70298 - What is the ruling on giving two adhans and two iqaamahs when joining prayers?

the question

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Detailed answer

Praise be to Allah.

The scholars differed concerning giving two adhans and two iqaamahs when joining prayers. The correct view is that one adhan should be given for both prayers, then two iqaamahs, one iqaamah for each prayer.

This is the view of the Hanafis and Hanbalis, and it the favoured view of the Shaafa'is, and it is the view of some of the Maalikis.

See al-Mawsoo'ah al-Fiqhiyyah, 2/370

The evidence for that is what it is proven that the Prophet (peace and blessings of Allah be upon him) did during the Farewell Pilgrimage, when he prayed Zuhr and 'Asr in 'Arafah, joining them at the time of the earlier prayer, with one adhan and two iqaamahs, and he prayed Maghrib and 'Isha' in Muzdalifah, joining them at the time of the later prayer, also with one adhan and two iqaamahs.

It was narrated that Jaabir ibn 'Abd-Allah (may Allah be pleased with him) said, describing the hajj of the Prophet (peace and blessings of Allah be upon him):

Then he gave the adhan and the iqaamah, then prayed Zuhr, then he gave the iqaamah and prayed 'Asr, and he did not offer any other prayer between them… Then he came to Muzdalifah

where he prayed Maghrib and ‘Isha’ with one adhan and two iqaamahs. Narrated by Muslim, 1218.

The scholars of the Standing Committee were asked:

Some of the fuqaha’ say that Maghrib and ‘Isha may be joined together with two adhans in the case of rain. What is the ruling on that?

They replied:

The Sunnah is to join Maghrib and ‘Isha’ with one adhan and two iqaamahs, if there is a justification for doing so, such as travelling, sickness, and rain when one is not travelling. This is what is clearly indicated by the saheeh Sunnah, based on the actions of the Prophet (peace and blessings of Allah be upon him). End quote.

Fataawa al-Lajnah al-Daa’imah li’l-Buhooth al-‘Ilmiyyah wa’l-Ifta’, 8/142

Shaykh Muhammad ibn Saalih al-‘Uthaymeen (may Allah have mercy on him) said:

If a person joins prayers, he should say the adhan for the first one, and the iqaamah for each obligatory prayer. This applies if he is not in a city; if he is in a city then the adhan of the city is sufficient, and he should say the iqaamah for each obligatory prayer.

The evidence for that is the hadeeth narrated in Saheeh Muslim from Jaabir, according to which the Prophet (peace and blessings of Allah be upon him) gave the adhan in ‘Arafah, then he said the iqaamah and prayed Zuhr, then he said the iqaamah and prayed ‘Asr, and he did likewise in Muzdalifah when he gave the adhan and iqaamah and prayed Maghrib, then he said the iqaamah and prayed ‘Isha’. End quote.

Al-Sharh al-Mumti’, 2/78, 79

With regard to the ruling on the adhan and iqaamah, they are fard kifaayah (a communal obligation) and it is sufficient for a group if one of their number says the adhan and iqaamah. It is not required of each person in the group. We have quoted above the view of Shaykh Ibn

‘Uthaymeen (may Allah have mercy on him) who said that if they are in a city in which the muezzins in the mosque have already given the adhan, that is sufficient for them and they should say the iqaamah for each prayer.

Shaykh Muhammad ibn Saalih al-‘Uthaymeen (may Allah have mercy on him) said:

The evidence that they – the adhan and iqaamah – are obligatory is the fact that the Prophet (peace and blessings of Allah be upon him) enjoined them in a number of ahaadeeth, and he always said them whether he was travelling or not. And in most cases it cannot be known whether the time for prayer has come without them and because they serve a purpose, as they are two of the outward symbols of Islam.

They are obligatory whether one is travelling or not. The evidence for that is the fact that the Prophet (peace and blessings of Allah be upon him) said to Maalik ibn Huwayrith and his companions: “When the time for prayer comes, let one of you give the adhan to you.” Agreed upon. They had come to the Messenger of Allah (peace and blessings of Allah be upon him) and were now travelling back to their families, and the Messenger (peace and blessings of Allah be upon him) instructed that one of them should give the adhan for them. And the Prophet (peace and blessings of Allah be upon him) did not neglect the adhan or iqaamah whether he was travelling or not. When he was travelling he would tell Bilaal to give the adhan.

The correct view is that it is obligatory for those who are travelling and those who are not. They should give the adhan for each of the five obligatory prayers, so long as prayers are not being joined. If prayers are being joined then one adhan is sufficient for two prayers, but it is essential to say the iqaamah for each prayer.

Al-Sharh al-Mumti’, 2/42-46

And Allah knows best.