

Loudness in Salāt Recitation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

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Loudness in Salāt Recitation

Some Ahadith are presented in the short article regarding which Salāt needs to be recited with little loudness (so that a passer-by can hear) and which Salāt with a sound that just one’s ears can hear.

و قال سبحانه وَ لا تَجْهَرُ بِصَلَاتِكَ وَ لا تَخَافُ بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

And the Glorious (Allah^{-azwj}) Said: **And neither be loud with your Salāt nor be quiet with it, and seek a way between that’ [17:110].**

تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ لا تَجْهَرُ بِصَلَاتِكَ وَ لا تَخَافُ بِهَا قَالَ الْجَهْرُ بِهَا رَفْعُ الصَّوْتِ وَ التَّخَافُتُ مَا لَمْ تَسْمَعْ نَفْسُكَ بِأُذُنِكَ وَ أَقْرَأُ مَا بَيْنَ ذَلِكَ.

Tafseer Ali Bin Ibrahim – from his father, from Al Sabbah, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And neither be loud with your Salāt nor be quiet with it, [17:110]**. He^{-asws} said: ‘The loudness is raising the voice, and being quiet is what you yourself cannot hear with your ears, and recite between that’¹.

Do Not Say ‘Amen’ in Congregational Salāt at the End of Al-Hamd

عَلِيٌّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كُنْتَ خَلْفَ إِمَامٍ فَقَرَأَ الْحَمْدَ وَفَرَعَ مِنْ قِرَاءَتِهَا فَقُلْ أَنْتَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ لَا تَقُلْ آمِينَ .

Ali has narrated from his father from 'Abd Allah ibn al-Mughirah from Jamil who has said the following:

‘Abu 'Abd Allah^{-asws} has said: 'If you are behind an Imam when he completes reading al-Hamd you say, 'all praise belongs to Allah^{-azwj}, Cherisher of the worlds,' and do not say 'Amen.'²

Reciting Bismillah Loudly in Salāt before reciting a Sura

مُحَمَّدُ بْنُ الْحُسَيْنِ قَالَ رُوِيَ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: عَلَامَاتُ الْمُؤْمِنِ خَمْسٌ صَلَاةُ الْحَمْسِينَ وَ زِيَارَةُ الْأَرْبَعِينَ وَ التَّحَنُّمُ فِي الْيَمِينِ وَ تَغْفِيرُ الْجَبِينِ وَ الْجَهْرُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

Mohammed Ibn Al-Hassan says he heard from:

Abi Mohammed Al-Hassan^{-asws} Ibn Ali Al-Askari that a momin is recognized by the five signs: The signs of a Momin (believer) are five: praying fifty-one *Rak'at* [including mandatory and optional prayers], *Ziyarat Al-Arba'een*, wearing a ring in the right hand, prostration on dirt, and saying ‘Bismillah hir Rahman nir Raheem’ in a raised voice. (at the beginning of every Sura).³

Also in another Hadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيَّاماً فَكَانَ إِذَا كَانَتْ صَلَاةٌ لَا يُجْهَرُ فِيهَا جَهْرَ بِ سَمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ كَانَ يُجْهَرُ فِي السُّورَتَيْنِ جَمِيعاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Safwan Al Jammal who said,

‘I prayed *Salāt* behind Abu Abdullah^{-asws} for days, and it was so that whenever it was a *Salāt* wherein is no loud recitation, he^{-asws} recited loudly with ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’; and he^{-asws} used to recite loudly during both the two Chapters’.⁴

¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 1 a

² الكافي (ط - الإسلامية)، ج3، ص: 313

³ وسائل الشيعة، ج14، ص: 478

⁴ Al-Kafi V 3 – The Book of Salāt CH 21 H 20

عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنِ الَّذِي لَا يَقْرَأُ فَاتِحَةَ الْكِتَابِ فِي صَلَاتِهِ قَالَ لَا صَلَاةَ لَهُ إِلَّا أَنْ يَبْدَأَ بِهَا فِي جَهْرٍ أَوْ إِخْفَاتٍ قُلْتُ أَيُّهُمَا أَحَبُّ إِلَيْكَ إِذَا كَانَ خَائِفًا أَوْ مُسْتَعْجَلًا يَقْرَأُ بِسُورَةٍ أَوْ فَاتِحَةَ الْكِتَابِ قَالَ فَاتِحَةَ الْكِتَابِ .

