

Remembrance of Allah from the Heart (Zikr e Qalbi)

“When you have performed Salat, remember Allah, standing, sitting, and reclining (sleeping).”

Al-Quran (Surah 4: Verse 103)

When the Sahaba Karaam (may Allah the Most High be well pleased with them all) heard this verse from the Holy Prophet (Sallallahu aleihi wa Aalehi wassullam), they understood how it was possible to perform *remembrance of Allah* (Zikr e Allah) whilst standing and sitting, however, they did not understand how it was possible to consciously perform *remembrance of Allah* (Zikr e Allah) while *reclining* meaning when asleep. **The Holy Prophet (Sallallahu aleihi wa Aalehi wassullam) clarified by saying, “ Yanamu Aini Wala Yanamu Qalbi”** meaning the eyes sleep but the heart doesn't. The Sahaba Karaam (may Allah the Most High be well pleased with them all) asked what was it that the heart did when the body is asleep? The Holy Prophet (Sallallahu aleihi wa Aalehi wassullam) responded by saying that the heart remains busy in the *remembrance* of Allah (Zikr e Qalb). By explaining this verse of the Holy Quran, the Holy Prophet (Sallallahu aleihi wa Aalehi wassullam) is undoubtedly referring to *remembrance of Allah* (Zikr e Allah) from the heart (Zikr e Qalbi) and the one who performs *remembrance of Allah* (Zikr e Allah) from the heart is called a Zakir e Qalbi.

There are 6 different ways or methods to engage in the *remembrance* of Allah (Zikr e Allah):

1. Zikr e Lisaani

This form of meditation, *Remembrance* of Allah, is performed with one's tongue or verbal zikr usually with the aid of a *tasbeeh* (rosary beads or any other counting instrument) and this can be done by one and all.

2. Zikr e Bil Jehr or Zikr e Jalli

This form of meditation, *Remembrance* of Allah, is performed through the Zarbi method. There are three key yet simultaneous functions that one must observe in order to benefit from this form of zikr e Allah.

- a) Zikr e Lisaani as already explained above but without the aid of the tasbeeh (rosary beads).
- b) Tassawar e Ism e Zaat Allah is achieved by closing the eyes and concentrating on the Divine personal name of Allah Hu (Ism e Zaat) and see it written on their chest or heart. This is called Tassawar e Isme Zaat or Fikr.
- c) Striking motion of the head from the left to the right sides of the chest. Each striking motion coincides with the verbal chanting of Allah and Hu.

Remembrance of Allah from the Heart (Zikr e Qalbi)

3. Zikr e Khafi or Silent Zikr

This form of meditation, *Remembrance* of Allah, is performed by clearing all thoughts and mentally *remembering* Allah. As soon as the concentration is broken the benefits of this meditation or zikr also cease.

4. Zikr e Paas n Faas

This form of meditation, *Remembrance* of Allah, is also silent and performed by regulating one's breathing ability. With every inhalation of the breath the disciple remembers Allah and Hu is repeated with every exhalation.

5. Zikr e Hubs Dhum

This Zikr is performed by also using one's breathing ability. However, in this method the breath is held during meditation.

In all of the above methods, the benefits accrued as a result of the Zikr e Allah, *Remembrance* of Allah, is directly proportional to the amount of concentration and sincere hard work put in by the disciple. Once the disciple stops the zikr the benefits also stop. Out of all of the above methods of Zikr e Allah, Paas n Faas holds the highest rank.

6. Zikr e Qalbi

This is a special grant and blessing from Almighty Allah bestowed on those whom He chooses and favors. It cannot be acquired through one's efforts or tawajjuh (concentration on the Divine). To become a Zakir e Qalbi one needs the help of a Kamil Murshid (Perfect Master). Noor (Divine Energy) generated through the undertaking of Zikr e Allah, Fikr e Allah, Recitation of the Quran, Namaaz, and

Remembrance of Allah from the Heart (Zikr e Qalbi)

Roza, is its fuel. Anyone that is bestowed with this infinite treasure is raised to the ranks of those on whom Almighty Allah has bestowed his special favors and it is for this disciple that the doors of Baatin (higher spiritual realms) are opened.

