the Faithful ['Alī (ع)] and the other infallibles, peace be upon all of them, in such a way that it is not considered as being a part of the *adhān* and *iqāmah* by those in the Islamic society.

18. Late Āyatullāh al-'Uẓmā Muḥammad Taqī Behjat

بعید نیست مستحب بودن اقرار به ولایت امیرالمؤمنین علی بن ابیطالب علیه السلام در اذان مستحبی، در صورتی که به نیت مطلوب بودن گفته شود، به عبارات مختلفی که در « نهاییه » و « فقیه » و « احتجاج » نقل شده است که « أَنْ عَلِيًّا وَوَلِيُّ اللَّهِ » و یا « عَلِيُّ أَمِيرِ الْمُؤْمِنِينَ » و یا به عبارت « أَشْهَدُ أَنْ عَلِيًّا وَوَلِيُّ اللَّهِ » باشد، و اما اقرار به ولایت اگر چه در غیر اذان باشد خوب است، پس احتیاج به دلیل مخصوص ندارد؛ و کاملترین عبارتی که در اینجا گفته می شود آن است که اقرار به خلیفه بودن یا وصی بودن حضرت امیرالمؤمنین علیه السلام و ائمه طاهرین علیهم السلام در آن باشد.

Ruling 36 on the *adhān* and *iqāmah*: It is not improbable that it is recommended (*mustaḥab*) to testify to the *wilāyah* of the Commander of the Faithful Ali b. Abi Talib, peace be upon him, in the recommended *adhān* with the intention that this act is a virtuous action; in various statements seen in [the books] *Nihāyah*, *Faqīh* and *Ihtijāj* it has been related that the phrase - 'Indeed 'Alī is the walī of Allah' - "أَنَّ عَلِيًّا وَليُّ اللَّهِ" or 'Alī is the Commander of the Faithful' - "عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ" or in the wordings of - 'I bear witness that indeed 'Alī is the walī of Allah' - "أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ". However, as for testifying to the *wilāyah* in other than the *adhān*, then this is something which is good to do and thus, there is no need for proofs for this and the most complete of phrases which can be stated here (in the *adhān* or *iqāmah*) is that the Commander of the Faithful, peace be upon him and the A'imma, peace be upon all of them, are the *khalīfah* or *waṣī* [of the Prophet].

19. Late Āyatullāh al-'Uẓmā Sayyid Muḥammad Burujerdi

«أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ» جزء اذان و اقامه نيست، ولي خوب است بعد از
«أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» به قصد قربت گفته شود.

Ruling 928: The phrase - 'I bear witness that indeed 'Alī is the walī of Allah' - "أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ" is not a part of the *adhān* and *iqāmah*, however it is good that it is said after: 'I bear witness that Muhammad is the Messenger of Allah' - "أَشْهَدُ أَنَّ" - "مُحَمَّدًا رَسُولُ اللَّهِ" with the intention of seeking nearness [to Allah].

20. Late Āyatullāh al-'Uẓmā Sayyid Ruḥullāh Khomeinī

“اشهد ان عليا ولي الله” جزو اذان و اقامه نیست، ولی خوب است بعد از
“اشهد ان محمدا رسول الله” به قصد قربت گفته شود.

Ruling 919: The phrase - ‘I bear witness that indeed ‘Alī is the walī of Allah’ - “أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ” is not a part of the *adhān* or *iqāmah*, however it is good to say it after saying: ‘I bear witness that Muhammad is the Messenger of Allah’ - “أَشْهَدُ أَنَّ” - “مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of seeking nearness [to Allah].

21. Late Āyatullāh al-'Uẓmā Shaykh Fādhil Lankarānī

أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ جزو اذان و اقامه نیست ولی خوب است بعد از
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ به قصد قربت گفته شود

Page 156 of his Islamic Rulings: The phrase - ‘I bear witness that indeed ‘Alī is the walī of Allah’ - “أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ” is not a part of the *adhān* or *iqāmah*, however it is good that it is said after saying: ‘I bear witness that Muhammad is the Messenger of Allah’ - “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of seeking nearness [to Allah].

22. Late Āyatullāh al-'Uẓmā Sayyid Muḥammad Shīrāzī

(أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ) جزو اذان و اقامه است. و در روایاتی به آن اشاره
شده که در (الفقه) بیان نموده ایم.

Ruling 1000: The phrase - ‘I bear witness that indeed ‘Alī is the walī of Allah’ - “أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ” is a part of the *adhān* and *iqāmah* and in some of the narrations (*ḥadīth*) this has been

mentioned – and we have mentioned this (in our book *al-Fiqh*).

23. Late Āyatullāh al-‘Uẓmā Mirzā Jawād Tabrizī

اشهد ان عليا ولي الله جزو اذان و اقامه نيست , ولي خوب است بعد از
اشهد ان محمدا رسول الله به قصد قربت گفته شود.

Ruling 928: The phrase - ‘I bear witness that indeed ‘Alī is the *walī* of Allah’ - “أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ” is not a part of the *adhān* or *iqāmah*, however it is good that it is said after: ‘I bear witness that Muhammad is the Messenger of Allah’ - “أَشْهَدُ أَنَّ” - “مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of ‘seeking nearness [to Allah]’

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