

It is legislated to say Dhikr aloud after Salah **By Imam Ibn Uthaymeen**



Reference: Majmoo' Fataawa wa Rasaail Ash-Shaykh Muhammad Ibn Saalih Al-Uthaymeen. Vol 13

In the name of Allaah, the Most Merciful, the Bestower of Mercy From Muhammad As-Saalih Al-Uthaymeen to the noble brother... [1] may Allaah, the Most High, preserve him Assalamu alaikum wa rahmatullahi wa barakaatuh,

Your correspondence – dated to the last month – reached us, and as for your question regarding the ruling of saying the Adhkaar out aloud after the Obligatory Prayers, and how it is done:

The response: Saying Dhikr loudly after the Obligatory Prayers is the Sunnah, as has been proven from the Hadeeth in Al-Bukhaaree upon the authority of Abdullah Ibn Abbaas, that the practice at the time of the Prophet (sal Allaahu alayhi wa

sallam) was to raise the voice when people finished the Obligatory Prayers. Ibn Abbaas (radhiAllaahu anhu) said:

“I used to know people had finished their Prayers due to hearing it (i.e. the Dhikr). [2]

This Hadeeth is from the Ahaadeeth of Umdat [al-Ahkaam] Also in the Saheehayan (Al-Bukhaaree & Muslim) upon the authority of Al-Mugheerah Ibn Shu’bah who said:

I heard the Prophet (sal Allaahu alayhi wa sallam) say after finishing the Prayer: Laa ilaaha illa Allaah wahdahu laa shareeka lahu (There is no deity worthy of worship except Allaah, He is alone and has no partners)

[The point is] that it is not possible for a statement to be heard unless the person saying it does so loudly.

This opinion – of saying the Adhkaar out aloud – has been chosen by Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy upon him, and a group from the Salaf and those who came after them. This is due to the Ahaadeeth of Ibn Abbaas and Al-Mugheerah (radhiAllaahu anhumaa)

Saying the Adhkaar out aloud is general for every legislated Dhikr said after the Prayer, regardless of whether it is Tahleel [3], Tasbeeh [4], Takbeer [5] or Tahmeed [6]. This is due to the generality of the Hadeeth of Ibn Abbaas. There is nothing narrated from the Prophet (sal Allaahu alayhi wa sallam) that would differentiate between Tahleel and the other Adhkaar. Rather the Hadeeth of Ibn Abbaas mentions the people would know the ending of the Prayer due to the Takbeer being said aloud, so this is a reply to those who say that Tasbeeh, Tahmeed and Takbeer should not be said loudly.

As for those who believe that saying the Adhkaar aloud is a Bid'ah (innovation) then this is a mistake. How could an action which was a continuous practice at the time of the Prophet (sal Allaahu alayhi wa sallam) be a Bid'ah?

Shaykh Salmaan Ibn Samhaan (rahimahullah) said, "This (saying the Adhkaar aloud) has been established from the actions of the Prophet, as well as his tacit approval. The companions used to say the Adhkaar out aloud at the time of the Prophet (sal Allaahu alayhi wa sallam) after he had taught them, and he would approve of it. This shows they only learnt this from the Prophet (sal Allaahu alayhi wa sallam) by him teaching them. So the companions would do it, and he would accept the action from them knowing they were doing it and he did not forbid them."

If a person forbids making Dhikr out aloud, using the following Aayah as an evidence,

{And remember your Lord within yourself in humility and in fear without being apparent in speech – in the mornings and the evenings. And do not be among the heedless} [07:205]

We reply to him: The one who ordered you to make Dhikr of your Lord quietly, {within yourself in humility and in fear} he is the same one who used to make Dhikr of Allah loudly after the Obligatory Prayers. Is this person more knowledgeable about the explanation of [the speech of Allaah] than His Messenger?

Or perhaps he believes that the Messenger (sal Allaahu alayhi wa sallam) knew the intent [behind the Aayah] but opposed it? Also, [another explanation is] that the Aayah speaks about saying Dhikr in the morning and the end of the day: **{in the mornings and the evenings}**. The Aayah does not speak about the legislated Dhikr after the Obligatory Prayers.

Additionally, Ibn Katheer clarified the meaning of **{without being apparent in speech}**, that it refers to saying them extremely loud (i.e. shouting).

Also, if a person forbids saying the Adhkaar out aloud due to the saying of the Prophet (sal Allaahu alayhi wa sallam):

“O people be easy with yourselves” [7]

We say: The one who said: “be easy with yourselves” is the same one who used to say the Adhkaar aloud after the obligatory prayers. Therefore there is a situation [for saying the Adhkaar quietly] and there is a situation [for saying them loudly]; and complete Ittibaa’ (following the Sunnah) is in implementing each Islamic text according to its specific situation.

Also, the context of the Hadeeth “be easy with yourselves” proves that the Companions used to say the Dhikr very loud such that it would be difficult for them and it was exaggerated. For this reason he said to them: be gentle [upon yourselves] with the Dhikr and do not force it. As for saying the Adhkaar loudly after the Prayer, there is no difficulty nor is it exaggerated.

If a person says: this will irritate and annoy others. It is said to him: If you mean by “it irritating and annoying” the person who himself is saying it loud because he is not accustomed to saying it loud, then the Believer to whom the Sunnah becomes clear will no longer be annoyed or irritated.

If however he means other people in the congregation will be annoyed and irritated, then if there is no person amongst them who came late [and is making up missed Raka’aat] then it will have no effect upon them – as is the case. However if there is a

person besides you who is making up missed Raka'at, then do not say your Adhkaar too loud as to disturb him as it may distract him from his Prayer. If however he is far away from you, your loud Adhkaar will not disturb him.

So according to what we have mentioned, it is clear that the Sunnah is to raise the voice when saying the Adhkaar after the Obligatory Prayers, and there is no contradiction between this and other authentic evidences or clear understanding.

[8] I ask Allaah to bestow beneficial knowledge and righteous actions upon everybody; He is near and He responds.

May peace and salutations be upon our Prophet Muhammad, and upon all his Family and companions.

Footnotes

[1] It appears this article was originally a written question sent to the Shaykh, and the Shaykh wrote back to him directly. However when the Fatwa was compiled in his Majmoo' the name of the questioner was omitted.

[2] Narrated by Ibn Abbaas; Collected by Ahmad & Abu Dawood

[3] Tahleel: saying 'Laa ilaaha illa Allaah'

[4] Tasbeeh: Saying 'Subhanallah'

[5] Takbeer: saying 'Allaahu Akbar'

[6] Tahmeed: Saying 'Alhamdulillah'

[7] Narrated by Abu Moosa Al-Ash'aree; Collected by Al-Bukhharee

Abu Moosa Al-Ash'aree narrated:

We were with the Prophet (sal Allaahu alayhi wa sallam) on an expedition. Whenever we ascended a mountain or descended to a valley we would raise our voices with the Takbeer. So the Prophet (sal Allaahu alayhi wa sallam) came close to us and said: "O people, be easy with yourselves. You are not invoking One who is deaf nor absent, rather you are invoking the All-Hearing and the All-Seeing."

[8] Translators Clarification: This issue is a difference of opinion amongst the Fuqahaa. Generally speaking, they had three

opinions on whether the Adhkaar should be said loudly after Salaah.

1. It is to be said quietly by the Imaam and people.
2. It is to be said out aloud by all.
3. It is only to be said aloud in order to teach the people, otherwise it is said quietly.

The majority of the Madhhabs are of the opinion that the Adhkaar are said quietly; the Shaaf'iee scholars restricted this further saying that it is said loudly by the Imaam and some of the people in order to teach the people, however if there is an annoyance of other people praying then it should be said quietly. This was based on a number of general evidences which recommend for the Qur'an and dhikr to be recited quietly, such as the statement of the Prophet (sal Allaahu alayhi wa sallam) when he heard people reciting the Qur'an aloud:

“All of you are calling out to your lord; do not irritate each other and do not raise your voices over each other when reciting.” [Collected by AbdurRazzaaq in his Musnad].

Others restricted the loud Dhikr after Salaah being Takbeer and nothing else. Ibn Hajar stated, in his explanation of the Hadeeth of Saheeh Al-Bukhaaree: “The meaning of raising the voice with Dhikr is Takbeer. This is because they would begin with Takbeer after the Salaah before Tasbeeh and Tahmeed.”

In any case, a person should be wary and considerate of those who are around him and Allaah knows best.

It should also be noted that saying the Adhkaar loudly does not necessitate it being said in congregation as is the practice of some of the people of innovation.

وهل يجوز اعتماد حساب المراصد الفلكية في ثبوت الشهر وخروجه؟
المرجع: مجموع فتاوى ورسائل الشيخ محمد صالح العثيمين – المجلد الثالث عشر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

من محمد الصالح العثيمين إلى الأخ المكرم ... حفظه الله تعالى.
السلام عليكم ورحمة الله وبركاته.

كتابكم المؤرخ في الشهر الماضي وصل، وسؤالكم عن: حكم الجهر بالذكر بعد الصلوات المكتوبة وصورته.

فالجواب: أن الجهر بالذكر بعد الصلوات المكتوبة سنة، دل عليها ما رواه البخاري من حديث عبد الله بن عباس رضي الله عنهما أن رفع الصوت بالذكر حين ينصرف الناس من المكتوبة كان على عهد النبي ﷺ قال: "وكنتم أعلم إذا انصرفوا بذلك إذا سمعته"، ورواه الإمام أحمد وأبو داود،

وهذا الحديث من أحاديث العمدة، وفي الصحيحين من حديث المغيرة بن شعبه رضي الله عنه قال: سمعت النبي ﷺ يقول إذا قضى الصلاة: "لا إله إلا الله وحده لا شريك له" الحديث، ولا يسمع القول إلا إذا جهر به القائل.

وقد اختار الجهر بذلك شيخ الإسلام ابن تيمية رحمه الله وجماعة من السلف والخلف، لحديثي ابن عباس والمغيرة رضي الله عنهم.

والجهر عام في كل ذكر مشروع بعد الصلاة سواء كان تهليلاً، أو تسبيحاً، أو تكبيراً، أو تحميداً لعموم حديث ابن عباس، ولم يرد عن النبي ﷺ التفريق بين التهليل وغيره، بل جاء في حديث ابن عباس أنهم يعرفون انقضاء صلاة النبي ﷺ بالتكبير، وبهذا يعرف الرد على من قال لا جهر في التسبيح والتحميد والتكبير.

وأما من قال: إن الجهر بذلك بدعة فقد أخطأ، فكيف يكون الشيء المعهود في عهد النبي ﷺ بدعة؟! قال الشيخ سليمان بن سحمان رحمه الله: "ثبت ذلك عن النبي ﷺ من فعله وتقديره، وكان الصحابة يفعلون ذلك على عهد النبي ﷺ بعد تعليمهم إياه، ويقرهم على ذلك فعلموه بتعليم الرسول ﷺ إياهم، وعملوا وأقرهم على ذلك العمل بعد العلم به ولم ينكره عليهم".

وأما احتجاج منكر الجهر بقوله تعالى: ﴿وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ﴾

فقول له: إن الذي أمر أن يذكر ربه في نفسه تضرعاً وخيفة هو الذي كان يجهر بالذكر خلف المكتوبة، فهل هذا المحتج أعلم بمراد الله من رسوله، أو يعتقد أن الرسول صلى الله عليه وسلم يعلم المراد ولكن خالفه، ثم إن الآية في ذكر أول النهار وآخره: ﴿بِالْغُدُوِّ وَالْآصَالِ﴾ وليست في الذكر المشروع خلف الصلوات، وقد حمل ابن كثير في تفسيره الجهر على الجهر البليغ.

وأما احتجاج منكر الجهر أيضاً بقوله ﷺ: "أيها الناس أربعوا على أنفسكم" الحديث. فإن الذي قال: "أيها الناس أربعوا على أنفسكم"، هو الذي كان يجهر بالذكر خلف الصلوات المكتوبة، فهذا له محل، وذاك له محل، وتام المتابعة أن تستعمل النصوص كل منها في محله.

ثم إن السياق في قوله: "أربعوا على أنفسكم"، يدل على أنهم كانوا يرفعون رفعاً بليغاً يشق عليهم ويتكلفونه، ولهذا قال: "أربعوا على أنفسكم"، أي: ارفقوا بها ولا تجهدوها، وليس في الجهر بالذكر بعد الصلاة مشقة ولا إجهاد.

أما من قال: إن في ذلك تشويشاً.
فيقال له: إن أردت أنه يشوش على من لم يكن له عادة بذلك، فإن المؤمن إذا تبين له أن هذا هو السنة زال عنه التشويش، إن أردت أنه يشوش على المصلين، فإن المصلين إن لم يكن فيهم مسبوق يقضي ما فاتته فلن يشوش عليهم رفع الصوت كما هو الواقع، لأنهم مشتركون فيه، وإن كان فيهم مسبوق يقضي فإن كان قريباً منك بحيث تشوش عليه فلا تجهر الجهر الذي يشوش عليه لئلا تلبس عليه صلاته، وإن كان بعيداً منك فلن يحصل عليه تشوش بجهرك.

وبما ذكرنا يتبين أن السنة رفع الصوت بالذكر خلف الصلوات المكتوبة، وأنه لا معارض لذلك لا بنص صحيح ولا بنظر صريح، وأسأل الله تعالى أن يرزقنا جميعاً العلم النافع والعمل الصالح، إنه قريب مجيب، وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين.