



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

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* (سبحان الله), *tahmeed* (الحمد لله), *takbeer* (الله أكبر), *tahleel* (لا إله إلا الله), *salawaat*, *du'aa*, 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- *Halqaqah* that involves *dhikr*
and remembrance of Allah
Subhaanahu Wata'aala with
the recitation of al-Qur'an 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 *sallAllahu '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'ala. 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'an:

**“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 ‘aala 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 اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ
مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ 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 *umamah* 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***



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JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR