



The Obligation Upon Everyone to Make Salāh Reciting Surat Al-Fātihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Abul Layth ibn ‘Atā’

From ‘Ubādah ibn As-Sāmit (Radhiya Allāhu ‘Anhu) that the Nabi (Sallallāhu ‘alayhi wa Sallam) said:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا الزُّهْرِيُّ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ
عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

“There is no Salāh for the one who does not recite the opening of the book.”

This hadīth was reported by Ahmad (5/314), Bukhārī (756) in the chapter he labeled, “Recitation of the Qur’ān is wājib for the Imām and the follower (*ma’mūm*) in all of the Salawāt – whether traveling or at home or whether or aloud or silent”, Muslim (34/394), Abū Dāwūd 822, Tirmithī 311, Nasā’ī 910, Ibn Mājah 837. Ad-Dāraqutnī said, “Its chain is Sahīh.”

In a different wording,

لا تجزيء صلاة لا يقرأ الرجل فيها بفاتحة الكتاب

“The Salāh for the man who does not recite the opening of the book is incomplete.”

Ibn al Qattān declared the report of Ad-Dāraqutnī Sahīh (as well as Imām Ad-Dāraqutnī : (إسناد صحيح). Nearly the same wording was also reported from the Nabi (Sallallāhu ‘alayhi wa Sallam) by the Sahābī Abū Hurayrah in Marfu’ form as follows:

أخبرنا مُحَمَّدُ بْنُ يُحْيَى ، أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ ، أَخْبَرَنَا شُعْبَةُ ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ ،
عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تُجْزِيُ صَلَاةٌ لَا يَقْرَأُ
فِيهَا بِفَاتِحَةِ الْكِتَابِ ، قُلْتُ : فَإِنْ كُنْتُ خَلْفَ الْإِمَامِ ، فَأَخَذَ بِيَدِي ، وَقَالَ : أَقْرَأُ بِهَا فِي نَفْسِكَ يَا
فَارِسِي

Muhammad ibn Yahyā informed us from Wahb ibn Jarīr who informed us from Shu’bah who informed us from Al-‘Alā’a ibn Abdur-Rahmān from his father from Abī Hurayrah saying that the Nabī (Sallallāhu ‘alayhi wa Sallam) said, “The Salāh of the one who does not recite the opening of the book is incomplete.” So I said, ‘Even if your behind the Imām?’ So he took me by the hand and said, ‘Recite it to yourself oh Fārisī!’

This is the report as it is in Ibn Khuzaymah’s Sahīh (490). Ibn Hibbān in his Sahīh (1789) and by Al-Hākim in his Mustadarak stating, “It is Sahīh and there is no defect within it.” Imām Adh-Dhahabī agreed in his Talkhīs of the Mustadarak [1/239].

Also from Abī Qatādah in the Sunan of Abū Dāwūd and An-Nasā’ī. It is also reported from Abdullah ibn ‘Amrū in the Sunan of Ibn Mājah (831) and it states in Az-Zawā’id, ‘It is Hasan.’

Ibn Mājah reports from Abī-Dardā’ the following;

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ . حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ . حَدَّثَنَا معاويةُ بْنُ يُحْيَى ، عَنْ يونس ابن ميسرة ،
عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ ، عَنْ أَبِي الدرداءِ ؛ قَالَ : - سَأَلَهُ رَجُلٌ فَقَالَ : أَقْرَأُ وَالْإِمَامَ يَقْرَأُ؟ قَالَ : سَأَلَ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَمَّا كُلُّ صَلَاةٍ قِرَاءَةٌ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((نَعَمْ))
فَقَالَ رَجُلٌ مِنَ الْقَوْمِ : وَجِبَ هَذَا .

It was asked, ‘Does one recite while the Imām is reciting?’ I said, “The Nabī (Sallallāhu ‘alayhi wa Sallam) was asked ‘in every salāh do we recite?’ Rasūlullah (Sallallāhu ‘alayhi wa Sallam) said ‘Na’am (yes)!’ It states in Az-Zawā’id, “Al-Mizzī stated, ‘It is mawqūf’. Then the Shaykh states, ‘This isnād is Sahīh and its men are thiqāt.’”

A review of this chain:

Mu'āwiyah ibn Yahyā Ad-Dimashqī. This is most likely Mu'āwiyah ibn Yahyā As-Sadafī. If this is the case, then he has been declared dha'īf by Imām Ibn Hajr, except that he mentioned, “And what he narrates from Ash-Shām is better (ahsan) than what he reports from Ar-Ra'y.” This was the verdict of Abu-Zur'ah as well when he said, “He is not strong in his hadīth due to them being munkar in whatever he reports from the [people] of Ra'y. As for what he reports from the people of Shām (greater Syria), then there status is better (ahsan).” The next narrator, Yūnus ibn Maysarah ibn Halbas is from Shām. Ibn Hajr in his Tahthīb states, “From Damascus.” Al-'Ijlī states, “Thiqah (highly trustworthy), from Shām! Yūnus ibn Maysarah ibn Halbas. Ibn Hajr states in his Taqrīb, “Thiqatun (highly trustworthy) 'Ābid (a devout worshipper)!” [See 7916 of Tahrīr At-Taqrīb of Hāfīth Shu'ayb Al-Arnā'ūt] So based upon this condition, this hadīth is acceptable. Yūnus ibn Maysarah reports this from Abī Idrīs Al-Khawlanī, who is 'Ā'idh-Allah ibn Abdullah, Abū Idrīs Al-Khawlanī, born in the lifetime of the Nabi (Sallallāhu 'alayhi wa Sallam) on the day of Hunayn. He heard from the Kibār (major scholars) of the Sahābah. Sa'id ibn Abdul-'Azīz said of him, “He was the 'Ālim of Shām after Abid-Dardā' (Radhiya Allāhu 'Anhu)! Al-'Ijlī said, “Dimashqī, Tābi'ī, thiqah!” Ibn Sa'ad, Ibn Ma'in, An-Nasā'ī all stated his was thiqah as well. This hadīth is Hasan.

These authentic narrations prove that one is obligated to recite Surat Al-Fātihah in every Salāh. Excluding the recitation of it will lead to nullification. This is the established opinion of Imām Ash-Shāfi'ī, Mālik and the majority of the scholars from the Sahābah and Tābi'īn.

The real issue of ikhtilāf (disagreement) revolves around whether or not the Ma'mūm (the follower in Salāh) is obligated to recite Fātihah or not. The Shāfi'ī's maintain that it is a necessary condition of Salāh to recite the Surah, even behind an Imām whether in a prayer said or silently. The Hanbalīs, Mālikis, Is-hāq ibn Rāhuwayh and others maintain that recitation behind an Imām is only necessary in the silent prayers. The Hanafis assert that the Imām's recitation is sufficient for the followers.

Within the rest of this essay I will discuss the Shāfi'ī opinion that deems recitation of the follower obligatory in all Salawāt. It is the only existent madh-hab that maintains such an opinion. The major proofs for the opinion I shall present in the following. The proofs for their opinion include the generality of the previous mentioned proofs as well as khās (specific) proofs that we will soon mention inshā'Allah.

Proof 1:

حدثنا هناد حدثنا عبدة بن سليمان عن محمد بن إسحاق عن مكحول عن محمود بن الربيع عن عبادة بن الصامت قال صلى رسول الله صلى الله عليه وسلم الصبح فتقلت عليه القراءة فلما انصرف قال إني أراكم تقرعون وراء إمامكم قال قلنا يا رسول الله إني والله قال فلا تفعلوا إلا بأمر القرآن فإنه لا صلاة لمن لم يقرأ بها

From ‘Ubādah ibn Sāmit (Radhiya Allāhu ‘Anhu) who said that the Nabi (Sallallāhu ‘alayhi wa Sallam) said, “I see that you recite behind your Imām!” He continued by then stating, “Do not do that except with Umm Al-Qur’ān (i.e. Fātihah), for there is no Salāh for the one who does not recite it.” This hadīth was reported by At-Tirmithī and Abū Dāwūd. At-Tirmithī stated that the hadīth was “Hasan”. Shaykh Shu’ayb Al-Arnā’ut agrees with this ruling in his review of the Musnad of Imām Ahmad.

A review of this chain:

One of the criticisms forwarded by the opponents of reciting behind the Imām is that Muhammad ibn Is-hāq has been criticized for Tadrīs and in this report, recorded by Imām At-Tirmithī, he uses the vague form of reporting ‘an’ (i.e. from – not mentioning if he specifically ‘heard’ it.) However, ‘Abdah ibn Sulaymān is not the only one who reports this from Muhammad ibn Is-hāq from (‘an – vague form of reporting) Mak-hūl. Imām Az-Zaylā’ī says in his Nasb Ar-Rāyah,

وَرَوَاهُ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ فَذَكَرَ فِيهِ سَمَاعٌ إِنَّ إِسْحَاقَ عَنْ مَكْحُولٍ فَصَارَ
الْحَدِيثُ مَوْصُولًا صَحِيحًا

“And it is reported by Ibrāhīm ibn Sa’ad from Muhammad ibn Is-hāq and he mentioned that he heard it from Is-hāq from Mak-hūl. So this hadīth comes to be Mawsūl (connected) Sahīh (authentic).” [end quote]

In the Sunan of Imām Al-Bayhaqī and the Sunan of Ad-Dāraqutnī we find the from Ibrāhīm ibn Sa’ad from Muhammad ibn Is-hāq saying, “Haddathanī Mak-hūl” (Mak-hūl narrated to me). Thus the criticism of tadrīs has been removed from this chain.

Regarding Muhammad ibn Is-hāq ibn Yasār, he is nicknamed Abū Bakr Al-Muttalibī. Imām Badr-ud-Dīn Al-‘Aynī states in his Sharh of Sahīh Al-Bukhārī,

“Ibn Is-hāq if from the (kibār) Major highly trustworthy (scholars) (ath-thiqāt) according to the majority.”

Ibn Al Humām states in his Fat-h Al Qadīr,

“As for Ibn Is-hāq, then he is thiqatun thiqatun, there is no doubt about him with us regarding that. And there is no (doubt) with the researching hadīth masters.”

Imām Al-‘Ijlī stated, “Thiqah, from medinah.” Ash-Shu’bah stated, “He is Amīr Al-Mu’minīn (leader of the believers) in Hadīth.” Al-Hākim reports from Al-Būshinjī that he said, “He is to us thiqah thiqah (stating this twice).” Ibn Hajr says about him in his Taqrīb, “Sadūq Yūdallis (honest, makes tadrīs).” In At-Tahrīr of Hāfith Shu’ayb Al-

Arnā'ūt he states, "Rather he is thiqah (highly trustworthy) and honest. He was declared thiqah by Ibn Ma'in, Ahmad ibn Hanbal, Sufyān ibn 'Uyaynah, 'Alī ibn Al-Madīnī, and other than them. He was praised by the numerous entities from the 'Ulamā', from them; Az-Zuhrī and 'Āsim ibn 'Umar ibn Qatādah. And those people who spoke about him [out of criticism] were speaking about him due to his aqā'id (beliefs)...". [At-Tahrīr At-Taqrīb Vol. 3 page 212]

He was criticized for having issues in Qadr and having signs of shi'ism. These two things have nothing to do with his precision in reporting, as was mentioned by many of the Huffāth, and a point of Hāfīth Shu'ayb uses to defend him in his tahrīr. Ibn Hajr Al-'Aqalānī defends him in his work 'Al-Qawl Al-Musaddad' saying,

"Regarding what was attributed to him, meaning by Ibn Al-Jawzī, upon Muhammad ibn Is-hāq, then there is no worth in it. For the Imāms have accepted his hadīth. And there is many defects in his reports regarding Tadrīs and reporting from Majhūlīn (unknown individuals). He is, in himself, honest and a proof regarding the Maghāzī (wars) according to the majority of scholars."

Muhammad ibn Is-hāq reports this from the well known trustworthy Imām, Mak-hūl Ash-Shāmī. The majority of the 'Ulamā' declare him thiqah and praise his strength in fiqh, calling him an Imām of Shām. [See Tahthīb at-Tahthīb of Ibn Hajr] Mak-hūl reports this from Mahmūd ibn Ar-Rabī' who was a minor Sahābī according to Ibn Hajr in his Taqrīb.

Proof 2:

In another wording the narration states,

فلا يقرآن أحد منكم شيئاً من القرآن إذا جهرت بالقراءة إلا بأمر القرآن

"Do not recite anything of the Qur'an while I am reciting aloud, except Umm Al-Qur'an." This wording is reported by Abū Dāwūd, An-Nasā'ī and Ad-Dāraqutnī who stated, "This chain is hasan and all of the reporters are thiqāt (trustworthy)." [Sunan 12:1/319]

A Review of this Chain:

The opponents of the Shāfi'ī madh-hab (including the recent Al-Albānī) argue that this hadīth is dha'if because Nāfi' ibn Mahmūd is majhūl (unknown). However, Ibn Hibbān mentions him in his masterpiece "Ath-Thiqāt (the trustworthy ones)". The Shāfi'ī scholars respond by saying that Nāfi' ibn Mahmūd, if Majhūl, has his jahālah (being

unknown) lifted from him because multiple thiqah (highly trustworthy) reporters report from him.

Those who report this hadīth from him are:

1) Harām ibn Hakam:

Imām Al-Bayhaqī reports in his Sunan Al Kubrā the following,

أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحَارِثِ الْفَقِيهِ أَخْبَرَنَا عَلِيُّ بْنُ عُمَرَ الْحَافِظُ حَدَّثَنَا أَبُو مُحَمَّدٍ بْنُ صَاعِدٍ حَدَّثَنَا مُحَمَّدُ بْنُ زَنْجَوِيهِ وَأَبُو زُرْعَةَ الدَّمَشْقِيُّ وَاللَّفْظُ لَهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ الصُّورِيُّ حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ حَرَامِ بْنِ حَكِيمٍ وَمَكْحُولٍ عَنْ نَافِعِ بْنِ مُحَمَّدِ بْنِ رَبِيعَةَ كَذَا قَالَ : أَنَّهُ سَمِعَ عَبَادَةَ بْنَ الصَّامِتِ يَقْرَأُ بِأَمِّ الْقُرْآنِ ، وَأَبُو نَعِيمٍ يَجْهَرُ بِالْقِرَاءَةِ فَقُلْتُ : رَأَيْتَكَ صَنَعْتَ فِي صَلَاتِكَ شَيْئًا. قَالَ : وَمَا ذَاكَ؟ قَالَ : سَمِعْتُكَ تَقْرَأُ بِأَمِّ الْقُرْآنِ وَأَبُو عَيْمٍ يَجْهَرُ بِالْقِرَاءَةِ. قَالَ : نَعَمْ صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بَعْضَ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا بِالْقِرَاءَةِ ، فَلَمَّا أَنْصَرَفَ قَالَ : مِنْكُمْ مَنْ أَحَدٌ يَقْرَأُ شَيْئًا مِنَ الْقُرْآنِ إِذَا جَهَرْتُ بِالْقِرَاءَةِ؟. قُلْنَا : نَعَمْ يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ : وَأَنَا أَقُولُ مَا لِي أَنْزَعُ الْقُرْآنَ؟ لَا يَقْرَأَنَّ أَحَدٌ مِنْكُمْ شَيْئًا مِنَ الْقُرْآنِ إِذَا جَهَرْتُ بِالْقِرَاءَةِ إِلَّا بِأَمِّ الْقُرْآنِ.

Imām An-Nasā'ī also reports this via Harām ibn Hakīm as follows;

أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ صَدَقَةَ عَنْ زَيْدِ بْنِ وَاقِدٍ عَنْ حَرَامِ بْنِ حَكِيمٍ عَنْ نَافِعِ بْنِ مُحَمَّدِ بْنِ رَبِيعَةَ عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْضَ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَقَالَ لَا يَقْرَأَنَّ أَحَدٌ مِنْكُمْ إِذَا جَهَرْتُ بِالْقِرَاءَةِ إِلَّا بِأَمِّ الْقُرْآنِ

Harām ibn Hakīm is thiqah in our view. Some consider him Harām ibn Mu'āwiyah, though Ibn Hajr al-'Asqalānī rejects such an argument (which was forwarded by Bukhārī and Ibn Abi Hātim). Whatever the case, he is thiqah. Ibn Hibbān mentioned him in his Thiqaṭ (compilation of trustworthy narrators), Ibn Hajr declared him Thiqah in his Taqrīb, Al-'Ijlī also declared him thiqah. Haafith Shu'ayb Al Arnā'ut agreed with Ibn Hajr by remaining Silent upon his entry in Taqrīb. Ibn Hajr Al-'Asqalānī reports in his Tahtīb At-Tahtīb, "And the Huffāth (masters in hadīth) have recorded from Ad-Dāraqutni that he declared Harām ibn Hakīm thiqah!"

Note here that Ibn Hazm in his Muhallā declared him dha'if (weak). Interestingly enough

Ibn Hajr responds briefly by stating, "Ibn Hazm declared him weak in his Muhallā without *mustanid* (reference)!"

2) Mak-hūl Ash-Shāmī

Notice that Imām Al-Bayhaqī reports this also from Mak-hūl from Nāfi' ibn Mahmūd as reported above. Imām Ad-Dāraqtunī reports this chain through Mak-hūl in his Sunan as follows;

حدثنا يحيى بن محمد بن صاعد ثنا محمد بن إسحاق ثنا عبد الله بن يوسف التنيسي ثنا الهيثم بن حميد قال أخبرني زيد بن واقد عن مكحول عن نافع بن محمود بن الربيع الأنصاري قال نافع أبطأ عبادة عن صلاة الصبح فأقام أبو نعيم المؤذن الصلاة وكان أبو نعيم أول من أذن في بيت المقدس فصلى بالناس أبو نعيم وأقبل عبادة وأنا معه حتى صففنا خلف أبي نعيم وأبو نعيم يجهر بالقراءة فجعل عبادة يقرأ بأمر القرآن فلما انصرف قلت لعبادة قد صنعت شيئاً فلا أدري أسنة هي أم سهو كانت منك قال وماذا قال سمعتك تقرأ بأمر القرآن وأبو نعيم يجهر قال أجل صلى بنا رسول الله صلى الله عليه وسلم بعض الصلوات التي يجهر فيها بالقراءة فالتبست عليه القراءة فلما انصرف أقبل علينا بوجهه فقال هل تقرأون إذا جهرت بالقراءة فقال بعضنا إنا لنصنع ذلك قال فلا تفعلوا وأنا أقول مالي أنزع القرآن فلا تقرأوا بشيء من القرآن إذا جهرت إلا بأمر القرآن

After reporting this hadīth Imām Ad-Dāraqtunī states, *Kulluhum Thiqāt* (all of the reporters are trustworthy). Mak-hūl Ash-Shāmī, according to Ibn Hajr Al-'Aqalānī in his Taqrīb is 'Thiqah (highly trustworthy), Faqīh (jurist), has a lot of Irsāl (disconnection in the chains), mash-hūr (well-known).' Imām Al-Awzā'ī, Al-'Ijlī, and others declared him thiqah.

3) Hizām ibn Hakīm

This hadīth is also reported from Hizām ibn Hakīm, as recorded by Imām Al-Bayhaqī as follows;

أخبرنا هشام بن عمار , عَنْ صَدَقَةَ , عَنْ زَيْدِ بْنِ وَاقِدٍ , عَنْ حَزَامِ بْنِ حَكِيمٍ , عَنْ نَافِعِ بْنِ مُحَمَّدِ بْنِ رَبِيعَةَ عَنْ عِبَادَةَ بْنِ الصَّامِتِ , قَالَ : صَلَّى بِنَا رَسُولَ اللَّهِ ﷺ بَعْضَ الصَّلَوَاتِ الَّتِي يَجْهَرُ فِيهَا بِالْقِرَاءَةِ , قَالَ : لَا يَقْرَأُ أَحَدٌ مِنْكُمْ إِذَا جَهَرْتَ بِالْقِرَاءَةِ إِلَّا بِأَمْرِ الْقُرْآنِ .

Hizām ibn Hakīm according to Ibn Hajr Al-‘Asqalānī in his taqrīb is “Maqbūl (lit. acceptable)”. Maqbūl refers to the reporter having few ahadīth, yet no jar-h (criticism) is upon him. In such case witnessing (or following up) reports are needed to strengthen the narration or it will be weak. Ibn Hibbān records him in his masterpiece “Ath-Thiqāt”.

Two thiqah reporters, Harām ibn Hakīm and Mak-hūl Ash-Shāmī, and one Maqbūl reporter, Hizām ibn Hakīm, report from Nāfi’ ibn Mahmūd. According to the conditions of Imām Al-Bayhaqī, Ad-Dāraqutnī, Ibn Hibbān, Imām An-Nawawī, Ibn Abdul-Barr, Imām Al-Qastalānī, Imām Al-Bazzār, Imām Abū Hanīfah and others.

The following excerpt from other research I have done shall assist the seeker of knowledge in this endeavor inshā’ Allāh.

“As-Sakhāwī said in his Fat-hul Mughīth ‘Ad-Dāraqutnī said,

“Whoever has two thiqah people report from them, that results in the lifting of his not being known (jahālah), and establishes for him ‘Adālah (probity).”

He also quotes Ibn Abdul Barr as saying in his Istithkār, “Whoever has three, and it is said two, thiqah reporters report from him then he is not Majhūl (unknown).”

Ibn Salāh also mentions in his Muqaddimah, “The transmitter whose identity is unknown: Those who do not accept the relation of a transmitter whose identity is unknown DO SOMETIMES accept the RELATION OF A TRANSMITTER WHOSE INTEGRITY IS UNKNOWN. Someone whom TWO UPRIGHT NARRATORS relate hadīth from and identify (that is, name) is not considered unknown in this sense. In response to some questions he was asked, Abu Bakr Al Khatīb Al-Baghdādī said, ‘In the view of the scholars of hadīth an unknown transmitter is everyone whom the scholars do not know and whose hadīth are only from the line of a SINGLE student...”

Imām Al-Qastalānī writes in his Irshād As-Sārī, “And the Jahālah is raised from a transmitter if two thiqah known for knowledge report from him, and all of his Sahābah have ‘adalah”.” He continues to say that Ibn As-Salāh considered the correct opinion to be that he is not Mastūr if two well known narrators take from him.

For easy understanding I shall quote for you Muhammad Hashim Kamalī explaining the Majhūl Al Hāl & Mastūr,

1) “Majhūl Al hāl: Whose integrity is unknown, but there is nothing negative about him. As a general rule , obscurity (jahāla) is over ruled when two upright individuals are known to have accepted the report of one who would otherwise be classified as Majhūl al Hāl. The word mastūr is occasionally employed as an equivalent.”

[Page 89 of “A Textbook of hadīth Studies”.]

Imām An-Nawawī also accepted the utilization of the Mastūr reporter in his Al-Majmu’ Sharh al Muhadhdhab (9/34):

When discussing a narration he states, “And so Abū Ya’alā al Mawsūlī reported it in his Musnad with a Sahīh isnād, except that one man in [the chain] is Mastūr, and what is correct is that it is permitted (jawāz) to use as proof the narration of the Mastūr.”

Ibn Al Mawwaq said,

“Secondly: There is disagreement amongst Ahlul hadīth and the fuqhā, and it is forwarded by the majority of the people of Hadīth that they accepted the reports and sought proof with them (i.e. from the mastūr). From them Al Bazzār and Ad-Dāraqtunī, and Al Bazzār wrote it in his Kitāb Al Ashrabah and from the benefits ‘That whomever has two thiqaḥ reporters transmit from them, their jahālah is lifted, and the likes of this is also reported by Ad-Dāraqtunī in his Ad-Diyyāt from his Sunan.”

Mullah ‘Alī Al-Qārī states in his Sharh of Nukhbat Al-Fikr,

“And a group (of the scholars) accepted the reports of the Mastūr, from the Abū Hanīfah (Radhiya Allāhu 'Anhu), bi’asr dun al ‘asr, without restriction...this was mentioned by As-Sakhāwī. And Ibn Hibbān chose this opinion, following Imām Al-‘Atham, as long as there is no jarh (criticism) upon them.”

Imām Al-Bayhaqī concluded in his Sunan Al-Kubrā, “this narration is Sahīh and has shawāhid (witnessing reports) for it.” As we stated before, Imām Ad-Dāraqtunī also declared it authentic.

Proof 3:

A witnessing report for this is what is also reported via Mak-hūl from Mahmūd ibn Ar-Rabī’ from ‘Ubādah ibn As-Sāmit as follows,

أخبرنا محمد بن إسحاق بن خزيمة حدثنا مؤمل بن هشام اليشكري حدثنا إسماعيل بن عليّة عن محمد بن إسحاق حدثني مكحول عن محمود بن الربيع وكان يسكن إيلياء عن عبادة بن الصامت قال صلى بنا رسول الله صلى الله عليه وسلم صلاة الصبح فتقلت عليه القراءة فلما انصرف قال إني لأراكم تقرؤون وراء إمامكم قال قلنا أجل يا رسول الله هذا قال فلا تفعلوا إلا بأمر الكتاب فإنه لا صلاة لمن لم يقرأ بها

‘Ubādah ibn As-Sāmit (Radhiya Allāhu ‘Anhu) said, ‘I prayed behind the Nabi (Sallallāhu ‘alayhi wa Sallam) the morning prayer, and reciting was difficult upon him. When he finished he turned to us and said, “I see that you recite behind your Imām!” They said, “Yes we do oh Messenger of Allāh (Sallallāhu ‘alayhi wa Sallam)!” He said, “Do not do so except when reciting the Mother of the Book (Umm-Al-Kitāb, i.e. fātihah), for verily there is no Salāh for the one who does not recite it.”

This hadīth was declared Sahīh by Ad-Dāraqutnī, reported by Ibn Hibbān in his Sahīh and elsewhere.

Proof 4:

From the witnessing reports is what is reported by Imām Ahmad:

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق ثنا سفيان عن خالد الحذاء عن أبي قلابة عن محمد بن أبي عائشة عن رجل من أصحاب النبي صلى الله عليه وسلم قال قال النبي صلى الله عليه وسلم : لعلمكم تقرءون والإمام يقرأ مرتين أو ثلاثا قالوا يا رسول الله انا لنفعل قال فلا تفعلوا الا ان يقرأ أحدكم بفاتحة الكتاب

From the way of Khālid Al-Hithā’ from Abī Qilābah from Muhammad ibn Abī ‘Ā’ishah from ‘a man from amongst the Sahābah of the Nabi (Sallallāhu ‘alayhi wa Sallam) who said that Rasūlullah (Sallallāhu ‘alayhi wa Sallam) said, “Is it that you recite while your Imām is reciting? They said, “Verily we do so.” He (Sallallāhu ‘alayhi wa Sallam) said, “Do not do so! Except when one of you recited Fātihatul-Kitāb.” This is reported in the Musnad 4/236. Al-Haythamī states in his Majma’ Az-Zawā’id, “Its men are the men of the Sahīh!” [2/114] Al-Hāfith ibn Hajr stated, “Its chain is Hasan.” Shaykh Shu’ayb Al-

Arnā'ūt in his Ta'līq states, "Its chain is Sahīh. (18090)" and Imām Al-Bayhaqī states, "هَذَا إِسْنَادٌ جَيِّدٌ" This chain is Jayyid (good)."

Ibn Hibbān reports this hadīth from the chain of Abū Ayyūb from Abī Qilābah from Anas (#1841). However, the stronger report is the first one mentioned. Al-Bayhaqī states that the report of Abī Qilābah is not Mah-fūth (preserved) due to probable tadrīs from Muhammad ibn Is-hāq.

Proof 5:

Ibn Hibbān reports from the hadīth of Anas ibn Mālik that Rasūlullah (Sallallāhu 'alayhi wa Sallam) said,

"Do you recite in your Salah behind the Imām while the Imām is reciting? Do not do so! Rather, each of you should recite to yourselves."

This hadīth is also reported by Imām At-Tabarānī in his Al-Awsat (2680), as well as Imām Al-Bayhaqī's Al-Kubrā 2/166. Imām Al-Haythamī says in his Majma' Az-Zawā'id, "Its men are thiqāt." (2/113) Abdur-Razzāq reports in his Musannaf from Abī Qilābah in mursal form (2765).

Proof 6:

Mālik informed us: "Al-'Alā' ibn 'Abd ar-Rahmān ibn Ya'qūb, the mawlā of al-Huraqah informed me that he heard Abu's-Sā'ib, the mawlā of Hishām ibn Zuhrah, say, 'I heard Abū Hurayrah say, "I heard the Messenger of Allāh (Sallallāhu 'alayhi wa Sallam) say, 'Whoever prays a prayer in which he does not recite the Opening of the Book, then it is defective (khidāj), it is defective, it is defective, incomplete (ghayr tamām).'" [Abu's-Sā'ib] said, 'I said, "Abū Hurayrah, sometimes I will be behind the imām." So he squeezed my forearm and said, "O Persian, recite it to yourself..."'

[See the late release of the Muwatta' of Imām Muhammad published by Turāth Publishing. Page 83-84 number 114. It is a Sahīh hadīth as said by Al-Hāfīth Shu'ayb Al-Arnā'ūt in his Ta'līq of the Musnad]

Proof 7:

Another report brought forth by the Shāfi'ī's is what is reported from 'Umar ibn Al Khattāb,

حدثنا محمد بن القاسم بن زكريا ثنا أبو كريب ثنا حفص بن غياث عن الشيباني عن جواب عن يزيد بن شريك قال سألت عمر عن القراءة خلف الإمام فأمرني أن أقرأ قال قلت وإن كنت أنت قال وإن كنت أنا قلت وإن جهرت قال وإن جهرت

“Yazīd ibn Sharīk said that he asked 'Umar regarding the recitation behind the Imām. He commanded us to recite.” Yazīd said, “Even in the aloud (salāh)?” 'Umar said, “Even in the aloud Salāh”. Ad-Dāraqutnī states after this narration, هذا إسناد صحيح (this chain is Sahīh).

It has many supporting chains and narrations as well.

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ قَالَ وَأَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ أَبِي طَالِبٍ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا حَفْصٌ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ عَنْ جَوَابِ التَّمِيمِيِّ وَإِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ يَزِيدَ بْنِ شَرِيكَ : أَنَّهُ سَأَلَ عُمَرَ عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ فَقَالَ : اقْرَأْ بِفَاتِحَةِ الْكِتَابِ . قُلْتُ : وَإِنْ كُنْتُ أَنْتَ؟ قَالَ : وَإِنْ كُنْتُ أَنَا . قُلْتُ : وَإِنْ جَهَرْتَ؟ قَالَ : وَإِنْ جَهَرْتُ .

The above chain adds to it Ibrāhīm ibn Muhammad ibn Muntashir from Al-Hārith ibn Suwayd from Yazīd ibn Sharīk.

وإبراهيم فيه إسناد آخر. أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ أَخْبَرَنَا أَبُو الْعَبَّاسِ الْمُحَبُّوبِيُّ حَدَّثَنَا سَعِيدُ بْنُ مَسْعُودٍ حَدَّثَنَا النَّضْرُ بْنُ شَمِيلٍ أَخْبَرَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ يَعْنِي ابْنَ الْمُنْتَشِرِ قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ عَبَايَةَ رَجُلًا مِنْ بَنِي تَمِيمٍ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ وَمَعَهَا . قَالَ قُلْتُ : أَرَأَيْتَ إِذَا كُنْتُ خَلْفَ الْإِمَامِ؟ قَالَ : اقْرَأْ فِي نَفْسِكَ .

Imām Al-Bayhaqī adds this chain and says, “And for Ibrāhīm (ibn al-muntashir) is another chain.” He adds; ‘Ibrāhīm ibn Al-Muntashir saying I heard my father saying that I heard ‘Abāyat Rajulan from Banī Tamīm saying he heard ‘Umar ibn Al-Khattāb...”

Proof 8 from ‘Alī ibn Abī Tālib:

وَأَخْبَرَنَا يَعْقُوبُ حَدَّثَنَا الْمُعَلَّى عَنْ يَزِيدَ بْنِ زُرَيْعٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ : أَنَّهُ كَانَ يَأْمُرُ أَوْ يَحْتُُّ أَنْ يُقْرَأَ خَلْفَ الْإِمَامِ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ ، وَسُورَةٍ وَفِي الرَّكَعَتَيْنِ الْأَخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ .

From ‘Ubaydullāh ibn Abī Rāfi’ from ‘Alī ibn Abī Tālib (Radhiya Allāhu ‘Anhu) that he would command or incite (*huthth*) the people to recite behind their Imām in the prayers of Thuhr and ‘Asr in the first two raka’ah (units of prayer) the opening of the book (i.e. fātihah), and a Sūrah and in the last two raka’ah (just) the opening of the book.”

Imām Al-Bayhaqī states, “And the hearing of ‘Ubaydullāh ibn Abī Rāfi’ from ‘Alī (Radhiya Allāhu ‘Anhu) is established (thābit), and he was a scribe for him.” Imām Ad-Dāraqutnī states after this narration from Ma’mar from Az-Zuhrī above, وهذا إسناد صحيح ‘And this chain is Sahīh’.

A witnessing report for this narration is also reported by Imām Ad-Dāraqutnī as follows,

حدثنا محمد بن مخلد ثنا محمد بن إسحاق الصاغاني ثنا شاذان ثنا شعبة عن سفيان بن حسين قال سمعت الزهري عن بن أبي رافع عن أبيه عن علي أنه كان يأمر أو يحب أن يقرأ في الظهر والعصر في الركعتين الأولىين بفاتحة الكتاب وسورة وفي الأخرين بفاتحة الكتاب خلف الإمام هذا إسناد صحيح عن شعبة

This chain goes through Shu’bah from Sufyān ibn Husayn who said, “I heard Az-Zuhrī from (‘Ubaydullah) ibn Abī Rāfi’ from his father from ‘Alī that he would command, or that he loved, that one recite in thuhr and ‘asr, within the first two raka’ahs (units) the opening of the book and another sūrah. In the last two raka’ahs (just) fātihatul Kitāb (the opening of the book) behind the Imām.”

After this report Imām Ad-Dāraqutnī states, “This chain from Shu’bah is Sahīh (highly authentic).” Imām Al-Bayhaqī disagrees stating,

“And the likes of it is reported by Abdul-‘Alā’ Ash-Shāmī from Ma’mar, and that is more authentic than the report of Shu’bah where he states, ‘from his father from ‘Alī’.”

So he deemed the report of Shu’bah weaker than that of Ma’mar’s report. This chain still supports the first report, adding to its authenticity.

Another supporting chain for this is what is reported by Imām Al-Bayhaqī in his Sunan Al Kubrā stating,

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ الْفَقِيهُ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ أَخْبَرَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ
أَبِي رَافِعٍ عَنْ عَلِيٍّ.

The difference in this chain being from Is-hāq ibn Ibrāhīm from Yazīd ibn Hārūn from Sufyān ibn Husayn from Az-Zuhrī from ‘Ubaydullah ibn Abī Rāfi’ from ‘Alī.

After mentioning all the chains Imām Al-Bayhaqī states, “And we have reported from Al Hakam and Hammād that ‘Alī would command the people to recite behind the Imām, and this narration is witnessing mursal report.”

Conclusion of the Reports from ‘Alī (Radhiya Allāhu 'Anhu):

They are Sahīh as was mentioned by the earliest scholars. These ahadīth prove that Imām ‘Alī ibn Abī Tālib (Radhiya Allāhu 'Anhu) deemed it necessary that the follower recite behind the Imām. This is a strong proof for the necessity of the follower reciting Fātihah behind the Imām.

Proof 9 Ubādah ibn Sāmit:

عَلِيُّ بْنُ أَحْمَدَ أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ الْمُقْرِيُّ بِبَعْدَادَ أَخْبَرَنَا أَحْمَدُ بْنُ سَلْمَانَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ
حَدَّثَنَا أَبُو سَلْمَةَ حَدَّثَنَا حَمَّادٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ عَنْ رَجَاءِ بْنِ حَيَوَةَ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ قَالَ
: سَمِعْتُ عُبَادَةَ بْنَ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ يَقْرَأُ خَلْفَ الْإِمَامِ فَقُلْتُ لَهُ : تَقْرَأُ خَلْفَ الْإِمَامِ؟ فَقَالَ
عُبَادَةُ : لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ.

Ibrāhīm ibn Is-hāq from Abū Salamah from Hammād from Abdullah ibn ‘Awn from Rajā’ ibn Haywah from Mahmūd ibn Rabī’ who said, “I heard ‘Ubādah ibn As-Sāmit (Radhiya Allāhu 'Anhu) reciting behind the Imām and I said to him,

‘You recite behind the Imām?’ ‘Ubādah responded, “There is no Salāh except with recitation (of fātihah).”

All of the men of this chain are thiqāt and this athar is Sahīh. Furthermore similar is reported by Imām Al-Bayhaqī via another chain from ‘Ubādah ibn As-Sāmit (Radhiya Allāhu ‘Anhu) as follows,

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ أَخْبَرَنِي مُحَمَّدُ بْنُ صَالِحِ بْنِ هَانِيٍّ حَدَّثَنَا الْفَضْلُ بْنُ مُحَمَّدٍ الْبَيْهَقِيُّ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ أَخْبَرَنَا شُعْبَةُ عَنْ مُسْلِمِ أَبِي النَّضْرِ قَالَ سَمِعْتُ حَمَلَةَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ عِبَادَةَ بْنِ الصَّامِتِ : أَنَّهُ رَأَى رَجُلًا لَا يُتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ ، فَأَتَاهُ فَأَخَذَ بِيَدِهِ فَقَالَ : لَا تَسْبَهُوا بِهِدَا وَلَا بِأَمْثَالِهِ ، إِنَّهُ لَا صَلَاةَ إِلَّا بِأَمِّ الْكِتَابِ ، فَإِنْ كُنْتَ خَلْفَ إِمَامٍ فَأَقْرَأْ فِي نَفْسِكَ ، وَإِنْ كُنْتَ وَحْدَكَ فَاسْمِعْ أذُنَيْكَ ، وَلَا تُؤْذِي مَنْ عَنْ يَمِينِكَ وَمَنْ عَنْ يَسَارِكَ . هُوَ مُسْلِمٌ بْنُ عَبْدِ اللَّهِ الْعَكِّيُّ الشَّامِيُّ وَمَذْهَبُ عِبَادَةَ فِي ذَلِكَ مَشْهُورٌ

From ‘Alī ibn Al Ja’ad from Shu’bah from Muslim Abī Nadr who said, ‘I heard Hamlah ibn Abdir Rahmān narrating from ‘Ubādah ibn As-Sāmit that he saw a man not completing his *rukū’* (bowing) and his *sujūd* (prostration). So he went to him and took him by the hand saying, ‘Do not imitate this or its likes! Verily there is no Salāh except with (reciting) the mother of the book (i.e. fātihah). So if you are behind the Imām recite to yourself, and if you are by yourself recite loud enough for your ears to hear it. Also, do not harm those who are on your right or on your left.’

Imām Al-Bayhaqī states after this athar in his Sunan, “And Muslim (Abī Nadr) is Muslim ibn ‘Abdullāh Al-‘Akkī Ash-Shāmī. And the Madh-hab (school) of ‘Ubādah regarding this issue is well known.”

Note: I could not find an entry for Hamlah ibn Abdir-Rahmān.

Proof 10 Ubayy ibn Ka’ab:

أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ وَأَبُو بَكْرِ بْنُ الْحَارِثِ الْفَقِيهُ قَالَا أَخْبَرَنَا عَلِيُّ بْنُ عُمَرَ الْحَافِظُ حَدَّثَنَا مُحَمَّدُ بْنُ مَخْلَدٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْعَتِيقُ حَدَّثَنَا إِسْحَاقُ الرَّازِيُّ عَنْ أَبِي جَعْفَرِ الرَّازِيِّ عَنْ أَبِي سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُذَيْلِ قَالَ : سَأَلْتُ أَبِي بَنِ كَعْبٍ أَقْرَأَ خَلْفَ الْإِمَامِ؟ قَالَ : نَعَمْ .

Muhammad ibn Mukhallid from Ibrāhīm ibn Muhammad Al-‘Atīq from Is-hāq Ar-Rāzī from Abī Ja’far Ar-Rāzī from Abī Sinān from Abdullah ibn Abī Huthayl who said, “I asked Ubayy ibn Ka’ab, ‘Does one recite behind the Imām?’” He said, “Yes!”

Proof 11 Abdullāh ibn Mas’ūd:

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ الْفَقِيهُ أَخْبَرَنَا أَبُو عَمْرٍو : أَحْمَدُ بْنُ الْمُبَارَكِ الْمُسْتَمْلِيُّ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا شَرِيكٌ عَنْ أَشْعَثِ بْنِ سُلَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ زِيَادِ الْأَسَدِيِّ قَالَ : صَلَّيْتُ إِلَى جَنْبِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ خَلْفَ الْإِمَامِ ، فَسَمِعْتُهُ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ .

Ahmad ibn Al-Mubārak Al-Mustamlī from ‘Alī ibn Hujr from Sharīk from Ash’ath ibn Sulaym from Abdillāh ibn Ziyād Al-Asadī who said, “I prayed beside Abdullah ibn Mas’ūd (Radhiya Allāhu 'Anhu) behind the Imām and I heard him reciting in Thuhr and ‘Asr.”

This is reported by Imām Al-Bayhaqī in his Sunan.

Proof 12 Mu’āth ibn Jabal:

أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي بَكْرٍ أَخْبَرَنَا أَبُو بَكْرِ بْنُ الْحَارِثِ أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ حَيَّانَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَلِيُّ بْنُ يُونُسَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي الْفَيْضِ قَالَ سَمِعْتُ أَبَا شَيْبَةَ الْمَهْرِيَّ يَقُولُ : سَأَلَ رَجُلٌ مُعَاذَ بْنَ جَبَلٍ عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ قَالَ : إِذَا قَرَأَ فَاقْرَأْ بِفَاتِحَةِ الْكِتَابِ وَ (قُلْ هُوَ اللَّهُ أَحَدٌ) وَإِذَا لَمْ تَسْمَعْ فَاقْرَأْ فِي نَفْسِكَ ، وَلَا تُؤْذِي مَنْ عَنْ يَمِينِكَ وَلَا مَنْ عَنْ شِمَالِكَ .

