

Fazail-e-Zik'r

Virtues of Rememberance of Allah

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Table of Contents

Foreword.....	4
Chapter1: Rememeberance of Allah.....	5
SECTION-1 QURANIC VERSES RELATING TO ZIKR	5
COMMENTARY	8
AHAADITH OF 'ZIKR' (REMEMBRANCE OF ALLAH)	10
HADITH NO-1: Allah's Taala treatment is according to one's expectations	10
HADITH NO-2: Advice to keep tongue evry busy in Zikr	12
Hadith No.-3: Zikr - the best of all deeds (near Allah).....	12
HADITH NO-4: Constant Zikr - a means to elevation of status in Jannah	13
HADITH NO-5: A Zaakir is like the living and the forgetful like the dead	14
HADITH NO-6: The superiority of zikr over charity	15
HADITH NO – 7: Inmates of Jannah regret the time not devoted to zikr.....	15
HADITH NO-8: Allah's pleasure and His angels surround the zaakir and Allah Taala praises them to His angels.....	16
HADITH NO -9: Allah Taala takes pride in the groups of Muslim engaged in Remembrance of Him..	17
HADITH NO -10: The angels' announcement of reward for those gathered together for Zikr of Allah .	17
HADITH NO.-11	21
Hadith No, 12.....	22
HadithNo 13.....	23
HadithNo 13.....	24
HadithNo 15.....	25
HadithNo16.....	27
HadithNo 17.....	28
Hadith No. 18.....	30
HADITH NO.-19	31
HADITH NO.-20.....	32
CHAPTER 2: - KALIMAH TAYYIBAH.....	38
PART 1:	38
Part 2:	43
Part 3:	45
CHAPTER 3: VIRTUES OF THIRD KALIMAH.....	47
Part 1	47
Part 2:	58
Hadith No 1.....	58
HadithNo 2.....	58

Hadith No. 3.....	58
HadithNo.4.....	61
Hadith No. 5.....	62
HadithNo.6.....	62
Hadith No. 7.....	62
HadithNo.8.....	63
HadithNo.9.....	63
HadithNo.10.....	64
Hadith No. 11.....	64
Hadith No. 12.....	64
Hadith No. 13.....	66
Hadith No. 14.....	66
Hadith No. 15.....	69
Hadith No 16.....	69
HadithNo 17.....	70
Hadith No. 18.....	70
Hadith No, 19.....	73
Hadith No. 20.....	75
EPILOGUE: Virtues of Salaatut Tasbeeh and Method of Performing.....	77

Foreword

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

The sacred name of Almighty Allah carries the blessings, taste, sweetness, thrill, and peace of mind that is in- '0 variably experienced by one who has practised and remained absorbed in His zikr for a considerable time. This name brings joy to the heart and peace of mind. Almighty Allah has said Himself:

"Lo! the zikr of Allah provides satisfaction for the hearts. "

Today there is a wave of discontentment in the whole world; and the letters that I receive daily contain mostly accounts of worries and anxieties. The object of this booklet is that people who lack peace of mind, whether in an individual or collective capacity, may be told how to overcome their malady and that the good and blessed persons may be benefitted by the general publication of the virtues of zikr of Almighty Allah. It is just possible that the study of this booklet may inspire some people to recite the sacred name of Allah with sincerity (ikhlaas) and this may prove useful to me (also) at the time when only good deeds will prove helpful. Of course, Almighty Allah can, through His sheer grace, forgive one who has no good deeds to his credit.

Besides this, the thing which prompted me to this undertaking was that Almighty Allah, through His extreme Benevolence and Grace has blessed my uncle, Hazrat Muhammad Ilvas Kandhlavi, who resides in Nizamuddin (Delhi) with a special insight and zeal for the work of Tableegh, the activities of which are no longer confined to India alone. but have reached Hijaz as well. This movement is well known and needs no introduction. Its good results soon began to be visible in India and abroad generally, but especially so in the region of Mewat, as is well-known. The fundamental principles of this movement are basically very sound, good and strong, and are inherently fruitful and beneficial. One of the important principles is that those who are engaged in Tableegh work should be particular in practising zikr, and more so when they are actually busy in Tabligh work. After observing the wonderful results of this practice, I myself felt the necessity of writing this booklet. I was also ordered by my respected uncle that the virtues of zikr of Allah should be compiled and made available to them, so that those who so far practise it out of obedience to Allah may themselves feel an urge for doing so for the sake of its virtues, and thereby realise that zikr is a great wealth.

It is neither possible for a humble person like myself to compile a comprehensive treatise on the virtues of zikr, nor is it humanly possible to do full justice to this subject. I have however briefly described some narrations relating to this subject. I have divided the book into three chapters, of which the virtues of zikr in general are described in the first chapter, those of Kalimah Tayyibah in the second and those of the third Kalimah (known as Tasbeeh-Fatimah) in the third.

Even if there were no Ayat or hadith relating to Zikr, we should not have forgotten to remember our real Benefactor whose blessings and favours on us at all times are unlimited, and have no parallel. It is but natural that we should remember our Benefactor, perform His Zikr (remember Him), and thank Him. Countless virtues of Zikr are described in the Qur'an and Hadith, and the sayings and deeds of our elders in support thereof are available for our benefit. No doubt, the blessings of the glorious Zikr of Allah are unlimited and its effulgence is so sublime.

Here, I first describe a few Ayaat (Verses from the Holy Qur'an) and then some Ahadith on the subject of His glorious Zikr.

Chapter1: Rememeberance of Allah

SECTION-1 QURANIC VERSES RELATING TO ZIKR

1. 'Therefore remember Me, I will remember you. Give thanks to Me and reject not Me.'
2. When (during the Hajj) ye pass on in the multitude from 'Arafaat', remember Allah by the sacred monument. Remember Him as He hath guided you, although before this ye of those gone astray.
3. And when ye have completed your Hajj rites, then remember Allah as ye remember your fathers, or with a more lively remembrance. There are men who say, "Our Lord! Give unto us, your bounties in this world," but they will have no portion in the Hereafter"

There are men (also) who say, "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire." For them, there is in store a goodly portion (in both worlds) out of that which they have earned. Allah is swift at reckoning."

It is related in a hadith that the 'Duaa' of three persons is not rejected, rather it is surely accepted. (1) He who remembers Allah profusely (2) Wronged person (3) Ruler who avoids tyranny.

1. (During the Hajj) remember Allah all through the appointed days.
2. Remember thy Lord much, and praise Him in the early hours of night and morning.
3. (Talking of the wise men these are) such as remember Allah, standing, sitting, and reclining, and consider the creation of the Heavens and the Earth, and say, (after deliberation) "Our Lord! Thou has not created this in vain. Glory be to Thee! Preserve us from the doom of Fire."
4. When ye have performed the act of Salaat, remember Allah, standing, sitting and reclining (We should remember him in all circumstances)
5. (The Hypocrites) when they stand up to worship, they perform it languidly and to be seen by men, and are mindful of Allah but litti.e.
6. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah, and from His worship. Will ye then leave off (these bad habits)?
7. Send not away those who call their Lord at morning and evening, seeking His countenance (Pleasure)

