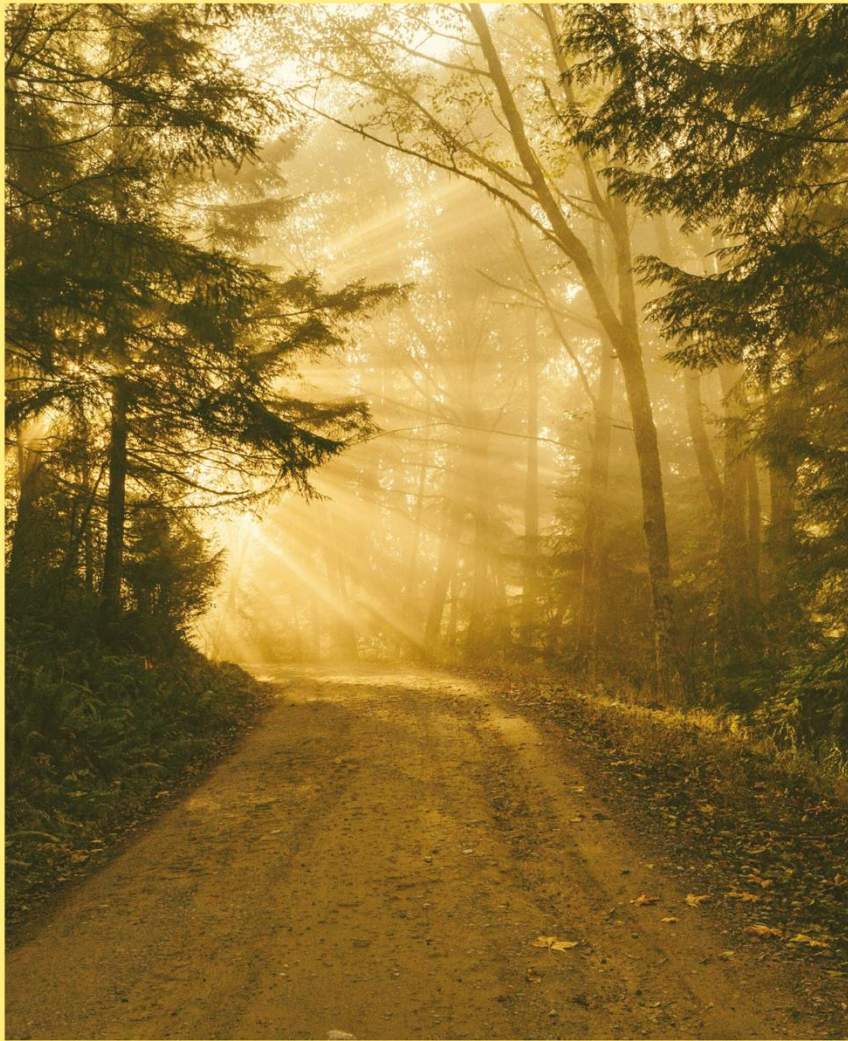


THE PATH TO
TAZKIA

A GUIDEBOOK FOR THE PURIFICATION OF SELF



SHAIKH MIR ASEDULLAH QUADRI

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Written By

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1. PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام
على سيدنا محمد وعلى آله وصحبه أجمعين

The purification of self begins from the proclamation of Islamic Shahadah, ie., belief in Allah - لَا إِلَهَ إِلَّا اللَّهُ [There is no god except Allah], and belief in Prophet - مُحَمَّدٌ رَسُولُ اللَّهِ [Mohammad (ﷺ) is the Apostle of Allah].

There are three conditions of Islamic Testimony; **(a)** knowing its true meanings and believing in heart, **(b)** confirming by mouth, and **(c)** trying to represent these beliefs by actions in letter and spirit, as far as possible.

Most of the people belonging to various religions in the world accept that there is one God and they all, in one way or other, concede to the fact that Mohammad (صلى الله عليه و آله وسلم) is the Prophet of Islam. Does this acceptance make them Muslims? No, for the simple reason that the perception and comprehension of Islamic Shahadah about the belief in Allah (عَزَّ وَجَلَّ) and believe in Mohammad (صلى الله عليه و آله وسلم) is different from its generic understanding. To understand it in its proper perspective, and believe in it, makes a person Muslim. I have written many books on this subject. The following books are important read for all of you.

- (i) 'Sahih Iman Versus Wrong Iman'. This book available for download on this [link](#).
- (ii) 'Iman, Islam, Ihsan'. This book is available for download on this [link](#).

2. PURIFICATION OF SELF (تزكية النفس)

Human being is the name of the confluence of (i) his self (person), (ii) physical body and (iii) soul. Human's Self and soul are hidden. What is visible is his existence which is his physical body. Since he must live and grow on planet Earth in material environment, there are some physical/carnal attributes related to his body. These attributes are generally associated with most of the animals who live on this planet, like being territorial, liking for food, lust, aggression, etc. Since human being is different from animals as he has been provided with intelligence to differentiate between good and bad, he is required to reform the animal desires associated with his body.

Why are humans required to reform themselves? It is because these animal desires are harmful for them and to human society.

The reformation related to physical body is undertaken by 'Exoteric Observance of Islamic Law (الشريعة الإسلامية)' and 'Esoteric Practice of Islam' (الطريقة الإسلامية).

There is certain genuine requirement of human body which must be met for its growth and satisfaction. To acquire these, Allah (عَزَّ وَجَلَّ) has made certain rules and regulations which were communicated to human beings via His prophets/Apostles. Observance of these rules is important to keep human beings safe from illnesses, and human society from disintegration.

