

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلُودِ آدَمَ كَمَا يُحِبُّ وَيُرِضِّي بَأْنُ يُصْلِّي عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his
companions – *may Allah be pleased with them all*

The Dhikr of Allah

Hadrat Sayyiduna Abu Hayyan – *may Allah be pleased with him* – narrates:

I once presented myself in a gathering which was addressed by the great Shaikh, Hadrat Sayyiduna Zun Nun Misri - *may Allah be pleased with him*. When I looked at the amount of people present, they were nearly seventy thousand in number. This was on the outskirts of Cairo. Hadrat Sayyiduna Zun Nun Misri - *may Allah be pleased with him* - was lecturing on the love one should have for Allah Almighty and the status of these lovers of Allah Almighty. In this gathering, eleven people died in spiritual ecstasy. People were screaming and falling in all directions. Many of them were lying on the ground unconscious. They did not regain consciousness the entire day. One of his close Mureeds then declared, "O Abul Faiz! You have burnt the hearts of people by explaining to them about love for Allah Almighty and have allowed them to walk on the path of sadness. Now explain to them about love for creation so that their hearts become cool."

When the great Shaikh heard this, he screamed out aloud and his upper clothing split into two parts. He declared, “Their eyes have begun to weep, they have boycotted sleep and rest . Their nights have become long and their sleep has become short. Their sorrow will not cease. What lies ahead is difficult and there will be much tears. Time has become their enemy and their friends and family have become angry with them. The love for Allah Almighty have burnt their hearts and without doubt, for them there is glad tidings of joy and success.”

O Muslims bear in mind that love for Allah Almighty is their deed and work especially for those whose hearts have left no room for anyone else.

Love for Allah Almighty is displayed by every part of the body.

i. The tongue is always busy in the remembrance of the Allah Almighty. The Qur'an declares in Surah Baqarah, verse 152:

فَادْكُرُونِيْ أَذْكُرْكُمْ

“Therefore remember Me, I shall remember you.”

Sadrul Afaadil, Moulana Naeemudeen Muradabadi - *may Allah be pleased with him* - explains in the *Khazaainul Irfaan* that, “There are three types of Dhikr. They are verbally, through the heart and through one's physical self. When we speak of Dhikr which is Lisaani or through the tongue, we imply such Dhikr as Tasbeeh, Taqdees, Thana, etc. In this is also included such things as Khutbah, Taubah, Istighfaar, etc. As for Dhikr Qalbi, it is to remember the bounties of Allah Almighty, to remember his Divine Greatness and Status and to ponder upon His Divine Power. To also ponder upon the various explanations and testimony of the rightly guided 'Ulama are also included in this. The last type which is Dhikr through ones physical being or Bil Jawaareh would include such acts as travelling for Haj, etc. Salaah is something which includes all three types of Dhikr. The Tasbeeh, the Takbeer, the Thana and the Qirah in Salaah are considered as Dhikr Lisaani. To be humble, sincere and display honesty is considered as Dhikr Qalbi. To stand in Qiyam, Ruku, Sajdah, etc. these are Dhikr Bil Jawaareh. Hadrat Sayyiduna ibn Abbas - *may Allah be pleased with him* - has stated

that Allah Almighty has declared, ‘Remember Me by being obedient, I will remember you by helping you.’

“In the *Sahih Bukhari Shareef* and the *Sahih Muslim Shareef*, there is a report in which Allah Almighty has stated that, ‘If a slave remembers Me alone, I will also remember him in this manner. If he remembers Me in a group, I will remember him in a better group than that.’ There are many forms of Dhikr which have been explained in the Qur'an and Ahadith and also includes silent Dhikr and audible Dhikr.

The Dhikr of the ears

The ear of the true servant is always ready to hear the words of the Divine Being. Allah Almighty declares in Surah Baqarah, verse 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَارْبَأْ قَرِيبٌ طُّبْحَيْبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ[ۖ]

“And O beloved, when My slave ask you about Me, then I am indeed near, I accept the call of the caller when he calls upon Me;”

Explaining this verse in *Khazaainul Irfaan*, Sadrul Afiaadil - *may Allah be pleased with him* - explains that, “This implies that the slave seeks the Allah Almighty. And he is one who has sacrificed everything for the love of the Allah Almighty. He is always seeking Allah Almighty and spends his every moment in this quest. This verse was revealed when certain blessed companions once asked the Holy Prophet - *may Allah's peace and blessings be upon him* - in a state of extreme love for Allah Almighty. They asked, ‘Where is our Lord?’ They were then informed that Allah Almighty is free of space and time. If someone is governed by space and time, then it means that he can be close and also far, but Allah Almighty is close to every creature of His. He who is far from Allah feels He is far; while those who are near Him, feels His closeness.”

The Dhikr of the eyes

The eyes of the true lover are always in earnest waiting to see Him. In Surah Qiyamah (75), verse 22, 23, the Qur'an declares:

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢١﴾ إِلَى رِبِّهَا نَاظِرَةٌ

“Some faces on that day will be fresh. Looking towards their Lord.”

Sadrul Afaadil again explains in *Khazaainul Irfan* that, “These people will be blessed with the vision of the Divine Creator. It also proves that the believer will be blessed with this Divine Vision in the Hereafter. This is the belief of the Ahle Sunnah wa Jamaah and is proven from the Qur'an and Ahadith. How will this Divine Vision be seen is something which cannot be explained because it will have no space or condition.”

The Dhikr of the body

The Dhikr of the body is when a person stands up and continues to recite the praise of Allah Almighty. In Surah Fatiha, verse 4, the Qur'an declares:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾

“We worship You alone, and beg You alone for help.”