

# MIFTAAH SEMINAR

## THE IMPORTANCE OF DHIKR



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### SESSION 1

#### Adhkar of Imam al-Nawawi

- If a person hears about the virtues of an action, they should do it at least one time so that they can be from the people of that action. It is inappropriate to leave it. But, a person should do it in whatever way is easiest to do it, whether that is once or multiple times.
- The Prophet SAW said, "If I command you to do something, do it to the extent of your ability."
  - This hadith is مُتَّفَقٌ عَلَيْهِ, meaning that it was recorded and agreed upon by both Imam al-Bukhari and Imam Muslim.
- If a hadith is fabricated, then it cannot be acted upon.
- Unless a hadith is extremely weak, then the hadith can be acted upon if it encourages a virtuous deed or discourages a bad deed.
  - When a person engages in an action that is based on a weak hadith, they should not believe that it is absolutely certain that the Prophet SAW did that thing.
- Hadith that are related to rulings can only be acted upon if they are sound, not weak.
- Just as it is highly encouraged to engage in the remembrance of Allah, it is highly encouraged to sit in the gatherings of its people.

- Abdullah ibn Umar narrated that the Prophet SAW said, "If you pass by the gardens of paradise, graze therein." The people said, "What are the gardens of paradise?" He said, "The circles of remembrance, for verily, Allah has angels that travel throughout the earth and seek out the gatherings of remembrance. When they come to one of them, they cover them with their wings."
- When the term رَوَيْنَا is used, it refers to Imam al-Nawawi relating something himself. When the term رُوِيَنا is used, it refers to Imam al-Nawawi's teacher relating something to him.
- Mu'awiyah RA said that the Prophet SAW went out and found a gathering of his companions. He said, "What is it that led you to gather here?" They said, "We sat here to remember Allah and to praise Him for what He has guided us to from Islam and the gift that He has bestowed upon us through Islam." He said, "By Allah, that is the only thing that has caused you to gather here? Verily, I did not stop to question you to blame you in any way. Rather, Jibreel came to me to inform me that Allah shows off with you before all of the angels."
  - In Surah al-Baqarah, Allah says,
 

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

*When your Lord said to the angels, "I am placing a successor on earth." They said, "Will You place in it someone who will cause corruption in it and shed blood, while we declare Your praises and sanctify You?" He said, "I know what you do not know."*
  - Ibn Rajab al-Hanbali says that on laylatul qadr, Allah shows off to the angels about the people who are standing all night in prayer.
  - The angels do not have a choice, but people do. So, Allah shows off with the people who choose to worship Him.

- Abu Sa'eed al-Khudri and Abu Hurayrah RA narrated that the Prophet SAW said, "No people gather to remember Allah Almighty but that the angels surround them, cover them with mercy, send tranquility upon them, and mention them to Allah among those near to Him."
  - The word قوم is technically used for a group of men, but it can be used for both.
- Dhikr can be with your heart and tongue but the most virtuous form of dhikr is with both the heart and the tongue. If one were to engage in just one, then dhikr with the heart would be more virtuous than the tongue.
- It is not appropriate for a person to leave dhikr with the tongue or heart out of fear that someone might think you are showing off.
  - One should mention Allah with both the heart and tongue and intend Allah through it.
  - Fudayl ibn 'Iyad said, "To leave an action for the sake of the people is a form of showing off."
  - Intend Allah and maintain that intention whether the room is empty or not.
  - One of the pious predecessors said, "كُنْ مَعَ اللَّهِ وَلَا تُبَالِي - be with Allah and do not worry about anything else."
- If a person opens up the door to being concerned about what the people see in them, then they will close upon themselves many gates of good.
- Allah says in Surah al-Israa, "And be neither loud in your prayer, nor silent in it, but follow a course in between (17:110)."
  - The word صلاة linguistically means dua. So, some scholars say this ayah is referring to dua and that you should not be loud with it or completely silent.
- Dhikr is not confined to saying SubhanAllah, Alhamdulillah, etc. Rather, anyone who is engaged in an act of obedience is remembering Allah.

- 'Ataa, one of the tabi'een, said, "The gatherings of dhikr are gatherings where you learn what is lawful and unlawful, how to pray, how to fast, and similar things."
- Both are forms of dhikr, it is not confined to certain phrases
- Allah says in Surah al-Ahzab,

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْقَائِتِينَ وَالْقَائِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

*Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and patient women, humble men and humble women, charitable men and charitable women, fasting men and fasting women, men who guard their chastity and women who guard, men who remember God frequently and women who remember—God has prepared for them a pardon, and an immense reward.*

- The Prophet SAW said, "The mufarridun have gotten ahead of others." The companions asked, "Who are the mufarridun?" The Prophet SAW said, "Those who remember Allah abundantly, both men and women."
  - The word is narrated as مُفَرِّدُونَ and مُفَرِّدُونَ
- If a person is persistent in remembering Allah, specifically with the adkhar that are established from the Prophet SAW, in the morning and evening and in different circumstances, that person is among those who remember Allah abundantly.
- It is permissible to do dhikr while being in a state of hadath or janaba, but a person cannot recite the Quran while in a state of janaba.
  - It is permissible for a person in janaba to recite the Quran in the heart without expressing it audibly.

- Shafi'is say that it is permissible for a person in janaba to say **إِنَّ لِلَّهِ وَإِنَّ إِلَيْهِ رَاجِعُونَ** in times of calamity because they are saying it to follow the sunnah. Similarly, they allow reciting the dua when getting in a car. This is only if the person does not intend to recite the Quran when saying those statements. Rather, they have the intention of dhikr.
- When a person is making dhikr, they should do so in the best way. They should face the qiblah and sit with humility and calmness and lower their head out of humility.
  - If a person chooses to make dhikr in any other way, it is also permissible.
  - Allah says in Surah Ali-Imran,
 

**الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ**

*Those who remember God while standing, and sitting, and on their sides; and they reflect upon the creation of the heavens and the earth: "Our Lord, You did not create this in vain, glory to You, so protect us from the punishment of the Fire."*
  - Aisha RA said that the Prophet SAW rested his head in her lap while she was experiencing menstruation and he recited the Quran.
  - Aisha RA also said that she would recite her daily portion of the Quran while lying down on the bed.
- The place where a person is reciting the Quran in should not be cluttered and it should be clean. This is greater in terms of stimulating reverence for dhikr and the one who is being remembered, meaning Allah.
  - Having dhikr in the masajid and other noble places is praiseworthy and it should be done with a soft voice.
- The mouth of the person doing dhikr should also be cleaned.
  - Remembering Allah with a dirty mouth is disliked, but not forbidden. But, we should still avoid disliked things .