

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ذِكْرُ اللَّهِ – Remembrance of Allah

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يا ليتهُ يعلم أنّي لست أذكره # وكيف أذكره إذ لست أنساه
يا من توهم أنّي لست أذكره # والله يعلم عنيّ لست أنساه
إن غاب عنيّ. فالروح مسكنه # من يُسكنُ الروح كيف القلب ينسأه؟

**If only He knows that I do not remember Him
And why should I remember him, when indeed I never forgot Him
Oh! you who thinks I do not remember Him
Indeed, Allah knows that I never forgot Him
Even though I cannot see Him, He resides in my soul
The One who resides in the soul, how can the heart forget Him**

Remembrance of Allah is the worship performed using the mind and the tongue. It has no specific time or place (as in surah Al-Imran Vs 191).

It is a form of worship which draws the servant closer to his Lord. It also transforms the servant to the one being remembered (as in Surah Baqarah Vs 152)

It is the light that illuminates the heart and it is cure for all that burdens the soul. It lifts the (spiritual) seal from the ears, tongue and eyes of the servant so that he may hear, speak and see clearly.

For as long as the servant of Allah engages in dhikr (the remembrance of Allah), and he is engrossed in it, Allah will be pleased with him and look forward to meeting him.

It is the door between Allah and His servant, which is widely open for as long as the servant does not shut it with his forgetfulness.

Hassan Al-Basri said:

تفقدوا الحلاوة في ثلاث: في الصلاة وفي قراءة القرآن وفي الذكر فإن وجدتموها فامضوا وأبشروا فإن لم تجدوها فاعلموا أنّ الباب مغلق

“Seek solace/enjoyment/sweetness in three things: in Salat, in Recitation of the Qur’an and in Dhikr; if you find it, go and rejoice but if you do not find it (solace in those three things), then know that the door has been shut”

Allah (SWT) said:

الذين ءامنوا وتطمئن قلوبهم بذكر الله ألا بذكر الله تطمئن القلوب – الرعد | 28

“Those who believed (in the Oneness of Allah – Islamic Monotheism), and whose hearts find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest”

Some of the Salaf said:

إذا تمكّن الذكر من القلب فإذا دنا منه الشيطان صرعه كما يصرع الإنسان إذا دنا الشيطان فيجتمع عليه الشياطين فيقولون ما لهذا؟ فيقال: قد مسّه الإنسي

“When the remembrance of Allah is strong in one’s heart and the shaytan tries to come close, he (shaytan) is stunned and left depressed same way the shaytan stuns the human when he’s able to get close. And the shayateen will come and say: ‘what happened to him?’ – and they will say, he has been inflicted by a human”

Dhikr is referenced in the Qur’an in ten different forms:

1. In the form of a command to perform dhikr:

Allah says:

يا أيّها الذين آمنوا اذكروا الله ذكرا كثيرا * وسبحوه بكرة وأصيلا * هو الذي يصلي عليكم وملائكته ليخرجكم من الظلمات إلى النور وكان بالمؤمنين رحيما – الأحزاب | 41- 44

“O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon. He it is Who sends His blessings on you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islamic Monotheism), And He is Ever Most Merciful to believers”

And He said:

واذكر ربّك في نفسك تضرعا وخيفة... – الأعراف | 205

“And remember your Lord within yourself, humbly and with fear ...”

