



Performing
**Zikr
Loudly**

By:
Mufti Ahmad Yar Khan Naeemi رحمۃ اللہ علیہ

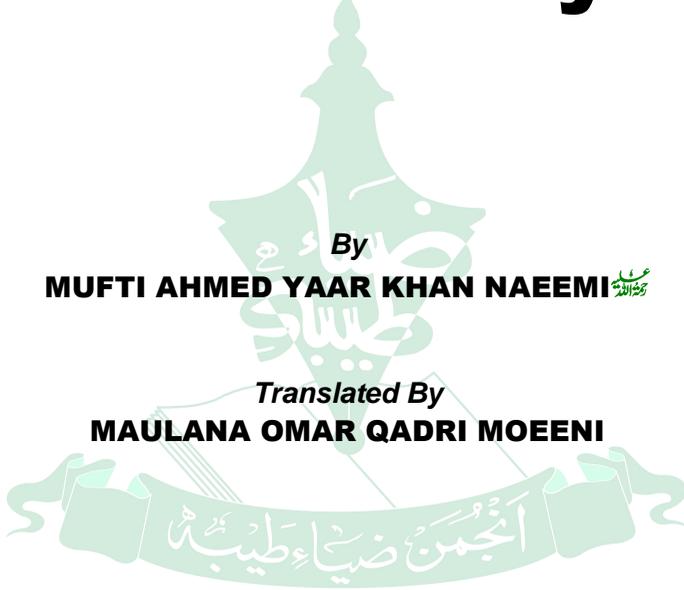
Translated by:
Maulana Omar Qadri Moeeni

Anjuman-e-zia-e-taiba

Performing Zikr Loudly

By
MUFTI AHMED YAAR KHAN NAEEMI رحمۃ اللہ علیہ

Translated By
MAULANA OMAR QADRI MOEENI



Design & Produced by www.ziaetaiba.com

Anjuman Zia-e-Taiba

B-1, Shadman Appartments Block 7-8, Shabirabad
Society, Shaheed-e-Millat Road, KCHS,
Karachi, Pakistan

Ph: +92(21)34320720-21

info@ziaetaiba.com,

www.ziaetaiba.com

In some places, Durood Sharif and some Tasbeeh are recited loudly after namaaz. The opposition call doing so Haraam and try to stop it through numerous chicanery. One deception used by them is saying that loud Zikr (Zikr bil-Jahr) is an Innovation (Bidat) and contrary to the principles (usool) of the Hanafi Fiqh. People in namaaz are disturbed by it and consequently forget what they are reading. Thus, according to them, this Zikr is Haraam. Insha-Allah, loud Zikr being permissible (and even necessary at times) shall be proven by us.

PROOF OF LOUD ZIKR

Loud zikr is permitted and proven from the Quran, Hadith and rulings of the Learned. The Holy Quran states, "Remember Allah ﷻ just as how you remember your forefathers; and even more than their remembrance." ¹

After completing the Hajj, the Kuffaar of Makkah used to speak about their family virtues and nationalistic greatness in gatherings. Doing so is prohibited in this ayat and making Allah's ﷻ Zikr instead has been ordered. It is evident that this Zikr will be loud, which is why reading the talbiyah ("Labbaik...") loudly is Sunnah, especially when meeting crowds and gatherings of people. Allah ﷻ states, "When the Quran is recited, listen to it and remain silent." We can deduce from this that reciting the Quran loudly is permitted. Only loud Zikr can be heard, not silent (Zikr-e-Khafi)." ²

Mishkaat Sharif states, "When the Holy Prophet ﷺ used to complete his Salaah, he would loudly recite, "Laa ilaaha illallaah wahdahu lashareeka lahu." ³

¹ Surah Baqarah, Verse 200

² Tafseer Kabeer, under the abovementioned ayat

³ Baabuz-Zikr bad'as-Salaah

Mishkaat also states, "Hadrat Ibn Abbas رضي الله عنه states, "I used to know that the Holy Prophet صلى الله عليه وسلم had completed his Salaah by the sound of Takbeer." ⁴

Due to his young age, Hadrat Abdullah ibn Abbas رضي الله عنه did not attend some namaaz with jamaat. He says, "After Salaah, the Muslims used to recite the Takbeer so loudly that we at home would understand that they have completed it." Under this Hadith, Shaikh Abdul-Haqq رحمته الله writes, "Hadrat Abdullah ibn Abbas رضي الله عنه was a child at that time. That is why he was not punctual in attending Salaah with jamaat." ⁵

Hadrat Abdullah ibn Abbas رضي الله عنه himself states, "Making the zikr of Allah تسبيح الله loudly after completing the Fardh Salaah was practiced in the time of the Holy Prophet صلى الله عليه وسلم." ⁶

A Hadith reports Allah تعالى to have said, "I also remember in My heart the person who remembers Me in his heart. For he who makes My Zikr (remembrance) in a gathering, I make his Zikr in a gathering more prestigious than his (i.e. the gathering of the angels)." ⁷

Imaam Jalaaluddin Suyuti رحمته الله records the following Hadith, "Hadrat Anas رضي الله عنه reports the Holy Prophet صلى الله عليه وسلم to have said, "Recite "Laa ilaaha illallaah" excessively in a Janaazah." ⁸

We see in this that to recite the Kalima Sharif or any other Zikr with the Janaazah is permissible in any manner, loudly or silently. The Ustaad in Hadith of Maulwi Rashid Ahmed, Shaikh Muhammad Thaanwi, writes, "The Holy Prophet صلى الله عليه وسلم and Sahaaba used to make Tasbeeh and Tahleel loudly after namaaz." ⁹

Commentating on the ayat,

”ربنا ما خلقت هذا باطلا سبحانه فقنا عذاب النار“

⁴ Ibid

⁵ Lam 'aatu-Tanqeeh

⁶ Muslim, Vol. 1, Baabuz-Zikr baad 'as-Salaah

⁷ Mishkaat, Baabu-Zikrullah

⁸ Jaame-Sagheer

⁹ Risaalah Azkaar, Pg. 79

Allama Ismail Haqqi رحمته اللہ علیہ writes, "To make Zikr loudly is not only permissible, but preferable if there is no show (riya). This is so that the Deen is made visible and apparent. The blessings of Zikr reach both the listeners in the home and those who engage themselves in it after hearing its sound. On the Day of Qiyaamat, every wet and dry object will testify to the Imaan of a person who makes Zikr." ¹⁰

This confirms that there are many Deeni benefits to loud Zikr. Under the ayat, "Tafseer Khaazin and Roohul-Bayaan, Parah 6, record the following Hadith: The Holy Prophet صلی اللہ علیہ وسلم said to Hadrat Abu Musa Ash'ari رضی اللہ عنہ, "I have listened to your Qiraat. You have been blessed with the voice of Dawood رضی اللہ عنہ" He replied, "Oath on Allah بالحق, if I knew that the Quran Personified (i.e. Rasoolullah صلی اللہ علیہ وسلم) was listening to my recitation of the Holy Quran, I would've recited it in a better voice."

Two facts emerge from this Hadith,

1. The Sahaaba used to make Zikr so loudly that its sound was heard outside of their homes.
2. Zikrullah and recitation of the Holy Quran is the worship (ibaadat) of Allah بالحق. The desire of the Sahaaba was to please the Noble Messenger صلی اللہ علیہ وسلم even then!

Once, Rasoolullah صلی اللہ علیہ وسلم came out at night to examine his Sahaaba (i.e. to see what they busied themselves with at night). He saw Hadrat Abu Bakr رضی اللہ عنہ reciting the Holy Quran softly while Hadrat Umar رضی اللہ عنہ was reciting it very loudly. In the morning, when he asked them about their respective actions, Hadrat Abu Bakr رضی اللہ عنہ replied, "Ya Rasoolallah صلی اللہ علیہ وسلم He who I was reciting for (i.e. Allah بالحق) has listened to it." Hadrat Umar رضی اللہ عنہ explained, "I was waking up those who were sleeping and chasing Shaitaan away."