8. And call upon Him, making your devotion purely for Him (only)
9. Call upon your Lord humbly and in secret. Lo! He loveth not transgressors. Work not confusion in the Earth after the fair ordering thereof, and call on Him in fear and hope. Lo! The mercy of Allah is nigh unto the good.
10. Allah's are the fairest names. Invoke Him by them.
11. And do thou remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be thou not of the neglectful.
12. "They only are the (true) believers whose hearts feel a tremor when Allah is mentioned, and when the revelations of Allah are recited unto them, they find their faith strengthened, and who trust in their Lord. Thereafter mentioning the observance of Salaat by them it is stated. Such in truth are the believers they shall enjoy dignified positions with their Lord and blessed with His forgiveness and generous sustenance."
13. And guideth unto Himself all who turn to Him in penitence; who have believed and whose hearts find satisfaction in the remembrance of Allah. Verily in the remembrance of Allah do hearts rest content!
14. Say (unto mankind): Call upon Allah, or Call upon the Beneficent, by whatever name you call upon him, it is well. His are the most beautiful names.
15. And remember thy Lord when thou forgettest.
16. Restrain thyself along with those who call upon their Lord at morning and evening, seeking His pleasure; and let not thin eyes overlook them, desiring the pomp of this worldly life; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case has gone beyond all bounds.
17. On that day, We shall present Hell to the disbelievers, plain to view; those whose eyes had been under a veil from remembrance of Me.
18. A mention of the mercy of thy Lord unto His servant Zakariyya; when he cried unto his Lord a cry in secret.
19. And I shall pray unto my Lord. It may be that (And I have every hope), with prayer unto my Lord, I shall not be unblest.
20. Lo! I, even I, am Allah. There is no God save Me. So serve me and establish Salaat for My remembrance. Lo! The Hour is surely coming. But I will keep it hidden, that every soul may be rewarded for that which it striven to achieve.
21. And be not faint in remembrance of Me. (This is a piece of advice for Prophet Moses and Haroon (Alayhis Salam).
22. And (mention) Noah (Alayhis Salam) when he cried of old; We heard his prayer. (before times of Ibrahim (Alayhis Salam)

23. And (mention) Ayub (Alayhis salam) when he cried unto his Lord, “Lo! Adversity afflicteth me, and Thou are Most Merciful of all who show mercy.
24. And Zan-Nun Yunus (Alayhis Salam), when he went off in anger (displeased with his community) and deemed that We had no power over him; but he cried out in the darkness (of the whale) saying “There is no God save Thee; be Thou glorified! Lo! I have been a wrong-doer
25. And (mention) Zakariah (Alayhis salam) when he cried unto his Lord, “My Lord! Leave me not childless, though Thou art the best of inheritors.”
26. Lo! They (the Prophets mentioned before) used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive to Us.
27. And give good tidings to the humble: whose hearts fear when Allah is mentioned.
28. (While talking to the unbeliever on the Day of Judgement, they will be asked whether they remember). Lo! There was a party of My servants who said, “Our Lord! We believe therefore forgive us and have mercy on us, for Thou art best of all who show mercy.”
- But ye chose them for a laughing-stock, until this (past time) caused you to forget remembrance of Me, while ye laughed at them. Lo! I have rewarded them this day for as much as they were steadfast; and they verily are the triumphant.
29. (While praising men with perfect faith) Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due.
30. But verily, remembrance of Allah is the most important.
31. (Those) who forsake their beds to call upon their Lord in fear and hope, and spend of what We have bestowed on them. No soul knoweth what joy is kept hidden for them as a reward for what they used to do.
- Note: it is mentioned in a hadith that one who prays to Allah in the last portion of the night gains acceptance of Allah. If possible, you should remember Allah at this hour.
32. Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day and remembreth Allah much.
33. (while talking of the virtues of the believers) And men who remember Allah much and women who remember; Allah hath prepared for them His forgiveness and a vast reward.
34. O ye who believe! Remember Allah with much remembrance. And glorify Him morning and evening.
35. And Noah (Alayhis Salam) verily prayed unto Us, and We are the best Who grant prayers.
36. Then woe unto those whose hearts are hardened against remembrance of Allah. Such are clearly in error
37. Allah hath (now) revealed the most beautiful message of the Qu’ran, a Scripture consistent with itself, repeating (its teaching in various aspects). Whereat doth tremble the skins of those who fear their Lord, so

that their flesh and their hearts soften to Allah's remembrance. Such is Allah's guidance, wherewith be guideth whom He will.

38. Therefore pray unto Allah, making devotion pure for Him (only), however much the disbelievers may be averse.

39. He is the Living One, there is no Allah save Him. So pray unto Him, making devotion pure for Him (only)

40. And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade.

41. Muhammad (Sallallahu alaihe wasallam) is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou seest them bowing and falling prostrate (in worship), seeking bounty from Allah and His acceptance. Their mark is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel-like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the farmers. In the same manner, the Companions of the Prophet (sallallahu alaihe wasallam) were weak in the beginning and then grew in strength day by day, that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.

COMMENTARY

In these verses though the emphasis obviously is on the blessings occurring from 'Ruki' 'Sajud' and 'Salaat' but there is also an indication about the blessings associated with the second part of the Kalimah viz (Muhammad-ur-Rasulullah).

Imam Razi has related that in the treaty of Hudaibia, on the refusal and insistence of the unbeliever not to write (Muhammad Rasulallah) and to substitute it by 'Muhammad bin Abdullah', Allah Ta'ala asserts that He himself bears testimony to the Prophethood of Muhammad (Sallallahu alaihe wasallam). When the Sender confirms personally about a particular person to be his messenger, then the non-acceptance by any number of people does not matter. To confirm this testimony, Allah Ta'ala made the statement of Muahmmad Rasool Allah (Muhammad is a Prophet of Allah).

There are other important subjects in these Verses. One of them relates to the glow on the face of a blessed person. (Their marks is n their foreheads from the traces of sajdah). It has been explained that a person who keeps a vigil at night for prayers develops such a glow on his face.

Imaam Razi considers it an established fact that if two persons keep awake at night, one spending it in sensual and idle pleasures and the other uses his time in reciting the Qur'an, learning religious knowledge and offering prayers, they will get up with different facial expressions next morning. The latter described above will be because of his spiritual glow, will show himself quite a different person.

The third important thing that Imaam Malik and a group of scholars however established 'Kufr' for those people who talk ill of Sahaba and bear hatred against them.

42. Is not the time ripe for the hearts of those who believe to submit to Allah's reminder?

43. (There is a mention of the hypocrites.) The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil's party. Lo! Is it not the devil's party who will be the losers?

44. And when the (Friday) prayer is ended, then disperse in the land and seek of Allah's bounty, (with the permission to engage yourself in worldly pursuits but even then) and remember Allah much, that ye may be successful.

45. O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers. (These things will not last beyond the grave and Allah's remembrance will prove useful in the Hereafter.)

46. And Lo! Those who disbelieve would fain disconcert thee with their eyes when they hear the message. 'The Qur'an and they say, "Lo! He is indeed mad."

Note: using the eyes in this manner indicates their extreme enmity. Hasan Basri (Rahmatullah alaih) advises blessing on a person, affected by malignant looks, after reciting this verse.

47. And whose turneth away from the remembrance of His Lord; He will thrust him into ever-growing torment.

48. And when the devotee of Allah, Muhammad (Sallallahu alaihe wasallam) stood up in prayer to Him, they crowded on him, almost stifling him. Say (unto them, O Muhammad), I pray unto Allah only, and ascribe to Him no partner.

49. So remember the name of thy Lord and devote thyself to him whole-hearted devotion. (All other attachments should be reversed at that time and devotion to Allah should dominate).

50. Remember the name of thy Lord at morning and evening; and worship Him (a portion) of the night, and glorify Him through long night, in Tahajjud Salaat. Lo! These people who oppose you love the fleeting life, and put behind them (the remembrance of) a grievous day.

51. He is successful who purifieth himself (of evil manners) and remembereth the name of his Lord, so prayeth.

AHAADITH OF 'ZIKR' (REMEMBRANCE OF ALLAH)

When the importance of Zikr has been emphasized in so many verses of the Holy Qur'an, the number of Ahaadith on this subject is naturally far too great; it is in proportion to the many voluminous books of Ahaadith. The Holy Qur'an is one book of only 30 parts, but the books of Ahaadith are many and each book contains a large number of Ahaadith.

For example, the Bukhari Sahreef alone consists of 30 voluminous parts, and similarly the Abu Dawood Shareef has 32 parts. There is no book of Ahaadith, which does not contain several Ahaadith on the subject of 'Zikr', and it is, therefore impossible to quote all such Ahadith in this small booklet. Of course, a single verse of the Holy Qur'an or a Hadith moves the faithful to good actions, but volumes of books would not move an unwilling person, who is like an ass carrying a load of books.

