

Zikr-e-Dawam
**(Perpetual
Remembrance of Allah)**

Chapter 20 of the book
Tasdiq-o-Amal

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*

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Acronyms used in the book

SLM	Sallallahu Alahi Wo Sallam
AS	Alaihis Salam
RZ	Razi Allahu Anhu/Anha/Anhum
RH/RA	Rahmatullahi Alaih

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,
the Most Beneficent, the Most Merciful.

ZIKR-E-DAWAM

Amongst the *faraiz-e-vilayet* (obligations of *vilayet*), the greatest *farz* (obligation) is *zikr-e-dawam* (perpetual remembrance of Allah) and it is the gist of all the commands. The purpose of *tark-e-dunya* (renunciation of the world) is to leave all the worldly work and turn towards Allah with single-minded devotion. Migration from the land and seclusion from the people are also done only for establishing *zikr*. The purpose of staying in the company of the truthful (*sohbat-e-sadiqeen*) is only to become acquainted with *zikr* and the meaning of *la ilaha ilallah*. The most important condition for achieving the vision of Allah is *zikr-e-dawam*. The *faraiz* (obligations) of *shariat*, i.e. *namaz*, *roza*, *hajj* and *zakat* are also for the remembrance of Allah. It is emphasized to such an extent that Hazrat Mahdi Alaihis Salam has said:

(Farsi Couplet)

Meaning: If a person is heedless of the remembrance of Allah even for a single breath, then he is a *kafir* (infidel) during that breath although it (the *kufr*) is hidden and one who is always heedless will have the doors of Islam closed upon him [*Ma'arij-ul-Vilayet*].

He further said that a *momin* is only the one who is attentive towards Allah, morning and evening, under all conditions [*Hashia*]. And then he said, "As long as you are in the

remembrance of Allah, *banda*¹ is amongst you.” [Majlis-e-Imam] Further he has described the characteristics of Mahdavis as “those who remember Allah standing, sitting and lying down (i.e. in all states and conditions).” Permission to work was also given under the condition that the worker should observe *zikr-e-dawam*. The most important characteristic of a seeker of the Truth is *zikr-e-dawam*. For obtaining the love of Allah too, *zikr-e-dawam* is strictly emphasized. This farz is such that there are no pre-conditions to practice it and it does not become annulled at anytime, but to obtain it, it is important to adhere to these commands: *zikr-e-kaseer*², *zikr-e-khafi*³, *pas-anfas*⁴, doing *zikr* with the *kalima – la ilaha ilallah, nafi khatrat*⁵, desisting from *nawafil*⁶ and *aurad*⁷, staying away from objects of heedlessness. *Zikr-e-dawam* will not be achieved without the above.

ZIKR-E-KASEER – ABUNDANT REMEMBRANCE

Hazrat Mahdi Mau’ood Alahis Salam has said, “With the *barkat* (blessings) of *zikr-e-kaseer* (abundant remembrance) Allah grants *zikr-e-dawam* (perpetual remembrance).” *Zikr-e-kaseer* is remembrance of Allah for five *pahrs*⁸. Its timings are

¹ *Banda* – Here Imam Alaihis Salam is referring to himself.

² *Zikr-e-kaseer* – Abundant remembrance.

³ *Zikr-e-khafi* – Hidden remembrance.

⁴ *Pas-Anfas* – Keeping a watch on the breath.

⁵ *Nafi Khatrat* – Negation of thoughts.

⁶ *Nawafil* – Supererogatory prayers. i.e. prayers other than Fazr, Wajib and Sunnat.

⁷ *Aurad* – plural of *Wird*. Recitation of names or verses with a count.

⁸ The 24 hour day is divided into 8 *pahrs*. Each *pahr* is 3 hours.

as follows: From the early *fajr* to one and a half *pahr* of the rising day, from *zuhr* to *isha* and one *pahr* in the night which is also called as ‘staying awake for *naubat*’ [*Khatim-e-Sulaimani*]

There is no mention of *naubat* in *Naqliyat-e-Miyan Abdur Rashid*^{RZ} and *Insaf Nama*. The method of *zikr-e-kaseer* has been described in these books as follows: “Be in the remembrance of Allah from early morning to one and a half *pahr* of the rising day and from *zuhr* to *isha*.” In another narration of *Insaf Nama* these timings have been described as follows: “Be in the room from early morning to one and a half *pahr*⁹ rising of the day and two persons should not sit at the same place, then be in the *zikr* from *zuhr* till *asr*, listen to the *bayan-e-qur’an* from *asr* to *maghrib* and perform *zikr* from *maghrib* to *isha*.

