



P

eoople in all walks of life are searching for happiness, peace and

tranquillity. Muslim or non-Muslim, black or white, young or old, each and every person wants to be at peace.

***"Verily! Only in the Zikr of Allah will your heart find peace."***

Quran (Surah 13: Verse 28)

Zikr, pronounced "Dhi-kar", means remembrance. It is often associated with Allah to mean "Remembrance of Allah".

Zikr means to absorb one's consciousness in the remembrance of Allah you can remember Allah in any language and in almost in any place.

Hadhrat Abu Hurairah (Radhiyallahu Anho) narrated that Rasulullah (SALLALLAHU ALAIHI WASALLAM) has said:

*"Almighty Allah says, I treat my slave (man) according to his expectations from Me, and I am with him when he remembers Me. If he remembers Me in his heart, I remember him in My heart; if he remembers Me in a gathering, I remember him in a better and nobler gathering (i.e. of angels). If he comes closer to Me by one span, I go towards him a cubit's length, if he comes towards Me by a cubit's length, I go towards him an arm's length, and if he walks towards Me, I run unto him."*

There are several points of interest elaborated in this Haadith. The first point is that Allah deals with a man according to his expectations from Him. One should therefore always be hopeful of the mercy and benevolence of Almighty Allah and never be despondent of His blessings. Certainly, we are extremely sinful and justly deserve punishment on account of our evil deeds, yet in no case should we feel dejected of the mercy of Allah, as He may perhaps totally forgive us.

Forgiveness and Mercy lies with Almighty Allah he may or may not forgive; that is why the Ulama say that true belief lies in between hope (of forgiveness from Allah) and fear (of His wrath). The Holy Prophet (SALLALLAHU ALAIHI WASALLAM) once visited a young Sahabi, who was breathing his last, and asked him how he was feeling. He replied:

*"O Messenger of Allah, I am hopeful of the mercy of Allah, and yet I am afraid of my sins."*

Thereupon the Holy Prophet (SALLALLAHU ALAIHI WASALLAM) said:

*"When the heart of a believer is filled with these two feelings of hope and fear, Almighty Allah fulfils his hope and saves him from what he is afraid of."*

It is mentioned in one Haadith that a believer thinks of his sin, as if he is sitting under a huge rock that is threatening to fall on him, while for a transgressor his sin is no more than a fly which is easily scared off, i.e. he takes his sins very lightly. In short, one should be appropriately afraid of one's sins, and at the same time remain hopeful of Allah's mercy.



Hadhrat Mu'aaz (Radhiyallahu Anho) died of the plague and, in the moments of death's agony, he fainted many times. Whenever he regained consciousness for a moment, he would say:

*"O Allah! Thou knowest that I love Thee. By Thy Honour and Glory, Thou knowest this very well."*

Just before breathing his last, he said:

*"O Death, you are a welcome guest but have come at a time when there is nothing in the house to eat."*

Then he said,

*"O Allah! Thou knowest very well that I always feared Thee, and today I die hopeful of Thy forgiveness. O Allah! I enjoyed life, not in digging canals and planting gardens, but in remaining thirsty in the hot weather, in undergoing hardships for the sake of Islam, and in taking part in the gatherings engaged in Zikr under the supervision of the Ulama."*

Some Ulama have written that the fulfilment of expectations promised by Almighty Allah in the above Haadith is in its most general sense. It carries assurance not only in respect of forgiveness but also in respect of prayers, health, wealth and safety. For instance when a person prays to Allah and sincerely believes that Allah shall accept his prayer, then his prayer is actually accepted, but if he has doubt (that his prayer would not be accepted), it is not accepted. Thus, in another Haadith it is stated that the prayer of a person is granted so long as he does not say that his prayer is not granted. The same is true in the case of all blessings relating to health, prosperity etc.

According to one Haadith, if a destitute person discloses his hunger to everybody, he is not relieved of his poverty, but if he shows submission to Gracious Allah (SWT), his condition may soon change for the better. However, hoping for the better from Almighty Allah is one thing, and being over-confident of His help and forgiveness is another thing. Almighty Allah has warned us against such an attitude in several verses of the Holy Qur'an e.g.

*"Let not the deceiver (the Satan), beguile you in regard to Allah" i.e. one should not be misled by the devil to commit sins just because Allah is the most Merciful and the Forgiver".*

The second point in this Haadith is **"Whenever a slave of mine remembers Me, I am with him."** In another Haadith, it is stated, **"So long as one's lips move in My remembrance I remain with him"** i.e. Almighty Allah bestows His special care and mercy on him during all this time.

