

## Recitation Behind The Imam

[http://www.muftisays.com/blog/Seifeddine-M/445\\_14-10-2010/recitation-behind-the-imam.html](http://www.muftisays.com/blog/Seifeddine-M/445_14-10-2010/recitation-behind-the-imam.html)

**If you are praying in a congregation then you should not read anything behind the Imam**

Allâh says: **'And when the Qur'ân is recited, listen to it attentively and remain silent, that you may receive mercy.'**(7:204)

Sayyiduna Abu Hurairah radiallahu anhu says, 'Rasulullah sallallahu alaihi wa sallam turned around after a salâh in which he had recited loudly. He enquired, "**Has any one of you recited (behind me)?**" A man replied, "**I did.**" Rasulullah sallallahu alaihi wa sallam said, "**I say: what is it with me? I am being contested for the Qur'ân.**" After the people heard this from Rasulullah sallallahu alaihi wa sallam they stopped reciting with him (behind him) in those salâh in which he would pray loudly.'<sup>[75]</sup>

Sayyiduna Abu Hurairah radiallahu anhu reports that Rasulullah sallallahu alaihi wa sallam said, '**The Imam has been appointed so that he may be followed. Thus, when he says the takbeer, you say it also, and when he recites remain silent.**'<sup>[76]</sup>

Sayyiduna Abu Musa al Ash'ari radiallahu anhu says, 'Rasulullah sallallahu alaihi wa sallam taught us that "**When you stand up for prayer one of you should lead the rest, and when the Imam recites remain silent.**"<sup>[77]</sup>

Abu Wail reports that Sayyiduna Abdullah bin Mas'ud radiallahu anhu was asked about reciting behind the Imam. He replied, '**Remain silent for the recitation (of the Imam). For indeed there is a duty in salâh for which the Imam is sufficient for you.**'<sup>[78]</sup>

Nafi' reports that when Sayyiduna Abdullah bin Umar radiallahu anhu would be asked, '**Should one recite behind the Imam?**' he would reply, '**When one of you prays behind the Imam then the Imam's recitation is sufficient for him. When he prays alone he should recite.**' Nafi' adds, '**Abdullah bin Umar radiallahu anhu would not recite behind the Imam.**'<sup>[79]</sup>

Sayyiduna Jabir bin Abdullah radiallahu anhu relates that Rasulullah sallallahu alaihi wa sallam said, '**One who prays behind an Imam, the recitation of the Imam is sufficient for him.**'<sup>[80]</sup>

The above hadeeth has also been reported from Rasulullah sallallahu alaihi wa sallam on the authority of the noble Sahâbah Anas,<sup>[81]</sup> Abdullah bin Abbas,<sup>[82]</sup> Abu Hurairah,<sup>[83]</sup> Abu Saeed al Khudri,<sup>[84]</sup> Abdullah bin Umar,<sup>[85]</sup> Ali,<sup>[86]</sup> and Abu al Dardaa <sup>[87]</sup>radiallahu anhum.

Ahadeeth such as those above stressing the obligation of Sûrah al Fâtihah are for the Imam or the individual, not the muqtadi. Imam Tirmidhi has quoted Imam Ahmad who commented on the above hadeeth (There is no salâh for one...) by saying '**This is if he is alone.**'

Wahb bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah radiallahu anhu say, **'He who prays one rak'ah in which he does not recite Sûrah al Fâtihah has in fact not prayed at all, unless he is behind an Imam.'**[88]

Not reciting surah fatiha behind the Imam in any salah is the view of Imam Abu Hanifah, Imam Abu Yusuf, Ibn Abi Layla, Sufyan al Thawri, Hasan bin Hayy, and their followers (raa). This is the most famous verdict of the Hanafi fiqh and it is also one of the narrations from Imam Muhammad ibn Hasan al-Shaibani (ra).

Notes:

[75] Malik 194, Ahmad 7760, Ibn Majah 849, Abu Dawood 826, Tirmidhi 312 and Nasai 919.

[76] Ahmad 9151. Also reported by Ahmad bin Manee' and Abd bin Humaid in their Musnads with a saheeh sanad as quoted by Bouseeree in Misbah al Zujajah Chapter 150, hadeeth 313. Narrated also by Ibn Majah 846, Abu Dawood 603, Nasai 921 & 922 and Tahawi 1/217. Imam Nimawi says that its isnad is saheeh. Allamah Abdul Hayy Luckhnawi categorically concludes in his Imam al Kalam, p 165 that the hadeeth is authentic after quoting a number of ulama who have declared it saheeh including Imam Ahmad.

[77] Ahmad 19224, Muslim 404 (as part of a longer hadeeth), and Ibn Majah 847.

[78] Imam Muhammad in his al Muwatta 120 & 122, Ibn Abi Shaibah 3780, and Tahawi 1/217. Imam Nimawi says 369 that its isnad is saheeh.

[79] Malik 193.

[80] Imam Abu Hanifah as recorded in the Musnad of Khaskafi p307 and in Jam'i al Masaneed 1/334; Imam Muhammad in his al Muwatta 117 and in his Kitab al Hujjah 1/118 with an isnad declared saheeh by Hafidh Badr al Deen al Aini and Imam Nimawi 364. Also reported by Ibn Abi Shaibah 3802 with an isnad classified saheeh by Ibn at Turkumani 2/228; Ahmad 14233; Abd bin Humaid 1050; Ahmad bin Manee' with a saheeh isnad as quoted by Imam Nimawi 364; Ibn Majah 850; Tahawi 1/217 with an isnad declared saheeh by Hafidh Ibn al Humam as mentioned in the footnotes of Sharh Maani al Athaar 1/217; and Baihaqi 2897.

[81] Ibn Hibban in his al Dhuafaa 2/202.

[82] Daruqutni 1238 & 1252.

[83] Daruqutni 1229 & 1230.

[84] Tabarani in al Mu'jam al Awsat as quoted by Hafidh Haithami 2/111. Hafidh Haithami says that the sanad contains Haroon al Abdi who is matrook.

[85] Daruqutni 1225.

[86] Daruqutni 1234.

[87] Daruqutni 1248.

[88] Malik 188 and Tirmidhi 313.