Zikr e Qalbi is the highest form of Zikr e Allah, *Remembrance* of Allah including Zikr e Paas n Faas. The highest possible number of repetitions or pinnacle of Zikr e Paas n Faas is 24,000 times in a 24 hour period, whereas in Zikr e Qalbi, the pinnacle is greater than 125,000 times in 24 hours. Additionally, each time the Qalb says Allah Hu, there are 35 Million nerves in the human body which also start to reverberate in Zikr e Allah. Furthermore, there are 72,000 pores in the human body that also get activated in Zikr e Allah, and in return for each pore that is engaged in Zikr e Allah, the sawwaab (Divine blessings) of reciting one Quran is bestowed on the disciple. In this way the sawwaab (Divine blessings) of reciting 72,000 Quran's is bestowed on the Zakir e Qalbi. There are billions of red blood cells in every human being and these red blood cells also become engrossed in Zikr e Allah. Every fiber and tissue becomes engrossed in Zikr e Allah, and it is through this Zikr e Qalbi of the Personal Divine Name (Allah Hu) that vast amounts of Noor (Divine Energy) is generated which ultimately takes the disciple to the venerable status of "Noor un Ala Noor". With this Noor (Divine Energy) all seven of the ethereal spirits (Lataif or Latifas) that reside hidden within the human body become alive and as the Zakir e Qalbi progresses in his Zikr e Allah Hu, more and more Noor (Divine Energy) is generated which further gives strength to these Lataif and at the appropriate time, the Murshid (Perfect Master) takes one of the disciple's Latifas to the Majestic Court of the Holy Prophet (Sallallahu aleihi wa Aalehi wassullam) and grants Deedar e Mustafa (Vision of the Holy Prophet Sallallahu aleihi wa Aalehi wassullam) which is or can be followed by Deedar e Allah (Vision of the Divine). In both circumstances it is the Murshid (Perfect Master) that decides when and upon whom these blessings are to be bestowed. After the stage of Deedar (Vision), the disciple possesses so spiritually astute, that the past, present, and future become meaningless and one and the same. Through spiritual insight (Kashf) the disciple sees all fourteen realms of creation as tiny as a mustard seed residing on the smallest finger of the hand and then the disciple is no longer considered a dependant entity, rather is able to lead others that are dependant. In Tariqat and Rohaniat (Islamic Spiritualism), Zikr e Qalb is considered the first step towards the Domain of Sainthood.

The Holy Prophet (Sallallahu aleihi wa Aalehi wassullam) has said that whosoever recites the Kalima Tayyab at the time of death, they will be taken into the Heavens without being held accountable for their worldly life. Astonishingly, out of the hundreds of thousands and millions of Muslims that have come and gone from this

Remembrance of Allah from the Heart (Zikr e Qalbi)

world to the next life, very few have been witnessed to have recited the Kalima Tayyab just before death. At the time of Nizaa (period just before death) the muscles of the tongue become stiff and it cannot be used for utterance. The eyes become like stone and one's conscious control of the senses and functions of the body is suspended. It is in this state of Nizaa that the Ruh (human soul) departs from the physical body and death occurs. Almighty Allah's blessings are limitless on the Zakir e Qalbi, and this is evidenced at the time of Nizaa, in that for one and a half second after the Ruh (human soul) departs from the physical body the Qalb continues in its Zikr e Isme Zaat Allah Hu (Remembrance of the Divine Personal Name) . The Noor (Divine Energy) created by Zikr e Isme Zaat Allah Hu (Remembrance of the Divine Personal Name) is enshrined in the departing Ruh (human soul) to the point that the Ruh (human soul) sparkles like the radiance of the Sun as it is taken straight to Gates of Heaven. Rizwaan, who is the Darogha e Jannat (Gate Keeper at the Doors of Heaven), asks the accompanying Angel Amaan, for the Zakir e Qalbi's worldly account to determines entry, but upon witnessing the Ruh (human soul) radiating and sparkling with the Noor (Divine Energy) of Isme Zaat Allah Hu (Personal Divine Name) and this becomes the only evidence required for entry and in this way the Ruh (human soul) of the Zakir E Qalbi is taken straight into the finest places in the heavens, exempt from any accountability. Additionally, a window carrying in the cool winds of the heavens are opened in the grave of the Zakir e Qalbi, and the spirit of the grave (Nafs) is allowed to fall into a peaceful slumber till the Day of Judgment. The Nafs sees and feels all that the corresponding Ruh is doing and experiencing in the Heavens, and that is the explanation for the peaceful slumber. Almighty Allah's limitless blessings on the Zakir e Qalbi do not end here for even after the physical death has taken place, his/her Lataif (Ethereal Spirits) will remain engaged in the act of Zikr e Allah till the Day of Judgment and the sawwaab (Divine blessings) of this zikr will be accrued in favor of the Zakir e Qalbi. Furthermore, this post worldly death continuous Zikr e Allah by the Lataif (Ethereal Spirits) will be the source of spiritual enhancement, progress, and station of the Zakir e Qalbi. By way of the above explanation, it becomes clear for one to recognize the infinite treasure that Zikr e Qalb is and as no worldly treasure is easily stumbled upon this infinite treasure is also not so easily acquired. It is this infinite treasure, Zikr e Qalb, that the famous poet Hazrat Allama Iqbal is referring to when he says,

“If you desire the delightful pain of the heart, then humbly serve those who are the Chosen of God, for you will not find this unique pearl in all the treasures of the kings.”

Remembrance of Allah from the Heart (Zikr e Qalbi)

(Commentary: In the initial stages following the “awakening” of the Qalb, a continuous yet delightful pain is felt in the physical heart of the Zakir e Qalbi. This comes as a result of the veils being lifted and Noor e Ism e Zaat Allah Hu starts to clean the darkened heart. This is also one of the signs of an “awakened” heart.)

Zikr e Qalb is bestowed upon the aspirant through one glance of the Murshid (Perfect Master).

This is why Almighty Allah has said in the Quran in Surah Kahaf,

“He who Allah provides guidance to, no one can lead astray, and he who Allah misguides, never will he find a Wali e Murshid.”

The Holy Prophet (Sallallahu aleihi wa Aalehi wassullam) has said,

“He who does not have a Murshid (Perfect Master), Shaitaan is his Murshid.”

Hazrat Sakhi Sultan Haq Bahu Sarkar Pak has said,

“Even if someone shows you that he can fly in the air, walk on water, or sleep on fire, never consider him to be a Wali Allah (Saint or Friend of Almighty Allah) on account of these acts alone. And even if someone brings back the dead to life, his status of authenticity of being a Wali Allah is still questionable. Hindu Jogis and Aamils (Hindu and Muslim Practitioners of Black Magic) can do the same through their acquired Satanic charms, and towards the end of time, Massih Ad Dajjal (The Anti-Christ or The Great Deceiver) will perform many miracles, even raise the dead to life, claiming to be the Vicegerent

Remembrance of Allah from the Heart (Zikr e Qalbi)

of the Almighty but in truth his source of supernatural ability will come from Shaitaan (Satan). There is only one power that the forces of Evil epitomized in the person of Dajjal will not have, and that is the real test of one's status of Wilayat (Sainthood), which is the power of the Wali e Kamil (Saint and Perfect Master) who with just one glance is able to revive the deceased Qalb back to life for the Remembrance of Allah (Zikr e Allah). He who has revived your deceased Qalb so that it is engrossed in the Remembrance of Allah (Zikr e Allah), wash his feet with pure milk and drink it for he has gifted you with a priceless treasure and your spiritual destiny resides with him. After being blessed with the priceless treasure of Zikr e Qalb, if you were to cast doubt upon his Wilayat (Sainthood), you will be deprived of the essence of your faith (Emaan) which is the equivalent to eternal damnation. Conversely, if you accepted someone as your Murshid (Perfect Spiritual Guide) and if within seven days he does not revive your heart (Zikr e Qalbi) with the Remembrance of Allah (Zikr e Allah), then forcibly enclose him into a sack and caste him into a deep river."

(Commentary: The closing sentence in the passage, presupposes that the Murid is "a true seeker". One quality of such a seeker is that he/she is ready to forsake his world; which includes wife, children, parents, treasure and status, reputation, and ultimately his "self" in the pursuit of gaining nearness with The Almighty.)

CONCLUSION

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Now it is for you to decide what an invaluable treasure Zikr e Qalb is. In the end we close with a prayer to the Almighty Allah, Exalted is He, to make us a Zakir e Qalbi in the truest sense as envisioned by our all of the Auliya including our Murshid e Pak Hazrat Sayyidena Riaz Ahmad Gohar Shahi Sarkar Pak and our Holy Prophet Muhammad Sallallahu aleihi wa Aalehi wassulum. Ameen Suma Ameen.