***SULTAN-UL-LAIL (EMPEROR OF THE NIGHT)
AND SULTAN-UN-NAHAR (EMPEROR OF THE
DAY)***

From these timings, at the very least two times, *sultan-ul-lail* and *sultan-un-nahar*, are obligatory, and are included in *zikr-e-kaseer*. This is because, for a thing to be effective, one fourth is considered as the whole. Like the *masa’* (wiping) of one fourth

⁹ *Pahr* is a unit of time. The 24 hour clock is divided into 8 *pahrs* – 4 in the day and 4 in the night. The day *pahrs* begin at sunrise and the night *pahrs* begin at sunset. One and a half *pahr*, would be around 10.30 AM, assuming sunrise at 6.00 AM.

of the head is equal to the *masa'* of the whole head. Hazrat Mahdi Alaihis Salam has said, "One who remembers Allah these six times, Allah Most High will not deny him the rewards of worship of the entire day and night – From early *fajr* to daybreak, from *asr* to *isha*, while eating and drinking, while attending the call of nature, while co-habiting with one's wife, and while sleeping." [Naqliyat-e-Miyan Syed Alam^{RH}]. As per the command of Hazrat Mahdi Alaihis Salam, a person who does not safeguard these timings will not be included amongst those who possess *eeman* (faith) and *faqiri*. [Panj Fazail]

Bandagi Miyan Shah Dilawer^{RZ} says in his will, "Sit in the remembrance of Allah from *asr* prayers to *isha* and from before *fajr* prayers until sunrise. And if you don't sit (during these times) then you will not be from the community of Mahdi^{AS}." [Panj Fazail]

Adherence to these timings is compulsory for *kasibeen* (earners) also. If they engage in earning disregarding these timings, then such earning is not permitted. [Hashia]

The timing of *sultan-un-nahar* is from early *fajr* to sunrise and *sultan-ul-lail* is from *asr* to *isha*. And it is these two times that are a mercy. [Hashia]

But Moulvi Sa'adatullah Khan Saheb writes about *sultan-ul-lail* in '*Taleemat-e-Daira aur Aamaal*' that it is 'from *asr* to *maghrib*.' The Prophet^{SLM} has said in a *hadees-e-sharif*, "Performing *zikr* in a group from *fajr* prayers to sunrise and from *asr* to *maghrib* is dearer than the world and its constituents." The author of *Ma La Budda Minhu* has termed the *zikr* from *fajr* prayers to the rising of the day as *mustahab* [desirable] and being in the *zikr* of Allah from *asr* to *maghrib*

as *sunnat*. It is mentioned in *hadees-e-qudsi*¹⁰ that, “O My servant! Remember me for an hour each in the morning and evening and I will complete that which is between these times.” [*Tohfatus Salikeen*]. The practice of the *groh* (*Groh-e-Mahdavia*) is the same – sitting in *zikr* from *fajr* to the start of the day and from *asr* to *maghrib*. However, in the narrations (*Naqliyat*), for *sultan-ul-lail*, the words ‘*asr* to *isha*’ have been used. Earlier, the *bayan-e-qur’an* would be done between *asr* and *maghrib* and after listening to the *bayan-e-qur’an*, people would sit in *zikr* from *maghrib* to *isha*. Later when the *bayan-e-qur’an* was done after *zuhr* or some other time, they started doing the *zikr* from *asr* to *maghrib* and this method became prevalent. And it is possible that due to this reason *sultan-ul-lail* was applied to be the time between *Asr* and *Maghrib*. Allah knows best.

During these periods of *zikr* it is prohibited to cook, eat, drink, sleep, talk and all other activities [*Ma’arij-ul-Vilayet*]. The exception to this is if there arises some special need. Somebody once told Hazrat Mahdi Alaihis Salam that there are two brothers. One of them sits in *zikr* after the *fajr* prayers while the other goes home to play with his children. Hazrat^{AS} commanded that this person be presented before him. When he came, Hazrat^{AS} asked him the reason for not sitting in *zikr* after the *fajr* prayers. He said, ‘I have only one set of clothes which I wear and come. After *fajr* prayers, I go home and give the clothes to my wife and I play with my children so that my wife can pray in peace. Hazrat^{AS} heard this and said, ‘All of this is for Allah.’ (*Naqliyat-e-Miyan Syed Alam*^{RH}). If food becomes

¹⁰ *Hadees-e-Qudsi* is that hadees which the Prophet^{SLM} received directly from Allah without the medium of Jibraeel^{AS}.

available during time of severe hunger then one should eat it, but sit in *zikr* again after eating. Once Hazrat Bandagi Miyan Syed Khundmir^{RZ} distributed *futuh* (gifts) after *asr* and fed the *fuqara* and said, 'Go. This is the *bayan-e-qur'an* today.' [*Panj Fazail*]. If the *bayan-e-quran* is being delivered between *asr* and *maghrib* then attending it is included in *zikr*. Recitation of Qur'an during these periods of *zikr* is prohibited. If anyone is reciting, he should do so in a low voice so that the *zakireen* are not disturbed [*Insaf Nama*]. During these periods, women too should not grind, weave or do any such domestic work which prevents the *zikr*. Attending events like *ijma'*, *bahra'am*, funeral prayers, burial of dead body and other religious works which are time-bound is permissible (*mubah*). However after completing the obligations, if there is time remaining, one should return to the remembrance of Allah. If one has halted during a journey, adhering to the (*zikr*) timings is important. During the time of the elders of religion (*buzurgaan-e-deen*) if they halted at any place during a journey, there would be arrangement, during the prescribed timings for *zikr*, *bayan-e-qur'an* and *naubat* during the night [*Siraj-e-Muneer*]. There is nothing wrong in discussing any necessary matter while sitting in *zikr*. If the body is too tired or sleepy and the heart is not inclined towards *zikr* then perform *zikr* while walking or lying down so that the heart becomes calm. It is narrated that a brother said in the presence of Hazrat Mahdi Alaihis Salam that *zikr* is not getting established in the heart. Hazrat Mahdi Alaihis Salam replied, 'Go and sleep in your room. Allah Himself will teach you.' [*Naqliyat-e-Miyan Syed Alam*^{RH}]