Ali, from Muhammad Bin Isa, from Yunus, from Al A'ala, from Muhammad Bin Muslim who said,

'I asked him^{-asws} about the one who does not recite the Opening of the Book (Chapter 1) in his *Salāt*. He^{-asws} said: 'There is no *Salāt* for him, unless if he were to begin with it, whether it be loudly or silently'. I said, 'Which of the two is more beloved to you^{-asws}, when he was fearful or in haste, should he recite with one Chapter or Opening of the Book (Chapter 1)?' He^{-asws} said: 'Opening of the Book (Chapter 1)'.⁵

وَمِنْهُ، بِإِسْنَادِهِ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَا تَمَامِيُّ إِنَّ الصَّلَاةَ إِذَا أُقِيمَتْ جَاءَ الشَّيْطَانُ إِلَى قَرِينِ الْإِمَامِ فَيَقُولُ هَلْ ذَكَرَ رَبَّهُ فَإِنْ قَالَ نَعَمْ دَهَبَ وَإِنْ قَالَ لَا رَكِبَ عَلَى كَتِفَيْهِ فَكَانَ إِمَامَ الْقَوْمِ حَتَّى يَنْصَرِفُوا

And from him, by his chain from Abu Hamza who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'O Sumaly! When the *Salāt* is established, the Satan^{-la} comes to the companions of the prayer leader and says, 'Did he mention his Lord^{-azwj} (say Bismillah)?' If he (the companion) says, 'Yes', he (the Satan^{-la}) goes away, and if he (the pair) says, 'No', he^{-la} rides upon his shoulder and becomes a prayer leader of the people until they disperse'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ لَيْسَ يَقْرَأُونَ الْقُرْآنَ قَالَ بَلَى لَيْسَ حَيْثُ تَذْهَبُ يَا تَمَامِيُّ إِذَا هُوَ الْجَهْرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Aren't they (non-Shias) reciting the Quran?' He^{-asws} said: 'Yes! It isn't where you are going (with it), O Sumaly! But rather, it is the loud recitation of, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful!''⁶

الْخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْهَيْثَمِ وَ أَحْمَدَ بْنِ الْحَسَنِ وَ مُحَمَّدَ بْنَ أَحْمَدَ وَ الْحُسَيْنَ بْنَ إِبرَاهِيمَ وَ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ وَ عَلِيَّ بْنَ عَبْدِ اللَّهِ الْوَرَّاقَ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ بَهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: الإِجْهَارُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي الصَّلَاةِ وَاجِبٌ.

(The book) 'Al Khisaa' – from Ahmad Bin Muhammad Bin Al Haysam, and Ahmad Bin Al-Hassan, and Muhammad Bin Ahmad, and Al-Husayn Bin Ibrahim, and Abdullah Bin Muhammad, and Ali Bin Abdullah Al Warraq, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al A'mash,

'From Al-Sadiq^{-asws} having said: 'The loudness with: ***In the Name of Allah the Beneficent, the Merciful [1:1]*** in the *Salāt* is obligatory''.⁷

A little Loudness in recitation of 3 *Salāt*(s):

⁵ Al-Kafi V 3 – The Book of *Salāt* CH 21 H 28

⁶ Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 24

⁷ Bihar Al-Anwaar V 81 – The Book *Salat* – Ch 46 H 5

فَقَهُ الرِّضَا، قَالَ عَ أَسْمِعِ الْقِرَاءَةَ وَ التَّسْبِيحَ أَذُنَيْكَ فِيمَا لَا يَجْهَرُ فِيهِ مِنَ الصَّلَوَاتِ بِالْقِرَاءَةِ وَ هِيَ الظُّهْرُ وَ الْعَصْرُ وَ ارْفَعْ فَوْقَ ذَلِكَ فِيمَا يَجْهَرُ فِيهِ بِالْقِرَاءَةِ-

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Make your ears hear the recitation and the glorification in the Salāts there is no loudness in it, and these are Al-Zohr and Al-Asr Salāt, and raise (your voice) above that in recitation in what there is loudness in it'.

قَالَ وَ سَأَلْتُ الْعَالِمَ عَ عَنِ الْقُنُوتِ يَوْمَ الْجُمُعَةِ إِذَا صَلَّيْتُ وَحْدِي أَرْبَعًا فَقَالَ نَعَمْ فِي الرَّجْعَةِ الثَّانِيَةِ خَلْفَ الْقِرَاءَةِ

He (the narrator) said, 'And I asked the Scholar^{-asws} about the Qunout on the day of Friday if I pray four Cycles Salāt alone. He^{-asws} said: 'Yes, in the second Cycle after the recitation'.

فَقُلْتُ أَجْهَرُ فِيهَا بِالْقِرَاءَةِ

I said, 'Should I be loud in it with the recitation?'

قَالَ نَعَمْ.

He^{-asws} said: 'Yes'.⁸

وَ مِنْهُ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ يَرْفَعُهُ قَالَ قَالَ رَسُولُ اللَّهِ صَ وَ ادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا يَعْني مُسْتَكِينًا وَ خِيفَةً يَعْني خَوْفًا مِنْ عَذَابِهِ وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ يَعْني دُونَ الْجَهْرِ مِنَ الْقِرَاءَةِ بِالْعُدْوِ وَ الْأَصَالِ يَعْني بِالْعَدَاةِ وَ الْعَشِيِّ.

And from him, from Ibrahim Bin Abdul Hameed, raising it, said,

'Rasool-Allah^{-saww} said: **'And remember your Lord within yourself beseeching** – meaning submissively - **and fearing** – meaning fear of His^{-azwj} Punishment - **and without the loudness from the words**, - meaning less than loud from the recitation - **in the morning and the evening, [7:205]** – meaning in the morning and the evening''.⁹

The Reason for loudness in some Salāts:

الْعُبُونُ، وَ الْعَلَلُ، عَنِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ وَاسِعِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ فِيمَا رَوَاهُ عَنِ الرِّضَا عَ مِنَ الْعَلَلِ قَالَ: فَإِنَّ قَالَ لِمَ جَعَلَ الْجَهْرَ فِي بَعْضِ الصَّلَوَاتِ وَ لَمْ يَجْعَلْ فِي بَعْضٍ

(The books) 'Al Uyoun', and 'Al Ilal' – Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan, among what he reported,

'From Al-Reza^{-asws} from 'Al-Ilal', he^{-asws} said (in argumentation), 'If he says, 'Why has loudness made to be in some of the Salāts and not made in some?'

⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 8

⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 10 b

قِيلَ لِأَنَّ الصَّلَاةَ الَّتِي لَا يُجْهَرُ فِيهَا إِنَّمَا هِيَ صَلَاةٌ تُصَلَّى فِي أَوْقَاتٍ مُظْلِمَةٍ فَوَجِبَ أَنْ يُجْهَرَ فِيهَا لِأَنَّ مَرَّ الْمَارِّ فَيَعْلَمُ أَنَّ هَاهُنَا جَمَاعَةً فَإِنْ أَرَادَ أَنْ يُصَلِّيَ صَلَّيْ

It will be said, 'Because the Salāts which there is loudness in these, rather these are Salāts you pray in timings of darkness, so it is obligatory to be loud in these two, because a passer-by would pass by, he comes to know that there is a congregation over there. If he wants to pray Salāt, he can pray.

