

ليستفقوها (٧)



إعداد
دائرة الإفتاء العام

**The Ruling of Islamic Law on Audibly Invoking Blessings
upon the Prophet Muhammad (peace be upon him)
Immediately after the Call to Prayer (Adhan)**

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In The Name Of ALLAH, The Entirely Merciful, The Especially Merciful
All perfect praise be to Allah the Lord of The Worlds. May His peace and blessings be upon our Prophet Mohammad and upon all his family and companions.

This is a pamphlet addressing the most important jurisprudential questions commonly raised regarding the ruling of Islamic Law on audibly invoking blessings upon the Prophet Muhammad (peace be upon him) immediately after the call to prayer (Adhan). Its content is derived from authoritative legal rulings (fatāwā) issued by the General Iftaa' Department, drawing upon the established juristic principles documented in the texts of the Shāfi'ī school in particular, and the recognized texts of the four major Sunni schools of thought in general. Invoking blessings upon the Prophet (peace be upon him) is among the most esteemed forms of remembrance (dhikr) for a Muslim. Allah the Almighty has commanded it in His Noble Book, stating {what means}: « God and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect». [Al-Ahzab/56]

Numerous texts elucidate the virtue and methodology of sending blessings upon the Prophet (peace be upon him), including:

The statement of the Prophet (peace be upon him): «If anyone invokes blessings on me once, Allah will bless him ten times». (Narrated by Muslim, 408)

It was narrated by Anas ibn Malik that the Prophet (peace be upon him) said: «Whoever invokes one blessing upon me, Allah will confer ten blessings upon him, erase ten of his sins, and raise him ten degrees in status». (Narrated by Al-Nasa'i, 1297)

It was narrated from Ibn Mas'ud: «The people most deserving of my intercession on the Day of Resurrection are those who invoked the most blessings upon me». (Narrated by Al-Tirmidhi, who graded it hasan, 484)

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: « May the man before whom I am mentioned - and he does not send blessings upon me - be humiliated». (Narrated by Al-Tirmidhi, who graded it hasan, 3545)

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: «Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting». (Narrated by Abu Dawud, 2041)

It was narrated from ʿAli (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: «The miser is the one in whose presence I am mentioned, and he does not invoke blessings upon me». (Narrated by Al-Tirmidhi, who graded it hasan sahih, 3546)

The Ruling on Invoking Blessings after the Adhan Scholars are unanimously agreed that it is recommended (mustahabb) to invoke blessings and peace upon the Messenger of Allah (peace be upon him) after the Adhan, based on the Prophet's statement (peace be upon him): « When you hear the Muʾadhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah». (Narrated by Muslim, 384)

Is Invoking Blessings after the Adhan for the Muʾadhdhin Only, or Does It Include the Listener?

The hadith is general in its wording, encompassing both the Muʾadhdhin and the listener.

Imam Al-Khatib Al-Shirbini Al-Shafi'i stated in Mughni al-Muhtaj (Vol.1/P.219): «It is for everyone—meaning both the Muʾadhdhin and the listener—to invoke blessings upon the Prophet (peace be upon him) after he finishes».

Imam Yahya ibn Sharaf Al-Nawawi Al-Shafi'i stated in Al-Majmu' (117/3): «It is recommended for the Muʾadhdhin to recite these prescribed remembrances after finishing his Adhan, such as invoking blessings upon the Messenger of Allah (peace be upon him) and asking for [the station of] Al-Wasilah, which is the highest level of Paradise.»

The Hanbali scholar Al-Buhuti stated in Sharh Muntaha al-Iradat (130/1): «Then he should invoke blessings upon the Prophet (peace be upon him) upon finishing, and say: ʾAllahumma Rabba hadhihi al-daʾwah...» (O Allah, Lord of this perfect call...)).

Is Audibly Reciting the Blessings on External Loudspeakers an Innovation (Bid`ah)?

The issue of the Mu`adhdhin reciting these blessings audibly over external loudspeakers immediately after the Adhan—whether loudly or softly—is a practice commonly adopted by Mu`adhdhins in recent times across many Muslim lands.

The majority of contemporary jurists have deemed it permissible (jawaz) or even recommended (istihbab), as they see no prohibition in it and find no contradiction with the legislative objectives in this matter. This is especially considering the potential benefits of audible recitation, such as reminding people of this Sunnah and proclaiming it publicly.

