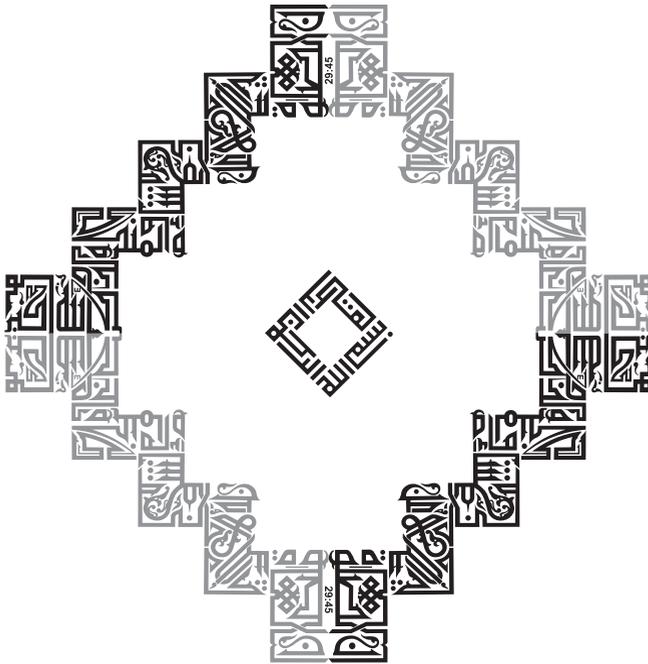




Divine Remembrance

Allāmah Naṣīr al-Dīn Naṣīr Hunzai

(Sitārah-yi Imtiyāz)



“And establish the *ṣalāt*. Indeed the *ṣalāt* prevents from indecency and inequity and verily Allāh’s remembrance (*zikru’llāh*) is greater [than anything].”
(29:45)

Divine Remembrance

(Zikr-i Ilāhī)

‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai
(Sitārah-yi Imtiyāz)

Translated from Urdu into English by

Faquir Muhammad Hunzai
Rashida Noormohamed-Hunzai

**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity

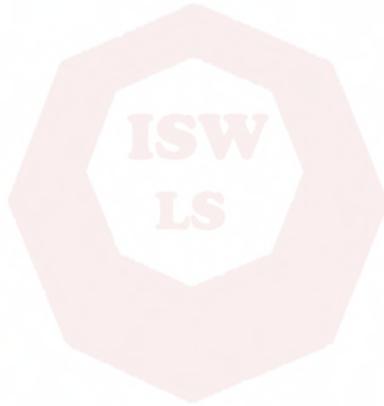
Published by

**Institute for Spiritual Wisdom and
Luminous Science (ISW&LS)**

www.monoreality.org
www.ismaililiterature.com
www.ismaililiterature.org

Second Revised Edition

© 2021



**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity

ISBN 1-903440-74-2

Important Note

The following symbols have been used in the text with the names of Prophets and Imāms.

- (s) – *ṣalla'llāhu ^calayhi wa-ālihi wa-sallam*
(May Allāh send blessings and peace through him and his progeny).
- (c) – *^calayhi's-salām / ^calayha's-salām / ^calayhima's-salām / ^calayhimu's-salām / ^calaynā salāmuhu/ ^calaynā minhu's-salām*
(May peace be through him / her / them both / them / may his peace be upon us).
- (a) – *qaddasa'llāhu sirrahu*
(May God sanctify his secret).

Knowledge for
Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

Translators' Note

Divine Remembrance or *Zikr-i Ilāhī* was first translated into English towards the end of the 1970's in Montreal, Canada where its translators, Faquir Muhammad Hunzai and Zain Rahim Qasim were both students in the Islamic Studies Department of McGill University. The book proved so popular with the members of the *Jamā'at* that Noormohamed (Jimmy) Jinah Sahib, Ustād-i Buzurgwār's host in Montreal, volunteered to cyclostyle it and cover it with a green light cardboard to disseminate it in the *Jamā'at* all over North America.

Remembering their dedicated services for esoteric knowledge with deep gratitude, it gives us great inner happiness to publish this updated version. In the light of the experience we have gained over the decades in translating this esoteric knowledge we have attempted to completely revise and edit the present translation to make it easier for the readers. It is our humble prayer that they will benefit profoundly from this wisdom-filled book.

Faquir Muhammad Hunzai
Rashida Noormohamed-Hunzai
Markaz-i 'Ilm-ū Hikmat,
London,
9th March, 2021.

Dedication

This book Divine Remembrance or *Zikr-i Ilāhī* has been available as a soft copy on our website and as a cyclostyled hard copy, which shows that it was translated into English a very long time ago. However, the honour and *barakāt* of being published as a proper book goes to late Shamsuddin Jooma Sahib's pure soul.

Shamsuddin Jooma Sahib from an early age found discourses of religious knowledge interesting and attractive. He used to listen eagerly to his sister and he belonged to a group of friends in Kharadar who sat on the roadside to discuss religious matters. Although he used to attentively listen to Sultan Wajah's descriptions of Ustād-i Buzurgwār's *‘ilmi* miracles, he did not get an opportunity to attend the Karachi classes with him at that time.

In 1981, he migrated to Chicago, U.S.A., where Mah Mahal Sahibah used to hold classes. Shamsuddin Sahib was impressed by her esoteric explanation of Ḥaḏrat-i Ādam^(c)'s story. In 1983 he returned to Pakistan on the passing of his beloved mother. At this time, he finally met Ustād-i Buzurgwār through the good offices of Muḥammad ‘Abdu’l-‘Azīz Sahib. His long-standing inner wish was finally fulfilled! In 1989 he returned to Pakistan and was engaged to Karima Sahibah who was an active member of this *‘ilmi* organisation, which meant that they could both share the love and service of the esoteric knowledge of the Ismaili Ṭarīqah. Their auspicious wedding took place in 1990 in Chicago, where *‘ilmi* classes were so well established that Ustād-i Buzurgwār visited it in 1991. During his initial years in Chicago, Shamsuddin Sahib used to work in a bar which meant working well into the night. From his work he used to travel on the public transport to morning Jamā‘at-*khānah* and en route he had the habit of studying Ustād-i Buzurgwār's books, which he always kept with him.

Their move to Dallas in 1994 was indeed full of blessings for them:

‘*Ilmi*’ classes were being held early morning; membership was increasing and conference classes were started with other centres; they were able to buy their own house and Ustād-i Buzurgwār started to visit Dallas in addition to Atlanta and Houston and he stayed in their beautiful residence.

Shamsuddin Jooma Sahib’s *a‘māl-nāmāh* glitters with many voluntary services – he gave full support to Karima Sahibah in her bridge building through local radio networks and Muslim organisations; he became a Life Governor and sponsored a number of books, including the English translation of Ustād-i Buzurgwār’s first book *Silsilah-yi Nūr-i Imāmat*. For all his devoted services and his immense love for esoteric knowledge, Ustād-i Buzurgwār called him his “*Āftāb-i ma‘rifat*; *Shams* Tabrīz and *walī*.” All the members of our organisation and all who read this esoteric literature pray that may Khudawand grant him every kind of peace and happiness in the next world, and may He grant strength and courage to Karima Sahibah and their two Nūrānī Little Angels, Jafar Ali and Rubyna Alyzadi to continue in his exemplary footsteps and serve the Imam of the Time and the *Jamā‘at*, *Āmin*, *Yā Rabba’l-‘ālamīn!*

Markaz-i ‘Ilm-ū Hikmat,
London.

Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

Contents

Acknowledgements	iv
Foreword	1

CHAPTER I

The Meanings and Purports of Zikr (Remembrance)

The literal meaning of <u>Zikr</u>	6
Five forms of <u>Zikr</u>	6
The first form of <u>Zikr</u>	7
The second form of <u>Zikr</u>	7
The third form of <u>Zikr</u>	8
The fourth form of <u>Zikr</u>	8
The fifth form of <u>Zikr</u>	8
Divine remembrance (<u>Zikr-i Ilāhī</u>).	9
<u>Zikr</u> and guidance.	9
The People of <u>Zikr</u> (<u>Ahl-i Zikr</u>)	10
<u>Zikr</u> and self-recognition (<u>khwud-shināsī</u>)	11
The Divine law (<u>qānūn-i Ilāhī</u>)	12

CHAPTER II

The Blessings (Barakāt) of Zikr

The fountainhead of blessings (<u>barakāt</u>)	14
<u>Zikr</u> and Ḥaẓrat-i Ādam ^(c)	14
<u>Zikr</u> and Ḥaẓrat-i Nūḥ ^(c)	15
<u>Zikr</u> and Ḥaẓrat-i Ibrāhīm ^(c)	15
<u>Zikr</u> and Ḥaẓrat-i Mūsā ^(c)	16
<u>Zikr</u> and Ḥaẓrat-i ʿĪsā ^(c)	16
<u>Zikr</u> and Ḥaẓrat-i Muḥammad ^(s)	17
The Prophet's prayer for blessings	18

<i>Zikr</i> and the pure Imams	19
Partial vicegerency (<i>khilāfat-i juzwī</i>)	20
An example of blessing (<i>barkat</i>)	21
The blessings (<i>barakāt</i>) of the heaven and the earth	21
The blessings (<i>barakāt</i>) of both worlds	21

CHAPTER III

Kinds of *Zikr*

Proof of the kinds of <i>Zikr</i>	23
Individual remembrance (<i>Zikr-i Fard</i>)	24
Collective remembrance (<i>Zikr-i Jamā'at</i>)	25
Loud remembrance (<i>Zikr-i Jalī</i>)	25
Hidden remembrance (<i>Zikr-i Khafī</i>)	25
Abundant remembrance (<i>Zikr-i Kasīr</i>)	26
Little remembrance (<i>Zikr-i Qalīl</i>)	26
Remembrance by tongue (<i>Zikr-i Lisānī</i>)	26
Remembrance in the heart (<i>Zikr-i Qalbī</i>)	27
Remembrance through the eyes (<i>Zikr-i Baṣarī</i>)	27
Remembrance through the ears (<i>Zikr-i Sam'ī</i>)	27
Remembrance by means of the body (<i>Zikr-i Badanī</i>)	27
Remembrance in dream (<i>Zikr-i Khwāb</i>)	28

CHAPTER IV

The General Conditions of *Zikr*

Means of Goodness	29
Word and Deed.	29
Deed and Divine help.	30
Deed and love of God	31
Deed and pleasure of God	31
Deed and worship (<i>'ibādat</i>)	31
Deed and spiritual progress	31
Deed is body and word is soul.	32
Nothing in religion is useless.	33
Example of a boat	33

CHAPTER V

Special Conditions of Zikr

<u>Zikr</u> and permission (<i>izn</i>)	35
Gift of <i>ism-i a'zam</i>	38
<u>Zikr</u> and intention	39
<u>Zikr</u> and belief (<i>'aqidah</i>)	39
<u>Zikr</u> and purity (<i>ṭahārat</i>)	40
<u>Zikr</u> and rising at night	40
<u>Zikr</u> and <i>giryah-ū zārī</i> (weeping and crying)	40
<u>Zikr</u> and prayer (<i>du'ā</i>)	43
<u>Zikr</u> and diet	45
<u>Zikr</u> and sleep	46
<u>Zikr</u> and knowledge	47
<u>Zikr</u> and time	48
<u>Zikr</u> and occasion	49

CHAPTER VI

The Method or Procedure of Zikr

Regularity in <u>Zikr</u>	51
Internal senses (<i>ḥawās-i bāṭini</i>)	52
The ear of the heart	52
The tongue of the heart	53
The eye of the heart	53
<u>Zikr</u> and fear of God	54
<u>Zikr</u> and hope	55
<u>Zikr</u> and humility	55
<u>Zikr</u> and love	56
<u>Zikr</u> and attention	57
Speed of <u>Zikr</u>	58
Chain of <u>Zikr</u>	58
<u>Zikr</u> and effacement	59
Indices	60

Acknowledgements

*Har-chand kih duniyā mēn ni^cmāt bahot sī hēn
Lēkin mazah-yi khidmat! Yaktā mazah-yi khidmat*

*Though the world is full of numerous pleasures
The flavour of service! 'Tis the unique delight of service*

The above words of Ustād-i Buzurgwār beautifully convey the motivation which drives the volunteers of our organisation. They find a 'unique delight' in serving knowledge which as our revered teacher used to remind us is the highest service!

We record here the selfless and devoted services of Azeem Ali Lakhani, Zahir Lalani and Nizar Habib in completing this revised translation of Divine Remembrance. It gives us particular satisfaction to record our thanks to our new generation of *Nūrānī* youth, Durr-i Sameen and Faquir Muhammad Nizar who have created the Index for this book. As always the work of publishing high quality books of esoteric knowledge is the combined work of several individuals, young and not so young, who although engaged in numerous other tasks, unfailingly rise to the occasion and work as a united team, *al-ḥamdu li'llāh!*

Foreword

O Lord of honour! I am a very humble slave of your messenger Muḥammad^(s) and of his pure progeny, the guiding Imams^(c). Therefore, through the noble relation of this pure family and by means of this holy lineage, aid me and grant me help and luminous guidance so that my every intention, speech and action accords with Your pleasure.

My spiritual brothers and sisters! May the Lord of the world illumine your hearts forever with the light of recognition (*ma^crifat*)! In view of the need of success in remembrance and worship (*zīkr-ū^c ibādat*) and spiritual progress, it was discussed in a circle of friends that a useful book pertaining to the subject of Divine remembrance (*zīkr-i Ilāhi*) should be written, which would deal with the issues related to this subject. That is, there was a need for the satisfactory solution to the following questions:

How may one achieve success in *zīkr*?

Why is one distracted while engaged in *ibādat*?

Why do various types of worldly thoughts occur immediately at the beginning of the *zīkr* of God, despite the fact that we do not wish this to be the case? etc., etc.

Thus a book, the need of which was felt with great intensity, has been completed and is now in front of you by the grace and favour of God, the Knowing, the Wise and by the blessings of the guidance of Ḥazrat-i Muḥammad^(s) and his progeny. I was in extreme need of Divine help to complete this book as I am in need of it also during the present and in the future. I pray that may God, through His mercy, place such blessings in this book that faithful readers may achieve spiritual and knowledge-inspired pleasure and happiness. Otherwise who am I and what is my effort?

The subject of *zīkr-i Ilāhi* is as lofty and exalted as it is delicate

and difficult. Therefore, the responsibility of writing something on this subject proves to be a heavy burden. Notwithstanding my circumstances, I am extremely grateful to my kind and affectionate Lord for transforming all my difficulties into facilities by bestowing upon me the great favour of *darwīshī*. This is the kindness of this holy and miraculous Being.

In this connection, I deem it necessary to advise those students who will read this book that they should study it extremely carefully. They should study it, not only once but they should study it deeply several times and reflect upon it and understand it and put it into practice. Some of my students may pose the question that having read this book once or twice and understanding its contents, what else remains in this book to require studying it again and again?

The answers to the above question are:-

1. This book is on the subject of Divine remembrance (*zīkr-i Ilāhi*). It contains instructions pertaining to *zīkr-i Ilāhi*. In order to instil these, constant study and a continuous struggle are extremely necessary.
2. This book contains the remedy for ethical and spiritual diseases, and thus it is a kind of physician. It is necessary, therefore, to have recourse to this kind physician until the patient's health is completely restored.
3. This book is a mirror of spirit and spirituality and therefore, *mu'mins* should look at it again and again to examine whether the lustre and beauty of their soul's countenance is increasing or declining.
4. The topics covered in this book include: the realisation of [the importance of] Divine remembrance, its course, important matters relating to it, preparation for it, repentance for our weaknesses in it and the determination to progress in it being aware of the possibility of progress in it. All these are included in *zīkr*, therefore, the book should be

studied repeatedly.

5. There are several occasions to have a glimpse of given knowledge (*‘ilm-i ladunni*). One of them is that the *mu’mins* should create love for religious knowledge in themselves and in order to do so, they should repeatedly study a religious book which contains sublime purports. Then all of a sudden they will begin to experience spiritual grace and a current of joy will run through their hearts, particularly when they reflect seriously on the meaning and wisdom of a comprehensive word.
6. Most people complain that they perform Divine remembrance and spiritual exercise (*zīkr-ū riyāzat*) very well, but nonetheless they are unable to achieve any significant spiritual progress. Generally, the reason for this [failure] is that they are unaware of the science of Divine remembrance and worship; they do not struggle to acquire knowledge, that is, reflect upon religious books in order to reach the essence of their wisdom. This spiritual exercise should be particularly carried out upon such a book which itself pertains to the subject of Divine remembrance and worship.
7. Almost everyone accepts the saying “Die before death.” However, I think very few people understand its meaning, for it is quite complicated. Its meaning is that in this world, life is of two kinds: Ordinary life which means to live in the carnal soul (*nafs-i ammārah*) and the special life, which means to live in the soul of faith (*rūḥu’l-imān*). However, it is extremely difficult in practice to defeat the tyrannical enemy, the carnal soul (*nafs-i ammārah*) only by means of *‘ibādat*, until true *mu’mins* equip themselves with the weapons of the knowledge of reality (*‘ilm-i ḥaqīqat*). In this [struggle against the carnal soul] there is the specific need for such a science, which has been prepared for this purpose.

8. No action in the world can be accomplished only by the body without the soul or by the soul without the body. Similarly, in religion, action stands for the body and knowledge for the soul. Therefore, it should be known that worship is action and is in the status of a body which needs the soul of knowledge and wisdom. Their union is necessary in order to accomplish the religious purpose of *mu'mins*.
9. In addition to the above-mentioned needs, one further reason necessitating constant reference to this book is that in numerous places references are made to Qur'ānic wisdom pertaining to Divine remembrance and worship. Thus, if in addition to worship (*'ibādat-ū bandagī*), pure *mu'mins* will continue to study this book, it is more likely that through the light of these references they will be able to understand clearly and thoroughly the shortcomings of their worship (*'ibādat*), which they were unable to understand previously.

I am sure that if the spiritual help of God, the Prophet and the Imam of the time prevails, this book will be of great interest to the readers, and *mu'mins* will gain the benefits of knowledge and spirituality through it. This is the supreme and the most sublime of purposes of writing this book. If this materializes as I strongly hope, I will perform the prostration of thanksgiving once again before the Lord of the universe with utmost submission and humility. As for myself and all my works, those which have been completed and those which are yet incomplete, are extremely in need of His mercy.

This book is called *Zikr-i Ilāhī* (Divine Remembrance), that is, it is named after its subject. It is divided into six chapters and each chapter is divided into many topics so that there should not be any confusion and complication in understanding the meanings and implications of the subject, and through the topics, each implication should be understood distinctly.

In order to make the book easily understandable an attempt has been made to keep the style of writing simple and smooth, devoid of

mannerisms of every kind of verbosity and avoiding unnecessarily difficult words, so that the essence of the meaning should not be obscure and inaccessible to the readers and they can easily benefit from the realities and the recognitions of the book.

It was under consideration to write the second part of this book *Zikr-i Ilāhī*, but since the subject-matter of this part is mainly related to its results and consequences and the marvels and wonders of the spirit and spirituality, therefore, the writing of the second part has been delayed until it can be estimated from the effects of the first part to what extent spiritual delicacies can be digested.

At this point, I remember all those spiritual brothers and sisters who will read or listen to this book and recall those students who support me for my service of knowledge, whether their encouragement is in the form of kind prayers, good thoughts and bright ideas or in the form of material words or deeds. In any case, I am deeply grateful to them for their various kinds of encouragement and I pray as a *darwīsh* that may God, the Great and Exalted, grant them the wealth of felicity of both worlds and may the pleasure and peace of true knowledge be their lot, *āmin!*

For knowledge,
Servant of the Jamā'at,
Naṣīr al-Dīn Naṣīr Hunzai
22-2-1976.

CHAPTER I

The Meanings and Purports of *Zikr*

Zikr has various meanings and purports which we are going to explain here in detail one by one so that it will sufficiently help those of our brothers, sisters, friends and students who are interested in and attached to this magnificent, full of secrets and sacred feat. This book is written to enable them to understand its profound realities.

The Literal Meaning of *Zikr*

In the Arabic lexicon *zikr* means remembrance. ‘Remembrance’ is such a word, which can be correctly used for a thing solely if that has been forgotten or simply if attention has been diverted from it, after having once entered into the scope of one’s knowledge. Contrary to this, if a thing has not been known either by the senses or by the intellect, that is, it has not yet entered into the knowledge and recognition of a human being, the word remembrance cannot be used for it. The same example can be used in the case of forgetfulness, i.e., forgetfulness cannot be used for a thing which is totally out of a human being’s scope of knowledge and recognition.

Five Forms of *Zikr*

1. Suppose, there was a young boy called Zayd. He took a new lesson of four words from his teacher and repeated it for a while, and he thought he had preserved and memorized it.
2. The next day, when he opened the book and looked, he came to know that he remembered only one word completely.
3. Then one more word came to his memory after having forgotten it.

4. The third word came to his memory as a result of reflecting.
5. The fourth word he had forgotten completely. He could not remember it despite reflection. Therefore, asking the teacher, he memorized it again.

This example reveals that there are five forms in *zīkr* or remembrance. Now in the following we will explain these five forms separately:

The First Form of *Zīkr*

Whatever human beings see, the voices which they hear, whatever they smell, the things which they taste and the things which they touch, the store of the results, experiences and information of all these things is preserved in the custody of the retentive faculty. Further, reflective and spiritual information is also in the custody of the retentive faculty. In this connection, the function of the memory and the first form of *zīkr* is preservation, which means to perceive and conceive a thing through the external or internal senses and entrust it to the retentive faculty, called retention (*hifẓ*), whereas the first form of remembrance is to bring it (i.e., the thing) back to the heart and the tongue or just to conceive it by repeating through the memory for the sake of its firmness and assurance, such as how Zayd had tried to remember his lesson by repeating it on the first day.

Knowledge for a united humanity

The Second Form of *Zīkr*

When for the first time some words are repeated through the retentive and memorizing faculties and it is understood that these words are now preserved in the record-office of that faculty, attention is diverted from them and one engages in other activities. When they need them they order the memorizing faculty directing it towards the retentive faculty, to bring those words which were memorized sometime ago, to the heart and the tongue. Thus the memorizing faculty asks the retentive faculty or itself peeps [into the record-office]. If the required words are there, the memorizing faculty carries out the order. This action is the second form of *zīkr* or

remembrance, just as in the abovementioned example when Zayd used the memorizing faculty, only one word came to his memory properly.

The Third Form of Zikr

Sometimes people forget some of their memorized words but surprisingly some of them come to their minds automatically. The reason for this is that extremely small conscious or luminous atoms or particles are appointed to the function of the faculties of retention, memory, etc., and these minute particles are controlled by small animal souls. Among these particles the one on which the word is recorded, if it becomes absent from its place or if it becomes unconscious, the word is forgotten; when it presents itself in its place or comes to consciousness, the word returns to the memory automatically. This is the third form of zikr. As in the case of Zayd's forgotten lesson one more word came to his memory automatically without any reflection.

The Fourth Form of Zikr

It is also a common experience that a person succeeds in recalling forgotten words after reflection and thinking. The reason, as mentioned above, is that in such a case the conscious particles of the apartments which are built separately for the function of the different faculties in the brain become absent for some reason or the state of unconsciousness overtakes them. When as a result of reflection and thinking consciousness awakens in the brain, the particles regain their own place or they become conscious and begin to work. Consequently, the forgotten words return to the memory. This is the fourth form of zikr, just as Zayd recalled the third word after reflection.

The Fifth Form of Zikr

One is not always successful in recalling the forgotten word by reflection and thinking even after putting pressure on the mind as there are not only one but numerous reasons and causes of

forgetfulness: absent-mindedness, not paying attention or due to a word being difficult, it is not memorized from the very beginning or the particle of soul upon which the word is recorded, disappears forever. However, if despite reflection the word does not come to mind, there is no other way of remembering it except by recourse to the person who had originally said it. This is the fifth form of *zīkr*, as Zayd asked his teacher for the word which he had forgotten completely and in this way he remembered it again.

Zīkr-i Ilāhī

Zīkr-i Ilāhī means the remembrance of God. This has many aspects and numerous stages. The highest stage is the one where Divine remembrance is performed in the light of recognition (*maʿrifat*). The concept of God’s recognition exists in almost every religion, but there are differences in their interpretation of it. However, regarding the recognition of God the most comprehensive guidance is that God asked all the souls of all Ādam’s children: “Am I not your Lord? They said: Yes, verily.” (Qur’ān 7:172).

This clearly demonstrates that the most important and the most delicate confession of Lord and Lordship cannot be made in the darkness of ignorance, absence of knowledge and recognition, nor in accordance with Divine justice was it proper to take witness from the souls of the children of Ādam about the unseen realities of providence without fulfilling their physical, spiritual and intellectual upbringing. In fact, this confession of “Yes, verily” was made in the light of recognition (*maʿrifat*).

Zīkr and Guidance

If a human being has forgotten those realities and recognitions (*ḥaqāʾiq-ū maʿārif*) of pre-eternity (*azal*) and ‘Am I not?’ (*alast*) in which God’s true recognition is hidden, its sole remedy lies in the obedience of God, the Prophet and *ulu’l-amr* i.e., the Imam, so that through remembrance and worship (*zīkr-ū ʿibādat*) and acquiring recognition in the light of the external and internal guidance of these ranks of obedience, everything will return to their memory

gradually. As the Qur'ān says: “Remind them, for you are but a reminder” (88:21). This means that the Prophet was entrusted with the duty of inviting and admonishing the people of the entire world towards the right path and of reminding the people of his community, according to their status, of all that they had forgotten, even the realities and recognitions of the day of *alast* (i.e., the day when God made His covenant with human beings). However, the (Divine) law is that the knowledge of the secrets of recognition (*maʿrifat*) is imparted step by step.

***Ahl-i Zikr* (the People of *Zikr*)**

Zikr, in addition to meaning God's remembrance, is also the wise Qur'ān's name and that of the holy Prophet. Thus “the People of *zikr*” has three meanings:

- (a) Those who are the possessors of *zikr* i.e., those who are the means of *zikr*;
- (b) Those who are the owners of the Qur'ān, i.e., those who are the bearers of the knowledge and wisdom of the Qur'ān; and
- (c) Those who are the progeny of the Prophet

These three characteristics belong only to the Imams from the progeny of the Prophet Muḥammad^(s). Therefore, after the Prophet it is only these pure Imams who hold this position and in the case of all problems or questions pertaining to guidance or knowledge and wisdom, people should have recourse to them, as God says: “Ask the people of *zikr* if you know not” (16:43).

