SAMPLE

Remembrance: The Breath of the Heart

Dhikr (ذكر) in the Quran

Aira Aurora

Free sample: Introduction & Chapter 1

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This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction: The Awareness

The Quran describes remembrance — Dhikr — as the awareness of Allah in the heart, the mention of Allah on the tongue, and the consciousness of Allah in the life. The Quran says: "Therefore remember Me, I will remember you. And be grateful to Me and do not deny Me" (2:152). Remembrance is the awareness — the awareness that keeps the heart connected to the Lord, the awareness that keeps the tongue mentioning the Master, and the awareness that keeps the life oriented to the Source. The remembrance is not only the ritual but the living — the living that is the constant awareness, the living that is the ongoing mention, and the living that is the perpetual consciousness.

The word Dhikr (ذكر) comes from the root DH-K-R (ذ ك ر ,) which carries the meanings of remembering, mentioning, and reminding. The verb dhakara means to remember — to bring to mind, to call to awareness, and to keep present. The noun Dhikr signifies the remembrance — the remembrance that is the awareness, the remembrance that is the mention, and the remembrance that is the consciousness. Al-Dhikr is the remembrance that is the quality of the believer — the quality that keeps the heart awake, the quality that keeps the tongue active, and the quality that keeps the life connected.

This book — the ninth in the Lessons from the Qur'an sub-series — explores remembrance as the Quran describes it. It examines the name Dhikr, the command to remember Allah, the relationship between remembrance and the heart, the connection between remembrance and prayer, the forms of dhikr, the forgetfulness that is the opposite, the prophetic models of awareness, the fruits of remembrance, and the lesson — how to live in the remembrance.

The Quran's treatment of remembrance reveals the dimension of the awareness — the awareness that is the life of the heart, the awareness that is the nourishment of the soul, and the awareness that is the connection to the Lord. The remembrance is not the occasional act but the constant state — the state that accompanies the prayer and the work, the state that accompanies the day and the night, and the state that accompanies the ease and the difficulty. The person who remembers is the person whose heart is alive — alive with the awareness, alive with the mention, and alive with the consciousness of Allah.

The first chapter begins with the name itself — what Dhikr means, how the Quran uses it, and what the name reveals about the awareness it describes.

Chapter 1: The Name — Dhikr and the Meaning

of Remembrance

The word Al-Dhikr (الذكر) comes from the root DH-K-R (ذ ك ر ,) which carries the meanings of remembering, mentioning, reminding, and being mindful. The verb dhakara means to remember — to bring to the mind, to call to the awareness, and to keep in the present. The noun Dhikr signifies the remembrance — the remembrance that is the awareness, the remembrance that is the mention, and the remembrance that is the consciousness. The name tells the listener: this is not the mere recollection of a fact but the living awareness of the Lord, not the passing thought but the ongoing presence, and not the occasional mention but the constant remembrance.

The Quran uses the word Dhikr and its derivatives extensively. As the command: "Therefore remember Me, I will remember you" (2:152). As the quality: "And the men who remember Allah often and the women who do so — for them Allah has prepared forgiveness and a great reward" (33:35). As the description: "And whoever turns away from My remembrance, indeed, he will have a depressed life" (20:124). As the comparison: "The example of the one who remembers his Lord and the one who does not is like the example of the living and the dead" (hadith, reflecting Quranic principle). Each usage places Dhikr as the central quality of the believer — the quality that gives life to the heart, the quality that gives light to the soul, and the quality that gives connection to the Lord.

The Dhikr is the awareness — the awareness of Allah in the heart, the awareness of Allah in the mind, and the awareness of Allah in the life. The Quran says: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding — those who remember Allah while standing, sitting, and lying on their sides" (3:190-191). The awareness is the presence: the presence that does not forget, the presence that does not wander, and the presence that does not fade. The awareness is the mindfulness: the mindfulness that is attentive, the mindfulness that is conscious, and the mindfulness that is present. The awareness is the consciousness: the consciousness that knows, the consciousness that perceives, and the consciousness that recognizes.

The Dhikr is the mention — the mention of Allah on the tongue, the mention of Allah in the words, and the mention of Allah in the speech. The Quran says: "O you who have believed, remember Allah with much remembrance and exalt Him with praise morning and afternoon" (33:41-42). The mention is the expression: the expression that says subhan Allah, the expression that says alhamdulillah, and the expression that says Allahu akbar. The mention is the

declaration: the declaration that proclaims the oneness, the declaration that proclaims the praise, and the declaration that proclaims the greatness. The mention is the verbal: the verbal that speaks, the verbal that says, and the verbal that declares.

The Quran describes itself as Dhikr: "Indeed, We have sent down the Dhikr, and indeed, We will preserve it" (15:9). The Quran as Dhikr is the remembrance that is sent down — the remembrance that is from Allah, the remembrance that is divine, and the remembrance that is preserved. The Quran as Dhikr is the guidance: the guidance that reminds, the guidance that teaches, and the guidance that directs. The Quran as Dhikr is the healing: the healing that cures the forgetfulness, the healing that cures the heedlessness, and the healing that cures the blindness. The person who reads the Quran as

Dhikr is the person who remembers — remembers Allah, remembers the truth, and remembers the way.

The Quran says: "Therefore remember Me, I will remember you" (2:152). The mutual remembrance is the relationship — the relationship where the servant remembers and the Lord responds, the relationship where the servant mentions and the Lord acknowledges, and the relationship where the servant is aware and the Lord is present. The mutual remembrance is the honor: the honor that Allah remembers the servant, the honor that Allah mentions the servant, and the honor that Allah acknowledges the servant. The mutual remembrance is the love: the love that is expressed in the remembrance, the love that is deepened by the remembrance, and the love that is maintained by the remembrance.

The Quran describes the denier's relationship with remembrance: "And whoever turns away from My remembrance, indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. He will say: My Lord, why have You raised me blind while I was seeing? Allah will say: Thus did Our signs come to you, and you forgot them, and thus will you be forgotten this Day" (20:124-126). The denier does not remember — does not mention, does not recall, and does not become aware. The denier lives in the forgetfulness — lives in the heedlessness, lives in the blindness, and lives in the depression. The name Dhikr is the refutation of the forgetfulness — the refutation that the awareness is the life, the refutation that the remembrance is the light, and the refutation that the mention is the connection.

The name Dhikr is the life — the life that is the awareness, the life that is the mention, and the life that is the connection. The Quran says: "And the men who remember Allah often and the women who do so — for them Allah has prepared forgiveness and a great reward" (33:35). The life is the

remembrance: the remembrance that is the awareness, the remembrance that is the mention, and the remembrance that is the consciousness. The life is the reward: the reward that is the forgiveness, the reward that is the great, and the reward that is the prepared. The life is the relationship: the relationship that is maintained by the remembrance, the relationship that is deepened by the mention, and the relationship that is strengthened by the awareness.

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ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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