Subhanallah! Both answers were blessed and the Holy Prophet صلی اللہ علیہ وسلم didn't display dissatisfaction to either. Rather, he said, "Abu Bakr, raise your voice. Umar, lower yours."¹¹

¹⁰ Roohul-Bayaan

¹¹ Mishkaat, Kitaabus-Salaah, Baabu Salaatil-Lail

Hadrat Buraida رضي الله عنه narrates, "I once accompanied the Noble Messenger صلى الله عليه وسلم to the Masjid at the time of Esha and saw a person reciting loudly. I said, "O Prophet of Allah صلى الله عليه وسلم, this person is doing it for show (riya)." He replied, "No! He is a Mu'min who repents (tauba)." ¹²

Alamghiri states, "If there is a big gathering of people around a Qaadhi and they collectively recite "Subhanallah" or "Laa ilaaha illallaah" loudly, there is no problem with this." ¹³

It further states, "Besides namaaz, it is better to recite the Holy Quran loudly." ¹⁴

And, "There is nothing wrong with saying "Subhanallah" or "Laa ilaaha illallaah", even if it is said loudly." ¹⁵

Shaami states, "The former and latter Ulama have agreed that the loud Zikr of groups in the Masjid is preferable. However, a person reciting the Quran, sleeping or reading namaaz should not be troubled by the loudness." ¹⁶

Allama Shaami رحمته الله further writes, "Some learned Ulama have said that making audible Zikr is excellent because there is more effort in this and its benefits are gained by the listeners. This type of Zikr also wakes up the hearts of the negligent, attracts their thoughts and ears towards Allah's جسده remembrance, chases away sleep and increases happiness." ¹⁷

Durre-Mukhtaar states, "The general Muslim public shouldn't be stopped from making proclamations (naara) of Takbeer in the marketplace during the days of Tashreeq. We choose this as our ruling" ¹⁸

www.ziaetaiba.com

¹² Mishkaat, Kitaabu Asmaa-illah

¹³ Kitaabul-Karaahiyat, Baab fis-Salaah wat-Tasbeeh wa Qiraatil-Quran

¹⁴ Ibid

¹⁵ Ibid

¹⁶ Vol. 1, Matlabfi Ahkaamil-Musjid

¹⁷ Ibid

¹⁸ Baabul-Salaatil-Eidain, Discussion on Takbeer-e-Tashreeq

In that time, the Muslim public used to proclaim the Takbeer (naara) in the marketplace during the days of Bid. Although this is an Innovation (Bidat), Shaami states that it shouldn't be censored. It explains regarding this extract, "Imam Abu Hanifa رحمته الله was asked, "Do the people of Kufa, etc. accept making Takbeer in the marketplace and Musjids during the ten days of Zul-Hijjah to be Mustahab (preferable)?" He answered, "Yes." Imam Abu Jafar رحمته الله states, "According to me, the public shouldn't be stopped from this Takbeer because they are originally not drawn towards doing good acts." We choose this as our ruling." ¹⁹

This proves that the Takbeers made in the marketplace is Mustahab.

Imam Nawawi رحمته الله states, "Reciters of Hadith, etc. should recite Salaat & Salaam loudly when making the Zikr of the Holy Prophet صلى الله عليه وسلم. Our Ulama have explained that Durood should be read audibly on Sayyiduna Rasoolullah صلى الله عليه وسلم in the Talbiya ("Labbayk...")," ²⁰

There are various other Ahadith and rulings of the Jurists that can be produced, but we make do with this. Alhamdulillah, the leader of the opposition, Maulwi Rashid Ahmed, agrees with us on this matter. He was asked if Zikr, Dua or Durood read loudly is permissible or not, with the loudness either slight or strong. He replied, "Loudly reciting any type of Zikr is Makrooh according to Imam Abu Hanifa رحمته الله except for those circumstances wherein loudness is established from explicit proofs. The Saahibain (Imam Abu Yusuf and Muhammad رحمته الله) and other Jurists and Muhadditheen rule making Zikr loud to be permissible. The practice of our Mashaaikh is based on the acceptance of the Saahibain's ruling." ²¹

¹⁹ Ibid

²⁰ Kitaabul-Azkaar, Kitaabus-Salaah alan-Nabi صلى الله عليه وسلم.

²¹ Fataawa Rashidia, Vol. 4, Kitaabul-Hazr wal-Ibaahah

Now no Deobandi or Wahabi has the right to stop Sunni Muslims from audibly making Zikr because its permissibility, without any dislike, is proven by their leader.

Rationally speaking, loud Zikr should also be permissible for various reasons,

1. It is a rule in Shariah that a reward is attained according to strife. This is why making Wudhu, going to the Musjid for jamaat on a dark night and coming to it from far is a means of extra reward."²²

In comparison to silent (khufi) Zikr, loud Zikr has more labour. Thus, it is more excellent.

2. The Hadith state that all the trees, grass, leaves, Jinn and humans, in the area where the Azaan of the Muazzin is heard, will testify for his Imaan on the Day of Qiyaamat."²³

So, this benefit is hoped from loud Zikr as well.

3. Silent Zikr only benefits the person reciting it, but loud Zikr benefits the person reciting it and those listening. Through the concentration (zarb) of the Kalima, etc, the heart is awakened for both parties. It is possible that the listeners will also make Zikr after hearing it. Even if they don't, there is reward in listening to it.
4. Shaitaan runs away from the sound of Azaan."²⁴

We have just quoted the answer of Hadrat Umar رضي الله عنه in which he said, "I was chasing Shaitaan away," proving that sleep, laziness and negligence is removed through loud Zikr. Generally, people sleep away while making Zikr silently.

It must be remembered that this discussion concerns the situation wherein the entire Zikr is not made for show (riya). If

²² Mishkaat, etc.

²³ Mishkaat, Kitaabul-Azaan

²⁴ Mishkaat, Baabul-Azaan

show is intended, then making muraaqiba and even Namaaz will be a sin. The Mashaikh of the Naqshbandi Silsila practice and have perfected silent Zikr, while the Mashaikh of other Silsilas practice loud Zikr and engage themselves in it.

Both are beloveds of Allah ﷻ. The Naqshbandis create a world in concealment while the others create seclusion even while being amongst many people. Still, "Allah ﷻ has promised Jannat to all of them."

This difference of theirs does not pertain to permissibility and prohibition. It is only their personal choice. Neither should those who make loud Zikr taunt those who don't, and vice-versa. This discussion is directed towards those Deobandis, etc. who rule prohibition on loudness. The saying of Mujaddid Alf-e-Thaani "Neither do I do this nor do I reject it," is blessed indeed.

OBJECTIONS & ANSWERS TO LOUD ZIKR

OBJECTION 1

The Holy Quran states, "Remember your Lord in your heart with humility, fear and without taking out a sound at morning and at night." This proves that Allah's ﷻ remembrance (Zikr) should be made at heart. Making His Zikr loudly is prohibited.

Answer - There are a few answers to this,

1. The Zikr in this ayat refers to while in Salaah. It means that the silent Salaah (Zohr and Asr), qiraat or the At-Tahiyaat in every namaaz should be read silently by the follower (muqtadi) of the Imam in jamaat, or that the Imam should not raise his voice unnecessarily. Allama Ismail Haqqi ﷻ writes in the commentary of this verse, "The Imaam who leads a jamaat in an audible namaaz shouldn't raise his voice in qiraat. Rather, the loudness should be enough for the people behind him to hear.

Kashf states that a person shouldn't raise his voice more than necessary, otherwise he will be sinful." ²⁵

Imam Raazi رحمته الله writes under this ayat, "It means that Zikrullah should be made between loudness and mildness." ²⁶

Tafseer Khaazin states under this ayat, "Hadrat Abdullah ibn Abbas رضي الله عنه states that Zikr in this ayat refers to the recitation of the Holy Quran in namaaz. Its aim is to make people recite at heart."

The Holy Quran itself explains this at another juncture, In your namaaz, do not read it with a very raised voice or absolutely silent. Find a way between these two things." ²⁷

In the introduction of this book, we have already proven that the commentary of the Quran by the Quran itself has authority over everything else.