This clearly shows that the People of *zikr* are none other than the bearers of the light of *imāmat*, for it is only they who can answer every question correctly, can unveil every hidden reality and can remind others of every forgotten thing, no matter how lofty it may be. It is they, who are both *zikr* (remembrance) and *muzakkir* (reminder), i.e., they are the Prophet's successors and the People of *zikr*, the pure Imams who are the treasurers and trustees of all his sciences, who continue to remind the people about God through

remembrance and recognition (*zīkr-ū maʿrifat*).

Zīkr and Self-Recognition (*khayud-shināsī*)

According to the religion of Islam it is impossible and inconceivable to attain God's recognition without self-recognition. It is because of the fact that recognition is nothing but what the *ʿarīf* attains through the observation of the inner eye, while the Lord through manifestations of His luminous attributes nourishes him spiritually. This is possible only if the *ʿarīf* lives in this material world. Had the trial of God's worship and attainment of His recognition been possible without this world, the latter would have been without wisdom and useless.

Here it is quite clear that the Qur'ānic purport of God's remembrance (*zīkr-i Ilāhī*) is to remove the veil of negligence from the heart's eye and to remember the Divine manifestations of the event of "*alast*" (Am I not?) practically, for this is the practical form of God's remembrance and recognition and its main purpose.

Further, here we have repeatedly drawn attention towards the event of "*alast*", for it is such a simple and easy concept and a well accepted fact that nobody doubts it. In that state, [i.e., the event of *alast*] human beings recognized their souls perfectly and as a result also recognized God. But, later on, they forgot this recognition. As the Qur'ān says: "And he has coined for Us a similitude and has forgotten his own creation" (36:78). This holy verse alludes that long ago before this [state of forgetfulness], human beings were enriched with the wealth of self-recognition and used to recognize the realities of their creation. But afterwards they forgot all this. Now, its remedy is nothing but Divine remembrance.

The holy Qur'ān says "It is We Who Created you then made your (spiritual) forms, then told the angels: Fall you prostrate before Ādam! And they fell prostrate all save Iblis" (7:11).

The above Qur'ānic wisdom teaches that human beings exist not only in the present, but have done so for a very long time and they

existed even when all the angels save Iblis prostrated before Ādam. Nobody remembers this event, except the Perfect Man (*insān-i kāmīl*). A few people accept this to the extent of belief. This means that these matters belong to the high and lofty stages of *maʿrifat* and to understand them is the recognition of a human being's own self [or soul], in which lies God's recognition. Human beings have forgotten all that belongs to this stage, which they can recall only in the light of Divine remembrance. This is the Qur'ānic purport of God's remembrance.

It is said in the Qur'ān: "And be not you like those who forgot Allāh, and caused them to forget their own souls" (59:19). This means that those who neglect God's remembrance forget also the pre-eternal (*azālī*) realities of their own souls. However, those who are on the different stages of *zīkr* can conceive the luminous concept of the past and future realities and recognitions of their soul according to their status.

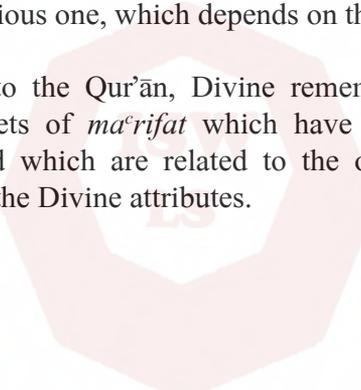
The Divine Law (*qānūn-i Ilāhī*)

How can the forgotten secrets of the world of spirituality and the lost treasures of *maʿrifat* be regained? The reality of this is that the unchangeable Divine practice, habit and law is one and the same forever, that is, the law which pertains to the Qur'ān is also applicable to the physical as well as the spiritual world. Thus this command: "None of Our verses do We abrogate or cause to be forgotten, but bring one better or similar" (2:106) is not only about the Qur'ānic verses but also about the internal and external signs of the entire universe and all existents.

Here it is necessary to think seriously about the difference between abrogating a verse and causing it to be forgotten, for none of the Qur'ānic verses after being revealed and brought before the people has been taken back so that the people may forget it. From this the truth becomes inevitable [to think] that abrogation relates to the *tanzīl* (exoteric aspect) of the Qur'ān, while causing it to be forgotten relates to the *ta'wīl* (esoteric aspect) of the Qur'ān, because God according to the demands and needs of the time and place takes

away one *ta'wīl* and inspires another. Further, 'abrogation' pertains to the verses of scriptures and 'causing to forget' to the signs of the physical and spiritual worlds or the external and internal worlds. Thus there should not be any surprise if human beings, according to this Divine law, have forgotten the numerous secrets of life and the universe. However, God is Omnipotent, He can acquaint a human being with a better recognition of those secrets or a recognition similar to the previous one, which depends on the *zīkr* of the *zākir*.

Thus, according to the Qur'ān, Divine remembrance means to regain those secrets of *ma'rifat* which have disappeared from their memory and which are related to the observation of the manifestations of the Divine attributes.



**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity

CHAPTER II

The Blessings (*Barakāt*) of *Zikr*

This chapter describes some comprehensive examples regarding the blessings (*barakāt*) of Divine remembrance. In this connection, first of all, it is necessary to understand thoroughly the meaning of *barkat* (Arabic: *barakah*). Thus *barkat* means increase, abundance, affluence, prosperity, i.e., increase in grace (favour) and good fortune, whether it is external or internal, physical or spiritual.

The Fountainhead of Blessings (*Barakāt*)

Zikr is performed with the sacred and blessed name of the Lord of Honour. According to the teaching of the Qur'ān, there are limitless hidden treasures of goodness and blessings, knowledge and wisdom, rectitude and guidance and infinite other favours in God's blessed name. Alluding to all such meanings of *barkat* it is said in the Qur'ān "(O Prophet!) The name of your Lord, Who is Majestic and Gracious, is blessed." (55:78) This means that the unending fountainhead and the limitless treasure of all those blessings and mercies which the entire universe and all existents are receiving, or which they are going to receive openly and secretly, or those which are special for the Prophets, Imams and *mu'mins*, is the pure name of God and its *zikr*. Thus as a proof of this fact and in order to show the attributes and benefits of *zikr* the attention of readers is drawn in what follows to some wisdom-filled Qur'ānic verses.

Zikr and Ḥazrat-i Ādam^(c)

It was due to the blessings of the *zikr* of God's blessed Name that Ḥazrat-i Ādam^(c) was enriched with the science of names (*'ilmu'l-asmā'*) and the reality of things (*ḥaqīqat-i ašhyā'*) and he became the vicegerent of God on earth and the object of the prostration of angels. The names which were taught to him were, in reality, the

names of God. This teaching was given in the form of the spiritual miracles of these great names and all these blessings and felicities were based on the sacred *zīkr* of the Supreme Name (*ism-i aʿẓam*), which was taught to Ḥaẓrat-i Ādam^(c).

In addition, Ḥaẓrat-i Ādam^(c) also learnt some words (*kalimāt*) i.e., some great names after the descent (*hubūt*) from Paradise (2:37-38), and duly completed their *zīkr*, and due to which his repentance was accepted. The acceptance of repentance means his previous spirituality and luminosity was restored completely and he discharged the magnificent duty of God's vicegerency on the planet earth.

Zīkr and Ḥaẓrat-i Nūḥ^(c)

If you study verse (11:48) carefully, you will certainly come to know that there was also a spiritual deluge in the background of Ḥaẓrat-i Nūḥ^(c)'s physical deluge. It is narrated in the story of the Qur'ān: "It was said (unto him): O Nūḥ! Go down (now from the deluge of spirituality) with peace from Us and blessings upon you and upon those people who are with you."

It is certainly a matter of principle that Ḥaẓrat-i Nūḥ^(c) had received these blessings as a result of the *zīkr* of the great names of God and not as a result of any kind of physical deluge, because without God's name and (its) *zīkr* there cannot be peace and blessings. It was essential for Ḥaẓrat-i Nūḥ^(c) to have God's peace and blessings from the time he had received prophethood.

Zīkr and Ḥaẓrat-i Ibrāhīm^(c)

The same Qur'ānic proof is about Ḥaẓrat-i Ibrāhīm^(c) as well, that God had tried him with certain Perfect Words (*kalimāt-i tāmmāt*), by which are meant God's names. That is, Ḥaẓrat-i Ibrāhīm^(c) duly fulfilled the blessed *zīkr* of the great names of God, as a result of which he was appointed Imam for the people of the entire world and the fountainhead of all His blessings, personally, as well as in the position of the chain of his progeny. This is the clear purport of

(2:124).

Zikr and Ḥazrat-i Mūsā^(c)

It is mentioned in verse (27:8): When he came to it (fire) a voice was raised: “Blessed is whosoever is in the fire (i.e., light), and whosoever is around it. And hallowed is Allāh, the Lord of the worlds.” This was the light of guidance which Ḥazrat-i Mūsā^(c) saw with his inner eye as a result of God’s *zikr* and in which there were the blessings of intellect and sagacity, knowledge and wisdom, rectitude and guidance. It was this light from which he had also obtained blessings and mercies.

Zikr and Ḥazrat-i ʿĪsā^(c)

In verse (19:31) God says about Ḥazrat-i ʿĪsā^(c) that he said: “And He has made me blessed wheresoever I may be”. It is very necessary to understand here that this verse is filled with great wisdom, and the keys of numerous realities are hidden in it. In this verse the allusion of the “wheresoeverness (*ayniyyat*)” of the word “wheresoever (*ayn*)” is to both the physical as well as the spiritual states. That is, in “wheresoever I may be” Ḥazrat-i ʿĪsā^(c) says that in the entire cycle of his prophethood he had been made the means of blessing for those people among whom he would live physically or spiritually.

One obvious wisdom of this Qur’anic verse is that to obtain the general and special guidance of the procedure which is ordained in order to obtain the blessing and goodness from the Supreme Name (*ism-i aʿzam*) and the heavenly Book is impossible without the Guide of the time, i.e., the Imam of the time. The second wisdom is that the proximity and companionship of the religious Guide who has been appointed by God is of two kinds: Physical and spiritual. If we think that Ḥazrat-i ʿĪsā^(c) was the source of blessing only for those people who were always living in his company physically, it will necessitate a spatial and temporal limit on Divine grace and blessings and consequently all those who are very faithful and obedient, but who physically live far away from their guide will be

deprived of these blessings and mercies. The third wisdom in this verse is that the spirituality and luminosity of the Supreme Name, the heavenly Book and the Imam of the time are in reality one. This is the reason why the source of blessing is sometimes regarded as the name of God, sometimes as the revealed Book and sometimes as the true Guide (i.e., the Imam), and all these three words have the same meaning. This is because the principle of spirituality is that one reality has several names.

In short, Ḥazrat-i ʿĪsā^(s) being blessed by God is a clear proof of the fact that he received this highest status as a result of God's *zīkr*, for without God's Supreme Name and His sacred *zīkr* no blessing and mercy can be attained.

Zīkr and Ḥazrat-i Muḥammad^(s)

Numerous Qur'ānic verses establish the fact that the Prophet had a spiritual relation and a luminous connection with the blessed *ism-i a'zam* of his Lord. The Prophet used to remember the Supreme Name (*ism-i a'zam*) and its accompanying great names of God before and after receiving prophethood, and God had made him the treasurer of the spirituality, luminosity, knowledge and wisdom of all His great names.

It should be known that the Qur'ān is also called *zīkr* because the word 'Qur'ān' means 'to recite' (75:17-18) and *zīkr* means to remember God. The Prophet used to recite the Supreme Name and remember God, as a result of which the final Book of God was revealed to him. Thus, with respect to the Prophet reading (read = *Iqra'*) God's name, the final Book of God is called the Qur'ān, and with respect to reciting it, it is called the *zīkr*.

Another reason for calling the Qur'ān *zīkr* is that for the ease and facility of believers, all its advices, guidance, spirit and living realities are contained in God's blessed name and (its) holy *zīkr*. As is said in *sūrah-yi Qamar*: "And indeed We have made the Qur'ān easy to remember; but is there any that remembers?" (54:22, 32, 40) To make the Qur'ān easy to the extreme extent means that the

Omnipotent God has made it a living soul and a perfect light and contained it (the Qur'ān) in the spirituality of His miraculous name. This has been repeatedly mentioned in this *sūrah*, by which God intends to draw the attention of the intelligent and wise people towards the great wisdom that the holy Qur'ān with its exoteric and esoteric meanings and with all its attributes is contained in the Supreme Name (*ism-i a'zam*). From this example *mu'mins* can estimate how innumerable are the mercies and blessings contained in the blessed name and sacred *zīkr* of God, the Great, the Exalted.

With reference to the Qur'ān (65:10-11) it is also a Qur'ānic fact that *zīkr* was one of the Prophet's names, as he in his time used to be God's living Supreme Name and miraculous remembrance and also because of the reason that his pure light and the sacred spirit of the Qur'ān were the same reality.

The Prophet^(s)'s Prayer for Blessings

It is God's grace that He had made Ḥaẓrat-i 'Īsā^(s) in his time the source of blessings (*mubārak*) for the obedient people, similarly He made the Prophet^(s) the source and means of blessings and mercies in his time personally and in future through his successor, lest the world be devoid of God's mercy and blessings. Thus one Qur'ānic example of the Prophet's prayer for blessing is "Who is he that may lend God a good loan, so that He may multiply it for him manifold?" (2:245). This clearly means that God wants to take some wealth as 'a good loan' (*qarḏ-i ḥasanah*), and in return for this material sacrifice He wants to shower upon them the blessings and mercies of this world and religion. However, it is obvious that God Himself does not take any material thing except through His Prophet, and in return for the payment of *zakāt* too, the prayer for blessing is received only through the Prophet, as mentioned in the Qur'ān (9:103): "[O Messenger] Take *ṣadaqah* of their wealth, wherewith you may purify them (from sins) and sanctify them and pray for them for goodness and blessings. Verily your prayer is a source of security for them". It is clear from this that the source of every goodness and blessing, according to Divine command, is the blessed prayer of the Prophet, and that of his successor.

