

Question:

Alsalamu alaikum,

What is the ruling on doing zikr out loud, individually and in a group setting?

Jazakum Allahu Khairan

Answer:

Wa ‘alaykum al-Salām wa Raḥmat Allāh wa Barakātuh.

In the Name of Allah, The Most Gracious, The Most Merciful.

The generality (*īlāq*) of the Qur’ānic verses and Prophetic aḥādīth ﷺ allow for *dhikr* to be performed audibly, silently, individually, in congregation, and in all places.¹

¹ al-Ḥasan b. Maṣṣūr Qāḍī Khān, *Fatāwā Qāḍī Khān*, 1st ed. ed. Sālim Muṣṭafā al-Badrī (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2009), 1:146:

ولا بأس بالتسبيح والتهليل وإن رفع صوته بذلك

Muḥammad b. Muḥammad b. Shihāb Ibn al-Bazzāz al-Kardārī, *Fatāwā al-Bazzāziyyah*, 2nd ed. (Quetta: Maktaba-i Majīdiyyah ‘Īd Gāh Road, 1403/1983), 6:379:

وأما رفع الصوت بالذكر فمجاز كما في الأذان والمخطبة والمج

Muḥammad Amīn b. ‘Umar b. ‘Abd al-‘Azīz ‘Ābidīn, *Radd al-Muḥṭār ‘alā al-Durr al-Mukhtār*, 2nd ed. (Beirut: Dār al-Fikr, 1412/1992), 1:660:

وفي الفتاوى الخيرية من الكراهية والاستحسان جاء في الحديث به اقتضى طلب الجهر به نحو وإن ذكرني في ملا ذكرته في ملا خير منهم رواه الشيخان. وهناك أحاديث اقتضت طلب الإسرار، والجمع بينهما بأن ذلك يختلف باختلاف الأشخاص والأحوال كما جمع بذلك بين أحاديث الجهر والإخفاء بالقراءة ولا يعارض ذلك حديث خير الذكر الحفي لأنه حيث خيف الرياء أو تأذي المصلين أو تأذي النيام، فإن خلا بما ذكر فقال بعض أهل العلم إن الجهر أفضل لأنه أكثر عملا ولتعدى فائدته إلى السامعين، ويوقظ قلب النآكر فيجمع همه إلى الفكر، ويصرف سمعه إليه، ويتردد النوم، ويزيد النشاط. اهـ. ملخصا، وقام الكلام هناك فراجعه وفي حاشية المحوي عن الإمام الشعراي أجمع العلماء سلفا وخلفا على استحباب ذكر الجماعة في المساجد وغيرها إلا أن يشوش محرهم على نائم أو مصل أو قارئ إلخ

Shihāb al-Dīn Maḥmūd b. ‘Abd Allah al-Ālūsī, *Rūḥ al-Ma‘ānī*, 1st ed. ed. ‘Alī ‘Abd al-Bārī (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1415), 4:379:

وفصل آخرون فقالوا الإخفاء أفضل عند خوف الرياء والإظهار أفضل عند عدم خوفه، وأولى منه القول بتقديم الإخفاء على الجهر فيما إذا خيف الرياء أو كان في الجهر تشوش على نحو مصل أو نائم أو قارئ أو مشتغل بعم شرعي، وتقديم الجهر على الإخفاء فيما إذا خلا عن ذلك وكان فيه قصد تعليم جاهل أو نحو إزالة وحشة عن

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Moreover, “*dhikr*”, as a concept, is very broad and encompasses many righteous acts such as the *adhān*, *khuṭbah*, *talbiyāh* of Ḥajj, the *takbīrāt*, and, even more commonly, the recitation of the Qur’ān. These “*adhkār*” are performed aloud without question.²

Hereunder are provided several *nuṣūṣ* (statements of revelation – both recited (*matlū*) and non-recited (*ghayr matlū*)] that demonstrate the permissibility of the aforementioned variables.

Dhikr in a Group (majālis)

1.

وسخرنا مع داود الجبال يسبحن والطير (الأنبياء: ٧٩)

And, we subjugated the mountains, reciting *tasbīh* with Dāwūd, and the birds [likewise.]

2.

عن الأغر أبي مسلم أنه قال: أشهد على أبي هريرة وأبي سعيد الخدري أنها شهدا على النبي صلى الله عليه وسلم أنه قال: لا يقعد قوم يذكرون الله عز وجل إلا حفتهم الملائكة، وغشيتهم الرحمة، ونزلت عليهم السكينة، وذكرهم الله فيمن عنده (صحيح مسلم: ٢٧٠٠)

... On the authority of al-Agharr b. Abū Muslim that he said: I testify concerning Abū Hurayrah and Abū Sa’īd al-Khudrī that they testified concerning the Prophet ﷺ that he

مستوحش أو طرد نحو تعاس أو كسل عن الباعى نفسه أو إدخال سرور على قلب مؤمن أو تنفير مبتدع عن بدعة أو نحو ذلك، ومنه الجهر بالترضي عن الصحابة والدعاء لإمام المسلمين في المظنة. وقد سن الشافعية الجهر بأعين بعد الفاتحة وهو دعاء ويجهر بها الإمام والمؤمن عندهم

Aḥmad b. Muḥammad b. Ismā’īl al-Taḥṭāwī, *Ḥāshiyat al-Taḥṭāwī ‘alā Marāqī al-Falāḥ*, 1st ed. ed.

Muḥammad ‘Abd al-‘Azīz al-Khālīdī (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1418), 318:

قال في الفتاوى لا يمنع من الجهر بالذكر احترازاً عن الدخول تحت قوله تعالى ومن أظلم ممن منع مساجد الله أن يذكر فيها اسمه كذا في البرازية. ونص الشعراني في ذكر الناكر للمذكور والشاكر للمشكور ما لفظه وأجمع العلماء سلفاً وخلفاً على استحباب ذكر الله تعالى جماعة في المساجد وغيرها من غير تكبير إلا أن يشوش بهمهم بالذكر على نائم أو مصل أو قارئ، قرآن كما هو مقرر في كتب الفقه

² Abū al-Ḥasanāt Muḥammad ‘Abd al-Ḥayy al-Laknawī, *Sibāḥat al-Fikr*, 7th ed. ed. ‘Abd al-Fattāḥ Abū Ghuddah (Cairo: Dār al-Salām, 1430/2009), 27.

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said: “No people sit remembering Allah, mighty and majestic is He, except [that] the angels envelope them, mercy covers them, and tranquility descends upon them – and, Allah mentions them among those who are with Him.”

3.

عن أبي هريرة، قال قال رسول الله صلى الله عليه وسلم إن لله ملائكة يطوفون في الطرق يلتمسون أهل الذكر، فإذا وجدوا قوما يذكرون الله تنادوا: هلموا إلى حاجتكم (صحيح البخاري: ٦٤٠٨)

...On the authority of Abū Hurayrah who said: The Messenger of Allah ﷺ said: “Indeed, to Allah belong angels who go about the paths searching for the people of *dhikr*. Then, when they find a people remembering Allah, they call out to one another: Come to your need!”

4.

عن أبي سعيد الخدري قال: خرج معاوية على حلقة في المسجد، فقال: ما أجلسكم؟ قالوا: جلسنا نذكر الله، قال الله ما أجلسكم إلا ذاك؟ قالوا: والله ما أجلسنا إلا ذاك، قال: أما إني لم أستحلفكم تهمة لكم، وما كان أحد بمنزلة من رسول الله صلى الله عليه وسلم أقل عنه حديثا متي، وإن رسول الله صلى الله عليه وسلم خرج على حلقة من أصحابه، فقال: «ما أجلسكم؟» قالوا: جلسنا نذكر الله ونحمده على ما هدانا للإسلام، ومن به علينا، قال: «الله ما أجلسكم إلا ذاك؟» قالوا: والله ما أجلسنا إلا ذاك، قال: «أما إني لم أستحلفكم تهمة لكم، ولكنه أتاني جبريل فأخبرني، أن الله عز وجل يباهي بكم الملائكة (صحيح مسلم: ٢٧٠١)

...On the authority of Abū Sa‘īd al-Kuhdri who said: Mu‘āwiyah came out upon a circle [of people] in the masjid, and said: What has caused you to sit here? They said: We have sat remembering Allah. He said: Do [you swear] by Allah that only that has caused you to sit? They said: By Allah, only that has caused us to sit. He said: Lo! I have not sought oath from you out of suspicion of you. None at my stature with the Messenger of Allah ﷺ is less than me in narrating from him ﷺ. Indeed, the Messenger of Allah ﷺ came out upon a circle of his ﷺ companions, and said: What has caused you to sit here? They said: We have sat remembering Allah and praising him for his guiding us to Islam, and [what] he has favored us with. He said: Do [you swear] by Allah that only that has caused you to sit? They said: By Allah, only that has caused us to sit. He said: Lo! I have not sought oath from you out of suspicion of you; however, [the matter is that] Jibrīl has come to me and informed me that Allah, mighty and majestic is He, is boasting to the angels about you.

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5.

عن أنس بن مالك، أن رسول الله صلى الله عليه وسلم قال إذا مررتم برياض الجنة فارتعوا قالوا وما رياض الجنة؟ قال حلق الذكر (جامع الترمذي: ٣٥١٠)

...On the authority of Anas b. Mālik [it is transmitted] that the Messenger of Allah ﷺ said: When you pass by the gardens of Paradise, then graze. They said: What are the gardens of Paradise? He said: The circles of *dhikr*.

6.

عن أبي هريرة رضي الله عنه، قال: قال النبي صلى الله عليه وسلم يقول الله تعالى أنا عند ظن عبدي بي، وأنا معه إذا ذكرني، فإن ذكرني في نفسه ذكرته في نفسي، وإن ذكرني في ملأٍ ذكرته في ملأٍ خير منهم... (صحيح البخاري: ٧٤٠٥)

...On the authority of Abū Hurayrah who said: The Prophet ﷺ said: Allah, exalted is he, says: I am as my servant thinks of me. Thus, if he remembers me within his self, I remember him within my self. And, if he remembers me within a group, I remember him within a group that is greater than them.

Majālis of Dhikr in the Masjid

1.

ومساجد يذكر فيها اسم الله كثيرا (الحج: ٤٠)

...And, *masājid* in which the *dhikr* of Allah's name is made in plenty

2.

ومن أظلم ممن منع مساجد الله أن يذكر فيها اسمه (البقرة: ١١٤)

And, who is more unjust that he who obstructs from the *masājid* of Allah, that His name be remembered within them?

3.

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عن أبي سعيد، عن رسول الله صلى الله عليه وسلم، قال يقول الله جل وعلا سيعلم أهل الجمع اليوم من أهل الكرم، فتقبل من أهل الكرم يا رسول الله؟ قال: أهل مجالس الذكر في المساجد (مسند الإمام أحمد بن حنبل: ١١٦٥٢)

...On the authority of Abū Sa'īd on the authority of the Prophet ﷺ who said: Allah, majestic and high is He, says: The people of the today's gathering shall soon know who the people of honor are. Then, it was said: who are the people of honor, O Messenger of Allah ﷺ? He said: The people of the gatherings of *dhikr* within the *masājid*.

Dhikr Jahrī (audibly)

1.

وذا النون إذ ذهب مغاضبا فظن أن لن نقدر عليه فنادى في الظلمات أن لا إله إلا أنت سبحانك إني كنت من الظالمين (الأنبياء: ٨٧)

And, *Dhū al-Nūn* [had we given authority and knowledge], when he had left in anger and thought that we would never restrict [the matter] for him, [but, who] then called out [being] within the [many layers] of darkness: There is no god but you, glorified be you; indeed, I was of those who had done wrong.

2.

وأذكر ربك في نفسك تضرعا وخيفة ودون الجهر (الأعراف: ٢٠٥)

And, mention your lord within yourself in awe and fear, not [extremely] loud.

This verse is understood in context of another: and, neither make your prayer [extremely] loud nor [extremely] quiet; [rather] seek a path between that [al-Isrā':117].³ This shows that a balanced median must be observed.

3.

قال جابر بن عبد الله رأى ناس نارا في المقبرة، فأتوها فإذا رسول الله صلى الله عليه وسلم في القبر، وإذا هو يقول ناولوني صاحبكم فإذا هو الرجل الذي كان يرفع صوته بالذكر (سنن أبي داود: ٣١٦٤)

³ Hence, the *alif lām al- ahdī*.

