

Power Of Zikr

(Remembrance of Allah(SWT))

This article is a reflection on why dhikr sits at the center of faith, and what it does to the heart when it becomes consistent rather than occasional. It is an invitation to return to remembrance as the simplest, most powerful way to regain clarity, calm, and direction.)

Dhikr, or remembrance of Allah, is one of those topics whose importance is obvious, yet difficult to express adequately. It is woven into belief, worship, and identity in a way that makes it hard to frame as just another subject. But suffice it to say, the Quran repeatedly commands it, Prophet Muhammad (may the peace and Allah's blessings be upon him) lived it consistently, and the scholars treated it as one of the greatest means of keeping the heart firm and alive. In this article let's reflect why it occupies such a central place in the life of a believer.

Dhikr is not a decorative aspect of faith, nor an advanced spiritual practice reserved for a few. It is the pulse of the believer's life. When dhikr weakens, everything weakens. When it strengthens, everything begins to realign. So this is not about adding something extra to our schedules. It is about the very thing that determines whether our hearts are alive or merely functioning.

Dhikr is the foundation beneath every act of worship. Salah without remembrance becomes motion. Fasting without remembrance becomes hunger. Charity without remembrance becomes transaction. When dhikr fades, religion turns mechanical and the heart turns dry. That is why this

topic is not theoretical. It is essential and urgent. Because the state of our remembrance quietly determines the state of our faith.

I did not always understand dhikr at this level. There was a Ramadan not long ago when life felt heavier than usual. The usual pressures were still there, responsibilities did not pause, and personal difficulties made calmness feel fragile. Some days I felt steady. Other days, even small things unsettled me. I remember hearing a lecture in our local masjid that helped something finally click, not through a dramatic moment, but through a quiet realization. That was when I started incorporating a few regular dhikr practices into my routine. I began to notice that the difference between my steadier days and my unsettled days was not the circumstances. It was the state of my remembrance. When both my tongue and heart were connected to dhikr, especially through recitation of the Quran, I carried the weight differently. When I drifted, everything felt harder and the same challenges felt heavier. The benefits were subtle at first, a slight easing of life's stresses, openings appearing where I had expected only strain, and so on. But over time, those small shifts accumulated. Surah Ar-Raa'd, Verse 28 began to feel real: *"Indeed, in the remembrance of Allah do hearts find rest."* Rest although was not constant, but it was real, and it made life easier. That is what I want to share with you.

What is "Dhikr"?

First, let's try to understand dhikr clearly. In the Quran, dhikr means remembering Allah, keeping Him present through what we say and what we hold in the heart, and Allah commands it directly, *"Remember Allah with much remembrance"* (Surah Al Ahzab, Verse 41) and describes doing it inwardly with humility (Surah Al Araf, Verse 205). The Quran also uses the word Dhikr for the revelation itself, calling the Quran "the Reminder," as in *"We have sent down the Dhikr"* (Surah Al Hijr, Verse 9). That is one form of dhikr, and there are other forms as well, including shorter remembrances of Allah that the Sunnah teaches and that we will come to later, such as

praise, glorification, and seeking forgiveness, all done with real awareness of Allah.

Scholars consistently emphasize that dhikr is not mere tongue movement. Its core is presence. Imam al Nawawi explains that the aim of dhikr is remembrance with the presence of the heart, and that a person should strive to bring the heart into alignment with the words being spoken. Taken together, the Quran, the Sunnah, and the scholars show that **dhikr is an umbrella term. It includes reciting the Quran, praising Allah, glorifying Him, declaring His oneness, seeking forgiveness, and making dua, as long as it is done as worship, with the heart engaged as much as one is able.**

What Dhikr Does to the Soul

In the next few sections, let's review some of the benefits of dhikr. They are far too many to exhaust here. The scholars have written volumes on them, and the texts themselves point to layers of meaning that cannot be confined to this short article. So instead of attempting to list everything, **I will focus on a few central benefits, beginning where all understanding must begin, with the Quran.**

Allah says in Surah Ar Rad, Verse 28: *"Indeed, in the remembrance of Allah do hearts find rest."* This verse is a declaration about how the human heart was designed. Rest is not merely the absence of problems. It is the presence of alignment. When Allah ties rest directly to His remembrance, He is telling us that anxiety and inner turbulence are not always solved by changing circumstances. Sometimes they are solved by reorienting the heart. Dhikr brings the heart back to its source, and it invites the intervention of Divine help. It reminds us who is in control, who sustains us, and who writes our outcomes. That awareness reduces fear, softens reaction, and steadies emotion.

Allah also says in Surah Al Baqarah, Verse 152: *“So remember Me; I will remember you. And be grateful to Me and do not deny Me.”* This verse moves us from inner calm to a relationship with our Creator. So, essentially, Dhikr is not a monologue, but is reciprocal. When we remember Allah, we are promised that He will remember us. To be remembered by Allah means to be noticed in our weakness, guided in our confusion, supported in our struggle, and so much more. It means our private words are not lost. The benefit of dhikr, then, is nearness. It is Divine attention.

In the Quran, Allah states: *“Whoever turns away from My remembrance will have a constricted life”* (Surah Ta Ha, Verse 124). **The direct implication is that remembrance protects from that constriction.** The verse ties the absence of dhikr to tightness and hardship, which means dhikr is connected to expansion and ease.

Then there is another warning that clarifies what happens in the absence of dhikr. In Surah Al Hashr, Verse 19, Allah says: *“And do not be like those who forgot Allah, so He made them forget themselves.”* Forgetting Allah leads to forgetting the self. When Allah is no longer the center, our inner compass drifts, and we lose clarity about what we are living for. We start measuring ourselves by distractions, desires, and people’s approval, until even our own soul feels unfamiliar. Remembrance preserves identity by restoring perspective. It anchors us in servitude to Allah instead of shifting worldly measures.

The Sunnah deepens this picture. Prophet Muhammad (may the peace and Allah’s blessings be upon him) said that the example of the one who remembers his Lord and the one who does not is like the living and the dead. In a hadith qudsi, Allah says, “I am with him when he remembers Me.” Presence and companionship are promised to the one who engages in remembrance. The scholars reflected on these texts and drew out their implications. Ibn Taymiyyah compared dhikr to water for a fish. Ibn al

Qayyim catalogued its many fruits. Imam al Nawawi emphasized that true dhikr is remembrance with presence of heart.

When we place these sources together, a coherent picture emerges. **Dhikr brings rest to the heart, nearness to Allah, clarity of identity, and life to the soul.** If remembrance carries such weight in the Quran, the Sunnah, and the scholarship of our tradition, then its neglect is not a small oversight. It is a serious loss.

What Truly Counts as Dhikr

Dhikr is not limited to a single phrase or a specific posture. It includes reciting the Quran, glorifying Allah with Subhan Allah, praising Him with Alhamdulillah, declaring His oneness with La ilaha illa Allah, magnifying Him with Allahu Akbar, seeking forgiveness with Astaghfirullah, sending blessings upon the Prophet Muhammad (may the peace and Allah's blessings be upon him), making dua with presence of heart, and other words that make us remember Allah. The Quran itself is called "Dhikr," as Allah says in Surah Al Hijr, Verse 9: *"Indeed, We have sent down the Dhikr."* So reciting the Quran daily is among the highest forms of remembrance.

The important lesson is that we don't have to start by overwhelming ourselves with everything at once. It is to choose a few authentic practices and make them part of our daily rhythm. For example, reciting a set portion of Quran every day without exception. Saying Subhan Allah wa bihamdihi 100 times daily, as taught in Sahih al Bukhari and Sahih Muslim. Establishing a consistent number of istighfar, even if it begins with 70 or 100 and gradually increases. The Prophet (may the peace and Allah's blessings be upon him) sought forgiveness abundantly each day. Or committing to the morning and evening adhkar as commanded to us in Surah Al Ahzab, Verses 41 to 42.

Consistency is the key when starting Dhikr. It is better to increase slowly and remain steady than to do much for a week and abandon it. The key thing to remember is that **dhikr shapes the heart through repetition.** **When it becomes woven into our mornings, our commutes, our quiet moments, it stops being a task and becomes a state. And that is when its real impact begins to show.**

Conclusion

In the end, this is not about how many phrases we memorize. It is about what we allow to occupy our hearts.

Every day, something is shaping us. Words are shaping us. Screens are shaping us. Conversations are shaping us. The question is not whether we are being influenced. The question is by what. **Dhikr is a conscious decision to let Allah shape the heart instead of the noise of the world shaping us.**

We say we want calm, clarity, strength, protection, closeness to Allah. The door has already been named. It is remembrance. Not occasionally. Not emotionally. But deliberately and consistently.

If we leave this discussion and change nothing, then we have admired dhikr without entering it. But if we leave and choose even one practice and guard it fiercely, then something inside us will begin to shift. Slowly. Quietly. Permanently.

Hearts do not transform in a moment. They transform through repetition.

So let us not wait for another Ramadan, another crisis, another wake up call. Let us begin now. Let our tongues move. Let our hearts follow. And let remembrance become the steady pulse that keeps our faith alive.