

## Chapter – 37

## Remembrance

(ذکر)

❖ فَادْكُرُونِي أَدْكُمْ وَإِشْكُرُوا لِي وَلَا تَكْفُرُونِ -

*So! Remember me, I will remember you; and pay thanks to Me and be not ungrateful. (02:152)*

❖ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ -

*(What the true believers do?) They remember Allah while standing, and sitting, and reclining on their sides. (03:191)*

❖ وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

- بِالْعُدُوِّ وَالْأَصْوَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ -

*And remember your Lord within your hearts humbly and with fear, and softly with your tongues; morning and evening; and do not be neglectful. (07:205)*

❖ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا -

*O people who believe! Remember Allah in large quantities. (33:41)*

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Look! Remembrance is the opposite of negligence and forgetfulness, whereas memory is contrary to obliviousness. For remembrance and memory articulation of words is not compulsory. For example; I have a friend; I do not forget him; it means he is in my memory. Now why I should unnecessarily call his name? Rather, this would be a stupidity.

بہ محفلے کہ منم ذکر یار، بے ادبی است

(In a gathering mentioning about beloved is wrongdoing)

What is **شريعة** (Islamic laws)? These are God's orders. ---- What is **طريقت** (Mode of Life)? These are lines of conduct. ---- What is **حقيقت** (Reality)? It is the understanding of God's Persona and Attributes. ---- Actually this is **معرفت** (the True Awareness). ---- And His day and night remembrance is **محويت** (Self-Elimination).

Opposite to this there is a fair un-cloudy weather. There is His recalling day and night. With His memory the heart is pleased. ---- Look! Unwise persons waste their lives. No remembrance, no thoughts! Wise persons remain always mindful. Quran says:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

{Thus note down, there is none worthy of worship except God.  
(47:19)}

Therefore, the remembrance with the words **لَا إِلَهَ إِلَّا اللَّهُ** has not been invented by Islamic Scholars, but it is the order of God. These words are made available through the Noble Messenger. Quran says:

وَلَذِكْرُ اللَّهِ أَكْبَرُ

{And indeed the remembrance of Allah is the greatest. (29:45)}

After listening to this, can anyone say that 'Remembrance' is the invention of Islamic Scholars?

❖ **اذكار Remembrances are of many kinds:**

1. **ذکر جہری** (Remembrance with loudness)
2. **ذکر خفی** (Remembrance with quietness)
3. **ذکر لسانی** (Remembrance with dialect)
4. **ذکر قلبی** (Remembrance with heart)
5. **ذکر حبس دم** (Remembrance with breathing)
6. **ذکر بغیر حبس دم** (Remembrance without breathing)
7. **ذکر دائمی** (Remembrance everlastingly – Permanent Presence)

To remember with loud words is called 'Remembrance with loudness'. With this a current is generated in the body. Laziness goes away. By doing Remembrance with loudness, exposures to harm are reduced. Feelings are increased. In love and passion, energy is generated. Enthusiasm and eager grows. The people who remember with loudness, annihilation (**فنا**) develop in them. --- As if any scorpion

has bitten or he is burning in fire. He cries and shouts and finally gives his life.

Remembrance without voice or with very low voice is ‘Remembrance with quietness’ or hidden Remembrance. It gives satisfaction and tranquility. It reaches up to the stage of annihilation and self-elimination. As if any snake has bitten or he was dead due to descending in water. The humble person gave his life without any cries or shouts. No howl! No yell! Just stopped breath of the poor fellow and expired.

‘Remembrance with quietness’ is done by Naqshbandi people. ‘Remembrance with loudness’ is generally done by Chistia people. In Qaudria procedure, first excitement and enthusiasm is created through ‘Remembrance with loudness’. Then training is given for tranquility and self-elimination through ‘Remembrance with quietness’.

God has expressed in Quran for larger quantities as:

مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ

{Hundred thousand or more (37:147)}

Thus, if any name of Allah سبحانه و تعالی is narrated for hundred thousand or hundred twenty five thousand times, then it is termed as “Performing Zakath”. ---- In Qaudria practice, Zakath is executed for few selected names of God. With these names, after every hundred or five hundred narrations, specific praying verses are offered. This pray is termed as توجه (Attention). The specific verses of these prayers are available in books dealing to this subject.

Look! When children drive a bicycle, in the beginning they have to concentrate on their cycle for all the time. They keep continuous attention for its balancing. When balancing is established and a ‘permanent attention’ is adhered, then they start talking during driving and they see here and there as well. At this stage, don’t they care for its balancing? No, it is essentially there, but goes into the subconscious of mind. ---- Look! When you got the knowledge of the Persona then no question arises for ignorance and unawareness. A fellow who could achieve a “Permanent Presence”, then for him it is a climax of pleasure.

Generally, ‘Remembrance’ should be executed with medium voice. However, if the place is isolated then it may be done loudly. This is to be noted that in the beginning Remembrance with loudness

is required. When heart starts functioning and ‘Remember’ God without telling words, then go for ‘Remembrance with quietness’. When a ‘Permanent Presence’ is established then heart and words both can be used but with moderate vocal sound. Anyway, in this matter ignorance is not appropriate; neither disturbance in other’s works is acceptable.

At the time of ‘Remembrance’ you and your cloths should be clean. Perfume should be used if available. Where you are sitting Bakhoor (Aloes wood - a kind of herbs having a nice smell) may also be burnt. Sit facing Qiblah. Sitting position should be like in prayers or with folded legs. There is a vein below left knee, sit pressing it with the thumb of right leg. Close your eyes. If suspicions occur then keep reciting **لَا إِلَهَ إِلَّا اللَّهُ** and symbolically hit on your heart. Some people metaphorically hit few other points. At the time of ‘Remembrance’ both hands should be on your thighs. --- When suspicions are reduced then recite **اللَّهُ**. Finally, stretch the last word **هُوَ**. With this expansion an everlasting sound develops.

With **لَا إِلَهَ إِلَّا اللَّهُ** hazards and illusions are removed. This narration denies everything except Allah **سبحانه و تعالیٰ**. The splendid name of **اللَّهُ** gives concentration. --- **اللَّهُ** and **هُوَ** specially generate a sort of self-elimination and insensibility.

Anyways, ‘Remembrance’ is carried out loudly and silently. In other words it may be with sound or without sound. It may be expressed with words and this may be in hearts too. Everlasting Remembrance and Permanent Presence is the best worship.

To reach the objective (beloved God), struggle is required. On appearance of the objective no any worries stay. His remembrance remains. In the presence of the dear one (God), only excellence of remembrance continues. The best remembrance is that, God should be in your mind, and nothing else. At the time of ‘Remembrance’ why you even give any attention to this point that “I am remembering God.” You should forget your own ‘Remembrance’, and to whom you are remembering too. Forget all. --- By keeping more thoughts in mind there will be anxiety. Note down that “Oneness” (**وحدت**) gives satisfaction. On this point one gets blessing of God. And this is the ultimate aim of love. God says in Quran:

**أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ**

{Surely, by the remembrance of God hearts are pacified. (13:28)}

Till that time when a man is engaged with this world, he never gets satisfaction from his heart. Remembrance of God relieves him from all his worries. If there are thousands of desires inside, then heart would obviously remain in pieces and satisfaction will go miles apart.

اے خیالِ روئے جاناں، میری جان تجھ پہ قرباں  
کیا بے نیاز تونے، مجھے فکرِ دو جہاں سے

{O thoughts of my beloved (God), my life must stray for you  
You made me free from worries of all the flora and fauna}

But, it does not mean to leave all the work of this world and go for an isolated and lonely life, and eat free breads. Rather, the main objective is that do not forget to God. Be attentive from Him in general. Whatever you do, you consider that it is an obligation from God. In spare time you think for Him. ---- For a short life constantly busy! Day and night hectic! ---- Look! Do not consider as wastage of time for looking towards God and for the life in Hereafter.

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