

## CLASS 10

# FIQH OF DHIKR

RULINGS | BIDAHS

### SubhaanAllah; Alhamdulillah; Allahu Akbar

We see many of the people those who appear to be committed to remembrance of Allah after the prayer such as saying Tasbeeh (SubhanAllah), Tahmeed (Alhamdulillah) and the Takbeer (Allahu Akbar) and the other recommended adhkaar.

But unfortunately we see a lot of them not even close to making a distinction with their tongue when saying "SubhanAllah" and "Alhamdulillah" and "Allahu Akbar". So what do you hear (is buzzing sound – them saying it super fast). In an instance in a second, they have finished the entire 100.

The one who praises Allah hundred times in the afore mentioned manner, what is the reward for this? Allah will forgive him for his sins even if they were like the foam of the ocean?. Is the reward the same for the one who says it in a rush hared manner? Allah forbid. Therefore it is upon us to take our time and be deliberate and to say "SubhanAllah", "SubhanAllah", "SubhanAllah", "Alhamdulillah", "Alhamdulillah" up until the end..

So next time when you make Adhkaarafter Salah do not just rush through it, It is NOT SubaanAllah SubaanAllah SubaanAllah 33 times nor is it Alamdulila, Alamdulila, Alamdulila 33 times and definitelyNOT Allaakbar 33 times and you done. Please pronounce it properly, SubHaanAllah, AlHamdulillah, AllaHu 'Akbar, if you actually in a rush make it 10 times each but properly, it is not the quantity it is the Quality that pleases Allah and gets us the rewards.

**While saying Subhaan Allah:** Next time when you say SubhaanAllah, think of the beautiful things you have seen in this world and His great creations as this is a means to know Allah. Verily, the signs of Allah in the universe never manifest themselves clear except to those who possess pious hearts that constantly remember their Lord. This is because these hearts are introduced and connected with the marvelous universe through the Qur'an. This kind of connection exhorts the human heart to ponder over the visible book of Allah (i.e. the universe). The Qur'an establishes the connection between knowledge and the people who possess insight. Therefore, it is stated in the Qur'an that the ones who find guidance in the signs of universe are a certain category of people as in the words of Allah:

*"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire". [Qur'an 3:190-191]*

Allah also says in the Quran –“ *Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.*” [Al-Baqara 2:164]

The people mentioned in the above verse(s) are the ones who really benefit from the signs of the universe. This is because they do not restrict their thinking to the apparent scenes or views they see but they extend this by thinking in the Maker and the Might through which He created this. They perfectly utilize their senses [sight, hearing, and intellect] to reach this conclusion along with the help of the Qur'anic verses that enable such senses acquire this knowledge which is the best ever. Allah Almighty says about His signs in the universe:

*"And among His Signs is this, that He created for you mates from among yourselves, that you may find tranquility in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge. And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand".* [Qur'an 30:12-24]

**While saying Alhamdulillah:** The first thing we should be thankful for is that we are Muslims, and amongst those who are given the Hidayah to be pray and stand in front of Allah, to be able to repent, to be able to ask from Him, to get replies from Him, to be able to please Him for this world and the Hereafter.

**While Saying Allahu Akbar:** Simply remember Allah is Greater, Anything your mind is thinking about while you are making this Dhikr just keep reminding Allah is Greater. Whatever worry comes to your mind say to yourself Allah is Greater, he will solve it. Whatever pending work Shaitaan reminds you of, tell yourself Allah is Greater, He will make it easy for you.

The Messenger of Allah ﷺ said: “...*The phrase al-Hamdulillah ('All praise be to Allah') fills the scale. The phrases Subhanallah ('High is Allah above every imperfection and need; He is pure and perfect') and al-Hamdulillah ('All praise be to Allah') together fill –or each fill –what is between the heavens and the earth. Prayer is a light....*” (Sahih Muslim)

## Is there a set time for reciting the morning and evening Adhkaar?

The correct view is that there is a set time for reciting the morning and evening dhikrs, because of the time mentioned in many ahaadeeth of the Prophet ﷺ in which he said: “Whoever says such and such in the morning...” and “whoever says such and such in the evening...”

