

THE CALLS TO PRAYER [ADHAN AND IQAMAH]

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THE CALLS TO PRAYER [ADHAN AND IQAMAH]

THE ADHAN IS A COMMUNAL OBLIGATION

“We came to the Messenger of Allah [saws], and we were young men close in age. He let us stay with him for twenty days. The Messenger of Allah [saws] was merciful and compassionate, and he thought that we were missing our families; he asked us about those whom we had left behind of our families so we told him and he said, ‘Go back to your families stay with them and teach them. Tell them when the time of prayer comes; let one of you call the *adhan* and let the oldest of your lead the prayer.”¹

“By Allah [swt] I have indeed come to you from the Messenger of Allah [saws]. He said, ‘Pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time. When the time for prayer comes, let one of you call the *adhan* and let the one who knows the most Qur’an lead the prayer.”²

“The Messenger of Allah [saws] used to attack at dawn so that he could listen out for the *adhan*. If he heard the *adhan*, then he would refrain from attacking; otherwise, he would attack. He heard a man saying,

الله اكبر الله اكبر

And the Messenger of Allah [saws] said, ‘He is following the *fitrah*.’ Then he said,

اشهد ان لا اله الا الله اشهد ان لا اله الا الله

The Messenger of Allah [saws] said, ‘You have escaped the Fire.’ They looked and saw that he was a goatherd.”³

THE ADHAN IS RECOMMENDED WHEN ALONE

“Your Lord is pleased with a shepherd high in the mountains who calls the *adhan* for the prayer and prays. Allah [swt] says, ‘Look at this slave of Mine; he calls the *adhan* and *iqamah* for prayer and fears Me. I have forgiven My slave and admitted him to Paradise.”⁴

TO GIVE THE ADHAN WHEN TRAVELLING IN COMPANY

“When you travel then call the *adhan* and *iqamah* and let the eldest of you lead the prayer.”⁵

¹ Sunan An-Nasa’i Sahih 636; Sahih Al-Bukhari 628, 631

² Sunan An-Nasa’i Sahih 637

³ Sahih Muslim 847 [9/382]

⁴ Sunan An-Nasa’i Sahih 667; Sunan Abu Dawud Sahih 1203

⁵ Jami’ At-Tirmidhi Sahih 205; Sunan An-Nasa’i Sahih 635; Sahih Al-Bukhari 630

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THE VIRTUE OF THE ADHAN

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مَّوْمِنِينَ ﴿٥٧﴾ وَإِذَا نَادَيْتُم إِلَى
الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

*O you who believe! Take not as protectors and helpers those who take your religion as a mockery and fun from among those who received the Scripture [Jews and Christians] before you and nor from among the disbelievers; and fear Allah [swt] if you indeed are true believers. **And when you proclaim the call for as-salah** they take it as a mockery and fun; that is because they are a people who understand not.*⁶

“When the call for prayer is given, the Shaytan turns around and passes wind loudly so that he cannot hear the *adhan*. When the call is over, he returns [and remains] until the prayer [the *iqamah*] has been proclaimed upon which he turns around until it is over. Then he returns and whispers to a person and says, ‘Remember this remember that’ – matters which otherwise he would not think of until a person does not even know how many [*rak’ahs*] he has prayed.”⁷

“The *mu’adhdhins* will have the longest necks of all people on the Day of Resurrection.”⁸

“If the people knew [the reward for] pronouncing the *adhan* and for standing in the first row and found no other way to get that except by drawing lots they would draw lots; and if they knew [the reward of] *dhudhr* prayer they would race for it; and if they knew [the reward of] ‘*isha*’ and *fajr* prayers in congregation they would come to offer them even if they had to crawl.”⁹

“Allah [swt] and His angels say *salah* upon the front rows and the *mu’adhdhin* will be forgiven as far as his voice reaches and whatever hears him, wet or dry, will confirm what he says, and he will have a reward like that of those who pray with him.”¹⁰

⁶ Surah Al-Ma'idah Chapter 5 Verses 57-58

⁷ Sunan Abu Sawud Sahih 516; Sunan An-Nasa'i Sahih 671; Sahih Muslim 859 [19/389]; Sahih Al-Bukhari 608

⁸ Sunan Ibn Majah Sahih 725; Sahih Muslim 852 [14/387]

⁹ Sahih Al-Bukhari 615; Sunan An-Nasa'i Sahih 672

¹⁰ Sunan An-Nasa'i Sahih 647

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WHAT TO PROCLAIM IN THE ADHAN

THE HADITH OF 'ABDULLAH BIN ZAID [RA]

“When the Prophet [saws] ordered that a bell be rung so that people congregate for the prayer I saw in my dream a person coming to me with a bell in his hand. So I said, ‘O servant of Allah [swt]! Will you sell the bell?’ He said, ‘What will you do with it?’ I said, ‘We will call people with it to the prayer.’ So he said, ‘Should I not inform you of something which will be better than this?’ I said, ‘Yes, of course!’

So he said, ‘Say,

الله اكبر الله اكبر الله اكبر الله اكبر
اشهد ان لا اله الا الله اشهد ان لا اله الا الله
اشهد ان محمدا رسول الله اشهد ان محمدا رسول الله
حي على الصلاة حي على الصلاة
حي على الفلاح حي على الفلاح
الله اكبر الله اكبر
لا اله الا الله

Then [the person] moved a small distance away and said, ‘Then you should say when you wish to start the prayer,

الله اكبر الله اكبر
اشهد ان لا اله الا الله
اشهد ان محمدا رسول الله
حي على الصلاة
حي على الفلاح
قد قامت الصلاة قد قامت الصلاة
الله اكبر الله اكبر
لا اله الا الله

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The next morning I came to the Messenger of Allah [saws] and informed him of my dream. He said, 'This is a true dream, Allah [swt] willing. Stand up with Bilal [ra] and tell him that you saw in your dream for he has a louder voice than you.' So I stood with Bilal [ra] and started reciting to him and he would call them out. 'Umar bin Al-Khattab [ra] heard this while he was in his house, so he left [his house] dragging his *rida*' behind him saying, 'By Him Who has sent you the truth O Messenger of Allah [saws] I dreamt the same dream that he has been shown.' So the Messenger of Allah [saws] said, 'Then all praises are due to Allah [swt].'"¹¹

THE HADITH OF MUHAMMAD BIN 'ABDUL MALIK BIN ABI MAHDHURAH [RA]

"O Messenger of Allah [saws]! Teach me the *sunnah* of the *adhan*.' So the Prophet [saws] wiped my forehead and said, 'Say

الله اكبر الله اكبر الله اكبر الله اكبر

And raise your voice while [saying] them. Then say,

اشهد ان لا اله الا الله اشهد ان لا اله الا الله

اشهد ان محمدا رسول الله اشهد ان محمدا رسول الله

[All of this] say silently with a low voice. Then raise your voice with the testimony:

اشهد ان لا اله الا الله اشهد ان لا اله الا الله

اشهد ان محمدا رسول الله اشهد ان محمدا رسول الله

حي على الصلاة حي على الصلاة

حي على الفلاح حي على الفلاح

And if it is the morning prayer you should say,

الصلاة خير من النوم الصلاة خير من النوم

الله اكبر الله اكبر

لا اله الا الله¹²

¹¹ Sunan Abu Dawud Hasan 499

¹² Sunan Abu Dawud Sahih 500

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“The Messenger of Allah [saws] taught me the *adhan* with nineteen phrases and the *iqamah* with seventeen. The *adhan* [was]:

الله اكبر الله اكبر الله اكبر الله اكبر
اشهد ان لا اله الا الله اشهد ان لا اله الا الله
اشهد ان محمدا رسول الله اشهد ان محمدا رسول الله
اشهد ان لا اله الا الله اشهد ان لا اله الا الله
اشهد ان محمدا رسول الله اشهد ان محمدا رسول الله
حي على الصلاة حي على الصلاة
حي على الفلاح حي على الفلاح
الله اكبر الله اكبر
لا اله الا الله

And the *iqamah* is seventeen phrases

الله اكبر الله اكبر الله اكبر الله اكبر
اشهد ان لا اله الا الله اشهد ان لا اله الا الله
اشهد ان محمدا رسول الله اشهد ان محمدا رسول الله
حي على الصلاة حي على الصلاة
حي على الفلاح حي على الفلاح
قد قامت الصلاة قد قامت الصلاة
الله اكبر الله اكبر
لا اله الا الله¹³

¹³ Sunan Ibn Majah Sahih 709; Sunan Abu Dawud Sahih 502

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THE HADITH OF IBN 'UMAR [RA]

“The [phrases of the] *adhan* during the time of the Messenger of Allah [saws] were repeated twice and the *iqamah* only once except that he would say,

قد قامت الصلاة قد قامت الصلاة

So when we would hear the *iqamah*, we would perform *wudu'* and leave [our houses] for the prayer.”¹⁴

THE WORDS FOR A RAINY DAY TO PRAY IN DWELLINGS

WHILST ON A JOURNEY

“A man of Tha'qif told us that he heard the caller of the Messenger of Allah [saws] on a rainy night during a journey saying,

حي على الصلاة

حي على الفلاح

صلوا في رحالكُم¹⁵

“On very cold and rainy nights Allah’s Messenger [saws] used to order the *mu'adhdhin* to say,

صلوا في الرحال¹⁶

“The Messenger of Allah [saws] used to order the *mu'adhdhin* if it was cold or rainy night during a journey to say,

صلوا في رحالكُم¹⁷

Narrated 'Abdullah bin Al-Harith [ra]: Once on a rainy, muddy day, Ibn Abbas [ra] delivered a *khutba* [sermon] in our presence and when the *mu'adhdhin* pronounced the *adhan* and was going to say

حي على الصلاة

Ibn Abbas [ra] ordered him to say

الصلاة في الرحال

The people began to look at each other. Ibn Abbas [ra] said “It was done by one who was much better than I [Prophet (saws)], and it is a license.”¹⁸

¹⁴ Sunan Abu Dawud Sahih 510; Sunan An-Nasa'i Sahih 629

¹⁵ Sunan An-Nasa'i Sahih 654

¹⁶ Sahih Al-Bukhari 632, 666, Sahih Muslim 1600 [22/697], Sunan An-Nasa'i Sahih 655

¹⁷ Sahih Muslim 1601 [23/697]

¹⁸ Sahih Al-Bukhari 616, 668

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“We went out with the Messenger of Allah [saws] on a journey and it rained. He said “Whoever among you wants to, let him pray in his encampments.”¹⁹

WHILST NOT ON A JOURNEY

It was narrated that ‘Abdullah bin ‘Abbas [ra] said to his *mu’adhdhin* on a rainy day: “When you say

اشهد ان لا اله الا الله

اشهد ان محمدا رسول الله

do not say,

حي على الصلاة

rather say:

صلوا في بيوتكم

It was as if the people found that strange so he said “Are you surprised by that? One who is better than me did that [the Prophet (saws)]. *Jumu’ah* is obligatory but I did not want to force you walk in the mud and on slippery ground.”²⁰

HOW TO PROCLAIM THE ADHAN

TO PROCLAIM THE ADHAN IN A LOUD VOICE

“The *mu’adhdhin* will be forgiven to the extent of his voice, and every [object] wet or dry will testify on his behalf. And the one who attends the prayer will be rewarded [as if he had prayed] twenty-five prayers and he will be forgiven [all sins] that occurred between them.”²¹

