The Power of Dhikr | Shaykh Muhammad al-Yaqoubi | GPU 2010

Let me make a small introduction or offer a small introduction about our honored speaker Sheikh Mohammed Al-Yaqoubi is from Damascus, Syria, one of the oldest civilizational cities in the world, as far as I remember the oldest one that has been inhabited continuously for the longest and Sheikh Mohammed hails from a family of scholarship. His father Alayhi Rahma was a scholar in the traditional Islamic sciences and Sheikh Mohammed began his learning from a young age with the scholars in his area and he would have learned the traditional Islamic disciplines and sciences and he has, as one would expect, a number of authorizations or ijazahs in the Islamic sciences and in the Islamic texts Alhamdulillah. Sheikh Mohammed Al-Yaqoubi is a prominent scholar, teacher and also a spiritual master, a scholar of surahs whose talks and exhortations and teachings have touched thousands upon thousands of people worldwide.

He's not a stranger to these shores, he's come here a number of times over the decade or so. I'll hand it over to Sheikh Mohammed Jazakallah Khair. Alhamdulillah Rabbil Aalameen Wa Afdalul Salati Wa Atamul Tasleem Ala Sayyidina Mohammed Khatamin Nabiyeen Wa Imamil Mursaleen Wa Qaidil Ghurril Muhajjaleen Al Mab'uthi Rahmatan Lil'Aalameen Wa Alaa Alihi Wa Sahbihi Ajma'een Brothers and sisters, Assalamualaikum Warahmatullahi Wabarakatuh I do not think that we need any instructions on keeping silent or on behaving in a way or in a certain way during this lecture due to the subject of this lecture which I believe every one of us understands.

It is not about politics, not about economy, it is not about our social life, it is about remembrance of Allah subhanahu wa ta'ala. My understanding that Muslims in the midst of this materialistic life, they need moments of calmness, moments of tranquility. They need some breaks from tension, from worries, from arguments, from collapse and failure.

We need to connect to something, some great power. This is the creator subhanahu wa ta'ala, almighty be he. Allah subhanahu wa ta'ala is the only source of happiness for us in our lives and if we think that we can achieve happiness through anything else, we are wrong.

Happiness can be found in these societies, in money, jobs, university degrees and the likes. Unfortunately, many Muslims are running on the same direction, looking for success and happiness in these areas. It is wrong.

In Islam, our relationship to our creator comes first and from this relationship stems every good or bad. When we recognize ourselves as servants of Allah subhanahu wa ta'ala being created by him and recognize him as the creator and we put ourselves in the seat of an obedient servant doing what Allah ordered us to do to guarantee our success and happiness in this life, then of course happiness is the natural outcome of this harmonious relationship with our creator. When we put ourselves as many in these societies already did in a seat of objection and rejection of God's authority on the face of the earth, then all we expect though as a facade we might have power or money or beauty or jobs or university degrees, all we should expect because of our

rejection to God is this failure within us, this instability within us.

People yearn to something that changes them inwardly rather than outwardly. I'm sure you've met many people, non-Muslims and some Muslims who went astray and deep inside them you discovered that they're missing the core of this life. Alhamdulillah, Allah has given us this great honor of knowing him, of opening our hands, asking him, beseeching him, making our request dua to him.

Allah has given us the greatest honor that any human being on the face of the earth could ever get in worshipping him and recognizing ourselves as his servants. On a daily basis, however, brothers and sisters, we need reminders. We get up in the morning, people usually go to schools or to their offices or factories for work, for studies.

At noon, people get a break, it's a lunch break. In the evening, they go back home to get a dinner. So where is the moment where we can relax, where we can be thankful to Allah for what he has given us? Where are the moments which can feed and nourish our souls? Because the power of invention, the creativity within us as they call it in these societies, the power of giving energy doesn't come alone from food we eat in the morning, at noon, or in the evening.

It comes from the soul. We need to nourish the soul on a basic level. And as long as it is clear to all of us that our bodies can get weak when we do not eat enough or have the right diet, the same for our souls.

And our bodies are composed of these two important elements. The body, the physical being, and the spiritual one, which is the soul, the spirit, which is the source of life and the source of light in the body. By eating much, we're getting our bodies stronger, bigger, and often getting sick.

And to the best of our knowledge, I'm sure you are aware that we don't need what we eat. We only need quarters of it, as they say. And the other three quarters we eat for the doctors to leave.

However, excessive food can damage us. We're not getting even the basics of nourishment and food for our souls, let alone getting to a moment of excess. And in that realm, there is no excessive food.

You can worship Allah as much as you wish. You can recite Quran as much as you wish. You can fast.

You can get closer to Allah and get more ability to handle life. And the most successful people on the face of the earth are those who combine these two elements, the physical and the spiritual together. I don't think that I'm successful now.

I've got enough, because probably you have your parents supporting you now, or you have your own job. But tell me, in moments of tests and trials, would you stand up the course against all challenges? We see people in these societies turning to suicides. We see people in these

societies breaking down.

We see shrinks almost in every corner. People are failing in these societies. Muslims didn't know psychiatrists.

The art of psychology is within the book of Allah subhanahu wa ta'ala and the life of the Prophet , and the teachings of the great spiritual masters who trained people spiritually to handle all challenges. Let me give you the following example from the book of Allah, the Sunnah of Rasulullah and the words of the Sahaba, may Allah be pleased with them. And this is just to start off the subject, warming up a little bit before we get into technical terms and explanations.

Someone at work or in school, a young person, might sometimes go home or receive a phone call that so-and-so in your family died. What would be the reaction? I'm not talking about a person in his fifties whose father is in his nineties or eighties, lying ill in hospital. I'm talking about a young person who is at college or in her office, receiving a phone call, all of a sudden, that a parent, for example, at the age of 45 or 50 or 55, unexpectedly passed away.

What would be the reaction? According to our observations and handlings of situations of this type, people break down. People break down. By breaking down, we mean here various levels.

Some people collapse and need psychological care, attention. Probably the least level of people's response to such news would be, Why? Why me? Why did it happen to me? Amongst all people, how come? Things of that type, statements at this level, probably. It takes people times, hours, sometimes a few days, to get back to their senses and think that it is Allah.

It is the power of Allah, the decree of Allah and we are His servants. Look how Islam arranged answers, responses to such situations. For example, we read in the Quran, Allah says, We will inflict upon you, Allah says, some of the meanings.

And see here, the power of Allah coming with we. We will inflict upon you, with some, with sorts of, fear, hunger, lack of wealth, souls, harvests. Yet, give the best news, the best glad tidings to the people of forbearance.

Why? Because, verses continue to tell us, Those, when inflicted or visited by any calamity, they say, To Allah we belong and to Him is our return. In rewards, Allah says, Upon those, there shall be prayers coming to them from their lords and mercy. And these, indeed, are the ones who are well guided.

In one situation, the Prophet, peace and blessings be upon him, was walking through the graveyard of Al-Madinah Al-Munawwarah, the blessed Al-Baqi'ah. And he came across a woman, sitting beside a grave, mourning the death or the loss of her son. She was crying and weeping, lamenting this great tragedy for her.

The Prophet, peace and blessings be upon him, turned to her and said, She didn't recognize the Prophet, peace and blessings be upon him. Either she didn't know his face or she didn't look at him. People say she didn't recognize the Prophet, peace and blessings be upon him, so she said, The Sahaba, peace and blessings be upon them, immediately behind the Prophet, peace and blessings be upon him, reminded her, turned her attention.

He is Rasulullah, so she ran after him. Until she came to him in one narration in his home, saying, She wanted to obey the command of the Prophet, peace and blessings be upon him. Here, the Prophet, peace and blessings be upon him, put some excellent words, a piece of wisdom.

If you take it in psychology and analyze it, you'll reach the conclusion that Rasulullah, peace and blessings be upon him, reached the top level in analyzing people's reactions. He said, Patience should be at the first strike of the calamity, that is to say. At first strike, what is your first response? Sayyiduna Ali, peace and blessings be upon him, explained this.

By saying, if you strike with your hand on your thigh, like this. When upon hearing the news of a calamity, you haven't experienced patience. You are not a person who is patient at first strike.

And to exemplify this to you, people sometimes get sudden news, and natural reaction is, Why is this happening? They don't say it, it's just a reaction, a strike on the body sometimes, and people do it, and Arabs do it, usually. Like, why? Even if they don't say it, it means there is some objection in the heart of the believer. No, there shouldn't be.

You should be ready. How to be ready for such sudden visits of calamities? How to be ready for such news? On the other hand, for good news, that probably would make you jump off your seat, rather than saying, Alhamdulillah, it's from Allah subhanahu wa ta'ala. It is your spiritual preparation.

And this is the power of dhikr, remembering Allah subhanahu wa ta'ala in all of your affairs. And this is what Muslim life is about. We understand Islam often, but we don't understand Muslim life.

Muslim life is nothing what you see in the streets of major cities in the Islamic world now. Most major cities live secular life. Muslim life is well guided by Quran, by Sunnah, by the practices of Rasulullah on a daily basis.

Not on a daily basis, in a moment basis. Every moment there is something we do that turns us to Allah subhanahu wa ta'ala. You get up in the morning, there is a dua, Alhamdulillah alladhi ahyana ba'dama amatana wa ilayhi nushoor.

Praise be to Allah who brought us into life after he took our souls, and to him is our resurrection. Then you move to perform your ablution. Then to perform your prayer.

Then you want to start your meal. Then you start your meal with dhikr of Allah subhanahu wa

ta'ala. In between, the sun arises.

You say the dua of the day, witnessing, testifying that there is no God but Allah subhanahu wa ta'ala, asking Allah subhanahu wa ta'ala for the good of this day, and to protect you from any evil during that day. You want to go out of your home. You start with dhikr, getting out of your home.

If you are going to do shopping, there is a dua for the marketplace. If you are going to study, there is a dua to seek knowledge. If you are going to the mosque, there is a dua at the entrance of the masjid.

You meet a person in the street. Then you say, assalamu alaikum. Our assalamu alaikum, brothers and sisters, is not simply a greeting to please others or to get closer to their hearts.

Our assalamu alaikum is an act of worship, and it is dhikr of Allah subhanahu wa ta'ala because his name is assalam, one of the 99 names of Allah subhanahu wa ta'ala, which was made as a greeting in that form, but it is dua. That is why when we translate this, we put it in a conditional sentence, peace be upon you. That is to say, it is a form of invocation.

So take one day at a time. So what is dhikr? This is what we are going to talk about today. Dhikr is a word in Arabic that is opposite to nisyan, sometimes forgetfulness.

Dhikr, nisyan. These are the opposites. And this is the main meaning of this word.

Technically speaking, it was used for the dhikr of the tongue, for the utterances of certain texts, sentences, names. And we mean by this al-Quran al-karim, the 99 names of Allah subhanahu wa ta'ala, surahs of al-Quran al-karim, prayers upon the Prophet, tasbih, tahmid, and such statements. When uttering them, we technically mean this is dhikr.

And this is one of the major meanings of the word used in al-Quran al-karim. Other meanings, for example, dhikr is al-Quran al-karim itself, in several verses. One of them is famous.