Further, it is said in verse (13:28): “Verily by the *zīkr* of Allāh (the remembrance of God) do hearts find satisfaction.” Now the question arises about this wisdom-filled verse: If it was possible for the heart to find satisfaction only through God’s remembrance without any condition, why did He say to the Prophet that there was satisfaction for them in his prayer? The single answer to this question is that God’s remembrance which is considered the satisfaction for hearts is only that for which the Prophet or his successor has granted permission, guidance and blessings. Otherwise, real satisfaction is difficult, rather impossible.

***Zīkr* and the Pure Imams^(c)**

As briefly mentioned in the first chapter, the People of *zīkr* (*ahl-i zīkr*) are only the Imams from the family of the Prophet and this appellation is one of their Qur’ānic appellations.

Thus, the meaning and reality of the People of *zīkr* has many aspects, such as:

1. They are the People of the Prophet (*ahl-i rasūl*) or the progeny of Prophet (*āl-i rasūl*) i.e., those people who are from the household of the Prophet and are as the gate of the city of the Prophet’s knowledge and the door of the house of his wisdom and are duly aware of religious secrets.
2. They are the People of the Qur’ān (*ahl-i Qur’ān*), i.e., those whom God has called by the favourite name of “*al-rāsikhūn fīl-‘ilm* (those who are well-grounded in knowledge)” and granted them the knowledge of *tanzīl* and *ta’wīl* of the Qur’ān through the holy Prophet and they are the treasurers of all the realities and recognitions of the physical and spiritual worlds.
3. They are the ones who advise and guide, i.e., those who guide and lead people as *ulu’l-amr* after God and the Prophet and their obedience is incumbent upon the people.

4. They are the possessors of God's remembrance, i.e., they remember God and are those who remind about God's *zīkr*, teachers of the great names, guides of all the procedures of *zīkr*, who are aware of all the secrets and symbols of *zīkr*, who know the stages of spirituality and stations of luminosity and are the light of guidance of the path of recognition (*maʿrifat*).

Each Imam from among the Imams, in his own time is the living and present Supreme Name of God and the treasurer and the protector of the hidden remembrance of the heart. This is because the Imam holds the vicegerency and representation of God and the Prophet. Therefore, it is he to whom alone are entrusted the endless treasures of the blessings and mercies of God and the Prophet.

Partial Vicegerency (*khilāfat-i juzwī*)

It is necessary for a true *mu'min* to understand that with respect to the collective and individual state of humankind, God has two vicegerencies: one is the universal vicegerency, which is related to the entire universe such as the vicegerency of Ḥaẓrat-i Ādam^(c). The other is partial vicegerency, which is related to a *mu'min's* own self. Universal vicegerents are the Prophets and Imams in their respective times. Partial vicegerent can be any true *mu'min* who remembers the pure Supreme Name (*ism-i aʿzam*) of God in accordance with the luminous guidance of the true Guide of the time and has achieved due success in it. Such a successful and fortunate *mu'min* succeeds to the vicegerency and representation of God in the world of personal spirituality, and its external result is in the form of knowledge of the reality and recognition. This is among the blessings of Divine remembrance as God says: "Allāh has promised to those among you who believe and do good works that He will surely make them (His) vicegerent in the earth as He made vicegerent those who were before them." (24:55). In what is said in "those among you" is evident that this is addressed to all those who believe, but those whom God has promised to grant vicegerency are not all of the believers but only those who truly

believe and do good works in the true sense. Such *mu'mins* will be given the vicegerency in the earth of spirituality as it was granted to the true *mu'mins* of the past communities. However, as it was not made public in the past, similarly it will not be openly known today, for this is a personal vicegerency.

An Example of Blessing (*Barkat*)

An example of the goodness and blessings of God's sacred *zikr* is clean and lucid water which pours down from the sky, i.e., height, since water is regarded as the source of material blessings according to verse (50:9). Note how because of water the entire world becomes fertile and prosperous, beautiful and attractive gardens and parks come into being, and grain is stored from prosperous and flourishing fields for the sustenance of people. Observe how the city which was dead in the winter, comes into life because of water. This example of water is given in order to understand the blessings and favours resulting from God's *zikr*, by which the spirit of faith becomes prosperous and there is real life for *mu'mins*.

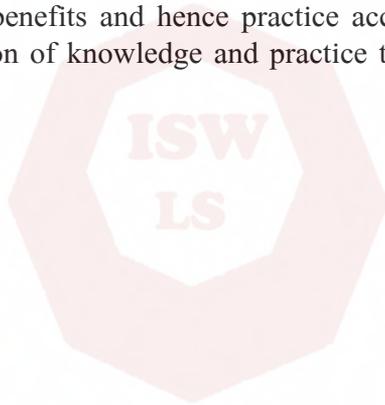
The Blessings (*Barakāt*) of the Heaven and the Earth

In verse (7:96) it is said: "And if the people of the towns had believed and had been righteous, surely we would have opened for them (the doors of) the blessings of heaven and earth". It should be known that the meaning of this verse is related more to spiritual blessings than to material ones. In every case, the keys to blessings and favours are the Divine names and the necessary guidance can be achieved from the holder of the [Divine] command (*ulu'l-amr*).

The Blessings (*Barakāt*) of both Worlds

In the Qur'ānic verse (7:54) it is said: "Indeed both the physical world and the spiritual world belong to Him. Blessed is Allāh, the Lord of the worlds". This holy verse alludes that the infinite blessings and mercies of the Lord of the worlds are spread in both the physical and spiritual worlds, the keys of which are, as mentioned above, in the remembrance of the blessed and holy name of God.

In this chapter, from the beginning to this juncture, the purpose of those important and special points which we have discussed in the light of the holy Qur'ān, is to show that the *zīkr* of the blessed and holy name of God embraces all the blessings and mercies of this world and the world of religion and the external and internal worlds. Therefore, no religious person should remain heedless of God's *zīkr*. Those who engage in God's remembrance should be aware of all its benefits and hence practice accordingly, so that in the combination of knowledge and practice they may achieve success quickly.



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

CHAPTER III

Kinds of *Zikr*

It is one of the essential duties of true *mu'mins* that they should know some examples of the different kinds of Divine remembrance so that they may benefit from them religiously and spiritually, according to the requirements of time and place. The Divine and natural law is that nothing in religion or in the world can prove to be completely beneficial and profitable until it is understood and known thoroughly. Therefore, it is necessary to know that *zikr*, with respect to different aspects, is of various kinds. Thus we are going to discuss some of the more important kinds of *zikr* in the following:-

<i>Zikr-i Fard</i>	(individual remembrance)
<i>Zikr-i Jamā'at</i>	(congregational remembrance)
<i>Zikr-i Jali</i>	(loud remembrance)
<i>Zikr-i Khafi</i>	(hidden remembrance)
<i>Zikr-i Kasīr</i>	(abundant remembrance)
<i>Zikr-i Qalil</i>	(little remembrance)
<i>Zikr-i Lisāni</i>	(remembrance by tongue)
<i>Zikr-i Qalbi</i>	(remembrance in the heart)
<i>Zikr-i Baṣari</i>	(remembrance through the eyes)
<i>Zikr-i Sam'i</i>	(remembrance through the ears)
<i>Zikr-i Badani</i>	(remembrance by means of the body)
<i>Zikr-i Khwāb</i>	(remembrance in dream)

Proof of the Kinds of *Zikr*

If we ponder seriously on the following verse, we will find clear examples of the above kinds of *zikr* in it. It is said: "Then remember (*fa'zkurū*) Allāh as you remember your fathers or with a more intense remembrance." (2:200)

Thus from this verse first we find the example of individual remembrance (*z̤ikr-i fard*), for individual people remember their father, and the same proves to be the example of congregational remembrance (*z̤ikr-i jamā'at*), when some sons may gather together and remember their ancestors. Then there is the allusion to the loud remembrance (*z̤ikr-i jalī*), for a person can recite the eulogy of his ancestors in the form of modulation as the Arabs used to do (before Islam). The proof of hidden remembrance (*z̤ikr-i khafī*), is a person who remembers his ancestors in a hidden way. The examples of abundant remembrance (*z̤ikr-i kaṣīr*) and little remembrance (*z̤ikr-i qalīl*) are quite clear since a person remembers their forefathers often or rarely. The examples of remembrance by the tongue (*z̤ikr-i lisānī*) and remembrance in the heart (*z̤ikr-i qalbī*) correspond with the loud remembrance (*z̤ikr-i jalī*) and hidden remembrance (*z̤ikr-i khafī*) respectively. The proof of remembrance by the eyes (*z̤ikr-i baṣarī*) is that a son looks at his father and his personal possessions with love and affection, or yearns to see him. The proof of remembrance by the ears (*z̤ikr-i sam'ī*) is that all individuals listen to the praise and mention of their forefathers eagerly. The example of bodily remembrance (*z̤ikr-i badanī*) is when individuals have to go to their fathers they have to move physically and undertake pains and [sometimes] toil (to reach them). The example of remembrance in dream (*z̤ikr-i khwāb*) is that every kind-hearted person occasionally sees their father in dream, which causes their love for and remembrance of their father to be stronger.

Individual remembrance (*Z̤ikr-i Fard*)

This is when a person whether in a group or alone remembers; when they remember according to their own desire freely without feeling restricted by the group rules and without their accompaniment. Solo remembrance of the *z̤ākir* is beneficial and profitable everywhere and at all times. However, one should not choose it in preference to congregational remembrance, because its grace is far greater.

Congregational remembrance (Zikr-i Jamā'at)

The form of congregational remembrance is such that there is a *majlis* or assembly of more than one *mu'min* in which they all perform the *zikr* harmoniously. If all the conditions and rules pertaining to the *majlis-i zikr* (assembly of remembrance) are fulfilled, there are more chances and possibilities of spiritual progress than other ways of remembrance and worship. The wisdom in this is that *zikr* is the luminous rope of God and human beings are commanded to hold fast to it collectively (3:103).

Loud remembrance (Zikr-i Jalī)

This is the name of the *zikr* or remembrance which is performed by one or more people with an effective voice. The need for such a remembrance is that the human heart, due to negligence and misdeeds, becomes rusty and dark very quickly, and hidden remembrance does not descend in such a heart until it has been completely cleansed through loud remembrance and weeping and crying (*giryah-ū zārī*).

It should be remembered that any of the parts of Divine worship, when it is recited with a loud and effective voice, is called loud remembrance, such as the recitation of '*subhān Allāh*' by a group. In short, whatever worship is performed loudly is called loud remembrance.

Hidden remembrance (Zikr-i Khafī)

The purpose of hidden remembrance is to perform it secretly in a hidden way. This is very close to the remembrance in the heart (*zikr-i qalbi*). The benefit of this *zikr* is that there is no demonstration of being a *darwish* in it, nor can people spread [false] rumours about the one who practises it. Further, one other great benefit of this *zikr* is that it gradually descends to the heart and takes the form of remembrance in the heart.

Abundant remembrance (*Zikr-i Kaṣīr*)

Abundant remembrance means to remember God copiously, whether it is in the form of different names and worship, or in the form of the remembrance [of one name]; by intervals or continuously, loud or hidden. In any case all such remembrance will be considered abundant remembrance, if collectively its quantity is great.

In this connection it is essential to know that it has been commanded to do abundant *zikr* not only in one verse but in numerous verses of the holy Qur'ān. Therefore, it is necessary for and incumbent upon *mu'mins* to devote themselves more and more during the day and the night to Divine remembrance and to good deeds. This is because there are two opposing controlling powers in the heart of a human being: one is the power of good and the other is the power of evil. Therefore, as long as a *mu'min* continues to remember God properly, the authority of evil comes to an end and good is set free to exercise its authority. On the contrary, when a human being forgets God, the ability of good is suppressed and the power of evil is amplified. Thus, abundant remembrance is the only remedy to remain safe from the germs of all the evils of Satan and the carnal soul.

Little remembrance (*Zikr-i Qalīl*)

Little remembrance means to remember God very seldom. It is not a good sign if the reason for it is solely laziness, for the Qur'ān disparages laziness and idleness. If however, there is some other reason, and *zikr* is certain to increase later, it does not matter.

Remembrance by tongue (*Zikr-i Lisānī*)

This means any *zikr* which is performed by the movement of the tongue, whether the voice is high or low. The benefit of this *zikr* is that not only does the heart of the *zākir* attend to and expect true love, but also awakens others' deeply sleeping hearts from the sleep of negligence. Why should this not be so while God has given the tongue in order to remember Him as much as possible?

Remembrance in the heart (*Zikr-i Qalbī*)

This means the *zikr* of the heart. This is the most special *zikr* among the remembrances (*azkār*), and possesses wonders and marvels of spirituality. However, as much as it is special, miraculous and wisdom-filled, so is this kind of *zikr* delicate and difficult [to perform]. This is the reason why it is helped by all other kinds of remembrances, worship and good deeds so that it may progress. It has innumerable benefits, and the essential one is that through its regular and constant practice the heart's tongue begins to move as a result of which the door of spirituality remains open forever.

Remembrance through the eyes (*Zikr-i Baṣarī*)

This is the *zikr* of *mu'mins'* eye, which is done in various ways, for instance, by keeping one of God's great names in attractive writing in front of their eyes with the purpose that the blessed name be engraved upon the heart, or visualize such a name directly, or studying the Qur'ān and religious books of the highest degree and also studying the signs of the universe meticulously. All these are among the remembrance through the eyes (*zikr-i baṣari*).

Remembrance through the ears (*Zikr-i Sam'ī*)

This blessed *zikr* pertains to the ear. For instance, if someone is doing *zikr* and another one is listening to him eagerly, both are doing *zikr*. The *zikr* of the former is by tongue, and that of the latter is through the ears. Further, if a *mu'min* reads the Qur'ān with a beautiful recitation, or praises God in poetry or prose, this soul-nourishing voice stands for remembrance through the ears for anyone who listens to it with attention and absorption.

Remembrance by means of the body (*Zikr-i Badanī*)

This *zikr* related to the body is of different kinds. Nonetheless, suffice it to say here that in connection with any kind of *zikr* and any type of worship, whatever hard work and toil have to be undertaken are by the body itself. In particular any useful religious

service which is rendered for the sake of humanity and *jamā'at* is accomplished through the powers of the body. This service is the essence of *zīkr's* progress, provided it is not for the fulfilment of worldly purposes, but is purely with the intention of seeking God's pleasure.

Remembrance in Dream (*Zīkr-i Khwāb*)

Sometimes *mu'mins* see a pleasant dream in which they are performing *zīkr* and worship. Now we have to see how they perform such *zīkr* and worship, correctly or incorrectly. If in the state of the dream *zīkr* is done for a certain time continuously and also gives a feeling of happiness, this is a glad tiding of spiritual progress. Contrary to this, if they face difficulty in the *zīkr* or worship in the dream and the chain of *zīkr* discontinues, it should be understood that they are still weak in the matter of *zīkr*.

**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity

CHAPTER IV

The General Conditions of Zikr

A *darwish*, in order to execute and complete the general conditions of *zikr* first adorns himself with good manners and the attributes of righteousness in accordance with the clear and exoteric teachings and guidance of Islam and *Īmān* (submission and true faith). All this can be done only in the form of good [intention,] word and deed. Therefore, in this connection some important matters will be discussed in this chapter.

Means of Goodness

It should be known that in every person the means of goodness is first of all intention, then word (or speech) and finally action. Thus through these three means all goodness, which is within the rules of religion and is exactly according to the spirit of Islam and wisdom of religion can be accomplished. The purpose and purport of this goodness is the fulfilment of the rights of God and those of people and to seek God's pleasure, which strengthens religion and faith, avails splendour to knowledge, peace to the heart and comfort to the soul. Not only is it the cause of an individual's moral elevation, but also the means of the community's respect, progress and prosperity. This is called good intention, good speech and right action and the same is faith, righteousness (*taqwā*), justice and benevolence, and in which is the welfare and success of this world and the world of religion. Therefore, the *zākir* should always adhere to goodness, the means of which is intention, word and action.

Word and Deed

To explain and elaborate religion many things need to be considered. However, if you want to define religion succinctly, it can be epitomized by two words: Word and Deed. That is, religion

consists of pure words and good deeds as is said in the Qur'ān (35:10): “Unto Him ascends good word and the good deed lifts it up (elevates it)”. The “word” here consists of belief, faith, worship, remembrance and knowledge and whatever may be the state of the word, it cannot reach God’s presence without good deed. This means that *mu'mins* who remember God should, in addition to the remembrance, necessarily perform good deeds too, so that they may attain the proximity of God’s sacred light.

There are numerous verses in the Qur'ān which prove that all the ordinances (*aḥkām*) of Islam are summed up and confined within Word and Deed and there is nothing outside Word and Deed. Intention, after all, is nothing but the heart’s will, which is related to both. That is, pure word and good deed automatically includes intention, as it is said in (41:33): “And who can be better in speech than one who invites (people) to God and does good deed, and says: Verily! I am of those who submit (to Him)”. Here “inviting to God” includes all the matters of religion, for in all the words of Islam there is nothing which does not have an aspect of “inviting to God” directly or indirectly. Similarly, in “good deed” are mentioned all the deeds taught by religion. In short, religion is the sum total of two important things – Word and Deed. Thus remembrance is invitation to God, not only in the sense that God is invoked in it, but also in the sense that thereby one invites their own soul to God. However, whatever may be the purpose of this invitation it can only be accepted and fulfilled when it is accompanied by good deed.

Deed and Divine Help

It is obvious that remembrance (*zikr*) means to invoke God. Now it is important to see with what purpose the *mu'mins* invoke Him. If He is invoked for some kind of help, the Divine law will necessarily answer that first they must work according to their abilities and only then invoke help. This is because even from the worldly point of view, the general principle is that a person is only helped when they are unable to accomplish some work despite the utmost struggle and using all their abilities.

Deed and Love of God

If the purpose of Divine remembrance is God's friendship and love for God, even then it is not possible without good deeds. It is because of the fact that the friendship and love of friends can be attained only when what they say is acted upon. Whatever they say should be done, is done, and whatever they prohibit should not be pursued. Thus we have come to know that it is necessary to act upon all the rules of religion before or together with the performance of Divine remembrance.

Deed and Pleasure of God

It is possible that a person remembers God for no purpose other than the intention of attaining His pleasure. However, they should understand that His pleasure is attainable only through following His command. Therefore, both the word and deed of *mu'mins* have to be in accordance with the rules of religion.

Deed and Worship (*ibādat*)

It is also possible that a simple person may engage in Divine remembrance thinking that God's entire worship is fulfilled and with that [understanding] go into seclusion, whereas *ibādat* means slavery, and a slave's true slavery is that he has to continue to perform all the duties in and out of the house, according to the command of his lord. Similarly, God's *ibādat* is performed through both word and deed. This example proves that God's slavery comprises all words and deeds of religion.

Deed and Spiritual Progress

It is absolutely correct that one special purpose among the many purposes of Divine remembrance is spiritual and moral elevation, in which every sublime thing is automatically included. It includes the help and true love of God as well as His pleasure and worship. However, here again the question of deed arises, for spiritual elevation which is the supreme feat of religion, is not possible

without the accomplishment of good deeds. Supposing a person, having separated themselves from their family and society, occupy themselves for forty years in Divine remembrance in a secluded corner, we would accept that they accomplished only one big right amongst God's rights, but the rest would remain unfulfilled. On the other hand, the rights of God's servants remain, namely, that they did not accomplish a single right from the numerous rights of God's servants such as the rights of parents, the rights of their spouses and children, the rights of family members, the rights of relatives and neighbours, the rights of orphans, the poor, the needy and the sick, the rights of the living and the dead, the rights of society, community, nation and country. How then is the spiritual progress of such a person possible when they have avoided all these rights enjoined by God and the Prophet and which determine the performance of good deeds? This shows not only the importance and benefit of good deeds but also why monasticism is prohibited in Islam. It is prohibited because the spiritual benefit achieved by it is not as much as living a religious life among the community.

Deed is Body and Word is Soul

The completion of human existence in this world is possible by the coming together of two things: the body and the soul. If not, neither the soul nor the body alone can accomplish any work. Similarly, if the pure word stands for the soul of religion, good deed stands for its body. Therefore, the faithful servant (of God) should perform good deeds as much as the spirit of Divine remembrance is pure, so that their angelic existence may become complete and they become angels.

The true religion (*din-i haqq*) is like an extremely wise, sound and healthy human being. Now, the fact is that in the body of religion Divine remembrance is in the position of the heart, the brain and the intellect and wisdom. However, it is obvious that the heart is protected by the chest and the brain by the head. Similarly, the chest and the head are also in need of other organs, each of which holds a great importance in its own place. This example shows the fact that just as [a wise and healthy] person's spiritual and physical faculties

and external and internal senses are connected with each other and organized, in the same way all the words and deeds of religion are joined to and connected with each other. Thus if any word and deed of religion is neglected, the entire system of religion is upset. Therefore, it is necessary to act upon every guidance of religion.

Nothing in Religion is Useless

When an intelligent person ponders on the manufacturing system of a ship, a motor car or a machine, they cannot say that such and such part or such and such thing is useless or superfluous. They know that all its small and large parts are necessary in their own place, and that none of them is unnecessary. The same is the example of the sacred compendium of the commands of religion, in which whatever minor or major commands exist are productive and useful, and none of them is useless. Therefore, it is imperative to act upon every command of religion.

It is clear that nothing in religion is useless. Yet, in order to explain it further, another vivid example of religion is given from a tree. A tree is the sum total of all its parts and the fruit is its supreme purpose; the fruit is borne by small and tender branches and they depend upon the big branches which further depend upon the trunk, and the trunk depends on the roots. Further, neither the leaves of the tree nor its bark are useless, for if the leaves were plucked from the tree the fruit would not ripen properly. The bark serves the tree as its garment; in the absence of the bark, the tree would dry up due to the cold and the heat. This is the very case of the tree of religion. Although its fruit, the supreme purpose, is Divine remembrance, how is it possible to attain delicious fruit without nourishing and protecting the entire tree? Whether the purpose of the tree of religion is fruit or flower or shadow, in any case the protection and care of all its parts is necessary.

Example of Boat

A person, who complies with only one of the word and deed of religion neglecting the other, is like an ignorant and inexperienced

sailor who, in order to row the boat to its destination, does so only with one oar and does not use the other. Consequently, instead of going forward the boat continues to move in a circle and they suffer from the conjecture that the boat is advancing towards the desired destination. From this example you can estimate what a great mistake and failure it is to act upon one and neglect the other from the word and the deed of religion. Therefore, a wise *mu'min* is the one who knows the worth and value of every word and every deed of religion and complies with them duly.



**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity

CHAPTER V

Special Conditions of *Zikr*

Among the matters of religion, Divine remembrance is one matter that is common among the ordinary people and special among the selected people. It is for this reason that in the preceding chapter the general conditions of *zikr* were discussed. Now in this chapter we are going to deal with the special conditions of *zikr*, so that every believer may have a sound knowledge of the subtleties and intricacies of this magnificent work, and work only in the light of knowledge to attain its goal.

Remembrance and Permission (*zikr awr izn*)

Mu'mins should be fully assured of certainty in the established fact that the secret of progress and success in Divine remembrance is hidden in permission and consent and without which the door of real spirituality does not open. This purport is evident from the wisdom-filled teachings of the holy Qur'an that permission is among the special principles of Islam, as God says in verse (24:62): "Only those are believers, who believe in God and His messenger: when they are with him on the occasion of a gathering, they do not depart until they have asked his permission; those who ask for your permission are those who believe in God and His messenger; so when they ask for permission for some business of theirs, give it to those of them whom you will, and ask God for their forgiveness".

This blessed verse clearly demonstrates that to take permission from the centre of guidance is not only among the characteristics of true believers, but it is a special command to the Prophet to grant permission to those of the believers from whom he wishes special kinds of religious works. Further, he should also ask God for the forgiveness of their sins, so that God may grant them success and blessing in these deeds.

It is obvious that this permission pertains to those words and deeds which are within the circle of the true religion, and in accomplishing them there is God's pleasure and the Prophet's. This also establishes the specification that it is not available to all, but is specified only for those *mu'mins* who have believed in the true sense and who obey the Prophet with heart and soul. Thus there should not be any surprise if this is also an allusion to such a magnificent and lofty matter as Divine remembrance (*zīkr-i Ilāhī*). Certainly it is. This is because only that *zīkr* can be the means of the heart's satisfaction in which there is the permission of God's messenger and his prayer.

Further, the brief purport of what God says in the verses of *najwā* (seeking secret counsel) (58:12-13) in the Qur'ān, is that during the Prophet's time, *mu'mins* used to ask the Prophet about secret things in private or in whispers. This sheds light on many facts. One of these is that from here are established the teachings of *ṭarīqat*, *ḥaqīqat* and *ma'rīfat* in addition to *sharī'at*. Had this not been the case, it would have been unnecessary for the Prophet to take the trouble [to convey] those general teachings and guidances which had already once been publicly placed before all Muslims as the religious law. However, the Prophet in addition to collective teaching, used to impart to all *mu'mins* the teachings of *ṭarīqat*, *ḥaqīqat* and *ma'rīfat* according to the status of their knowledge, work and search. Had this special and individual teaching and guidance not been given to these *mu'mins* in private, not only would the spiritual and educational upbringing of some of the intelligent and prepared *mu'mins* remain incomplete and imperfect, but also a precious part of the Prophet Muḥammad⁽⁹⁾'s knowledge and wisdom would have disappeared.

Thus it is narrated in reliable exegeses that quite often Imām °Alī used to receive instructions pertaining to special religious sciences from the Prophet through this way of seeking secrets. It is crystal clear from this that those realities and recognitions which Imām °Alī⁽⁹⁾ received from the Prophet have continued to be transferred in the holy chain of Imams from the progeny of Prophet Muḥammad⁽⁹⁾ from one chest to another and are still present to-day in this world. The special guidance and consent for Divine remembrance has

been among these secrets.

Regarding the contents of the abovementioned verses pertaining to seeking secret counsel (*najwā*), one may think that the secrets which the companions used to ask the Prophet in private, pertained to worldly welfare and betterment, for the Prophet was not only the guide to salvation in the hereafter, but he had to also guide the Muslims in their worldly welfare and success. The answer to such a notion is that the worldly welfare and success of Muslims cannot be separated from the external and general guidance of religion, because it was a collective and communal problem. Nonetheless, it cannot be denied that in this secrecy there might have been a few secrets of the worldly kind. However, apart from the wisdom of the subject-matter of the verse of *najwā* itself, its exegesis also shows that it is mostly related to religious matters, and particularly it alludes to the secrets of the sciences (*‘ulūm*) and stages of spirituality.

In this connection we should also reflect upon the wisdom-filled verse (88:21): “O Messenger! Continue to remind them. Indeed, you are but a reminder” (*muzakkir*). Thus, according to this command it became necessary for the Prophet, in his blessed time, to grant some selected *mu’mins* permission of Divine remembrance (*zīkr-i Ilāhī*) and to duly remind them practically of those realities and recognitions which were meant to be remembered. “Remind” in Arabic *zakkir* means ‘to remind’, ‘to make them remember’ and ‘to provide the means of the permission of remembrance’. Further, Divine justice necessitates that this grace of the Prophet must continue from his own time till the time of *qiyāmat* (Resurrection). This could be possible only if he had entrusted the guidance and permission of Divine remembrance to his successor, so that it could not be argued against God and the Prophet that their favours were bestowed upon only the people of the period of prophethood.

Further, God says in the *sūrah* of Ibrāhīm (14:24-25): “See you not how Allāh coins a similitude: a pure Word like a pure Tree, its root set firm, its branch reaching to heaven. It brings forth (gives) its fruit at all times, by the permission of its Lord. So Allāh sets forth

parables for people, in order that they may receive admonition.”

The key to the numerous great wisdoms hidden in this blessed verse is hidden in the word “permission” (in Arabic *izn*). It is in the sense that this absolutely pure tree, despite the fact that its fruit is ready in every season and at all times, can only give it to someone when its Lord permits it to do so. Otherwise, it does not give its fruit to anyone. This shows that either this pure Tree has already been given the knowledge of permission and leave by God, or it constantly continues to receive the luminous favour of and guidance from God, in the light of which it understands well to whom God wishes to give this fruit and to whom He does not wish to do so.

It is mentioned in the Imāmī Shī‘ī exegeses that Imām Ja‘far al-Ṣādiq^(c) was asked about the meaning of the “pure Tree” in the abovementioned verse. He said: Here the tree means the one whose root is the Prophet^(s), the trunk ‘Alī^(c), the Commander of the faithful, the branches the Imams from their progeny, the fruit is the knowledge of the Imams and its leaves are their faithful followers.

Gift of *Ism-i a‘zam*

It is a generally accepted fact that if God is called upon by any of His names, He hears, and there is a kind of remembrance by every name, which earns reward. Indeed, all of God’s names are beautiful and great, yet despite this fact the concept of *ism-i a‘zam* or the Supreme Name is absolutely correct. The reason for this is that a name is considered an *ism-i a‘zam* which [is granted] according to the requirement of the time and place and the stages of spirituality.

Thus when Ḥaẓrat-i Ādam^(c), according to God’s command, came out of Paradise it was not the case that he had forgotten all the names of God. Rather, he did not know with certainty which one of God’s names should be remembered with respect to the occasion and need. Therefore God assigned the Name and perfect Words for Ḥaẓrat-i Ādam^(c) which were exactly in accordance with his condition, and through which his repentance (*tawbah*) was

accepted, i.e., his spiritual and original status was restored.

If the Prophets' states are duly pondered upon in the light of the Qur'ān, certainly it will come to light that on God's behalf they were assigned *ism-i a'zam* in accordance with their different situations. Therefore, it is best known to God, the Prophet and the *ulu'l-amr* (holder of Divine command) i.e., the Imam of the time, which name should be assigned for a specific time and what should be given to a *mu'min*. A vivid example of this is that if a non-Muslim continues to remember all the names of God for forty years without accepting the prophethood of Prophet Muḥammad^(s), it is obvious that he will not receive that light which is in the religion of Islam merely through the [verbal] names of God. From this again the fact becomes clear that *ism-i a'zam* is assigned for every needy person separately. Thus had that non-Muslim, who remembered all the names of God but received nothing, acted fully upon the principle in God's final religion that the first *ism-i a'zam* which he should adopt is none other than the Prophet Muḥammad^(s) himself, he would have received everything.

Zikr and Intention

In the religion of Islam no word or deed is valid without the sincerity of intention. Therefore one of the special conditions of Divine remembrance (*zikr-i Ilāhi*) is the purity of intention, which is to remember God with the intention of spiritual elevation, God's nearness and particularly of obtaining His pleasure. Contrary to this, if one remembers and worships Him for any worldly purpose they will have no success in it; and even if they do have some success, they will have no benefit from it, in religion or in the next world.

Zikr and Belief (*'aqidah*)

Belief (*'aqidah*) is the basis and foundation of faith and certainty and the initial form, and in some senses is also itself faith (*imān*). Therefore, it is extremely necessary and essential that the *zākir* must have firm belief [in religion], for the one whose belief is weak

cannot be successful in *zīkr*. The one who does not believe becomes a kind of atheist, and only those who have firm belief achieve every kind of progress in religion.

Zīkr and Purity (ṭahārat)

The holy Qurʾān has emphasized external and internal cleanliness and purity in numerous verses. In verse (2:222) it is said: “Truly Allāh loves those who repent and loves those who cleanse themselves”. In this verse repentance comes first and then purity. The wisdom of this is that as long as someone does not decisively repent for their sins, neither can the heart be cleansed, nor can [mere] external purity prove to be of use. Therefore, it is obligatory upon *muʾmins* to always adopt the habit of clean living both externally and internally.

Zīkr and Vigil of the Night

The wise Qurʾān praises the vigil of the night highly, that is, remembering and worshipping God at night, particularly in chapter 73 *Muzzammil* (the Enshrouded). The wisdom-filled and understandable way it is praised, implies clearly that by forming a habit of remembering and worshipping [God] at night, the carnal soul is subdued and trampled, which results not only in the constancy of the chain of Divine remembrance, but also in the firmness and stability of the human intellect, knowledge and the way of expression.

Zīkr and *Giryah-ū zārī* (weeping and crying)

Technically *giryah-ū zārī* means weeping and groaning, demonstrating weakness and humility with remorse for one’s venial and mortal sins by a faithful servant in the Divine court; and seeking pardon and forgiveness and guidance and mercy from it. This mode of *giryah-ū zārī* is not only the correct practical form of repenting from all kinds of sin, but also the basis and foundation of righteousness (*taqwā*) and humility and the best control of pride and arrogance.

If one is not able to observe immediately the moral and religious values of *giryah-ū zāri* in the light of Qur'anic and spiritual wisdoms, they should assess its reformative efficacy in the light of serious philosophical and psychological literature, or at least they should practice this wisdom-filled deed as an experiment and see its results.

It is a different matter if *mu'mins*, despite struggling in *giryah-ū zāri*, cannot do it when it is needed. In such a case they should vehemently feel that they are suffering from the spiritual disease of “callousness”, which is the disease of undue hard heartedness and absence of God's fear. Those suffering from callousness cannot ever progress in spirituality nor can they be called *darwish*.

The absence of tenderness and softness and burning and melting of the *mu'mins'* heart whilst listening to religious knowledge, during Divine remembrance and hidden and open *zikr*, is never due to bad luck, rather it is a result of their own sins. Therefore, it becomes necessary for them to check minutely all their words and deeds, habits and manners, repent for all venial and mortal sins and correct and reform every bad habit.

Now let us reflect on the practical state and reality of *giryah-ū zāri* – how it resurrects a great reformative revolution in the human heart and mind and how by its influence every intention, word and deed is rectified. Thus, for example when a human being is born and as long as they are an innocent infant their heart and mind remain intact in their original and natural state as the Prophet has said: “Every child is born according to the religion of nature, namely Islam”. However, as they grow up gradually, partly because of the wrong impressions of others and partly because of the desires of the carnal soul, their natural heart becomes covered. As a result, their original state is gradually concealed and ultimately their heart and mind are concealed under numerous covers of rust and turbidity. Now there is no remedy for this except that they should continue to do *giryah-ū zāri* as repentance, as well as yearning for the Divine vision so that all these covers may be removed gradually and the original and natural purity, splendour and brilliance of the heart's

mirror appear [once again].

When *mu'min* servants do *giryah-ū zāri* in God's presence repenting or yearning for the luminous vision with absorption and eagerness, and pray imploringly, Divine mercy embraces them, and by practising this every day their heart and soul become purified, and they succeed in spiritual progress. It is worth reflecting and understanding that were the human soul not dirty, rusty and filthy, the Qur'ān would have never said: "Truly he succeeds that purifies it (the soul) and he fails that corrupts it" (91:9-10). The wisdom of this blessed verse through its profound example awakens *mu'mins'* zeal for their faith that their soul is buried under a heap of sins, which should be uncovered and cleansed as soon as possible. This most difficult task can be accomplished only through *giryah-ū zāri*, repentance, humility, Divine remembrance and worship.

Any intelligent person who understands that, in reality, they have not become strong and sturdy in the path of spirituality but are as yet only suckling babes, should continue to do *giryah-ū zāri* for their spiritual upbringing and inner growth, so that the nurse of Divine light may take them and start miraculously fostering and bringing them up.

Those true *mu'mins* who are progressing spiritually when they engage themselves in the luminous *'ibādat* late at night after profound *giryah-ū zāri* and praying in the form of supplication and reciting *manqabats* and *gināns*, their sacred remembrance becomes luminous and miraculous and the ocean of true love surges in their hearts and by adopting this successful principle, every day a new magnificent spring manifests itself in their garden of spirituality.

There is no doubt that in *giryah-ū zāri* are hidden not only the meanings of repenting for mistakes and sins and seeking forgiveness, but also the ardent and acceptable prayer for the progress and firmness of faith and certainty and protection from future dangers and calamities.

The wise Qur'ān has prohibited weeping even on the occasions

of the greatest losses and severest afflictions and calamities, and commanded to bear every difficulty and calamity with patience and stability. On the contrary, the *giryah-ū zārī* of the Prophets, Imams and the first-grade *mu'mins*, which they used to do for the sake of spiritual progress and Divine vision, has been exceedingly praised.

Another special characteristic of true *mu'mins* mentioned in the Qur'ān is that when they used to weep for the zeal of faith they used to fall in prostration on their chins (17:109). Certainly this is the extreme limit of humility according to God and consequently, the Lord of the worlds showers His infinite mercies and blessings upon them.

Another wisdom of *giryah-ū zārī* is that when human beings are yet suckling babes, they cannot utter anything. That is, they are apparently mute and speechless. But in fact, this is not so. For, human beings, despite being babes (infants) are indeed the cream of creation (*ashrafu'l-makhlūqāt*). Therefore the Lord of the world endows the child with the faculty and capacity of weeping if it needs anything. This weeping of the child implies every kind of seeking help, which the kind mother understands easily, continues looking after it in every respect in bringing it up.

In short, by doing *giryah-ū zārī* in the Divine presence, the carnal desires and false notions of *mu'mins* are utterly obliterated for the time being; the essence of Divine remembrance and worship flourishes; and practising this repeatedly a wise *mu'min* benefits satisfactorily.

Zikr and Prayer (Du'ā)

In connection with the subject of *zikr* it is very appropriate to mention some basic and essential points about prayer, such as:

What is the importance and benefit of prayer?

Which times and occasions are appropriate for it?

What should be its procedure? etc., etc.

It should be understood that prayer is *mu'mins'* valuable capacity

and their best strength. It is not common to all human beings; it is special only to *mu'mins*. By studying the Qur'ānic verses related to the subject of 'Prayer', it becomes clear that it is extremely necessary for the people of faith and they should benefit from it every time and on every occasion, particularly, when they are confronted with arduous deeds and difficult tasks. Also at the start of all work one should pray in the presence of God with *giryah-ū zārī*, humility and indigence, for true *mu'mins'* prayer is not in vain. It is in the sense that, first of all the purpose for which they were praying will be fulfilled immediately or after some delay. If God does not consider attaining this purpose in favour of the *mu'min*, the benefit and fruit of the prayer is received in other forms, such as forgiveness of sins, release from carnal desires, liberation from bad habits, good grace, eagerness for worship (*‘ibādat*), cleanliness of heart, sharpness in understanding and comprehension, forbearance and humility, seriousness in conversation, patience and peace, zeal for knowledge, interest in religion, salvation in the hereafter, etc., etc.

Thus, very fortunate are those *mu'mins* who are used to praying for the spiritual and unseen help of God in all their good deeds. For instance, when they lay themselves down at night after being free from their business and worship and servitude, they pray that may God protect and guard them from every evil and calamity during their sleep, and may He awaken them on time to achieve the felicity of the luminous worship (*‘ibādat*). When they wake up on time, they thank God with extreme pleasure and happiness and pray that may their entire day pass in Divine remembrance and good deeds. When they prepare for *zīkr*, they engage in supplication slowly in their own tongue and in their own language and then they engage in *giryah-ū zārī*, conceiving on one side the immense mercy and grace of God, the Compassionate, the Merciful, and on the other side their extreme spiritual indigence, poverty, backwardness, sinfulness, negligence, laziness, ignorance, and in the state of *giryah-ū zārī* and contrition and in the state of burning and melting they place the forehead in supplication before God and implore that may He, the Omnipotent, help and support them miraculously.

