

When does the Imaam and Muqtadi Stand up as the Iqaamah is Called out?

Q: Miss-17: What do the Ulema of Deen and the Muftis have to say about when the Muqtadis are to stand up to straighten their rows as the Iqaamah is started? Some people say that the Muqtadis are to stand as soon as the Iqaamah starts, while others say that this is to happen only once the Mu'adhin calls out "Hayya Alas Salaah" and "Hayya Alal Falaah". Please reply with references.

Answer: The Ahadeeth and books of the Hanafi Fiqh place great emphasis on straightening the rows because it lends to the perfection of the salaah, as reported in the Hadith. Both ends of the row need to be equal and it is Makrooh to have one longer than the other. The Musallis need to stand with their shoulders in line and close together. The ankles also need to be in line and there should be no gaps between the rows because Shaytaan gets in between these gaps and whispers evil into the hearts of the Musallis.

Rasulullaah SAW. also warned that failure to straighten the rows will lead to conflict and dispute between the Muslims. Hadhrat Nu'maan bin Basheer RAH. says that Rasulullaah SAW. would personally straighten the rows. It once occurred that he was about to call out the Takbeer Tahreema when he noticed someone's chest sticking out from the row. Rasulullaah SAW. then remarked, "You will have to straighten your rows, otherwise Allaah will certainly allow discord to prevail between you.

Hadhrat Jaabir bin Samurah RADI. reports that Rasulullaah SAW. said, "Will you not form your rows like the angels do before their Rabb?" "O Rasulullaah SAW. the Sahabah RADI. asked, „How do the angels form their rows before their Rabb?" Rasulullaah SAW. replied, "They complete the front rows and stand close to each other. Mirqaat, the commentary of Mishkaat states, "This means that a row is not started until the one in front has not been completed. "

Rasulullaah SAW. also said, "straighten your rows because it lends to the perfection of salaah.

Rasulullaah SAW. said, "straighten your rows, stand close together and shoulder-to-shoulder because I swear by the Being Who controls my life that I can see Shaytaan creep between the gaps just as a kid would.

The virtues of straightening the rows and the warnings against those who fail to do so, does not mention standing up only when the Mu'adhin calls out "Hayya Alal Falaah". Why then should people insist on standing up only when "Hayya Alal Falaah" is called out, while neglecting to straighten the rows? Why also should the Imaam be forced to get on the Musalla before time and then only stand up when "Hayya Alal Falaah" is called out? There was no such compulsion on the Imaam during the period of Rasulullaah SAW. the khulafaa Raashideen and the Imaams.

1. Hadhrat Jaabir bin Samurah RADI. narrates that Hadhrat Bilaal RADI. would call out the Adhaan for Zuhr after Zawaal and would not call out the Iqaamah until Rasulullaah SAW. emerged from his room.

2. Hadhrat Abu Hurayrah RADI. narrates that the Iqaamah would be called out for the salaah and the Sahabah RADI. would be in their rows before Rasulullaah SAW. arrived.
3. Hadhrat Abu Hurayrah RADI. also reports that is once happened that the Iqaamah was called out and the Sahabah RADI. stood up and formed their rows before Rasulullaah SAW. arrived.
4. Hadhrat Abu Qataadah RADI. reports that Rasulullaah SAW. addressed them saying, "Do not stand up for salaah after the Iqaamah has been called out until you see me.
5. Imaam Zuhri RAH. says, "As soon as the Mu'adhin called out "Allaahu Akbar"(in the Iqaamah),the Sahabah RADI. stood up for salaah and Rasulullaah SAW. would arrive only when they had straightened their rows.
6. Hadhrat Abdullaah bin Abu Awfa RADI. reports that Rasulullaah SAW. stood up for salaah and called out the Takbeer when Hadhrat Bilaal RADI. called out "Qad Qaamatis Salaah.

The above Ahadeeth (from 1 to 5) make it clear that the Sahabah RADI. stood up to form their rows when the Iqaamah started. This is the method that the Fuqahaa have classified as Sunnah and it is this practice that has been in vogue amongst the Ummah from generation to generation. It is perhaps because of the 6th Hadith that some Fuqahaa state that people should stand up when the Mu'adhin calls out "Hayya Alas Salaah", "Hayya Alal Falaah" or "Qad Qaamatis Salaah".

There are several etiquette to be observed when performing salaah and the ruling with regard to these is that if one omits any of them, he will neither be guilty of a Makrooh Tanzeehi act nor will he be liable for rebuke. They are Mustahab.

When the Imaam is present. it will not be Makrooh to stand up to form the rows as soon as the Iqaamah starts. However, when the Imaam is not present, it will be Makrooh to stand and wait for him.

PRINCIPLES OF JURISPRUDENCE WITH REGARD TO THE ETIQUETTE AND MUSTAHAB ACTS OF SALAAH

1. The Fuqahaa make it clear that a person who omits a Mustahab act is not liable for rebuke.
2. A Mustahab act may sometimes be Makrooh if there is fear of its status being raised i.e. if it may be regarded as being Sunnah or compulsory.
3. Omitting a Makrooh act is more important than committing a Sunnah act.
4. Omitting a Makrooh act is better than gaining some virtue.

Durrul Mukhtaar and Shaami (Vol.1 Pg.731) both make it clear that although the Sajdah of Shukr is Mustahab, it should not be performed after salaah in the presence of others because people with no knowledge will deem it to be Sunnah or Waajib (compulsory). Therefore,

whenever a Mustahab act is raised above its status, it becomes Makrooh. It follows that it is not permissible to regard a Mustahab act as Sunnah and to rebuke a person who omits a Mustahab act.