HADITH NO-1: Allah's Taala treatment is according to one's expectations

Hazrat Abu Hurairah (Radhiallahoh anho) narrated that Rasulullah (Sallallahoh alaihe 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 toward Me by a cubit's length, I go towards him an arm's length, and if he walks towards Me, I run unto him.'"

Note: There are several points elaborated in this Hadith. 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 despondent of the mercy of Allah, as He may perhaps totally forgive us.

"Lo! Allah forgiveth not if a cosharer (partner) be ascribed unto Him and forgiveth all save that to whom He will." (al-Nisa, 48, 116)

But Almighty Allah may or may not forgive; that is why the 'Ulama' say that true belief lies in between hope (of forgiveness of Allah) and fear (of His wrath). The Holy Prophet (Sallallahoh alaihe wasallam) once visited a young Sahabi (companion), 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." Therefore the Holy Prophet (Sallallahoh alaihe 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 his hope and saves him from what he is afraid of."

It is mentioned in one Hadith that a believer thinks of his sin, as if he is sitting under 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 ones sins, and at the same time remain hopeful of Allah's mercy.

Hazrat Ma'az (Radiallahoh anho) died of plague and, in the moments of death agony, he fainted many times whenever he regained consciousness for a moment, he would say, "Oh Allah! Thou Knowest that I love Thee. By Thy Honor 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 aforesaid Hadith 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 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 hadith 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 Hadith, if a destitute person discloses his hunger to everybody, he is not relieved of his poverty, but if he shows submission to Gracious Allah, 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. There is another verse, "Hath He knowledge of the Unseen, or hath he made a pact with the Beneficent. No, never."

The second point in this hadith is "Whenever a slave of Mine remembers Me, I am with him." In another Hadith, 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 favor 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 to go astray, as given below in Hadith No. 8. Submission on his part therefore deserves special appreciation. Secondly, at the time of Aadam'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 the man have not 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 that worship and glorify Him without seeing.

The fourth point contained in the above in the above-mentioned Hadith 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 favors from Almighty Allah, he should increase his devotion to Him.

The fifth point in the above mentioned Hadith 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 hadith), 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 (Alayhim Salam) are superior to the angels. There are other reasons as well, which are however left out in order to prevent the discourse from getting too long.

HADITH NO-2: Advice to keep tongue evry busy in Zikr

A sahabi once said, "O Rasulallah (Sallallaho alaihe wasallam), I know that the commandments of Sahriat are many, but of these tell me the one that I may practice assiduously throughout my life." The Prophet (Sallallaho alaihe wasallam), replied, "Keep your tongue always moist (i.e. busy) with the 'Zikr' of Allah.

According to another Hadith, Hazrat Moaaz has said, "Once at the time of my departure from Rasulallah (Sallallaho alaihe wasallam), I asked him to advise me of that action which is most pleasing to Almighty Allah: whereupon he replied, "At the time of your death, your tongue should be bus with 'Zikr' of Almighty Allah."Note:-By "my departure", hazrat Muaaz (Radhiallahoh anho) refers to the occasion when he was appointed by the Holy Prophet (Sallallaho alaihe wasallam) as the Governor of Yemen and sent there for teaching and propagating Islam. It was at the time of that farewell that Rasulallah (sallallaho alaihe wasallam) had given him some parting instructions.

By saying that "the commandments of Sahriat are many", the Sahabi had meant that although observance of every commandment is imperative, to specialize and attain perfection in each and every one is difficult; and so he wanted that Rasulallah (sallallaho alaihe wasallam), may recommend him something of over-riding importance which he might hold fast to, and practice at all times and in all conditions of sitting, standing or walking. According to another hadith, a person who possesses the following four things is truly blessed, from the worldly 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 (husband's) wealth.

The phrase 'Moist tongue' according to some Ulama means excessive utterance (of Zikr) and, idiomatically, it is used to convey excessive glorification and praise. But in my (author's) humble opinion it can have another meaning as well. It is always very sweet and pleasant to talk of one's beloved, as is the common feeling and experience of every lover. On this basis, the phrase (moist tongue) would, therefore mean that one should glorify with love the name of Almighty Allah, so as to feel love's sweetness in the mouth.

I have observed many times that when some of my religious elders do Zikr aloud, the flavor of the sweetness enjoyed by them 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 Zikr. It is stated in one Hadith 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. Hazrat Abu Darda (Radhiallahoh anho) said, "That those who keep their tongues wet with the Zikr of Allah, will enter paradise smiling.

Hadith No.-3: Zikr - the best of all deeds (near Allah)

Rasulallah (sallallaho alaihe wasallam) once said to his companions, "Shall I tell you something that is the best of all deeds, constitutes the best act of piety in the eyes of your Lord, will elevate your status in the Hereafter, and carries more virtue than the spending of gold and silver in the service of Allah or taking part in JIHAD and slaying or being slain in the path of Allah." The Companions begged to be informed of such an act. The Prophet (Sallallaho alaihe wasallam) replied, "It is the Zikr of Almighty Allah."

Note: This hadith is a generalized statement; otherwise, at times of specific need and emergency Sadaqa (charity) and Jihad (fighting in the path of Allah) etc, become more desirable, as stated in some other

Ahaadith. These acts become more important during the hour of need, but the Zikr is for all times and therefore generally more important and virtuous.

According to another Hadith, Rasulallah (Sallallahu alaihe wasallam) is reported to have said, "for everything there is a purifier or cleanser. (For instance, soap is used for cleaning the body and the clothes, while a furnace is used for purifying iron). The Zikr of Almighty Allah cleanses and purifies the heart, and provides the best protection against retribution in the Hereafter." This hadith describes Zikr as the purifier of the heart, and as such it also establishes superiority of Zikr over all other actions, because the value of every act of worship depends upon Ikhlas (sincerity of the intention), which in turn depends on the heart.

Therefore, according to some 'Shuyukhs', the Zikr in this hadith implies the Zikr of the heart as against the Zikr by the tongue. By the Zirk of the heart, they mean that the heart remains always conscious of, and in communication with Almighty Allah. This state of the heart is doubtless superior to all kinds of worship, because when this state is attained, then omission of any kind of worship is just not possible. All parts of the human body, internal and external, are controlled by the heart and submit completely to the being to whom the heart is attached; the conduct of true lovers bears ample testimony to this fact.

There are many more Ahaadith that describe the superiority of Zikr over all other actions. Somebody enquired of Hazrat Salman (Radiallahu anho) as to what action of man is most virtuous. He replied, "Have you not read in the Holy Qur'an, (Certainly the Zikr of Allah is most exalted)". Hazrat Salman (Radiallahu anho) had referred here to the first Ayat of Part 21 of the Holy Qur'an.

The author of 'Majalis-ul-Abrar', while commenting on this Hadith, has written that Zikr of Allah is described to be superior to Sadaqa, Jihad, and all forms of worship, because it is an end in itself, and all types of worship constitute only a means to achieve this end. Zikr is of two kinds: one is done by word of mouth and the other is in the form of deep meditation and contemplation. It is the latter form of Zikr that is implied in the Hadith, which states that meditation for one moment is better than doing worship for seventy years. Hazrat Sohail (Radiallahu anho) reported that Rasulallah (Sallallahu alaihe wasallam) has said, "The reward of Zikr of Allah is seven hundred thousand times more than that for spending wealth in the path of Allah."

Thus, in conclusion, it is evident that Jihad and Sadaqa etc. assume more importance and become more virtuous due to the need of the hour. The Ahaadith, which describe their superiority, are therefore understandable. For instance it is stated in one Hadith that standing up for a short while in the path of Allah is more valuable than offering Salaat at home for seventy years. Although Salaat is unanimously admitted to be the best form of worship, yet taking part in Jihad at the time of an invasion by the infidels carries far greater reward.

HADITH NO-4: Constant Zikr - a means to elevation of status in Jannah

Rasulallah (Sallallahu alaihe wasallam), said, "There are many a people who do Zikr of almighty Allah, while lying comfortably in their soft beds, and for this, they will be rewarded with the highest positions in Paradise by Almighty Lord."

