

Imam 'Ali In the Shi'i Adham

Imam 'Ali In the Shi'i Adham - Islamic Queries 14



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Imam 'Ali ('A) in the Shi'i Adhan

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Question

How did Prophet Muhammad (S) himself enunciate the adhan? Did he testify to his own Prophethood

and to the mastership (wilayah) of Imam 'Ali ('a) within the adhan?

In addition, why do the Shi'a mention the phrase: 'I bear witness that 'Ali is the wali of Allah' in the adhan and iqamah, as well as in the talqin portion during a funeral?

Finally, we see that Imam 'Ali ('a) 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-Mahdi (aj)) during the adhan and iqamah?

Brief Answer

1. According to ahadith, it is certain that the Prophet of Islam (S) testified to his own Prophethood in the adhan and iqamah, because the Prophet (S) 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 (S) was told that he did not have to follow a particular ruling, and we do not have such an instance for the adhan. On the contrary, we have many narrations that when the Prophet (S) recited the adhan, he testified to the oneness of Allah (SwT) and his own Prophethood.

2. There is no evidence that explicitly indicates that Prophet Muhammad (S) testified to the mastership of Imam 'Ali ('a) in the adhan.

In addition, in regard to the traditions that have been quoted from the Imams of the Ahlul Bayt ('a) in which they have expressed the components of the adhan in detail, they have not mentioned the third testimony (testimony to the mastership of Imam 'Ali ('a)), although there are many traditions (concerning other than the adhan) in which the specific rewards have been conveyed for mentioning the name of Imam 'Ali ('a) after saying the name of the Prophet (S).

Therefore, most senior Shi'a scholars say that since the adhan 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 'Ali ('a) with the intention of seeking nearness (to Allah (SwT)) and not with the intention of it being a legislated part of the adhan.

3. As for the testimony to the Imam of our time – Imam al-Mahdi (aj), it must be said that from the following hadith [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 hadith]:

...مَنْ كَانَ مُقِيمًا عَلَى الْإِفْرَارِ بِالْأُتَمَّةِ كُلِّهِمْ وَبِإِمَامِ زَمَانِهِ وَوَلَايَتِهِ...

...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 hadith does not give us any indication to the requirement of bearing witness to the leadership of the Imam of the time in the adhan – it merely implies that a believer must stay firm on the mastership of the infallible Imams (‘a) [which can be understood when one reviews the entire hadith – which we have not mentioned here].

Detailed Answer

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

1. The adhan and iqamah are considered as being acts of worship and as such, all acts of worship are tawqifi – which means that they are legislated by Allah (SwT) and other than Allah (SwT) and His Messenger (S), no one has the right to legislate and initiate any laws in Islam.
2. One cannot pass judgement or issue a legally-binding ruling (fatwa) through merely reading a hadith in one or even several books and then act according to that ruling, because amongst the ahadith, 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 ijihad – 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 (S) for the Adhan and Iqamah

According to the narrations, it is certain that the Prophet (S) testified to his own Prophethood in the adhan, because the Prophet (S) 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 (S) does not have to follow a certain religious injunction; and when it comes to the adhan, there was no special decree given to him.

Rather, we have many narrations that Prophet Muhammad (S) clearly and unequivocally acknowledged the Oneness of Allah (SwT) and his own status of Prophethood when he recited the adhan. Here are some examples of the narratives which speak about this.

Imam Muhammad al-Baqir (‘a) said:

On the night of the ascension (Mi’raj), when the Prophet arrived at al-Bayt al-Ma’mur, [1](#) the time of the

prayers had set in. The angel Jibra'il ('a) said the adhan and iqamah and the Prophet stood in front to lead the prayers, while the angels and previous Prophets stood behind the Prophet (Muhammad (S)) to perform the prayers.

Someone asked Imam al-Baqir ('a): How did Jibra'il pronounce the adhan?