It should be borne in mind that *mu'mins* can, apart from their personal prayer, expect benefit from the prayers of others too, such as the prayer of the Prophet, the prayer of the *ulu'l-amr*, i.e., the Imam and from the individual and collective prayers of other *mu'mins*. However, it is impossible for a *mu'min* to benefit from prayer without fulfilling its conditions, which are the attributes of righteousness and faithfulness. In other words, only a person who is a practical *mu'min* can benefit from all aspects of prayer. Or, in short, in order to benefit from all kinds of prayer there is one condition, and that is obedience [to God, the Prophet and the Imam of the time], whereas in the case of disobedience no prayer can be beneficial.

Regarding the consequences of disobedience, we must duly ponder on the story of Prophet Nūḥ^(c) in the Qur'an. With what desire had he interceded with God for the salvation of his disobedient son! Was not the spirit of prayer (*du'ā*) hidden in such a desire, while prayer implies a desire? But despite the fact that Ḥazrat-i Nūḥ^(c) was a great prophet, his intercession and prayer was not accepted, for prayer is acceptable only if its conditions are fulfilled. On the other hand, Ḥazrat-i Nūḥ^(c) cursed the unbelievers of his time and they drowned and perished, because the conditions for his curse against them had been fulfilled, and thus his curse was effective.

To sum up, a prayer, our own or others can be beneficial only if its conditions are fulfilled. In short, not to use all those numerous capacities and faculties which God has endowed a *mu'min* with in the most comprehensive way; and to consider others responsible for one's own duty, to form a habit of indolence and slothfulness and laziness and idleness, and to escape from one's entrusted duties is indicative of great ingratitude, and is a great sin.

Zikr and Diet

Mu'mins who wish to reach the spiritual treasures of Divine remembrance have to be very careful about the manners related to it. Among these manners is that they have to ensure with great care that the things which they eat and drink are lawful and permissible

in accordance with the Muḥammadan law. *Mu'mins* never eat unlawful things. They always eat and drink only lawful things, and even in lawful things they are very careful. That is, they do not fill their stomach with food, lest laziness, inattentiveness and sleep gain the upper hand during *ẓikr* and worship (*‘ibādat*). They particularly keep this in mind in the evening, so that they may rise on time in the night for Divine remembrance and are able to continue the chain of *ẓikr* with all their heart. Otherwise, numerous obstacles and obstructions continue to be faced during the *ẓikr*.

Zikr and Sleep

As it is utterly necessary for *mu'mins* engaging in *ẓikr* to be cautious and moderate in their eating and drinking habits, so too they have to be careful with regard to sleeping, because the spirit of faith becomes very weak due to lying down for a long time in the state of sleep. It is because sleep is a kind of death, in which neither the angelic faculties nor the spirit of faith can remain. This is why in the Qur’ān, praising the pious it is said: “They are in the habit of sleeping but little of the night” (51:17). There is a great Divine wisdom even in this short sleep, for to a great extent the heart and the mind of a human being becomes estranged from worldly ideas and thoughts of the whole day; at the same time fatigue is removed and the temperament becomes fresh. Therefore, one should lie down for a while and sleep peacefully. If there is no compulsion to engage in any special work, one should sleep on time at night and should wake up at the fixed time without any delay. However, it is a different matter if occasionally the assembly of Divine remembrance continues from evening until morning, which is alluded to in the Qur’ān in verse (76:26).

If it is asked: “Is it not better that a *mu'min*, instead of getting up in the night, very early [before dawn] to do *‘ibādat*, should perform the same amount of it or more before going to bed, and wake up late in the morning?” The answer is that such a practice is not correct for several reasons. First, God does not command so. Secondly, as mentioned above, by sleeping all night long, the *mu'min's* spirit becomes weak. Thirdly, the *‘ibādat* which is performed

after sleeping for a while is exceedingly better than that which is performed in the evening, because in doing so a great part of the worldly notions and thoughts vanish from the human heart and mind. It is for this reason that in the chapter *Muzzammil* (73) it is commanded to sleep for a while and then to get up for *‘ibādat*. This is why seeking forgiveness in the early hours of dawn, is regarded as the sign of righteousness (51:18).

Zikr and Knowledge

Zikr is like travelling and knowledge and guidance are like light and sight. Thus if in accordance with the command of “Travel in it” (34:18), one wants to travel in the spiritual world within oneself, walking through it with *zikr*, then one needs not only the eye of religious guidance but also the light of knowledge of certainty (*‘ilmu’l-yaqīn*). This is because when a person wants to travel through a country from one destination to another, they can travel easily and pleasantly only if there is light. Without light they cannot walk in the darkness of night, and even if they walk in the darkness to some extent like people who are blind, they can neither enjoy the natural scenes on the way nor can they derive as much happiness from such a journey as they would in the light, nor can they become aware of the signs of their destination, nor can they acquire any experiences and information from such a journey.

Further, it is necessary to know the reality that the perfect certainty which is the highest recognition (*ma‘rifat*) is in three stages: The first is the stage of the knowledge of certainty (*‘ilmu’l-yaqīn*), the second that of the eye of certainty (*‘aynu’l-yaqīn*), and the highest is the stage of the truth of certainty (*ḥaqqu’l-yaqīn*). This proves that it is not possible to reach the eye of certainty which is the place of spiritual observations, without the knowledge of certainty. Again it is impossible to reach the truth of certainty without reaching the stage of the eye of certainty. Thus it is evident that without special guidance and religious knowledge there is no progress in *zikr*.

Zikr and Time

It has been commanded in various verses in the holy Qurʾān to remember God abundantly. That is, God should be remembered and worshipped as much as possible at all times of the day and night. On the other hand night-time is considered more appropriate and more suitable for *z̤ikr* (73:6), and the reason for this has also been explained that during the daytime one remains greatly occupied in [worldly] work (73:7). By pondering on both holy verses, we come to the conclusion that when God says to remember Him abundantly day and night, it implies the abundant remembrance (*z̤ikr-i kaṣīr*) which is easy and general; and that when He emphatically commands to remember (Him) in the early hours of the morning, it implies the hidden remembrance (*z̤ikr-i khafī*) and the remembrance of heart (*z̤ikr-i qalbi*), which is difficult and special. However, when it is said addressing the Prophet: “Lo! You have by day a chain of business” (73:7), this never means that the Prophet had no time during the day for Divine remembrance and worship (*z̤ikr-ū ʿibādat*), while he himself was the embodiment of *z̤ikr* i.e., the luminous remembrance used to automatically continue in his forehead. Rather, this verse by this allusion, means that the *z̤ikr* conducted during the day is considered as the general remembrance (*z̤ikr-i ʿām*) and *z̤ikr* at night as the special remembrance (*z̤ikr-i khāṣ*) so that during the daytime, *muʾmins* who belong to different walks of life, easily remember God as much as possible according to their capacity and simultaneously perform their duties. At the special time of the night they should engage in the special *z̤ikr* with complete confidence and full attention, so that the special *ʿibādat* at night may draw support and strength from the general *ʿibādat* of the day, so that a special centre of Divine remembrance and worship may be established and the *muʾmins* may continue to look at it for spiritual and luminous results.

[For example] A very noble and righteous merchant is engrossed in his business. His business is flourishing. There is a big crowd of customers in his shop and a respected friend is sitting beside him. The merchant is conversing peacefully and gently sometimes with his friend and sometimes with the customers. When he turns his

attention to a customer or to something else, his friend never feels that he discontinued the conversation with him and distracted his attention from him. For they have a mutually deep friendship and profound confidence in each other. Therefore, the respected friend is happy that the entire work of his friend is perfect and his shop is thriving with business. This is an example of the fact that true *mu'mins* along with their worldly business can remember God with any name and if such a general remembrance discontinues, it does not matter.

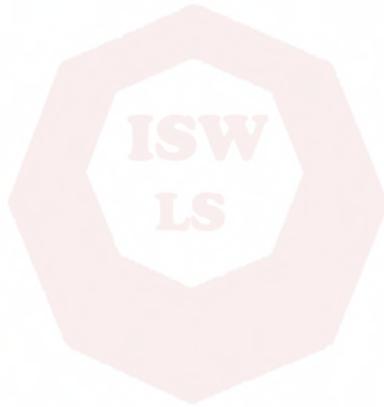
Zikr and Occasion

A true *mu'min* should also know that in addition to fixed special and general times there are sometimes special occasions in which it is important to increase the *zikr* more and more. Thus when God wants to try *mu'min* servants by afflicting them with a calamity, the wise *mu'mins* are availed a special opportunity which they should not lose. For, according to Qur'anic guidance there are three things hidden in every calamity, which are: blessing, mercy and guidance from God and which are available to those patient ones who say: "Verily! We belong to God and to Him we are returning" (2:155-7) and then continue His remembrance.

It is known to everyone that the most powerful and cunning enemy of religion is our own carnal soul, which continues to create numerous obstacles in every good deed, particularly in Divine remembrance and worship, and which never tires from hostility, enmity and evil attempts at which it mostly succeeds. However, there are certain special occasions, during which *mu'mins* may easily subdue their carnal soul. These occasions are the times of calamities and afflictions, in which the carnal soul is left despondent and helpless in the state of affliction. Thus on such occasions, Divine remembrance and worship can subjugate and trample the carnal soul and can reach a further stage.

Another golden occasion to subdue the carnal soul is to listen to conversation of true knowledge and Divine love, in which the *mu'min's* spirit of faith and intellect becomes happy, delighted,

and powerful. At such a time, the carnal soul's control loosens and becomes weak. On such an occasion success is achieved by continuing *zīkr* for some time.



**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity

CHAPTER VI

The Method or Procedure of *Zikr*

It is certain that nothing whether religious or worldly, external or internal, exoteric or esoteric, spiritual or physical, subjective or objective, can be accomplished without a method or procedure. Therefore, in this chapter, essential points and useful information are provided about Divine remembrance (*zikr*) so that those who perform it may receive help from them.

Regularity in *Zikr*

Natural law demands that in order to achieve an object, one has to undergo hardship regularly and without which there is no success. Thus, with respect to Divine remembrance the real and correct discipline is that there should be no disruption due to any reason. It must be practised at fixed times with punctuality and without avoiding any kind of difficulty, as God says: “And those who strive in Us, We surely guide them to Our paths, and verily God is with those who do good” (29:69). It is known to all, that God’s path, the true religion (*din-i haqq*), is one only. Therefore what is mentioned here: “We surely guide them to Our paths” means that although the path of God is one, it has many forms, such as faith, certainty, righteousness, fear of God, knowledge, good deed, sincerity, justice, beneficence, humility, love of God, obedience, patience, gratitude, worship, submission, contentment, etc. All these are such attributes of righteousness and faithfulness that each of them stands for some form of the right path, because they are all mutually bound and connected and in the depths of meaning they are all as one reality. It is for this reason that in different subjects of the Qur’an, the excellence of each of these attributes of faith has been described in such a way that the same attribute is everything. This is true, and there is wisdom in it, but internally all other attributes are also attached to it. This means that when

mu'mins are accustomed to performing *ẓikr* and spiritual exercise with devotion, God, through His infinite mercy, will grant them all the attributes of faith (*mu'minī*) and the spirituality and luminosity of all those attributes will be revealed to them. This is the meaning of God showing His paths.

Internal Senses (*ḥawās-i bāṭinī*)

The wise Qurʾān in verse (2:18), censuring disbelief and rejection and their consequences, says: “They are deaf, dumb and blind and they do not return (to their origin)”. It is also said about them in verse (2:171): “They are deaf, dumb and blind and they do not have any intellect”. Thus in this command of God, where with respect to internal senses the despondency and deprivation of the infidels is mentioned, the attention of Muslims and *mu'mins* is drawn to the hope of (Divine) mercy, indicating that they are apart from the infidels in this command. It is because of this that they can perform Divine remembrance and worship with the heart’s tongue; they can listen to guidance with the heart’s ears and they can observe the Divine wonders with the heart’s eyes, the purpose of which is to acquire intellect, understanding, knowledge and wisdom, the purpose of which in turn is to return to God.

The Heart’s Ears

It is also necessary to recognize the heart’s ears in the initial stage of Divine remembrance. Novice *zākirs* should therefore remain sitting calmly for some time in a place where there is no sound at all. Then they should carefully turn their attention towards the heart and mind and in addition to remaining silent with their tongue, they should not say anything in their heart. Whilst being silent internally and externally, all of sudden, unconsciously dispersed thoughts will begin to occur in their minds. These are the insinuations of the carnal soul, which are also called *ḥadis-i nafsi*. To hear these is not only a proof of the existence of the heart’s ears, but also indicates the fact that just as the voice of evil can occur in the heart, in the same way the voice of good can also occur in it.

Although the voice of the carnal soul is next to nothing, nonetheless it intrudes in this experiment of silence, which the heart's ears heard in a state of extreme calm. These same insinuations of the carnal soul continue to obstruct during Divine remembrance and worship, hearing which *mu'mins* feel greatly perplexed and vexed. However, they should not be disappointed, for after advancing further the conversations of the intellect and [heavenly] love can also be heard in the same way.

The Heart's Tongue

Prior to starting any exercise of remembrance of the heart (*zīkr-i qalbī*) it is essential to be aware of the heart's tongue and its voice, because unless this is done, it is extremely difficult to perform Divine remembrance with the heart. Thus one way of understanding the state and reality of the heart's voice or the conscience, is that the novices should continue to recite a small *sūrah* or a verse of the Qur'ān, or any of God's names in the heart for some time, restraining their (external) tongue. Simultaneously, they should continue to listen to the voice of the heart's tongue with the heart's ear. They will ascertain that whatever they were reciting in this experiment was not by the external tongue but rather by the internal tongue, that is, this was the voice of the heart's tongue which they were hearing through the heart's ears. This means that the heart too has a tongue, which is different from the external tongue and with which the heart's remembrance is performed.

The Heart's Eye

In connection with Divine remembrance, it is also necessary to search for and experience the existence of the heart's eye and spiritual observations, because without the affirmation and recognition of the internal senses, let alone its progress the state of the denial of spirituality begins to take root. Thus the search for and experience of the heart's eye should be made by the beginner *zākirs* by sitting on the special seat of *zīkr* free from care and thoughts, and for some time closing their eyes and then directing their attention towards the world of imagination (*‘ālam-i khayāl*) (i.e.,

their inner world). They should then choose five of God's names and conceive the writing of each one. That is, they should see the written forms of these names and read them. If they are illiterate, they should conceive that somebody is reading the holy Qur'ān in front of them and they should try to see who that person is, what his clothes are like. Further, they should conceive some other people and see whether the face which they want to see comes in front of them. Or they should conceive some fruits or flowers, and so on. There is no doubt that they will be able to conceive many things in this way. That is, they will be able to bring whatever they want into their imagination and observe it spiritually. However, in the beginning the spiritual light and heart's sight, or insight will be very dim, rather next to nothing. Anyhow from this is estimated that this is the preliminary form of seeing with the heart's eye and which, if on the one hand proves the existence of the heart's eye, on the other establishes the existence of the world of spirituality.

Zikr and Fear of God

Divine remembrance (*zikr*) becomes very easy if there is the due fear of God in the believing *zākirs'* heart. Fear of God is artificial as well as real. Artificial fear is what the *zākirs* create according to their understanding, which is useful to some extent but is not lasting. The real fear of God is *taqwā*, i.e., lasting righteousness. If the *zākirs* are righteous the miraculous state of God's fear occurs to them from the beginning of Divine remembrance (*zikr-i Ilāhī*). In such a case, the question of the occurrence of numerous thoughts and of recurring discontinuity in the chain of *zikr* do not arise at all, because Divine aid and help is hidden in this form of the real fear of God, by virtue of which the chain of *zikr* continues smoothly and thoroughly in the strong grip of the heart's tongue and ear.

When the *mu'mins* obey God in every thought and imagination and in every word and deed and accustom themselves to fear His disobedience, necessarily during the *zikr* too, profiting from this state of fearing God, they can easily advance the chain of *zikr* safely and soundly, as the Qur'ān says: "Allāh has revealed the best Word in the form of a Book, equivocal and repeated. (From

its remembrance) do creep the skins of those who fear their Lord; then their skins and their hearts do soften to Allāh's *zīkr*" (39:23). If this 'best Word' is the Qur'ān on one hand, on the other it is the Supreme Name (*ism-i a'zam*), while the *ism-i a'zam* is the spirituality and luminosity of the Qur'ān itself. Every Supreme Name with respect to being a bearer of numerous realities and recognitions is equivocal (*mutashābih*) and is called "repeated" (*maṣānī*) because of repeating it in *zīkr*. The reason why only the skins of righteous people creep from its *zīkr* is that those billions of cellular souls which are asleep in their bodies have the capacity to wake up all of a sudden by the voice of Divine remembrance. This state is commonly called "goose-flesh". However, for those who are not righteous no such state occurs to them, whereas their skins certainly do creep from worldly and material fear.

It is evident that the *zīkr* shines from righteousness and God's fear, for by virtue of this the *zīkr* adheres to the heart's tongue and starts moving smoothly and its echo in the heart's ears is very melodious. For the true meaning of God's fear is to always remain pure from the impurity of sins, and in remaining so the miracle of God's fear guides the one who remembers.

Zīkr and Hope

One hidden power of believing *zākirs'* faith is they should have hope of Divine mercy and should not be disappointed, for despondency from God's mercy is blasphemy. Just as there is betterment and excellence for the people of faith in God's fear, so there is their well-being and success in hope for (His) mercy. Thus various Qur'ānic verses imply that faithful servants (of God) should have hope and yearning in their heart for Divine mercy, and for which they should work hard.

Zīkr and Humility

The greatest wisdom of believing *zākirs* is to create the state and attribute of humility in themselves, not only before and during *zīkr*, but also forever. For humility is the initial form of real love and its

prelude. It is humility in which there is the guarantee of escaping from pride. It is humility without which, Divine help, guidance and mercy do not even come close. Therefore, it is necessary for the *zākir* to adopt extreme seriousness and humility so that miraculous attraction and appeal in the voice of *zīkr* and light before the inner eye may be created.

Natural (Divine) law has always been such that it nullifies the person who considers himself something, and exalts and elevates the person who considers himself nothing. Thus, it should be known that the secret of the *zākir's* success is hidden in humility and submissiveness.

Zīkr and Love

Divine love alone is that stage and station of spirituality where the *zākirs* can duly rid themselves of the numerous insinuations and false thoughts of the carnal soul, as indeed Divine love is such a fire which burns and consumes all thoughts and notions except Divine remembrance. True love is itself the original and practical form of Divine love, in which the true lover becomes the embodiment of *zīkr* from head to toe. Why not, whereas love is like a kind of extremely sweet pain of the heart and the participation of the entire body in any of its pain is but natural. For love is called that state of the heart and mind in which remembrance of the beloved and yearning for union is at its climax. It is obvious that it is that heart and mind, which govern and rule the external and internal [aspects] of the body. In short, at the stage of Divine love, in addition to the soul, the body also engages in it.

It may be asked how love, which is just a state of mind and heart, can affect, compel and subjugate the entire body? The answer is that human beings' anger is also a mere mental state, but they fly into a passion because of it and start shivering. Similarly, when they suffer from the extreme feeling of shame among people, all of a sudden their faces become pale and owing to shame they tremble and perspire, dripping with sweat. If they are happy, their faces shine with happiness, and if sad, they shrink, being dejected. All

these are nothing but states of the mind and heart. However, the main point as we mentioned above, is that the entire body of a human being is ruled or governed by the heart and mind. In other words, the human body is under the influence of the animal soul, the animal soul under that of the rational soul, and the rational soul is affected by the intellect. This proves that the waves (currents) of the conscious state which occur within the heart and mind of human beings run through their entire body. Thus at the stage of love, the way the state of the body of the lover *zākir* changes by virtue of realisation (consciousness) of Divine love, and the way the lover becomes the embodiment of *zīkr* from head to toe, is a reality. Thus, a *mu'min* should have recourse to true love in all the difficulties of *zīkr*. Its permanent method is that the true love should be given paramount importance among the manners and conditions of Divine remembrance (*zīkr-i Ilāhi*) and among all attributes of righteousness and faithfulness.

Zīkr and Attention

Regarding attention towards *zīkr* we have already explained some important points previously. Yet, some more necessary points are going to be explained here as well. As mentioned earlier, there are three special powers of the heart – ear, tongue and eye – and without these three powers of the heart it is difficult to give complete attention towards *zīkr*. Thus, by putting pressure on the heart's tongue one should continue the *zīkr*, continue to listen to the *zīkr* with full attention and compel the heart's eye to continue gazing at the spiritual writing of the *zīkr*; and the eye should not neglect this duty even for a second. This is paying perfect attention towards *zīkr*. Now in this very state, through the exercise of will-power, you should create more and more the state of humility in your heart. That is, you must continue to weep and pray in the innermost of your heart before God, that may His miraculous spiritual help embrace you so that the attention of the three powers may last towards *zīkr*, and the clouds of negligence and oblivion disperse. Thus, by the continual exercise of this practice you should remain hopeful and not be despondent about success in it.

Speed of Zikr

Here a very important question arises about the speed of zikr. What should be the speed of the heart's zikr? Can it be measured? This is such an important question that no wise zākir can afford to neglect it. Thus, it should be understood that according to an allusion in the sūrah Luqmān the speed of zikr should be moderate, i.e., neither too fast nor too slow, as that of travellers walking to a destination with a moderate speed. However, when the travellers face a danger on the way, such as the possibility of robbers, rain, the falling of stones from mountains, being chased by a powerful enemy or if the darkness of night is approaching, they have to necessarily walk fast. The same applies to a traveller along the path of spirituality. If the chain of zikr discontinues, or if thoughts of various types occur, or if there is drowsiness or laziness, or if there is the domination of Satan and of the carnal soul, the speed of zikr should be increased, pressing down upon the temperament through will power. An estimate of this speed is that if the ism-i a'zam consists of four letters, it should be repeated approximately ten thousand times in one hour. This means that in three minutes forty five seconds such a name should be repeated approximately six hundred and twenty five times. This is an estimate for a quadriliteral word only.

Chain of Zikr

To perform the zikr of the heart at the fixed time with due importance, it has to be connected and consecutive, and for which the correct pronunciation [of the Word of zikr] is very necessary. Its correct pronunciation is possible if it is continually recited with the heart's tongue with full attention and strong grip, and is listened to with the heart's ear. However, if the word is not pronounced properly and is not listened to with total and perfect attention by the heart's ear, the chain of zikr becomes discontinuous. For instance, in external speech the tongue slips only when the grip of the speaker is loosened over his attention. That is, speech and conversation become incoherent when any of the speaking and hearing powers become lazy. It is only the hearing faculty that detects a slip has occurred in the speech, or such and such words

were not pronounced properly.

Thus it is the duty of the heart's tongue and ear to keep the chain of *zīkr* continuous and to protect (guard) it from the lapses of forgetting it from moment to moment. That is, the tongue should pronounce each link, i.e., word of the chain of *zīkr* clearly, and the ear should continue to listen to it with great attention. In fact, attention should be paid to it even with the eye of the heart, so that there should not be any discontinuity in the chain of Divine remembrance.

If *mu'mins'* chain of *zīkr* of the heart discontinues again and again despite the efforts made, the reason for this is either ignorance or a sin has been committed. Therefore, they should cure both diseases. That is, along with repentance and righteousness, they should also obtain the necessary knowledge pertaining to *zīkr*, so that they may succeed in making their *zīkr* connected and consecutive.

Zīkr and Effacement

When real *mu'mins* start to perform *zīkr* properly after accomplishing all related manners, a state of unrelatedness occurs in their mind, that is, neither the state of dream nor that of wakefulness, rather it is the state of effacement, which is also called selflessness. In this state everything – external as well internal – is effaced from the mind and consciousness of the *zākirs*, except the *zīkr*, which remains and continues. In this state the *zākirs* also forget themselves altogether. They do not even know where they sit nor which place it is, whether it is home or outside. They do not feel whether their body exists or has vanished, or whether it is lost. If such a state pervades the beginners, they should be sure that they are progressing in spirituality. If not, it should be understood that this failure is due to their own deficiencies and mistakes and not due to any other reason.



INDICES

**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Index of Qur'ānic Verses

2:18	52	51:18	47
2:37-38	15	54:22	17
2:106	12	54:32	17
2:124	16	54:40	17
2:155-157	49	55:78	154
2:171	52	58:12-13	36
2:200	23	59:19	12
2:222	40	65:10-11	18
2:245	18	73:2-3	40,47
3:103	25	73:6	48
7:11	11	73:7	48
7:54	21	75:17-18	17
7:96	21	76:26	46
7:172	9	88:21	10,37
9:103	18	91:9-10	42
11:48	15		
13:28	19		
14:24-25	37		
16:43	10		
17:109	43		
19:31	16		
24:55	20		
24:62	35		
27:8	16		
29:69	51		
31:19	58		
34:18	47		
35:10	30		
36:78	11		
39:23	54-55		
41:33	30		
50:9	21		
51:17	46		

Index of Aḥādīs

- Die before death3
- Every child is born according to the religion of nature, namely Islam41

Index of Sayings

Imām Jaʿfar al-Ṣādiq^(c)

- Here the tree means the one whose root is the Prophet^(s), the trunk ʿAlī^(c), the Commander of the faithful, the branches the Imams from their progeny, the fruit is the knowledge of the Imams and its leaves are their faithful followers. 38



In his 100 years life, overcoming all odds such as lack of secular education in the isolated mountain fastness of Hunza, Northern Areas of Pakistan, he has left a legacy of over a hundred books related to the esoteric interpretation of the holy Qur'an. He has written both prose as well as poetry. He is the first person to have a Dīwān of poetry in Burushaski, his mother tongue, which is a language isolate and is known as "Bābā-yi Burushaski" (Father of Burushaski) for his services to it. He has composed poetry in three other languages: Persian, Urdu and Turkish. He coined the term "Spiritual Science" and his contribution to it is widely recognised. His works include "The Wise Qur'an and the World of Humanity", "Book of Healing", "Practical Sufism and Spiritual Science", "Balance of Realities" and "What is Soul?". He co-authored a German-Burushaski Dictionary with Professor Berger of Heidelberg University and "Hunza Proverbs" with Professor Tiffou of University of Montreal, Canada. He collected and provided the material for a Burushaski-Urdu Dictionary, prepared by the Burushaski Research Academy and published by Karachi University. He is a recipient of "Sitārah-yi Imtiyāz" awarded by the Government of Pakistan for his contribution to Literature.



INSTITUTE FOR
SPIRITUAL WISDOM
LUMINOUS SCIENCE
knowledge for a united humanity