3. RIGHTEOUSNESS (تقوى)

Righteousness (تقوى) for the common man is avoiding shirk. Righteousness of the 'Sufi way farer' (سالك) is to avoid sins. Righteousness of the Nafs-e-Lawwama is to avoid fearing from people and believing that the source of everything, good or bad is from Allah (عَزَّ وَجَلَّ). He should seek the assistance of Allah (عَزَّ وَجَلَّ) in all circumstances. Righteousness of Nafs-e-Mutma'inna is to distance himself from everything that comes in between him and his Lord 24/7.

It is a fact that sinner is scared because of his deeds. This is known as fear (Khauf - خوف). The virtuous person is conscious about the magnanimity of Allah (خشية الله).

The faith of Muslim is balanced between 'fear and optimism' (خوف و الرجاء).

Read my book titled - '[Know yourself : Understanding your inner self](#)', which describes the details about what is Nafs, the types of Nufoos and of how to control your thought process in the observance of Taqwa.

Also read my book titled '[Know yourself : Do you need a Shaikh for Tazkia Nafs](#)'. It provides details about how Tazkia of Sahabah was done by Prophet Mohammad (صلى الله عليه و آله وسلم), how to follow the way of Ihsan (سلوك).

Righteousness of the Murid starts immediately after repentance on the hands of Shaikh of Ihsan. One should refrain from everything which is harmful as this is from the requirements of Taqwa. These include avoiding wasteful talk, eating minimum required food, praying 5 times a day, and trying to be awake at Tahajjud, etc.

Talking about others' mistakes, criticizing others, and forgetting about your self-assessment is not a good practice. Leaving a good and essential deed and getting involved in a forbidden deed is sin.

It is required to rely on Allah (عَزَّ وَجَلَّ) for the fulfillment of one's needs. This is known as 'Absolute trust' (Tawakkal - توكل). Not doing anything and sitting idle is not 'absolute trust', rather it is laziness. It is making your divinely bestowed strengths useless. In short, the requirements of righteousness (تقوى) are as follows.

- (i) You should refrain from what is forbidden in Islam.
- (ii) Also, you should avoid issues which are doubtful which may lead to committing sins.
- (iii) You should avoid spending time in wasteful avocations and evil considerations (thoughts).
- (iv) You should try to spend time in remembering Allah (عَزَّ وَجَلَّ) to an extent that the thought of Allah (عَزَّ وَجَلَّ) overtakes other irrelevant thoughts of the world.
- (v) You should try to give due right to everyone around you, including your own self, as per the commandments of Allah (عَزَّ وَجَلَّ).
- (vi) You should be alert in all your actions by realizing the presence of Allah (عَزَّ وَجَلَّ) in front of you. If this is not possible, you should keep in mind that Allah (عَزَّ وَجَلَّ) is watching all your actions in this world. This is the elevated state of righteousness described in the Hadith of Ihsan.

To do a good deed with one's own will is known as 'Supererogatory proximity' (فُرْبِ نَوَافِلِ), and to act upon a command is 'Obligatory Proximity' (فُرْبِ فَرَائِضِ). To leave all your works to the will of Allah (عَزَّ وَجَلَّ) is 'Absolute Trust' (Tawakkal - توكل).

Some people consider that to have a will and act upon it is not good. Therefore, before doing anything, they do 'premonition' (Istekhara - استخاره).

They recite the Supplication of Premonition Dua-e-Istekhara - اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ، وَ أَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَ أَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ ، فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ، وَ تَعْلَمُ وَ لَا أَعْلَمُ ، وَ أَنْتَ عَلَّامُ الْغُيُوبِ . اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ بَدَأَ الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ أَمْرِي وَ عَاجِلِهِ وَ آجِلِهِ ، فَاقْدِرْهُ لِي ، وَ يَسِّرْهُ لِي ، ثُمَّ بَارِكْ لِي فِيهِ . وَ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ أَمْرِي وَ عَاجِلِهِ وَ آجِلِهِ ، فَاصْرِفْهُ عَنِّي وَ اصْرِفْنِي عَنْهُ ، وَ اقْدِرْ لِي الْخَيْرَ [O Allah I seek your guidance as You are all knowing, and I pray you to give me power as You are Omnipotent and I pray for your favor for you are all powerful and You know all of the hidden things. O Allah if you know that this matter (mention your need) is good for me in my religion, my livelihood, and for my life in Hereafter, then make it easy for me. And if you know that this matter (repeat your need) is not good for me in my religion, my livelihood and my life in Hereafter, then keep it away from me and take me away from it and choose what is good for me wherever it is and provide me contentment with it.]

Some people recite the above Dua for every work and some recite it for certain big decisions in their lives. This Dua is available in 'Hisn-e-Haseen' (حصن حصين), the book of Duas.

In the beginning, whatever inspiration they receive after the 'Premonition' (Istekhara - استخاره), their heart does not stand firm on it. But gradually, the inspirations (Ilham - الإلهام), they receive from Allah (عَزَّ وَجَلَّ), get distinct. This way, they keep all their works subjected to divine commands.

Remember, in imperatives (Faraa'ez) and prohibitions (Haram), 'Premonition' is not warranted because these have been received by Prophet Mohammad (صلى الله عليه و آله وسلم).

For every lawful work in your life, you may find there are two or more ways of accomplishing it. This is where you seek Allah's (عَزَّ وَجَلَّ) guidance to know which way is more suitable for you. If you are guided in your dreams, then the interpretations of these dreams should be subjected to the commandments of Quran and Sunnah. If you receive a command in your dream to act upon a thing, see who has commanded you. Since Satan cannot come in the shape of Prophet Mohammad (صلى الله عليه و آله وسلم), the commandments given by Prophet Mohammad (صلى الله عليه و آله وسلم) are expediently binding. However, against an unequivocal order of Sharia, the command is interpretable.

There are two types of people in our Silsila-e-Asediyya. Some keep certain wishes in their hearts and over a period they get them by the grace of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله و سلم).

كُنْ كَالْمَيِّتِ فِي يَدِ الْغَسَّالِ - (وسلم). Some do not have any wish in their heart. They always keep in mind - [Become like a dead body in the hand of the person who is giving bath]. And - أَوْكَأ لَوْلَدِ الرَّضِيعِ فِي - جِجْرَ ظَنْرِهِ [become like an infant in the hands of the milk feeding nurse.] The midwife feeds the baby and when the kid's clothes get dirty, she gives bath and cleans. When the infant cries, she does not leave him. After making him clean only she will give the baby back into the hands of parents.

4. TRIAL

If someone has trust and confidence in Allah (عَزَّ وَجَلَّ), he is provided from the resources that are not known to him. Whatever his heart wishes, Allah (عَزَّ وَجَلَّ) accomplishes it. When servant's thoughts are upright and his trust in Allah (عَزَّ وَجَلَّ) is strong and he is obedient in taking care of his responsibilities and is firm on performance of imperatives, then Allah's (عَزَّ وَجَلَّ) exclusive mercy turns towards him to make him eligible for more rewards in both the worlds. For this purpose, certain difficulties arise in his life. The whole world becomes enemy and he gets subjected to diseases and emergencies. Penury comes from one side and diseases from another. This state is very unpalatable but those who stay patient get hugely rewarded in both the worlds.

It is in Quran - إِنَّ اللَّهَ مَعَ الصَّابِرِينَ [Certainly, Allah is with the people who have patience] (Al-Baqara - 153).

It is in Quran - وَاللَّهُ يُحِبُّ الصَّابِرِينَ [Allah loves those who have patience.] (Aal-e-Imran - 146).

To keep the heart and thoughts balanced during this time is the work of 'the courageous people of Allah (عَزَّ وَجَلَّ)'. When the servant bears difficulties and feels no burden on his heart in accepting the commandments of Allah (عَزَّ وَجَلَّ) and acts upon them willingly, without any resistance whatsoever, it is known as 'acceptance' (تسليم - Tasleem).

When the servant gets used to enduring troubles and it becomes easier for him to act upon the commandments of Allah (عَزَّ وَجَلَّ), rather, he starts enjoying his tolerance on afflictions, he reaches to a state known as 'Acquiescence' (رضا - Ridha).

It is in Quran - وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ [Allah's approval is indeed a very big thing]. (At-Tauba - 72).

It is important to know that the trial will continue till you are alive. Forgetfulness will bring disgrace. There is an enemy within (Nafs-e-Ammara), and another (Satan) is waiting in ambush. The Nafs-e-Ammara is like snake which is lying shriveled in cold. Whenever it gets a little heat, it stands up with its big hood and tries to bite. To consider it dead is sheer stupidity and folly. He has access even in the veins of the human body where human blood circulates. We need to seek Allah's refuge against him. Recite - أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - [I seek refuge of Allah from the disgraced Satan.] all the time.

5. DELIVERANCE OF DEEDS, ATTRIBUTES AND PERSON

Against superior (virtuous) deeds, there are inferior (evil) deeds. Some are related to tongue, like lying, backbiting, slander, etc. Some are related to heart, like arrogance, pride, self-conceit, jealousy, show off particularly in prayers. There are some other inferior deeds that are regarded as bad even by general people. These are fornication, unnatural evil relationships, killing, wine drinking, gambling, etc.

In medical profession, before giving invigorating drugs, there is need for regimentation. Similarly, the divine seeker should first refrain from inferior deeds then open the door of the superior deeds.

When the human self (Nafs) becomes well mannered, it gets 'the deliverance of deeds' (Fana-e-Afa'l - فنائے افعال). Then comes the stage of 'the deliverance of attributes' (Fana-e-Sifaat - فنائے صفات) and 'the deliverance of person' (Fana-e-Zaat - فنائے ذات).

What is deliverance of deed?

It is the absolute trust in Allah (عَزَّ وَجَلَّ) that there is no one in this Cosmos who can provide benefit or loss, except Him.

What is deliverance of attributes (Fana-e-Sifaat - فنائے صفات)?

When the person understands the attributes of all creatures as void, finds things to be blue, yellow, green because of the reflection of the sunlight, and considers powers and attributes of everyone as non-existing and feels the refulgence of divine epithets and attributes reflecting upon the facts of the things; then he gets the 'deliverance of attributes' (Fana-e-Sifaat - فنائے صفات).

What is deliverance of Person (Fana-e-Zaat - فنائے ذات - ذات)?

When the person considers his innate (person or Zaat) to be non-existent; and finds that his face appears because of the reflection of the refulgence of the 'divine attributes' upon the divine awareness (Maloom-e-Elahi - معلوم الہی - معلوم الہی), or the probate archetypes (اعیان ثابتہ), then he achieves 'endurance' (baqa - بقا).

To know details about the above terms, read the book titled '[Understanding of human self, soul and body](#)'.

6. SECLUSION

In the beginning Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) used to sit in meditation of Allah (عَزَّ وَجَلَّ) in Hira Cavern (Ghar-e-Hira - غار حرا) in one of the Makkan mountains and used to carry with him some food which should not get spoiled for a week. It is obvious that such food was not made of meat or ghee. With this prophetic tradition, the practice of abdicating of non-vegetarian food (ترک حیوانات) are deduced. Meaning, if a person, during reformation of his Nafs, wants to avoid heavy food of meat and sweets, he can do so.

Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) also used to sit in seclusive prayers (E'tekaaf - اعتکاف) in the month of Ramadhan. Some of the Ummahat-ul-Momineen (رضی اللہ تعالیٰ عنہن) also used to sit in seclusive prayers. Sufi Shuyookh of Ihsan also sit in seclusive prayers. They also keep fasts. Some of them keep 'the fast of Maryam (صوم مریم علیہا السلام) simultaneously.

What is Saum-e-Maryam (علیہا السلام)?

While fasting during the day, the Shuyookh do not talk. Prophet Zakariya (علیہ السلام) also used to sit in seclusive prayers and for Allah's acceptance of those prayers, he used to refrain from talking during those prayers.

It is in Quran - وَإِذْ وَاَعَدْنَا مُوسَىٰ اَرْبَعِيْنَ لَيْلَةً [And when We appointed a time of forty nights with Musa (علیہ السلام).] (Al-Baqara - 51).

Prophet Moses (علیہ السلام) along with some of his companions sat in Mount Sinai in seclusive prayers for 40 days when he was given the Torah.

It is in Quran - وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ [Remember when We gave Musa (عليه السلام) the book (Torah), and the means to distinguish right and wrong, so that you might be guided] (**Al-Baqara - 53**).

The seclusive prayer is thus termed as invocation of tranquility. This type of prayer can last for one day, three days or one or more weeks.

In the Hanafi school of thought, for Seclusive prayers (اعتكاف), you may sit in a mosque. In Shafii school of thought, the seclusive prayer (اعتكاف) can be for a few hours also. Everybody goes to mosque and if one makes an intent of seclusive prayer for an hour or two, there is no harm in it. In Seclusive prayer, the person is wholly involved in prayers and his thought gets settled on one point.

7. VISUALIZATION OF SHAIKH

Visualization of Shaikh (تصوّر شيخ) is an important teaching of Islam. The following Hadith confirms the fact that it was the practice of Sahabah, Taba'een and their followers to memorize and consolidate the physical features of Prophet Mohammed (صلى الله عليه و آله وسلم) in their minds with the aim of adopting them and emulate them in life. This practice is known as 'Visualization' (تصوّر).

It is in Hadith - Imam Hasan (رضى الله تعالى عنه) reported, 'I inquired from my maternal uncle Hind bin Abi Haalah (رضى الله تعالى عنه), the step brother of Fatima (رضى الله تعالى عنها) about the noble features of Rasulullah (صلى الله عليه و آله وسلم). He had often described them in detail. I felt that I should hear from him personally so that I could make his description a proof and testimony for myself and also memorize them and if possible, try to emulate and adopt them (**Tirmidhi**).

The thought of a tiger causes fear and the thought of a woman incites the feelings of love. As a matter of fact, the man gets a wet dream with the visualization of a woman. Look at the influence of thought on human mind. When the thought of your Shaikh comes to your mind, it will bring peace to your heart. Shaikh belongs to the World of Manifestation (physical world). We see him or his picture often and it is easier to consolidate his image in our mind. The visualization of Shaikh opens the vistas of spiritual vision.

There are other ways to develop your spiritual vision. You can sit at a secluded place, close your eyes. Focus your attention and visualize that you are going to a certain place, like to your Shaikh's residence in another country. You can also go to Madina al-Munawwara or Ka'aba in

this way. After a long practice, you will start seeing those places with your spiritual eyes (eyes of your heart).

Some people invoke (recite repeatedly) the divine epithets - 'Ya Aleemu, Ya Khabeeru, Ya Samee'u, Ya Baseeru' (يا عليُّ ، يا خبيرُ ، يا سميعُ ، يا بصيرُ).

Some invoke 'Ya Khallaqu, Ya Fa'aalu, Ya Musawwiru' (يا خلاقُ ، يا فعّالُ ، يا مُصوِّرُ).

Some invoke 'Qawwiyun, Muqtadirun' (قويُّ ، مُقتدِرُ).

Some people repeatedly recite this **Quranic verse** - وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ - [Should He like it, He can make you die out and replace you by a new set of people]. (Ibrahim - 19-20).

All these invocations help in opening of the spiritual eyes.

Every word has its meaning, with the meaning comes its evidence and the evidence brings its thought. When you hear the name of your friend you feel a sense of happiness. And when someone mentions the name of your foe, it will create anger in you. Similarly, the thought of the Shaikh and his picture in your mind brings you closer to virtue. The purpose of visualization of your Shaikh is for the focus of your thought at one point.

While consolidating your imagination, think that from Allah (عَزَّ وَجَلَّ) a light is reaching to the heart of Prophet Mohammad (صلى الله عليه و آله وسلم). From there, it is reaching to the heart of your Shaikh and from your Shaikh, it is reaching your heart. Draw this light towards your heart with all your strength.

Do not consider the above as futile thoughts. These are the opening gates for spiritual vision and when you develop them further, these thoughts show astonishing spectacles. The world of Similitude (عالم مثال) will be unfolded for you.

When the visualization of Shaikh (تصور شيخ) has attained an exceptional state, his attributes and thoughts overtake your attributes and thoughts. This state is known as Extinction in Shaikh (فنا في الشيخ).

Some Sufi Shuyookh of Ihsan attain the state of 'Extinction in Prophet Mohammad' (صلى الله عليه و) (آله وسلم). This is a big state.

When a Sufi Shaikh does not have anybody else in his mind except Allah, sometimes, he gets a momentary swoon. This is known as deliverance (فنائيت), a kind of unconsciousness.

8. SPIRITUAL FOCUS (توجه)

When the mouse comes in front of a cat, and the cat stares at it, the mouse forgets frisking away. This shows that even the animals have will power. The will power of certain human beings is very strong. There is a vibration of thoughts for every individual and whoever comes within its range, gets influenced.

Shaikh's will power is bigger than his Murid. When Shaikh focusses his attention towards his Murid to instill virtue in him, the Murid's willpower gets subordinated to his Shaikh's will power which helps him in acquiring virtue.

You can understand it from an example. If a small grit is thrown into a still water of a well, a small circle appears on the surface of the water. And if you throw a big stone along with the small grit into the well, a huge circle appears on the surface of the water and the small circle of the grit is overtaken by the big circle of the stone. This is the way good or bad environment influences in shaping the characters of a human beings.

The use of will power is not restricted with the righteous. Even the evil people also make use of it. When there is a confrontation between the good and evil, the certitude (يقين) fights with certitude. Whoever has stronger certitude prevails and the weak is affected. This is the reason the Godmen and fake Sufis affect their followers. The evil people take the assistance of Devils, evil spirits to influence people. The sincere Sufi Shuyookh take assistance of the Prophet (صلى الله عليه وآله وسلم), Awliya Allah, Allah's epithets (names) and the verses of the Holy Quran.

The Hypnotists hypnotize others and make them unconscious from their power of hypnotism and make them subordinated to their will. The person who is subordinated to hypnotic powers gets momentary connection from the World of Similitude. The hypnotist asks the hypnotic (the person who is partially unconscious from hypnotism) where is such and such person and what is he doing. The hypnotic replies. The hypnotist's will power is personal, emerges out of his Nafs (نفس). But Sufi Shuyookh take the help of their Shuyookh, they in turn, take the help of Prophet Mohammad (صلى الله عليه وآله وسلم) who takes it from Allah (عَزَّ وَجَلَّ).

The one who is suffering from a possessed evil spirit or haunted by a wicked Devil, cannot look eye to eye with the Sufi Shaikh of Ihsan.

When Sufi Shuyookh recite the verses of Quran or epithets of Allah and blow over a glass of water, it is observed that by drinking that water, people get treated from ailments.

Prophet Mohammad (صلى الله عليه و آله وسلم) took Abdullah Ibn Abbas (رضى الله تعالى عنه) in his arms and supplicated 'let Allah (عَزَّ وَجَلَّ) bestow upon him the understanding of the teachings of the Holy Quran'. He became the chief of the narrators of the holy Quran.

Abu Huraira (رضى الله تعالى عنه) used to listen to the Prophet's (صلى الله عليه و آله وسلم) sayings but was finding it difficult to remember them. The Prophet (صلى الله عليه و آله وسلم) asked him to spread his garment / head-cover. When he did that, the Prophet (صلى الله عليه و آله وسلم) stared at the cloth putting his pious attention on it. Abu Huraira (رضى الله تعالى عنه) then took this cloth and placed it on his chest. His memory became strong and he started remembering Prophet's (صلى الله عليه و آله وسلم) sayings.

The Prophet (صلى الله تعالى عنه) embraced Umar (رضى الله تعالى عنه) and pressed him hard against his chest. Umar (رضى الله تعالى عنه) started shaking and the blasphemy changed into Islam.

A person used to get a lot of evil promptings (Wasaawis - وساوس). The Prophet (صلى الله عليه و آله وسلم) placed his hand over his chest. The person started sweating and all his evil promptings eliminated instantaneously.

People used to submit to the Prophet (صلى الله عليه و آله وسلم) that 'as long as we sit in your company O' Apostle (صلى الله عليه و آله وسلم), we do not get any unrelated thoughts and when we go home, it becomes as usual. The Prophet (صلى الله عليه و آله وسلم) said, if this state of yours become permanent, the angels will come to shake hands with you.

The objective of the Sufi Shaikh of Ihsan is neither power, nor money or status in society, as is the case with godmen and fake Sufis and the people of hypnotism. Their only concern is that their Murid should be alright, and his efforts should be in the pursuit of Allah (عَزَّ وَجَلَّ).

There are certain exceptional Shuyookh who do not have to pay attention to their Murideen. Once a person becomes Murid, he comes under the circle of safety from Allah (عَزَّ وَجَلَّ). They are like a Sun which spreads its light to every corner of the world. This is Allah's beneficence upon them.

It is in Quran - *ذُو الْفَضْلِ الْعَظِيمِ - وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ* [That is the Grace of Allah, which He bestows on whom He wills. And Allah is the Possessor of Mighty Grace.] (Al-Jumu'a - 4)

9. RELIGIOUS RECITATION (سَمَاع)

Islam does not prohibit natural inclinations, it reforms them. Recitation of religious poetry with or without music, known as Sama (سمع), is a virtuous deed. These recitations generate heat of love and affection in the heart. Religious recitations bring out the suffocated emotions of virtue and love and facilitate in focusing our thought on one point at a time.

I have written a book titled '[Music and recitation in Islam](#)'. It is an important book. Do read it.

10. INVOCATION (ذِكْر)

To remember and not to forget is known as invocation (Zikr - ذكر). The remembrance could be oral or in heart, standing, walking, sitting or lying. The objective of invocation is mindfulness of Allah (عَزَّ وَجَلَّ).

It is observed that different invocations have different effect. Most important invocation is the invocation of 'Islamic Testimony' (Kalima Tayyiba - كلمه طيبه) ' [La Ilaha Illallahu - لا اله الا الله] which has a significant effect in the prevention of evil promptings (Wasaawis - وساوس).

It is in Quran - شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ - [To you He has prescribed the faith which He had prescribed to Nooh (عليه السلام), and which We have revealed to you and which We had given to Ibrahim (عليه السلام), Musa (عليه السلام) and Isa (عليه السلام) enjoining. Adhere to this faith and do not divide yourself into sects.] (**Ash-Shura - 13**).

The purport of the above verse is Islamic law (الشريعة الإسلامية). Divine commandments together are known as Shariat-e-Islami (الشريعة الإسلامية).

The reformation of the physical body is undertaken by 'Exoteric Observance of Islamic Law (الشريعة الإسلامية) as well as 'Esoteric Practice of Islam' (الطريقة الإسلامية).

It is in Quran - اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - [O' our Lord, guide us to the straight path] (**Fatiha - 6**).

The meaning of Sirat (صراط) is 'Tareeqa' (طريق), the way, path. Therefore, 'Esoteric Practice of Islam' (الطريقة الإسلامية) is to walk on the divine path.

It is in Quran - عَزَّ وَجَلَّ [Certainly, Allah (عَزَّ وَجَلَّ) is the Absolute truth who discloses the exact truth] (**An-Noor - 25**).

'Cognition of Islamic Truth' (الحقيقة الإسلامية) is to understand the Unity and Attributes of Allah (عَزَّ وَجَلَّ). And this understanding is known as 'Islamic Intuition' (المعرفة الإسلامية). To remain in Allah's (عَزَّ وَجَلَّ) thought day and night is known as 'Engrossment' (محوية).

Repeated invocations help you to forget your dependent existence and focus upon the independent existence of Allah (عَزَّ وَجَلَّ). This way you will forget about yourself.

It is in Quran - فَاعْلَمُ أَنَّهٗ لَا إِلَهَ إِلَّا اللَّهُ [So know that there is no god but Allah] (**Mohammad - 19**).

The above verse establishes that the invocation of La Ilah Illallahu (لَا إِلَهَ إِلَّا اللَّهُ) is the commandment of Allah (عَزَّ وَجَلَّ).

It is in Quran - قُلْ اللَّهُ شَهِدٌ ذُرُّهُمُ فِي خَوْضِهِمْ يُلْعَبُونَ [You say Allah and let these forgetful people be involved in non-sensical talk]. (**Al-An'aam - 91**)

It is in Quran - وَلَذِكْرُ اللَّهِ أَكْبَرُ [The invocation of Allah is very big thing] (**Al-Ankaboot - 45**).

It is in Quran - الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ [Those who invoke Allah standing and sitting and lying on their sides.] (**Aal-i-Imran - 191**).

The above verse establishes the perpetuity of presence (دوام حضور) of Allah.

It is in Quran - إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [Certainly Allah and His angels send Allah's blessings on the Prophet (صلى الله عليه). O' People of belief you also invoke for Allah's blessings on the Prophet.] (**Al-Ahzab - 56**).

All the above are unequivocal commandments.

There are many graceful epithets of Allah (عَزَّ وَجَلَّ) and the one who remembers them and involves in their perpetual invocation, Allah willing (ان شاء الله) he will be rewarded with a lot of bounties in Hereafter. Shaikh Mohammad Abdul Qadeer Siddiqui (رحمته الله عليه) has mentioned many types of invocation in his books. The following are taken from his books.

10.1 TWO IMPULSE INVOCATION (ذکر دو ضربی)

Draw 'La' (لَا) from the heart and when you say 'Ilaha' (إله), take it to the right shoulder and throw behind all thoughts and considerations except Allah, and by saying 'Illallah' (إلله), impulse upon your heart and take refuge in Divine Mercy.

10.1 THREE IMPULSE INVOCATION (ذکر سه ضربی)

Draw 'La' (لَا) from naval point and take it to the middle of your brain with 'Ilaha' (إله) and turn your head towards right and impulse the heart with 'Illallah' (إلله). In this invocation, the shape of Arabic word 'La' (لَا) is formed. This invocation is useful in the elimination of evil considerations.

10.2 FOUR IMPULSE INVOCATION (ذکر چهار ضربی)

Sit on your knees and hold chyme vein (rag-e-kemaas - رگ کیماس) which is located below the knee of the left leg, firmly. This vein is also connected with the vein located in the toe and right finger of the right leg. Draw 'La' (لَا) with a slight jerk from the left knee and think that you are hitting on Satan. Satan always tries to deviate human thought and lead him towards works that are against the commands of Almighty. Join 'La' (لَا) with 'Ilaha' (إله) and impulse upon the right knee and think that this impulse is upon the Nafs considerations (Khatraat-e-Nafsaani - خطرات نفسانی) whose work is to increase worldly desires like eating, drinking and satisfying corporeal ego. After hitting upon the considerations/evil thoughts of Nafs, join 'Ilaha' (إله) with a focus on Arabic alphabet 'Ha' (ه) and impulse upon the right shoulder. This impulse/hit is upon the considerations of the angels (Khatraat-e-Malaki - خطرات ملکی). Meaning, we do not need the struggle of anima and Satan and the cautioning of angels about good deeds. Allah (عَزَّ وَجَلَّ) is enough for us. Angels always advise for good deeds and caution to refrain from bad deeds. We do not need this either. Then impulse upon heart by saying 'Illallah' (إلله). Nothing should remain except Allah (عَزَّ وَجَلَّ). The consideration of Satan and Nafs is the result of villainous Anima (Nafs-e-Ammara - نفس امارا). Cautioning repeatedly, censuring for every evil deed, is the attribute of 'Conscious Anima (Nafs-e-Lawwama - نفس لوامه)'. And to turn towards Allah (عَزَّ وَجَلَّ) in total devotion is the work of 'Satisfied Anima' (Nafs-e-Mutma'inna - نفس مطمئنه).

10.3 STIFLING INVOCATION (حبس دم)

Stifling Invocation (حبس دم) produces excessive heat leading to a kind of unconsciousness and inebriation. During this invocation, some people hold their breath by touching their tongues with palate.

10.4 AUDIBLE INVOCATION (ذکر جہر)

Audible Invocation (ذکر جہر) creates an ardor (Josh - جوش) in the heart and develops passions of love and affection. Similarly, good couplets and pleasant religious songs and listening of Sama create intensive virtuous passions.

10.5 QUIET INVOCATION (ذکر خفی)

Quiet Invocation (ذکر خفی) creates a kind of unconsciousness and dumbfound affect.

10.6 TWELVE ROSARY INVOCATION (ذکر دوازده تسبیح)

Some people do Twelve Rosary invocation (دوازده تسبیح). In this they invoke 200 times 'La Ilaha Illallah' (لا إله إلا الله), 400 times 'Illallah' (إلا الله) and 600 times 'Allah' (الله). This is a quiet invocation.

Some people do this Zikr after Salatul Maghrib (صلاة المغرب) by audibly invoking 'La Ilaha Illallah' 600 (لا إله إلا الله) times, 'Allahu, Allahu' 200 (الله الله) times, and 'Ya Hayyu Ya Qayyum' - يا حيُّ يا قیوم 400 times.

10.7 EYEING INVOCATION (کر عینی)

Some people say La Ilaha (لا إله) with their eyes open, negate (نفی) everything by closing their eyes, and say Illallahu (إلا الله) by closing their eyes and affirm (اثبات) the Unity of Allah (عَزَّ وَجَلَّ).

The above is a kind of '**roundabout breathing invocation**' (پاس انفاس).

The other way of roundabout breathing invocation (پاس انفاس) is, they take a deep breath and say Allah (الله) and impulse upon their heart and while releasing their breath, they say hoo (هُو).

Round about breathing invocation (پاس انفاس) is a quiet invocation. This is also known as **invocation of heart (Zikr-e-Qalbi - ذکر قلبی)**.

Some people do this invocation with eyes open and say Huwaz Zahiru (هُوَ الظاهرُ) and by closing their eyes they say, Hu wal batinu (هُوَ الباطنُ). All these are known as Eying invocations (اذکار عینی).

Some people invoke audibly or quietly 200 times 'La Ilaha Illallah' (لَا إِلَهَ إِلَّا اللَّهُ); 'Allahu, Allahu' 600 (اللَّهُ اللَّهُ) times, and 'Ya Hayyu Ya Qayyum' (يَا حَيُّ يَا قَيُّوْم) 400 times. By this practice they attempt to eliminate their 'will' and establish Allah's will on them and eliminate wasteful 'considerations'.

The person who is suffering from the evil considerations, should invoke 'La Ilaha Illallah' (لَا إِلَهَ إِلَّا اللَّهُ). The one who does not get wasteful considerations, should invoke only Allahu, Allahu (اللَّهُ اللَّهُ). Where is the need to bring otherness (from La Ilaha - لا اله) and then taking it out by Illallahu (إلا الله).

Whether audible or quiet, invocation of Allahu Allah (اللَّهُ اللَّهُ) is mandatory and essential. Your thought should always be towards Almighty whether you are walking, sitting, standing, or doing any other thing. With this you get the 'perpetuity of presence of Almighty'. The invocations eliminate snobbery (Riya - ریا) from you.

10.8 INVOCATION OF ASCENT AND DESCENT (ذکر صعود و نزول)

Draw La Ilaha (لَا إِلَهَ) from the navel and take it up to the middle of the brain/head and giving an impulse with Illallahu (إِلَّا اللَّهُ) bring it back to the navel point. This invocation is done in a sitting position.

If you are standing, or lying on your back, draw La Ilaha (لَا إِلَهَ) from the toe and take it up to the middle of the brain and giving an impulse with Illallahu (إِلَّا اللَّهُ) bring it back down to the toe. During the invocation, flashes of lightening is experienced by the invocator.

10.9 INVOCATION OF WALKING (ذكر مشى الاقدام)

If you are walking slowly, with every step say Allah, Allah (الله الله) in your heart. Or on one step say La Ilaha (لا إله), and on the other say Illallahu (إلله).

If you are walking fast, on first step say (La لا), on the second say (Ilaha إله). On the third step say (illal لا إله), and on the fourth step say (Lah لله).

In our Silsila Asediyya, people should give 'rosary boundings' (Zakat - زكوة) of divine epithets.

What is rosary bounding? To invoke an epithet of Allah (عَزَّ وَجَلَّ) for one hundred thousand times or one hundred and twentyfive thousand times. This limit has been prescribed in Quran.

It is in Quran - مِائَةَ أَلْفٍ أَوْ يَزِيدُونَ [One hundred thousand times or a little more.] (As-Saaffaat-147).

The epithets whose 'rosary boundings' (Zakat - زكوة) are given, are (i) La Ilaha Illallahu (لا إله إلا الله), (ii) Allahu Allahu (الله الله), (iii) Ya Hayyu Ya Hayyu Ya Hayyu (يا حي يا حي يا حي), (iv) Ya Wahedu Ya Wahedu Ya Wahedu (يا واحد يا واحد يا واحد), (v) Ya Aziz (يا عزيز), (vi) Ya Wahhab (يا وهاب), (vii) Ya Wadudu (يا ودود), etc.

You can give Zakat of a few more epithets like (i) Ya Zal Jalali wal Ikraam (يا ذا الجلال و الاكرام), (ii) Ya Hayyu Ya Qayyum (يا حي يا قيوم), (iii) Ya Arhamar Rahimeen (يا ارحم الراحمين), (iv) Allhumma Rabban Nabi'e Mohammad (اللهم رب النبي محمد), etc.

10.10 HADRA (حضرة)

Hadra is a collective Zikr which is performed in certain Sufi Salasil. In Hadra, a group of people do the Zikr together in a specific style of verbal recitation and physical actions. It is an effective way of focusing attention towards Allah (عَزَّ وَجَلَّ).

It is in Quran - ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ - [People' skins and their hearts become pliant to the remembrance of Allah. Such is the guidance of Allah. He guides with it, whom He pleases.] (**Az-Zumar - 23**)

It is in Hadith - Hadhrat Ali (رضى الله تعالى عنه) narrated, 'I visited the Prophet (صلى الله عليه وآله وسلم) along with Ja`far ibn Abi Talib and Zayd ibn Haritha (رضى الله تعالى عنه). The Prophet (صلى الله عليه وآله وسلم) said to Zayd (رضى الله تعالى عنه), 'you are my freedman (anta mawlay)', whereupon Zayd (رضى الله تعالى عنه) began to hop on one leg around the Prophet (صلى الله عليه وآله وسلم). The Prophet (صلى الله عليه وآله وسلم) then said to Ja`far (رضى الله تعالى عنه), 'you resemble me in my creation and my manners', whereupon Ja`far (رضى الله تعالى عنه) began to hop behind Zayd (رضى الله تعالى عنه). The Prophet (صلى الله عليه وآله وسلم) then said to me, 'you are part of me, and I am part of you' whereupon I began to hop behind Ja`far (رضى الله تعالى عنه)'. Abu Nuaym added, when Allah's (عَزَّ وَجَلَّ) name was mentioned in front of Sahabah, they used to sway like the trees sway on a windy day, then their eyes poured out tears with which their clothes used to get soaked. (Abu Nuaym, Hilya).

11. SUPPLICATIONS AND INVODIVISSINGS (ادعيه و اوراد)

The word Durood (دُرُود) is well known among Muslims. However, for the people in the Western countries whose mother tongue and medium of instruction is English, I have translated this word as 'Invodivissing'. This word stands for 'Invocation for divine blessings on Prophet Mohammad (صلى الله عليه وآله وسلم). This will help them in their understanding the subject matter.

With invocation and invodivissings one experiences divine presence. The book 'Hizbul Azam' (حزب الاعظم) is a collection of Awraad on Prophet Mohammad (صلى الله عليه وآله وسلم). In 'Sahifa Kamila' (صحيفه كاملا), the invodivissings of Imam Zain al-Abideen (رضى الله تعالى عنه) are mentioned. The book 'Fuyuzat-e-Quadriya' (فيوضات قادريه) contains invodivissings of Shaikh Abdul Qader Jeelani (رضى الله تعالى عنه). The book 'Anwaarul Qudsiya' (الانوار القدسيه) contains invodivissings of Shaikh Abul Hasan Shadhuli (رحمة الله عليه). Many invodivissings are mentioned in 'Jawahar-e-Khamsa' (جواهر خمسہ) written by Ghouse Gwalior (رحمة الله عليه).

'Hizbul Bahar' (جزب البحر) and Hizbul Nasar' (جزب النصر) are the famous supplications of Shaikh Abul Hasan Shadhuli (رحمة الله عليه). 'Duwa-e-Haidari' (دُعائے حيدري) is the well known supplication of Shaikh Ahmed Abdulhaq Rudolvi (رحمة الله عليه). In the book 'Hsni-e-Hasin' (حصن حصين), supplications for all the activities, from morning till bedtime, are mentioned. In addition to memorizing and reciting each supplication at its time, some people divide the whole 'Hisn-e-Hasin' (حصن حصين) into seven parts and read each part on a specific day.

There are various types of invodivissings (Awraad - اوراد). Most of these are collected in the book 'Dala'el al-Khairaat' (دلائل الخيرات).

With invodivissings, you get the feelings of coolness and composure. Invocations of divine epithets sometimes generate heat and perpetration of heart. But salutations on Prophet Mohammad (صلى الله عليه و آله وسلم) clear them with their cool effect.

It is in Hadith - Ubayy ibn Ka'b (رضى الله تعالى عنه) submitted to Prophet Mohammad (صلى الله عليه و آله وسلم) that 'if all my time I send salutations and Durood and spend all my time in it,' the Prophet (صلى الله عليه و آله وسلم) said as a good deed, salutations and invodivissings are certainly sufficient for you] **(Tirmidhi).**