Note: Generally, the greater the sufferings and hardships one undergoes in the cause of religion, the higher will be his status in the Hereafter. But the Zikr of Allah is such a blessed act that, even if it is done in soft beds in this world, it will bring high rewards and elevated positions in the Hereafter. Rasulallah (Sallallahu alaihe wasallam) had said, "If you keep yourselves busy in Zikr all the time, the angels will shake hands with you in your beds as well as on your way."

Once Rasulullah (Sallallahu alaihe wasallam) said, "The Mufarrid people have gone far ahead." "Who are the Mufarrid?" enquired the Sahabah. Rasulullah (Sallallahu alaihe wasallam) replied, "It is those who are intensely devoted to the Zikr of Allah." On the basis of this Hadith, the Shuyukhs have stated that the kings and rulers should not be prevented from Zikr of Allah, for they, by this means, can attain a lofty rank in the Hereafter.

Hazrat Abu Darda (Radiallaho anho) says, "Glorify Almighty Allah during the time of prosperity and happiness, and it will help you in times of distress and troubi.e."

Hazrat Salman Farsee (Radiallaho anho) said, "If a person remembers Allah in times of peace, pleasure and prosperity, then whenever he is in trouble and difficulty, the angels, being familiar with his voice, recognize him in his helplessness and intercede before Almighty Allah (for his forgiveness); but, if one who does not remember Allah in his time of pleasure and happens to pray for help at the time of difficulty, the angels find his voice to be quite unfamiliar and therefore do not intercede for him."

Hazrat Ibn-I-Abbas (Radiallaho anho) said, "Paradise has eight gates, one of which is exclusively reserved for those who are engaged in Zikr." It is said in one Hadith, "A person who constantly does Zikr of Allah is immune from hypocrisy in faith", and according to another Hadith, "He is loved by Almighty Allah."

Once during his return journey to Medina Rasulullah (Sallallahu alaihe wasallam) said, "Where are those who have gone ahead." The Companions said, "The fast travelers have gone ahead"; then Rasulullah (Sallallahu alaihe wasallam) said, "Those who remain ahead are the persons who remain constantly absorbed in Zirk. Whoever desires to enjoy himself in Paradise, should do Zirk of Allah excessively."

HADITH NO-5: A Zaakir is like the living and the forgetful like the dead

Rasulullah (Sallallahu alaihe wasallam) said, "The contrast between a person who glorifies Almighty Allah and one who does not remember Him is like that between the living and the dead."

Note: Life is dear to all, and every one fear death. The Prophet (Sallallahu alaihe wasallam) meant to say that one, who does not remember Allah, though (bodily) alive, is spiritually dead and his life is but worthless. A Persian couplet quoted here by the Author means, "(The lover says) My life (of loneliness) is no life; his is the life who lives in contact with the beloved."

Some Scholars have stated that the example refers to the condition of the heart: the heart that remembers Allah is really alive, while the one that does not, is described as dead. Some Scholars say that the contrast is in respect of gain and loss. A man who harasses a Zakir is as if he harasses a living being, and will be avenged for this neglectful, ill-treats a dead body, which cannot avenge itself.

Some Shuyukh say that the Hadith refers to the eternal life of Zakirs, because those who glorify Allah constantly with sincerity never really die, but instead remain (spiritually) alive even after passing away from this world. The 'Zakirs' also enjoy a special life after death, like the Martyrs, mentioned in a verse of the Holy Qur'an: (Nay, they are alive in the eyes of their Sustainer).

Al-Hakim Tirmizi writes, 'Zikr moistens the heart and softens it. A heart that is devoid of Zikr becomes dry and hard, due to the excessive heat of lust and base desires. All parts of the body likewise become stiff and

abstain from submission to Allah; if you try to bend them, they break like a dry piece of wood, which can be used as firewood only.

HADITH NO-6: The superiority of zikr over charity

Rasulullah (Sallallahu alaihe wasallam) is reported to have said, "if a person has a lot of wealth and distributes it amongst the needy, while another person is only busy with the Zikr of Allah, the latter who is engaged in Zikr, is the better of the two."

Note: Spending in the path of Allah is a splendid virtue, but Zikr of Allah is more virtuous. How lucky are those well-to-do persons who, in addition to spending for the pleasure of Allah, remain also devoted to His Zikr.

According to one hadith, Almighty Allah also does 'Sadaqa' every day, i.e. showers his favors on the people, and everybody gets what he deserves, but the luckiest is the person who is favored with the ability to do His Zikr. People who are engaged in different occupations, such as trade, farming and service, should spare some time for Zikr every day and thereby earn great rewards. It should not be difficult to devote an hour or two out of 24 hours, exclusively for this noble purpose. A lot of our time is wasted in frivolous pursuits, and some of this can be easily spared for this most useful work

In another Hadith, the Prophet (Sallallahu alaihe wasallam) is reported to have said, "the wisest of all people are those who keep track of time, with the help of the sun, the moon, the stars, and the shadows, for doing Zikr regularly." Now-a-days we can determine time with the help of watches, yet one should be able to judge time with the help of these natural agents, so that no time gets wasted in case the watch stops or goes out of order. In another Hadith, it is stated that the place where Zikr is done takes pride over other parts of the Earth.

HADITH NO - 7: Inmates of Jannah regret the time not devoted to zikr

The Holy Prophet (sallallahu alaihe wasallam) said, "Those who are admitted into paradise will not regret over anything of this world, except the time spent without Zikr in their life."

Note: After their entry into Paradise, when they will see the huge reward (as large as mountains) for remembering Allah once, they will feel extremely sorry over their loss caused by the time spent without Zikr, as can be well imagined. In this world, there are such blessed persons who would not relish this life if it were spent without the Zikr of Allah. Hafiz Ibn-e-Hajar writes in his book 'Manabbihat' that Yahya Bin Ma'az Razi (Rahmatullah alaih) used to say in his supplication: (O Allah! The night is no good unless spent in communion with You, the day is no good unless spent in worshipping You, this life is no good without Your Zikr, the next life will be no good without forgiveness from You, and paradise will not be enjoyable without beholding You).

Hazrat Sirri (Rahmatullah alaihe) says, "I saw Jurjanees swallowing roasted barley flour. He told me that he had compared the time taken in chewing bread and in eating barley flour; eating bread took so much longer than he could say (subhana Allah) seventy times in that time. Therefore, he had not taken bread for forty years, and had lived by swallowing barley flour alone."

It is said about Mansur-bin-Motamar that he never spoke to anybody after Isha prayers for forty years. Similarly, it is said about Rabi-bin-Haseem that it was his practice for twenty years that he noted down what he talked during the day, and would check at night whether that talking was necessary or not. Those pious scholars were particular that every moment of their life was spent in Zikr and in nothing else.

HADITH NO-8: Allah's pleasure and His angels surround the zaakir and Allah Taala praises them to His angels

Hazrat Abu Hurairah (Radiallaho anho) and Hazrat Abu Saeed (Radiallaho anho) both bore testimony to having heard from Rasulallah (Sallalloho alaihe wasallam), that the gathering engaged in Zikr of Almighty Allah is surrounded by the angels on all sides, the grace of Allah and 'Sakina' (peace and tranquility) descend upon them, and Almighty Allah speaks about them, by way of appreciation, to His angels." Hazrat Abu Zar (Radiallaho anho) related that Rasulallah (Sallalloho alaihe wasallam) had said to him, "I advise you to fear Allah, as this is the root of all virtues; remain engaged in the recitation of Holy Qur'an and in Zikr of Almighty Allah, which will earn you an appreciation in the Heavens and serve you as a light in this world; keep silent for most of the time, so that you speak nothing but good, as this will keep the Devil away from you and make it easy for you to perform your religious duties, abstain also from too much laughing, for laughing weakens the heart and deprives the face of its spiritual glow (luminosity) always take part in Jihad as this is the sign of piety for my Ummah; like the poor and keep their company; compare your lot with persons lower than you, and never look up to those higher than you, otherwise you will forget the bounties of Almighty Allah and become ungrateful to Him; try to retain ties with your relatives though they may try to break them; do not hesitate to speak out the truth, though it may be bitter for others; always obey Almighty Allah in spite of adverse criticism, find fault with your own self, and never with others; do not criticize others for the shortcomings that you suffer from. O! Abuzar (Radiallaho anho) there is no wisdom better than farsightedness abstinence from the unlawful is the best act of piety, and good manners constitute true nobility."

