



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

DHIKRULLAAH:

THE HEART

BECOMES

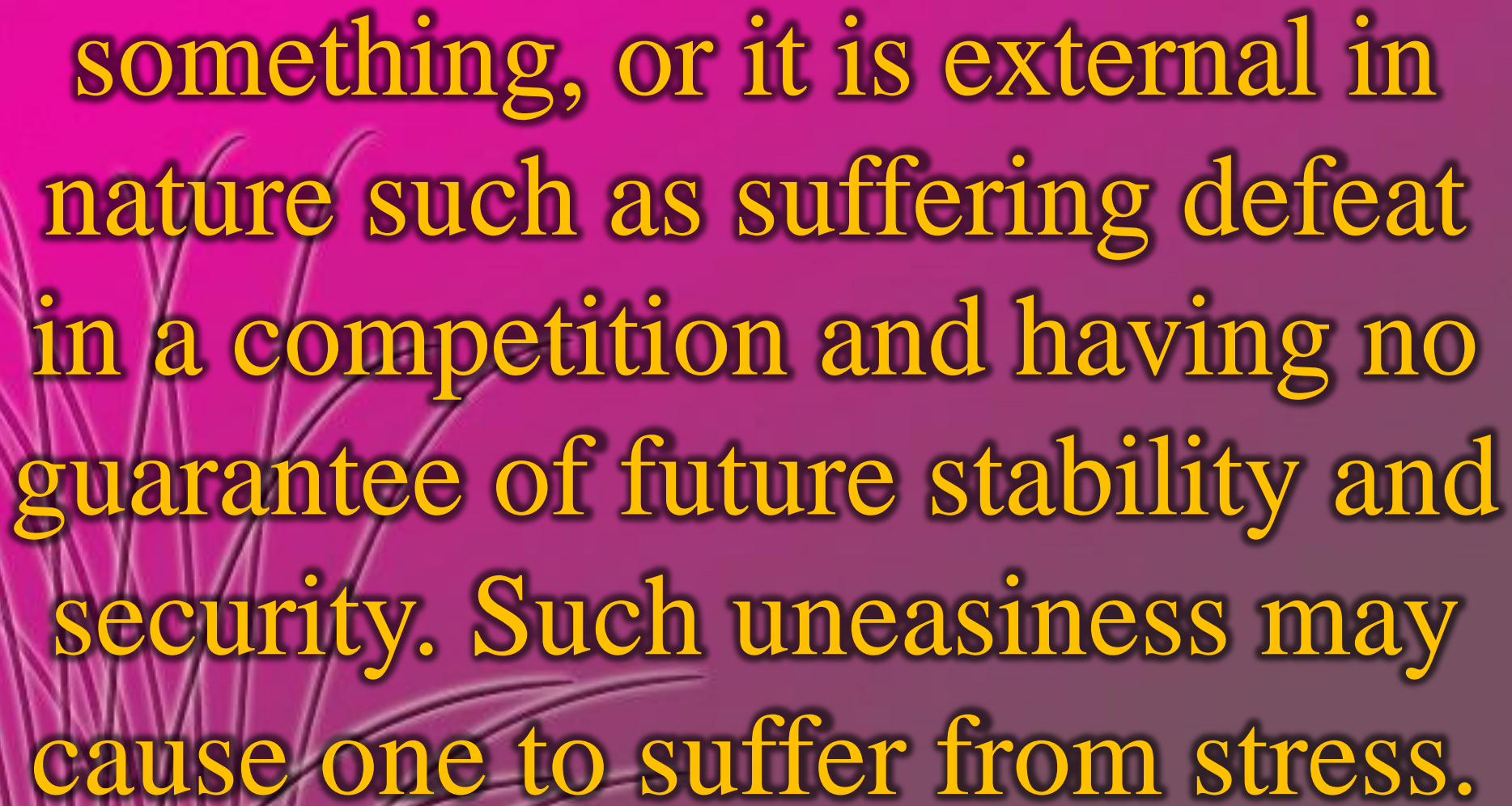
TRANQUIL



Let us strive to increase our *taqwa* of Allah *Subhaanahu Wata'aala* by fulfilling all of His Commands and avoiding all of His prohibitions. May we all become true believers and attain

the pleasure of Allah in this world and the Hereafter. On this blessed day, let us ponder and contemplate upon the *khutbah* entitled: ***“Dhikrullaah: The Heart Becomes Tranquil.”***

The feeling of restlessness and discomfort often irritates all of us. Whether it is internal in nature such as fearful of something and feeling despondent due to failure in achieving



something, or it is external in nature such as suffering defeat in a competition and having no guarantee of future stability and security. Such uneasiness may cause one to suffer from stress.

Islam has prescribed for the Muslims on ways to overcome uneasiness and discomfort, which thru engaging in *dhikr* (remembrance), meaning to be in the state of

remembrance of the greatness
and glory of Allah *Subhaanahu
Wata'aala*. It is to utter Allah's
Names, praising and glorifying
Him, contemplating upon His
Might, Attributes, and

Actions, and also being grateful
for all of His Bounties bestowed
upon us. These deeds will truly
bring about inner (spiritual)
peace within us.

Allah Subhaanahu Wata'aala
mentions in al-Qur'an:

**“Those who have believed and
whose hearts are assured by
the remembrance of Allah.**

**Unquestionably, by the
remembrance of Allah
hearts are assured.”**

(ar-Ra‘d 13:28)

From among the short *dhikr*
upon the tongue is:

1- *SubhaanAllaahi Wabihamdih*

2- *SubhaanAllahil 'Azheem*

Narrated Abu Hurayrah

radiyAllaahu 'anh,

Rasulullah *sallAllahu 'alayhi
wasallam* said:

**“There are two expressions
which are very easy for the
tongue to say, but they are
very heavy in the balance and
are very dear to The**

**Beneficent (Allah), and they
are, ‘SubhaanAllaah al-
‘Azheem and SubhaanAllaah
wa bihamdihi.’”**

(al-Bukhaari)

Dhikr includes the *naafilah* (supererogatory acts), recitation of al-Qur'an, making *istighfaar*, and making *du'aa*. All can bring about tranquility in our hearts and soul.

According to a narration, a man had gone to see ibn Mas'ood *radiyAllaahu 'anh* asking for advice. He said:

“O ibn Mas'ood, give me an advice that will cure my soul that is agitated, restless,

*suffering from a chaotic mind,
loss of appetite, and sleepless
nights.”*

*Ibn Mas ‘ood radiyAllaahu ‘anh
replied:*

*“O my brother, bring your heart
to visit three places:*

1- Go to a place where there is people reciting al-Qur'an. There you can join them by reciting al-Qur'an or you can listen to their recitation.

2- Attend the circles of knowledge (majaalis 'ilm) so

*as to attain guidance and
reminder of His Magnificence
Subhaanahu Wata'aala.*

*3- Find a suitable time in
seclusion, a time when everyone
is sound asleep.*

Rise from your slumber and perform sunnah prayers, implore and beg to Allah with full khushoo‘ and tawaddu‘.”

Upon receiving such advice, the man returned home and heeded that advice, performing as he was told. He made *wudoo* ' and prayed *naafilah* with *khushoo* ' and recited al-Qur'an.

After performing all those deeds, he found his heart to be at rest, serene, and gone were all the anxiety that he endured.

Such it is, my dear congregation, that verily bringing oneself closer to

Allah Subhaanahu Wata'aala
through *dhikr* can rid all the
worries and turbulence in the
heart. The question then begs,
why is it that with *dhikr* the
heart becomes calm and
tranquil?

Indeed, the “heart” or “*qalb*” in Arabic carries two different meanings.

1- *Qalb* is a soft piece of flesh that is located on the left side of the chest. Inside it are vessels where the blood

flows.

2- *Qalb* in its natural sense contains emotions with all the *mahmoodah* (praiseworthy) and *madhmoomah* (dispraised) characteristics.

According to the scholars of *tasawwuf*, the *qalb* is a place for all praiseworthy traits such as *imaan*, *sabr*, *tawaddu'*, *ma'rifah*, *redaa*, and knowledge. Therefore, it must be constantly

safeguarded from every vile
element, and protected from
dispraised attributes.