TIMINGS FROM SUNRISE UPTO ONE AND A HALF PAHR IN THE DAY

Apart from *sultan-ul-lail* and *sultan-un-nahar*, the period from sunrise upto one and a half *pahr* in the day is also included in *zikr-e-kaseer*. During the time of the *buzurgan-e-deen* (elders of religion), this was strictly observed. Hazrat Sani-e-Mahdi^{RZ} has said, “If a person comes out of his room between *fajr* and one and a half *pahr* in the day, demolish his room, grab his hand and evict him from the *daira*.” [*Insaf Nama*]. The Messenger of Allah^{SLM} also followed the same routine that he would remain in the worship of Allah from *fajr* upto ten-thirty in the day. [*Do Islam*]

TIMINGS FROM ZUHR TO ASR

Between *zuhr* and *asr*, if there is any work then, it is permitted to do it – like washing clothes, bathing, going to the market to bring groceries, going to the forest for firewood, etc. If there is no work, one should sit in *zikr* of Allah. When *futuh* (offerings) were presented to Hazrat Mahdi Alaihis Salam, the *fuqara* would go to the markets to buy groceries between *zuhr* and *asr* [*Matla’-ul-Vilayet*].

Apart from the prescribed timings of *zikr*, be in the *zikr* of Allah at all times and in all conditions as per one’s capacity, and in all actions and places observe the times so that no breath comes out in inattentiveness (*ghaflat*) [*Al-Meya’ar*]. Because, if a person takes even one breath without *zikr* of Allah, he is *ghafil* (inattentive). (*Risala-e-Hazrat Shah Ne’mat*^{RZ}) And one who forgets the *zikr* of Allah is *mardood* (rejected) [*Anwar-ul-Uyun*].

Thus, any work you do should be done along with *ziker* of Allah [*Insaf Nama*]. Performing *ziker* while eating and drinking, will include such eating and drinking in worship. Otherwise, eating and drinking in inattentiveness is *haram* (prohibited) in *tariqat* (the spiritual path) [*Insaf Nama*]. A person who during the time of sleep falls asleep in the *ziker* of Allah will be counted among the *zakireen* (those who perform *ziker*) until he wakes up [*Kimiya-e-Sadat*]. A person performing *ziker* of Allah amongst the *ghafilteen* (those who are forgetful and do not perform *ziker*) is like one living among the dead [*Kimiya-e-Sadat*]. A *momin* (believer) is one who is either with Allah or in the *ziker* of Allah [*Maktub Miyān Ameen Muhammad^{RZ}*]. It is stated in the *Hadees Qudsi*, (that Allah says), “I am the companion of one who performs My *ziker*.” [*Hashia*]

It is essential for a *kasib* (earner) also to be in the *ziker* of Allah when he goes about his business. If he remains negligent, then such earning will be *haram*. Hazrat Mahdi Alaihis Salam has said that, ‘*Dil ba-yar dast ba-kar*’. That is, the heart is with the Friend (Allah) and the hands are in work [*Hudood-e-Daira*]. It is *haram* [prohibited] to indulge in the possessions of the world and forget Allah. It is narrated that Hazrat Mahdi Mau’ood^{AS} said, “Give your heart alone to Allah and then do as you please.” [*Insaf Nama*] He further said, “*Har hal Rab sambhal*” (Remember your Lord in every condition) [*Hudood-e-Daira*]. Thus, the breath should be put to work in all conditions [*Maktub Miyān Mustafa^{RZ} No.18*]. And know that the breaths of life are counted and their count is limited and guarding these breaths is a worship that has the promise of countless rewards [*Maktub Miyān Mustafa^{RZ} No.18*].

NAUBAT¹¹

It is obligatory to stay awake for *naubat* and it is included in the completion of *zikr-e-kaseer* (abundant remembrance). If three people gather at a place or if this deed is prevalent in the *daira* of one's Murshid then one should join it. But if this has been stopped then try to get up in the latter *pahr* of the night because its effect is of a high degree. (*Maktub Miyān Sheikh Mustafa*, p.57)

BAYAN-E-QUR'AN

If the *bayan-e-quran* is delivered in the *daira* of one's Murshid then attending it is included in *zikr-e-kaseer* (abundant remembrance) irrespective of whether the *bayan-e-quran* is after *zuhr* or after *asr*. If *bayan-e-quran* is not prevalent, then one should sit in the remembrance of Allah and complete the prescribed timings.

KHILWAT (SOLITUDE)

It is obligatory to complete *zikr-e-kaseer* (abundant remembrance) as per the session timings in the room. If a room is not available, he should sit in some corner of the mosque and complete the *zikr*. If the mosque is not available, then select a room in the house for *zikr* and do not come out of

¹¹ A night is divided into three parts and the *zakirs* too are divided in three groups. Each group sits in *zikr* in one part of the night, while the other two groups go to sleep. This practice was prevalent in all Mahdavi dairas until recent times. This practice is called *Naubat*.

it unless there is a special need because three things are essential for the seeker to attain *zīkr*. Less eating, less sleeping and less speaking – these three things will not be possible unless one spends most of the time in *zīkr* [*Targhib-ut-Talibeen*]. Bandagi Miyan Shaykh Mustafa Gujarati^{RH} has said, “A *faqir* also needs a period of *khilwat* (solitude) in a day. Perform it like a *farz* (obligation) and do not neglect it” [*Maktub No.26*]. There is a *khilwat* (solitude) which is called *khilwat-dar-anjuman* (solitude in an assembly). That is, the *zakir* (one who does *zīkr*), despite sitting amongst people, turns his extrinsic and intrinsic self towards *zīkr*. While conversing with the tongue with the creations of Allah (people), he should be remembering Allah in his heart.

KHAMOSHI (SILENCE)

Staying silent is also recommended during the periods of *zīkr*. Two people are prohibited from sitting together so that they do not get into a conversation [*Hashia*]. Discussing the world and its people and useless talk is strictly prohibited [*Hashia*]. Talking a lot, without performing *zīkr* of Allah, is a sign of hardness of the heart [*Insaf Nama*]. During these periods, religious discussions and discussions about *bayan-e-quran* too, are prohibited. Recitation of the Quran too is prohibited for a *mubtadi* (beginner) so that the heart does not become negligent [*Insaf Nama*]. It is narrated that Hazrat Mahdi Alaihis Salam said, “Without the *zīkr* of Allah, you will not reach Allah with religious talk” [*Insaf Nama*]. Wahab bin Ward^{RH} has said that, “Wisdom is in ten things. Nine are in silence, and the tenth is in seclusion.” [*Shifa-ul-Momineen*]

ZIKR-E-KHAFI (CONCEALED REMEMBRANCE)

Hazrat Bandagi Miyan Syed Mahmood^{RH}, grandson of Hazrat Khatimkar^{RZ} says, “Losing oneself and living in *bey-khudi* (without self-control) is *zikr-e-khafi*” [*Risala-e-Mahmood*]. Without *zikr-e-khafi*, the existence of the *zakir* is not cleaned of *khud-beeni* (self-conceit) and *riya* (falsity) [*Al-Meyaar*]. *Zikr-e-lisani* (remembrance by the tongue), *zikr-e-nafsi* (remembrance by the self), *zikr-e-qalbi* (remembrance by the heart), *zikr-e-roohi* (remembrance by the soul), *zikr-e-sirri* (secret remembrance) and other kinds of *zikr*, with the exception of *zikr-e-khafi* (concealed remembrance), are ceased among us because perpetual remembrance is possible only with *zikr-e-khafi* [*Al-Meyaar*].

PAS ANFAS (GUARDING OF BREATH)

Guarding of breaths and performing *zikr* through the breaths is called *Pas Anfas*. It is not possible for *zikr* to be established without *Pas Anfas*. Neither will the heart be protected from *khatrat* (thoughts) and *awham*¹² (imagination) nor will one get respite from *khud-beeni* (self-conceit) and *riya* (falsity) without it. [*Al-Meyaar*] That is because the birth place and resting place of the breath is the heart. Unless remembrance of the Truth settles in the heart, the *zakir* cannot escape the attributes of inattentiveness (*ghafalat*) [*Al-Meyaar*]. Thus, it is the obligation of the seeker that he guard the breath to such an extent that not even a single breath comes in or goes out without *zikr* and he

¹² *Khatrat* – plural of *khatra* (thought). *Awham* – plural of *waham* (imagination)

remains aware of the breath. (That is, focus the heart upon the breath so that no breath goes in inattentiveness.) [*Al-Meyaar*]. (Do this) because the breath that goes without the *zikr* of Allah is lifeless [*Al-Meyaar*]. And the inattentiveness (*ghaflat*) of even one breath is *kuf-r-e-khafi* (hidden disbelief) [*Anwar-ul-Uyoon*].

PERFORMING ZIKR WITH THE *KALIMA* – *LA ILAHA IL ALLAH*

The purpose of *zikr* is that the seeker forgets his existence and perishes in Allah. This is achieved by persisting with the *zikr* ‘*la ilaha il Allah*’ (There is no god, but Allah) [*Al-Meyaar*]. This phrase has two parts – one is negation of ‘things other than the Truth’ (*ghair-e-haq*), the other is affirmation of the Truth (*zath-e-haq*). The meaning of *ghair-e-haq* is the existence of the believer; if he wipes out his existence then the effect of other things also disappears, because all things are related to his existence [*Insaf Nama*]. Thus unless a person annihilates himself through *la ilah* (there is no god), he will not reach *il allah* (only Allah) [*Risala-e-Hazrat Shah Nemat^{RZ}*].

