

The Volume Of Voice In Glorifications Of Bowing And Prostration Of Salah

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the scholars of Islam say regarding one's volume of voice whilst reciting the prescribed glorification during the bowing and prostration of Salah? If it is loud enough to be heard by others, can one subvocalize instead, to the extent that no sound is produced?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The invocations of bowing and prostration cannot be read by mere lip movements without sound, as this is not real pronunciation, and it does not fulfil the Sunnah.

The minimum requirement for recital is for the sound to be heard by the individual himself in normal circumstances. This means that the reciter could hear himself if there was no loud noise or hearing impediment. There is no harm if someone next to the individual faintly hears such recitation.

Yet, some people think their tone is low, but their voices can be loud and cause others disturbance. In such a situation, effort must be made to lower one's tone to the extent that only he himself hears the vocalised invocation. This is because sound can slightly increase while the individual is unaware.

It is stated in *al-Fatāwā al-Razawiyah*:

Reciting with a low tone means the sound should be heard by the individual himself, even if he is unable to do so due to background noise or deafness. If there was no sound at all, it is not considered pronunciation and hence the mandatory (*fard*), necessary (*wājib*), sunnah, or desirable (*mustahabb*) elements are not fulfilled.

If the *fard* is not fulfilled, the prayer will be invalid. Leaving the *wājib* incurs sin and means the prayer must be repeated. Not fulfilling the sunnah deliberately is blameworthy and renders the prayer undesirable. Neglecting the *mustahabb* will mean loss of reward. Sound which is heard by the individual himself is likely to reach the person next to him, and there is no harm in this. Such a sound should be produced as is found when whispering something secret in a person's ear. This sound would be heard by the person seated adjacent, but the voice itself would still be considered as being low.¹

It is stated in *Bahār-i-Sharī'at*:

Wherever articulation or speech is prescribed, it refers to a tone that can at least be heard by the individual himself.²

¹ *Al-Fatāwā al-Razawiyah*, vol. 6, p. 332, Raza Foundation, Lahore

² *Bahār-i-Sharī'at*, part. 3, p. 512, Maktabat al-Madinah, Karachi

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

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Ref No: FAM-051

Date: 29th Muḥarram al-Ḥarām 1445 AH/17th August 2023



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