

Ruling of Calling Iqāmah For the Second Jamā‘ah in a Local Mosque

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: When establishing a second jamā‘ah in the local masjid, should iqāmah be called? Please provide guidance.

Answer

Offering salāh with the first jamā‘ah of the masjid is wājib upon every sane and adult Muslim. Deliberately missing the jamā‘ah without a valid shar‘ī excuse is impermissible and sinful. Indeed, severe warnings have been mentioned in the aḥādīth regarding those who neglect the jamā‘ah.

However, if some individuals were unable to attend the first jamā‘ah due to a valid shar‘ī excuse, they may establish a second jamā‘ah, provided that there is someone present who is eligible to lead the salāh. The second jamā‘ah should be established away from the miḥrāb, and the azān should not be repeated, as repeating the azān for a second jamā‘ah is impermissible. There is, however, no issue in calling the iqāmah for the second jamā‘ah.

Note – Unless there is a valid shar‘ī reason, it is impermissible to skip the first jamā‘ah out of laziness in hope of attaining a second jamā‘ah.

Regarding jamā‘ah, Ibn ‘Abbās رضی اللہ تعالیٰ عنہ narrates that the Messenger of Allāh ﷺ stated:

من سمع النداء ولم يأتها فلا صلوة له الا من عذر

Translation: Whoever heard the azān and did not come to salāh, his salāh is deficient, unless there is a valid excuse. (Sunan Ibn Mājah, Vol. 01, Ḥadīth No. 793, p. 260, Publ. Dar Iḥyā’ al-Kutub al-‘Arabiyyah)

Commentating on a similar ḥadīth, Muftī Aḥmad Yār Khān Na‘īmī رحمه الله عليه writes:

جہاں تک اذان کی آواز پہنچے، وہاں تک کے لوگوں کو مسجد میں آنا بہت ضروری ہے۔

Translation: As far as the azān can be heard, it is absolutely necessary upon the people at such distance to come to the masjid. (Mir’āt al-Manājīḥ, Vol. 02, p. 153, Publ. Na‘īmī Kutub Khānah, Gujrat)

It is wājib upon every sane, adult, Muslim to offer salāh with the first congregation of the masjid. Skipping the jamā‘ah without any valid reason is a sin, as stated in Badā‘i’ al-Sanā‘i’, Durar al-Ḥukkām Sharḥ Ghurar al-Aḥkām, and Fatāwā ‘Ālamgīrī (the text is cited from the latter):

تجب علی الرجال العقلاء البالغین الأحرار القادرین علی الصلاة بالجماعة من غیر حرج

(Al-Fatāwā al-Hindiyyah, Book of Salāh, Vol. 01, p. 82, Publ. Dār al-Fikr, Beirut)

The Imām of Ahl as-Sunnah Imām Aḥmad Razā Khān رحمه الله تعالیٰ writes:

پانچوں وقت کی نماز مسجد میں جماعت کے ساتھ واجب ہے ایک وقت کا بھی بلاعذر ترک گناہ ہے۔

Translation: Offering all five salāh in the masjid with jamā'ah is wājib. Skipping it even once without a valid reason is a sin. (Fatāwā Razawiyah, Vol. 07, p. 194, Publ. Razā Foundation, Lahore)

The second jamā'ah should be offered away from the miḥrāb without repeating the azān, as the Imām of Ahl as-Sunnah, Imām Aḥmad Razā Khān رحمہ اللہ تعالیٰ علیہ states:

اس بارے میں عین تحقیق وحق وثیق واصل انیق و نظر دقیق و اثر توفیق یہ ہے کہ اس صورت میں تکرار جماعت باعادۃ اذان ہمارے نزدیک ممنوع و بدعت ہے، یہی ہمارے امام رضی اللہ تعالیٰ عنہ کا مذہب مہذب و ظاہر الروایہ ہے، جس کا حاصل عند التحقیق کراہت اذان جدید کی طرف راجع نہ نفس جماعت کی طرف اور اگر بغیر اس کے تکرار جماعت کریں، تو قطعاً جائز و روا ہے اسی پر ہمارے علماء کا اجماع ہوا ہے۔ پھر یہ جواز مطلقاً محض و خالص ہے یا کہیں کراہت سے بھی مجامع اس میں صحیح یہ ہے کہ اگر محراب میں جماعت ثانیہ کریں، تو مکروہ اور محراب سے ہٹ کر تو اصلاً کراہت نہیں، خالص مباح و ماذون فیہ ہے۔

Translation: The precise conclusion, established truth, refined outcome, careful analysis all by the grace of Allāh is that: according to us repeating the jamā'ah with a renewed azān is prohibited and a bid'ah. This is the refined opinion of our Imām A'zam رضی اللہ تعالیٰ عنہ and the Zāhir al-Riwāyah. The outcome of this is that the karahah (dislike) is in relation to the repeated azān, not the jamā'ah itself. But if jamā'ah is established without repeating the azān, it is absolutely permissible and accepted. Our scholars have consensus on this. Now whether this is solely permissible or blended with some karahah, the Saḥīḥ (correct) opinion about this is: If the second jamā'ah is offered in the miḥrāb, then it is Makrūh, and if it is offered away from the miḥrāb, then there is absolutely no karahah. It is solely Mubāḥ and permitted. (Summarized from Fatāwa Razawiyah, Vol. 07, p. 125-128, Publ. Razā Foundation, Lahore)

Sadr al-Sharī'ah Muftī Muḥammad Amjad 'Alī A'zamī رحمۃ اللہ تعالیٰ علیہ writes:

مسجد محلہ میں جس کے لیے امام مقرر ہو، امام محلہ نے اذان و اقامت کے ساتھ بطریق مسنون جماعت پڑھ لی ہو تو اذان و اقامت کے ساتھ ہیات اولی (پہلی ہیئت) پر دوبارہ جماعت قائم کرنا مکروہ ہے اور اگر بے اذان جماعت ثانیہ ہوئی، تو حرج نہیں جب کہ محراب سے ہٹ کر ہو۔ ہیات بدلنے کے لیے امام کا محراب سے دہن یا بائیں ہٹ کر کھڑا ہونا کافی ہے۔

Translation: If jamā'ah has already been established with azān and iqāmah in accordance with the sunnah method in the local masjid in which there is an appointed imām, then establishing a second jamā'ah with azān and iqāmah in the same arrangement as the first jamā'ah is Makrūh. But if the second jamā'ah is established without calling azān, then there is no issue given that it is established away from the miḥrāb. Moving right or left of the miḥrāb is sufficient to alter the "arrangement" of the jamā'ah. (Bahār-E-Sharī'at, Vol. 01, p. 583, Publ. Maktaba-Tul-Madīnah, Karachi)

There is no issue in calling iqāmah for the second jamā'ah. Thus, the question was asked in Fatāwā Razawiyah, "should iqāmah be called for the second jamā'ah or not, and should the Imām recite out loud in the second jamā'ah of a jāhri salāh or should he recite quietly out of consideration of those who are offering sunnah so

that they do not get distracted.” Answering this, the Imām of Ahl as-Sunnah رحمۃ اللہ stated:

جماعت ثانیہ کے لئے اعادہ اذان ناجائز ہے تکبیر میں حرج نہیں اور اس کا امام نماز جہری میں بقدر حاجت جماعت جہر کرے گا اگرچہ اور لوگ سنتیں پڑھتے ہوں۔

Translation: **Repeating the azān for a second jamā‘ah is impermissible, but there is no issue in calling the iqāmah.** In a jahrī salāh, the Imām of this congregation should recite as loud as required, even if others are offering sunnah. (Fatāwa Razawiyah, Vol. 07, p. 194, Publ. Razā Foundation, Lahore)
He states in another place:

مسجد محلہ میں جماعت ثانیہ کے لئے اعادہ اذان منع ہے تکبیر میں حرج نہیں۔

Translation: Repeating the azān for a second jamā‘ah in the local masjid is prohibited. There is no issue in (repeating) iqāmah. (Fatāwā Razawiyah, Vol. 05, p. 157, Publ. Razā Foundation, Lahore)

Skipping the first jamā‘ah without a valid reason in hope of attaining a second jamā‘ah is not permitted. Thus, it is stated in Fatāwā Razawiyah:

اقول لسنانبيح تعمد ترك الجماعة الأولى اتكالا على الاخرى فمن سمع منادى الله ينادى ولم يجب بلا عذر اثم وعزر

Translation: I say: we do not permit purposefully skipping the first jamā‘ah relying on the other (jamā‘ah). Therefore, whoever heard the caller of Allāh calling and he did not respond without any valid reason, he is sinful and he is deserving of disciplinary punishment. (Fatāwa Razawiyah, Vol. 07, p. 162, Publ. Razā Foundation, Lahore)

It is stated in Fatāwā Faiz-Ur-Rasūl:

یہ جماعت ثانیہ کا جواز صرف ان لوگوں کے لئے ہے جو کبھی کسی عذر کے سبب جماعت اولیٰ کی حاضری سے محروم رہے نہ یہ کہ جماعت ثانیہ کے بھروسے پر بلا عذر شرعی قصداً جماعت ترک کرے یہ بلاشبہ ناجائز و گناہ ہے۔

Translation: The permissibility of a second jamā‘ah is only for those who are unable to attend the first jamā‘ah due to a valid reason. It is not for those who purposefully skip the first jamā‘ah without a valid excuse, in reliance on attending a second one, as this is undoubtedly impermissible and sinful. (Fatāwā Faiz-Ur-Rasūl, Vol. 01, p. 357-358, Publ. Nishan-e-Manzil Publications, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم knows best.)

Answered By: Mufti Muhammad Qasim Attari

Ref No: OKR-0146

Date: 20th Jumād al-‘Ūlā 1447 AH/ 12th November 2025