

Can One Recite Out Loud When offering Witr Salah alone?

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: Does the one offering salah individually have to recite quietly in all three rak'at of witr or is he allowed to recite out loud as well? Someone told me with the reference of an urdu fatwa that a munfarid (the one offering salah alone) cannot recite out loud in witr.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The one offering witr alone within its stipulated time has the choice to recite both ways, sirri (quietly) and jahri (out loud) but jahri is preferred.

The principle in this matter is that those salah in which it is wajib upon the imam to recite quietly in jama'ah, it is also wajib to recite quietly when offering those salah alone. Therefore, the munfarid will recite quietly in the third rak'ah of Maghrib, the third and fourth rak'ah of 'Isha, and all rak'at of Zuhri and 'Asr. The salah in which it is wajib upon the imam to recite out loud, such as the first two rak'at of Fajr, Maghrib, and 'Isha, and all rak'at of Taraweeh, the munfarid has the choice to recite quietly and out loud in those salah. If witr is offered with jama'ah as well, as is done in the month of Ramadan, it is wajib for the imam to recite out loud in all three rak'at. Therefore, when one offers Witr alone within its stipulated time, he has the choice to recite quietly or out loud in all three rak'at of Witr. But reciting out loud is preferred.

But remember, in the case that a munfarid is given a choice to recite out loud, if he chooses to recite out loud, he shouldn't raise his voice as much as an Imam would because no one is there to listen to him. He should suffice on the lowest level of 'Jahr' which is to recite loud enough that those who aren't close to him can also hear, such as the people in the first saf(row).

Furthermore, a munfarid is given the choice to recite out loud in Witr and other salah (which has been explained above) only if he is offering them within their stipulated time. If he is offering the qada' of jahri salah, the munfarid doesn't have the choice of reciting out loud, rather it is wajib upon him to recite quietly.

Regarding the above-mentioned principle, Allamah Abdul-Ghani Nabulsi رحمه الله (d. 1143 AH) stated in his explanation on Hadiyah Ibn Al-'Emad of Allamah Abdul-Rahman 'Emadi Hanafi رحمه الله (d. 1051 AH):

اما المنفرد فيخفي فيما يخفي الامام ويتخير فيما يجهر، عن ابي حفص: الجهر افضل

(Nihayah Al-Murad Fi Sharhi Hadiyah Ibn Al-'Emad, p. 508, Publ. Dar Al-Beirut, Damascus)

The author of Tanwir Al-Absar, Allamah Shams-Uddin Tumurtashi Hanafi رحمه الله (d. 1004 AH) states in his explanation on Mustatab Zad Al-Faqir, a book of Muhaqiq Ala' Al-Itlaq, Imam Ibn Hummam رحمه الله (d. 861 AH) in the chapter of wajibat of salah:

ومنها الجهر في الجهرية ان كان اماماً وهي الفجر واولى العشاءين والجمعة والعيد والتراويح والوتر ولو قضاءً وقيد وجوب الجهر بالامام لان المنفرد يتخير فيما يجهر فيه والجهر افضل ليكون الاداء على هيئة الجماعة ولهذا كان ادائه باذان واقامة افضل وهذا اذا كان مؤدياً

(I'ana Al-Haqeer Sharh Zad Al-Faqeer, p. 338, Publ. Dar Al-Nawadir, Damascus)

When a munfarid is offering a jahri salah within its time, it is better for him to recite in the lowest level of jahr, as Allamah 'Ala-Uddin Haskafi رحمه الله (d. 1088 AH) states:

ويخير المنفرد في الجهر وهو افضل ويكتفى بآدائه

(Al-Durr Al-Mukhtar Ma'a Radd Al-Muhtar, Vol. 2, p. 306, Publ. Quetta)

Explaining the lowest level of jahr, Allamah Ibn 'Abideen Shami رحمه الله (d. 1252 AH) states:

وادنى الجهر اسماع غيره ممن ليس بقربه كاهل الصف الاول واعلاه لاحد له

(Radd Al-Muhtar 'Ala Al-Durr Al-Mukhtar, Vol. 2, p. 309, Publ. Quetta)