Note: The word 'Sakina' according to various scholars means tranquility and peace, as well as Allah's special mercy, as explained in detail in my book Fazail-I-Qur'an. For instance, Imam Nawawi (Rahmatullah alaihe) states that Sakina is a special favor consisting of tranquility mercy, etc. and is brought down (from the Heavens) by the angels.

This appreciation, in the presence of the angels, by Almighty Allah for those engaged in Zikr is for two reasons. Firstly, it is because the angels (as mentioned under the first Hadith) had submitted at the time of the creation of Hazrat Aadam (Alayhis Salam), that man would commit mischief in the world. Secondly, it is because the Angels are ever engaged in prayers, submission, and obedience to Almighty Allah, and are devoid of the very instinct for sin, whereas man has the instinct of obedience as well as of sin and (in addition) he is surrounded by things that lead him to negligence and disobedience, and has desires and lust ingrained in him. Therefore, prayers, submission, and abstinence from sin, despite all his handicaps, are more praiseworthy and creditable on his part.

In one Hadith, it is stated that when Allah created Paradise, he told the angel Jibrail (Alayhis Salam) to go and visit it. On his return from Paradise, he reported, "O Lord! By Your Greatness, whoever come to know of it, will do his best to enter it", that is to say, its pleasures, comforts, enjoyments and blessings are so intense that there will be no body who, after knowing and believing these, will not strive his utmost for admission into it. Almighty Allah then surrounded paradise with hardships and made it compulsory to offer prayers, observe fasting, take part in 'JIHAD', go for Haj, etc. for admission into it. Almighty Allah then sent Jibrail (Alayhis Salam) to visit it again. He saw these and then said, "O Allah! I fear that hardly anybody will be able to enter it." Similarly, after creating Hell Almighty Allah ordered Jibrail (Alayhis salam) to visit it. After witnessing the punishments, horrors, afflictions and tortures of Hell, he submitted "I swear by Thy Grandeur that one who comes to know of the conditions in Hell will never dare go near it." Then Gracious and

Glorious Allah surrounded Hell with acts of indulgence, such as adultery, drinking wine, cruelty, disregard of the Divine commandments, etc. and then asked Jibrail (Alayhis salam) to visit it again. He saw it and submitted, "My Lord! I fear that hardly anybody will be able to escape it."

It is for this reason that, when a person obeys Almighty Allah expresses His pleasure about him. The angels mentioned in this Hadith and in so many other similar Hadiths belong to a special group who are duty-bound to visit the places and attend the meetings where people are engaged in Zikr. This is supported by another hadith wherein it is stated that there is a class of angels who are scattered all over, and when and wherever any one of them hears Zikr being recited he calls all his companions to come to that place, and partake of what they wanted. They throng to the place and they fill it up to the sky, as mentioned in Chapter II under item 14.

HADITH NO -9: Allah Taala takes pride in the groups of Muslim engaged in Remembrance of Him

Once Rasulullah (Sallallahu alaihe wasallam) went to a group of Sahaba, (Radhiallaho anhum) and said to them, "What for are you sitting here?" they replied, "We are engaged in the Zikr of Almighty Allah, and are glorifying Him for His extreme kindness to us in that he has blessed us with the wealth of ISLAM" Rasulullah (Sallallahu alaihe wasallam) said, "By Allah, Are you here only for this reason? " "By Allah! Replied the Sahaba, (Radiiallaho anhom) ; "We are sitting here only for this reason." Rasulullah (Sallallahu alaihe wasallam) then said, "I asked you to swear not out of any misunderstanding, but because Jibrail (Alayhis salam) came to me and informed me just now that Almighty Allah was speaking high about you before angels."

Note: Inquiry of oath by the Prophet (Sallallahu alaihe wasallam) was simply to ascertain whether there was any other special thing, besides Zikr, which might be the cause of Allah's pride. It became definite that it was only because of the zikr of Almighty Allah that He was proud of them. How lucky were those people whose worship was accepted, and the news of Allah's recognition of the Zikr on their part was revealed to them in this very earthly life through Rasulullah (Sallallahu alaihe wasallam).

Certainly, their sublime deeds deserved all this appreciation. Their heroic deeds are briefly described in my book named 'HIKAYAT-I-SAHABAH,' (i.e. The Stories of Sahaba). Mulla Ali Qari (Rahmatullah alaihe) interprets the pride on the part of Almighty Allah to mean that He wants the angels to realize, "Despite the fact these humans are full of temptations, the Devil is after them, desires are inside them, the worldly needs chase them, and yet they are engaged in glorifying Almighty Allah, and so many deterrents cannot prevent them from doing Zikr; and therefore your Zikr and glorification, in the absence of any such handicaps is comparatively insignificant."

HADITH NO -10: The angels' announcement of reward for those gathered together for Zikr of Allah

Anas (Radhiallaho anho) reported that Rasulullah (Sallallahu alaihe wasallam) had said, "When some people assemble for the Zikr of Allah with the sole purpose of earning His pleasure, an angel proclaims from the sky, "You people have been forgiven, your sins have been replaced by virtues."

According to another hadith, "A gathering devoid of Zikr of Allah, would be the cause of dismay and sorrow on the Day of Judgement."

Note: It means that the participants of such a gathering will repent that they earned no blessings and wasted their time for nothing; may be, it led them to afflictions. In another Hadith, it is stated that the members of a gathering devoid of Zikr of Allah and 'Darood' on Rasulullah (Sallallahu alaihe wasallam) are like those who get up from the dead body of an ass. According to another hadith, one should get the various transgressions (unwittingly) committed in a gathering condoned by reciting the following prayer at the conclusion of the meeting: "Glory be to Allah with all kinds of praises. Glory be to Thee. O Allah! With all Thy Praise; I stand witness that there is no one to be worshipped except Thee. I seek Thy forgiveness and turn (for mercy) to Thee."

It is narrated in another Hadith that any gathering devoid of Allah's Zikr and Darood Sharif will be a source of dismay and loss. Then, out of His sheer mercy, Allah may grant forgiveness, or He may demand an explanation and penalize. It is stated in another Hadith, "Do proper justice to a gathering by remembering Allah profusely, show the way to way-fares (if need be), and close your eyes or cast them down when you come across a forbidden thing.

Hazrat Ali (Karamallahu Wajhahoo) said, "Whosoever desires that his reward be weighed on the Day of Judgement in a large scale (i.e. his reward should be very big, as only weighty things, and not the small things, are weighed in big scales), should recite the following prayer at the end of a meeting: (Glory to Thy Lord - The Lord of Honor And Power. (He is free) from what they ascribe (to Him). And peace be on the apostles, and Praise to Allah, the Lord and Sustainer of the Worlds).

The above hadith also includes the happy tidings that he sins will be replaced by virtues. Even in the Holy Qur'an, at the end of Surah Alfurqan, Almighty Allah mentions the good qualities of the Believers and then says:(As for such, Allah will change their evil deeds to good deeds; and Allah is ever forgiving and most merciful).

The following are some comments made by the commentators on this verse

1. All sins would be forgiven and only virtues would remain (in the account); that no sin is left behind (in the account) is itself a bid change.
2. Almighty Allah will enable them to do good deeds when otherwise they would have committed bad deeds, just as it is sometimes said, "the heat was replaced by the cold."
3. Their habits become related to virtues instead of vices, so much so that doing good deeds becomes their habit. Habits once formed become second nature, which does not change. The Persian Proverb meaning, that "The mountain can move, but not the habit" refers to this fact. This proverb is also derived from another Hadith, "You may believe if you hear that a mountain has moved from its place, but do not believe if you are told that the habits of somebody have changed."

