111791 - Ruling on repeating the iqaamah behind the one who recites it

the question

Is it preferable to repeat the call for iqamah after the mu’azzin, then send blessings on the prophet peace and blessing be upon him, then read the du’aa of after adhaan, i.e. Allahumma rabba hadhihi-da’wati-taamah…. etc?.

Detailed answer

Praise be to Allah.

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.

It says in al-Durr al-Mukhtaar (1/431) (Hanafi):

Repeating the iqaamah is recommended according to scholarly consensus, like the adhaan. So when he says Qaad qaamat il-saalah (prayer is about to begin), one should say Aqaamaha Allaah

wa adaamaha (may Allaah make it continually established). It as also said that one should not repeat it. This was the view of al-Shumunni. End quote.

Al-Shiraazi al-Shaafa'i (may Allaah have mercy on him) said:

It is mustahabb for the one who hears the iqamaah to repeat what he says. End quote.

Al-Nawawi (may Allaah have mercy on him) commented on that by saying:

Our companions are unanimously agreed that it is mustahabb to repeat the iqaamah as al-Musannaf said, except the odd view that we mentioned above.

Al-Majmoo' (3/122, 123)

Ibn Qudaamah (may Allaah have mercy on him) said (Hanbali):

It is mustahabb to say in the iqaamah what he (the one who is reciting it) says. End quote.

Al-Mughni (1/474).

The scholars of the Standing Committee for Issuing Fatwas said:

The Sunnah is for the one who is listening to the iqaamah to say what the muezzin says, because it is a second adhaan. So you should respond as one responds to the adhaan. When the muezzin says Hayya 'ala al-salaah, hayya 'ala al-falaah (come to prayer, come to prosperity), the listener should say La hawla wa quwwata ila Billaah (there is no power and no strength except with Allaah), and when he says Qad qaamat il-salaah (Prayer is about to begin), he should say the same, and he should not say Aqaamaha Allaahu wa adaamaha (May Allaah make is continually established), because the hadeeth concerning that is da'eef, and it is narrated in a saheeh hadeeth that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When you hear the muezzin, say what he says." This includes both the adhaan and the iqaamah, because both of them may be called adhaan. Then he should send blessings upon the Prophet (peace and blessings of Allaah be upon him) after the muezzin says Laa ilaaha ill-Allaah, and he should say: "Allaahumma Rabba haadhihi'l-da'wat il-taammah wa'l-salaat il-qaa'imah, aati

Muhammadan il waseelata wa’l-fadeelah, wab’athhu maqaaman mahmoodan illadhi wa’adtah (O Allaah, 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),” as he says after the adhaan. We do not know of any saheeh evidence to suggest that it is mustahabb to say any other du’aa’ between the end of the iqaamah and the opening takbeer of the prayer, apart from what has been mentioned. End quote.

Shaykh ‘Abd al-‘Azeez Ibn Baaz, Shaykh ‘Abd al-Razzaaq ‘Afeefi, Shaykh ‘Abd-Allaah ibn Qa’ood.

Fataawa al-Lajnah al-Daa’imah (6/89, 90)

Some Hanafis are the view that repeating after the muezzin then sending blessings on the Prophet (peace and blessings of Allaah be upon him) and reciting du’aa’ are only to be done in the case of the adhaan, and it is not mustahabb to do that in the case of the iqaamah. Among contemporary scholars, this view was favoured by Shaykh Muhammad ibn ‘Uthaymeen (may Allaah have mercy on him).

The majority of scholars quoted as evidence for repeating the words of the one who recites the iqaamah the words of the Prophet (peace and blessings of Allaah be upon him): “Between each two adhaans there is a prayer.” Agreed upon. What is meant by that is the adhaan and iqaamah. They said: If the iqaamah is called an adhaan, then it is included in the words of the Prophet (peace and blessings of Allaah be upon him): “When you hear the muezzin, then say what he says.” So it is included in whatever includes the adhaan, such as repeating it after him, and sending blessings on the Prophet (peace and blessings of Allaah be upon him), and reciting the du’aa’ after it.

But it may be said that the iqaamah was called an adhaan in an Arabic stylistic device in which one word is used to refer to two things, just as the phrase al-aswadaan (the two black ones) refers to dates and water, and al-qamaraan (the two moons) refers to the sun and moon and al-‘Umaraan (the two ‘Umars) refers to Abu Bakr and ‘Umar (may Allaah be pleased with them both). This is when two things or two persons are referred to by one word. When the sun and moon are put

together in one word, we say al-qamaraan (the two moons), but if we say al-qamar, that cannot be applied to the sun. Similarly, al-adhaanaan (two adhaans) applies to the adhaan and iqaamah, but the word adhaan on its own cannot be applied to the iqaamah.

They also quoted as evidence the hadeeth narrated by Abu Dawood (528) which says that the Prophet (peace and blessings of Allaah be upon him) said what Bilaal said in the iqaamah, except when he said Qaad qaamat il-salaaah (prayer is about to begin), he said: Aqaamaha Allaah wa adaamaha (may Allaah make it continually established).

But this is a weak (da'eef) hadeeth, which was classed as such by al-Nawawi, al-Haafiz Ibn Hajar, al-Albaani and others. This has been discussed in the answer to question no. 111820.

There are many differences between the adhaan and iqaamah which mean that we cannot compare the iqaamah to the adhaan and apply all the rulings of the adhaan to it.

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allaah have mercy on him) was asked about repeating the words of the iqaamah and he said:

With regard to repeating the words of the iqaamah, there is a hadeeth about that which was narrated by Abu Dawood, but it is da'eef and cannot be used as evidence. The correct view is that the words should not be repeated. End quote.

Majmoo' Fataawa al-Shaykh al-'Uthaymeen (12/question no. 129).

He was also asked: Is it narrated that there is any dhikr to be recited after the iqaamah for prayer, such as "Allaahumma Rabba hadhihi'l-da'wat il-taammah…" or "Aqaamaha Allaah wa adaamaha (may Allaah make it continually established)", or is it better to remain silent?

He replied:

The answer to this question is based on the soundness of the hadeeth that was narrated concerning that. Those who regarded the hadeeth as saheeh said that one should repeat after the one who recites the iqaamah as one repeats after the muezzin, and say the du'aa', and say during

the iqaamah, Aqaamaha Allaah wa adaamaha (may Allaah make it continually established), and say the same du'aa' after the iqaamah ends as one says after the adhaan ends. But the hadeeth is weak and the more correct view is that one should not say anything, and not repeat after the one who recites the iqaamah, and not recite the du'aa' that is said following the adhaan. End quote.

Liqaa'aat al-Baab il-Maftooh (219/question no. 1).

Whatever the case, this is an issue that is subject to ijtihaad, and the evidence concerning it may be interpreted both ways, so each person should act in accordance with his knowledge, although we favour the view that repeating after the muezzin applies to the adhaan only.

And Allaah knows best.