The Imam ('a) replied: [He said] Allah is the Greatest ... I bear witness that there is no god except Allah ... I bear witness that Muhammad is the Messenger of Allah ... (until the end of the adhan).[2](#)

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

Therefore, the way of proclaiming the adhan by the Prophet (S) is no different from the adhan proclaimed by angel Jibra'il ('a) and the followers within the nation (ummah) of the Prophet (S).[3](#)

In another tradition, Imam al-Husayn ('a) said: I heard my father 'Ali b. Abi Talib ('a) say:

The Lord sent an angel who took the Prophet on the night ascension (Mi'raj). 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 adhan and the iqamah. When they were both pronounced and completed, the angel Jibra'il said to the Prophet (S): This is the way that you must say the adhan for the prayers.[4](#)

In addition, we know that the religious injunctions [which come from Allah (SwT)] were sent for all Muslims to follow and the Prophet (S) 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 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 adhan and iqamah of the Prophet (S) is the same adhan and iqamah which all other people within Islam are also expected to recite.

[B. Testimony to the Authority of Imam 'Ali \('A\) in the Adhan, Iqamah and Talqin](#)

However, as for the question which was posed that: Did the Prophet (S) himself bear witness in his recital of the adhan to the mastership (wilayah) of Imam 'Ali ('a)? Before we can answer this question, it is necessary to first reflect on the meaning of the word wali and then we will be able to answer this question.

The word wali 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 wali 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 مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

“Allah 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?” (Surah As-Sajdah, 32:4)

2. This word has also been used in the meaning of a friend⁵ 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.” (Surah Fussilat, 41:34)

3. It is also used as a helper and assistant⁶ as mentioned in the Quran:

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

“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 Allah and His Messenger. They are the ones whom Allah will treat with mercy. Surely Allah is All-Glorious, All-Wise.” (Surah At-Tawbah, 9:71)

There is no doubt that the meanings mentioned in the above verses for the term “wali Allah” for believers means the second and third definitions (friend and helper); rather, even in the ahadith of the Ahl al-Sunnah and the Shi’a, this is also the meaning which has been referred to.⁷

However, when specifically talking about the first definition mentioned above, it must be said that there are traditions that state that Imam ‘Ali (‘a) 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 (S) and his status:

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

“The Prophet has a higher claim [awla] 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 Allah 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 Allah). (Surah Al-’Ahzab, 33:6)

Of course, Imam ‘Ali (‘a) is the wali of Allah (SwT) – that is – he (‘a) has been appointed by the Lord as the chief and guardian of the entire Muslim nation, just like when it is said that Muhammad is the Messenger of Allah [Muhammadan Rasulullah] – by this we mean that Prophet Muhammad (S) has been appointed to the position of Messengership by Allah (SwT).

Going back to the discussion, there is no clear evidence that explicitly indicates that Prophet Muhammad (S) testified to the mastership of Imam ‘Ali (‘a) in his adhan.

Although it is written in al-Salafah al-Khilafah that Salman al-Muhammadi (al-Farsi) added the third testimony in his recitation of the adhan and this caused a man to go to the Prophet (S) and complain to him about what he heard, however the Noble Prophet (S) replied to this man saying: “You have heard a good word.”

It is also stated in that same book (al-Salafah al-Khilafah) that after the event of Ghadir, Abu Dharr al-Ghiffari also testified to the authority of the Commander of the Faithful ‘Ali (‘a) in his recitation of the adhan after bearing witness to the Oneness of Allah (SwT) and the Prophethood of Prophet Muhammad (S), and as a group of hypocrites did not like what they heard, they went to the Prophet (S) to protest about this. The Prophet (S) replied to them saying:

أَمَّا وَعَيْتُمْ خُطْبَتِي يَوْمَ الْغَدِيرِ لِعَلِّيَّ بِالْوَلَايَةِ

In essence, what the Prophet (S) 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 Ghadir? Was the meaning of that sermon anything other than the fact that Imam ‘Ali, the Commander of the Faithful, is the representative of Allah [during my life and after my death]?”

The Prophet (S) 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 Abu Dharr!?[8](#)

However with that said, firstly the book referenced (al-Salafah al-Khilafah) is not available to further investigate the chain of narrators of this hadith; and secondly such a narrative has not been 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 ('a) in regard to the specific lines which make up the adhan, there is no mention of the testimony to the mastership of Imam 'Ali ('a).

Therefore, when we look at the traditions, we do see statements which explain the actual individual components which made up the adhan during the time of the Prophet (S).

As such, according to the narrations from the Ahlul Bayt ('a), the adhan has eighteen sentences and they are as follows:[9](#)

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

حَيَّ عَلَى الْفَلَاحِ

حَيَّ عَلَى خَيْرِ الْعَمَلِ

حَيَّ عَلَى خَيْرِ الْعَمَلِ

اللَّهُ أَكْبَرُ

اللَّهُ 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 ‘Ali (‘a) by saying: “I bear witness that ‘Ali is the wali of Allah” – after the testimony to the Oneness of Allah (SwT) and the Prophethood of Prophet Muhammad (S), and we will quote a few examples which are worthy of mentioning below:

Imam al-Sadiq (‘a) says:

After the creation of the heavens and the earth, Allah, the Exalted, commanded a caller that he might call out these three testimonies. [10](#)

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

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى 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).” (Surah Al-‘Araf, 7: 172)

In this regards, Imam al-Sadiq (‘a) 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 ‘Ali, the Commander of the Faithful, is the successor and protector (of the Prophet).’¹¹

Additionally, it has been mentioned by Imam al-Sadiq (‘a) as well that:

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

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

There is no god except for Allah; Muhammad is the Messenger of Allah; ‘Ali is the Commander of the Faithful.

Therefore, anytime one of you says: ‘There is no god except for Allah and Muhammad is the Messenger of Allah’, (after this) you must also say: “Ali is the Commander of the Faithful.’¹²

From such Prophetic narratives we also can conclude that: bearing witness to the mastership of Imam ‘Ali (‘a) after bearing witness to the unity of Allah (SwT) and the Prophetic role of Muhammad al-Mustafa (S) is not only permissible but it is something loved by Allah (SwT). Ibn Abbas has quoted the Prophet (S) in which he said:

I swear by Allah who sent me as a Prophet! The ‘arsh, kursi, 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, Muhammad is the Messenger of Allah, and ‘Ali is the Commander of the Faithful.’¹³

However, since the adhan is an act 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 Shi’a jurists do not consider it as a part of the adhan,¹⁴ they do state that if it is read for the sake of seeking nearness to Allah (SwT) or to

seek His blessings, and not with the intention of being a legislated part of the adhan, then it is permissible. [15](#)

Ultimately, the doubt which may be brought up at this point is that it may be stated that saying this line in the adhan or iqamah may be considered as an innovation in the religion (bid'a).

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 religious sources, such as the Quran and the traditions of the Infallibles ('a).

Since this is the clear and accepted definition of what a religious innovation is, [16](#) we categorically state that if someone considers this line [about the mastership of 'Ali ('a)] which is read in the adhan or iqamah as a part of the adhan, then this is an innovation in the religion and is something forbidden (haram).

But given that most of the Shi'a jurists do not consider this line as a part of the adhan, and they clearly state that if it is said in the adhan or iqamah, then it must not be said in a way which would mimic the lines of the adhan or iqamah, 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 adhan and the iqamah.

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

Whenever you testify to the belief of monotheism and the messengership of the Prophet (S), then you must also testify to the mastership of 'Ali b. Abi Talib ('a).

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

As a result, saying the sentence “Ali is the wali of Allah” in the adhan, iqamah, and talqin, by keeping in the forefront of the mind, the rank and position of Imam 'Ali ('a) [17](#) – if this is done with the intention of seeking spiritual proximity to Allah (SwT) 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 adhan) went to 'Umar b. al-Khattab 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 (salat) is better than sleep!

When ‘Umar eventually woke up and heard this line, he then ordered that this sentence be added to the adhan for the morning (fajr) prayers. [18](#)

This practice continues until today and therefore the Ahl as–Sunnah have added this line into their adhan 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 adhan of the morning prayers!? Is it possible to compare this line and the innovation in the ‘Sunni’ adhan with the mastership (wilayah) of Imam ‘Ali (‘a) in the ‘Shi’a’ adhan – which once again we repeat that the Shi’a clearly say is NOT a part of the adhan?!

C. Bearing Witness to Imam al-Zaman (aj) in the Adhan

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

...كُلُّهُمْ وَ بِإِمَامِ زَمَانِهِ وَ وَلايَتِهِ (‘a) مَنْ كَانَ مُقِيمًا عَلَى الْإِقْرَارِ بِالْأئِمَّةِ...

...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... [19](#)

However this hadith does not imply or indicate towards bearing witness or testimony to the Imam of the Time (aj) in the context of the adhan; rather, it implies the need to maintain an unwavering belief on the part of the believers in regards to the mastership and authority of the infallible Imams (‘a).

We must first explain a few points:

The adhan and iqamah are considered as being from the deeds of worship and as such, the acts of worship are tawqifi – designated (by Allah (SwT)); that is, besides Allah (SwT) and His Messenger (S), no one has the right to legislate and initiate laws in Islam.

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 ijihad which they have achieved to come to a conclusion on such issues.

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

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- [1.](#) A location in either the 4th or 7th heaven which is directly opposite in direction to the Ka'bah on earth in which the angels busy themselves with worship and circumambulation. (Tr.)
 - [2.](#) Tusi, Muhammad b. al-Hasan, Tahdhib al-Ahkam, Researched and Edited by Hasan Mousavi Khorasan, v. 2, p. 60, Dar al-Kutub al-Islamiyya, Tehran, Fourth Edition, 1407 AH.
 - [3.](#) Subhani, Ja'far, Al-I'tisam bi al-Kitab wa al-Sunnah, p. 27, Imam Sadiq ('a) Institute, Qum, First Edition, nd.
 - [4.](#) Tamimi, Qadi Nu'man Muhammad al-, Da'aim al-Islam, Dar al-Ma'arif, Cairo, v. 1, p. 142.
 - [5.](#) Refer to question 154 found on www.islamquest.net [11] concerning the "Meaning of Wilayah" and question 8435 concerning "Wilayah in the Quran and in the opinion of the Ahl al-Sunnah."
 - [6.](#) Ibn Mandhur, Muhammad b. Mukarram, Lisan al-'Arab, v. 15, p.407, Printed by Dar al-Sadir, Beirut, Third Edition, 1414 AH.
 - [7.](#) Ibn Abi Hatim, 'Abd al-Rahman b. Muhammad, Tafsir al-Quran al-Adhim, Researched by As'ad Muhammad al-Tayyib, v.2, p.675, Printed by Maktaba Nizar Mustafa al-Baz, Third Edition, 1419 AH.
 - [8.](#) Muraghi, Shaykh 'Abd Allah al-, Al-Salafah fi amr al-Khilafah, pp. 32-33; Manuscript; Al-Muraghi 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 Dhahiriyya Library in Damascus.
 - [9.](#) Qummi, Abu Ja'far Muhammd b. 'Ali b. Babawayya al-, Man la Yahdhuru al-Faqih, v. 1, pp. 289-290, Jami' al-Mudarrisin, Qum, 1413 AH; Tahdhib al-Ahkam, v.2, p.61.
 - [10.](#) Kulayni, Muhammad b. Ya'qub, Al-Kafi, Researched and Edited by: 'Ali Akbar Ghaffari, and Muhammad Akhundi, v. 1, p.441, Dar al-Kutub al-Islamiyyah, Tehran, Fourth Edition, 1407 AH; Shaykh al-Saduq, al-Amali, p.604, A'lami Printing House, Beirut, Fifth Edition, 1400 AH.
 - [11.](#) Saffar, Muhammad b. Hasan, Basa'ir al-Darajat fi fadha'il Al Muhammad salla Allahu 'alayhim, Researched and Edited by Mohsen b. 'Abbas 'Ali Kuche Vaghi, v. 1, p.71, Ayatullah al-Mar'ashi al-Najafi Library, Qum, Second Edition, 1404 AH; Furat b. Ibrahim, Tafsir Furat al-Kufi, Researched and Edited by Muhammad Kadhim, pp.148-149, Al-Tab'wa al-Nashr fi Wizarah al-Irshad al-Islami, Tehran, First Edition, 1410 AH.
 - [12.](#) Tabrsi, Ahmad b. 'Ali, Al-Ihtijaj 'ala ahl al-Lijaj, Researched and Edited by Muhammad Baqir Khorasan, v. 1, p. 158, Murtada Publishers, Mashad, First Edition, 1403 AH.
 - [13.](#) Bihar al-Anwar, v.27, p.8; Muhammad b. Hasan Hurr al-Amuli, Al-Jawahir al-Siniyyah fi al-Ahadith al-Qudsiyyah (Kulliyat Hadith Qudsi), p.587, Intisharat Dehqan, Tehran, Third Edition, 1422 AH.
 - [14.](#) Although a group of jurists do regard it as being a part of the adhan and have stated that it is recommended (mustahab) to be said – refer to Bihar al-Anwar, v.81, p.111; Sayyid Muhammad Husayni Shirazi, Min Fiqh al-Zahra' alayha al-salam, v.3, pg. 144, Rashid Publishers, Qum, First Printing, 1428 AH; Muhammad Sanad al-Bahrani, Al-Shahadah al-Thalitha, Reviewed by 'Ali Shukri Baghdadi, pp.43-46, ND.
 - [15.](#) Khomeini, Sayyid Ruhullah al-Musawi, Tawdiy al-Masa'il with notes, v. 1, p.519, Daftar Intasharat Islami, Qum, Eighth Edition, 1424 AH.
 - [16.](#) Raghīb Isfahani, Husayn b. Muhammad, al-Mufradat fi Gharib al-Quran, Researched by 'Adnan Safwan Dawudi, p.111, Dar al-'Ilm, Al-Dar al-Shamiyyah, Damascus, Beirut, First Edition, 1412 AH; Mahmud 'Abd al-Rahman, Mu'jam al-Mustalahat wa al-Fadh al-Fiqhiyya, v. 1, pp.361-362, ND.
 - [17.](#) Questions from www.islamquest.net [11] – "Proving the Imamate of Imam 'Ali ('a)" – question 999; see also: "Proving

the Imamate of Imam ‘Ali (‘a) from the Quran” – question 324.

18. al-Asbahi, Malik b. Anas b. Malik b. Abi ‘Amir b. ‘Amr b. al-Harith b. Ghayman b. Khuthayn b. ‘Amr b. al-Harith, al-Muwatta’, Bab al-Nida’ li salah; Ibn Abi Shayba, Hafiz ﷺ Abd Allah b. Muhammad, Musnaf b. Abi Shayba fi al-ahadith wa al-Athar, v. 1, p.236, Dar al-Fikr, Beirut.

19. Bihar al-Anwar, v.80, p.47, Al-Wafa’ Institute; Beirut, 1404 AH.

[1] [1]

SHARES

Addendum: Fatawa of the Major Shi’a Scholars

What follows is the rulings of the contemporary and previous senior scholars (al-Maraji’ al-Taqlid) and their religious edicts as to the mentioning of the mastership of ‘Ali b. Abi Talib (‘a) in the adhan.

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. Ayatullah al-‘Uzma Shaykh Jawadi Amuli

مساله 243: اشهد أن علي ولي ﷺ جزء اذان و اقامه نيست و مناسب است به عنوان تبرک و تيمن بعد از اشهد أن محمداً رسول ﷺ گفته شود.

Ruling 243: The phrase, ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan or iqamah, 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. Ayatullah al-‘Uzma Sayyid ‘Abdul Karim Musawi Ardebili

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 ‘Ali is the wali of Allah’ – [أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ] in the adhan and iqamah if done with the intention that it is a part of them is not

permissible, however saying it in the adhan or iqamah with the intention of seeking nearness [to Allah] is ok.

3. Ayatullah al-'Uzma Shaykh Lutfullah Safi Gulpaygani

«أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ» جزو 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 ‘Ali is the wali of Allah’ – «أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ» is not a part of the adhan or iqamah, 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. Ayatullah al-'Uzma Sayyid 'Alavi Gurgani

«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 ‘Ali is the wali of Allah’ – «أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ» is not a part of the adhan and iqamah, 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. Ayatullah al-'Uzma Shaykh Nuri Hamadani

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

Ruling 920: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – «أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ» is not a part of the adhan and iqamah, 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 Shi'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 adhan and iqamah] is also suitable and required.

6. Ayatullah al-'Uzma Sayyid 'Ali Husayni Khamene'i

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 ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ” is a slogan of the Shi’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 adhan or iqamah.

7. Ayatullah al-‘Uzma Shaykh Wahid Khurasani

«أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ 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 أَنْ مُحَمَّدًا رَسُولُ اللَّهِ» از أفضل قُرَبَات است.

Ruling 928: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, 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 أَنْ مُحَمَّدًا رَسُولُ اللَّهِ” is the best of ways to attain proximity [to Allah].

8. Ayatullah al-‘Uzma Shaykh Husayn Mazaheri

«أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ 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 ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, 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. Ayatullah al-‘Uzma Sayyid Taqi 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 ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, 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. Ayatullah al-'Uzma Sayyid Sadiq Rohani

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 مى باشد و بعضى از فقهاء احتمال وجوب آن را داده اند، ترك نشود.