Consequently, Imam Ibn `Arafah Al-Dardir Al-Maliki stated in his commentary Hashiyat al-Dasuqi (220/2): «As for invoking blessings upon the Prophet (peace be upon him) after the Adhan, it is a good innovation (bid`ah hasanah)».

The Hanafi scholar Ibn `Abidin Al-Dimashqi stated in his commentary Radd al-Muhtar (261/1): «The correct opinion among the various views is that it is a good innovation».

Imam Al-Sakhawi mentioned: «The Mu`adhdhins introduced the practice of invoking blessings and peace upon the Messenger of Allah (peace be upon him) after the call for the five obligatory prayers, except for Fajr and Jumu`ah, where they do it before the Adhan, and except for Maghrib, which they omit entirely due to its short timeframe. This practice began during the era of Sultan Al-Nasir Salahuddin Al-Ayyubi, by his command...»

Opinions have differed on this matter: is it recommended, disliked, an innovation, or legislated? Proponents of its recommendation cite the verse {which means}: «And do good». [Al-Hajj/77]. It is known that sending blessings is among the greatest acts of worship, especially given the numerous texts urging it, coupled with the virtue of supplication after the Adhan and in the last third of the night near dawn. The correct view is that it is a good innovation (bid`ah hasanah), for which the performer is rewarded based on his good intention. This audible recitation falls under the general directive of the hadith commanding blessings upon the Prophet (peace be upon him). To restrict this



invocation to being silent, to the exclusion of being audible, constitutes an unwarranted restriction without evidence.

The Ruling on Using a Specific Formula after the Adhan

There is no single mandatory formula that must be adhered to for invoking blessings upon the Prophet (peace be upon him). The individual may choose any formula he wishes, as indicated by the Prophet's statement (peace be upon him): «Whoever invokes blessings upon me once, Allah will confer ten blessings upon him». (Narrated by Muslim, 384)

May the Mu`adhdhin Recite the Blessings in the Same Melody as the Adhan?

It is preferable for the Mu`adhdhin to separate the wording of the Adhan from the invocation of blessings and peace upon the Messenger of Allah (peace be upon him) with a brief pause. This clarifies the end of the Adhan and prevents anyone from mistakenly believing it is part of the Adhan itself. This is the common practice in our time. It is also preferable to change the tone of voice when reciting the blessings.

The Ruling on Objecting to Those Who Invoke Blessings Immediately After the Adhan

It is not permissible to object to those who invoke blessings upon the Prophet (peace be upon him) immediately after the Adhan, as this is the apparent meaning of the evidence from the texts of Sharia. This is particularly true since this is a subsidiary matter (far`iyyah) within the branches of religion, built upon the scholarly interpretations (ijtihadat) and understandings of the jurists. Especially considering that the act in question is the invocation of blessings upon the Prophet (peace be upon him), which is inherently legislated. If the potential misconception is removed by changing the tone of voice, the objection is resolved.

The Ruling on the Mu`adhdhin Turning Off the Loudspeakers after the Adhan but Before the Blessings

As for turning off the loudspeakers before the Mu`adhdhin invokes blessings upon the Prophet (peace be upon him), this is not permissible



from a Shari`ah perspective. It constitutes poor etiquette towards the Prophet (peace be upon him), sows discord, spreads fitnah among people in the mosques, and contradicts the directives of the Ministry of Awqaf, which is authorized to regulate such matters.

In all cases, it is not permissible to allow this subsidiary matter to become a cause for dispute and conflict within Muslim mosques. The fundamental principle is to respect the procedures implemented by the Ministry of Endowments in this regard and to refrain from objecting. And Allah the Almighty knows best.

From the foregoing, it is clear that invoking blessings upon the Prophet (peace be upon him) after the Adhan is established in the Prophetic Sunnah by his statement (peace be upon him): «When you hear the Mu`adhdhin, say what he says, then invoke blessings upon me, for whoever invokes one blessing upon me, Allah will confer ten blessings upon him for it». (Narrated by Muslim, 384). This is general and unrestricted, as the Prophet (peace be upon him) did not specify whether it should be silent or audible. Therefore, whoever objects to its audible recitation is objecting to what the Prophet (peace be upon him) commanded.

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