Abū Dāwūd from Shu’bah from Abil Fayd who said I heard Abā Shaybah Al-Mahrī saying that a man asked Mu’āth ibn Jabal about reciting behind the Imām and he said, “When (the Imām) recites, then you recite the opening of the book and Qul Huwa Allāhu Ahad (say He is Allāh the Unique). And if you can not hear recite, to yourself and do not disturb whoever is to your right or your left.”

Proof 13 Abdullāh ibn ‘Abbās:

أَخْبَرَنَا أَبُو سَعِيدٍ : أَخْبَرَنَا أَبُو سَعِيدٍ : يَحْيَى بْنُ مُحَمَّدٍ بْنِ يَحْيَى أَخْبَرَنَا أَبُو بَحْرٍ الْبَرْبَهَارِيُّ حَدَّثَنَا
بِشْرُ بْنُ مُوسَى حَدَّثَنَا الْحَمِيدِيُّ حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الْعِزَّارِ بْنِ حُرَيْثٍ عَنِ
ابْنِ عَبَّاسٍ قَالَ : أَقْرَأَ خَلْفَ الْإِمَامِ بِفَاتِحَةِ الْكِتَابِ . وَأَخْبَرَنَا أَبُو بَكْرٍ بْنُ وَأَخْبَرَنَا أَبُو بَكْرٍ بْنُ الْحَارِثِ
الْفَقِيهُ أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ حَيَّانَ أَبُو الشَّيْخِ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ حَدَّثَنَا ابْنُ عَرَفَةَ حَدَّثَنَا ابْنُ عَلِيَّةَ
عَنْ لَيْثٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ : لَا تَدْعُ أَنْ تَقْرَأَ بِفَاتِحَةِ الْكِتَابِ فِي كُلِّ رَكْعَةٍ خَلْفَ الْإِمَامِ
، جَهْرًا أَوْ لَمْ يَجْهَرَ .

From Bishr ibn Musā from Humaydī from Wakī’ who narrated to him from Ismā’il ibn Abī Khālīd from Al-‘Ayzār ibn Al-Hurayth from Ibn ‘Abbās who said, “Recite behind the Imām with the opening of the book.”

Also reported via Ibn ‘Arafah from Ibn ‘Ulayyah from Layth from ‘Atā’ from Ibn ‘Abbās who said, “Do not abandon reciting fātiहतul Kitāb in every raka’ah behind the Imām, aloud or not aloud.”

Both are reported this way from Imām Al-Bayhaqī in his Sunan Al-Kubrā.

Proof 14 from Abdullah ibn ‘Umar ibn Al Khattāb:

وَأَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ وَأَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ الْمُقْرِيُّ بِبَعْدَادَ أَخْبَرَنَا أَحْمَدُ بْنُ سَلْمَانَ أَخْبَرَنَا عَبْدُ الْمَلِكِ
بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَابْنَ
عُتْبَةَ يَقْرَأْنَ خَلْفَ الْإِمَامِ كَذَا قَالَ .
وَرَوَى عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ بِمَعْنَاهُ

From ‘Abdul Mālik ibn Muhammad from Abul Walīd from Shu’bah from Mansūr from Mujāhid who said, “I heard Abdullāh ibn ‘Umar (Radhiya Allāhu ‘Anhu) and Ibn ‘Utbaḥ reciting behind the Imām.”

Al Bayhaqī said, “It is also reported from Layth ibn Abī Sulaym from Mujāhid from Ibn ‘Umar with the same meaning.”

Proof 15 Abdullāh ibn ‘Amrū ibn Al-‘Ās

وَقَدْ أَخْبَرَنَا أَبُو نَصْرِ بْنِ وَوَقَدْ أَخْبَرَنَا أَبُو نَصْرِ بْنِ قَتَادَةَ حَدَّثَنَا أَبُو الْفَضْلِ بْنُ خَمِيرٍ وَوَقَدْ أَخْبَرَنَا أَحْمَدُ بْنُ
نَجْدَةَ حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا حُصَيْنٌ قَالَ : صَلَّى إِلَيَّ جَنْبِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ

اللَّهُ بِنِ عُنْبَةَ فَسَمِعْتُهُ يَقْرَأُ خَلْفَ الْإِمَامِ فَلَقَيْتُ مُجَاهِدًا فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ مُجَاهِدٌ سَمِعْتُ عَبْدَ اللَّهِ
 بِنَ عَمْرٍو بِنِ الْعَاصِ يَقْرَأُ خَلْفَ الْإِمَامِ فِي صَلَاةِ الظُّهْرِ مِنْ سُورَةِ مَرْيَمَ. وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ وَ
 أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ أَخْبَرَنَا أَبُو الْعَبَّاسِ الْمُحِبُّوبِيُّ حَدَّثَنَا سَعِيدُ بْنُ مَسْعُودٍ حَدَّثَنَا النَّضْرُ بْنُ
 شَمِيلٍ أَخْبَرَنَا شُعْبَةُ عَنْ حُصَيْنٍ قَالَ سَمِعْتُ مُجَاهِدًا قَالَ : سَمِعْتُ عَبْدَ اللَّهِ بِنَ عَمْرٍو يَقْرَأُ فِي
 الظُّهْرِ وَالْعَصْرِ خَلْفَ الْإِمَامِ. هَذَا إِسْنَادٌ صَحِيحٌ وَكَذَلِكَ مَا قَبْلَهُ.

From Ahmad ibn Najdah from Sa'īd ibn Mansūr from Hushaym from Husayn who said,

“I prayed beside ‘Ubaydullāh ibn Abdullāh ibn ‘Utbah and I heard him reciting behind the Imām, so I went to Mujāhid and mentioned that to him. Mujāhid said, ‘I heard Abdullāh ibn ‘Amrū ibn Al-‘Ās reciting behind the Imām in Salātuth-Thuhr from Sūrah Maryam.”

Also by way of Sa'īd ibn Mas'ūd from An-Nadhr ibn Shumayl from Shu'bah from Husayn who said, “I heard Mujāhid say, ‘I heard Abdullah ibn ‘Amrū ibn Al-Ās reciting in Ath-Thuhr and ‘Asr behind the Imām.”

Imām Al-Bayhaqī states after this, “This chain is Sahīh, just like that which came before it.”

Proof 16 Abūd-Dardā’:

أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْحَارِثِ الْفَقِيهَ أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ حَيَّانَ حَدَّثَنَا
 أَبُو بَكْرٍ بْنُ أَبِي دَاوُدَ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْخَوَارِزْمِيِّ وَعَمْرُو بْنُ عُثْمَانَ وَمَحْمُودُ بْنُ خَالِدٍ وَكَثِيرُ بْنُ
 عُبَيْدٍ وَعَلِيُّ بْنُ سَهْلٍ قَالُوا حَدَّثَنَا الْوَلِيدُ هُوَ ابْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ عَنِ حَسَّانَ بْنِ عَطِيَّةَ أَنَّ أَبَا
 الدَّرْدَاءِ قَالَ : لَا تَتْرُكْ قِرَاءَةَ فَاتِحَةِ الْكِتَابِ خَلْفَ الْإِمَامِ جَهْرًا أَوْ لَمْ يَجْهَرَ.

Al-Walīd ibn Muslim from Al-Awzā'ī from Hassān ibn ‘Atiyyah that Abād-Dardā’ said, “Do not abandon recital of Fātiहतul Kitāb behind the Imām, whether the aloud (salāh) or the not aloud (salāh).”

This chain is Sahīh as well reported by Imām Al-Bayhaqī in his Sunan.

Proof 17 Jābir ibn Abdullāh:

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَافِضُ أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ حَدَّثَنَا شُعْبَةُ عَنْ مِسْعَرٍ عَنْ يَزِيدَ الْفَقِيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : كُنَّا نَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ خَلْفَ الْإِمَامِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ ، وَفِي الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ.

Sa'īd ibn Yahyā from Sa'īd ibn 'Āmir from Shu'bah from Mis'ar from Yazīd Al-Faqīr from Jābir ibn Abdullāh who said, “We would recite Fātihatul Kitāb and a sūrah in Thuhr and 'Asr behind the Imām in the first two raka'ah. In the last two we would (only) recite Fātihatul-Kitāb.”

Reported by Al-Bayhāqī.

Proof 18 Abū Sa'īd Al-Khudrī:

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْخَافِضُ حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ أَخْبَرَنَا أَبُو بَكْرِ : مُحَمَّدُ بْنُ يَحْيَى بْنُ سَهْلٍ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى حَدَّثَنَا الْعَوَّامُ بْنُ حَمْزَةَ عَنْ أَبِي نَضْرَةَ قَالَ : سَأَلْتُ أَبَا سَعِيدِ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ فَقَالَ : بِفَاتِحَةِ الْكِتَابِ.

From Abī Nadrah who said, I asked Abā Sa'īd Al-Khudrī (Radhiya Allāhu 'Anhu) regarding recitation behind the Imām. He said, “[Recite] with Fātihatul Kitāb.”

Proof 19 Hishām ibn 'Āmir

أَخْبَرَنَا أَبُو سَعِيدِ الْحَاكِمِ أَخْبَرَنَا أَبُو سَعِيدِ الْحَاكِمِ الْإِسْفَرَائِنِيُّ أَخْبَرَنَا أَبُو بَحْرٍ الْبَرْبَهَارِيُّ حَدَّثَنَا بِشْرُ بْنُ مُوسَى حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ حُمَيْدِ بْنِ هِلَالٍ : أَنَّ هِشَامَ بْنَ عَامِرٍ قَرَأَ فَقِيلَ لَهُ : أَتَقْرَأُ خَلْفَ الْإِمَامِ؟ قَالَ : إِنَّا لَنَفْعَلُ

From Al-Humaydī from Wakī' from Sulaymān ibn Al Mughīrah from Humayd ibn Hilāl that Hishām ibn Āmir (Radhiya Allāhu 'Anhu) recited, and it was said to him, “You recite behind the Imām?” He said, “Verily we do so!”

Reported by Imām Al-Bayhaqī in his Sunan.

Proof 20 Anas ibn Mālik:

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ فِي التَّارِيخِ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْجَوْهَرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ خُزَيْمَةَ حَدَّثَنَا مُحَمَّدُ بْنُ الْوَجِيهِ يَعْنِي النَّيْسَابُورِيَّ حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ : كَانَ يَأْمُرُنَا بِالْقِرَاءَةِ خَلْفَ الْإِمَامِ . قَالَ : وَكُنْتُ أَقُومُ إِلَى جَنْبِ أَنَسٍ فَيَقْرَأُ بِفَاتِحَةِ الْكِتَابِ وَسُورَةَ مِنَ الْمَفْصَلِ ، وَيُسْمِعُنَا قِرَاءَتَهُ لِنَأْخُذَ عَنْهُ . كَذَا قَالَ وَرَوَاهُ ابْنُ خُزَيْمَةَ فِي كِتَابِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ عَنْ أَحْمَدَ بْنِ سَعِيدِ الدَّارِمِيِّ عَنِ النَّضْرِ عَنِ الْعَوَّامِ قَالَ وَهُوَ ابْنُ حَمْرَةَ . أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ حَدَّثَنِي مُحَمَّدُ بْنُ يَعْقُوبَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدِ الدَّارِمِيِّ حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ حَدَّثَنَا الْعَوَّامُ وَهُوَ ابْنُ حَمْرَةَ فَذَكَرَهُ بِمِثْلِهِ ، وَهَذَا أَصَحُّ .

From An-Nadr ibn Shumayl from al-‘Awwām ibn Hawshab from Thābit from Anas who stated, “We were ordered with reciting behind the Imām.” Thābit said, “I was standing beside Anas and he was reciting Fātihatul Kitāb and a sūrah from the Mufasssil, and we could hear his recitation for we took it from him.”

Imām Al-Bayhaqī states, “And this was said as reported by Ibn Khuzaymah in his book of Qira’ah behind the Imām from Ahmad ibn Sa’īd Ad-Dārimī from An-Nadr from Al-Awwām, and he said ‘he is ibn Hamzah’.” He then goes on to give another chain and says, ‘This is what is authentic’.

Proof 21 Abdullāh ibn Mughaffal:

أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَخْبَرَنَا أَبُو بَكْرِ بْنُ الْحَارِثِ الْفَقِيهُ أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ حَيَّانَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَلِيُّ بْنُ يُونُسَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ وَحَمَّادُ بْنُ سَلَمَةَ وَيَزِيدُ بْنُ زُرَيْعٍ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ عُمَرَ بْنِ أَبِي سَحِيمٍ قَالَ : كَانَ عَبْدُ اللَّهِ بْنُ مَعْغَلٍ الْمُرَزِيُّ صَاحِبُ رَسُولِ اللَّهِ ﷺ يُعَلِّمُنَا أَنْ نَقْرَأَ خَلْفَ الْإِمَامِ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ ، وَفِي الْأَخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ .

From Abū Dāwūd from Shu'bah from Yahyā ibn Abī Is-hāq and Hammād ibn Salamah and Yazīd ibn Zurai' from Yahyā ibn Abī Is-hāq from 'Umar ibn Abī Suhaym who said, 'Abdullāh ibn Mughaffal Al-Muzanī, companion of Rasūlullah (Sallallāhu 'alayhi wa Sallam), used to teach us to recite behind the Imām in Thuhr and 'Asr with fātihatul Kitāb and a sūrah in the first two raka'ahs and fātiyah (only) in the last two.'

This is also reported by Imām Al-Bayhaqī in his Sunan Al Kubrā.

All of these narrations from the Sahābah are strong proof to state that it is necessary for the one behind the Imām to recite Suratul Fātiyah, for without it, one's salāh is defective and null. And Allāh Knows Best.

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