The third point is that Almighty Allah mentions him with a favour to the angels, which signifies the value of Zikr. Firstly, this is because Allah created man such that inherently he is liable to be good as well as to go astray. Submission on his part therefore deserves special appreciation. Secondly, at the time of Adam's creation, the Angels (who have no instinct for doing evil) could not understand the creation of man and had contended that he would cause blood-shed and trouble in the world, while they are always there to praise and glorify Almighty Allah.

Thirdly, man's worship of Allah and submission to His will is more commendable than that of the Angels, because he does so, on account of his faith in the unseen which, however, is actually seen by the angels. It is to this fact that Allah refers in the Holy Book: **"How would man not have worshipped if he had actually seen the Paradise and the Hell."** It is for this reason that Almighty Allah praises the noble deeds of those who worship and glorify Him without seeing Him.

The fourth point contained in the above-mentioned Haadith is that if a man increases his devotion to Almighty Allah, the increase in His mercy and kindness upon him is proportionately far greater. "Getting near" and "running" signify immediate increase in His blessings and mercy. Thus, it is up to a person that, if he wants to enjoy more kindness and favours from Almighty Allah, he should increase his devotion to Him.



This does not mean that one increases his or her effort in Zikr only and at the same time lapses in the obligatory acts of worship. Zikr should form part of a unified effort in establishing in our lives the true practice of Islam, agreed that due to the life style we lead in today's society one may find themselves unable to maintain the practice on a regular basis, missing a prayer on time does not mean we totally give-up but pray to Allah for forgiveness and ask for guidance. One should offer the missed prayer and continue with an effort to regularising all religious practice it is with continued effort and dedication that one can attain success in fulfilling ones religious obligations.

The fifth point in the above mentioned Haadith is that the Angels have been stated to be superior to man, while it is commonly known that man is the best creation of Allah. One reason for this has already been explained in the translation (of the Haadith), that the angels are superior because they are innocent and are unable to commit sins. Secondly, they are superior because they are better than the majority of men, including even the majority of believers; and yet some selected Believers like the Prophets (Alaihimus salaam) are superior to the angels.

There are many other reasons as well, which is not covered in this article. It is important that we do our utmost to at least dedicate some quite time to contemplate the whole essence of life and remember and thank Allah (SWT) for what He has bestowed on us in this life.

I hear you fumble **"I'm too busy, how do I make time?"** time is one precious element in this life and no one has the power to create time except Allah. However Allah has given us the intellect to organise our daily chores in way that we are able to schedule some regular time for Zikr. If that is something that you are not able to achieve because you are so busy, then try to use the time during your travels to and back from work or University, College, School and any other place. Zikr is an act of worship which one can offer and practice in silent contemplation in their mind and heart without disturbing others.

### Purpose of Zikr:

When starting to practise Zikr one should have one's thoughts directed and determined to achieve a desired goal. Zikr only has one true purpose but there are seven paths which lead one to reach the ultimate goal. Through the regular practice of Zikr a person can attain peace and tranquillity in his or her life it aids in achieving clear thought process and helps in appreciating life's small wonders. The practice of Zikr overtime increases one's imaan and allows the person to understand that whatever good or bad that happens in life occurs with the consent of Allah and He alone can help us overcome difficulties and He is worthy of praise in times of joy and sadness.

Life is full of up's and downs and as humans it is often said in times of distress **"Why did this happen to me? What did I do wrong? Etc"**. This is a common trait in us all we need to overcome this weakness as it only hampers the fulfilment of our imaan. Instead one should pray to Allah for guidance and support in times of distress as we in our limited capacity cannot understand the wisdom behind a certain situation.

If it is a bad situation then it may be a test from Allah to see how strong our faith is in Him. It may even be a punishment for a sin that we have committed, it can even be that some good will result from that situation which at the time that it occurs may appear to be a calamity

### Virtues of Zikr:

Virtues of all good deeds are numerous and pleasing. But none can even remotely compare to the vast blessings, gifts, grace, stations, peace and tranquillity received by one who performs Zikr. This article only covers the basics of Zikr to understand more and start your quest into performing Zikr review the Zikr section at <http://www.asma-ul-husna.netne.net/>



## Types of Zikr:

Different people have different tastes. As Zikr is for everyone, you are sure to find a type of Zikr which suits you the most. Each form of Zikr has its own blessings and beauty, but all forms of Zikr lead you to the sweetest of them all.