In the above context, the phrase “Within yourself” is taken to mean either silently within yourself or quietly with your tongue wherein only you can hear it”

Thus, the prophet was asked:

أقرب ربنا فنناجيه أم بعيد فنناديه

“Is our Lord close to us that we can speak to Him silently or is He far away that we need to call out to Him”

In response, Allah revealed the following verse:

وإذا سألك عبادي عني فإني قريب أجيب دعوة الداع إذا دعان

“And when my servants ask about me, tell them that I am close to them and I answer the call of the caller whenever he calls me”

It is narrated from Abu Musa Al-Ash'ary; he said:

رفع الناس أصواتهم بالدعاء في بعض الأسفار فقال لهم النبي: "يا أيها الناس اربعوا على أنفسكم فإنكم لا تدعون أصم ولا غائبا إن الذي تدعونه سميع قريب أقرب إلى أحدكم من عنق راحلته"

“On one of their journeys with the prophet, the people were raising their voice in praise or in prayer and the prophet said: Oh, you people! Calm yourselves for verily, The One you call is not deaf and neither is He absent. Verily, The One you call is All-Hearing, The closest. He is closer to you than the neck of your ride (riding animal)”

2. In the form of prohibition against the opposite either due to neglect or forgetfulness:

Allah says:

...ولا تكن من الغافلين - الأعراف | 205

“And be not of those who are neglectful”.

Allah said:

ولا تكونوا كالذين نسوا الله فأنساهم أنفسهم... - الحشر | 19

“And be not like those who forgot Allah (i.e. become disobedient to Allah), and He caused them to forget their own selves, (let them to forget to do righteous deeds).

3. In the form of Salvation/Deliverance for those who always engage in it:

Allah says:

واذكروا الله كثيرا لعلكم تفلحون – الأنفال | 45

“... and remember the name of Allah much (both with tongue and mind), so that you may be successful”

4. In the form of praise upon those engaged in it and information about the reward

Allah has prepared for them e.g. forgiveness and paradise:

Allah says:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا – الأحزاب | 35

“Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and the women who are truthful (in their speech and deeds), the men and women who are patient (in performing all their duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord – Allah), the men and the women who give Sadaqat (i.e. Zakat and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues – Allah has prepared for them forgiveness and a great reward (i.e. Paradise).”

Others will benefit from them by mere association:

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمَّوا إِلَيْنَا حَاجَتَكُمْ، قَالَ: فَيَحْفُوتُهُمْ بِأَجْنَحَتِهِمْ إِلَى

السماء الدنيا، قال: فيسألهم ربهم - وهو أعلم منهم - ما يقول عبادي؟ قالوا: يقولون: يسبحونك و يكبرونك و يحمّدونك و يمجدونك، قال: فيقول: هل رأوني؟ قال: فيقولون: لا والله ما رأوك، قال: فيقول و كيف لو رأوني؟ قال: فيقولون: لو رأوك كانوا أشدّ لك عبادة و أشدّ لك تمجيدا وأكثر لك تسبيحا، قال: يقول: فما يسألوني؟ قال: يسألونك الجنّة، قال: يقول: هل رأوها؟ قال: يقولون: لا والله يا ربّ ما رأوها، قال: يقول: فكيف لو أنّهم رأوها كانوا أسدّ عليها حرصا و أسدّ لها طلبا و أعظم فيها رغبة، قال: فممّ يتعوّدون؟ قال: يقولون: من النار، قال: يقول: هل رأوها؟ قال: يقولون: لا والله يا ربّ ما رأوها قال: يقول: فكيف لو رأوها؟ قال: يقولون: لو رأوها كانوا أشدّ منها فرارا و أشدّ لها مخافة، قال: فيقول: أشهدكم أنّي قد غفرت لهم، قال: فيقول ملك من الملائكة: فيهم فلان ليس منهم، إنّما جاء لحاجة، قال: هم الجلساء لا يشقي بهم جلسهم.

