

Can Another Person call out the Iqaamah?

Q: Salaah-92: I have seen a question and answer, which I shall quote below. Please inform us what your opinion is?

"Q: Salaah-93: Who should call out the Adhaan and Iqaamah for the Maghrib salaah?

Answer: The person who called out the Adhaan should call out the Iqaamah as well.

What I wish to ask is that after our Mu'adhin calls out the Maghrib Adhaan, he barely reaches the courtyard of the Masjid from the roof, when another person calls out the Iqaamah. This happens every day. Is this correct? Based? on the quoted Fatwa, I politely asked the Mu'adhin to call out the Iqaamah as well, but he was obstinate and told me not to come to the Masjid. When I asked him why not, he said that it was his father's Masjid. Is it correct to make such a statement? The Mu'adhin never calls out the Iqaamah and refuses to allow anyone else call out the Adhaan. He calls out the Adhaan over the loudspeaker and pulls the letters (both the letters of Madd and others) so long that the Adhaan lasts for eight to ten minutes. His voice carries over to other Masaajid and the Qiraa'ah of Imaams there cannot even be heard because of it. Is it correct to prolong the Adhaan in this manner?

Answer: It is best for the same person to call out the Adhaan as well as the Iqaamah because it is the right of the Mu'adhin to call out the Iqaamah as well. However, in the absence of the Mu'adhin and when he gives permission, it is permissible without abomination for someone else to call out the Iqaamah. Maghrib is no exception.

A Hadith mentions that Rasulullaah SAW. once instructed a Sahabi named Hadhrat Ziyaad bin Haarith RADI. from the Sadaa tribe to call out the Adhaan for Fajr. When it was time for the Iqaamah, Hadhrat Bilaal RADI. stepped forward to call it out, but Rasulullaah SAW. said, "The man from the Sadaa called out the Adhaan and who ever calls out the Adhaan calls out the Iqaamah. The ruling stated in this Hadith is preferable and compulsory because of other Ahadeeth such as the Hadith in which Rasulullaah SAW. instructed Hadhrat Bilaal RADI. to call out the Fajr Adhaan and then Hadhrat Abdullaah bin zaid RADI. to call out the Iqaamah.

There are also several Ahadeeth stating that Hadhrat Bilaal RADI. called out the Adhaan then Hadhrat Abdullaah bin Ummu Maktoom RADI. called out the Iqaamah and other Ahadeeth stating that Hadhrat Abdullaah bin Ummu Maktoom RADI. called out the Adhaan then Hadhrat Bilaal RADI. called out the Iqaamah.

Therefore, the books of the Hanafi Madh'hab such as Fataawaa Aalamgeeri (Vol.1 Pg.54) state that if the Mu'adhin does not object, it is permissible for another person to call out the Adhaan. It is however improper for this to happen on a regular basis. The time for Maghrib is short and the duration between the Adhaan and Iqaamah should be only as long as it takes to recite three short verses of the Qur'aan or one long verse.'

With regard to the other questions you have posed, I have learnt from reliable sources that the

Mu'adhin calls out the Adhaan for the pleasure of Allaah without taking a salary and who calls out the Adhaan in a good voice and correctly. However, because he is overweight and had a leg problem, he is unable to climb down the roof quickly enough. He allows others to call out the Iqaamah so as not to delay the congregation. If this is true, there is therefore no need to argue about the matter.

It is mulish to ignore the Mu'adhin's excuse and to insist that he calls out the Adhaan as well as the Iqaamah. In fact, even if he had no excuse, the salaah, Adhaan and Iqaamah will not be Makrooh, SO why argue? You are responsible for bringing the ruling to the notice of the people and are not obliged to force people to accept, especially when there is the danger of a conflict arising.

The Mu'adhin is wrong if he said that you should not come to the Masjid and that it is his father's Masjid and he should seek Allaah's forgiveness for this. However, the Mu'adhin has written that you had been creating a storm over the issue of calling out the Adhaan over the loudspeaker and it was in anger that you told him to call out Adhaan as well as the Iqaamah. When he said that he would not call out the Iqaamah, you asked him whether it was his father's Masjid. In anger he then retorted by saying that it was. This is how the argument and words developed. If this is true, then you are also at fault and also need to apologise and make Taubah. A Hadith states that the sin of a swearing out accrues to the person who started it unless the other person says more.

Rasulullaah SAW. once told the Sahabah RADI. that it was a major sin to swear one's parents. When the Sahabah RADI. asked in astonishment who would do a thing like that, Rasulullaah SAW. said that when a person swear another person's father and the person retorts by swearing his father, the first person is then guilty of swearing his own father because he was the cause of his father being sworn at. Now since you had been the cause of this statement. you ought to apologise and repent to Allaah.

Times are very bad and it is foolish to argue about trivial matters. May Allaah unite your hearts, grant you all sincerity and grant you all the inspiration to stop trying to humiliate and debase each other. Aameen.

If the Adhaan over the loudspeaker is a problem, the trustees of the various Masaajid should discuss the matter and arrive at a solution. And Allaah knows best what is most correct.

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