وَلِأَنَّهُ إِنْ لَمْ يَرَ جَمَاعَةً تُصَلِّي سَمِعَ وَعَلِمَ ذَلِكَ مِنْ جِهَةِ السَّمَاعِ وَالصَّلَاتَانِ اللَّتَانِ لَا يُجْهَرُ فِيهِمَا فَإِنَّمَا بِالنَّهَارِ وَ فِي أَوْقَاتٍ مُضِيئَةٍ فَهِيَ تُدْرِكُ مِنْ جِهَةِ الرُّؤْيَةِ فَلَا يَخْتَاجُ فِيهَا إِلَى السَّمَاعِ.

And because if he does not see a congregation, he would hear and know that from an aspect of the hearing; and those two Salāt having no loudness in them, these are at daytime and in timings of brightness. These are realised from aspect of the seeing, so he is not needy in these to the listening"¹⁰.

الْعَلَلُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ بَشَّارٍ عَنْ مُوسَى أَنَّهُ سَأَلَ أَخَاهُ عَلِيَّ بْنَ مُحَمَّدٍ عَ فِيمَا سَأَلَ عَنْهُ يَحْيَى بْنُ أُسْتَمِمْ عَنْ صَلَاةِ الْفَجْرِ لِمَ يُجْهَرُ فِيهَا بِالْقِرَاءَةِ وَ هِيَ مِنْ صَلَاةِ النَّهَارِ وَ إِنَّمَا يُجْهَرُ فِي صَلَاةِ اللَّيْلِ

(The book) 'Al Ilal' – from his father, from Abdullah Bin Ja'far, from Ali Bin Bashar, from Musa,

'He asked his brother Ali^{-asws} Bin Muhammad^{-asws}. Among what Yahya Bin Aksam asked about Al Fajr Salāt, 'Why should one be loud with the recitation in it and it is from the Salāts of the day, and rather he should be loud in Salāt of the night'.

قَالَ لِأَنَّ النَّبِيَّ ص كَانَ يُعَلِّسُ بِهَا لِقَرَبَاتِ مِنَ اللَّيْلِ.

He^{-asws} said: 'Because the Prophet^{-sawww} was (being loud) at the onset of the night with it due to its nearness from the night"¹¹.

How to recite 'Qul ho Wal ho Ahdad'?

حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَمْرَانَ الدَّقَاقُ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْكُوفِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَرْمَكِيُّ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ الْحَسَنِ قَالَ حَدَّثَنِي بَكْرُ بْنُ زِيَادٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ قَالَ: سَأَلْتُ الرِّضَا عَ عَنِ التَّوْحِيدِ فَقَالَ كُلُّ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آمَنَ بِهَا فَقَدْ عَرَفَ التَّوْحِيدَ قُلْتُ كَيْفَ يَقْرؤها قَالَ كَمَا يَقْرؤها النَّاسُ وَ زَادَ فِيهِ كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي ثَلَاثًا.

It has been narrated from Ali Ibn Ahmed Ibn Mohammed Ibn Imran who from Muhammad Bin Abu Abdullah, raising it from Abdul Al-Kufi, who said,

'I asked Al-Reza^{-asws} about the *Tawheed* (Oneness). So he^{-asws} said: 'The one who recites [112:1] Say: He Allah is One and believes in it, so he has recognised the *Tawheed* (Oneness)'.
[112:1] Say: He Allah is One

¹⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 27

¹¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 13

I said, 'How should one recite it?' He^{-asws} said: 'Just as the people are reciting it, and increase in it,

كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي

'Like that is Allah^{-azwj} my Lord^{-azwj}, like that is Allah^{-azwj} my Lord^{-azwj}, like that is Allah^{-azwj} my Lord^{-azwj}' (three times).¹²