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Jābir b. 'Abd Allah said: a people saw a fire in the graveyard, so they came to it. Behold! [There was] the Messenger of Allah ﷺ within the grave, and behold! He ﷺ was saying: Hand me your companion. Behold! It was a man who would raise his voice in *dhikr*.

4.

كان ابن عمر، وأبو هريرة يخرجان إلى السوق في أيام العشر يكبران، ويكبر الناس بتكبيرهما
(رواه البخاري في الصحيح تعليقا، باب فضل العمل في أيام التشريق)

During the days [of Dhū al-Ḥijjah,] Ibn 'Umar and Abū Hurayrah would go out to the market while making *takbīr* [proclaiming, "Allah akbar"] and the people would proclaim *takbīr* alongside their *takbīr*.

5.

فكبر أهل البار تكبيرة سمعها أهل المسجد (حلية الأولياء لأبي نعيم: باب المهاجرون، فصل في عمر بن الخطاب)

...Then, the people of the house proclaimed a *takbīr* that the people of the masjid [could] hear.

Apparently Contradictory Evidence

There are some reports that seem to contradict the permissibility demonstrated above.

However, these narrations are contextual. For example, they may speak to those circumstances in which the *dhākirīn* (those engage in *dhikr*) incorrectly assign a higher legal value to the act than the general one established by the aforementioned *nuṣūṣ*.

Additionally, there are *ādāb* (etiquette) relating to the time, place, and method of *dhikr jāhrī*. If these *ādāb* are not observed, prohibition is clearly warranted.⁴

⁴ *Sibāhat al-Fikr fi-l-Jahr bi-l-Dhikr*, 27, 31-44; Muftī Riḍā' al-Ḥaqq, *Ghars al-Ashjār li-Athmār al-Jahr bi-l-Adhkār*, ed. Muḥammad Ilyās (Karachi: ZamZam Publishers, 2009), 110-61.

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There are *nuṣūṣ* that indicate the virtue in silent *dhikr* (*isrār*.) This does not detract in any way the issue at hand; for, the prescription depends upon the patient and the circumstance.⁵

Ādāb of Dhikr in the Masjid

There are *ādāb* that must be observed when engaging in *dhikr jahrī* in the masjid. The *dhikr* must not be performed aloud if there are people engaged in other *'ibādāt* or there are people resting. Essentially, there must be no harm or annoyance caused to other attendees of the masjid.⁶

Benefits of Dhikr Jahrī

1. If also performed in congregation, the *dhākir*'s mention will be made in a higher gathering by Allah, exalted is He, himself.
2. The benefit of the *dhikr* is transitive, and effects all those who listen.
3. The heart is more preserved from heedlessness and is energized.⁷

Further Reading

For more information, please refer to the following sources:

1. Imām al-Suyūṭī, Jalāl al-Dīn 'Abd al-Raḥmān b. Abī Bakr. "Natījat al-Fikr fi-l-Jahr bi-l-Dhikr," in *al-Ḥawī li-l-Fatāwī*. 1st ed. Ed. 'Abd al-Laṭīf Ḥasan 'Abd al-Raḥmān. 2 vols. Beirut: Dār al-Kutub al-'Ilmiyyah, 1421/2000.
2. Imām al-Laknawī, Abū al-Ḥasanāt Muḥammad 'Abd al-Ḥayy. *Sibāḥat al-Fikr*. 7th ed. Ed. 'Abd al-Fattāḥ Abū Ghuddah. Cairo: Dār al-Salām, 1430/2009.

⁵ *Sibāḥat al-Fikr*, 28.

⁶ *Ghars al-Ashjār*, 88.

⁷ *Ibid.*, 90-1, 46-8.

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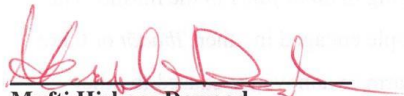
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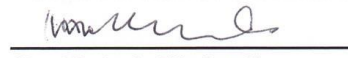
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3. Muftī Riḍā' al-Ḥaqq. *Ghars al-Ashjār li-Athmār al-Jahr bi-l-Adhkār*. Ed. Muḥammad Ilyās. Karachi: ZamZam Publishers, 2009.

And Allah Knows Best


Mufti Hisham Dawood

Corroborated by


Shaykh Amin Kholwadia



Darul Iftā', Darul Qasim

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