

Points of Benefit Regarding *Adhaan*

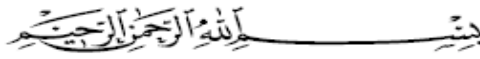
Rulings on Adhaan (Call) for Prayers

Saleh As-Saleh

Transcribed by Br. Abu Abdullah al-Amreeki,
from live duroos in Paltalk's "[Understanding Islam 1](#)" room

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All Praise is due to Allah, and may the *salaah* and *salaam* be on Prophet Muhammad, his household, and the noble companions and those who follow them until the Day of Resurrection.

Question:

Is the *adhan* an obligation, and should we face the *qiblah* when performing it?

Answer:

The legal meaning of *adhan* is *I'laam* (announcement). The Islamic meaning of it is to worship Allah (ﷻ: *subhannahu wa ta'ala*) through a specific announcement, which involves specific remembrances at the time when *salaah* is due.

The *adhan* is a collective duty (*fard kifaayah*); this means that if it is done by someone, then this lifts the duty off the rest due to the hadeeth of Malik ibn al-Huwayrith who narrated that the Prophet (ﷺ: *sallallaahu 'alayhi wa sallam*) said:

"...And when it is time for the prayer then one of you should pronounce the Adhaan (call) for the prayer..." [see *Bukhari* vol. 9. no. 352]

The evidence for its obligation upon men is the command of the Prophet (ﷺ) to perform it in several *ahaadeeth* and that he (ﷺ) continued to do it while traveling as well as in residence. Therefore, the *adhaan* is a collective duty for those in residence, as well as the traveler.

The *adhaan* is not an obligation upon women. There is a difference of opinion whether it is permissible for women to perform it. One opinion is that it is a *Sunnah* for them to do the *iqamah* when they gather for the congregation, without the *adhaan*, and that there may be a merit in it. This is the saying of our shaykh, Muhammad ibn Saalih al-Uthaimeen (*rahimahullaah*).

Some of the scholars of the past went with the opinion that women performing the *adhaan* is allowed and recommended, as in one narration from Imam Ahmad (*rahimahullaah*). In another report, he said: *The iqamah is recommended without the adhan*. It is also reported that Imam Ahmad disliked women doing them.

From the etiquettes of the *adhaan* is to face the *qiblah* because of the action of Bilal himself (*radiya Allaahu 'anhu*) when he performed the *adhaan*. The report was declared *hasan* by Shaykh al-Albani due to supporting evidences in *Irwaa'ul Ghaleel*.

And Allaah, the Most High, knows best.

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