It is recommended to recite Chapter 97 in a Rakat (Cycle) of a Salāt:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِوَسِّ بْنِ مُحَمَّدٍ عَنْ زَاوِيَةَ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ إِنَّكَ كَتَبْتَ إِلَى مُحَمَّدِ بْنِ الْفَرَجِ تُعَلِّمُهُ أَنَّ أَفْضَلَ مَا تَقْرَأُ فِي الْفَرَائِضِ بِإِنَّا أَنْزَلْنَاهُ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّ صَدْرِي لَيَضِيقُ بِقِرَاءَتَيْهِمَا فِي الْفَجْرِ فَقَالَ (عَلَيْهِ السَّلَامُ) لَا يَضِيقَنَّ صَدْرُكَ بِهَيْمَا فَإِنَّ الْفَضْلَ وَاللَّهُ فِيهِمَا .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Abdous, from Muhammad Bin Zawiya, from Abu Ali Bin Rashid who said,

'I said to Abu Al-Hassan^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} wrote to Muhammad Bin Al-Faraj teaching him that the most superior of what one can recite during the Obligatory (Salāt) is with 'We^{-azwj} Revealed it' (Chapter 97), and 'Say He^{-azwj} Allah^{-azwj} is One' (Chapter 112), and my chest is constricted by reciting these two during Al-Fajr (Salāt)'. So he^{-asws} said: 'Do not constrict your chest by these two, for the merit, by Allah^{-azwj}, is in these two'.¹³

Loud Recitation (during the darkness):

وَ أَمَّا صَلَاةُ الْفَجْرِ وَ الْجَهْرُ فِيهَا بِالْقِرَاءَةِ لِأَنَّ النَّبِيَّ صَلَّى ص كَانَ يُعَلِّسُ بِهَا قِرَاءَتَهَا مِنَ اللَّيْلِ

And as for Salāt Al-Fajr, and being loud in it with the recitation, because the Prophet^{-saww} would pray at 'Ghalas' (end of night beginning of morning). He^{-asws} would recite it from that night. (An extract)¹⁴

مُحَمَّدُ بْنُ يَحْيَى وَ عِيْزَةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عَمْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْقُنُوتِ فِي الصَّلَاةِ الْخَمْسِ فَقَالَ أَقْنَتْ فِيهِنَّ جَمِيعاً قَالَ

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, and Safwan Bin Yahya, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{-asws} about the Qunut during the five (Obligatory) Salāts. So he^{-asws} said: 'Perform Qunut in the entirety of these'.

¹² 134 ص: عيون أخبار الرضا عليه السلام، ج1، ص: 134 H. 30, Al-Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 7 H 4

¹³ Al-Kafi V 3 – The Book of Salāt CH 21 H 19

¹⁴ Bihar ul Anwar, vol. 50

وَسَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بَعْدَ ذَلِكَ عَنِ الْقُنُوتِ فَقَالَ لِي أَمَا مَا جَهَرْتَ فَلَا تَشْكُ .

He (the narrator) said, 'And I asked Abu Abdullah^{-asws} after that, about the *Qunut*, so he^{-asws} said to me: 'As for what you say it loudly, so you would not be in doubt'.¹⁵

Parts of Salāt Which are Accepted

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ وَابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَا يُكْتَبُ مِنَ الْقِرَاءَةِ وَالِدُعَاءِ إِلَّا مَا أَسْمَعَ نَفْسَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina and In Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Nothing is recorded (accepted) from the reading and supplication except what he hears himself.'¹⁶

عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ هَلْ يَفْرَأُ الرَّجُلُ فِي صَلَاتِهِ وَتَوْبُهُ عَلَى فِيهِ قَالَ لَا بَأْسَ بِذَلِكَ إِذَا أَسْمَعَ أُذُنِيهِ الْهَمَّهَمَةَ .

It is a narration from him (narrator of previous Hadith) by Mohammed ibn al-Hussain from ibn Mahbub from ibn Ri'ab from al-Halabiy who has said the following:

'I once asked abu 'Abd Allah^{-asws} 'Can one recite in Salāt while his clothes are covering his mouth? The Imam^{-asws} said: 'It is not harmful if his ears can hear his humming.'¹⁷

Salāt Recitation with Amma (General Muslims):

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَمَّنْ ذَكَرَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يُجِزُّكَ مِنَ الْقِرَاءَةِ مَعَهُمْ مِثْلُ حَدِيثِ النَّفْسِ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaquob Bin Yazeed, from Muhammad Bin Abu Hamza, from the one who mentioned it who said,

'Abu Abdullah^{-asws} said: 'It would suffice you from the recitation with them (people) the like of talking to yourself'.¹⁸

Appendix:

Some additional Ahadith are presented here to further elaborate the topic.

