



IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

### ADHAN AND IQAMAH

#### ADHAN

Adhaan in Arabic means proclaiming or announcing. Allaah says (interpretation of the meaning):

“And proclaim [adhdhin] to mankind the Hajj (pilgrimage)”

[al-Hajj 22:27]

In sharee’ah terminology it means: worshipping Allaah by announcing the time of the obligatory prayer, using phrases that have been narrated from the Prophet (peace and blessings of Allaah be upon him), in a specific manner.

#### HISTORY OF ADHAN

It was prescribed during the time of the Messenger of Allaah (peace and blessings of Allaah be upon him) in Madeenah. According to the hadeeth of ‘Abd-Allaah ibn Zayd ibn Abd Rabbihi, when the Messenger of Allaah (peace and blessings of Allaah be upon him) decided to use a bell even though he disliked it because it was like what the Christians used, ‘there appeared to me in a dream a man who was wearing two green garments, in whose hand was a bell. I said, “O slave of Allaah, will you sell that bell?” he said, “What will you do with it?” I said, “We will call the people to prayer with it.” He said, “Shall I not show you something better than that?” I said, “Yes.” He said, “Say, Allaahu akbar Allaah akbar ... (to the end of the adhaan).” When morning came, I went to the Messenger of Allaah (peace and blessings of Allaah be upon him) and told him what I had seen. He said, “This is a true dream, in sha Allaah. Get up with Bilaal and tell him what you have seen, so that he can give the call, because he has a more beautiful voice than you.” So I got up with Bilaal and started telling him what I had seen, and he gave the call to prayer. ‘Umar ibn al-Khattaab heard that whilst he was in his house, and he came out, dragging his cloak behind him, saying, “By the One Who sent you with the truth, O Messenger of Allaah, I saw the same as he saw.”

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The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "To Allaah be praise."

(Narrated by Ahmad, 1588; al-Tirmidhi, 174; Abu Dawood, 421, 430; Ibn Maajah, 698).

Al-Bukhaari narrated a different version: "True dreams are one of the forty-six parts of Prophethood."

(Narrated by al-Bukhaari,, 6474; Muslim, 4203, 42005).

The dream here, which the Prophet (peace and blessings of Allaah be upon him) described as a true dream, came from Allaah and was not a suggestion from a person. So it was a part of Prophethood because it was approved of by the Prophet (peace and blessings of Allaah be upon him) and was described by him as a true dream. If the Prophet had not approved of it, it would not have been considered a true dream and it would not have been a part of Prophethood. The one who judged it to be true was the Prophet (peace and blessings of Allaah be upon him), and the one who commanded them to act upon it was the Prophet (peace and blessings of Allaah be upon him), who received revelation (wahy) from his Lord.

'Umar (may Allaah be pleased with him) had seen a similar dream. Let us not forget that 'Umar was one of the Rightly-guided khaleefahs (al-khulafaa' al-raashidoon), of whom the Messenger (peace and blessings of Allaah be upon him) said, "I exhort you to adhere to my sunnah (way) and the sunnah of the rightly-guided khaleefahs. Hold on tight to it with your back teeth."

(Narrated by al-Tirmidhi, 2600; Ibn Maajah, 43; Ahmad, 16519).

'Umar's view frequently coincided with the wahy and divine legislation. 'Aa'ishah reported that the Prophet (peace and blessings of Allaah be upon him) used to say, "Among the nations who came before you there were people who were muhaddathoon (inspired). If there is anyone like this in my ummah, it is 'Umar ibn al-Khattaab."

(Narrated by al-Bukhaari, 3282; Muslim, 2398). Ibn Wahb said muhaddathoon means inspired.

## RULING ON SAYING THE ADHAN

The fuqaha' are agreed that the adhaan is one of the unique features and manifest symbols of Islam, but they differ as to the rulings on it. Some say that it is fard kifaayah (a communal obligation); this is the view of Imam Ahmad and was the view favoured by Shaykh al-Islam Ibn Taymiyah; among contemporary scholars it is the view of Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him).

And some said that it is Sunnah mu'akkadah.

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The correct view is that it is fard kifaayah; if someone who is competent does it, the rest are absolved of sin.

The evidence for that comes from the Sunnah.

