THE BENEFITS AND FRUITS OF DHIKR

The Legislated Remembrances of Allāh

Shaykh 'Abdur-Razzāq Ibn 'Abdul-Mu sin al-Abbād al-Badr
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**His name:** Shaykh 'Abdur-Razzāq Ibn 'Abdul-Muḥsin al- 'Abbad al-Badr.

He is the son of the 'Allāmah and Muhaddith of Madīnah Shaykh 'Abdul-Muḥsin al 'Abbad al-Badr.

**Birth:** He was born on the 22nd day of Dhul-Qa'dah in the year 1382 AH in az-Zal'fi, Kingdom of Saudi Arabia. He currently resides in Madinah.

**Current Occupation:** He is a member of the teaching staff at the Islāmic University of Madinah.

**Scholarly Certifications:** Doctorate in 'Aqīdah.

The Shaykh has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

1. *Fiqh of Supplications & adh-Adhkār.*

2. *Ḥājj & Refinement of Souls.*


He studied knowledge under several scholars. The most distinguished of them are:


2. The ‘Allāmah Shaykh Ibn Bāz (رحمه الله).

3. The ‘Allāmah Shaykh Muḥammad ibn Sa‘īd al-‘Uthaymīn (رحمه الله).
# TRANSLITERATION TABLE

**Consonants**

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<td>حفظه الله</td>
<td>May Allâh preserve him</td>
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<td>May Allâh send Blessings &amp; Safety upon him (i.e. a Prophet or Messenger)</td>
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May Allah send Blessings & Safety upon him and his family (i.e. Duʿā sent when mentioning the Prophet Muḥammad)

May Allah have mercy on him

May Allah be pleased with them (i.e. Duʿā made for the Companions of the Prophet Muḥammad)

(Allah) His Majesty is Exalted

May Allah be pleased with her (i.e. a female companion of the Prophet Muḥammad)
I praise and thank Allāh; the Most Generous, with His praiseworthy attributes that He is deserving of and I praise Him for all good. I cannot enumerate His praises; He is as He has praised Himself. All abundant, good, and blessed praise as much as the heavens, earth, and whatever after that is for Allāh, just as it is beloved and pleasing to our Lord. I praise Him for His many blessings, plentiful favors, and tremendous gifts. All praise and virtue belong to Him, and the entire affair returns to Him.

All the praises and thanks are to Allāh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware:
THE BENEFITS & FRUITS OF DHIKR—THE LEGISLATED REMEMBRANCE OF ALLĀH

"He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving." [Sūrah Saba 34:2]

All the praises and thanks be to Allah, the Lord of the 'Ālamīn (mankind, jinn and all that exists). The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). And I testify that there is no God worthy of worship except Allah alone—He has no partners—the God of the early and later generations, the Self Subsisting One upon whom the heavens and earths depend and the Maker of all of the creation. And I testify that Muhammad is His servant, Messenger, Sincere and close friend, trustee with His revelation and conveyer of His legislation to the people. May the
INTRODUCTION

*Salawāt* and peace from Allāh be upon him and his entire family and companions.
THE IMPORTANCE OF DHIKR
(REMEMBRANCE OF ALLĀH)

As for what follows:

Verily, the topic of the ‘Dhikr’ (Remembrance) of Allāh—(الذکر)—is tied to the most important, the greatest, the most magnificent and foremost of affairs that we should give concern and care to; for it is concerning the Dhikr of Allāh The Magnificent, the remembrance of The Lord of the heavens and earth and all of creation, the remembrance of The Maker of the creation and The originator of all the people; the remembrance of Allāh, glorified is His affair, and

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1 Translator’s note: Shaykh Muhammad al-‘Uthaymin—(شیخ محمد olmuşی) said that Dhikr is every type of speech which will get you closer to Allāh—The Mighty and Majestic—like the recitation of the Qur’ān, enjoining good, forbidding evil and teaching others. He also said: As for it’s specific meaning, Dhikr is saying Subhānallāh, Allahu Akbar, Lā ilāha illallāh, Alhamdulillāh and what is similar to this. (Nūr ‘Ālā ad-Darb, tape 206)
magnificent is His sovereignty and blessed is His name; remembrance of:

"The King, The Holy, The One Free from all defects, The Giver of security, The Watcher over His creatures, The All-Mighty, The Compeller, The Supreme. Glory be to Allah! (High is He) Above all that they associate as partners with Him. He is Allah, The Creator, The Inventor of all things, The Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is The All-Mighty, The All-Wise."

[Surah al-Hashr 58:23-24]

Indeed, the Dhikr of Allah — ُذکْرُ اَللّٰهِ — is the best matter with which one spend his time doing. With the Dhikr
of Allah — (جَلَّ وَلَطَّافُهُ) — the hearts of the believers become tranquil, their souls become calm, their certainty magnifies, and their Ėmān (faith) increases. The Dhikr of Allah — (جَلَّ وَلَطَّافُهُ) — is the symbol of happiness and the path to success in this world and the hereafter; rather all good, happiness, delight, pleasure and tranquility in this world and the next is dependent on the performance of the Dhikr of Allah — (جَلَّ وَلَطَّافُهُ) — rather all of the legislation and acts of obedience in totality were legislated to establish the Dhikr of Allah. Hence what Allah — (عَزِّيْزِيْلَهُ) — has legislated for his servants from Salāh, fasting, Hajj and other than that from the acts of obedience is solely for establishing the remembrance of Allah.

Thus, it has been affirmed in a Hadith from the Messenger of Allah — (صلى الله عليه وسلم) — that a man asked him:
"Which Jihād is greater in reward?" He replied: "The one in which they make the most Dhikr of Allāh—(تَبَارَكَ وَتَعَالَى). He [then] asked: "Who from amongst those fasting are greater in reward?" He said: "The ones who make Dhikr of Allāh—(تَبَارَكَ وَتَعَالَى)—the most." Then he mentioned to us the Salāh, Zakāh, Hajj and Sadaqah (charity) and the Messenger of Allāh—(صَلَّيْ اللَّهُ عَلَيْهِ وَسَلَّمُ)—would say regarding all of them: "The ones that are most in making Dhikr of Allāh—(تَبَارَكَ وَتَعَالَى)." So Abū Bakr said to ʿUmar: "O Abū Hafs the Dhākirūn (the ones that make Dhikr) have taken all the good." The Messenger of Allāh—(صَلَّيْ اللَّهُ عَلَيْهِ وَسَلَّمُ)—replied: "Certainly!"²

² Reported by Ahmad (15614) and at-Tabarānī in ad-Duʿā (1887) and it includes (i.e., it’s chain of narration) Zabān Ibn Fāʾid and he is weak, but however, it has an authentic Mursal evidence reported by Ibn al-Mubārak in az-Zuhd (1429)
THE BENEFITS & FRUITS OF DHIKR – THE LEGISLATED REMEMBRANCE OF ALLĀH

So, the Dhākirūn are the ones deserving most of earning the magnificent rewards, elevated levels and lofty stations in paradise. The Dhikr of Allāh is the soul and the life of the hearts and the cause of its development and strength; and abundant rewards and immense good in this world and the next—whose count cannot be enumerated except by Allāh—(جعلُونَبلا) are a direct result of it (i.e. Dhikr). For this reason, the topic of the remembrance of Allāh—(سبحانكُونَغلال)– is from the most significant of topics and the one deserving most of being given concern and importance.
In a Hadith, the Prophet (ﷺ) said:

لا يزال لسانك رطبًا من ذكر الله

"Keep your tongue wet with the remembrance of Allah." It was reported by Imam Ahmad and other than him, and it is an authentic firm Hadith.3

The story of the Hadith: A man—as reported by 'Abdullāh Ibn Busr—(رضي الله عنه)—the narrator of the Hadith—came to the Prophet—(عليه السلام) —and said to him:

3 Al-Musnad (17698) and it’s been reported by at-Tirmidhi (3375), Ibn Mājah (3793) and al-Hākim (1/672) and he authenticated it from the Hadith of 'Abdullāh ibn Busr—(رضي الله عنه) —and al-Albānī said it is authentic in Sahih al-Jāmi’ (7700):
"O Messenger of Allāh, the injunctions of Islām have become many for me. So tell me something to which I may hold fast."

In another wording:

"...the injunctions of Islām have become many for us, so is there one encompassing type?"

Like this, he asked the Prophet (ﷺ) — saying:

"The legislation of Islām have become too many," meaning, they’ve become too numerous for me, so I want one that encompasses everything that is good so that I can adhere to. He (ﷺ) — replied:

لا يَزَالُ لِسَائِلُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ
KEEP YOUR TONGUE MOIST WITH THE DHIKR OF ALLĀH

“Let your tongue remain wet with the Dhikr of Allāh.” The questioner wanted an all-inclusive aspect from the good that he could hold fast to. Hence the trustworthy and sincere advisor — عليه الصلاة والسلام — directed him to the remembrance of Allāh — جلَّ وعلا.}
So reflect here—O reader—the guidance of the Prophet—(عليه السلام) to the one whom the injunctions of Islam have become too numerous and varied and thus wanted an encompassing matter to adhere to that would actualize for him his happiness and allow him to earn the good of this life and the hereafter; and so he—(صلى الله عليه وسلم)—instructed him with the easiest of deeds to load up on and perform that would earn him tremendous rewards and much good he wouldn’t be able to amass with other than it.

The people of knowledge say: “Indeed, Dhikr—even if it is numerous and varied—is the lightest and easiest of deeds and it does not require much effort from the one performing it because the movement of the tongue with the remembrance of ar-Rahmān—(إِنَّ رَحْمَةَ اللَّهِ لَمَّا كَانَ مُتَكَلِّفاً) is not difficult and overtaxing on the tongue nor does it tire or toil one; rather, it causes tranquility, pleasure, and calmness of the heart and brings about the means of happiness.
When the deeds of the tongue are compared to those of the limbs such as Salāh, walking to the Masājid, ablution, Hajj, fasting and other than these, you’ll find that they may contain some form of difficulty—a difficulty that might be dependent on the person. As for the remembrance of Allāh— than it does not require anything from anybody, whether young or old, healthy or sick, male or female. A person is able to move his tongue with this good (i.e., Dhikr) in making Tasbeeh of Allāh (saying SubhānAllāh), thanking Allāh, remembering Allāh and praising Him while not tiring himself and actually earning a great deal of rewards and good in this life and the next that only Allāh— SubhānuWa— knows the worth of.

Thus, he— said as in the Sahihayn (al-Bukārī and Muslim):

"Two words that are light on the tongue..." Notice that as soon as he started, he said:

\[\text{4} \text{ al-Bukhārī (6406, 6682 and 7563) and Muslim (2694) from the Hadith of Abu Hurairah} - \text{(6406, 6682 and 7563) and Muslim (2694) from the Hadith of Abu Hurairah.}\]
"Two words that are light on the tongue," highlighting their lightness, ease, and simplicity and that they do not exhaust the one uttering them. But what did he say after that? [He said]:

"heavy on the scale, beloved to ar-Rahmān." Their weight is tremendous with Allāh; they are simple and beautiful words and sweet on the tongue but heavy on the scale and beloved to ar-Rahmān — (ṣubḥāna ʿAllāh, wa biḥamdīhi ʿAllāh).

He also said:

"Whoever says: Subḥāna ʿAllāhi Wa bi Ḥamdīhi (How perfect Allāh is, and I praise him) a
DHIKR IS FROM THE EASIEST AND SIMPLEST OF DEEDS

hundred times, his sins will be forgiven even if they were as much the foam of the sea.”5

The Dhikr of Allah is light on the tongue for whoever Allah –– aids and provides him with His Tawfeeq.

As for the one whom Allah abandons—and refuge is sought with Allah—then the Dhikr of Allah will be difficult for him and he will not be able to make the Dhikr of Allah, rather he will find it hard or possibly become annoyed and bored with Dhikr; and this is among the signs of being forsaken and a proof of deprivation—and refuge is with Allah.

So, the Dhikr of Allah is indeed light on the tongue and consequently the Prophet –– directed this questioner saying:

لا يِزَالَ لِسَانِكَ رَطَّبًا مِنْ ذِكْرِ اللَّهِ جَلَّ وَ عَلَى

“Let your tongue remain wet with the remembrance of Allah—.”

5 Reported by Ahmad (8873), at-Tirmidhi (3466) and Ibn Mājah (3812) from the Hadith of Abū Hurairah— ( 위해서 ) – and at-Tirmidhi said it is: Hasan Sahih.
THE BENEFITS & FRUITS OF DHIKR – THE LEGISLATED REMEMBRANCE OF ALLĀH

He urged him – (عليه السلام) – to give concern to Dhikr and in this is proof for the greatness of the matter of Dhikr and the greatness of its status with Allāh – (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) – and that it is an all-inclusive door of goodness that every Muslim should strictly hold fast to and be from its people.

And if we combine this great Hadith with the other Ahādīth (plural of Hadith) of the Prophet – (عليه السلام) – and the texts from the Noble Qur'ān that encourage with the performance of Dhikr, clarify its virtues, greatness of its reward and what Allāh – (بَارِكَهُ وَخَلَّفَهُ) – has prepared for the Dhākirūn, as well as what results from making Dhikr from the tremendous benefits, noble fruits and numerous good in this world and the next, we will find in these texts many proofs that show the enormity of the affair of this act of obedience, the magnificence of its worth and the loftiness of its status with Allāh – (بَارِكَهُ وَخَلَّفَهُ).
Imâm Ibn al-Qayyim al-Jawziyyah (رحمه الله) has an unparalleled book on this topic. No one has written— to my knowledge—anything like it. It is a truly splendid treatise that is widely available amongst the people of knowledge and the students of knowledge which he (رحمه الله) titled: *al-Wâbil as-Sayyib Fi al-Kalim at-Tayyib* and *al-Wâbil as-Sayyib* means *The Beneficial Rain*. He said in this treatise: “Contained in Dhikr is more than a hundred benefits,” he (رحمه الله) then started counting the benefits of Dhikr and its fruits in this world and the hereafter. He mentioned more than seventy benefits of Dhikr, each point sufficing in moving the hearts and exciting the souls to perform this great act of obedience—so imagine if all of them were to come together. Thus, it is rare to find a Muslim who reads this book—doing a close reading and hoping to benefit—except that his state with the Dhikr of Allâh (جلاله) will become better—by the will of Allâh—and his concern for this topic will increase.
THE BENEFITS & FRUITS OF DHIKR – THE LEGISLATED REMEMBRANCE OF ALLĀH

So, when he finished listing the benefits of Dhikr and explained them in length, he moved on to mention chapters on the types of Dhikr that a Muslim should observe.

Just when the Muslim finishes with this ‘powerful push’ — if such a term is correct — to perform the Dhikr of Allāh, he finds in front of him another detailed section on the types of Dhikr taken from the Book of Allāh and the Sunnah of Prophet — (صلى الله عليه وسلم).

Hence, in my opinion, it is befitting for every Muslim to give concern to this book. The father should concern himself with buying it and giving it as a gift to his children and wife at home, and he should encourage them to read it. The student should likewise be diligent in getting it and benefiting from it. Also, it should be circulated amongst the Muslims due to the greatness and magnitude of its benefits.

And from this treatise, I will summarize some of the benefits of Dhikr from what he — (صلى الله عليه وسلم) — lists along with the benefits above at the beginning of the talk.
THE BENEFITS OF DHIKR:

DHIKR IS IN FACT LIFE FOR THE HEARTS

From the benefits of Dhikr is that it is the true liveliness of the hearts and they will die without it. Thus it has been affirmed in the Sahih⁶ from the Prophet — that he said:

“مَثَلُ الْأُنْثَىِ الَّذِيْ يَذْكُرُ رَبَّهُ وَالَّذِيْ لَا يَذْكُرُ مَثَلُ الْحَيٍّ وَالْمَيْتٍ”

“The similitude of the one who remembers his Lord and the one who does not remember his Lord is like that of the living and the dead,”

and in another wording of the Hadîth, he said:

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⁶ Reported by al-Bukhâri (6407) from the Hadîth of Abû Mûsâ al-Ash’âri – (رضي الله عنه).
THE BENEFITS & FRUITS OF DHIKR – THE LEGISLATED REMEMBRANCE OF ALLĀH

"The similitude of the house in which the remembrance of Allāh is made and the one in which Allāh is not remembered is like that of the living and the dead."7

So he – (عَلَيْهِ السَّلَّمَ) – made the one who remembers Allāh like the living and the houses of those who remember Allāh like the houses of the living and he – (عَلَيْهِ السَّلَّمَ) – made the one who doesn’t make Dhikr of Allāh like the dead and the houses of those who don’t remember Allāh like the houses of the dead and they are the graveyards.

Consequently, he said in another Hadith:

لا تجعلوا نيوتسيم مقابر

"Do not make your homes graveyards,"8

7 Reported by Muslim (7789)
8 Reported by Muslim (780) from the Hadith of Abū Hurairah – (رضي الله عنَّه).
meaning make Dhikr and remember your lord in your homes, establish the prayer and recite the words of Allāh (i.e., the Qurān); because if the words of Allāh are not recited in a home, Allāh is not remembered and the Salāh is not established, it will be like the homes of the dead which are the cemeteries.

Accordingly, he —  (عليه السلام) — encouraged us with the optional prayers in the houses saying:

إِنَّ أَفْضِلَ الصَّلَاةِ صَلَّى الْمَرْيَمُ فِي بِيْتِهِ إِلَّا السَّمْكَنَوَةِ

"Verily, the best Salāh (prayer) of a man is the Salāh performed in his home except for the obligatory prayers,"9

This is so that the home does not become a graveyard. The home in which Allāh —  (جَزَّرَهُ) — is not mentioned, nor is the Salāh performed, nor is Allāh —  (صلالَهُ وَتَعَالَى) — is praised and thanked, is like the cemetery, the home of the dead.

9 Reported by al-Bukhāri (731) from the Hadith of Zaid Ibn Thābit —  (رضي الله عنه).
And how is the case in the house in which only the devils are remembered, only amusement and musical instruments are listened to and Allah —(جَلَّ وَفَاتَ عَلَيْهِ) — is not remembered?! Rather it is populated with tools of entertainment and wickedness and sounds of falsehood and what is similar to that—this is a dead house—it is utter destruction! And the ruined houses are only inhabited and visited by the devils—and refuge is sought with Allah. As for the angles, they will not enter such homes, rather the devils will enter into them successively, and it will be a haven for them. As a result, the good will depart from such a home, the evil will increase, problems will arise in succession, calamities will increase, and all the different types of immorality will occur in it—and refuge is sought with Allah. Allah —(جَلَّ وَفَاتَ عَلَيْهِ) — says:

\[
\text{وَقَنَّى يَعْسَى عَن ذِكْرِ الْرَّحْمَانِ تَقْضِيَّ لَهُ سَيْطَانًا}
\]
\[
\text{فَهُوَ لِلَّهِ فَيَيْنَّا وَانْهِمْ لَيْصُدُّونَ ثُمَّ عَيْنَ آَلِ السَّبِيلِ}
\]
\[
\text{وَخَيْبَتُ آَلِهَمْ مُهَبَّتُونَ او}
\]
"And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh) (i.e. this Qur‘ān and worship of Allāh), We appoint for him Shayṭān (Satan) to be a Qarīn (an intimate companion) to him. And verily, they (devils) hinder them from the Path (of Allāh), but they think that they are guided aright!" [Sūrah az-Zukhruf 43:36-37]

So it is mandatory upon the people of the believing homes that they be sincere towards and advise themselves and their homes; and thus populate it with the Dhikr of Allāh — (بِذِکْرِ وُلُودِ) — with the recitation of the Qur‘ān, the establishment of the Salāh and the performance of the good deeds so that their home will be from the homes of the living and they themselves will be alive in a vibrant home. So the Dhikr of Allāh — (بِذِکْرِ وُلُودِ) — is the true liveliness of the hearts, and without it, the hearts will perish.

Ibn al-Qayyim — (رَجُمَانُ اللهِ) — reported from his Shaykh, the Shaykh of Islām, Ibn Taymiyyah — (رَجُمَانُ اللهِ) — an amazing similitude for Dhikr and the state of the heart with Dhikr. Ibn Taymiyyah said:
“Dhikr for the heart is like water for fish. What will be the state of a fish if it is separated from water?”¹⁰

And it is well-known that if a fish is taken out of water for a few moments, it will die; and if the heart is distanced from Dhikr and it is occupied with the Dhikr of Allâh — (تَبَارَكَ رَحْمَتُهُ عَالِمُ الْأَمْرِ) — it will die. Life will not develop in it except with the Dhikr of Allâh. Hence, Allâh — (سَبِيلَةً فَيْتَحَيَّرُونَ) — said:

"O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he calls you to that which will give you life." [Sûrah al-‘Anfâl 8:24]

Allâh — (بِكَانَ عَلَيْهِمْ مَغْفِرَةً وَلَيْلَةٌ مُّسْتَبَارَةٌ) — has called the Revelation ‘Rûh’ (a soul) in many places in the Qur’ân as in His statement:

¹⁰ al-Waabil as-Sayyib (85)
DHIKR IS IN FACT LIFE FOR THE Hearts

"The Event (the Hour or the punishment of disbelievers and polytheists or the Islāmic laws or commandments), ordained by Allāh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. He sends down the angels with Rūh (revelation) of His Command to whom of His slaves He wills."

[Sūrah an-Nahl 16:1-2]

Also, in His statement:
"And thus We have sent to you (O Muḥammad صلِّ الله عَلِيْهِ وَسَلَّم) Rūḥ (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith. But We have made it (this Qur’ān) a light wherewith We guide whosoever of Our slaves We will." [Sūrah ash-Shūrā 42:52]

Allāh—(بَارِزُ الدَّعَائِلِ)—has (similarly) called the one who descends with the Revelations—who is Jibrīl— a ‘Rūḥ.’ He said:

مَنَّنَّ أَلْلَهُ الْأُمِّيَّةَ عَلَى قُلُوبِ الْمُؤْمِنِينَ

“Which the trustworthy Rūḥ [Jibrīl (Gabriel)] has brought down; Upon your heart (O Muḥammad صلِّ الله عَلِيْهِ وَسَلَّم) that you may be (one) of the warners, In the plain Arabic language.” [Sūrah ash-Shū’arā 26:193-195]

So, Jibrīl—(بُنَازِرُ الدَّعَائِلِ)—the one who descends with the Revelation—is a ‘Rūḥ’ and the Revelation itself is a ‘Rūḥ,’ because the heart will not be alive without the Revelation and the Dhikr of Allāh—(بَارِزُ الدَّعَائِلِ)—and
DHIKR IS IN FACT LIFE FOR THE Hearts

without it: it will die, become hard and oppressive and it will be populated by evil and corruption—and refuge is sought with Allāh. However, if the Revelation reaches it and it becomes occupied with the Dhikr of Allāh—(جُرَّبَعْنَاءُ)—goodness and righteousness develop and increase in it, and it will be enveloped by benefits and blessings—this is a tremendous benefit from the benefits of Dhikr.
DHIKR REPELS THE DEVIL

From the benefits of Dhikr is that it expels the devil, pushes him away from the person and the believer — with the Dhikr of Allāh — will be in an impenetrable fortress and a strong shelter that the devil cannot find an entrance to.

There is a Hadīth reported by Imām 'Aḥmad in al-Musnad and other than him with an authentic chain of narration that the Prophet — sallallāhu 'alayhi wa sallam — said:

إِنَّ اللَّهَ غَزَّىَ جَلَّ أَمْرٍ يَحْيَى بِنِ زُكَرِيَّ بِنِ رَكِيبٍ عَلَيْهِمَا السَّلَامُ يُحْفِصَنَ

"Verily, Allāh — sallallāhu 'alayhi wa sallam — commanded Yahyā Ibn Zakariyyā — 'alāhimasa l-salām — with five commandments to abide by, and to command the Children of Isra'il to abide by them."

And in the Hadīth, Zakariyyā said to his people:
DHIKR REPELS THE DEVIL

“Verily, my Lord instructed me with five commandments, and He ordered me to instruct you with it,”

Then he mentioned the command firstly with Tawhīd (singling Allāh alone in worship), Salāh, charity, then he mentioned the fifth command: command with the Dhikr of Allāh, so he said:

“...and verily, the similitude of this is like a man who is quickly tracked by the enemy,”

Meaning, the enemy caught up to him to kill and destroy him,
So, the one who makes Dhikr of Allāh is in an unconquerable fortress and a strong shelter that the devil cannot break through or ever reach. Allāh—(سُبْحَانَ الْعَزِيزِ)—said:

“so he comes to an impenetrable fortress and seeks protection from it. And the most fortified a servant can be from the devil is if he is occupied with the Dhikr of Allāh—(عَزِيزُ)”—11

11 al-Musnad (17170) and it is also reported by at-Tirmidhi (2763) and al-Hākim (1/204, 582) from the Hadith of al-Harith al-Ash’ari—(مَُّنِيْ)—and it has been authenticated by al-Albānī in Sahīh al-Jāmī’ (1724)
DHIKR REPELS THE DEVIL

"Say: "I seek refuge with (Allah) the Lord of mankind, "The King of mankind — "The Ilah (God) of mankind, "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh) "Who whispers in the breasts of mankind, "Of jinn and men." [Sûrah an-Nâs 114:1-6]

'âl-Waswâs al-Khannâs' (The whisperer who withdraws): This is the attribute of the devil. Ibn 'Abbâs—(‏(ب)أ)‏— said regarding the meaning of these two words (The whisperer who withdraws):

"The devil crouches down on the heart of the son of Adam, so when he forgets and becomes heedless, he whispers to him; and if he remembers Allâh (makes Dhîkr), he withdraws."12

When the servant makes Dhîkr of his Lord, Satan withdraws, cringes and becomes like a fly; and he will

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12 Reported by at-Tabari in his Tafseer (24/754), the Dâr Hijr edition
not remain with the one making Dhikr, rather he flees from him. Thus, it has come in a Hadith:

إِذاْ نُوَّدِيَ لِلسّلَّمَةِ أُذْهِبَ السَّيِّدَانُ وَلَهُ ضُرْاتٌ

"When the call for Salāh is made, Satan retreats while passing wind."\(^{13}\)

He cannot bear to hear the Dhikr of Allāh – (جَهَرَةً). The Dhikr actually harms and expels him, and he completely distances himself from a place in which the Dhikr of Allāh – (جَهَرَةً) – is made.

So, the one who makes Dhikr is in a well-fortified fortress and a strong, safe haven that will protect him by the will of Allāh – (تَمْلَكَهُ) – from the accursed devil. However, if he (the servant) is heedless, the devils will come to him in succession, push him to falsehood and strongly urge him to fall into sinning as has proceeded with us:

\(^{13}\) Reported by al-Bukhārī (608) and Muslim (389) on the authority of Abū Hurairah – (عُبْدُ اللَّهِ رَضِيَ اللهُ عَنْهُ).
"And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh) (i.e. this Qur'ān and worship of Allāh), We appoint for him Shaitān (Satan) to be a Qarīn (an intimate companion) to him." [Sūrah az-Zukhruf 43:36]

[‘Qarīn’ (an intimate companion)] means that he is inseparable from him and does not leave him. The opposite understanding that can be taken from the Āyah is that: If (the servant) makes Dhikr of Allāh—(جِنَّةُ الرَّحْمَانِ)—Satan will stay away from him; so Dhikr is a fortress from the accursed devil. Thus, whoever named his book on Dhikr from the people of knowledge al-Ḥisn al-Ḥaseen (The Impenetrable Fortress) or Ḥisnul Muslim (The Fortress of the Muslim) or something similar to this, has done an excellent job. This is a true name (true to its meaning regarding what it contains) because Dhikr is an impenetrable fortress, it is the fortress of the Muslim, and it is the shelter in which a Muslim is protected —by the will of Allāh—(بِلِلَّهِ).
THE BENEFITS & FRUITS OF DHIKR – THE LEGISLATED REMEMBRANCE OF ALLĀH

And the devil will not find a path to the one who makes Dhikr of Allāh — (تَذَكَّرُونَ اللَّهَ) — at all times and in everything. If you make Dhikr of Allāh when you are about to eat, the devil will keep away from you, if you make Dhikr of Allāh when you enter the home, the devil will keep away from you, and like this for every matter in which you make the Dhikr of Allāh — (تَذَكَّرُونَ اللَّهَ) — the devil will not have a way to get to you, and you will be protected from his whispers, plots, evil, prodding, and satanic poetry. This is a truly magnificent benefit from the benefits of Dhikr.
DHIKR IS A SOURCE OF SERENITY FOR THE HEARTS

Also, from the benefits of Dhikr is that—as Allah has mentioned—it is a cause for the tranquility of the heart. Allah—(جَلَّ وَلَطَيْبُ)—says:

"Verily, in the remembrance of Allah do hearts find rest.” [Sūrah ar-Rad 13:28]

The tranquility of the heart is its pleasure, serenity, pleasantness and the absence of its worry, tension, annoyance and all the types of harm that might affect it. So those that make Dhikr of Allah—(جَلَّ وَلَطَيْبُ)—a lot, they are the people with tranquil hearts, happy hearts; the people whose hearts are filled with pleasantness and pleasure at all times—not just in the times of ease and happiness—rather in all situations. You will find him with a peaceful heart in times of ease and difficulty, in times of prosperity and poverty, in times
of health and sickness. He will not be affected by worry, nor will he be stricken with anxiety and nor will he complain or be annoyed; rather you will find him calm, tranquil and comfortable at all times.

This is why, he — said in amazement:

"How wonderful is the case of the believer; there is good for him in everything, and this applies only to a believer: If he is granted prosperity, he is grateful—and this is better for him; and if he is afflicted with hardship, he endures it with patience, and this is better for him." He — said it like this."