Couplet:

*Unless you clear your path with the broom of ‘la’
You will not reach the tavern of ‘il-Allah’*

Therefore in our community it is prohibited to use any phrase for *zikr* other than this. Hazrat Mahdi Alaihis Salam explained this phrase thus: *il Allah tun hai, La ilaha hun nahin* [*Moulud Miyan Abdur Rahman^{RZ}, Akhbar-ul-Israr, etc.*] as Rasoolullah^{SLM} has said, “O Allah, You exist and I don’t.”

NEGATION OF THOUGHTS

It is the duty of the seeker to always guard his heart and not allow any *khatrah* (thought) to enter the heart [*Hashia*] and through *la ilaha il Allah*, negate the thoughts, irrespective of whether the thoughts are good or bad, and affirm Allah [*Insaf Nama*].

Couplets:

Guard your heart at all times

So that no thief dare enter it

Know that every thought of ghair-e-haq (other than the Truth) is the thief

This self-discipline is obligatory for the seeker

Even if a speck of ghair-e-haq (other than the Truth) enters your thoughts

Slay it with the sword of la (i.e. negate it) because that is your mabood (deity)

Because la (negating your own existence) will free you from yourself

And build friendship with Allah

If satanic thoughts occur, the seeker should recite *subhan-Allah*. If carnal thoughts occur, the seeker should recite *astaghfar* [*Maktub Miyan Syed Ishaq^{RH}*]. If the evil thoughts are not repulsed by *astaghfar*, then visualize *la ilaha il Allah* as

la maujud il Allah (nothing exists, except Allah) [*Makhzan-ul-Vilayet*].

Couplet:

*Spend the wealth of your existence in la ilah
So that you may find the way to the country of the King*

Bandagi Miyan Sheikh Mahmood^{RH} writes that, “When the seeker is busy with *zikr* and he suddenly gets *waswasah* (satanic suggestion) and the heart is distracted or the breath passes without *zikr* every now and then and the seeker is unable to negate the thoughts, then he should make the *murshid* as the intermediary. That is, if he visualizes the *murshid* in his heart then he will become tranquil and can carry on his work.” [*Irshad-ut-Talibeen*]

**ABSTAINING FROM *NAWAFIL*
(SUPEREROGATORY WORSHIP) AND *AWRAD*
(INCANTATIONS)**

All *nawafil* (supererogatory) worship like *wird award* (incantations), *panj sura* and *haft sura*, performing *tasbih*, reciting invocations, seclusion for forty days, loud *zikr*, supererogatory fasts, supererogatory worship, etc. which are not *zikr* of Allah are prohibited [*Aqida-tus-Saliheen*]. This is because perpetual *zikr* is stopped (due to these actions). Therefore apart from the *faraiz* (obligations), there is no practice of any supererogatory worship [*Talqeen-e-Zikr*]. However *namaz-e-tahiyatul-wuzu*, *namaz-e-ishraq*, *namaz-e-chasht*, *namaz-e-sunnatul-hajaat* and recitation of Qur’an have been permitted [*Zaad-un-Naji*, *Talqeen-e-Zikr*, *Panj Fazail*].

Recitation of the *tasbeeh* in *taraveeh* and *duas* (invocations) of *shab-e-qadr* prayers are as per adherence of the *salaf* (earliest generation of religious leaders) so there is no prohibition for it [*Risala-e-Mahmood*].

STAYING AWAY FROM CAUSES OF *GHAFLAT* (INATTENTIVENESS)

Inattentiveness and its causes are impermissible [*Moulud Miyan Abdur Rahman^{RZ}*]. Causes of inattentiveness include working to earn a living, obtaining knowledge, eating, drinking, sleeping, talking, meeting people, etc. If any of these causes keeps one away from *zikr* of Allah, then it is impermissible and prohibited [*Naqliyat Miyan Abdur Rashid^{RZ}*]. A seeker of Allah should view with justice the work he is occupied in. He should leave it and make it unlawful upon himself if it is a hindrance from attentiveness towards Allah and the *zikr* of Allah [*Al Meyaar*]. The earning which stops one from the remembrance of Allah, that is, one cannot remember Allah because one is engrossed in earning, then it is obligatory to leave it. Eating and drinking in *ghaflat* (inattentiveness) is *haram* (unlawful) and it is forbidden to speak when eating or drinking [*Insaf Nama*]. It is not permissible to read books if the purpose is not to attain awareness of a religious issue. It is obligatory to forsake such perusal and remain in the remembrance of Allah [*Naqliyat Miyan Abdur Rashid^{RZ}*]. Rather it is important for a seeker to learn the hidden knowledge (*ilm-e-ladunni*) and this is bestowed only on an *ummi* (unlettered), irrespective of whether the *ummi* is original or an imitation (*Naqliyat Miyan Syed Alam^{RH}*).

Couplet:

*They see within themselves the knowledge of the prophets
But they are without books and without repeating*

It is innovation and waywardness to leave Allah's remembrance and indulge in reading of books. When the companions^{RZ} of Hazrat Mahdi Alaihis Salam saw anyone beginning to read and write in order to gain knowledge they would consider him a hypocrite and would say that he is making provisions to leave the Daira [*Insaf Nama*].

The sleep in which Allah's remembrance does not continue, is a sleep of inattentiveness (*ghaflat*) [*Insaf Nama*]. Therefore while lying down to sleep, one should refrain from concentrating on thoughts other than *zikr*. Not keeping the attention of the heart towards Allah while talking and being busy in useless talk is prohibited. And during the times of *zikr* one should fully refrain from such talk. (Further mingling with the creations of Allah (people) such that one is unable to remember Allah or one is unable to adhere to the timings of *zikrullah* is prohibited. (Further) Any other work which becomes an hindrance to the *zikr* of Allah and in paying attention to Him is worthy of abandoning and a seeker should consider such work to be his idol [*Al-Meyaar*].

METHOD OF ZIKR

Etiquette of *zikr*: Sit in *zikr* (*char zanu* or *do zanu*¹³) with *wuzu* (ablutions) facing Qibla and place the palms of the hands on

¹³ *Char zanu* – sitting in a cross-legged position with the lower part of both legs folded towards the body, crossing each other at the ankle or calf, with the feet tucked under the thighs. *Do zanu* – sitting with the legs folded at the

the knees or hold the left wrist with the palm and thumb of the right hand or weave the fingers of one hand with the other and then recite these six *daroods*.

Allahuma Salle Ala Muhammadin Sayyad-ul-Aashiqeen
Allahuma Salle Ala Muhammadin Sayyad-ul-Mashooqeen
Allahuma Salle Ala Muhammadin Sayyad-ul-Muhibbeen
Allahuma Salle Ala Muhammadin Sayyad-ul-Mahboobeen
Allahuma Salle Ala Muhammadin Sayyad-ul-Muttaqeen
Allahuma Salle Ala Muhammadin Sayyad-ul-Mursaleen

Translation:

O Allah, send *darood* upon Muhammad, the leader of the lovers

O Allah, send *darood* upon Muhammad, the leader of the beloveds

O Allah, send *darood* upon Muhammad, the leader of the affectionates

O Allah, send *darood* upon Muhammad, the leader of the favourites

O Allah, send *darood* upon Muhammad, the leader of the pious

O Allah, send *darood* upon Muhammad, the leader of the messengers

Then recite the following:

knees, with the lower legs under the upper legs and the feet under the buttocks.

*Ilahi Bahurmatey La Ilaha Il Allah Adam Safiullah
Salwatullahi Salamuhu Alaih*

*Ilahi Bahurmatey La Ilaha Il Allah Nuh Najiullah Salwatullahi
Salamuhu Alaih*

*Ilahi Bahurmatey La Ilaha Il Allah Ibrahim Khalilullah
Salwatullahi Salamuhu Alaih*

*Ilahi Bahurmatey La Ilaha Il Allah Moosa Kaleemullah
Salwatullahi Salamuhu Alaih*

*Ilahi Bahurmatey La Ilaha Il Allah Esa Roohullah Salwatullahi
Salamuhu Alaih*

*Ilahi Bahurmatey La Ilaha Il Allah Muhammad Rasulullah
Salwatullahi Salamuhu Alaih*

*Ilahi Bahurmatey Hazrat Syed Muhammad Mahdi Mau'ood
Muradullah Khalifathullah Salwatullahi Salamuhu Alaih*

Translation:

O Allah, by the sacredness of the kalima 'La Ilaha Il Allah
Adam Safiullah'

O Allah, by the sacredness of the kalima 'La Ilaha Il Allah Nuh
Najiullah'

O Allah, by the sacredness of the kalima 'La Ilaha Il Allah
Ibrahim Khalilullah'

O Allah, by the sacredness of the kalima 'La Ilaha Il Allah
Musa Kaleemullah'

O Allah, by the sacredness of the kalima 'La Ilaha Il Allah Esa
Roohullah'

O Allah, by the sacredness of the kalima ‘La Ilaha Il Allah Muhammad Rasulullah’

O Allah, by the sacredness of Hazrat Syed Muhammad Mahdi Mau’ood Muradullah Khalifathullah.

Continue this chain (*silsila*) upto your Murshid and perform *Dum*¹⁴ on yourself.

Then recite the following:

Dar dil oost – Dar jan oost – Dar tan oost – Mutaharrik oost – Muskan oost – Hosh az oost – Faham az oost – Sama’ az oost – Basar az oost – Hama az oost – Hama oost

In Urdu - *Dil mein wahi hai – Jaan mein wahi hai – Tan mein wahi hai – Harkat karne wala wahi hai – Muskan wahi hai – Hosh usi se hai – Faham usi se hai – Sama’at usi se hai – Basarat usi se hai – Sab usi se hai – Sab kuch wahi hai*

TRANSLATION: He is in the heart – He is in the being – He is in the body – He is the one who moves – He is the one who is still – Consciousness is from Him – Comprehension is from Him – Hearing is from Him – Sight is from Him – Everything is from Him – Everything is Him.

Then recite this *dua*:

Ya Naasir, Ya Naseer, Ya Haafiz, Ya Hafeez, Ya Wakeel, Ya Raqeeb, Ya Allah, Qud ra Hifazat Kardam Ba haq La Ilaha Il Allah, Qud ra Hisar Kardam Ba Haq Muhammadur Rasoolullah wo Mahdi Muradullah

¹⁴ i.e. blow your breath in your palms and rub your face and body.

O Helper, O Assister, O Preserver, O Protector, O Trustee, O Watchful, O Allah, by the truth of the Kalima of ‘*La Ilaha Il Allah*’ I have protected myself and by the truth of ‘*Muhammadur Rasoolullah and Mahdi Muradullah*’ I have fenced myself.

Then recite this *Istaghfar*:

Astaghfirullah, Astaghfirullah, Astaghfirullah min jamee’ maa karahullahu qoulan wa fe’lan wa qatiran wa saami’an wo naaziran. La hawla wa la quwwata illa billahil aliyil azeem.

I seek forgiveness from Allah, I seek forgiveness from Allah, I seek forgiveness from Allah from all those things which Allah has identified as loathsome (*Makrooh*) which emanate from my speech, my actions, my thoughts, my hearing or my sight. And there is neither strength nor power except with Allah, the Most High and Great.

PROCEDURE OF ZIKRULLAH

When you start the *zikr*, close your eyes and keep the *mushahida* (contemplation) of your Murshid and with complete concentration, and without moving the tongue, say “*ill Allah tun hai*” when the breath is taken inside and say “*la ilaha hun nahin*” when the breath comes out. Breathe out “*la ilah*” with intensity, purely with the heart, severing all associations of the heart, negating all good and bad thoughts of the heart. And introduce “*ill Allah*” into your heart with full force,

establishing the attention of the heart towards Allah. [*Insaf Nama*].

Negate your self when you say “*la ilaha hun nahin*” and when saying “*ill Allah tun hai*” affirm the Truth and fill all your parts with “*ill Allah*” and visualize your physical and innate self as the essence of “*il Allah*”. [*Maktub Miyan Ishaq^{RH}*]

And remember its meaning and comprehension as you have heard from your Murshid.

*My self is nothing but “la ilah”
But Truth is that You are “il Allah”*

Negation of the self through “*la ilah*” is called ‘*tasdeeq*’ and affirmation of the Truth through “*il Allah*” is called ‘*ta’zeem*’. One who does not possess *tasdeeq*, that is one who does not negate oneself is a hypocrite because he is only stating it with his tongue. And one who does not possess *ta’zeem* and does not affirm Unity after negating all things other than Allah, is an innovator (*bidati*). When the *zakir* (person performing *zikr*) negates himself, then he will find sweetness in *zikr* and will see the Truth with the vision of the Truth. If he sees his own self while reciting “*la ilaha il Allah*”, then he will be called a pretender. A *zakir* has to understand that there is no Listener other than the Truth. This is called *hurmat* (sacredness). One who does not possess *hurmat* is a *fasiq* (sinner). [*Insaf Nama*]

In the *groh-e-muqaddasa* (the sacred community, Mahdavis), two methods of *zikr* are prevalent. One method is, coming from unity to plurality and another method is, going from plurality to unity. One *zikr* is “*la ilah hun nahin ill Allah tun hai*” and the

other *ziker* is “*ill Allah tun hai la ilah hun nahin*”. The first method is called the *taleem-e-vilayet* and the second method is called *taleem-e-nabuwat*. (In *taleem-e-vilayet* and *taleem-e-nabuwat*, the first method is termed as *qurb-e-faraiz* [nearness to obligations] and the second *qurb-e-nawafil* [nearness to supererogatory]. *Qurb-e-faraiz* is the affirmation of Unity and negation of the *martaba-e-la-ta’ayyun* [indeterminate station]. And *qurb-e-nawafil* is negation of plurality and affirmation of Unity). So, stick to the method which you have learnt from your Murshid.

THE REALITY OF *ZIKR*

Ziker is that thing by which the existence of all things other than Allah is erased and the *zaker* (one who performs *ziker*) does not remain aware of anything other than the *Mazkur* (one whose *ziker* is being performed, i.e. Allah). (There is no awareness) of either oneself or of one’s *ziker* or the existence of others, rather, nothing remains except the One and Only God. [*Al-Meyaar*]

*Now we are not even aware of ourselves
This is the ecstasy in the remembrance of someone*

Thus it is necessary that one should be in *ziker* until one forgets one’s self, one’s being and all things other than Allah and only the *Mazkur* remains. [*Al-Meyaar*]

(PERSIAN COUPLET)

*That is, desire for the Mazkur from your ziker, and what else do
you need? This is the summary of all contemplation.*

(PERSIAN COUPLET)

That is, always say Allah, Allah (and ultimately after forgetting oneself); you will become (perish in) Allah, I am telling you the truth that you will become one with Allah.

(ARABIC SENTENCE)

Translation: Verily, the servants of Allah are such that they eat with Allah, drink with Allah, sit with Allah and talk with Allah.

The excellent servant is one who has annihilated himself in Allah One who has freed himself from his bounded self

MURAQABA (CONTEMPLATION)

It is mentioned in the *hadees-e-shareef* that a moment's reflection (*fikr*) is better than the deeds of the worlds. (*Sharah Aqeeda Sharifa*) And amongst the *sufis*, the meaning of *fikr* is *muraqaba*. Guarding the heart is called *muraqaba*. That is, taking account of every breath and not being inattentive of remembrance of Allah.

