



وزارة التعليم العالي و البحث العلمي

جامعة الموصل

كلية العلوم الإسلامية

قسم الشريعة

**الاستنباطاتُ الفقهيةُ من الأحاديثِ النبويةِ
المتضمنةُ لأحكامِ الذكرِ في الكتبِ التسعةِ
-دراسة مقارنة-**

زينب صفوان يوسف المولى

رسالة ماجستير

في الفقه وأصوله

إشراف

الأستاذ الدكتور

هيثم حازم عبد الحيالي

المستخلص

الحمد لله الذي هدانا للإيمان، ووفقنا لطاعته، وجعل الذكر غذاءً للقلوب، وراحةً للنفوس، وسكينةً للأرواح، وطريقاً يصل العبد بمولاه، نحمده سبحانه على ما أنعم وأولى، ونشكره على ما تفضل به من نعمٍ لا تُعدّ ولا تُحصى، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، قدوةً للذاكرين، وخير الداعين إلى الاستزادة من ذكر الله عز وجل صلى الله وسلم وبارك عليه وعلى آله وصحبه أجمعين، ومن تبعهم بإحسان إلى يوم الدين، وبعد:

فإن الشريعة الإسلامية قد جاءت كاملة شاملة لجميع شؤون الحياة، ولم تترك جانباً من الجوانب إلا ووضعت له ضوابطه وأحكامه، وسارت به نحو ما فيه الخير للبشرية في معاشهم ومعادهم، وكان من أبرز مظاهر اكتمال هذه الشريعة عنايتها بتهديب النفس وتطهيرها، وجعلها في صلة دائمة مع خالقها، وقد تجلّى هذا المعنى بأوضح صورته في عبادة الذكر، التي تُمثّل أحد أهم أبواب القرب من الله تعالى، ومصدرًا عظيمًا للطمأنينة والرضا، ولم تكن النصوص المتعلقة بالذكر محصورةً في الترغيب أو التزكية فحسب، بل اشتملت كذلك على جوانب تشريعية وفقهية، تُبيّن الأوقات المفضّلة للذكر، وصيغته المشروعة، وآدابه، والأحوال التي يُسنّ فيها أو يُكره أو يُمنع، وشروط الذكر الجماعي، وغير ذلك من المسائل المتعددة التي تمسّ حياة المسلم اليومية، حيث تسعى إلى استخلاص الأحكام الفقهية الواردة في الذكر من خلال الأحاديث النبوية، وذلك في مظانها الأصلية، أي الكتب الحديثية التسعة: صحيح البخاري، وصحيح مسلم، وسنن أبي داود، وسنن الترمذي، وسنن النسائي، وسنن ابن ماجه، سنن الدارمي، موطأ مالك، مسند احمد.

Abstract

Praise be to God, Lord of the Worlds, and peace and blessings be upon the beloved intercessor, our Master Muhammad, and upon his family and companions, and upon those who follow their path and benefit from their knowledge until the Day of Judgment. After this jurisprudential tour of the rulings of dhikr, we pause to reflect on the most important findings we have reached in this thesis:

1. The nine books of hadith: Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, Sunan al-Tirmidhi, Sunan al-Nasa'i, Sunan Ibn Majah, Sunan al-Darimi, Muwatta' Malik, and Musnad Ahmad. These books play an important role in deriving the jurisprudential rulings relevant to the lives of Muslims in every aspect.
2. The manner of dhikr has been divided by scholars into: dhikr of the tongue, dhikr of the heart, and dhikr with presence of mind.
3. Exceptions are made for dhikr when relieving oneself, sleeping, during sexual intercourse, and while listening to the voice of the preacher on Friday.
4. It is not permissible to return the greeting of peace to someone relieving themselves, as jurists unanimously agree that it is disliked.
5. Speech is an exception when relieving oneself in certain situations, such as alerting a blind person of a hole, saving a child from falling into a well, or asking a judge for help in bringing water.
6. Attending the mosque for someone who has eaten garlic or onions. Jurists differed into two opinions: the first opinion is that it is disliked to attend the mosque, while the second opinion is that it is forbidden. The more correct opinion is the same as the first opinion, which is that it is disliked to attend the mosque for someone who has eaten garlic or onions.

7. It is disliked to eat something with a foul odor when attending the mosque and intending to pray, except for garlic and onions.
8. It is permissible for someone who has had a minor ritual impurity (wadh) to recite the Quran from memory.
9. Reciting the Quran for someone in a state of major ritual impurity (janabah) is disliked. The second opinion is that it is disliked. The more correct opinion is the same as the first opinion, which is that it is forbidden.
10. Reciting the Quran while menstruating: Jurists differed into two opinions: the first opinion prohibits reciting the Quran, and the second opinion permits it. The more correct opinion is that of the first opinion regarding prohibition.
11. It is recommended to improve one's voice when reciting the Quran.
12. Collective dhikr (remembrance of God). Jurists differed into two opinions: the first opinion permits it, and the second opinion prohibits gatherings for dhikr. The more correct opinion is that collective dhikr is permissible.
13. It is recommended to attend dhikr gatherings, as they bring reward and expiation for sins.
14. It is recommended to raise one's voice when reciting the Talbiyah, as this is prescribed in the hadiths.
15. It is recommended to recite dhikr and supplications after the prescribed prayers.
16. It is recommended to make up for missed recitations of the Quran or supplications.
17. Reciting the Quran or supplications, whether lying down, standing, or walking.
18. Counting the remembrances of Allah on the fingertips. There is no disagreement among jurists on this.
19. It is disliked not to mention Allah when attending gatherings or gatherings, as this would result in missing out

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on a great reward and expiation for one's sins, due to the backbiting and gossip that occurs in such gatherings.

20. The virtue of those who frequently mention Allah, the Almighty, and their status with their Lord, and their superiority over others.

Recommendations:

I recommend studying the jurisprudential topics mentioned in the Prophetic hadiths, narrated in the nine books.

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**Jurisprudential Deductions from the
Prophetic Hadiths Containing the Rulings
of Remembrance in the Nine Books
(A Comparative Study)**

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**A Master's Thesis
In Islamic Jurisprudence and Its Principles**

Supervised by

Professor Dr.

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