

# MIFTAAH SEMINAR

## THE IMPORTANCE OF DHIKR



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### SESSION 2

- Dhikr is discouraged in certain scenarios:
  - During the time of intimacy
  - While using the bathroom
  - While listening to the khutba, if the khateeb can hear you
  - While standing for prayer
    - We only say the things that the Prophet SAW told us to say
    - In a congregation, we should be listening to the Imam's recitation
  - While one is drowsy
    - In your drowsiness, you may say something that is insulting to Allah or the deen
- Reflection and contemplation are desired during dhikr just as it is desired during the recitation of the Quran.
  - A person should extend the words of their dhikr because that allows them to reflect on their words more deeply
- If a person has a personal amount of dhikr they choose to say during the day and then misses it, they should make it up and should not just neglect it and let it go. If a person is lazy or heedless in making it up, then it makes it easy for them to stop doing it during the designated time altogether.
  - They should treat it like an obligatory prayer

- The Prophet SAW said, "Whoever sleeps on their designated portion of recitation, they should recite it between Fajr and Duhr and if they do so, it will be recorded for them as if they had done so at night."
- If something occurs that causes a person to break off their dhikr, then they should return to their dhikr after taking care of that thing.
  - For example, if someone greets them with salam, they should return the salam, and then they can go back to making dhikr.
- Virtues of dhikr that are not associated with a specific time:
  - Allah said in the Quran,

وَلَذِكْرُ اللَّهِ أَكْبَرُ

*And the remembrance of God is greater (29:45)*

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

*Had he not been one of those who praised. He would have stayed in its belly until the Day they are raised. (37: 143-144)*

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

*They praise night and day, without ever tiring. (21:20)*

- The Prophet SAW said, "Two words are beloved to the Most Merciful. They are light on the tongue but heavy on the scale: Glory and praise to Allah (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) and glory to Allah the Almighty (سُبْحَانَ اللَّهِ الْعَظِيمِ)."
- The Prophet SAW said to Abu Dharr, "Should I not inform you of the most beloved words to Allah? The most beloved words to Allah are: Glory belongs to Allah and praise is due to Him (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ)."
- The Prophet SAW was asked, "Which expression is greatest?" And the Prophet SAW said, "That which Allah has chosen for the angels and His servants: Glory belongs to Allah and praise is due to Him (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ)."

- The Prophet SAW said, "The most beloved words to Allah are four: glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is the greatest (سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ) (وَاللَّهُ أَكْبَرُ). There is no harm in starting with any of them ."
- The Prophet SAW said, "Shall I not teach you some words which you can say? Subhan Allah adada khalqihi, subhan Allah adada khalqihi, subhan Allah adada khalqihi; subhan Allah rida nafsihi, subhan Allah rida nafsihi, subhan Allah rida nafsihi; Subhan Allah zinata 'arshihi, Subhan Allah zinata 'arshihi, Subhan Allah zinata 'arshihi; Subhan Allah midada Kalamatihi, Subhan Allah midada Kalamatihi, Subhan Allah midada Kalamatihi (Glory be to Allah the number of His creation, glory be to Allah the number of His creation, glory be to Allah the number of His creation; glory be to Allah as much as pleases Him, glory be to Allah as much as pleases Him, glory be to Allah as much as pleases Him; glory be to Allah the weight of His throne, glory be to Allah the weight of His throne, glory be to Allah the weight of His throne; glory be to Allah the number of His words, glory be to Allah the number of His words, glory be to Allah the number of His words)."
- There is a difference of opinion on doing group dhikr.
  - Shafii's say that you can do it in a group so that everyone can learn and once they have learned, then you should stop.
  - There are different opinions from scholars
- Ibn Taymiyyah's opinion on the masbaha:
  - Doing tasbeeh with your fingers is sunnah
  - Making dhikr with other things like pebbles is also permissible
    - Abu Hurayrah used to make dhikr with pebbles
  - If you have a good intention to use the masbaha, then it is good and not disliked.

- Simply daily wurd:
  - Start with the adhkar before ending the prayer and the adhkar after the prayer.
  - Everyone should have a default dhikr, something that would come to your tongue when you are totally relaxed. You should say that dhikr anytime you can.
  - The Prophet SAW said, "Whoever prays for Allah to send His blessings upon me one time, Allah sends 10 portions of His mercy on that person."
    - This is the gravity of sending the prayers on the Prophet SAW

