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### Recitation in Salah

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First question from Fatwa no.( 5232 )

**Q 1: The Messenger of Allah (peace be upon him) said:** ( The imam (the one who leads congregational Prayer) is to be followed; so whenever he utters loud Takbir, you should repeat after him, and whenever he recites (Qur'an), you should listen attentively (to him). ) **The Messenger of Allah (peace be upon him) also said:** ( "Whoever is praying behind an imam, then the recitation of the imam is the recitation of the one who is praying behind him" ) **and Allah (May He be Exalted) says:** ( So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. ) **Whereas the Messenger of Allah (peace be upon him) also said:** ( The prayer of whoever does not recite Surat Al-Fatiyah is invalid ) **Your Eminence, we would like you to answer us regarding the reconciliation of these evidences, for some people say that it is permissible for people who are Ma'mumin (persons led in prayer) in a loudly recited congregational prayer to recite Al-Fatiyah after uttering Ta'min (saying Amin after finishing the recitation of Al-Fatiyah) out loud, even if the Imam is reciting out loud, is this permissible or not? May Allah grant you success. Moreover, if it is permissible for the Imam to be silent after Ma'mumin pronounce Ta'min so as to give them space to recite Al-Fatiyah, what is the situation of their Ta'min? We have read in some books that reciting Ta'min after the recitation of Al-Fatiyah is enough for Ma'mumin and replaces reading Al-Fatiyah. Answer us may Allah support you.**

**A:** The correct opinion of scholars' denotes the obligation of reciting Al-Fatiyah for those praying alone, Imams, and those led in Salah with respect to both whispered and loudly recited Salahs, due to the authenticity of evidence indicating this and the specification (of the texts denoting this). Whereas His Saying (May He be Exalted): ( So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. ) is generic, the same goes for the saying of the Prophet (peace be upon him): ( When he (the Imam) recites (the Qur'an), listen attentively (to him). ) Both the ayah and the Prophet's words apply to Al-Fatiyah and other (Surahs). But they are specified by the Prophet's Hadith: ( The prayer of whoever does not recite Surat Al-Fatiyah is invalid ) reconciling the authentic evidences. As for the Hadith: ( "Whoever is praying behind an imam,

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then The recitation of the imam is the recitation of the one who is praying behind him ) is a Da'if (weak) one, as it is not valid to say that reciting Ta'min after the recitation of Al-Fatiyah is enough for Ma'mumin and replaces reciting Al-Fatiyah itself.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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