

What Al Imam Asy Syafi'i And Mazhab Syafi'i Said (I)? By Syaikh Ibn Saini

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18. Al Hafizh Ibn Hajar Al Asqalani in Fathhul Bari (VI/240) He said "Imam Thabari said "The meaning of Al Hadits 'Have mercy on yourself...' is the forbiddance to make Du'a and dzikr in loud voice, by Salaf, Tabi'in and Tabi'ut Tabi'in

1. In Al Umm (the wellknown book of Imam Asy Syafi'i) (I/127), Imam Asy Syafi'i said:

"... And I prefer that Imam and Makmum to do Dzikr after Shalat (Fardhu) by soft voice, EXCEPT the Imam has to teach the Makmum, then he could speak it aloud until they could follow, BUT then he keep it soft again:

QS.Al Isra'(17):110 Say: "Call upon Allah or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud nor speak it in a low tone but seek a MIDDLE course between."

The meaning is "Do not lift your voice, and do not speak it in a low tone, so you yourself couldn't hear it.

Al Umm in the chapter "Imam Speech and His Sitting After Uttering Salaam."

2. Al Imam Yahya bin Syarah An Nawawi in Majmu' Syarah Muhadzdzab (III:484-488):

There has been an Ijma'(agreement) between Imam Asy Syafi'i and his followers rahimahumullahu Ta'ala, about the Sunnah of doing Dzikir after Salaam, and that thing is applied for Imam or Makmum, and for a person who doing Shalat alone, whether he is a man or a woman, in Safar(journey trip) or not... Imam Asy Syafi'i said ... (Al Imam An Nawawi wrote about the opinion of Imam Asy Syafi'i above).

And that's also what already being said by Ulama of Mazhab Asy Syafi'i: That the Sunnah is by speaking Dzikr in low tune, unless to TEACH the Makmum, and when they have learn it from him, he must not speak it aloud anymore...

Therefore, what people do by giving task to people as Imam for Dzikr after Subuh and Ashar, this got no source from Din...what is Sunnah for Imam is to face his Makmum. Wallahu a'lam.

3. Al Imam An Nawawi in Syarah Shahih Muslim (V/84) said "Speaking Dzikr aloud after Shalat Fardhu were known at Rasulullah's time, and Ibn Abbas said "A long time ago I know the end of Shalat (of Rasulullah and the Shahaba) by it(the voice of Dzikr). (HR.Bukhari 841, Abu Daud 1002, 1003). While other Ulama, all of them agreed that speak aloud when doing Dzikr and Takbir is not like. And IMAM ASY SYAFI'I understood that these Hadits were done in a short period, so the Imam could TEACH the Makmum. And doesn't mean that they speak it aloud again and again.

He said: "Imam Asy Syafi'i prefer that Imam and Makmum to speak Dzikr in a low tune, unless the Imam wants to TEACH the Makmum, he is ALLOWED to speak it aloud, as he sees that the Makmum could speak the Dzikr alone. When it is so, then the Imam must speak it in a low tune.

4. Al Imam An Nawawi said the same in his book At Tahqiq (page 219)

5. Al Imam Izz bin Abdis Salam (660 H) in his Fatawa (page 46-47) no.15:

Q: Is it Sunnah to shake hands after Subuh and Ashar? And is it Sunnah to pray after Salaam or not? And if you say that it is Sunnah, does the Imam has to face Qiblah or not? Then must he speak it aloud or in low tune? Because this was not the place where Rasulullah lifted his hands.

Answer(Al Imam Izz): Shaking hands after Subuh and Ashr is Bid'ah. And Rasulullah usually speak few Dzikir/Wirid after Shalat, and he spoke istighfar 3 times, then he went off... And good is only found in making Rasulullah Shalallahu 'alaihi wa Sallam, as an example. Imam Asy Syafi'i also like people to leave the place where he sit after Salaam.. And it is not like(Makruh) to lift his hands when praying, unless in the time where Rasulullah lifted his hands, and it is also not allowed to rub his hands to his face after finish praying because there is no person who does that, but a foolish person.

6.Imam Dhiyauddin Al Adzra'i(731 H) have said the same as Imam An Nawawi, Ishlaahul Masaajid by Djamaluddin Al Qasimi (page 111), and Adz Dzikir Al Jama'i Baina'l Ittiba' wal Ibtida' (page 14) by Dr.Muhammad bin Abdurrahman Al Khumais.

7. Al Hafizh Ibn Hajar Al Asqalani in Fathhul Bari(II/326) kitab Al Adzan bab Adz Dziku Ba'dash Shalat, when he gave Syarah to hadits no.841.

He (Ibn Hajar) quoted in there what Imam Nawawi has said above.

8. The writer of Fathul Mu'in

Syaikh Zainuddin bin 'Abdul Aziz Al Malibari in Fathul Mu'in (III:185-186) after quoting Al Imam Asy Syafi'i said "The usefulness: our Imam (Ibn Hajar Al Haitami) said "about speaking Dzikir aloud, so that it disturbs the people who doing Shalat, then that is Haram."

9. Also see the quotation above with the explanation in Hasyiyah I'anatith Thalibin (I:185) Sayyid Al Bakri bin Muhammad Syatha'ad Ad Dimyathi.

10. Imam Al Muhaqqiq Al Faqih Abdullah bin Abdurrahman Ba Fadhl Al Hadhrami (903 H) in his kitab Al Muqaddimah Al Hadramiyyah (page 51-52), he said the same as Imam An Nawawi and he added "... and Imam should face their face to the Makmum (after Salaam)."

11. Al Allamah Ibn Hajar Al Haitami Al Makki in his Kitab Tuhfatul Muhtaj Bi Syarhil Minhaj, he said "In Syarahul Ubab (Fiqh book) written in there (the same as what Imam An Nawawi had said)and he added "...it is preferable for the Imam to stand up after Salaam."

And he also said in Al Minhajul Qawim Al Muqaddimah Al Hadhramiyah(page 51-52) (he said the same as Imam An Nawawi above) and he added "...the Hadits about speaking Dzikir aloud must be understand like this.

12. Al Allamah Abdul Hamid Asy Syarwaniy in his book Hawasyi Syarwaniy 'Ala Tuhfatil Muhtaj Bi Syarhil Minhaj (II:104).

In there he commented on syaikh Ibn Hajar Al Haitami words, he said "... when the Makmum have learn it, then the Imam speak Dzikir in low tune again as usual."

13. Abu Hamid Al Ghazali when writing about Adab of Du'a he quoted dalil by Imam Abul Hasan Al Asy 'ari, and 'Aisyah when giving Tafsir to QS.Al Isra'(17):110 " Say: "Call upon Allah or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. Neither

Speak thy Prayer aloud nor speak it in a low tone but seek a MIDDLE course between."

She said "The meaning of in your "Shalat" is in your "Du'a," at Shalat. Allah has praised Zakaria 'alaihi Salaam in:

Maryam(19):3 Behold! he cried to his Lord in secret

Al A'raf(7):55 Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.

14. Imam An Nawawi had quoted Al Ghazali in Al Adzkar (page 470)

15. Imam An Nawawi in Syarah Shahih Muslim(III/308)

(he quoted the Hadits by Abu Musa Asy'ari) He said "...The meaning of 'Irba'u 'ala anfusikum' is: have mercy on yourself by lowering your tune of voice in Dua and Dzikir, because raising voice only happen on who calls people from a far distance, so the people could hear him. While you're at this time is calling Allahu Ta'ala, who is not deaf and is not far away, He is All Hearing and (ever) close, even He is always close with His knowledge and attention.

So in this Hadits, there is a faidah (usefulness), it is Sunnah(way) to lower our tune of voice in Du'a and Dzikir, because that could make him more in glorifying Allah and praising Him. And when it is needed to raise his voice, it is allowed to speak it louder as in few Atsar.

16. Imam Al Baihaqi (458 H) use that Hadits used by Imam An Nawawi above, Majmu' Syarah Muhadzdzab (III:452), Fathul Mu'in (I:185), and I'anatuth Thalibin.

17. Al Imam Isma'il Ibn Katsir in Tafsir Qur'anil Azhim (III/308/309) when commenting on QS.Al A'raf(7):205, he used the Atsar from Ibn Juraij from Atha' Al Khurasani from Ibn Abbas, that the Tafsir for the ayat, is to do Dzikir in low tone voice. Imam Ibn Jarir Ath Thabari said in his Tafsir about the ayat "By lowering ourselves in obeying Allah, and make Du'a in Khusyu' state and by believing the oneness of Allah and His power between you and Him alone without loud voice and Riya'...

Ibn Juraij said that it is Makruh(hated) to make Dzikir and Du'a or to shout at that time, but we are told to do it while lowering ourselves and in calm state of mind.

Ibn Katsir said that Al A'raf 205 meant that we must make Du'a in hope and fear, and with soft voice, not by high voice, that's why Allah said in QS.Al Isra'(17):110"...Neither speak thy Prayer aloud..."

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