Allah subhanahu wa ta'ala says, we are the one who revealed the dhikr, that is to say, al-Quran. And we are indeed the ones who will protect it. Dhikr is al-Quran al-karim.

Dhikr in another verse is used for the tablet. We read in a verse, Allah subhanahu wa ta'ala says, وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَّ الصَّالِحُونَ We wrote in the book, after al-Zaboor, psalms, that the psalms of Sayyiduna Sulayman, al-Zaboor. وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ We have written in the tablet, and after it has been shown later on in the psalms of Sulayman, that the earth will be given or the inheritance of the earth will belong to the righteous people.

In another verse, Allah subhanahu wa ta'ala calls al-Jumu'ah, al-Jumu'ah prayer is dhikr. In one verse, in surah al-Jumu'ah itself, Allah subhanahu wa ta'ala says, يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُوعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ When it is called upon Jumu'ah, then hurry, rush to

the remembrance of Allah, rush to the Jumu'ah prayer itself. It is called here dhikr.

These are other terms used on a narrower level rather than on a larger scale. Technically, in Islam when we talk about dhikr, al-Qur'an al-Karim, the Prophet ﷺ, it refers to the form of dhikr performed by the tongue. And here we find al-Qur'an al-Karim, for example, saying about the people of dhikr and the practice of dhikr, the following, يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا O ye who believe, do dhikr of Allah a lot.

اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا A lot. The scholars of tafsir say there is no one single command in the Qur'an Kareem we are ordered to perform of it a lot except dhikr. Not prayer, not fasting, not anything else comes with this specific condition.

A lot. يَا أَيُّهَا الَّذِينَ آمَنُوا O ye who believe, اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا, make mention of Allah, a lot of mention, dhikr وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا And glorify Him in the morning and at noon time. هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ He is the one who sends down His mercy upon you.

Salah here from Allah subhanahu wa ta'ala means mercy from Him. وَمَلَائِكَتُهُ And His angels making prayer for you. هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُومَاتِ إِلَى النُّورِ To get you out of darknesses to the light.

لِيُخْرِجَكُم مِّنَ الظُّلُومَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا And He is indeed merciful to the believers. See the description of the believers. الَّذِينَ آمَنُوا Those who believe.

This covers the area of believing, confession, of accepting everything coming from Allah subhanahu wa ta'ala. And iman here means practice. الْعَمَلُ بِالْأَرْكَانِ Believing in your heart.

تَصْدِيقُوا بِالْجَنَانِ And the utterances of the statements. أَشْهَدُ أَن لَا إِلَٰهَ إِلَّا اللَّهُ وَأَشْهَدُ أَن مُحَمَّدًا رَسُولُ اللَّهُ قَوْلٌ بِاللِّسَانِ وَعَمَلُوا بِالْأَرْكَانِ And practices. الَّذِينَ آمَنُوا Then as a result of this iman, they do dhikr.

They are with their Lord all the time. وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ Their hearts get tranquil. This tranquility which is missed in these societies.

Have you seen people, when you mention to them the issue of God or believing in God, that they shiver in fear? Sometimes in fear of the speaker because they think that you're imposing on them a non-desirable subject. Sometimes in fear of their rejection. These unbelievers, they are never sure.

They are always unsure. Even when they deny, at the highest level of the denial of the existence of God, inside and deep, they shake. They can never be on the path of truth.

Mention God to them and see what they would do. Those people who deny the existence of God or try to run away from Him in rejection sometimes or in arrogance sometimes or sometimes in

craziness believing that they are greater, they've got everything, self-sufficiency sometimes, they don't need God in their lives. Deep in their hearts, when God's names are mentioned in front of them, then they must put the question, what am I doing? Who I am? What's my relationship to God? Does God exist or not? They are never sure of what's going on in their lives.

No matter how good they plan or how long ahead of their lives they plan their own affairs and future, they can always get things all of a sudden. It is Imam Jafar al-Sadiq, I believe, if I remember well, who refuted once one of these atheists. He asked him, have you ever sailed on sea? The atheist said, yes.

Were there winds and storms? Yes, there were many. Once, have you ever feared drowning in water? Yes, it happened. The atheist answering, have you ever had hopes in surviving? Yes, I had.

The atheist answering, in whom did you have hopes? In whom did you have hopes to survive? This one, this power, in whom, in whose, you had hopes to survive, is God. We call it God because Allah told us in his revelation, his name is Allah. This tranquility, which we can feel, always, you get, now in psychology, they tell you, you get angry.

They tell you, take a deep breath. Breathe deeply, and say, I am calm. Right? To relax.

This is what they tell you in psychology now. Well, instead of that nonsense, I would say, well, it's a good reminder, but we say, la ilaha illallah, la hawla wa la quwwata illa billah, hasbuna allahu wa ni'ma alwakeel. These are statements from the book of Allah, or from the hadith of Rasulullah, sallallahu alayhi wasallam.

In a sound hadith, by Abu Dawud and al-Tirmidhi and Ibn Majah, the Prophet, sallallahu alayhi wa sallam, says, la ilaha illallah, the best of what I and Prophets before me ever said, is la ilaha illallah. In another statement, according to Abu Musa al-Ashari, in Sahih al-Imam al-Bukhari, Sahih al-Imam Muslim, and other books of hadith, the Prophet, sallallahu alayhi wasallam, says, shouldn't I tell you of a treasure that has been given to me, sent down to me, from underneath the throne? It is la hawla wa la quwwata illa billah. In Al-Qur'an al-Karim, we read, حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ فَانقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهُ Look at these beautiful statements.

We don't need modern psychology in order to calm us down at any moment of trouble. In any sort of tribulation, there is an answer. There is a statement.

There is a form of dhikr we can exit to and we'll find a remedy. And that is the power of dhikr. If we want to go on and on to analyze what we can get from dhikr, we'll see that there is a notion of benefits and fruits.

In the power of dhikr, we can fight the shaitan. With the power of dhikr, we can expel the spirits or

the satans or the jinn or the demons or the devils or whatever you call it. With the power of dhikr, with one simple statement, you enter your home saying, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ shaitan gets out.

You enter your home without saying any form of dhikr, shaitan gets in with you and tells his companions, we've got a place to stay. These are not my words, the words of Rasulallah ﷺ . He tells us, we don't see it, we don't feel it, but it is there. Shaitan may take forms sometimes of human beings.

In one beautiful instance, Abu Hurairah was the keeper of the public funds in the mosque of the Prophet ﷺ overnight. Money was brought from Bahrain at that time and it's zakam money. So the Prophet ﷺ commissioned Abu Hurairah to guard the public funds.

It was the shaitan who came in the form of a human being in order to steal from the money. So human beings usually are veiled from the eyes of the jinn and we can't see them. But there is this interaction, you can call it, or getting away from them for the believers in various ways.

Unknown to us, unseen to us, but our deen is built on believing in the unseen. From the beginning of Surah Al-Baqarah, before we talk about prayers, Allah ﷻ tells us, Alif Laam Meem ذلك الكتاب لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب Alif Laam Meem That is the book in which there is no doubt, which is guidance for the righteous. Then if someone asks, who are these righteous? This is what we call in the Arabic language, Atf Bayan.

It is called, what comes in answer to a supposed question deleted for purposes of brevity and eloquence in Al-Qur'an Al-Kareem. Alif Laam Meem ذلك الكتاب لا ريب فيه هدى للمتقين Those righteous people are the ones الذين يؤمنون بالغيب ويقيمون الصلاة Those who believe in the unseen and then establish prayer, it says. Believing in the unseen don't be driven by the power of reason.

Reason is an instrument for us in order to understand what is in front of us but not in order to analyze what is not in front of us. Knowledge is of two types, accessible and inaccessible. Reason is used to analyze and understand the accessible knowledge.

The inaccessible knowledge by our senses, for example, eyesight or hearing or whatever, we can't reach it. We have to believe in it. And this is one important principle of our deen.

Reason can never come above texts. There are many miracles we cannot understand. And there are texts in the words of the Prophet ﷺ . We have not come to discover their realities but we know that he tells the truth ﷺ . When something is related from him and it is sound through sound narrations, we need to believe in it.

The Prophet ﷺ tells us when the muezzin, and muezzin is an English word, not an Arabic word, originally Arabic word, but since we are here in the UK, I should remind you to open Oxford, the Oxford English Dictionary, and you will be shocked to find that many Arabic words are there and

they are English words and we are translating them. And they were inserted, they came into the English Dictionary a hundred years and over a hundred years ago when the British occupied India. They used in their daily words, in their daily lives, many Arabic words.

The word hakim is in the English Dictionary, for example. The word qadi is in the English Dictionary. We translate it as a judge.

We use judge instead of qadi. It is English there. Although they don't use it often, but I think we should use these words in our daily conversations as Muslims.

Muezzin, they call it muezzin. So when the muezzin calls for a prayer, the Prophet tells us, Shaytan runs away passing winds. This means in fear of dhikr of Allah subhanahu wa ta'ala, being scared away from dhikr of Allah subhanahu wa ta'ala declared in public.

Moreover, when we change our clothes in our rooms, in our homes, how can we make sure there are no jinn around, there are no satans around? Believing jinn would not be around because they follow the instructions of the sharia. They won't be around. They won't have curious eyes for Muslims.

However, there are unbelieving jinn. These are satans manipulated by Iblis in order to do waswasa for human beings or sometimes in order to possess human beings or cause them some harm. How can we get out of their curious eyes, especially when we change? For example, the Prophet says, حِجَابُ مَا بَيْنَكُمْ وَبَيْنَ أَعْيُنِ الْجِنِّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ In one instance, أَعُوذُ بِاللَّهِ بِسْمِ اللَّهِ الرَّحْمَنِ مِنَ الشَّيْطَانِ الرَّجِيمِ The veil between you and the curious eyes of the jinn is بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ You say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ You change, then no curious eyes will be looking at you amongst the jinn.

Although it is part of the adab in Islam to go to the smallest room and change not in a big room or when you sit and recite Qur'an, not in the same room where you pray and recite Qur'an. Because there would be angels there when you recite Qur'an and pray in the same place. So often, that place would be frequented and sometimes inhabited by angels, as like the mosques.

Haven't you been in old mosques, century old mosques in the Islamic world? And haven't you seen the barakah there, the light there? It is because they have been for centuries frequented by angels and people are praying there continually for centuries. So when a place is devoted for prayer and dhikr, there will be some barakah in it and the barakah and the light comes from the presence of the angels because with them comes down the rahmah from Allah subhanahu wa ta'ala. As the Prophet described places of dhikr as pieces of gardens.

إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا قَالُوا وَمَا رِيَاضُ الْجَنَّةِ يَا رَسُولَ اللَّهِ قَالَ حِلَقُ الذِّكْرِ When you pass by pieces of Jannah or gardens of Edens, take a rest there, take a break there. They said, what are these gardens of Edens? The hadith is on the authority of Imam Malik in al-Muwatta. The Prophet answers circles of dhikr.

In another hadith, the Prophet ﷺ says, no people would come together. مَجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِّن بُيُوتِ اللَّهِ يَذْكُرُونَ اللَّهَ تَعَالَى No people come together in a house of Allah, making mention of Allah subhanahu wa ta'ala, but that angels would come down on them, and mercy would cover them, and tranquility would be on them. إِلَّا نَزَلَتْ عَلَيْهِمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَذَكَرَهُمُ اللَّهُ تَعَالَى فِي مَنْ عِنْدَهِ And Allah will make mention of them up amongst the angels, as the Prophet ﷺ says in this hadith.

In a beautiful statement narrated in al-Bukhari and Muslim, to see the fruits of dhikr. The fruits of dhikr are so many, and I'm taking here a certain point, the power of dhikr on your life. Because people want some concrete benefits.

How can I benefit from dhikr when I do dhikr? There are so many benefits of dhikr in expiating your sins, erasing your sins, in giving you countless rewards. If you don't do much charity or pray at night, or do dhikr during the day, because Rasulullah ﷺ says in one hadith, anyone who does 100 tasbih every day, Allah subhanahu wa ta'ala will write up for him one thousand rewards. One thousand rewards every day.

And this is a sound hadith, a sound narration. If you want plants in al-jannah, it is subhanallah, for example, to have plants in al-jannah. We have so many good news about the benefits of dhikr in the akhira, or in al-jannah, or in getting you more rewards, or in getting closer to Allah subhanahu wa ta'ala, or in Allah making mention of you, as Allah subhanahu wa ta'ala says in the Quran, اذْكُرُونِي أَذْكُرْكُمْ Make mention of me so that I make mention of you.

But I would like here to highlight, this is what I wanted in this lecture, to highlight the benefits we get of remembering Allah subhanahu wa ta'ala in our life. The benefits, the impact of dhikr, the power of dhikr on your life. How it drives your life on the right direction.

Taking all instructions, or taking light from these words of Allah subhanahu wa ta'ala. When we get angry, what do we do? Immediately we are commanded to do dhikr of Allah subhanahu wa ta'ala. When we get a calamity, we are immediately commanded to do dhikr of Allah subhanahu wa ta'ala.

When we receive good news of success, passing your exams, or winning in your business, or something, immediately we are ordered to do dhikr of Allah subhanahu wa ta'ala. Whether it is alhamdulillah, whether it is subhanallah, whether it is Allahumma salli ala sayyidina muhammadin wa ala alihi wa sahbihi wa salim, whether it is la hawla wa la quwwata illa billah, whether it is hasbuna allahu wa ni'ma alwakeel, or inna lillahi wa inna ilayhi raji'oon, or astaghfirullah, or la ilaha illallah, or allahu akbar. All these forms of dhikr are laid in front of us to handle every situation in our life.

So that our response is based on our relationship to Allah subhanahu wa ta'ala. Turning to Him, getting the best remedy, or the best solution for every sudden event in our life. I hope brothers

and sisters, that I have given you some, and I'm saying some, I would like to say very little, of what to taste when we talk about dhikr and its impact on people's lives.

And believe me, with the power of dhikr, you can move mountains around you. This is what my father used to tell me, rahimahu allahu ta'ala. He used to say to me, with your subha, when you sit and do dhikr, you can move mountains in front of you.

Because dhikr is the strongest form of dua. Instead of saying, ya Allah give me, you're saying ya Allah, ya Allah, ya Allah, and letting Him give you what He chooses for you. And what He chooses for you is better than what you choose for yourself.

Be sure that when you leave it to Allah subhanahu wa ta'ala, Allah will give you more. There's a hadith on that meaning, which usually people say it is a weak hadith, it's a strong hadith, written in Imam al-Tirmidhi's jami'a, called the sunan sometimes. Al-jami'a of Imam al-Tirmidhi, on the authority of Abu Huraira radiyallahu ta'ala.

The Prophet sallallahu alayhi wa sallam says, in a divine statement, hadith Qudsi, Allah subhanahu wa ta'ala says, man shagalahul qur'anu wa dhikri ya'm mas'alati, a'taytuhu afdala ma u'tis sa'ileen. Anyone who busies himself with the qur'an, recitation of the qur'an, which is the highest form of dhikr. Anyone who busies himself with the recitation of the qur'an, and invoking my name, or making dhikr of me, I will give him more than what I give people who ask.

This is why with the power of dhikr, you're turning to be in a way or another, difficult to put it in English, to be a friend of Allah subhanahu wa ta'ala. Coming closer to him. Because in a beautiful statement, a divine statement, Allah subhanahu wa ta'ala says, man dhakarani fee nafsihi dhakartuhu fee nafsi, anyone who makes mention of me within himself, I make mention of him within myself.

wa man dhakarani fee mala'in, anyone who makes mention of me within a group, I make mention of him with a group that is better than them, the angels. wa man takarraba ilayya shibran takarrabtu ilayhi dhira'an, wa man takarraba ilayya dhira'an takarrabtu ilayhi ba'an, wa man ja'ani yamshi ateytuhu harwalatan, these are examples of your speed of coming to Allah subhanahu wa ta'ala. You come in a certain speed to Allah subhanahu wa ta'ala, the mercy of Allah come to you in a higher speed.

Examples given here, you come closer, one arm length, Allah subhanahu wa ta'ala comes closer to you more and more. It is the power of dhikr. I hope that we can go out of this room today, imagining the impact of dhikr, remembering Allah subhanahu wa ta'ala, and trying to pick up a form of dhikr you like.

I'm not going to give you a certain form, because there are so many forms of dhikr. You love the Prophet salallahu alayhi wa sallam, make prayers upon him. You love tasbih, make subhanallah throughout the day.

You love la ilaha illallah, repeat la ilaha illallah. Every form of dhikr has a certain impact on your being, on your heart, strengthening your iman, getting your relationship with Allah subhanahu wa ta'ala stronger, directing you to prayer, and solving all problems in your life. At least, if not outwardly, giving you the good belief in Allah subhanahu wa ta'ala to accept everything happening to you.

And this is the difference between a believer and an unbeliever. I don't mean here that a believer is safe from calamities, but a believer has the ability to handle or cope with every challenge coming to them. Assalamu alaikum Sheikh.

Is it okay to make dhikr without wudu, without being in a state of wudu? Yes, it is okay. It is permissible to make dhikr without a state of wudu. It is okay to recite Quran from your memory without a state of wudu.

Wudu, ablution, is a condition for touching Al-Quran Al-Karim. Though it is more adab, more recommended to have the highest level of purification during performing any ibadah, including dhikr. However, we might come into situations in the streets, for example, where going out of your home or out of the mosque or at work, where your wudu is broken and you can't renew it immediately, you can still do dhikr and continue.

Can we have some good advice for memorizing the Quran? The best advice for memorizing Al-Quran Al-Karim is to have a teacher, where you can meet the teacher every day and he'll supervise your memorization. Here, one page or two pages or three pages, a certain schedule, set a schedule for you, and then they'll advise you. However, if you're asking about some spiritual advice on strengthening the memory to keep Al-Quran Al-Karim up in our minds, I believe the best thing is to get less worries and distractions of the mind.

I mean here focusing on the subject. Whatever you're doing, if you're not focusing on it, you're not going to succeed in it, even if it is business, a business enterprise, a project. So you need less distractions.

It is easier for a person who is doing nothing but memorization of the Quran, who is supported by his parents, to do it. This is why people do it in early ages without much troubles. But to be at work and pursuing a degree and then getting some housework for you or having children and then trying to memorize Al-Quran, to fit this within everything, you need to have a very rigid timetable and separation that your mind is grown up and you can mature and you can separate between all these subjects without having influence.

Most of the forgetfulness comes from busy-mindedness with other types of the dunya. Question. We'll take the brother over there inshallah.

You mentioned the good things about the remembrance of Allah. I'd like you to explain to us what is the opposite. For example, if I can remember, there's a hadith of the Prophet which says, It's

like hayyul mayyid.

Can you explain that to us please? The example of a person who does dhikr and a person who doesn't do dhikr is the example of a living person and a dead person. This hadith is in Sahih al-Bukhari. In another variant in Sahih al-Imam Muslim, the Prophet says, The example of the house in which Quran is recited and the house in which Quran is not recited is the example of a dead house and a living house.

In Al-Qur'an al-Karim, we have many of these warnings. The brother is asking about the consequences of not doing dhikr. For example, this is a subject for another talk, but let me just hint to it since you asked.

Allah says, Anyone who closes his eyes in front of dhikr, anyone that is to say who doesn't do dhikr, we will prepare for him a shaytan to be with him as a companion. In another warning from Al-Qur'an al-Karim, Allah says, They forgot Allah. Allah forgot them.

That is to say, from his mercy. Allah doesn't forget. It's just his mercy doesn't come onto them.

They forgot Allah. Allah made them forget themselves. And so on.

So we have many warnings and news about the consequences of not doing dhikr. Rather than describing this, I prefer to give you the remedies or the fruits of doing. Believing that with your rationale, you can just deduce the outcomes.

And I believe observing this society is just enough for us to see the impact of not doing dhikr. We've got a written question here, I think from a sister. As a doctor who regularly hears and sees sad news every day, and I have a soft heart, how can I protect myself? It is not an easy job.

You need to calm yourself first to be able to calm your patients. And this is a very difficult job. You need to read a lot of texts.

Al-Qur'an al-Karim, of course, is the top, but you need some clarifications on how to handle such situations. You need to have a heart full of certitude with Allah, rather than a heart that is touched and affected. This is what people say even about sheikhs.

Some people hear a piece of news and they cry and collapse, either in joy or in fear. For example, in joy when hearing the news of Jannah, or in fear when hearing the news of fire. They say sheikhs should be trained not to collapse in front of people when they go through some verses.

Otherwise, some verses we recite, or some hadiths we recite, really if we want to just be ourselves and reflect upon them, some pieces of news you would shout, your heart would be torn apart because of the fear from fire, or in hopes of getting what Allah swt promised. However, you need to train yourself to absorb. To absorb so that people do not notice, and you will be able to

shine even on others.

And this is what a doctor, your job is not less than a job of a sheikh who is guiding people, or of someone who is trying to help others, being himself or herself in tragedy, or in calamity, or in such situations. It's not easy. I remember my father, may Allah have mercy on him, lost a baby.

I was a little baby at the time, but students of my father told me he lost a baby. My father, may Allah have mercy on him, had four babies dying between the age of one month and two years. So once in the morning, he had a darus, he had a lecture in his home.

Over 20 students. It happened, he returned from mosque after fajr prayer, leading prayer in the Umayyad mosque, and received the news, my mother told him that the baby is dead. So he covered, he took the baby, put the baby in the guest room, covered the baby, continued his lecture for two hours, without telling the students.

Normal lecture, normal darus. After he finished the darus, it was 10 o'clock or something like that in the morning, he told the students, I lost my baby, if you could help me, if you would like to help with the funeral, we're going to bury him. So it takes a lot of energy to absorb, and then give the same level of giving or instructions, or handling of situations, especially with people who come to you if you are a psychiatrist.

May Allah help you, inshallah. A lot of dhikr will help you a lot, of course, inshallah. Is there any value in silent dhikr, in dhikr of the heart, not by moving the tongue? Of course, there is some value.

There is some value of dhikr, because if we take the linguistic meaning of dhikr, dhikr is opposite of ghafla. I said the technical meaning of dhikr, terminology is utterances. But linguistically speaking, dhikr is opposite of ghafla.

This is why in English, sometimes translated as remembrance, sometimes as invocation. People who translate dhikr as remembrance, they include dhikr of silence, reflection of the mind, and movement of the heart. When we translate this as invocation, we mean here the forms of utterances.

Both are dhikr. What is the best short durood or salawat on the Prophet, peace be upon him, to read? Is the Prophet, peace be upon him, okay? What is the best? I cannot say what is the best. I would say the best form is the form the Prophet, peace be upon him, ordered us to repeat in the prayer itself.

This is the best for the prayer. Outside the prayer, there are various forms. And by saying which is the best, there are forms narrated from Sayyiduna Ali, from Sayyidina Fatima, from Ibn Abbas, from Ibn Mas'ud.

The sahaba themselves chose their own forms of durood sharif prayers upon the Prophet, peace

be upon him. It's always recommended when we say prayers upon the Prophet, peace be upon him, to include al-al in the prayer. It is always recommended to do so.

And in the shafi'i madhhab, the prayer would be missing an integral part of it if al-al, al-al of Sayyidina Muhammad's prayers upon the family is not included. When we repeat our speeches usually, sallallahu alayhi wa alihi wa sallam or sallallahu alayhi wa sallam is enough. So take one day at a time.

Never give up, no giving in. I just wanted to touch on something that you mentioned towards the end of your lecture. Basically, you said that we shouldn't, instead of continuously asking, give me, give me, that we should just be happy.

Could you just expand on that, please? Well, I didn't mean just be happy and don't ask. I was just telling you that when you do dhikr, you should know that you're going to be given what you're not asking for. But in other than moments of dhikr, you can ask what Allah subhanahu wa ta'ala, ask Allah what you want.

You see the point here. But when you're doing dhikr, you're not going to be deprived. Let me tell you, a person opening his hand, asking, and another person doing dhikr, they will be given, both of them.

When he's asking for something, he might be given that thing specifically or something different. The person who is not asking will be given rizq, more barakah, protection, everything from Allah subhanahu wa ta'ala. However, dua is ibadah, as we read in several hadiths of the Prophet salallahu alayhi wa sallam.

And we do not marginalize the role of dua in our lives. To the second issue, it is a psychological issue. A lot of people insist on getting something.

Allah did not decree on them to get that thing. They live in agony for 20 years asking for something. Let me give you an example of someone who is married, a couple married.

Allah didn't decree that they get children. So, they are year after another making dua. Now, to make dua is okay, there's no harm.

But after a while, a number of years, 5, 6, 7, 8 years, I don't know how many years, sometimes people, rather than getting happy with what Allah subhanahu wa ta'ala decreed for them, they get angry with Allah. So, their dua is anger. Oh Allah, why are you not giving me? You have given this person, not me.

Here, I think you need much acceptance, happiness, contentment with what Allah subhanahu wa ta'ala decreed for you, or what he has given you. Because, although it may appear to you that Allah hasn't given you children in that case, or another example, money, or beauty, or a high job,

or a high income, whatever it is, Allah has given you something different. Now, this different thing might be clear in front of your eyes, might not be clear in front of your eyes.

It might be hidden until the end of time, or until the other life. As Allah subhanahu wa ta'ala says to the Prophet himself, salallahu alayhi wa sallam, وَلَلْآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَىٰ The hereafter is better for you than the first, than this life. And I believe, in a beautiful hadith, the Prophet, salallahu alayhi wa sallam, tells us about a person who doesn't see.

The Prophet says, if Allah subhanahu wa ta'ala takes the eyes of a person, Allah will not compensate him but with Al-Jannah, nothing more than Al-Jannah, on the Day of Judgment. So see here, reward, you're missing something, but you're getting much more, but you don't see it. So I meant here, not insist on one thing when you see that this insistence becomes an obstacle in your life.

Accept what Allah has given you and turn to something else. This is why the adab of dua, for example, is to make general dua for all good. That Allah protects you from all evil, Allah gives you all good, Allah gives you all happiness of this life, then specifically, Allah will give you what is good for you.

Sometimes you ask, I want to travel to that country, Allah make my trip to that country available or easy or so and so and so, and you work for it as in the Arab world, people wish to come to the UK or the USA or Canada, all young people, especially when we travel here, they ask us to arrange for them visas or arrange for them invitations. Most young people now wish to live in the West, unfortunately. They think that this is easy for them.

Sometimes I know people, they make dua, they want to migrate to America, for example, with all of what's happening now, still young people want to migrate to America. And they don't understand that it is a catastrophe for them rather than it is a bounty. It's not a bounty from Allah subhanahu wa ta'ala.

They live in agony, their dua is not answered. It is for their good that their dua is not answered. I hope that's enough, inshallah.

Please, can you advise the best way of using Allah's 99 names? Should we recite them all daily or focus on one in particular? And I'll add to that, can you also give some advice regarding the Ism Al-A'adham, Allah's greatest name? The second question is about Al-Ism Al-A'adham, the greatest name, which the Prophet subhanahu wa ta'ala did not specify. He hinted for and did not specify. Opinions of scholars differed on which is the greatest name.

The greatest name has a quality. When you make dua, using it, the dua is answered. Some of them said it is Ya Dhul-Jalali wal-Ikram.

And Imam An-Nawawi's opinion, Ya Hayyu Ya Qayyum. Some other scholars said, every name is

a great name if you have the conditions, if you fulfill the conditions of dua. Humility before Allah subhanahu wa ta'ala, performing your obligations, following the sunnah of Rasulallah and so on.

This is for the first question. As for the second question, of course you don't need any permission or ijazah for doing any dhikr of the sunnah. To say subhanallah or hasbunallah wa ni'mal wakil or la hawla wa la quwwata illa billahi al-aliyyi al-azim or la ilaha illallah wahdahu la sharika lah lahul mulku wa lahul hamd wa huwa ala kulli shay'in qadeer or any of these forms of dhikr, you don't need ijazah of any scholar.

Because there is ijazah from the Prophet sallallahu alayhi wa sallam in forms of encouragement. The same for al-asma'ul husna, the 99 names. Allah orders us in the Qur'an al-karim, walillahi al-asma'ul husna fadda'uhu biha.

So ask him by them. How important is it to have a spiritual teacher for pursuing dhikr successfully? Although you've answered the last bit, but how important is it to have a spiritual teacher? In seeking any type of knowledge, we need mentors, teachers, guides, consultants, people who are more learned, people who are more trained. Call them whatever you like.

In any profession, in any types of knowledge, in any domain of science, you need to have someone who has authority, someone who did sail through this ocean of knowledge before you, someone who went through the books, and who has authority to teach or train, right? We all understand this in every field. Now in the field of our ibadah, when it comes to fiqh, we need someone to teach us the pillars of salah, siyam, hajj, and various rulings. Now who is going to tell me whether I have riya' or not? Riya' is a hidden type of shirk, associating other gods with Allah subhanahu wa ta'ala, intending for our works other than Allah.

Who is going to give me the best cure for envy? I have envy, for example, and I suffer from it. People come to us telling us, who is going to give me the best remedy for this? It doesn't work with fiqh, it doesn't work with medicine or hadith, or scholars of Quran. There were some areas at some time which every scholar took a specialty.

And this is from the second century of hijrah, from as early as al-Imam al-Hassan al-Basri, Abdullah ibn al-Mubarak, Dawood al-Ta'ib, Sufyan al-Thawri, and Imam al-Junaid came later, and they took specialty. These great figures were specialists in the area of purification of the heart, or guiding people. Abu Hanifa al-Shafi'i was special in fiqh, al-Bukhari and Muslim special on hadith, Sibawayh for example, al-Asma'i, Nahwa and Lugha, etc.

So this is why you need someone. Now you call him a sheikh, call him a sheikh. You don't want to call him a sheikh, you don't call him a sheikh.

However, you need someone who is more learned than you in order to tell you which course of action to take and what is more important in your life to focus on in your ibadah, in your heart, and in your behavior. How do you forgive someone who constantly hurts you? And how do you

clean your heart so you no longer feel anger towards that person? Is there any dua or dhikr that you could read? Let's start with the work of the heart and the mind. When someone hurts you, does you wrong, inflicts on you a lot of harm, in order to forgive them, it is not easy.

But you need to turn to Allah and remember your own faults and your own position before Allah that you are seeking the forgiveness of Allah. How would you expect Allah to forgive you if you do not forgive people? You should also remember how many people you wronged and hurt throughout your lives and that you wish that they forgave you. Now how would you wish Allah subhanahu wa ta'ala guide them to forgive you if you do not start yourself forgiving others? Step by step, you'll see the bounties of Allah subhanahu wa ta'ala upon you.

It's like having the pain and at the same time the joy. Often when we get in a state of joy, we don't feel the pain, we forget about it. And here you need to see the bounties from Allah subhanahu wa ta'ala that make you overjoyed to the point that you forget all hurt or tribulations or anything coming from people around you.

This is one step. Second step, also any people hurting us, they are doing us wrong and they are upsetting us and these are tribulations. You won't believe the level of tribulations described in the hadith of the Prophet sallallahu alayhi wa sallam.

In one instance, the lamp of the Prophet sallallahu alayhi wa sallam, an oil lamp, went off. The Prophet sallallahu alayhi wa sallam said, Inna lillahi wa inna ilayhi raji'oon. It's like a musiba.

So the sahaba were alerted, is this a calamity? He said, anything that hurts a believer is a calamity. In another hadith, you say, Inna lillahi wa inna ilayhi raji'oon. When the laces of your shoes, for example, are cut off or loose, then you say, or your shoes are no longer usable, you say, Inna lillahi wa inna ilayhi raji'oon.

It's a calamity. So when people hurt you, it is a calamity. Rather than facing it as a calamity, face the other side of it.

See the sweetness of it. Allah, instead of punishing you on the day of judgment, Allah is giving the punishment in this life. This tribulation is taking all your sins away, expiating and erasing your sins.

This tribulation is getting you closer to Allah subhanahu wa ta'ala, is helping you coming to Him. Sometimes we forget about Allah. We remember Allah only when people do us wrong, then we open our hands to Allah subhanahu wa ta'ala to protect us from them.

So these are good practices. It's a state of the mind, rather than repeating things. Of course, dua and dhikr will help.

Any form of dua and dhikr will help you. Inna lillahi wa inna ilayhi raji'oon is the best form to say in such cases. We belong to Allah and to Him is our return.

So whatever He does to us, there is no harm. Sometimes a person slanders you, and you get angry at that. The salaf radiallahu ta'ala anhum, when someone slanders them, they would go to reflect on themselves.

What wrong did I do with Allah subhanahu wa ta'ala that He sent me someone to remind me to turn to Him? That is your attitude. Patient ones always win. Victory is with those who never let go of peace.