Narrated Abu Huraira (RTA): Allah's Messenger (PBUH) said: "Allah has some angels who look for those who remember (glorify the praises of) Allah on the roads and paths. And when they find some people remembering (glorifying the praises of) Allah, they call each other, saying, 'come to the object of your pursuit.'" He added, "Then the angels encircle them with their wings up to the nearest heaven to us." He added, "[After those people remembered (glorified the praises of) Allah, and the angels go back to Allah, their Lord asks them (those angels) - though He knows better than them - 'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allah Akbar and Al-hamdu-lillah' Allah then says 'Did they see me?' The angels reply, 'No! By Allah, they didn't see you.' Allah says, 'How it would have been if they saw me?' The angels reply, 'If they saw you, they would worship you more devoutly and remember you (glorify Your praises) more deeply and declare Your freedom from any resemblance to anything more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, 'No! By Allah, O Lord! They didn't see it.' Allah says: 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it for greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No! By Allah, O Lord! They didn't see it.' Allah says, 'How it would have been if they saw it?' The angels say, 'If

they saw it, they would flee from it with the extreme fleeing and would have the extreme fear from it.' Then Allah says, 'I make you witness that I have forgiven them.'” Allah’s Messenger (SAW) added, “One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allah would say, ‘these are those whose companions will not be reduced to misery’.” (Sahih Al-Bukhari, Vol. 8, Hadith #417)

5. In the form of warning against being diverted from it or losing focus on it due to some worldly possessions:

Allah says:

يا أيها الذين آمنوا لا تُلهيكم أموالكم ولا أولادكم عن ذكر الله ومن يفعل ذلك فأولئك هم الخاسرون
— المنافقون | 9

“O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are losers.”

6. In the form of getting remembered by Allah:

Allah says:

فاذكروني أذكركم واشكروا لي ولا تكفروني — البقرة | 152

“Therefore, remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to me.”

In a sahih hadith:

يقول الله تعالى: من ذكرني في نفسه ذكرته في نفسي ومن ذكرني في ملأ خير منه

Allah says: “whoever remembers me in himself, I too will remember him in Myself; and if he remembers me in a group of people, I remember him in a group that is better than them”

قال الإمام أحمد: حدثنا عبد الرزاق، أخبرنا معمر عن قتادة عن أنس قال: قال رسول الله (صلعم):

" قال الله عز وجل: يا ابن آدم، إن ذكرني في نفسك ذكرتني في نفسي، وإن ذكرتني في ملأ ذكرتني

في ملأ من الملائكة — أو قال، في ملأ خير منه — وإن دنوت مني شبرا دنوت منك ذراعاً، وإن

دنوت مني ذراعاً دنوت منك باعاً، وإن أتيتني تمشي أتيتك هرولة

Imam Ahmad said: “Narrated Anas: ‘The prophet (PBUH) said: ‘Allah (SWT) said: Oh, Son of Adam! If you remember me within yourself, I will remember you within myself; and if you remember me in a group, I will remember you within a group of Angels – or a group better than them – and if you move one span closer to Me, I move one cubit closer to you; and if you move one cubit closer to me, I move closer to you by a distance of by two arm’s length; and if you come to me walking, I’ll come to you running’”

7. In the form of description of its greatness above everything else:

Allah said:

اتل ما أوحى إليك من الكتاب وأقم الصلاة إنَّ الصلاة تنهي عن الفحشاء والمنكر ولذكر الله أكبر
– العنكبوت | 45

“Recite (O Muhammad (SAW)) what has been revealed to you of the Book (the Qur’an), and perform As-Salat. Verily, As-Salat (the Prayer) prevents from ‘Al-Fahsha’ (i.e. great sins of every kind, unlawful sexual intercourse) and Al Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of Allah”

وفيهما ثلاثة أقوال: أحدها: أن ذكر الله أكبر من كل شيء، فهو أفضل الطاعات لأن المقصود

بالطاعات كلها: إقامة ذكره فهو سر الطاعات وروحها

الثاني: أن المعنى: أنكم إذا ذكرتموه ذكركم، فكان ذكره لكم أكبر من ذكركم له، فعلي هذا المصدر

المضاف الي الفاعل وعلي الأول، مضاف إلي المذكور

الثالث: أن المعنى ولذكر الله أكبر من أن يبقى معه شيء فاحشة ومنكر، بل إذا تمّ الذكر محق كل

خطيئة ومعصية. هذا ما ذكره المفسرون

8. In the form of closing/completion for all good deeds:

Allah (SWT) said about the completion of Ramadan fast:

...ولتكمّلوا العدة ولتكبّروا الله علي ما هداكم ولعلّكم تشكرون – البقرة | 185

“(He wants that you) must complete the same number (of days), **and that you must magnify Allah (i.e. to say Takbir) for having guided you** so that you may be grateful to Him”

Allah (SWT) said about the completion of Hajj:

فإذا قضيتم مناسككم فاذكروا الله كذكركم آبائكم أو أشدّ ذكرا... - البقرة | 200

“So, when you have accomplished your *Manasik* (the rituals of Hajj), remember Allah as you remember your forefathers or with far more remembrance...”

Allah (SWT) said about the completion of As-Salat:

فإذا قضيتم الصلاة فاذكروا الله قياما وقعودا وعلى جنوبكم... - النساء | 103

“When you have finished As-Salat (the congregational prayer), remember Allah standing, sitting down and (lying down) on your sides...”

Allah (SWT) said about the completion of Jumu’ah:

فإذا قضيت الصلاة فانتشروا في الأرض وابتغوا من فضل الله واذكروا الله كثيرا لعلكم تفلحون -

الجمعة | 10

“Then when the (Jumu’ah) Salat (Prayer) is ended, you may disperse through the land, and seek the Bounty of Allah (by working, e.t.c.), **and remember Allah much**: that you may be successful.

The same way for the end of a good life: if dhikr is the last word of a servant of Allah, he will be granted paradise.

9. In the form of describing those who engage in it as those who benefit the most from His signs and that they are the men of understanding (ulul-albaab):

Allah says:

إنّ في خلق السماوات والأرض واختلاف الليل والنهار لآيات لأولي الألباب* الذين يذكرون الله

قياماً وقعوداً وعلى جنوبهم... - آل عمران | 190 - 191

“Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (Always and in prayers) standing, sitting and lying down on their sides...”

10. In the form of an association with other good deeds:

It is the soul of all good deeds wherein, if it is absent, it is as though the soul is absent from the body.

Allah associated it with As-salat thus:

...أقم الصلاة لذكري - طه | 14

“...and perform As-Salat for My remembrance”

Allah associated it with Jihad and commanded its observance during any engagement (battle) with the enemies:

يا أيها الذين آمنوا إذا لقيتم فئة فاثبتوا واذكروا الله كثيرا لعلكم تفلحون - الأنفال | 45

“Oh, you who believe! When you meet (an enemy) force, take a firm stand against them and remember the name of Allah much (both with tongue and mind), so that you may be successful”

Conclusion:

Engaging in the remembrance of Allah is a habit of those who seek to maintain a direct connection with Allah. They are those in whom Allah is well pleased and who shall be pleased with the reward Allah has prepared for them.

According to the scholars, there are two categories of dhikr:

- *Al-Mutlaq* (The General): These are the words of remembrance (glorification and worship e.t.c) of Allah that have no definite time, place or form. These are the words you say always, in the glorification of Allah and in His worship like; Subhan Allah, alhamdulillah, Lailah-il-Allah, Allahu Akbar e.t.c as many times as possible (without necessarily specifying a particular number)
- *Al-Muqoyyad* (The Regulated): These are the words of remembrance of Allah, that have specified time, place and form. For example, the dhikr after Solaat, or the dhikr of Sujuud, or the dhikr for when one enters or exits the masjid e.t.c. For this category of dhikr, it is required to follow exactly, the prescribed, time, place and form and it is not acceptable to change any part of it.

All errors herein, are mine and I seek Allah’s forgiveness for He alone is perfect.

I seek Allah’s blessings upon the noble prophet Muhammad (PBUH), his entire household and his companions.

Remember me kindly in your dua.