But the scholars differed to the exact start and end of the time in the morning and the evening. Some of the scholars said that the time in the morning begins when the dawn comes, and ends when the sun rises. Others said that it ends when the forenoon (al-duha) ends, but the preferred time for dhikr is from when dawn begins until the sun has risen. With regard to the evening, some scholars said that the time (for dhikr) begins at the time of ‘Asr and ends when the sun sets, and others said that the time lasts until one-third of the night has passed. And some of them said that the time for the evening dhikr starts after sunset.

Perhaps the most appropriate view is that a person should strive to recite the morning dhikrs between dawn and sunrise, then if he misses that it will be acceptable if he recites them before the time of the forenoon (al-duha) ends, which is shortly before the time for Zuhr prayer. And he should recite the evening dhikrs between the time of ‘Asr and Maghrib, then if he misses that it will be acceptable if he recites them before one-third of the night has passed. The evidence for this preference is the fact that the Qur’aan urges us to remember Allaah in the early morning (bukoor) and in the late afternoon (‘ashiy), which is the time between ‘Asr and Maghrib.

Allaah says (interpretation of the meaning): *‘and glorify the Praises of your Lord, before the rising of the sun and before (its) setting’* [Qaaf 50:39]

## **Making up Adhkaar**

The Prophet ﷺ said: *“Whoever sleeps without doing his regular dhikr or part of it, then recites it during the time between the Fajr prayer and Zuhr prayer, it will be recorded as if he had recited it at night.”* (Sahih Muslim)

In Sharh Muslim (6/27), al-Nawawi said: “This indicates that it is mustahabb (liked, preferred), to recite awrad (dhikr, supplications) regularly, and that if one misses it, one can make it up later.”

## **Dhikr during Menses**

Dhikr, takbeer, saying Subhaan-Allaah, praising Allaah, saying Bismillaah when eating and so on, and reading hadeeth, fiqh and du’aa’s, or saying Ameen to du’aa’s, and listening to Qur’aan, none of these things are forbidden to her. It is proven in al-Saheehayn and elsewhere that the Prophet (peace and blessings of Allaah be upon him) used to recline in ‘Aa’ishah’s lap (may Allaah be pleased with her) when she was menstruating, and he would recite Qur’aan.

In al-Saheehayn it is also narrated from Umm ‘Atiyyah that she heard the Prophet ﷺ say: *“Let the girls who have attained puberty, women in seclusion and menstruating women go out – i.e., to the Eid prayer – and witness good and the gathering of the believers. But let the menstruating women avoid the prayer place.”*

With regard to the menstruating woman reading Qur'aan, if she is looking at it or thinking of it in her heart, without speaking the words out loud, there is nothing wrong with that, such as if the Mus-haf is placed there, and she looks at the verses and reads them in her heart. Al-Nawawi said in Sharh Muslim: it is permissible and there is no difference of scholarly opinion on this point.

But if she is reciting it out loud, the majority of scholars are of the view that this is not allowed.

Al-Bukhaari, Ibn Jareer, al-Tabari and Ibn al-Mundhir said it is permissible, and this was also narrated from Maalik and from al-Shaafa'i in his former view. That was narrated from them in Fath al-Baari. And al-Bukhaari narrated in a mu'allaq report from Ibraheem al-Nakha'i that there is nothing wrong with her reciting a verse.

## **ACTIONS THAT ARE DISLIKED | MISTAKES | BIDAHS**

### **Not making Tasbih on the Right Hand**

Abdullaah bin 'Amr said: 'I saw the Messenger of Allaah ﷺ counting the Tasbeeh with his right hand.' (Narrated by Abu Dawood (1/235), Tirmidhi (4/255) who graded it hasan)

Many of the righteous predecessors disliked and commanded against doing it on beads or pebbles.

