

Islam Question & Answer

General Supervisor:
Shaykh Muhammad Saalih al-Munajjid

10458 - How the iqamah is done

the question

I am from Bangladesh. Here we practice iqamah two times each word like as adan. I found this is done only once in many arab countries. What is the real dalil about this iqama.

Detailed answer

Praise be to Allaah.

Several forms of the iqamah have been narrated from the Prophet (peace and blessings of Allaah be upon him).

The first form (eleven phrases):

Allaahu akbar, Allaah akbar; ash-hadu an laa ilaah ill-Allaah; ash-hadu anna Muhammadan rasool-Allaah; hayya 'ala al-salaah, hayya 'ala'l-falaah; qad qaamat il-salaah, qad qaamat il-salaahAllaahu akbar, Allaahu akbar; Laa ilaaha ill-Allaah

(Allaah is most Great, Allaah is most Great,. I bear witness that there is no god except Allaah, I bear witness that Muhammad is the Messenger of Allaah. Come to prayer, come to success. Prayer is about to begin, prayer is about to begin. Allaah is most Great, Allaah is most Great, there is no god except Allaah)

The evidence for this version is the hadeeth narrated by Ahmad (15881) and Abu Dawood from 'Abd-Allaah ibn Zayd, who said:

When the Messenger of Allaah (peace and blessings of Allaah be upon him) ordered that a bell should be made so that it could be struck to call the people to prayer, a man walked around me whilst I was sleeping [i.e., in a dream], carrying a bell in his hand. I said, "O slave of Allaah, will

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you sell this bell?" He asked, "What will you do with it?" I said, "We will call the people to prayer." He said, "Shall I not tell you of something better than that?" I said, "Yes." He said, "Say: Allaahu akbar, Allaah akbar, Allaahu akbar, Allaah akbar; ash-hadu an laa ilaah ill-Allaah, ash-hadu an laa ilaah ill-Allaah; ash-hadu anna Muhammadan rasool-Allaah, ash-hadu anna Muhammadan rasool-Allaah; hayya 'ala al-salaah, hayya 'ala al-salaah; hayya 'ala'l-falaah, hayya 'ala'l-falaah; Allaahu akbar, Allaahu akbar; Laa ilaaha ill-Allaah

(Allaah is most Great, Allaah is most Great, Allaah is most Great, Allaah is most Great. I bear witness that there is no god except Allaah, I bear witness that there is no god except Allaah. I bear witness that Muhammad is the Messenger of Allaah, I bear witness that Muhammad is the Messenger of Allaah. Come to prayer, come to prayer; come to success, come to success. Allaah is most Great, Allaah is most Great, there is no god except Allaah)." Then he went a short distance away from me and said: "And when the prayer is about to begin (iqaamah), say:

Allaahu akbar, Allaah akbar; ash-hadu an laa ilaah ill-Allaah; ash-hadu anna Muhammadan rasool-Allaah; hayya 'ala al-salaah, hayya 'ala'l-falaah; qad qaamat il-salaah, qad qaamat il-salaah (prayer is about to begin); Allaahu akbar, Allaahu akbar; Laa ilaaha ill-Allaah

The following morning, 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 Allah. Get up with Bilaal and teach him what you saw, for he has a more melodious voice than you." So I got up with Bilaal and taught him, and he gave the call to prayer. 'Umar ibn al-Khattaab heard that in his house and he came out, dragging his lower garment and saying, "By the One Who sent you with the truth, O Messenger of Allaah, I saw the same as he saw!" The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "To Allaah be praise."

Classed as saheeh by al-Albaani in Saheeh Abi Dawood, 469

This version was favoured by the majority of scholars, including Imam Maalik, Imam al-Shaafa'i

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and Imam Ahmad (may Allaah have mercy on them), but Maalik said that the phrase Qad qaamat il-salaah (prayer is about to begin) should be said only once.

The second form (seventeen phrases):

Allaahu akbar, Allaah akbar, Allaahu akbar, Allaah akbar; ash-hadu an laa ilaah ill-Allaah, ash-hadu an laa ilaah ill-Allaah; ash-hadu anna Muhammadan rasool-Allaah, ash-hadu anna Muhammadan rasool-Allaah; hayya 'ala al-salaah, hayya 'ala al-salaah; hayya 'ala'l-falaah, hayya 'ala'l-falaah; qad qaamat il-salaah, qad qaamat il-salaah; Allaahu akbar, Allaahu akbar; Laa ilaaha ill-Allaah

(Allaah is most Great, Allaah is most Great, Allaah is most Great, Allaah is most Great. I bear witness that there is no god except Allaah, I bear witness that there is no god except Allaah. I bear witness that Muhammad is the Messenger of Allaah, I bear witness that Muhammad is the Messenger of Allaah. Come to prayer, come to prayer; come to success, come to success. Prayer is about to begin, prayer is about to begin. Allaah is most Great, Allaah is most Great, there is no god except Allaah).

