

IN THE NAME OF ALLAH, THE COMPASSIONATE
THE MERCIFUL

Do the Sunnite say “ In The Name Of Allah” in their
reciting of Surah in their own prayers?

THE BOARD OF THE SUNNITE

A QUESTION BY; HOSSEINI

THE ELABORATION OF THE QUESTION

Mr. Qazvini I heard in one your programs on Salam channel that you said in response to the question that “do the Sunnite say “ In The Name Of Allah” in their own prayers or not? That the Sunnite say “In The Name Of Allah” only for the chapter Hamd (The Opening) and they do not say “ In The Name Of Allah” for the chapters. And then I asked the same question of a Sunnite and he said it is not so at all and said we say silently the phrase “In The Name Of Allah” and I want to know what was the real reason of your answer.

RESPONSE

The Sunnites have a great dispute over this issue and some of them consider that as Obligatory, some of the other as Mostahab (the religious precepts) and the other regard that as Makruh (it is better to be abandoned) and... and this disagreement is so great that various ideas and comments have been quoted from the Sunnite four Aemah as well. Regardless of this matter, there are various ideas pertaining to announce that in a loud voice or not and some them has ordered to say that in a loud voice but the others ordered to say that in a silent tone and... for instance Abd Allah Ibn Qodamah writes in the quotation of the Malek Ibn Anas in his own famous book Al-Moqni which is highly respected by Wahhabi even more than any other book these days, that

وقال مالك والأوزاعي لا يقرؤها في أول الفاتحة .

-Al-Moghani Abdullah Ben Ghodame ,v 1 p 520

Malek and Ozaei have said that; there is no necessity to say “ In The Name Of Allah” at the beginning of the chapter Fatehah

وروي عن أحمد أنها ليست من الفاتحة ولا آية من غيره ا ولا يجب قراءتها في الصلاة وهي المنصورة عند أصحابه وقول أبي حنيفة ومالك والأوزاعي وعبد الله ابن معبد الرماني .

-Al-Moghani Abdullah Ben Ghodame ,v 1 p 522

It has been quoted from Ahmad Ibn Hanbal that; “In The Name Of Allah” neither is a part of the chapter Fatehah nor a part of any other chapters and it is not obligatory to be recited in the prayer and this statement has been accepted among the pupils of Ahmad as well as the statements of Abu Hanifa, Malek, Ozani and Abd Allah Ibn Mabad Ramani are the same as his comment

And Navavi one of the Shafei great scholars writes in the book Al-Majmu that

وقال مالك والأوزاعي وأبو حنيفة وداود ليست بالبسملة في أوائل السور كلها قرآنا لا في الفاتحة ولا في غيرها وقال احمد هي آية في أول الفاتحة وليست بقران في أوائل السور وعنه رواية انها ليست من الفاتحة أيضا .

-Al-Majma Mohei Al-Din Al-navavi, v 3 p 334

Malek, Abu Hanifah,Ozaei and Davoud have said that; “ In The Name Of Allah” in the beginning of the chapter does not belong to that chapter neither in the chapter Fatehah nor the other chapters of the holy Qur’an and Ahmad Ibn Hanbal has said that it is a part of the chapter in the chapter Fatehah but in the other chapters it is not so and it has been quoted from Ahmad in another narration that it is not a part of the chapter Fatehah

And even in Sahih Moslem a narration has been attributed to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

that His Holiness he has never recited “In The Name Of Allah” in the chapter Fatehah

عن انس بن مالك انه حدثه قال صليت خلف النبي صلى الله عليه وسلم
وأبى بكر وعمر وعثمان فكانوا يستفتحون بالحمد لله رب العالمين لا يذكرون بسم
الله الرحمن الرحيم في أول قراءة ولا في آخرها .

-Sahih Moslem , Moslem Neishaburi, v 2 p12

Anas Ibn Malek has quoted that I performed prayer with the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) as well as Abu Bakr, Omar AND Othman and they recited the chapter Fatehah with the phrase “ all praise is due to Allah” and did not mention “ In The Name Of Allah” neither in the beginning of their recitation nor at the end of it

And this is a kind of deviation of the holy Qur’an and if it was not the part of that chapter then why it has been written? Is not a kind of distortion of the holy Qur’an? They have added a part which has not been the part of that chapter and if it is a part of the holy Qur’an and it has been revealed by Allah the Almighty then why do not you consider that as a part of the holy Qur’an and do not recite that in your prayers or if you recite that then why you say that in a low voice?

The real intent of Master Qazvini was not to mention all of the Sunnite religions in the channel Salam, for more information pertaining to the various remarks of the Sunnites you can refer to the blow books

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، السرخسي

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