Loudness in the recitation

¹⁵ Al-Kafi V 3 – The Book of Salāt CH 31 H 1

¹⁶ Al-Kafi V 3 – The Book of Salāt CH 21 H 6

¹⁷ Al-Kafi V 3 – The Book of Salāt CH 21 H 15

¹⁸ Al Kafi V 3 – The Book of Salāt CH 21 H 16

مَجَالِسِ الصَّدُوقِ، وَ الْخِصَالِ، بِإِسْنَادِهِ الْمُتَقَدِّمِ فِي بَابِ فَضْلِ الصَّلَاةِ قَالَ: جَاءَ نَفَرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ص فَسَأَلُوهُ عَنْ مَسَائِلَ إِلَى أَنْ قَالَ أَعْلَمُهُمْ أَخْبَرَنِي عَنْ سِنِّهِ خِصَالٍ أَعْطَاكَ اللَّهُ مِنْ بَيْنِ النَّبِيِّينَ وَأَعْطَى أُمَّتَكَ مِنْ بَيْنِ الْأُمَمِ

(The books) ‘Majaalis’ of Al Sadouq, and ‘Al Khisaal’ – by his previous chain in the chapter, ‘Merits of the Salāt’, said,

‘A number of Jews came to Rasool-Allah^{-saww}. They asked him^{-saww} about issues’ – up to he said, ‘Their most learned said, ‘Inform me about seven traits Allah^{-azwj} has Granted you^{-saww} from between the Prophets^{-as} and has Granted your^{-saww} community from between the communities’.

قَالَ النَّبِيُّ ص أَعْطَانِي اللَّهُ عَزَّ وَ جَلَّ فَاتِحَةَ الْكِتَابِ وَالْأَذَانَ وَالْجُمَاعَةَ فِي الْمَسْجِدِ وَيَوْمَ الْجُمُعَةِ وَالْإِجْهَارَ فِي ثَلَاثِ صَلَوَاتٍ وَالرُّحْصَ لِأُمَّتِي عِنْدَ الْأَمْرَاضِ وَالسَّفَرِ وَالصَّلَاةَ عَلَى الْجَنَائِزِ وَالشَّفَاعَةَ لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي

The Prophet^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic has Granted me^{-as} – Opening of the Book (Surah Al-Fatiha), and the Azaan, and the congregation (Salāt) in the Masjid and on the day of Friday, and being loud (with recitations) in three Salāts, and the allowance for my^{-saww} community during the sicknesses and the travelling, and the Salāt upon the funerals, and the intercession for people from my^{-saww} community (having committed) the major sins’.

إِلَى أَنْ قَالَ وَ أَمَّا الْأَذَانُ فَإِنَّهُ يُحْسَرُ الْمُؤَدِّتُونَ مِنْ أُمَّتِي مَعَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءَ وَالصَّالِحِينَ ع.

Up to he^{-saww} said: ‘And as for the Azaan, the Muezzins from my^{-saww} community will be Resurrected with the Prophets^{-as}, and the truthful, and the martyrs, and the righteous ones^{-asws}’.¹⁹

قَالَ وَ رُوِيَ أَيْضاً عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع فِي هَذِهِ الْآيَةِ قَالَ الْإِجْهَارُ أَنْ تَرْفَعَ صَوْتَكَ يَسْمَعُهُ مَنْ بَعْدَ عُنُقِكَ وَالْإِخْفَاتُ أَنْ لَا تَسْمِعَ مَنْ مَعَكَ إِلَّا سِرّاً يَسِيراً.

He said, ‘And it is reported as well,

‘From Abu Ja’far Al-Baqir^{-asws} regarding this Verse. He^{-asws} said: ‘The loudness is your raising your voice the one far from you can hear it, and the quietness is the one with you cannot hear except a little secretly’.²⁰

Esoteric Meanings of ‘And seek a way between that’ [17:110]

رَوَاهُ الْعَيْشِيُّ عَنِ الْبَاقِرِ ع لَا تَجْهَرُ بِوَلَايَةِ عَلِيِّ وَ لَا يَمَّا أَكْرَمْتُهُ بِهِ حَتَّى أَمْرَكَ بِذَلِكَ وَ لَا تُخَافُتْ بِهَا يَعْني لَا تَكْتُمُهَا عَلِيّاً وَ أَعْلِمُهُ بِمَا أَكْرَمْتُهُ بِهِ وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً سَلْنِي أَنْ آدَنَ لَكَ أَنْ تَجْهَرَ بِأَمْرِ عَلِيِّ بِوَلَايَتِهِ فَأَدِنَ لَهُ بِإِظْهَارِهِ يَوْمَ عَدِيرِ حُمٍ ..

It is reported by Al-Ayyashi, from Al-Baqir^{-asws}: ‘**And neither be loud** – with the Wilayah of Ali^{-asws}, nor with what I^{-azwj} have Honoured him with it, until I^{-azwj} Command you with that - **nor be quiet with it**, - meaning do not conceal (from) Ali^{-asws} and let him^{-asws} know what I^{-azwj} have

¹⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 10

²⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 1 c

been Honoured him^{-asws} with - **and seek a way between that' [17:110]. Ask Me^{-azwj} to Permit for you to be loud with the matter of Ali^{-asws} with his^{-asws} Wilayah. He^{-azwj} Permitted for him to reveal it on the Day of Ghadeer Khumm".²¹**

No Taqaiyya (dissimulation) in reciting Bismillah loudly in Salāt:

دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنِ رَسُولِ اللَّهِ صَ وَ عَنِ عَلِيِّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُمْ كَانُوا يَجْهَرُونَ بِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(The book) 'Da'aim Al Islam' –

'We are reporting from Rasool-Allah^{-sawww}, and from Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, they were being loud with: **In the Name of Allah the Beneficent, the Merciful [1:1].**

فِيمَا يُجْهَرُ فِيهِ بِالْقِرَاءَةِ مِنَ الصَّلَاةِ فِي أَوَّلِ فَاتِحَةِ الْكِتَابِ وَ أَوَّلِ السُّورَةِ فِي كُلِّ رَكْعَةٍ وَ يُخَافُونَ بِهَا فِيمَا يُخَافُ فِيهِ مِنَ السُّورَتَيْنِ جَمِيعاً

Among what one should be loud in with the recitation from the Salāts in the beginning of Surah Al-Fatiha, and the beginning of the Chapter in every Cycle, and being silent with it among what one has to be quiet in it from both the Chapters altogether.

قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ اجْتَمَعْنَا وَ لَدَّ فَاطِمَةَ عَلَى ذَلِكَ -

Al-Hassan^{-asws} Bin Ali^{-asws}: 'We^{-asws}, sons^{-asws} of (Syeda) Fatima^{-asws} are united upon that'.

وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ التَّقِيَّةُ دِينِي وَ دِينُ آبَائِي وَ لَا تَقِيَّةَ فِي ثَلَاثٍ شُرْبِ الْمُسْكِرِ وَ الْمَسْحِ عَلَى الْخُفَّيْنِ وَ تَرْكِ الْجَهْرِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

And Ja'far^{-asws} Bin Muhammad^{-asws} said: 'The Taqaiyya (dissimulation) is my^{-asws} religion, and religion of my^{-asws} forefathers^{-asws}, and nor is there Taqaiyya in three matters – drinking the intoxicant, and wiping upon the socks, and neglecting the loudness with: **In the Name of Allah the Beneficent, the Merciful [1:1]**".²²

²¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 1

²² Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 22