It was narrated that Maalik ibn al-Huwayrith said: we came to the Messenger of Allaah (peace and blessings of Allaah be upon him) when we were young men close in age, and we stayed with him for twenty days. The Messenger of Allaah (peace and blessings of Allaah be upon him) was merciful and kind; he thought that we were missing our families so he asked us about our families whom we had left behind, then he said, "Go back to your families, and stay with them; teach them and instruct them. When the time for prayer comes, let one of you give the call to prayer and let the oldest of you lead you in prayer."

(Narrated by al-Bukhaari, 602; Muslim, 674).

According to a report narrated by al-Bukhaari, 604: "When you both go out, give the call to prayer (adhaan), then the call immediately before the prayer (iqaamah), then let the older of you lead you in prayer."

According to a report narrated by al-Tirmidhi (205) and al-Nasaa'i (634): It was narrated that Maalik ibn al-Huwayrith said: I came to the Messenger of Allaah (peace and blessings of Allaah be upon him) with a cousin of mine, and he said, "When you travel, give the call to prayer (adhaan), then the call immediately before the prayer (iqaamah), then let the older of you lead you in prayer."

(Classed as saheeh by al-Albaani in Irwa' al-Ghaleel, 1/230).

This hadeeth indicates that the adhaan is a communal obligation, because the Prophet (peace and blessings of Allaah be upon him) enjoined that only one person should give the call to prayer for a group; he did not tell the whole group to give the call to prayer. See Tawdeeh al-Ahkaam, 1/424.

Al-Nawawi said:

This indicates that giving the call to prayer and praying in congregation are prescribed for travelers. It also shows that it is encouraged always to give the call to prayer, whether one is travelling or not.

Sharh Muslim, 5/175.

Shaykh Ibn 'Uthaymeen said:

The evidence for them – i.e., the adhaan and iqaamah – being obligatory is the command of the Prophet (peace and blessings of Allaah be upon him) in a number of ahaadeeth, and the fact that he always did that whether he was travelling or not, and because the time of prayer cannot usually be known

without it, and because it serves a purpose and because it is one of the manifest symbols of Islam.

Al-Sharh al-Mumti', 2/38

Based on the fact that the adhaan is fard kifaayah, if the adhaan is given in a town and the people can hear it, then the communal obligation has been discharged and there is no need to give the adhaan for every congregation. But it is better and preferable to give the adhaan even if a person is praying alone.

The Standing Committee was asked:

Is it obligatory to give the adhaan over loudspeakers in every mosque in every neighbourhood, knowing that the adhaan from one mosque can be heard by all the Muslims? Or is the adhaan from one mosque sufficient for all the mosques of the neighbourhood?

The answer was: The adhaan is fard kifaayah, so if a muezzin gives the adhaan in one neighbourhood and all the residents can hear it, that is sufficient. But it is prescribed for the people of each mosque to give the adhaan because of the general meaning of the evidence.

Based on this, it is preferable for you to give the adhaan, although that is not obligatory for you.

## EXCELLENCE AND VIRTUES

Many Prophetic narrations describe the virtues of the 'Athān' and the one who calls it. The Prophet ﷺ said: *"If the people knew what was in the 'Athān' (of virtues and rewards) and the first row (i.e. the first line in congregational prayer), and that they could not get it except by drawing lots, they would draw lots..."* [Al-Bukhari]

The Prophet ﷺ also said: *"Your Lord, the Exalted, Says: "Look at my slave there who makes the call to Prayer and establishes the Prayer out of fear of Me. I have forgiven My slave and have allowed him to enter Paradise."* [Ahmad, Abu Dawood and An-Nasa'i]

**The text of the Athan (Arabic accent)**

The text of the 'Athan':

Allahu akbar, Allahu akbar,

Allahu akbar, Allahu akbar.

Ashhadu alla ilaha illallah,

Ashhadu alla ilaha illallah.

Ashhadu anna Muhammadar-rasoolullah,

Ashhadu anna Muhammadar-rasoolullah.

Hayya 'ala-ssalah,

Hayya 'ala-ssalah.

Hayya 'alal-falah,

Hayya 'alal-falah.

Allahu akbar, Allahu akbar.

La ilaha illallah.