There are three types of Zikr:

1. Practical
2. Verbal
3. Silent

### 1. Practical

Practical Zikr, also known as "Zikr-e-Faily", is performed with one's obedient actions. It comprises of obedience to:

- i) The commandments of Allah (SWT)  
i.e. Prayer, Fasting, Hajj, umrah, Zakaat, charity etc
- ii) The Sunnah of our Holy Prophet (SALLALLAHU ALAIHI WASALLAM)  
i.e. eating, drinking, sleeping, walking, talking, dressing etc.

### 2. Verbal

Verbal Zikr, also known as "Zikr-e-Lisani", is observed with one's tongue. It comprises of:

- i) Loud zikr; i.e. Azan, Takbir, Collective zikr etc
- ii) Low tone zikr, i.e. Tasbeehat, masnoon duas etc

### 3. Silent

Silent Zikr, also known as "Qalbi Zikr", "Zikr-e-Khafi" and "Daimi Zikr" is performed within one self. There are many stages to silent Zikr. The first and foremost of which is Qalbi Zikr: Remembrance of Allah (SWT) from within the heart.

Most, if not all, of us are familiar with both practical and verbal forms of Zikr and we'll have at some point practised them within our life. Silent Zikr, on the other hand, is less well known.

This article intends to awaken the desire within you to search for more knowledge on this topic of Zikr. As I firmly believe that practicing Zikr regularly in our busy lives will result in a more peaceful life style. It will help us reduce the damage that we do to our body and mind in the routine effort of living in this modern hectic life style. I pray that you will spend some time in understanding the concept of Zikr and putting some of your time into remembering Allah (SWT).

According to Haadith, a person who possesses the following four things is truly blessed, from the secular as well as spiritual point of view:—

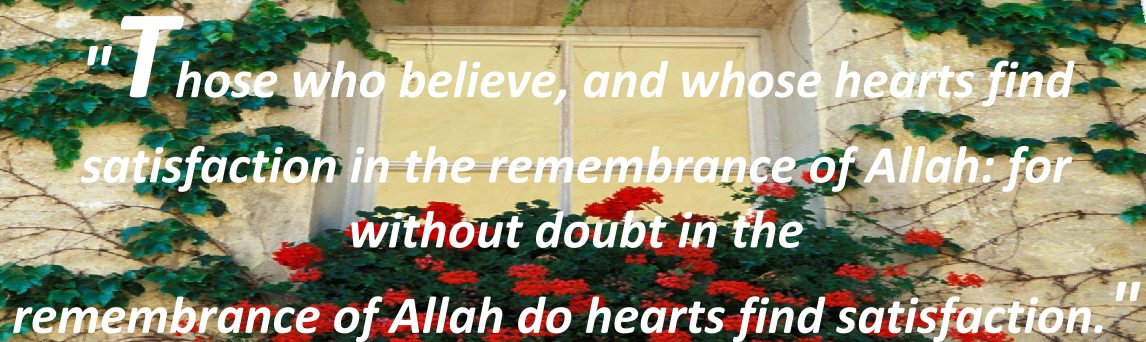
1. A tongue ever absorbed in the Zikr of Almighty Allah.
2. A heart filled with gratitude of Allah.
3. A body capable of undergoing hardships.
4. A wife who does not betray her husband's trust in respect of her chastity and his wealth.



I have observed many times that when one partakes in Zikr aloud, the flavour of the sweetness enjoyed by that person is so transmitted to the listeners that their mouths also feel the sweetness and they share the ecstasy likewise. But this phenomenon is possible only where there is a genuine yearning for Zikr, and the tongue is accustomed to excessive remembrance of Allah. It is stated in one Haadith that the proof of one's love for Almighty Allah lies in one's love for the Zikr of Allah, and in the same way lack of Zikr betrays lack of attachment with Almighty Allah.

I will finish this article with this quote:

*"Hadhrat Ibne Abbas R.A (Companion of the Prophet SALLALLAHU ALAIHI WASALLAM) pointed out that all forms of worship have two characteristics. First, there are certain exceptions in terms of time and situation that serve to limit the extent of such worship. Second, personal incapacity or inability to perform the worship has been accommodated. The only exception is Zikrullah which is limited by no condition or incapacity. All Muslims are ordained to perform Zikrullah at all times, in all conditions: while travelling; both in happy and troubled times, in health and in sickness; while walking, standing. Do Zikr in every condition."*



**"Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction."**

*(Qur'an Ar ra'ad v28)*

*This document is provided by:*

[www.asma-ul-husna.netne.net](http://www.asma-ul-husna.netne.net)