“I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness, and you want to pronounce *adhan* for the *salah* raise your voice in doing so for whoever hears the *adhan* whether a human being, a jinn or any other creature will be a witness for you on the Day of Resurrection.”²²

¹⁹ Sahih Muslim 1603 [25/698]

²⁰ Sahih Muslim 1604 [26/699]

²¹ Sunan Abu Dawud Hasan 515; Sunan An-Nasa’i Sahih 646

²² Sahih Al-Bukhari 609; Sunan Ibn Majah Sahih 723; Sunan An-Nasa’i Sahih 645

THE CALLS TO PRAYER [ADHAN AND IQAMAH]

TO STAND UP WHEN CALLING THE ADHAN

“When the Muslims arrived at Al-Madina, they used to assemble for *as-salah* and used to guess the time for it. During those days, the practice of *adhan* for *salah* had not been introduced yet. Once they discussed this problem regarding the call for *salah*. Some people suggested the use of a bell like the Christians, others proposed a trumpet-like the horn used by the Jews, but ‘Umar [ra] was the first to suggest that a man should call for *as-salah*; so Allah’s Messenger [saws] ordered Bilal [ra] to get up and pronounce the *adhan* for *as-salah*.”²³

TO CALL THE ADHAN FROM A HIGH PLACE

“My house was one of the tallest houses around the masjid so Bilal would call the *fajr adhan* from on top of it. He would come in the late night before dawn broke and would sit on the house watching for dawn [to appear]. When he would see it, he would stretch [his body] and say, ‘O Allah [swt]! I thank you and seek Your help for the Quraish that they may establish Your religion.’ Then he would proclaim the *adhan*. By Allah [swt]! I don’t remember that he left these phrases even one night!”²⁴

TO PUT FINGERS IN THE EARS WHILE CALLING THE ADHAN

“I saw Bilal [ra] calling the *adhan* and turning, and his [face] was following here and there and his [index] fingers were in his ears, and Allah’s Messenger [saws] was in a small red tent...”²⁵

TO TURN ROUND WHILE CALLING THE ADHAN

“I saw Bilal [ra] go out to [the valley of] Abtah to call the *adhan*. When he reached the phrase,

حي على الصلاة

حي على الفلاح

he turned his neck right [and then] left, but he did not rotate [his entire body.] Then he entered [into the tent] and brought out the ‘*anazah*...”²⁶

²³ Sahih Al-Bukhari 604

²⁴ Sunan Abu Dawud Hasan 519

²⁵ Jami’ At-Tirmidhi Sahih 197; Sunan Ibn Majah Hasan 711

²⁶ Sunan Abu Dawud Sahih 520

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JUMU'AH

ADHAN FOR JUMU'AH

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

*O you who believe! When the call is proclaimed for the salah on Friday, come to the remembrance of Allah and leave off business. That is better for you if you did but know!*²⁷

“In the lifetime of Allah’s Messenger [saws] and Abu Bakr [ra] and ‘Umar [ra] the *adhan* for the *jumu’ah* prayer used to be pronounced after the *Imam* had taken his seat on the pulpit. But when the people increased in number during the caliphate of ‘Uthman [ra], he introduced a third *adhan* on Friday for the [*jumu’ah* prayer], and it was pronounced at Az-Zaura’ and that new state of affairs remained stable and firm [in succeeding years.]”²⁸

THE IMAM TO REPEAT THE ADHAN FROM THE PULPIT

“I heard Mu’awiyah bin Abi Sufyan [ra] while he was sitting on the pulpit. When the *mu’adhdhin* pronounced the *adhan* saying,

الله اكبر الله اكبر

Mu’awiyah [ra] said,

الله اكبر الله اكبر

And when the *mu’adhdhin* said,

اشهد ان لا اله الا الله

Mu’awiyah [ra] said,

وانا

When he said,

اشهد ان محمدا رسول

Mu’awiyah [ra] said,

وانا

²⁷ Surah Al-Jumu’ah Chapter 62 Verse 9

²⁸ Sahih Al-Bukhari 916, 915, 913, 912

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When the *adhan* was finished Mu'awiyah [ra] said, 'O people when the *mu'adhdhin* pronounced the *adhan* I heard Allah's Messenger [saws] on this very pulpit saying what you have just heard me saying."²⁹