This hadith implies that the change of a habit is more unlikely than a mountain changing its place. The question then arises what is meant when it is said that the Soofis and religious teachers reform the behavior of their disciples. The answer is that habits do not change, but the relationship of habits changes. For instance, if a man's temperament is such that he is prone to anger, it is difficult for him to get rid of his hot temperament through the training and exercises under the supervision of the Shaikhs, but they would reform him in such a way that, whereas formerly his anger led him to show unjustified cruelty and haughtiness, it will now be directed against transgression of Allah's commandments.

Hazrat Umar (Radhiyallahu anho) at one time had left no stone unturned in hurting the Muslims, but after embracing Islam and remaining in the company of Rasulullah (Sallallahu alaihe wasallam) he became correspondingly hard on the unbelievers and transgressors. So is the case with other aspects of one's conduct.

This clarification leads us to the conclusion that Almighty Allah shifts the direction of the conduct of such people from vices to virtues.

Almighty Allah guides him to repent for his sins. He recollects his old sins, repents over them and prays for forgiveness. Thus, for every sin previously committed, he gets the credit of one repentance, which constitutes a devotion and a virtue.

If Allah Taalais pleased with the good deed of somebody, and through His sheer benevolence grants him virtues equal to his sins, there is nobody to question His authority. He is the Lord, He is the King, He is All-powerful, His mercy is boundless. Who can close the door of His forgiveness? Who can stop His bounty? He gives everything from His own treasures. He will exhibit His powers and unlimited forgiveness on the Day of Judgement.

Various scenes of reckoning on the Day of Judgement are described in Ahadith, as briefly given in the book, Bahjat-un-Nafoos. It is mentioned that reckoning will be conducted in different ways." Some people will be examined in Camera under the cover of (secret) Mercy; their sins will be recounted to them, they will be reminded of the occasion when each sin was committed by them and there will be no alternative for them but to confess all their sins. Due to the abundance of his sins, he will think that he is doomed, but the Lord will say, " I covered your sins during the worldly life and again I cover them now and forgive them all."

When such a person, along with others like him, will return from the place of reckoning, the people will see him and exclaim, "What a blessed person, he never committed any sin, " because they will have no knowledge of his sins. Similarly, in another mode of reckoning, the people will have minor as well as major sins to their account. Then, Almighty Allah will order that their minor sins may be converted into virtues, at which they (in order to get more virtues) will exclaim that many of their sins are not mentioned in their account.

In the same way, other modes of reckoning are also mentioned in Ahadith. An anecdote is mentioned in one hadith, wherein Rasulullah (Sallallahu alaihe wasallam) is reported to have said, "I recognize the person who will be transferred from the Hell to the Paradise last of all. He will be summoned, and the angels will be directed that his major sins should not be mentioned and that only his minor sins should be read out, and he should be asked to give explanation for them. This trial will confess them all. Almighty Allah will then order that for every sin he may be given one virtue. At this, the man will speak out at once, "There are still many sins that have not been mentioned so far." While narrating this part of the story, even Rasulullah (Sallallahu alaihe wasallam) smiled.

Firstly, to be the last one to come out of the Hell, as mentioned in this narrative does not mean a light punishment; secondly, it is not known as to who will be that lucky one whose sins will be converted into virtues. Hoping for the best from Almighty Allah and constantly begging for His mercy constitute the best form of submission. But one should never be over complacent in this matter. However, the above-mentioned Hadith shows that taking part in meetings of Zikr with Ikhlas leads to replacement of sins by virtues. But this Ikhlas is possible only through the grace of Almighty Allah.

The main point contained in this Hadith is that of Ikhlas (i.e. doing a thing only for the pleasure of Allah). That Ikhlas is the pre-requisite for all good deeds will be found in several other Ahadith in this book. In fact, the acceptance by Almighty Allah depends only on Ikhlas; every deed will be evaluated according to the degree of Ikhlas involved therein. According to the Sufees, Ikhlas on one's part requires that one's word thoughts and deeds should be compati.e. It will be found in one Hadith that Ikhlas is that which prevent one from committing sins.

A story of a despotic king who was notorious for his tyranny and cruelty is related in the book "Bahja-tun-Nafoos". Once, a large consignment of wine was being brought for him in a ship. A pious man who happened to travel by that ship broke all the bottles or casks of wine except one, but nobody could stop him from that act. Everybody wondered how he dared to do this, for nobody has the courage to face the cruelty of the king. When the king was informed about it, he was surprised to learn how an ordinary person had the courage to do all that and also wondered why he left one cask intact.

The man was called for, and interrogated. He replied, 'My conscience had urge me to do this; you may punish me as you like.' He was then asked why one cask was left unbroken? He replied: "At first I broke the casks of wine out of my religious sentiments, but when only one was left, my heart felt elated at having done something forbidden by religion. I then felt that breaking this last cask would be for the satisfaction of my ego. I, therefore, did not break it." Finding him selfless in what he did, the king ordered his release.

It is narrated in Ihya-al-Uloom that there was a pious man among the Israelies, who always remained busy in the worship of Allah. A group of people came to him and told him that a tribe living nearby worshipped a tree. The news upset him, and with an axe on his shoulder he went to cut down that tree. On the way, Satan met him in the form of an old man and asked him where he was going. He said he was going to cut a particular tree.

Then Satan said, "You are not concerned with this tree, you better mind your worship and do not give it up for the sake of something that does not concern you." This is also "Worship", retorted the worshipper. Then Satan tried to prevent him from cutting the tree, and there followed a bout between the two, in which the worshipper overpowered the Satan. Finding himself completely helpless, Satan begged to be excused, and when the worshipper released him, he again said, "Allah has not made the cutting of this tree obligatory on you. You do not lose anything if you do not cut it. If its cutting were necessary, Allah could have got it done through one of his many Apostles."

The worshipper insisted on cutting the tree. There was again a bout between the two, and again the worshipper overpowered the Satan. "Well, listen" said the Satan, "I propose a settlement that will be to your advantage." The worshipper agreed, and the Satan said, "You are a poor man, a mere burden on this earth. If you desist from this act, I will pay you three gold coin everyday. You will daily find them lying under your pillow. By this money you can fulfil your own needs, can oblige your relatives, help the needy, and do so many other virtuous things. Cutting the tree will be only one virtue, which will ultimately be of no use because the people will grow another tree."

This proposal appealed to the worshipper, and he accepted it. He found the money on two successive days, but on the third days there was nothing. He got enraged, picked up his axe and went to cut the tree. The old man again met him on the way and asked him where he was going. "To cut the Tree." Shouted the worshipper. "I will not let you do it", said the Satan. An encounter ensued between the two, and this time the Satan had the upper hand and overpowered the worshipper.

The latter was surprised at his own defeat, and asked the former the cause of his success. The Satan replied, "At first, your anger was purely for earning the pleasure of Allah, and therefore Almighty Allah helped you to overpower me, but now it has been partly for the sake of the gold coins and therefore you lost." Truly speaking, a deed performed purely for the pleasure of Allah alone carries great force.

Ahadith relate to the group of people who are engaged in Zikr. On the other hand, if somehow one happens to be in a group of the negligent, and even there he keeps busy with Zikr of Allah, great reward is also promised for him, as stated in many Ahadith. On such occasions it is all the more necessary that one should

remain absorbed in remembrance of Allah, so that he is immune from the evil effect of such company. According to one Hadith, a person who remains engaged in Zikr while in the company of the negligent is like one who remains steadfast in his allotted position in a Jihad (holy war), while his companions are fleeing for their lives. In another Hadith, he is like one who fights the infidels single-handed, after his companions have fled away. He is also likened a lamp in a dark house or a beautiful green tree in the autumn, when all the trees have shed their leaves. Almighty Allah will show him beforehand his abode in the Paradise; all his sins, even if equal to the number of all men and animals, will be forgiven. All these rewards are subject to the condition that one remains engaged in Zikr while in the company of the negligent; otherwise it is forbidden even to join in such meetings. According to one Hadith one should keep away from those so-called friendly gatherings where there is nothing but idle talk and merry making. A pious man once took his Negro maidservant to the bazaar. He leaving her at a place and asking her to await his return there went about the market. When he returned, he was upset to find her missing. He went home, when the maidservant was already there. She came to him and said, 'O Master! Do not be angry with me in the haste; you left me in the midst of people who were absolutely negligent in the remembrance of Allah; I feared lest some calamity should befall them, or the Earth should devour them, and I too be buried along-with them.'