Performing two Rakaahs Nafil before the Maghrib salaah is regarded as Mustahab and when speaking about performing it, Rasulullaah SAW. added, "For him who wishes to perform it." This Rasulullaah SAW. added so that no one should ever regard it as Sunnah.

In fact, some Ulema had declared fasting during the days of Beedh (13th, 14th? and 15th of every lunar month) as Makrooh because it was so popular during their times that they feared the people would regard it to be Waajib (compulsory). whereas it is Mustahab.

Majaalisul Abraar (Majlis 50 Pg.290) states that every permissible act that is given the status of a Sunnah is Makrooh. Mirqaaf (Vol.1 P9.353) makes the following comment, "The person who insists on carrying out a Mustahab act, thereby making it compulsory and refusing to act on anything less, has been misguided by Shaytaan. What then is the state of the one who insists on carrying out an act of Bid'ah?"

THE FOUR CONDITIONS OF AN IMAAM

1. If the Imaam emerges from his room exactly when the Iqaamah starts, the Muqtadis should stand up immediately.
2. If the Imaam enters from the back and is walking through the rows towards the Mihraab, each row that he passes should stand up as he passes the row.
3. If he arrives from the front, the rows should stand up as they see him.
4. If the Imaam happens to be at the Mihraab, then it is Mustahab and not Waajib (compulsory) to stand up when the Mu'adhin says, "Hayya Alal Falaah". It is also Mustahab for the Imaam to start the salaah when the Mu'adhin calls out "Qad Qaamatis Salaah." There is no harm done if the salaah is started after the completion of the Iqaamah. In fact, this is better according to the consensus.

Tanweerul Absaar makes it clear that it is amongst the etiquette of salaah and is Mustahab for the Imaam and Muqtadi to stand when the Mu'adhin calls out "Hayya Alal Falaah" .

The Mustahab acts of salaah are:

1. For the Musalli to look at the place of Sajdah when standing in Qiyaam
2. For the Musalli to look at his feet in Ruku
3. For the Musalli to look at the tip of his nose when in Sajdah
4. For the Musalli to look at his lap when in Qa'dah

5. For the Musalli to look at the right shoulder when making Salaam to the right and to look at the left shoulder when making Salaam to the left.

These etiquette and Mustahab acts lend to concentration in salaah and have the same status as standing up when the Mu'adhin calls out "Hayya Alal Falaah". Now do people place as much emphasis on these acts as they do for standing when the Mu'adhin calls out "Hayya Alal Falaah"?

Imaam Tahaawi RAH. and Imaam Karkhi RAH. state that when there is any decoration on the place where it is Mustahab to look when in salaah, or even something else that would distract one's attention, it would no longer be Mustahab to look at the place because concentration is more important than a Mustahab act.

Amongst the etiquette mentioned is for the Imaam to start the salaah when the Mu'adhin calls out "Qad Qaamatis Salaah." There is no harm done, but in fact better. if the salaah is started after the completion of the Iqaamah. This is so because in this case the Mu'adhin can also start the salaah with the Imaam. If the benefit of the Mu'adhin has been considered, here and it has been stated that it is best to omit a Mustahab act in this case for one person, how much more necessary will it be to consider the benefit of the entire Jamaa'ah? By omitting the Mustahab act of standing up during the Iqaamah, the entire Jamaa'ah will be able to straighten their rows before the Takbeer, thereby fulfilling an act that has been greatly emphasised in the Ahadeeth. How can such an act be regarded as Makrooh? In fact, in the light of the Ahadeeth and Fiqh, such an act would be given preference. In addition to this, standing up as soon as the Iqaamah starts is an act that the Sahabah RADI. carried out.

Some ignorant Imaams have even adopted the practice of sitting down on the Musalla after the Khutbah of the Jumu'ah salaah and then standing up together with the Muqtadis only once the Mu'adhin calls out "Hayya Alal Falaah". There is nothing in the books of Ahadeeth or Fiqh to substantiate this practice. This practice conflicts with the Sunnah and needs to be forsaken since the command is to start the Iqaamah immediately after the Khutbah and for the Iqaamah to end when the Imaam reaches the Musalla.

Kabeeri (Pg.560) and Sagheeri (Pg.281) both make it clear that the Iqaamah is to take place immediately after the Khutbah, after which the salaah is to be started, as is the common practice throughout the generations.

Note the following:

1. Although it is Mustahab for the Imaam to start the salaah when the Mu'adhin calls out "Qad Qaamatis Salaah", this has been forsaken in the interests of the Mu'adhin.
2. Although it is Sunnah to gargle the mouth during wudhu, this is also forsaken when fasting for fear of the water entering the throat.
3. Although it is Sunnah to pass wet hands through the beard (called? Khilaal) when making wudhu, this is Makrooh when in the state of? Ihraam for fear of the hairs breaking off.

Note that a Mustahab act has been forsaken in all of the above instances, just as starting the salaah when the Mu'adhin calls out "Hayya Alal Falaah" has been forsaken in the interests of straightening the rows. This is akin to the situation where sitting facing the Imaam during the Khutbah is forsaken in the interests of maintaining straight rows.

All of the above makes it evidently clear that because of the emphatic command of straightening the rows, it is not Makrooh for the Imaam and the Muqtadis to stand up to straighten the rows as soon as the Iqaamah starts. Furthermore, it is necessary for the Muqtadis to remain sitting until the Imaam arrives and it will actually be Makrooh for them to stand before he arrives. How then can it be permissible to rebuke a person who stands up when the Iqaamah starts? How can he be forced to sit down? How can a Mustahab act be raised to the status of a Waajib (compulsory) act? And Allaah knows best what is most correct.

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