IQAMAH FOR JUMU'AH

"Bilal [ra] used to call the *adhan* when the Messenger of Allah [saws] sat on the *minbar* on Friday, and when he came down, he would say the *iqamah*. It continued like that during the time of Abu Bakr and 'Umar, may Allah [swt] be pleased with them."³⁰

NO ADHAN FOR 'EID

"Did you attend 'eid with the Messenger of Allah [saws]?"

"Yes, and were it not for my relationship with him, I would not have attended it due to my young age. The Messenger of Allah [saws] went to the sign that is located at the house of Kathir bin As-Salt and prayed then delivered the *khutbah*. And he did not call the *adhan* or the *iqamah*. Then he ordered charity, so the women started motioning to their ears and chests [their earrings and necklaces.] He commanded Bilal [ra] to go to them then he returned to the Prophet [saws]."³¹

"I prayed the 'eid prayers with the Prophet [saws] more than once or twice; there was neither an *adhan* nor *iqamah*."³²

ADHAN FOR LATE NIGHT PRAYER

"Indeed, Bilal [ra] calls the *adhan* in the night so eat and drink until the *adhan* of Ibn Umm Maktum [ra]."³³

"The *adhan* pronounced by Bilal [ra] should not stop you from taking *sahur* for he pronounces the *adhan* at night so that the one offering the late-night prayer [*tahajjud*] from among you might hurry up and the sleeping from among you might wake up. It does not mean that *al-fajr* [dawn] or *as-subh* [morning] has started."³⁴

THE MU'ADHDHIN

DUTY TO KNOW THE TIME OF THE ADHAN

"The *Imam* is the liable one, and the *mu'adhdhin* is the entrusted one. O Allah [swt]! Guide the *Imams* and forgive the *mu'adhdhins*!"³⁵

²⁹ Sahih Al-Bukhari 914

³⁰ Sunan An-Nasa'i Sahih 1395

³¹ Sunan Abu Dawud Sahih 1146

³² Sunan Abu Dawud Sahih 1148; Jami' At-Tirmidhi Sahih 532

³³ Jami' At-Tirmidhi Sahih 203; Sunan An-Nasa'i Sahih 638, 639; Sahih Al-Bukhari 620

³⁴ Sahih Al-Bukhari 621; Sunan An-Nasa'i Sahih 642

³⁵ Sunan Abu Dawud Hasan 517; Jami' At-Tirmidhi Hasan 207

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NOT TO TAKE MONEY FOR GIVING ADHAN

“I said, ‘O Messenger of Allah [saws], make me the *Imam* of my people.’ He said, ‘You are their *Imam*, so consider the weakest among them and choose a *mu’adhdhin* who does not accept any payment for his *adhan*.”³⁶

“The last instruction that the Messenger of Allah [saws] gave to me was that I should not appoint a *mu’adhdhin* who took payment for his *adhan*.”³⁷

TO GIVE THE IQAMAH AFTER SEEING THE IMAM

“Bilal [ra] used to call the *adhan* then wait. So when he saw the Prophet [saws] had exited [his house], he would proclaim the *iqamah* for the prayer.”³⁸

“The *mu’adhdhin* of Allah’s Messenger [saws] would wait, and he would not call the *iqamah* until he saw that Allah’s Messenger [saws] had come out he would call the *iqamah* when he saw him.”³⁹

WHAT SHOULD BE SAID DURING AND AFTER THE ADHAN

“When you hear the *mu’adhdhin* then say just as he says and send your salutations upon me for he who sends one salutation upon me Allah [swt] will send ten upon him because of it. Then ask Allah [swt] to grant me the *wasilah* for it is a station in Paradise which will not be conferred except upon one of Allah’s worshippers and I hope that I am that one. Whosoever asks Allah [swt] to [grant] me the *wasilah* he will attain [my] intercession [on the Day of Judgement.]”⁴⁰

DURING THE ADHAN

“When the *mu’adhdhin* says,

الله اكبر الله اكبر

And then one of you responds,

الله اكبر الله اكبر

Then when he says,

اشهد ان لا اله الا الله

³⁶ Sunan An-Nasa’i Sahih 673; Sunan Abu Dawud Sahih 531;

³⁷ Sunan Ibn Majah Sahih 714; Jami’ At-Tirmidhi Sahih 209

³⁸ Sunan Abu Dawud Sahih 537

³⁹ Jami’ At-Tirmidhi Sahih 202

⁴⁰ Sunan Abu Dawud Sahih 523; Sunan An-Nasa’i Sahih 679; Sahih Muslim 849 [11/384]

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And one of you responds,

اشهد ان لا اله الا الله

Then when he says,

اشهد ان محمدا رسول الله

One of you responds,

اشهد ان محمدا رسول الله

Then when he says,

حي على الصلاة

And one of you says,

لا حول ولا قوة الا بالله

Then when he says,

حي على الفلاح

One of you says,

لا حول ولا قوة الا بالله

Then when he says,

الله اكبر الله اكبر

One of you says,

الله اكبر الله اكبر

Then when he says,

لا اله الا الله

One of you says,

لا اله الا الله

From his heart, he will enter Paradise.⁴¹

⁴¹ Sunan Abu Dawud Sahih 527; Sahih Muslim 850 [12/385]

THE CALLS TO PRAYER [ADHAN AND IQAMAH]

SUPPLICATION AFTER THE ADHAN

THE HADITH OF SA'D BIN ABI WAQQAS [RA]

“Whoever says when hears the *mu'adhdhin*,

و انا اشهد ان لا اله الا الله
وحده لا شريك له
وان محمدا عبده ورسوله
رضيت بالله ربا وبمحمد رسولا وبا لاسلام ديننا

His sins will be forgiven to him.”⁴²

THE HADITH OF JABIR BIN'ABDULLAH [RA]

“Whoever says after hearing the call,

اللهم!
رب هذه الدعوة التامة والصلاة القائمة
ات محمدا الوسيلة والفضيلة وابعثه مقاما محمودا الذي وعدته

Then he will attain [my] intercession on the Day of Judgement.”⁴³

SUPPLICATION AFTER THE MAGHRIB ADHAN

“The Messenger of Allah [saws] taught me to say upon hearing the *adhan* of *maghrib*,

اللهم!
ان هذا اقبال ليلك وادبار نهارك واصوات دعائك
فاغفر لي⁴⁴

⁴² Sunan Ibn Majah Sahih 721; Sunan Abu Dawud Sahih 525; Jami' At-Tirmidhi Sahih 210; Sunan An-Nasa'i Sahih 680; Sahih Muslim 851 [13/386]

⁴³ Sunan Abu Dawud Sahih 529; Sunan Ibn Majah Sahih 722; Jami' At-Tirmidhi Sahih 211; Sunan An-Nasa'i Sahih 681; Sahih Al-Bukhari 614

⁴⁴ Sunan Abu Dawud Hasan 530

THE CALLS TO PRAYER [ADHAN AND IQAMAH]

IQAMAH

IQAMAH IS OBLIGATORY FOR MISSED CONGREGATIONAL PRAYER

“On the day of Al-Khandaq, the idolators kept us from praying *dhudhr* until the sun had gone down; that was before the revelation concerning fighting was revealed. Then Allah the Mighty and Sublime revealed: Allah[swt] sufficed for the believers in the fighting. The Messenger of Allah [saws] commanded Bilal [ra] to say the *iqamah* for *dhudhr* prayer, and he offered it just as he used to offer it on time. Then he said the *iqamah* for ‘*asr*, and he offered it just as he used to offer it on time. Then he called the *adhan* for *maghrib* and offered it on time.”⁴⁵

IQAMAH IS OBLIGATORY WHERE MISTAKE IN CONGREGATIONAL PRAYER IS NOT CORRECTED IMMEDIATELY

It was narrated by Mu’awiyah bin Hudaij [ra] that the Messenger of Allah [saws] prayed one day and said the *taslim* when there was still a *rak’ah* left of the prayer. A man caught up with him and said, “You forgot a *rak’ah* of the prayer!” So he came back into the *masjid* and told Bilal [ra] to call the *iqamah* for prayer then he led the people in praying one *rak’ah*. I told the people about that, and they said to me, “Do you know who that man was?” I said, “No, not unless I see him.” Then he passed by me, and I said, “This is he.” They said, “This is Talha bin ‘Ubaydullah [ra].”⁴⁶

NOT TO LEAVE THE MASJID AFTER THE ADHAN

“We were with Abu Hurairah [ra] in the *masjid* when a person exited from it after the *mu’adhdhin* had called the ‘*asr adhan*. Abu Hurairah [ra] then said, ‘As for this person he has disobeyed Abul Qasim [saws].’”⁴⁷

TO SUPPLICATE BETWEEN ADHAN AND IQAMAH

“The supplication between the *adhan* and the *iqamah* is not rejected.”⁴⁸

TO PRAY BETWEEN ADHAN AND IQAMAH

“The Messenger of Allah [saws] said, ‘Between each two *adhans* there is prayer between each two *adhans*, there is a prayer between each two *adhans*, there is a prayer, for whoever wants to do it.’”⁴⁹

⁴⁵ Sunan An-Nasa’i Sahih 662

⁴⁶ Sunan An-Nasa’i Sahih 665

⁴⁷ Sunan Abu Dawud Sahih 536; Jami’ At-Tirmidhi Sahih 204; Sunan An-Nasa’i Sahih 684; Sahih Muslim 1489 [258/655]; Sunan Ibn Majah Sahih 733

⁴⁸ Sunan Abu Dawud Sahih 521; Jami’ At-Tirmidhi Sahih 212

⁴⁹ Sunan An-Nasa’i Sahih 682; Sahih Al-Bukhari 624, 627; Sunan Ibn Majah Sahih 1162

THE CALLS TO PRAYER [ADHAN AND IQAMAH]

“When the *mu’adhdhin* pronounced the *adhan* some of the Companions of the Prophet would proceed to the pillars of the mosque till the Prophet [saws] arrived they used to offer two *rak’ahs* before the *maghrib* prayer. There used to be a little time between the *adhan* and the *iqamah*.”⁵⁰

TO STAND UP FOR PRAYER AFTER SEEING THE IMAM

“If the *iqamah* for *as-salah* is pronounced then do not stand for the prayer till you see me and do it calmly.”⁵¹

TO GIVE UP VOLUNTARY PRAYER WHEN THE IQAMAH IS CALLED

“When the *iqamah* for prayer is called, there is no prayer except the prescribed prayer.”⁵²

“The *iqamah* for *subh* prayer was called, and the Messenger of Allah [saws] saw a man offering prayers when the *mu’adhdhin* was saying the *iqamah*. He said, ‘Are you praying *fajr* with four *rak’ahs*?’”⁵³

⁵⁰ Sahih Al-Bukhari 625; Sunan An-Nasa’i Sahih 683

⁵¹ Sahih Al-Bukhari 638, 909; Sunan Abu Dawud Sahih 539; Sunan An-Nasa’i Sahih 688; Jami’ At-Tirmidhi Sahih 592

⁵² Sahih Muslim 1644 [63/710], 1646 [64/710]; Sunan Ibn Majah Sahih 1151; Jami’ At-Tirmidhi Sahih 421

⁵³ Sahih Muslim 1650 [66/711]