A munfarid is given the choice of reciting out loud in a jahri salah only when he is offering it within the time. If he is offering qada', it is wajib to recite quietly, as Allamah Ibrahim Halbi رحمه الله (d. 956 AH) stated in Multaqa Al-Abhur:

وخیّر المنفرد فی نفل اللیل وفی الفرض الجہری ان کان فی وقتہ

In the explanation of this, Allamah Abdul-Rahman Kalibooli, famously known as 'Shaykhi Zada' and 'Damad Afandi' (d. 1078 AH) states:

قید (بقولہ: ان کان فی وقتہ) لان المنفرد اذا قضی الجہری خافت ولا یتخیر حتی قال صاحب الہدایۃ: ومن فاتتہ صلاۃ العشاء فصلاھا بعد طلوع الشمس ان ام فیہا جہرواں کان وحدہ خافت ولا یتخیر هو الصحیح لان الجہری يختص اما بالجماعۃ حتما و بالوقت فی حق المنفرد علی وجہ التخییر ولم یوجد احدهما

(Multaqā Al-Abhur Wa Sharhiḥ Majma' Al-Anhur, Vol. 1, p. 156, Publ. Quetta)

If a munfarid is offering jahri salah within the stipulated time, he has the choice of reciting out loud. But if he is offering qada' of a jahri salah, reciting quietly is wajib, as stated by Sadr Al-Shari'ah Mufti Amjad 'Ali A'zami (d. 1367 AH):

فجر و مغرب و عشا کی پہلی دو اور جمعہ و عیدین و تراویح اور وتر رمضان کی سب میں امام پر جہر واجب ہے اور مغرب کی تیسری اور عشا کی تیسری اور چوتھی یا ظہر و عصر کی تمام رکعتوں میں آہستہ پڑھنا واجب ہے۔۔۔ جہری نمازوں میں منفرد کو اختیار ہے اور افضل جہر ہے جبکہ ادا پڑھے اور جب قضاء ہے تو آہستہ پڑھنا واجب ہے۔

Translation: It is wajib for the imam to recite out loud in the first two rak'at of Fajr, Maghrib, and 'Isha and all the rak'at of Jum'ah, both Eids, Taraweeh, and Witr of Ramadan. In the third rak'ah of Maghrib, third and fourth rak'at of 'Isha, and all rak'at of Zuhur and 'Asr, it is wajib to recite quietly... In jahri salah, the one offering individually has a choice, but it is better to recite out loud given that he is offering 'ada' (within the time). But in qada' it is wajib to recite quietly. (Bahar-e-Shari'at, Vol. 1, Sect. 3, p. 544-545, Publ. Maktaba-Tul-Madinah, Karachi)

Regarding the lowest and highest level of jahr, he (رحمۃ اللہ علیہ) states:

جہر کے یہ معنی ہیں کہ دوسرے لوگ یعنی وہ کہ صفِ اول میں ہیں، سن سکیں۔ یہ ادنیٰ درجہ ہے اور اعلیٰ کے لئے کوئی حد مقرر نہیں اور آہستہ یہ کہ خود سن سکے۔

Translation: Jahr means that others, i.e. those standing in the first row can hear him. This is the lowest level and there is no maximum for this. 'Quietly' means that one can hear himself. (Bahar-e-Shari'at, Vol. 1, Sect. 3, p. 544, Publ. Maktaba-Tul-Madinah, Karachi)

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 Abu Muhammad 'Ali 'Asghar Attari Madani

Ref No: Nor-12519

Date: 26th Rabi' Al-Sani 1444 AH/ 22nd November 2022



Dar-ul-Ifta Ahlesunnat (Dawat-e-Islami)



www.fatwaqa.com



[daruliftaahlesunnat](https://www.facebook.com/daruliftaahlesunnat)



[DaruliftaAhlesunnat](https://www.youtube.com/DaruliftaAhlesunnat)



[Dar-ul-ifta AhleSunnat](https://play.google.com/store/apps/details?id=com.daruliftaahlesunnat)



feedback@daruliftaahlesunnat.net