The evidence for this version is the hadeeth narrated by Abu Dawood (502), al-Tirmidhi (192), al-Nasaa'i (632) and Ibn Maajah (709) from Abu Mahdhoorah who said:

The Messenger of Allaah (peace and blessings of Allaah be upon him) taught me the adhaan with nineteen phrases and the iqamah with seventeen. The adhaan is:

Allaahu akbar, Allaah akbar, Allaahu akbar, Allaahu akbar; ash-hadu an laa ilaah ill-Allaah, ash-hadu an laa ilaah ill-Allaah; ash-hadu anna Muhammadan rasool-Allaah, ash-hadu anna Muhammadan rasool-Allaah. Then go back and say out loud:

Ash-hadu an laa ilaah ill-Allaah, ash-hadu an laa ilaah ill-Allaah; ash-hadu anna Muhammadan rasool-Allaah, ash-hadu anna Muhammadan rasool-Allaah; hayya 'ala al-salaah, hayya 'ala al-salaah; hayya 'ala'l-falaah, hayya 'ala'l-falaah; Allaahu akbar, Allaahu akbar; Laa ilaaha ill-Allaah.

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And the iqamah is seventeen phrases:

Allaahu akbar, Allaah akbar, Allaahu akbar, Allaah akbar; ash-hadu an laa ilaah ill-Allaah, ash-hadu an laa ilaah ill-Allaah; ash-hadu anna Muhammadan rasool-Allaah, ash-hadu anna Muhammadan rasool-Allaah; hayya 'ala al-salaah, hayya 'ala al-salaah; hayya 'ala'l-falaah, hayya 'ala'l-falaah; qadqaamat il-salaah, qad qaamat il-salaah; Allaahu akbar, Allaahu akbar; Laa ilaaha ill-Allaah.

Classed as saheeh by al-Albaani in Saheeh Abi Dawood, 474

This version was favoured by Imam Abu Haneefah (may Allaah have mercy on him).

These two versions were proven in sound narrations from the Prophet (peace and blessings of Allaah be upon him). Whoever does either of them is following the Sunnah.

Shaykh Ibn Baaz (may Allaah have mercy on him) was asked: is it permissible to recite the iqamah with the same number of phrases as the adhaan?

He said:

That is permissible, rather that is one of the Sunnahs in pronouncing the adhaan, because that was proven in al-Saheeh, from the hadeeth of Abu Mahdhoorah (may Allaah be pleased with him), when the Prophet (peace and blessings of Allaah be upon him) taught him the adhaan and iqamah in al-Masjid al-Haraam at the time of the Conquest of Makkah.

It is permissible to mention the phrases of the iqamah once only, apart from the phrase Qad qaamat il-salaah (prayer is about to begin) and the takbeer (Allaahu akbar), as Bilaal (may Allaah be pleased with him) used to do in the Mosque of the Prophet (peace and blessings of Allaah be upon him), in his presence and according to his instructions. It is narrated in al-Saheehayn that Anas (may Allaah be pleased with him) said: Bilaal used to say the phrases of the adhaan twice and say the phrases of the iqamah once in the presence of the Prophet (peace and

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blessings of Allaah be upon him).

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah, 10/366

But in the case of acts of worship for which several ways of doing them have been narrated, it is better for the Muslim not to adhere to one particular way and ignore the rest. Rather the Sunnah is to do everything that has been proven from the Prophet (peace and blessings of Allaah be upon him). So one time he can say the iqamah of Bilaal (may Allaah be pleased with him), and another time he can say the iqamah of Abu Mahdhoorah (may Allaah be pleased with him).

Shaykh al-Islam Ibn Taymiyah (may Allaah be pleased with him) said:

The correct view is the view of Ahl al-Hadeeth and those who agree with them, which is to accept everything that has been narrated from the Prophet (peace and blessings of Allaah be upon him) and not to disapprove of any of these narrations, because the variations in the adhaan and iqamah are like the variations in the recitation and tashahhud etc. No one has the right to disapprove of anything that the Messenger of Allaah (peace and blessings of Allaah be upon him) has prescribed for his ummah.

In order to follow the Sunnah completely we should do it one way one time and the other way another time, this way in one place and the other way in another place, because forsaking what was narrated in the Sunnah and adhering to something else may lead to regarding what is Sunnah as bid'ah and regarding something that is mustahabb as obligatory, and that would lead to division and disputes if others do it the other way.

Al-Fataawa al-Kubra, 2/43-44.