There is also the opinion stating
that the heart or *qalb* is a place
where the '*aql* is at war with the
hawaa.

The *'aql* calls towards good while the *hawaa* would call towards evil. In the famous *hadeeth* of an-Nu'maan ibn Basheer *radiyAllaahu 'anh*, Rasulullah *sallAllahu 'alayhi wasallam* said:

“...Verily in the body, there is a morsel of flesh that if it is correct then the whole of the body is set aright, and if it is corrupt, the whole of the body is corrupt. It is the heart.”

(al-Bukhaari & Muslim)

According to the scholars, one of the causing factors for our hearts to become restless and miserable is the attribute of *ghaflah*, which is heedlessness and forgetful about Allah.

Those having *ghaflah* will in the end forget about their own selves. They will be negligent in their *dhikr* and will not taste tranquility and peace in their lives. Such person will constantly

be in the state of worry, anxious,
and difficulty. Those that have
forgotten about Allah will
drown in the sea of worrisome
and isolation. They will steer
away from the light of

guidance and plunge into
darkness. Allah *Subhaanahu*
Wata'aala mentions in al-

Qur'an:

**“And be not like those who
forgot Allah, so He made them
forget themselves.**

**Those are the defiantly
disobedient.”**
(al-Hashr 59:19)

The one that is in constant *dhikr*
of Allah, his heart will be calm
and serene.

He will be mindful of himself
and Allah will remember him.

His life will be tranquil and
peaceful. He will always be
under the radiance of *hidaayah*
from Allah *Subhaanahu*

Wata'aala. This is because *dhikr* can dispel the feelings of worry and anxiety in the heart. *Dhikr* truly brings happiness in the heart. *Dhikr* can illuminate and strengthen the heart.

Dhikr can revive the heart and
cleanse it from filth and rust.
Those that are in constant *dhikr*
will always be close to Allah.
Likewise, Allah will always be
with them.

The scholars have mentioned that, *“Dhikr or remembrance of Allah is medicine. And that remembrance of the human being is sometimes an illness.”*

The heart can rust due to two matters,

namely *ghaflah* (heedlessness) and sinning. And the cleansing agents to purify the heart are also two, namely *ghaflah* is cured with *dhikr*, and sins are eliminated with *istighfaar* or

tawbah.

The one that is negligent and heedless in remembering Allah throughout a significant portion of their lives will have a rusty heart emblazoned with black dots

all over it according to his level of negligence. If the heart is rusted, then whatever inside it will not be accurately depicted according to its reality. The more severe the rust,

the bigger the black dots become. As a result, the person will view falsehood in the form of truth, and vice versa, the truth as being falsehood. This is due to the rust that has engulfed the

heart, making it dark. Various form of truth inside the heart will be no longer visible as it should be. When the rust piles up on top of each other, the heart becomes jet-black and its

vision becomes badly damaged
that it cannot repel falsehood.

This is the most severe of
punishment upon the heart. And
the cause for such torture is
heedlessness and easily
succumbing to the

hawaa. This is the stark reality that seals the light of the heart and darkens it. Indeed, the heart has a vital role in developing self-personality. Increasing *dhikr* upon Allah *Subhaanahu*

Wata 'aala is highly encouraged because it will tranquil the heart. The sound heart will produce excellent character, while the unsound heart will manifest dispraised characteristics

that exist within us. Let us engage in *dhikr* in every second so as to attain tranquility of the soul or relieving the stress. For with *dhikr*, we will attain numerous benefits, among

them:

- 1- It takes away sadness and grief in the heart.
- 2- It produces the greatness and sweetness of *imaan*.
- 3- It dispels bad behavior between the slave and his

Creator.

4- It relieves stress and emotional pressure.

5- Not engaging in *dhikr* will only cause one to become hard-hearted, cruel, and oppressive.

**“And keep yourself patient
[by being] with those who call
upon their Lord in the
morning and the evening,
seeking His countenance. And
let not your eyes pass beyond
them,**

**desiring adornments of the
worldly life, and do not obey
one whose heart We have made
heedless of Our remembrance
and who follows his desire and
whose affair is ever [in]
neglect.”**

(al-Kahf 18:28)

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 *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***



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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