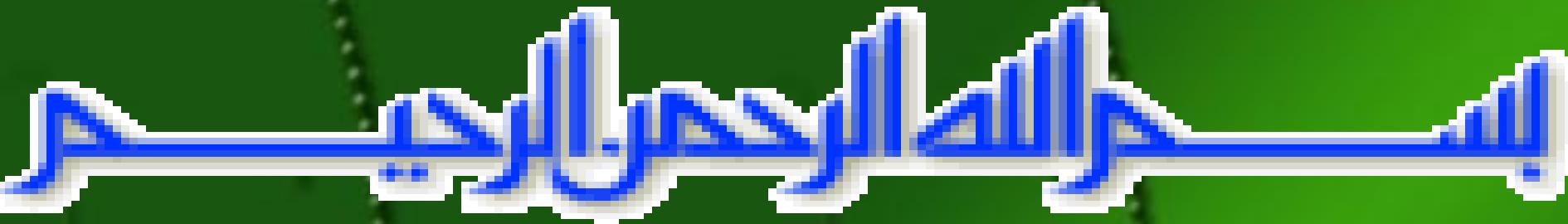




THE NEED FOR

DHIKR IN OUR

DAILY LIVES



Let us increase our *taqwa* of Allah *Subhaanahu Wata'aala* with utmost obedience, certainty, and sincerity. That is by fulfilling all of His Commands and abstaining from all of His prohibitions.

With that, we truly hope to
become among those that are
successful in this world and the
Hereafter.

The topic of today's *khutbah* is
“The Need For *Dhikr* In
Our Daily Lives.”

Dhikr is from among the best ‘ibaadah, for the obedience and *taqarrub* (attaining nearness) with Allah *Subhaanahu Wata ‘aala*. *Dhikr* refers to acts and deeds for the remembrance of Allah *Subhaanahu Wata ‘aala*

with utterances like *tasbeeh*
(الحمد لله), *tahmeed* (سبحان الله),
takbeer (الله أكبير), *tahleel* (لا إله إلا الله), *salawaat*, *du'a*, and
others, whether on the tongue
or in the heart.

The remembrance of Allah
Subhaanahu Wata‘aala has
been oft repeated numerous
times in al-Qur‘an, such as in
this verse:

“O you who have believed,
remember Allah with much
remembrance. And exalt
Him morning and
afternoon.”

(al-Ahzaab 33:41-42)

Based on this verse and other *adillaat* (proofs), the scholars have explained that the command for *dhikr* and remembrance of Allah Subhaanahu Wata ‘aala has its own uniqueness and

distinction as compared to His other commandments. For example, making *dhikr* and the remembrance of Allah

Subhaanahu Wata ‘aala is not limited to specific quantity or number of times

as in the obligated five daily prayers. For the most part, *dhikr* and remembrance of Allah *Subhaanahu Wata ‘aala* is not specified or confined to a particular duration

or period such as the prayers, fasting, *zakaat*, and hajj. On the contrary, it is to be done as much as possible, in the morning and the afternoon, in the heart, on the tongue, and limbs.

Dhikr and remembrance of Allah *Subhaanahu Wata ‘aala* can be done whether individually or in a group, loud or silent, in the masjid or outside, for as long as it is in accordance with the authentic *Sunnah*.

There are many verses in al-Qur'an, *ahaadeeth*, and *athaar* that mentions the virtues and of making *dhikr* and remembrance of Allah *Subhaanahu Wata'aala.*

Among them:

1- Constant *dhikr* and remembrance of Allah
Subhaanahu Wata ‘aala
promises forgiveness and tremendous reward, as it was mentioned in al-Qur’an:

“... and the men who remember Allah often and the women who do so – for them Allah has prepared forgiveness and a great reward.”

(al-Ahzaab 33:35)

2- *Halaqah* that involves *dhikr* and remembrance of Allah *Subhaanahu Wata ‘aala* with the recitation of al-Qur’ān and such is a gathering that is surrounded by the angels,

bringing down mercy and tranquility upon those in the *majlis*. On the authority of Abu Hurayrah *radiyAllaahu ‘anh*, the Messenger *sallAllaahu ‘alayhi wasallam* said:

“No people sit remembering Allah, the Mighty and Exalted, without the angels surrounding them and mercy covering them and tranquility descending on them and Allah mentioning them to those who are with Him.” (Muslim)

3- The people of *dhikr* would be among the noblest of creations in the Sight of Allah *Subhaanahu Wata ‘aala* on the Day of Resurrection. They are those that are in constant *dhikr* and

frequent events that involves much *dhikr* and remembrance of Allah *Subhaanahu Wata‘aala*. The *halaqah* of *dhikr* is also deemed as among the noblest of events in the Sight

of Allah Subhaanahu
Wata ‘aala.Abu Sa‘eed al-
Khudri radiyAllaahu ‘anh
narrates that the Prophet
sallAllahu ‘alayhi wasallam
mentions:

“Allah says: “On the Day of Resurrection, the people will know who are the noblest of people.”” Then the Messenger *sallAllahu ‘alayhi wasallam* was asked:

“Who are they, ya

Rasulullah?” He *sallAllahu ‘alayhi wasallam* replied:

“The people of *dhikr* in the
houses of Allah.”

(Ahmad: one *isnaad* is *hasan*)

Dhikr is the savior and rescuer from the torment of Allah Subhaanahu Wata‘aala. In a hadeeth, Mu‘adh ibn Jabal radiyAllaahu ‘anh mentions

that Rasulullah *sallAllahu ‘alayhi wasallam* said:
“Nothing saves you from
Allah’s punishment except
dhikrullah.”

(at-Tirmidhi: *saheeh*)

In addition to the encouragement in performing much *dhikr* and being in remembrance of Allah *Subhaanahu Wata‘aala*, along with its great virtues, as mentioned in

al-Qur'an and *ahaadeeth*, we are also reminded of the severe repercussion for those that are negligent and heedless in making *dhikr* and remembering Allah *Subhaanahu Wata'aala.*

Among them:

1- Those that are far away
from *dhikr* and remembrance
of Allah Subhaanahu

Wata ‘aala will be prone to the
deceptions of *shaytaan*, hence
falling into sinning

and destruction. Allah
Subhaanahu Wata‘aala
mentions in al-Qur’ān:
“And whoever is blinded
from remembrance of the
Most Merciful – We appoint
for him a devil,

and he is to him a companion. And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided.”

(az-Zukhruf 43:36-37)

2- Negligence and heedlessness in the remembrance of Allah *Subhaanahu Wata‘aala* will incur His Wrath. On the authority of Abu Hurayrah *radiyAllaahu ‘anh*, the

Messenger *sallAllahu ‘alayhi wasallam* said:

“No people sit in a gathering without making *dhikrullah* and *salawaat* upon the Messenger (*sallAllahu ‘alayhi*

wasallam) except for them is reduction (of *barakah*). If Allah wishes, He can punish them, and if He wishes, He can forgive them.”

(at-Tirmidhi: *hasan saheeh*)

3- Laxity in *dhikr* and little remembrance of Allah

Subhaanahu Wata‘aala are from among the signs and characteristics of the hypocrites. Abu al-Hassan ash-Shazuli mentioned:

“From among the signs of the hypocrites is that dhikr becomes heavy on his tongue. Tawbah to Allah Subhaanahu Wata‘ala will ease dhikr upon the tongue.”

Allah Subhaanahu

Wata ‘aala mentions in al-Qur'an:

“Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer,

they stand lazily, showing
[themselves to] the people
and not
remembering Allah except
a little.”

(an-Nisaa' 4:142)

The conclusions from today's
khutbah are:

- 1- The command to perform *dhikr* and the remembrance of Allah *Subhaanahu Wata'aala* is not bounded or confined to specific times, duration, and location as

compared obligated and legislated duties. Moreover, every believers are ordered to make *dhikr* and be in constant remembrance of Allah *Subhaanahu Wata ‘aala* as much as possible at all times and everywhere.

2- There are tremendous benefits in making *dhikr* and remembering Allah *Subhaanahu Wata ‘aala.* Among them is that it brings mercy, tranquility, forgiveness, and many others.

3- The perils of neglecting
dhikr and remembrance of
Allah *Subhaanahu Wata'aala*
have been mentioned in al-
Qur'an and many *ahaadeeth*.

Among them is that it will incur the Wrath of Allah, and the individual would be easily affected and overpowered by the *shaytaan*.

4- The *dhikr* practiced nowadays, as taught by the classical scholars, such as the *dhikr* after *salaah*, and gatherings that involves *dhikrullah*, are all from among the recommended acts.

“And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.”

(al-Jumu‘ah 62:10)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاکُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاقُتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتَ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,
we are grateful unto You for having
bestowed upon us Mercy and
Blessings, nourishing us to strive
to continue in strengthening the
Muslim nation especially the state
of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.

**Purify their wealth and soul so that
they will live according to that
which pleases You. Protect the poor
and needy from disbelief and
everlasting poverty. *Allaahummaa
ameen***



DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR