

Is Congregational Dhikr a Bid'a?	
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Good and bad bid'ah	<p>Imam al-Shāfi'i: Innovation is two types (al-bid'atu bid'atān): approved innovation (bid'ah maḥmūdah) and disapproved innovation (bid'ah madhmūmah). Whatever conforms to the Sunnah is approved (maḥmūd) and whatever opposes it is abominable (madhmūm)"</p> <ul style="list-style-type: none"> - Things that are in conformity with the aims and objectives of the Sharīah are "from it," they are not to be declared as being blameworthy innovations (bida') even if they have no established precedent from the early period of the Salaf
Translating dhikr وَذَكْرُ اللَّهِ كَثِيرًا	<p>Means 'to recall, to remind, or to make mention of something'</p> <p>"There is a beautiful example for you in Allah's Messenger for whomever hopes in Allah and The Last Day, and remembers Allah much"</p> <ul style="list-style-type: none"> - This verse could also be translated as, "...and make mention of Allah much" - The first translation implies that 'dhikr' is no more than remembering in one's heart and mind who and what Allah is, while the second translation implies that one actually transfers what comes to mind to the tongue in the form of words
Imam Malik	<p>Imam Malik was a pupil of Nafi' (the freed-slave of 'Abd Allah b. 'Umar)</p> <ul style="list-style-type: none"> - Imam al-Bukhari established 'The Golden Chain' that he considered to be the most authentic chain of transmission: Malik from Nafi' from Ibn 'Umar from the Messenger of Allah ﷺ <p>He suspected practices that were uncommon in Medina as being innovations in Islam</p> <ul style="list-style-type: none"> - Group recitation of the Qur'an, initiating a second congregational prayer in a mosque with a regular designated Imam, raising the hands during supplication, any form of group supplication or group dhikr
Al-Shātibī	Adopted the same views as his Imam (Imam Malik) about the aforementioned matters, declaring them all to be innovations in his book, <i>al-Itiṣām</i>
His definition of bid'ah	<ul style="list-style-type: none"> - Anything that doesn't originate from the primary or secondary sources established by the Four Imams or anything that doesn't have a valid legal basis - This means that as long as something has a valid legal basis then it is not a bid'ah even if it didn't exist in the period of the Salaf

	<p>Basis for the acts deemed innovations</p> <p>All of the things mentioned above do have a valid legal basis either from the Qur'an or Sunnah so their inclusion shows inconsistency by al-Shātibī</p>
	<p>Group recitation of the Qur'an</p> <p>"No people come together in any one of the houses of Allah reciting the book of Allah and studying it with one another, except that mercy covers them"</p>
	<p>Mālikīs of Morocco</p> <ul style="list-style-type: none"> - Have a tradition of reciting the Qur'an in congregation after the dawn and sunset prayers, in contrast to their Imam's opinion, in light of the hadith
	<p>Initiating a second congregational prayer in a mosque that has an Imam</p> <p>"Prayer in congregation is more superior than prayer as an individual by 27 grades" or "by 25 times."</p>
	<ul style="list-style-type: none"> - Imam Ahmad b. Hanbal and Ibn Hazm considered such a thing to be favorable on the basis of the hadith
	<p>Raising the hands during supplication</p> <p>"The Prophet supplicated. Then he raised his hands. And I saw the whiteness of his armpits."</p>
	<p>Group supplication or group dhikr</p> <p>"Whoever makes mention of Me in an assembly, I'll make mention of him in an assembly better than it"</p>
	<ul style="list-style-type: none"> - We already engage in it on a regular basis: <ul style="list-style-type: none"> - Muslims on Hajj are regularly involved with reciting the Talbiyah and it is group dhikr - On the day of the 'Īd, Muslims come together to recite the takbīrah and that is group dhikr - "Ibn 'Umar and Abu Hurayrah used to go out to the market place during the first 10 days [of Dhu al-Hijjah], and they would recite the takbīrah, and the people recited the takbīrah with them" - In Salāt we all say in congregation, 'Āmīn', which means 'O Allah! Answer our prayer!' And that would make this a group du'a
	<p>Sahīh al-Bukhārī</p>
	<p>Permissibility of congregational dhikr in Sahīh al-Bukhārī</p> <p>"Verily Allah has angels who travel back and forth on the roads seeking out the People of Dhikr...They declare Your innocence from imperfection. They declare Your greatness. They praise You. And, they declare Your majesty."</p>
	<p>Ibn Hajar</p> <ul style="list-style-type: none"> - "And in the hadith there is an allusion to the virtue of the sittings for dhikr and the virtue of those who do dhikr, along with the virtue of coming together as a group for that" <p style="text-align: center;">وفي الحديث فضل مجالس الذكر والذاكرين وفضل الاجتماع على ذلك</p> <ul style="list-style-type: none"> - One cannot say that 'Dhikr' is a reference to religious classes or lectures instead of 'making mention of Allah in unison,' due to the statement that, "They declare Your innocence from imperfection. They declare Your greatness. They praise You"