### **Repeating Allah's name multiple times**

Remembering Allaah by saying a single name such as "Allaah" by saying "Ya Lateef" repeatedly, this is not narrated in sharee'ah, and there is no proof for that from the Prophet ﷺ or from any of his companions. If it was something good they would have done it before us. Rather it was proven that he ﷺ said: *"Whoever innovates something in this matter of ours (i.e., Islam) that is not part of it, will have it rejected."* According to another version: *"Whoever does any action that is not part of this matter of ours will have it rejected."*

All goodness is in following those who came before us, and all evil is in the innovations of those who came later.

### **Swaying while reciting Quran or making Dhikr**

Swaying while reciting the Qur'an is one of the habits that should be abandoned. It contradicts the etiquettes required when reciting the Qur'an. When reciting or listening to the Qur'an, a person should listen carefully and not play with things so that the listener and the reciter ponder over the meanings of the Qur'an and their hearts be submissive to Allah (Glorified and Exalted be He).

Scholars mentioned that this is one of the habits of the Jews when reciting their Book, and we are forbidden to imitate them.

## There have been many innovations in ways to send Durood

1. **Du'aa' at-taaj** is a made-up, innovated format of sending blessings upon the Prophet ﷺ. It is called at-taaj (crown), and contains weird phrases; it is not permissible to recite it because of what it contains of shirk (association of others with Allah) and exaggeration about the Prophet ﷺ, and because it is a made-up format that is contrary to that which is proven in the Sunnah. Reciting such things, with what they contain of things that are contrary to Islamic teachings, is forsaking the Sunnah and replacing it with bid 'ah (innovation).

- a) They describe the Prophet ﷺ as “the one who wards off calamity, disease, famine, sickness and pain.”
- b) They say in this du'aa', “Jibreel is his servant.”
- c) They describe the Prophet ﷺ as “raahat al-'aashiqeen (the comfort of those who love him)”, which is also a reprehensible description.

2. **Another example of a form of Durood containing words of Shirk**, ALLAHUMA SALL-E-WASALLIM 'ALAA SAYEDINA MOHAMMADIN QAD DAQAT HEELATI ADRIKNI YA RASOOL ALLAH. This counts as shirk, because it is seeking the help of the Messenger (peace and blessings of Allaah be upon him) and complaining about one's situation to him. This implies that the Messenger (peace and blessings of Allaah be upon him) can hear the call of those who call upon him in any place, and that he helps those who seek his help, and that he can relieve their distress.

3. **Al-salaah al-kamaaliyyah**, which is “O Allaah, send blessing and peace and bless our master Muhammad and his family, as much as the perfection of Allaah and as befits His perfection” is not narrated from the Prophet ﷺ or from any of his companions (may Allaah be pleased with them), and it is not the best form of sending blessings upon the Prophet ﷺ as some people think. Rather the best form of sending blessings is that which the Prophet ﷺ taught to his companions, which is al-salaah al-Ibraaheemiyyah.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said: As for what is found in some books of different formats of salawaat (blessings upon the Prophet) based on rhymed prose and descriptions of the Prophet's attributes, it may contain descriptions that are applicable only to the Lord of the Worlds. So you should avoid these things and flee from them as you would flee from a lion, and do not be deceived by what is in them of eloquent prose that could make the eyes weep and the heart melt. You should adhere to the original texts, and shun this which has been written with no guidance or authority.

### Reciting Manzil (Prevalent in the subcontinent – a collection of specific ayahs)

It is not permissible to single out certain verses of the Qur'aan to recite for specific purposes, unless there is specific shar'i evidence to that effect, such as if there is a saheeh hadeeth from the Prophet ﷺ concerning the virtues of a certain soorah, which the Muslim may recite with the aim of attaining those virtues and benefits.

But if a person selects for himself various verses of Qur'aan to recite, and claims that they may bring relief from hardship or help at times of crisis, and he compiles them in a book to be recited regularly by the Muslim as part of a recommended wurd, then that is more akin to innovation (bid'ah) than following the Prophet ﷺ. It is better for the Muslim to avoid that and not follow this example or act upon it.

The entire Qur'aan is blessing and reward and goodness, but claiming that a certain verse has a certain effect, especially in the case of these claims that they can relieve difficulty and financial hardships, is something that requires evidence, and the author of this book has no evidence for the things he says, so attention must be paid to that.

### Reading Surah Yaseen or other specific Surahs a specific number of times for ease

The topic of the virtues of the Holy Qur'an is one of the topics concerning which the fabricators most fabricated their hadiths and attributed them to the Prophet ﷺ. Many of them sought reward with Allah for that, thinking – due to extreme ignorance – that they were simply encouraging people to read the Book of Allah, may He be exalted, whereas in fact they were doing something that the Prophet ﷺ warned against when he said: *“Whoever tells a lie about me deliberately, let him take his place in Hell.”* Narrated by al-Bukhaari (1291) and Muslim (933).

This is something that astounds a Muslim, that fabrication of hadiths is still going on in this day and age, and that the fabricated hadiths continue to increase in number. And Allah is the One Whose help we seek.

Reading Soorat Yaa-Seen a certain number of times, or reading other soorahs, or sending blessings upon the Prophet ﷺ a certain number of times, in a group or individually, with the aim of fulfilling one's needs or attaining one's desires, has no basis in sharee'ah, and it is something innovated that has been introduced into Islam. The Prophet ﷺ said: *“Anyone who introduces anything into this matter of ours that is not part of it will have it rejected.”* (Bukhari & Muslim).

What is established among the scholars is that acts of worship must be prescribed with regard to their basis, their nature, their time and their place. Adhering to certain numbers, manners or forms of worship for which there is no evidence from sharee'ah is regarded as innovation (bid'ah).

The fact that people have become accustomed to a practice or inherited it from their forefathers or that they have got some results from it, does not indicate that it is prescribed, rather words and deeds must be measured against the words and deeds of the Prophet ﷺ; whatever is in accordance with them should be accepted and whatever differs from them should be rejected and thrown back at the one who does them, no matter who he is.

### Can we have some parts of the Quran that are our favourites and can we recite them more?

There is nothing wrong with a Muslim singling out a soorah from the Book of Allah for extra attention, whether that is reciting it or listening to it or learning about its meanings and the like, and learning about what it contains of rulings, exhortation, warnings and so on, without that leading to neglect of the rest of the Qur'aan and neglecting to recite it, so long as that is based on some special reasons such as trying to develop a deeper understanding of the soorah or because one feels moved by its contents and the like. It should not be based on a belief in a particular virtue of that soorah for which there is no proof in sharee'ah.

#### To conclude

Remember, All Major Innovations and Deviations Begin Small and Insignificant Beware of small innovations because they grow until they become large.

This is the case with every innovation introduced in this Ummah. It began as something small, bearing resemblance to the truth which is why those who entered it were misled and then were unable to leave it. So it grew and became the religion which they followed and thus deviated from the Straight Path and left Islaam.

Note that if there deed was a good, the Prophet ﷺ and his companions would have been the first ones to do it.

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## ASSIGNMENT

Please do this assignment before taking the test, there will be a question asked about the Assignment worth 10 marks in the test: -

- I. Inform and discuss with atleast 3 friends or family members, about any 3 Adhkaar from the last 5 classes that you see can be of benefit for them. - **7 Marks** (Choose what you feel is needed in your community)
- II. Share the Course and its benefits with atleast 10 people - **(7 Marks)**
- III. Pray for the Ummah. – **(1 Mark)**

Please take this assignment as a motivation to start talking about Islam and make it part of your regular day (even if you do not know too much, spread the little that you know, as the Prophet ﷺ said “*Convey from me, even if it is one verse*”), most of us are too shy to talk about Islam but are ok to talk about anything under the sky.

*May Allah make us all amongst those who call others to good by spreading the Deen of Allah and help us in this noble path*

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