Ruling 955: It is recommended (mustahab) to say the phrase “أَشْهَدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَوَلِيَّ اللَّهِ” or to say “أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ” in the adhan and iqamah 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 Shi'a and some of the scholars have stated that perhaps it is an obligation to be said, thus it must not be neglected.

11. Ayatullah al-'Uzma Sayyid 'Ali Husayni Sistani

مسأله ۱۰۹۴. عبارت های «أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيَّ اللَّهِ» یا «أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ» یا «أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ» یا «أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ» جزء اذان و اقامه نیست هر چند 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) می باشد بنا بر 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 ‘Ali is the wali of Allah”; or “أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ” – “I bear witness that indeed ‘Ali is the Commander of the Faithful and the wali of Allah”; or “أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ” – “I bear witness that indeed ‘Ali, the Commander of the Faithful, is the wali of Allah’ – are not a part of the adhan and iqamah, although bearing witness and testimony to the wilayah and imamah (being the Commander of the Faithful) of ‘Ali b. Abi Talib (‘a) is, in and of itself a recommended (mustahab) action and actually completes the bearing witness and testimony to the messengership (risalah) of the Noble Prophet (S) and therefore it is advantageous that – without considering it as being a part [of the adhan and iqamah], after saying “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ”, it is said with the intention of seeking closeness to Allah.

12. Ayatullah al-'Uzma Sayyid Muhammad Husayni Shahrudi

أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيَّ اللَّهِ جزء اذان و اقامه نیست. ولی خوبست بعد از اشهد ان محمدا رسول الله، به قصد قربت

گفته شود.

Ruling 928: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, 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].

13. Ayatullah al-'Uzma Shaykh Nasir Makarim Shirazi

«أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ» (يعني گواهی می دهم که علی ولیّ خدا بر همه خلق است) جزء اذان و اقامه نیست، ولیّ خوب است بعد از «أَشْهَدُ أَنَّ 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 ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” (meaning that I bear witness that Ali is the wali of Allah over all of His creations) is not a part of the adhan or iqamah, 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 adhan or iqamah].

14. Ayatullah al-'Uzma Sayyid Sadiq Shirazi

«أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ 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 ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is a part of the adhan and iqamah and this has been referred to in some of the narrations (hadith).

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 ‘Ali] is a part of the adhan and iqamah meaning that without it, the adhan and iqamah are incomplete.

15. Ayatullah al-'Uzma Shaykh Ja'far Subhani

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

Ruling 775: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is not

a part of the adhan and iqamah, 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 adhan and iqamah.

16. Ayatullah al-'Uzma Shaykh Mujtaba Tehrani

وَأَشْهَدُ أَنَّ عَلِيًّا وَوَلِيَّ اللَّهِ جُزْءُ أَذَانٍ وَاقَامَةٍ نَيْسَتْ؛ وَوَلِيَّ خَيْرِ بَيْتٍ بَعْدَ أَنْ أَشْهَدَ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ، بِهَ قَصْدِ قَرِيبَةٍ كَقَوْلِهِ شُود.

Ruling 919: The phrase – 'I bear witness that indeed 'Ali is the wali of Allah' – "أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيَّ اللَّهِ" is not a part of the adhan and iqamah, 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].

17. Ayatullah al-'Uzma Sayyid Shubayri Zanjani

أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيَّ اللَّهِ « جُزْءُ أَذَانٍ وَاقَامَةٍ نَيْسَتْ؛ الْبَيْتَةُ وَوَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ وَائْتِمَانُ مَعْصُومِينَ عَلَيْهِمُ السَّلَامُ مِنْ أَرْكَانِ إِيْمَانٍ اسْتَوْد وَاسْلَامٍ بَدُونِ أَنْ، ظَاهِرِي بِيْشِ نَيْسَتْ وَقَالِبِيَّ مِنْ مَعْنَا تَهِيَّ اسْتَوْد وَخَيْرِ اسْتَوْد كِهْ بَسْ مِنْ أَشْهَدِ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ بِهَ قَصْدِ تَيْمَنِ وَتَبْرَكِ، شَهَادَاتِ بِهَ وَوَلَايَةِ وَآمَامَتِ بِلَا فِصْلٍ حَضْرَتِ أَمِيرِ الْمُؤْمِنِينَ وَسَائِرِ مَعْصُومِينَ عَلَيْهِمُ السَّلَامُ بِهَ كَوْنِهِ اِيَّ كِهْ عَرَفَا مِنْ اجْزَايِ أَذَانٍ وَاقَامَةٍ بِهَ حِسَابِ نِيَايِدِ ذِكْرِ كَرْدِ.