HADITH NO.-11

Rasulullah (Sallallahu alaihe wasallam) said, "No other action of a person can surpass zikr of Almighty Allah in saving him from the punishment in the grave."

Note: How serious is the punishment in the grave can be realized only by those who have the knowledge of hadith on this subject. Whenever Hadhrat Uthman (Radhiyallahu anho) visited a grave, he would weep so much that his beard would become wet with tears. Some one asked him, "How is it that mention of Paradise and Hell does not make you weep so much as you do when you come across a grave?" He replied, "The grave is the first of the many stages of the Hereafter. For him who is successful or safe during this stage, the later stages will also be easy: while for a person who is not exempted in this stage, the later stages will be even more difficult." Then he quoted Rasulullah (Sallallahu alaihe wasallam) as having said, "I have not come across any sight more terrifying than that of the 'grave.'" Hadhrat Aa'ishah (Radhiyallahu anha) said, that Rasulullah (Sallallahu alaihe wasallam) used to pray after every Salaat for protection against the chastisement in the ~ grave. Hadhrat Zaid (Radhiyallahu anho) reported Rasulullah (Sallallahu alaihe wasallam) to have said, "But for fear that you might give up burying your dead, I would have prayed to Almighty Allah to let you hear the torture of the grave. With the exception of men and jinns, all other creatures hear the punishment in the grave."

According to a hadith, once when Rasulullah (Sallallahu alaihe wasallam) was going on a journey, his shecamel took fright. Someone asked him what had happened to her. Rasulullah (Sallallahu alaihe wasallam) replied that somebody was being punished in the grave, and the cries of the punished had frightened the shecamel.

Once Rasulullah (Sallallahu alaihe wasallam) entered the mosque and saw that some people were laughing very loudly. He said to them, "If you had remembered death quite often, you would not have laughed like this. Not a day passes when the grave does not proclaim. "I am the house of wilderness, the house of loneliness. and the abode of worms and insects." When a true believer is buried in a grave, it welcomes him. saying, "You are welcome here, you have done well to have come here. Of all the people walking upon the earth, you were the dearest to me. Now that you have been made over to me, you will see my excellent behaviour." Then the grave expands to the farthest point of sight, and a door of paradise opens into it. Through this door comes the scented air of paradise. But when an unbeliever or a transgressor is buried, the

grave says, "Your coming here is unwelcome and abominable. You had better not come here. Of all the people who have been walking upon me, I hated you the most. Today you have been made over to me, and you will see my treatment." Then it narrows down and presses him mercilessly, till his ribs pierce into each other as the fingers of the two hands interlock each other. Then ninety or ninety nine dragons are let loose upon him, and they will continue clawing at him till the Day of Resurrection. If one of those serpents or dragons were to blow on the earth, it will be rendered incapable of growing any grass till the Day of Judgement. Then Rasulallah (Sallallahu alaihe wasallam) continued, "The grave is either a garden out of Paradise or a pit out of Hell."

According to another hadith, Rasulallah (Sallallahu alaihe wasallam) happened to pass by two graves. He said, "The two persons buried in these graves are being punished, one for back-biting and the other for polluting his body with his urine." It is a pity that many of our so-called civilized people regard istinja (washing the private parts after urination) as an undignified act, and even ridicule it. Some Ulama regard such pollution by urine as a major sin. Ibn Hajar Makki (Rahmatullah alaih) has stated that, according to an authentic hadith, the punishment in the grave is generally due to neglect of cleanliness from urine.

It is narrated in one hadith that interrogation in the grave will first be about (pollution with) urine. In short, the punishment of the grave is a very serious affair. Just as some types of sins lead to this affliction, in the same way certain virtuous acts provide special safeguard against it. It is stated in several ahaadith that the recitation of surah Tabarakal lazim, every night guarantees security from the tortures in the grave, as well as from that in the Hell. The effectiveness of zikr in this respect is evident from the above-mentioned hadith.

Hadith No, 12

Rasulallah (Sallallahu alaihe wasallam) had said, "Almighty Allah will, on the Day of Resurrection, resurrect certain groups of people in such a state that their faces will be radiant with light, they will be sitting on pulpits of pearls and others will envy their lot. They will neither be from among the Prophets nor from among the martyrs." Somebody asked the Prophet (Sallallahu alaihe wasallam) to let him have more details about these people, so that he may be able to recognize them. Rasulallah (Sallallahu alaihe wasallam) replied, "They will be the people who belong to different families and different places, but assemble at one place for the love of Almighty Allah and are engaged in His zikr."

It is said in another hadith, "In paradise there will be pillars of emerald supporting balconied houses made of rubies and with open doors on all the four sides. These will shine like brilliant stars, and will be occupied by those people who love each other-for the sake of Allah, and who assemble at a place and meet each other only for His pleasure.

Nowadays, the religious devotees are criticized and ridiculed by everybody. The people may reproach them today as much as they like, but the reality will dawn on them in the Hereafter. when they will realize how these humble persons have been able to earn high fortunes and occupy such grand pulpits and such flats. whereas those who criticized and ridiculed them had earned nothing but misery and despair:

"Soon the dust-cloud will clear away, and it will be seen whether you are riding a horse or an ass."

How blessed. in the eyes of Almighty Allah, are the khanqahs (places where zikr is practised), which are the targets of abuse from all quarters, can best be judged from this hadith in their favour. It is mentioned in one hadith that the houses where zikr is practised shine unto the dwellers of the Heaven, as do the stars shine unto the inhabitants of the Earth. According to another hadith, sakeenah (a very special blessing) descends on the

gathering engaged in zikr, the angels surround them, the divine mercy covers them, and Almighty Allah mentions them on His Throne.

Hadhrat Abu Razeen (Radhiyallahu anho) a Sahabi, narrated that Rasulullah (Sallallahu alaihe wasallam) had said. "Shall I tell you something that will strengthen your Imaan and earn you the blessings of Allah, the Great, in both the worlds? It is the gatherings of those who do zikr of Almighty Allah; you should make it a point to take part in them, and when you are alone, do as much zikr as you can."

Hadhrat Abu Hurairah (Radhiyallahu anho) has explained that the houses in which zikr is done appear to be as bright and shining as are the stars to the dwellers of the Earth. These houses are so bright because of their light of zikr, they shine like the stars. There are people who are endowed by Almighty Allah with spiritual insight and are capable of seeing this light in this very world. There are some who can recognise the spiritual persons and their houses from the special radiance emitted by them. Hadhrat Fudhail bin Iyaadh, (Rahmatullah alaih) a famous saint, has said that the houses in which zikr is practised shine like a lamp unto the dwellers of the Heavens. Sheikh Abdul Aziz Dabbaagh, a saint of recent times, was illiterate but he could clearly distinguish between the verses of the Qur'an, Hadith Qudsi, and Hadith Nabawi. He used to say that words coming out from the mouth of the speaker carry a distinguishing glow and that the words of Almighty Allah carry one kind of radiance and the words of Rasulullah (Sallallahu alaihe wasallam) carry another kind of radiance. while the words of others are devoid of these two types of radiance.