**The meaning of the Athan**

Allah is the greatest, Allah is the greatest.

Allah is the greatest, Allah is the greatest.

I bear witness that there is no deity (worthy of worship) but Allah.

I bear witness that there is no deity (worthy of worship) but Allah.

I bear witness that Muhammad is Allah's Messenger.

I bear witness that Muhammad is Allah's Messenger.

Come to the prayer, Come to the prayer.

Come to prosperity, Come to prosperity.

Allah is the greatest, Allah is the greatest.

There is no deity (worthy of worship) but Allah.

**The text of 'Iqamah' (Arabic accent)**

Allahu akbar, Allahu akbar,  
Ash-hadu alla ilaha illallah,  
Ashhadu anna Muhammadar-rasoolullah,  
Hayya 'ala-ssalah,  
Hayya 'alal-falah,  
Qad qamati-ssalah, qad qamati-ssalah  
Allahu akbar, Allahu akbar.  
La ilaha illallah.

### **The meaning of the 'Iqamah'**

Allah is the greatest, Allah is the greatest.  
I bear witness that there is no deity (worthy of worship) but Allah  
I bear witness that Muhammad is Allah's Messenger.  
Come to the prayer, come to prosperity.  
Prayer is to begin, prayer is to begin.  
Allah is the greatest, Allah is the greatest.  
There is no deity (worthy of worship) but Allah.

As for At-Tathweeb (Saying "Prayer is better than sleep"), it is part of the morning 'Athar' to say twice, 'assalatu khayrun mina-nawm (prayer is better than sleep) after Hayya 'alal-falah, Hayya 'alal-falah.

### **The response those who hears the Athan and Iqama**

It is preferred that whoever is listening to the 'Athar' should repeat it with the caller saying his exact words, except for the two "hayya 'ala-ssalah, hayya 'alal-falah" phrases, after which he should say instead "laa hawla wa laa quwwata illa billah" (there is no power or might save with Allah.)

Everyone who hears the call can repeat it, whether clean or unclean, in a state of post-sexual uncleanliness or menstruating and so on, as it is a remembrance (Thikr). Those who can not do so are the ones who are praying, who are relieving themselves, or are having sexual intercourse.

As for the 'Iqamah', it is preferred that the one who hears it repeats the words, except "qad qamati-ssalah."

### Supplications after Athan

The Prophet ﷺ said: *"Supplications (offered) in between the (two) calls for prayer (i.e. Athan and Iqamah) will never be rejected."* The companions, may Allah be pleased with them, said: "O Prophet of Allah! What should we say?" He ﷺ said: *"Ask Allah the Almighty, to grant pardon (and good health) in both this life and the hereafter."*

Allah's Messenger ﷺ said: *"Any person who, on hearing the Athan, supplicates: "Allahumma rabba haathihid-da'watit-tammati was-salatil-qa'imati, ati Muhammadan al-waseelata wal-fadheelata wab'ath-hu maqaman mahmudanal-lathee wa'adtahu. ('O Allah! Lord of this complete prayer of ours. By the blessing of it, give Muhammad (ﷺ), his eternal rights of intercession, distinction and highest class (in Paradise). And raise him to the promised rank You have promised him,' then he will assured of my intercession on the Day of Judgement.)"* [Al-Bukhari]

### RULING ON IQAMAH

Iqamah is an emphasized Sunnah. The prayer can be performed without it but it is distasteful as it is an Islamic ritual. Some scholars even believe that the Muslim can not leave it and if he leaves it, he does something wrong. But performing it does not reach the level of obligation. The evidence for this is the Hadith of the man who did an invalid prayer and the Prophet told him how to perform the prayer. The Prophet did not tell him to call Adhan or

Iqamah although he taught him in detail what to do when praying. He started by telling him to make Wudu and direct his face to the Qibla and the Prophet did not mention the Adhan or Iqamah. So, it is not an obligation but it is highly recommended by the Shariah.

It is mustahabb (recommended, encouraged) for the person who is praying alone to say the Adhaan and Iqaamah, because of the general meaning of the reports that refer to them.

Al-Shaykh Mansoor al-Bahwati (may Allaah have mercy on him) said: "They (the Adhaan and Iqaamah) are Sunnah (for the person who is praying alone) because of the general meaning of the hadeeth of 'Uqbah ibn 'Aamir, who said that the Prophet (peace and blessings of Allaah be upon him) said: 'Your Lord likes it when a shepherd at the top of a mountain pass calls the Adhaan for prayer and then prays. Then Allaah says, "Look at this slave of mine, saying the Adhaan and the Iqaamah for prayer and fearing Me. I ask you to bear witness that I have forgiven My slave and will admit him to Paradise.'" (Narrated by al-Nisaa'i). The Adhaan and Iqaamah are also Sunnah for travellers, because the Prophet (peace and blessings of Allaah be upon him) said to Maalik ibn al-Huwayrith and his cousin: "When you two travel, say the Adhaan and Iqaamah for prayer, and let the elder of you lead the prayer." (Agreed upon). Mutaalib Oolaial-Nuha, part 1, Baab al-Adhaan.

It is makrooh (disliked) for him to neglect the Adhaan and Iqaamah. Al-Shaafa'i (may Allaah have mercy on him) said: "If a man neglects to say the Adhaan and Iqaamah when he is praying alone or in congregation, I regard that as makrooh, but he does not have to repeat the prayers he did without the Adhaan or Iqaamah."

The majority of scholars are of the view that the iqaamah comes under the same rulings as the adhaan, and it is mustahabb to repeat it behind the one who recites it, and then send blessings on the Prophet (peace and blessings of Allaah be upon him), and then recite the du'aa': Allaahumma Rabba hadhihi'l-da'wah al-taammah...

This is the opinion of the Shaafa'is and Hanbalis, and of the majority of Hanafis. Among contemporary scholars it was the view of the scholars of the Standing Committee for Issuing Fatwas, and Shaykh 'Abd al-'Azeez ibn Baaz, and Shaykh al-Albaani (may Allaah have mercy on them all).

It says in al-Mawsoo'ah al-Fiqhiyyah (18/250):

The same applies with regard to the one who recites the iqaamah. The Hanafis, Shaafa'is and Hanbalis clearly stated that it is mustahabb to say in the iqaamah what one says in the adhaan. End quote.



OTHER ISSUES – FOR E.G. DU’A BETWEEN ADHAN AND IQAMAH

1 – With regard to du’a before the adhan, there is no du’a to be recited before the adhan as far as I know. If this time is singled out for any type of du’a, this is a reprehensible innovation (bid’ah). But if it is done by coincidence and accidentally then there is nothing wrong with it.

2 – With regard to before the iqamah, when the muezzin (caller to prayer) is about to start the iqamah, we know of no specific words to be recited at this time. Doing so when there is no solid shar’i (religious legal)evidence is a reprehensible innovation (bid’ah).

3 – With regard to the time between the adhan and iqamah, du’a is encouraged at this time and it is mustahabb (preferred).

It was narrated that Anas (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Du’a is not rejected between the adhan and iqamah, so engage in du’a (supplication).”

(Narrated by al-Tirmidhi, 212; Abu Dawood, 437; Ahmad, 12174 – this version narrated by him. Classed as saheeh by al-Albani in Saheeh Abi Dawood, 489).

There is a specific du’a to be narrated immediately after the adhan:

It was narrated from Jabir ibn ‘Abd-Allah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever says when he hears the call to prayer: ‘Allahumma Rabba hadhihi’l-da’wat il-tammah wa’l-salat il-qaimah, ati Muhammadan il waseelata wa’l-fadeelah, wab’athhu maqaman mahmoodan illadhi wa’adtah (O Allah, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of intercession) and also the eminence, and resurrect him to the praised position that You have promised),’ my intercession for him will be permitted on the Day of Resurrection.”

(Narrated by al-Bukhari, 589).

4 – With regard to du’a after the iqamah, we know of no evidence for this. If any specific du’a is made in the absence of any sound evidence, it is an innovation (bid’ah).

5 – With regard to du’a at the time of the adhan, it is Sunnah to repeat what the muezzin is saying, except when he says “Hayya ‘ala’l-salah, hayya ‘ala’l-falah (Come to prayer, come to success),” when you should say ‘La hawla wa la quwwata illa Billah (there is no power and no strength except with Allah).”