[The phrase], 'I bear witness that indeed 'Ali is the wali of Allah' is not a part of the adhan and iqamah, however the wilayah 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 [wilayah], 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 wilayah, and immediate Imamah [after the demise of the Noble Prophet (S)] of the Commander of the Faithful ['Ali ('a)] 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 adhan and iqamah by those in the Islamic society.

18. Late Ayatullah al-'Uzma Muhammad Taqi Behjat

بَعِيدِ نَيْسَتْ مَسْتَحَبِ بُوْدَنِ اِقْرَارِ بِهَ وَوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ اِبِيْطَالِبِ عَلَيْهِ السَّلَامُ مِنْ أَذَانِ مَسْتَحَبِيَّ، مِنْ صَوْرَتِي كِهْ بِهَ نَيْتِ مَطْلُوبِ بُوْدَنِ كَقَوْلِهِ شُود، بِهَ عِبَارَاتِ مَخْتَلَفِيَّ كِهْ مِنْ « نَهَايَةِ » وَ « فِقِيهِ » وَ « اِحْتِجَاجِ » نَقْلِ شُدِهْ اسْتَوْد كِهْ « أَنَّ عَلِيًّا وَوَلِيَّ اللَّهِ » وَ « عَلِيُّ أَمِيرِ الْمُؤْمِنِينَ » وَ « يَا بِهَ عِبَارَتِ » « أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيَّ اللَّهِ » بَاشِدِ، وَ اِمَا اِقْرَارِ بِهَ وَوَلَايَةِ اِكْرَهْ مِنْ غَيْرِ أَذَانِ بَاشِدِ خَيْرِ اسْتَوْد، بَسْ اِحْتِجَاجِ بِهَ دَلِيلِ مَخْصُوصِ نَادَرْدِ؛ وَ كَامَلْتَرِينِ عِبَارَتِيَّ كِهْ مِنْ اِيْنَجَا كَقَوْلِهِ مِي شُود أَنْ اسْتَوْد كِهْ اِقْرَارِ بِهَ خَلِيْفِهِ بُوْدَنِ يَا وَصِيَّ بُوْدَنِ حَضْرَتِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ اِيْمَانِهِ

طاهرين عليهم السلام در آن باشد.

Ruling 36 on the adhan and iqamah: It is not improbable that it is recommended (mustahab) to testify to the wilayah of the Commander of the Faithful Ali b. Abi Talib, peace be upon him, in the recommended adhan with the intention that this act is a virtuous action; in various statements seen in [the books] Nihayah, Faqih and Ihtijaj it has been related that the phrase – ‘Indeed ‘Ali is the wali of Allah’ – “أَنَّ عَلِيًّا” or “عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ” or in the wordings of – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ”. However, as for testifying to the wilayah in other than the adhan, 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 adhan or iqamah) is that the Commander of the Faithful, peace be upon him and the A’immah, peace be upon all of them, are the khalifah or wasi [of the Prophet].

19. Late Ayatullah al-’Uzma Sayyid Muhammad Burujerdi

«أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ» جزء 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 ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ” is not a part of the adhan and iqamah, 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 Ayatullah al-’Uzma Sayyid Ruhullah Khomeini

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 ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ” is not a part of the adhan or iqamah, 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 Ayatullah al-’Uzma Shaykh Fadhil Lankarani

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 ‘Ali is the wali of Allah’ – “أَشْهَدُ

”أَنَّ عَلِيًّا وَلِيُّ اللَّهِ“ is not a part of the adhan or iqamah, 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 Ayatullah al-’Uzma Sayyid Muhammad Shirazi

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ 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 ‘Ali is the wali of Allah’ – ”أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ“ is a part of the adhan and iqamah and in some of the narrations (hadith) this has been mentioned – and we have mentioned this (in our book al-Fiqh).

23. Late Ayatullah al-’Uzma Mirza Jawad Tabrizi

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 928: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – ”أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ“ is not a part of the adhan or iqamah, 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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