So the believer, he is in continuous harmony, with a calm heart and a cheerful breast and is full of joy. And all of this is a result of his adherence to the

14 Reported by Muslim (2999) from the Hadith of Suhayb—(غريب البخاري).
DHIKR IS A SOURCE OF SERENITY FOR THE HEARTS

remembrance of Allah — (jinna) — and his continuous upon it, thus obtaining this serenity:

"Those who believed (in the Oneness of Allah - Islāmic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest."
[Sūrah ar-Ra‘ad 13:28]

Their hearts find rest with the remembrance of Allah and not with anything else. They make Dhikr of Allah — (jinna) — in all of their situations:

"Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides." [Sūrah Āli Imrān 3:191]
Meaning at all times: as a resident or traveler, while sitting, standing or walking; in all their affairs, they make Dhikr of Allah—("Scjji")—and with this Dhikr, their hearts find rest:

\[\text{"Verily, in the remembrance of Allāh do hearts find rest." [Sūrah ar-Ra`ad 13:28]}\]
DHIKR REMOVES HARDNESS OF THE HEART

From the benefits of Dhikr is that it removes the hardness of the heart. The heart can become hard because of sins and negligence in obedience to Allâh — (جِلَّ وَعَلَى) — and other similar factors. There is nothing that removes the hardness of the hearts as Dhikr does; and there is nothing greater in hardening the hearts than being heedless from the remembrance of Allâh — (سُبْحَانَهُ وَتَمَّمَّ) — said:

"Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic
Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injil (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh).” [Surah al-Ḥadîd 57:16]

The reason for the hardening of the hearts—as is evident from the noble Ayâh—is the lengthiness of the time that one was distant from making Dhikr and fulfilling the commands of Allâh—(تَابِعِيْنَاتِيْ). So if this keeping away [from Dhikr] occurs, the hearts will harden, and it (the hardening) will not go away except by returning to the Dhikr of Allâh and to Allâh—(تَابِعِيْنَاتِيْ). This is why Allâh says in the following Ayâh:
"Know that Allāh gives life to the earth after its death! Indeed We have made clear the Ayāt (proofs, evidence, verses, lessons, signs, revelations) to you if you but understand." [Sūrah al-Ḥadīd 57:17]

"Allāh gives life to the earth after its death!" Meaning, just as He—(سَبِعُانَةَ وَلَقَالَ) —gives life to the earth after its death with water and rain; He—(نَارَانَةَ وَلَقَالَ) —gives life to the dead hearts with the Revelation and the remembrance of Allāh—(جَلَّ وَفَلاَعَ) . When the servant remembers his Lord, his heart will come to life, and its hardness will go away. It is reported that a man came to Imām al-Hasan al-Basri—(رَحْمَاتُ اللَّهِ عَلَيْه) —and said to him:

"O Abū Saʿīd! I am complaining to you about the hardness of my heart." He replied: "Melt it with the remembrance of Allāh,"

Meaning: dissolve this hardness which is in your heart with the Dhikr of Allāh—(تَبَارَكَ وَلَا تَعْلَمُ) —because the Dhikr of Allāh removes the hardness which might

15 Look in: al-Waabil as-Sayyib (142)
cover the heart and then the heart will soften and become calm and tranquil as has proceeded.
YOU WILL BE REMEMBERED BY ALLĂH

Also, from the benefits of *Dhikr* is that it earns the servant a certain magnificent benefit and a lofty station: If he remembers and mentions Allāh, Allāh—(سُبْحَانَهُ وَتَعَالَ)—will remember him; because rewards, good or bad, are dependent on the basis of deed. Allāh—(سُبْحَانَهُ وَتَعَالَ)—says:

\[
\text{هل جَرَاءُ الاََلْحَسَنِ إِلَّا أَلْحَسَنُ ؟}
\]

"Is there any reward for good other than good?" [*Surah ar-Rahmān* 55:60]

So whoever remembers Allāh, Allāh will remember him and whoever forgets about Allāh, Allāh will forget about him:
"They have forgotten Allāh, so He has forgotten them." [Surah at-Tawbah 9:67]

And,

"An exact recompense (according to their evil crimes)." [Surah an-Naba' 78:26]

And,

"Then evil was the end of those who did evil." [Surah ar-Room 30:10]

So, the recompense is based on the type of deed; whoever remembers Allāh, Allāh will remember him. Allāh — said:

"Therefore remember Me (by praying, glorifying). I will remember you." [Surah al-Baqarah 2:152]
And in a Hadīth, the Messenger of Allāh—(ṣallāullāhu 'alayhi wa sallam)—mentions that his Lord—(ṣallāullāhu 'alayhi wa sallam)—said:

"...If he remembers Me in-wardly, I will remember him in-wardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels).”16

And what reward is better and what status is more magnificent and loftier than being mentioned and remembered by Allāh—(ṣallāullāhu 'alayhi wa sallam)—in the assembly of angels. He—(ṣallāullāhu 'alayhi wa sallam)—remembers you, yet He is in no need of you, but you remember Him because you are in desperate need of him. He—(ṣallāullāhu 'alayhi wa sallam)—remembers you in the assembly of the angels while He does not benefit whatsoever from remembering you. You remembering Him—(ṣallāullāhu 'alayhi wa sallam)—does not

16 Reported by al-Bukhāri (7405) and Muslim (2675) from the Hadīth of Abū Hurairah—(ra).
increase His kingdom, nor does your abandoning his Dhikr decrease His kingdom.

Thus, He – (تَبَالَكُمْ) – says in the Hadith Qudsi:

"O My servants, even if the first amongst you and the last amongst you and even the whole of the human race of yours, and that of the Jinns, become (equal in) God-conscious like the heart of a single person amongst you, nothing of that would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinns too in unison become the most wicked (all beating) like the
heart of a single person, it would cause no loss to My Power.”\footnote{Reported by \textit{Muslim} (2577) from the \textit{Hadith} of Abü Hurairah – (أبو هريرة).}

So, the obedience of the obedient ones does not benefit him, nor does the disobedience of the sinners harm Him – (بِذَلِكَ لَا يَزِيدُهُ الرَّحْمَةُ) – and the \textit{Dhikr} of those that remember Him does not increase his sovereignty, nor does the heedlessness of the heedless decrease anything from his sovereignty. However, out of His kindness and grace – (بَلْ لَا يَزِيدُهُ الرَّحْمَةُ) – for his servants, He mentions the one that remembers Him in the assembly of the angels. Whoever remembers Allāh inwardly, Allāh will remember him inwardly, and whoever remembers Allāh in an assembly, Allāh will remember him in an assembly better than it.

It has been reported in \textit{Sahih Muslim} (2701) on the authority of Mu‘āwiyyah – (عَلَيْهِ السَّلَامَ) – that the Messenger of Allāh – (صلى الله عليه وسلم) – came to a gathering of his companions and said:

\footnote{\textit{Muslim} (2577)}
“What makes you sit?” They said: “We are sitting here in order to remember Allah and to praise Him for He guided us to the path of Islam and He conferred favors upon us.” Thereupon he said: “By Allah, is this what made you sit?” They said: “By Allah, we are not sitting here but for this very purpose,” whereupon he (the Messenger) said: “I am not asking you to take an oath because of any allegation against you but for the fact that Jibril came to me and he informed me that Allah—was talking to the angels about your magnificence.”

Allah would boast about those making Dhikr to the angels, saying: Look at my servants. They have gathered to remember me. They have gathered to
YOU WILL BE REMEMBERED BY ALLĀH

thank me. They have gathered to praise me. He would boast about them to the angels.

Hence, it has also been reported in the other Hadith in Sahih Muslim\(^\text{18}\) that he — ( عليه السلام) — said:

\[
\text{مَا اجْتَمَعَ قُوْمٌ فِي بَيْتِ مِنْ بَيْوتِ اللَّهِ تَعَالَى يُتْلُوَّنَ كِتَابَ اللَّهِ}
\]
\[
\text{وَبِتَادَارَسُوْنَهُ بَيْنَهُمْ إِلَّاً نُزِّلَتْ عَلَيْهِمْ السَّكِيَّةُ وَغَشِيتَهُمْ}
\]
\[
\text{الرَّحْمَةُ وَحَقَّتَهُمْ المَلائِيْكَةُ وَذَكَرْهُمْ اللَّهُ فِيْمَنْ عَنْدَهُ}
\]

“Any group of people that assemble in one of the Houses of Allāh to recite the Book of Allāh, learning and teaching it, tranquility will descend upon them, mercy will engulf them, angels will surround them, and Allah will make mention of them to those (the angels) in His proximity.”

This is a lofty station and an elevated and superior status obtained by the one that makes Dhikr of Allāh — ( ﷺ) — and it is that Allāh — ( ﷺ) — makes mention of you.

\(^{18}\) From the Hadith of Abū Hurayrah — (رضي الله عنه) — (2699)
Because the souls are more attached and inclined to this worldly-life, if it is said to a person: “If you do this or that, then governor so and so or president so and so will mention you (in a good way) and he will praise you in front of those in charge;” he will be excited and moved, however, regarding the Dhikr of Allâh which will cause us to be mentioned by Allâh, we become weak and lack energy in performing it?! This is due to our negligence, carelessness, weakness, disregard and our lack of giving this matter the concern and importance that it deserves.
IT WILL EARN YOU THE SALĀḤ OF ALLĀḤ AND THE ANGELS

From the benefits of Dhikr—and it is an extension of the previous one—is that the one making Dhikr gains, by way of his remembrance of Allāh, the Salāḥ of Allāh and the angels. Allāh—(سُبْحَانَهُ وَتَعَالَى)—said:

"O you who believe! Remember Allāh with much remembrance. (41) And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers]. (42) He it is Who sends Salāḥ (His blessings) on you, and His angels too (ask Allāh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of
Belief and Islamic Monotheism)." [Surah al-Ahzâb 33:41-43]

This is a benefit from the benefits of Dhikr, and it is that the one making Dhikr receives the Salâh of Allâh and the angels. And the Salâh of Allâh means that Allâh will praise him in the assembly of angels as has proceeded. As for the Salâh of the angels, it means that they will make Du‘â (supplicate) for him; and the more a person increases in Eman (faith), making Dhikr of Allâh and becomes stronger in adhering to goodness, the more the angels will supplicate for him. Allâh — said:
IT WILL EARN YOU THE SALĀH OF ALLĀH AND THE ANGELS

“Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! (7) “Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. (8) “And save them from (the punishment, for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy.” And that is the supreme success.” [Sūrah al-Ghāfir 40:7-9]
This is a long, wonderful and blessed Du‘ā made by the angles for the believers that make Dhikr of Allāh, obey Him and fulfill His commandments.

And here—O successful one—is a question that might come to mind: What is it that made those angels attached to the believers and how did they acquire such a status—continuously and persistently making Du‘ā for the believers—even though the angels are a different species than that of the humans?

The angels are a different species; they were created from light while humans were created from clay—so their creation is different. But still, Allāh—attached the angles to the believers and the reason for this is due to the existence of a strong bond between the believers and the angels: Ėmān in Allāh—(سبحان وتعالى). Allāh—(سبحان وتعالى)—said:

"Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises"
of their Lord, and believe in Him.” [Surah al-Ghafir 40:7]

This is the bond: glorifying the praises of Allah and having Ėmān in Him.

So the more a person increases in making Dhikr of Allah, His praise, and his faith in Him, the more the angels will increase in making Du‘ā for him, seeking forgiveness for him and asking Allah—(بِاَنَثَٰالْعَادِیَّ)—to grant him Tawfiq, steadfastness, entrance into paradise and salvation from the hellfire and other than that from the matters mentioned in the noble Āyah.
DHIKR IS A MEANS TO PROTECT THE TONGUE

Similarly, from the benefits of Dhikr is that it is a cause for protecting the tongue.

The scholars mention: “The tongue was only created for speech, so if the Muslim does not speak with good—and the best good speech is the Dhikr of Allah—he will speak with evil and wickedness.” Thus, whoever’s tongue becomes dry from the Dhikr of Allah (i.e., he does not make Dhikr)—and refuge is sought with Allah—he will speak with all types of evil: backbiting, slander, ridicule, mockery, lying, filthiness and what is similar to this. So, if the tongue does not make Dhikr, it will be occupied with falsehood; but if it becomes busy with Dhikr, the falsehood will leave it. That is why there is nothing that can safeguard and maintain the tongue the way that observance of the Dhikr of Allah can.

The Dhikr of Allah—(بِذَٰلِكَ) —protects the tongue of a person and safeguards it from falling into backbiting,
DHIKR IS A MEANS TO PROTECT THE TONGUE

slander, ridicule, mockery and what is similar to that. This is a tremendous benefit from the benefits of the remembrance of Allāh—(بُنَادَرَ دِنَامَك).
DHIKR IS A SIGN OF THE GREATNESS OF THE LOVE THAT ONE HAS FOR ALLĀH

From the benefits of Dhikr is that it is a sign of the greatness of the love that the one making Dhikr has for Allāh — (بِذَٰلِكَ رَحْمَةٌ عِنْدَكَ).

Some of the people of knowledge said: “The sign of loving Allāh is abundance in making Dhikr of Him; for verily, you do not love a thing except that you mention and remember it a lot.

These are some of the marvelous benefits and fruits which the believer gains through remembering Allāh — (بِذَٰلِكَ رَحْمَةٌ عِنْدَكَ). And you when you read — O successful one — the book, al-Wābil as-Sayyib, you will find that I extremely fell short and failed to appropriately list the benefits of Dhikr; and that what I mentioned is an insignificant amount from the tremendous and numerous benefits which Ibn al-Qayyim — (بِذَٰلِكَ رَحْمَةٌ عِنْدَكَ) — truly excelled in detailing and clarifying.
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So, going back to the beginning, I strongly urge with the acquirement of this book and benefiting from it; and that it be circulated in the houses and the children, women, daughters, and relatives be encouraged to read it so that they can gain by way of it the great deal of good, tremendous rewards, shelter and protection and other than that from the few aforementioned benefits.

In conclusion, I will relate a few lines of poetry by the extremely knowledgeable scholar, ‘Abdur-Rahmān Ibn Nāsir as-Sī‘dī. They are small in number and beautiful. He—masterfully gathered in them the benefits of Dhikr with the brevity known for poetry. He said:

فذكرٌ إلهِ العرش سِراً ومعلناً: يُبِيلُ الشَّقا وآهلَ عنك وَيطردُ

وِبِحلِبٍ للخيراتِ دنيا وآجِلًا: وإن يتلك الوَصْوَاسُ يومًا يُنُفَرَّدُ

فقد أختُب المختارٌ يومًا لصحيحٍ: بأنَّ كثيْرَ الذُّكرِ في السَّبق

مُفرِّدٌ
THE BENEFITS & FRUITS OF DHIKR – THE LEGISLATED REMEMBRANCE OF ALLĀH

وَرَضِی معاذاً يَسْتَعْيَن إِلَـهِهِ ﻋَلَى ذِكْرِهِ وَالشَّكْرِ بِالْحَسَنِ يَعْبُدُ

وَأُوْصِي لِشَخْصٍ قَدْ أَقَّ بِنَصِيحةٍ ﻧِّيَّـهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ 

بَأَنَّ لا يِزَال رَطْباً لِسَمَك هِذِه ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ 

وَأَخْبَرْ أَنَّ الْذِّكْرَ غَرْسٍ لَأَهْلِهِ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ 

وَأَخْبَرْ أَنَّ اللَّه يَذْكُرُ عَبْدَهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ 

وَأَخْبَرْ أَنَّ الْذِّكْرَ يَبْقَى بِجَنَّةٍ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ 

ولو لم يُحْكِمْ فِي ذِكْرِهِ غَيْرُ أَنَّهُ ﻧِّيَّهُ ﻧِّيَّهُ ﻧِّيَّهُ
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وَبِئْنِفَيْ الغِيْبَةِ وَنَسِمَةٍ :: وَعَنُ كَلِّ قُوَّةٍ لِلْدِينَانِ مُفَسِّدُ

لَكَانُ لَنَا حَظًّا عَظِيمًّا وَرَغْبَةٌ :: بَصَّرَةٌ ذَكْرُ اللَّهِ نَعْمَ الْمُوَحَدُ

وَلَكِنْنَا مِنْ جَهَنْنَا قَلْ ذَكْرُنَا :: كَمَا قَلْ مِنَ لِلَّهِ الْتَّعْبُدُ

Remembrance of the God of the throne inwardly and outwardly – will remove and distance you from misery and worry.

And it will bring you the good of this world and the next – and if the whispers (of Shayṭān) come to you one day, it will chase it away.

The chosen one (Muhammad - صل الله عليه وسلم) one day informed his companions – that abundant Dhikr will cause you to join the Mufarridūn (those that constantly remember Allāh)

And he advised Mu’āth (Ibn Jabal - رضي الله عنه) to seek assistance from God – in remembering and thanking Him and perfecting His worship.

And he advised a person who came to him for advice – who found the legislation of the religion-heavy:
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Keep this tongue of yours moist – it will aid you in all affairs and make you rejoice.

And he said that Dhikr is cultivation for its people – in the gardens of Eden where their abodes will be prepared.

And he mentioned that Allāh will remember his servant – and rectify all of his affairs.

And he mentioned that Dhikr will remain in paradise – but the hardship in performing it will end.

And [it would suffice] if the only [benefit] in Dhikr was that – it is a path to attain God’s love and divine direction,

and that it prevents the youth from falling into backbiting, slander – and every speech which ruins [one’s] religion,

it would be a tremendous fortune and an encouragement – to perform much Dhikr of Allāh – the excellent One who is singled out in worship.

However, due to our ignorance, our Dhikr has become scarce – just as our worship for God has diminished.

May Allāh have mercy on him and reward him with the best of rewards for these magnificent and beneficial
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lines of poetry clarifying the benefits of Dhikr. Whoever wants to look into its commentary and explanation should read Ibn al-Qayyim’s book, al-Wābil as-Sayyib, because this book contains detailed explanations of the benefits and lists them and make them clear in the best way along with a clarification of the proofs as well.

We ask Allāh—(عَلَيْهِ الْفَطْرَةُ)—to reward the people of knowledge with the best of rewards on our behalf and benefit us with what He has taught us. And we ask Him—(بِنَبِيْلِ الْفَطْرَةُ)—to assist us in remembering and being grateful to Him and perfecting his worship; and to also grant us refuge from turning away and being heedless; and that He makes us from those that guide others and are themselves guided, and not from the misguided ones who lead others astray.

O Allāh, rectify our religion for us, which is the safeguard of our affairs; and rectify our worldly (affairs), wherein is our livelihood; and rectify our afterlife to which is our return; and make life for us (as a means of) increase in every good and make death (for us) as a rest from every evil.
And Allah knows best. May Allah raise the rank of the servant of Allah—His Messenger, our Prophet, Muhammad—and grant him peace, bless him and confer favors upon and the entirety of his family and companions.