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## Al-Jahr and Al-Ikhfat in Prayers

## Al-Jahr and Al-Ikhfat1 in prayers

Al-Jahr is to recite in an audible voice. Al-Ikhfat is to recite softly in an inaudible voice. As a Muslim student, you have known that to recite SutratulFatihah in the Salat is Wajib as well as to recite another Surah, too, such as Suratut-Tawhid, in the first and second Rak'ahs. Men are to recite these Surahs, in some Salats audibly and in some others inaudibly (softly), as detailed below:

- 1. In the *Salats* of *Subh*, *Maghrib* and *Isha* it is *Wajib* on the men to recite the *Surahs*, in the first and second *Rak'ahs*, audibly. As for women, they have the option to either recite inaudibly or audibly provided they are not heard by men. If men are able to hear their voice, they must recite inaudibly.
- 2. The recitation in Salatuz-Zuhr and Salatul-Asr is to be inaudible by both men and women.
- 3. The recitation of *AI-Fatihah*" or the "*Dhikr*" in the third and fourth *Rak'ahs* of all the four *Salats*; *Az-Zuhr*, *AI-Asr*, *AI-Maghrib*, and *AI-Isha* is to be inaudible.
- 4. If he recites audibly; where he has to recite inaudibly (softly), or he recites inaudibly where he should recite audibly, on purpose, his *Salat* will be invalid.
- 5. If the *Musalli* recites audibly, where he should recite inaudibly, or he recites inaudibly, where he should recite audibly, because of forgetfulness, or ignorance of the *Shar'i* (religious) verdict, his *Salat* would be correct. But the *Musalli* who is ignorant of the *Shar'i* verdict, and is advertent but purposely neglecting to inquire about it, repeat his *Salat* as a precautionary act.

## **Discussion**

- Q1. What is Al-Jahr?
- Q2. Mark the correct statement with the sign  $\sqrt{ }$  and the incorrect with X.
- a. Audibility is Wajib for the men in Salatuz-Zuhr.

- b. Audibility is Wajib for the women in Salatul-Maghrib.
- c. Inaudibility is Wajib for the men and women in Salatul-Asr.
- d. The men are to be audible in the Salats of Isha and Subh.
  - 1. Concerning Al–Jahr and Al–Ikhfat, the opinion said in the book is agreed upon by the Shafi'is and the Shi'ah. The Hanafis say that the Musalli has the option to recite either audibly or inaudibly. The Hanbalis say that it is Mustahabb to recite audibly in the first and second Rak'ahs of the Subh, Maghrib and Isha. The author of "Rahmatul–Ummah" states: "They [the different sects] agree that it is Sunnah [optional] to recite parts of the Salat audibly or inaudibly where permissible.

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