Couplet:

Neither the lips move nor the tongue, but zikrullah occurs involuntarily

Worship of a jag (four lakh years) will not match a moment of such zikr

It is required for a seeker to negate all things other than Allah and turn his complete attention to the Esteemed Lord and

remain busy in *zikr*. Allah is *Samee* (One who hears), *Baseer* (One who sees) and *Aleem* (One who knows). *Muraqaba* is in these three names. Understand it this way that whatever I say, Allah hears it, and whatever I do, Allah sees it, and whatever I think, Allah is aware of it because he is *Samee*, *Baseer* and *Aleem*. Thus one should stay away from forgetfulness and inattentiveness and should stay attentive.

Further, reflecting upon those verses of the Qur'an which prove the Oneness of Allah is also *Muraqaba*. Some are written here, deduce from them.

1. *He is with you wheresoever you may be (Surah al-Hadeed 57:4)*
2. *So wherever you turn, there is the face of Allah (Surah al-Baqarah 2:115)*
3. *And in your own selves. Will you not then see? (Surah adh-Dhaariyaat 51:21)*
4. *Allah is Ever Encompassing all things. (Surah An-Nisa 4:126)*
5. *And We are nearer to him than his jugular vein. (Surah Qaaf 50:16)*
6. *Allah is the light of the heavens and the earth. (Surah an-Noor 24:35)*
7. *I am Allah, there is no god but I (Surah Taha 20:14)*
8. *And He is Alive and Eternal (Surah al-Baqarah 2:255)*

9. *Allah is present with me, Allah sees with me, Allah is witness with me and Allah is with me.*
10. *O Allah, You are one who moves, You are the one who is still, conscious is from You, rather you are Mala-Mal. [Maktub Miyan Syed Ishaq^{RH}]*

Muraqaba has three stages – *muraqaba*, *mushahida*, *muzakira*. Some elders (*buzurgaan*) have written that the third is *mua'ina*. Perceiving oneself, with the eye of knowledge, as the manifestation of the names of Allah is *muraqaba*. And perceiving oneself, with the eye of the heart, as the manifestation of the attributes of Allah is *mushahida*. And with the eyes of the head, seeing oneself as the manifestation of inviolable self (*tanziya zaat*) is *muzakira* [*Irshad-ut-Talibeen*]. But *mushahida* is not achieved without *muraqaba* and *muzakira* is not achieved without *mushahida* [*Asl-ul-Usool*]. The meaning of *mushahida* is to see. Amongst us, seeing the manifestation of the Truth is itself *muraqaba* [*Azkar-e-Tariqat*].

(COUPLET)

That is, *ziker* is that through which the door will open, but *fikr* (*Muraqaba*) is that through which the King Himself comes before you. A status higher than this is the one described by Mahdi Alaihis Salam.

(COUPLET)

Translation: *Your thought is still despised; when the thought no longer remains (and you forget yourself and immerse yourself fully in Allah), that is the real objective.*

That is because, removing all things other than Allah from the heart and being in the remembrance of Allah and seeing Allah as being aware of oneself, is the *muraqaba* of the beginners. Being absorbed in the *mushahida* of the beauty and majesty of the attributes and the *zath* of Allah to such an extent that nothing else is remembered, is the *muraqaba* of the experts. It is required of a seeker of the Truth to constantly be in *muraqaba*. And he should reveal to his Murshid whatever dream or vision he sees and he should not become proud of himself. [*Insaf Nama*]

RANKS OF ZAKIREEN

Hazrat Mahdi Alaihis Salam has termed a *zakir* of eight *pahr* as *momin-e-kamil* (perfect believer), a *zakir* of five *pahr* as *momin-e-naqis* (imperfect believer), a *zakir* of four *pahr* as *mushrik* (idolator) and a *zakir* of three *pahr* as *munafiq* (hypocrite). [*Hashia*]

It is narrated that Imam Mahdi^{AS} has said: there are four kinds of the *kalima*, *la ilaha ill Allah*: (1) Saying *la ilaha ill Allah* (2) Seeing *la ilaha ill Allah* (3) Tasting *la ilaha ill Allah* and (4) Becoming *la ilaha ill Allah*. All the prophets and saints (*aulia*) have the ranks of the last three kinds of the *kalima*. That is the Knowledge of Certainty (*ilm-ul-yaqeen*), Certainty after Seeing (*ain-ul-yaqeen*) and Total Certainty (*haq-ul-yaqeen*). The first among these four, 'saying *la ilaha ill Allah* ' is the attribute of hypocrites, who

do not have even a semblance of faith (*iman*), And how can he, who does not have even a semblance of faith, escape the punishment from Allah? But the one, who is a true seeker of Allah, who has turned the attention of his heart away from all that is other than Allah and turned it towards Allah, is always engaged with Allah, keeps himself secluded from the world and the people (*khalq*), and who has the courage to come out of his self, such a person has also been decreed by Mahdi^{AS} among those who are faithful. That is the essence of faith (*iman*) in a person.
[*Insaf Nama*]