2. The object of the ayat is that the Zikr shouldn't be made only by mouth, but that the heart should be included as well. Without the heart being included, Zikr is useless. Khaazin states under this ayat, "It has been said that *making Zikr in your heart* means that the greatness of Allah سبحانه should be present in your heart."

The same Tafseer further states, "Making Zikr by mouth alone and without the heart being present is pointless because the benefit of Zikr is in making the heart present and concentrating the greatness of Allah سبحانه within it." ²⁸

This means that, sometimes, Zikr at heart is better than loud Zikr. This is a command of preferability which is not applicable

²⁵ Roohul-Bayaan

²⁶ Tafseer Kabeer

²⁷ Surah Israa, Verse 110

²⁸ Khaazin

every time, only in certain situations. That is why this ayat follows the quoted verse, "واذا قرء القرآن فاستمعوا له"²⁹

By joining both ayats, we can conclude that the remembrance of Allah ﷻ (Zikrullah/Zikr-e-Ilaahi) must sometimes be made loudly and sometimes softly. When the Zikr is loud, listen to it, and when soft, reflect and ponder on it. If there is a fear of show in the loudness then silence is better, but if chasing away Shaitaan, waking up the sleeping, making the heart conscious and for all things to give testimony on the Day of Qiyaamat for the person making Zikr are intended, then loudness is definitely better. Under this ayat, Allama Ismail Haqqi رضى الله عنه writes, "This refers to silent Zikr because softness is a greater part of sincerity and closer to be accepted. This Zikr encompasses all Zikrs, Qiraat and Duas."³⁰

He further writes, "Soft Zikr is better when there is a fear of show or if people reading namaaz or sleeping are troubled by it. Besides these situations, loud Zikr is better because there is extra effort in it and its benefits reach the people listening as well. It is also better because it awakens the heart of the person making Zikr, gathers his thoughts to concentrate and causes his ears to pay attention to it."³¹

OBJECTION 2

The Holy Quran states, "Make dua to your Lord softly and sincerely. Verily, He doesn't appreciate those who transgress." This proves that making Zikr in loud voice is disliked by Allah ﷻ.

Answer - There are a few replies to this as well,

²⁹ Surah Aaraaf, Verse 55

³⁰ Roohul-Bayaan

³¹ Ibid

1. This ayat refers to dua, not to every form of Zikrullah, and making dua softly is truly better so that sincerity is reached. Commentating on this ayat, Allama Ismail Haqqi رحمته اللہ علیہ writes, "Dua should be made with sincerity, humility and softly so that it nears acceptance, because it is proof of sincerity and far from show." ³²

Tafseer Khaazin states under this verse, "It has been said that the ayat actually refers to dua, and this is correct because dua is a form of request and a form of worship."

The same Tafseer further states, "The method of dua is that it should be made softly. Based on this ayat, Hasan رحمته اللہ علیہ has said, "A dua made with a faint voice is equal to 70 duas made loudly."

2. The ayat could mean that making the remembrance (Zikr) of Allah ﷻ in a soft voice is better in some situations. 'Udoo' refers to every Zikr of Allah ﷻ. This is a command of preferrability (Istihaabi Amr) and that too only in relation to some circumstances. Tafseer Khaazin states, "Based on this ayat, some Mufasssireen are of the opinion that making ibaadat discreetly is better than making it openly. This is also far from show. Some other Mufasssireen state that making ibaadat openly is better so that people see and follow him in performing it. Some Ulama state that to openly perform obligatory ibaadat is better than completing it discreetly."

OBJECTION 3

Allah ﷻ states, "O My Beloved ﷻ! When MY servants ask you about Me, it should be said that I am near and I accept the dua of the person who called out to Me." ³³

³² Tafseer Roohul-Bayaan

³³ Surah Baqarah, Verse 186

We see in this ayat that Allah ﷻ is near to us and hears the thoughts and discreet desires of the heart. Therefore, calling out loudly is absurd.

Answer - This ayat refutes the thinking of those who make loud Zikr believing Allah ﷻ to be far from them, and that He cannot hear them unless they raise their voices. This thinking is sheer ignorance. Loud Zikr is made to wake up an inattentive heart. Allama Ismail Haqqi رضى الله عنه writes in the commentary of this ayat, "The cause behind this ayat being revealed is that a Bedouin asked the Holy Prophet ﷺ "Is Allah ﷻ near so that we may make discreet supplications (Munaajaat) to Him or is He far so that we have to scream to Him?" Upon this, the ayat was revealed."³⁴

We learn that calling out to Allah ﷻ thinking that He is far is incorrect. In another narration, it has been reported that this ayat was revealed before the Battle of Khaibar. Some people wanted to proclaim (Naara) the Takbeer whilst the Messenger ﷺ wished to reach there discreetly so that the Kuffaar were not informed of their approach. Tafseer Roohul-Bayaan further states, "When the Noble Messenger ﷺ was approaching Khaibar, some people climbed a high place and screamed the Takbeer loudly. He said, "Be compassionate to yourselves. You are not calling out to someone deaf or absent." Sayyiduna Rasoolullah ﷺ said this according to the situation and circumstances and to remove thoughts of the unaware regarding loud Zikr."

OBJECTION 4

A Hadith states, "When people began to say the Takbeer in a raised voice, the Prophet ﷺ replied, "O People! Be merciful to yourselves. Neither are you addressing someone deaf nor someone absent. You are calling out to He Who is All-Hearing, All-Seeing and constantly with you.

³⁴ Tafseer Roohul-Bayaan

He Who you are calling out to is closer to you than the necks of your rides." ³⁵

This Hadith establishes that loud Zikr is prohibited and is disliked by the Holy Prophet ﷺ .

Answer - The reply to this has already been given (briefly) in the answer to Objection 2 (concerning a journey during a Jihad). At that time, it was required for the Muslim army to enter Khaibar undetected so that the Kuffaar could not prepare for war. Some people made Takbeer loudly. Due to it possibly jeopardizing this strategy, it was stopped. The beginning of this Hadith confirms this, "We were with the Holy Prophet ﷺ on a journey when people began making Takbeer loudly...."

Or, this was also said by the Prophet ﷺ in advising easiness to the Muslims, i.e. "You are enduring the hardships of traveling, so do not take on the difficulty of screaming as well." Shaikh Abdul-Haqq رحمته اللہ علیہ writes in the annotation of this Hadith, "This Hadith gestures towards the fact that this prohibition of loudness is merely for dexterity, not because loudness is completely censored." ³⁶

He writes in his Persian (Farsi) annotation of Mishkaat, "The Hadith gestures that this censoring of audibility is for easiness, not because loudness is prohibited unconditionally. The truth of the matter is that loud Zikr is definitely instituted by the Shariah, but for a reason. I have proven this in the treatise 'Awraad'." ³⁷

OBJECTION 5

Hidaaya states, "Imam Abu Hanifa رحمته اللہ علیہ has adopted the ruling of taking the minimum by Sayyiduna Abdullah ibn Mas'ood رضی اللہ عنہ because saying the Takbeer in a raised voice is an Innovation (Bidat)." ³⁸

³⁵ Mishkaat, Kitaabul-Asmaa, Baabu Thawaabit-Tasbeeh wat-Tahmeed

³⁶ Lam 'aatun-Tanqeeh

³⁷ Ashiatul-Lam 'aat Sharah Mishkaat

³⁸ Vol. 1, Section on the Takbeers of Tashreeq

Adopting the least amount of Bidat is better. According to Imam Abu Hanifa رحمته الله, Takbeer on the days of Tashreeq begins from the Fajr Salaah of the 9th of Zul-Hijjah to the Asr namaaz on the 10th, but according to the Saahibain (Imam Abu Yusuf and Muhammad رحمته الله), it must begin from the Fajr of the 9th Zul-Hijjah and end on the Asr of the 13th. Imam Abu Hanifa رحمته الله states that Takbeer must be said on two days because loud Takbeer is an Innovation and selecting the minimum amount in an Innovation is better (This also proves that loud Zikr is considered an Bidat). Hidaaya further states, "This is because saying the Takbeer loudly is contrary to the Sunnah and its command is only with the gathering of these conditions." ³⁹

Answer - The difference between Imam Abu Hanifa رحمته الله and the Saahibain concerns the obligation of Takbeer-e-Tashreeq, not its permissibility. Meaning, Takbeer-e-Tashreeq is necessary only for two days according to Imam Abu Hanifa رحمته الله, but for 5 days according to the Saahibain. When calling it an Innovation (bidat) and contrary to the Sunnah, Imam Sahib is refuting its *obligation*. In the previous chapter, we have already written that Imam Abu Hanifa رحمته الله himself permitted the people of Kufa to proclaim (Naara) the Takbeer in the marketplace. If he thought that loud Zikr was wrong, why did he allow it here? Discussing Eidul-Fitr, Shaami states, "Difference pertains only to preference. With regards to Dislike (Karaahat), no one has given such a ruling." ⁴⁰

The same book further states, To proclaim (naara) the Takbeer during other days besides the days of Tashreeq is not Sunnah except for when encountering enemies or thieves. Some have deduced (qiyaas) and ruled that proclamations (naara) of Takbeer can also be given at a fire or whilst encountering any fearful thing. Qahistaani has added that it can be said when climbing as well." ⁴¹

³⁹ Ibid

⁴⁰ Baabu Salaatil-Eidain

⁴¹ Ibid

Durre-Mukhtaar states, "These rules are for the Khawaas (Learned). The general public shouldn't be stopped from making Takbeer or Nafl."⁴²

In short, it has been proven that the entire discussion of Hidaaya pertains to the Takbeer being Sunnah, not to its permissibility. Also, the ruling of the Saahibain is acted upon in relation to the Takbeer of the days of Tashreeq. In the chapter prior to this, we have quoted the verdict of Maulwi Rashid Ahmed Gangohi about loud Zikr being permissible. If these ayats and Ahadith are not interpreted in this manner, they will even be contrary to the opposition, because they too make some Zikrullah loudly, e.g. Azaan, the Takbeers of Tashreeq during Eidul-Adha, Talbiyah in Hajj, Naaras of Takbeer during functions, shoutings of "Long live..." (zindabaad) for a particular person, etc. The proofs of the opposition unconditionally prohibit loud Zikr, and it is an established principle that Quranic ayats cannot be restricted by single (Ahad) narrations of Hadith. Thus, they cannot claim, "These things (i.e. the above mentioned examples of loud Zikr performed by the opposition) are permitted because loud Zikr on these occasions is proven from the Hadith," for where is it allowed to limit Quranic ayats through the Hadith?

OBJECTION 6

Fataawa Bazaaziya states, "It has been quoted from the Fataawa of Qaadhi Sahib that making Zikr loudly is Haraam. This is based on a Sahih (sound) narration in which it is proven that Hadrat Abdullah ibn Mas'ood رضي الله عنه chased a group of people out of the Musjid on the sole reason that they were loudly reciting "Laa ilaaha illallaah" and Durood Sharif. He also said to them, "You people are Innovators (Bidatis) in my view."⁴³

This shows that loudly making the Zikr of Allah ﷻ and reciting Durood Sharif collectively in a group is Haraam.

⁴² Baabul-Eidain

⁴³ Pg. 378

These people were reciting the same and were called Innovators by Hadrat Ibn Mas'ood رضي الله عنه and even chased out of the Masjid! Unfortunately, today, those who do not make loud Zikr are called Wahabies. This is a true reflection of the change in times. Imaan has become infidelity (kufur) and infidelity has become Imaan.

Answer - There are two replies to this objection (Ilzaami and Tahqeeqi),

1. Based on this, you too are Innovators and have committed Haraam because during your political rallies and gatherings of lectures, shouts of Takbeer and 'Zindabaad' are made. This happens daily in Musjids but you neither stop these loud Zikrs nor do you issue verdicts on them. Is only reciting Durood loudly in the Masjid Haraam, whereas all of your other functions and Naaras permissible?
2. The scholarly (Tahqeeqi) response to this is what has been said by Fataawa Bazaazia and Shaami. Unfortunately, you didn't quote the complete extract. If you did, you would have found the answer to your objection. The book Shaami states, "To make Zikr loudly is permissible just as how it occurs in the Azaan of the Jumua Khutba and in Hajj. This issue has been clearly elucidated in Fataawa Khairiaa. Whatever is in Fataawa Qaadi refers to harmful loudness."

It is established by this that those people who were called Innovators by Hadrat Ibn Mas'ood رضي الله عنه were making loud Zikr at the time of the first jamaat Namaaz, i.e. while it was still being read. Either this loud Zikr of theirs truly jeopardized the people's Salaah or another deeni ill was found in their action. In short, harmful loudness was censored here. Another reason why Hadrat Ibn Mas'ood رضي الله عنه did so is given in Fataawa Bazaaziya, "Hadrat Abdullah ibn Mas'ood's رضي الله عنه chasing them out of the Masjid could also have been due to a belief of theirs that this loudness was an act of worship (ibaadat). Thus, he did this to

explain to people that this belief is an Innovation. A permissible action can sometimes become impermissible due to a temporary reason."

The opposition has only three logical objections to this Zikr.

OBJECTION 1

Allah ﷻ near, so why should we read loudly?

Answer - The reply to this has already been given. The raising of voice is not for Allah ﷻ to hear but for other benefits, just as how Azaan, etc. is said loudly.

OBJECTION 2

The Durood 'Salallaahu Alaika wa Salaamu Ya Rasoolallah ﷺ' is not proven from the Hadith. Thus, it is impermissible.

Answer - This objection has already been answered in a previous chapter. A specific quotation and reference from a proof of Shariah is not necessary for the recitation of Durood and dua. Rather, whatever doesn't reach the level of impermissibility is allowed. Refer to my book, Shaane-Habibur-Rahman, for the discussion on which Durood is the best.

OBJECTION 3

The loud Durood that is read after Namaaz is a disturbance and harm to the people in Salaah because they lose their concentration. Thus, it is impermissible.

Answer - There are a few replies to this,

1. This objection is not in keeping with your claim. You say that loud Zikr is *unconditionally* prohibited, but now you say that it is only prohibited when it affects people in Salaah, otherwise not. For this reason, it should be allowed when no one is performing Salaah.

2. Nonetheless, it has been noticed that this Zikr generally takes place when people have already completed their Salaah anyway.
3. In the previous chapter, we have already presented the Ahadith which state that the Prophet ﷺ and Sahaaba used to make Zikr loudly after Namaaz. Even today, there are Musjids wherein Madrassahs teaching the Quran are found. In them, students loudly recited the Holy Quran after Esha Salaah. Sometimes, deeni functions are held in Musjids after Esha Salaah and lectures and Naaras are given in them. During Eidul-Adha, immediately after completing the Fardh Salaah in jamaat, people begin to loudly read the Takbeer of Tashreeq. Through all of these Zikrs, is the concentration of the Namaazi broken or not? Do you now say that these actions are also forbidden?

The Jurists state, "If loud Zikr is troublesome to the Namaazi, it is prohibited." The meaning and object to this is visible, that at the time of jamaat, when people are engaged in Namaaz, making this loud Zikr is censored. It doesn't mean that when people have finished their Namaaz and have commenced Zikr and recitation, a person may now say (using his Salaah as an excuse), "O those making Zikr or explaining the Quran and Hadith! Keep quiet because I want to read Namaaz now." It should be bared in mind, that the initial jamaat is given special attention in Musjids. There are many rules of Shariah that apply to this. Tawaaf is stopped in Makkah Sharif only for the first jamaat. After it is completed, Tawaaf begins. There is so much noise due to the Tawaaf and duas that a person can't hear anything without being spoken to in his ear. What ruling does this loud Zikr have there? Will the Tawaaf be stopped due to the Namaaz being disturbed?