It is given in Tazkiratul Khaleel, the biography of Maulana Khaleel Ahmad (May Allah enlighten his grave) that Maulana Zafar Ahmad had related. "When Maulana Khaleel I Ahrnad, on the occasion of his fifth Hajj, entered the Masjidul Haraam for Tawaaful Qudoom, I was sitting in the company of Maulana Muhibbuddeen, who was one of the most trusted disciples of Maulana al-Haa] Imdaadullah Muhaajir Makki (May Allah enlighten his grave) and was well known for his gift of divine foresight. He was then engaged in his usual recitation of salawaat from a book. when all of a sudden he turned to me and said. "Who has entered the Haram? The whole of the Haram has been flooded with his radiance and light." I kept quiet. After a short while. Maulana Khaleel Ahmad after completing his tawaaf happened to pass -by us. On seeing him Maulana Muhibbuddeen stood up. smiled and said. "Now indeed I see who has entered the Haram today!"

The virtues of assembling for the sake of zikr have been described in different ways in so many other ahaadith. In one hadith, it is stated that salaatan gatherings for zikr constitute the best ribaat. Ribaat stands for guarding the boundaries of Daarus Salaam (the Muslim territory) against invasion by the infidels.

HadithNo 13

Rasulullah (Sallallahu alaihe wasallam) said. "When you pass the gardens of Paradise. graze to your heart's content." Someone asked. "O Rasulullah! (Sallallahu alaihe wasallam). what is meant by the gardens of Paradise?" He replied. "Gatherings for performing zikr. "

What is meant is that if somebody is lucky enough to get access to such gatherings. he should take full advantage of this. as these are the gardens of Paradise on this Earth.

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The words, "graze to your heart's content", signify that, just as an animal grazing in a green pasture or garden. does not give up grazing in spite of being driven or beaten by its owner, similarly a zaakir (one who practises zikr) should not get pulled away from the gatherings for zikr by the worldly anxieties and hindrances. The gatherings for zikr are likened to the gardens of Paradise, because just as there are no worries in the paradise, similarly gatherings of zikr are safeguarded against every kind of calamity.

It is stated in one hadith that the zikr of Almighty Allah cures all diseases of the mind, such as arrogance, jealousy, malice, etc. The author of 'Fawaa'id fis Salaah wal Awaa'id' has stated that constancy in zikr is a sure safeguard against all kinds of calamities. According to another hadith, Rasulullah (Sallallahu alaihe wasallam) has said, "I enjoin on you to do zikr of Allah profusely. It is like taking refuge in a fort against a strong enemy. One who practises zikr is as if it were in the company of Almighty Allah." Can there be any benefit greater than that of being in the company of the Almighty Lord? Moreover, it leads to satisfaction of the mind, it enlightens the heart and removes its callousness. In addition, there are many other material and spiritual benefits, which are enumerated, upto a hundred, by some Ulama.

A man came to see Hadhrat Abu Umaamah, (Radhiyallahu anho) and said to him, "I saw in a dream that whenever you went or came out, or sat or stood up, the angels prayed for you." Hadhrat Abu Umaamah (Radhiyallahu anho) replied, "If you wish you can also earn their prayers", and recited the ayat:

“O you who believe! celebrate the praises of Allah and do this excessively and glorify Him morning and evening. He sends blessings on you, as also His angels that He may bring you out from the depths of darkness into light, and He is full of Mercy to the believers.”

This ayat was quoted to show that the Mercy of Almighty Allah and the prayers of the angels can be earned through zikr. The more we remember Allah. the more He remembers us.

Rasulullah(Sallallahu alaihe wasallam) said, "One who is too weak to bear the strain of keeping awake at night (in the worship of Almighty Allah), is too miserly to spend his wealth in the path of Allah, and is too cowardly to take part in jihaad, is advised to remain engaged in the zikr of Allah."

This shows that deficiencies in respect of non-obligatory form of worship can be atoned through profuse zikr of Almighty Allah. Hadhrat Anas (Radhiyallahu anho) reported that Rasulullah (Sallallahu alaihe wasallam) had said. "Zikr of Allah is a sign of Imaan, and it ensures exemption from hypocrisy, and provides a safeguard against the devil and protection from the fire of Hell." Because of all these benefits, zikr has been regarded as more virtuous than many other forms of worship; it is specially effective in providing protection against the Devil. It is stated in one hadith that the Devil, in a kneeling position, clings to the heart of a man, and when the man remembers Almighty Allah the devil becomes helpless and frustrated and therefore draws back. but whenever he finds the man neglecting it he pollutes the heart with evil thoughts. It is for this reason that the Sufis advise practising zikr excessively, so that the heart remains free from evil thoughts and becomes strong enough to resist the Devil. The Sahaba (Radhiyallahu anhum) who had developed this inner strength through the blessed company of Rasulullah (Sallallahu alaihe wasallam) did not stand in such great need of exercising zikr, but with the passage of time after Rasulullah (Sallallahu alaihe wasallam) this resistive power of the heart became weaker and weaker. and the need to remedy this weakness through zikr became correspondingly greater. In the present age, the hearts have become so degenerate that no amount of treatment can restore their strength to compare with that of the Sahabah. Nevertheless, whatever improvement is effected is worthwhile at this time when the disease has taken the form of an epidemic.

It is related about a holy man that he prayed to Almighty Allah that he may be shown how Satan prevails upon the heart. He found that the Satan sits like a mosquito over the left side of the heart under the back of the shoulder and then advances his needle-like snout towards the heart. If he finds the heart busy in zikr he withdraws at once. but if the heart is idle he injects the poison of evil and sinful thoughts into it. It is stated in one hadith that Satan keeps on sitting with the top of his nose over the heart. and if the heart is busy in zikr he withdraws in disgrace. but if it is idle he makes a morsel of it.

HadithNo 15

Rasulullah (Sallallahu alaihe wasallam) is reported to have said; "Practise zikr so excessively that people may regard you as a maniac." It is stated in another hadith "Practise zikr so much that the hypocrite may regard you as insincere."

It is clear from this hadith that the taunts of madness and hypocrisy by the munaafiqs and by the foolish people should not make one give up the spiritual wealth of zikr. On the contrary, it should be done with such rapture and abundance that those people may take you to be actually mad and let you alone. They will consider you mad, only if you practise zikr excessively and loudly, and not if you do it quietly.

Ibn Katheer (Rahmatullah alaih) has narrated, on the authority of Hadhrat Abdullah bin Abbas (Radhiyallahu anho) "Nothing has been made obligatory by Almighty Allah without fixing maximum limit for it and excusing shortcomings in respect of it, except His zikr, for which no limit has been fixed and no person, as long as he is sane is exempted from it." Almighty Allah has ordered in the Holy Quran:

"Practise zikr of Allah excessively." A person should do zikr under all circumstances, whether by day or night; whether in the jungle or at sea; whether travelling or halting; whether in affluence or poverty; whether in sickness or health; whether loudly or quietly.

In his book 'Munabbihaat', Hafiz Ibn Hajar (Rahmatullah alaih) writes that Hadhrat Uthman (Radhiyallahu anho), while explaining the Quranic verse

Beneath it there was a treasure for them said that the treasure meant a golden tablet, on which were written the following seven lines:

- (1) I wonder at the man who knows that he is to die and indulges in laughter.
- (2) I wonder at the man who knows that this world will come to an end one day, but hankers after it. (3) I wonder that a man who knows that everything is predestined should lament the loss of anything.
- (4) I wonder that a man who believes in the reckoning in the Hereafter should amass wealth.
- (5) I wonder that a man who has the knowledge of the fire of the Hell should commit any sin.
- (6) I wonder that a man who believes in Almighty Allah should remember anybody other than Him. (7) I wonder that a man who believes in Paradise should feel pleasure in anything of this world.

In some editions of that book. it is also added, "I wonder that a man who knows that Satan is his eternal enemy should obey and follow him."

Hafiz (Rahmatullah alaih) has also stated on the authority of Hadhrat [aabit (Radhiyallahu anho) that Rasulullah (Sallallahu alaihe wasallam) once said, "Hazrat [ibra-eel (Alayhis salaam) laid so much stress on doing zikr that I felt that without zikr nothing can benefit whatsoever."

The above mentioned quotations show that one should practise zikr as much as possible; giving it up simply because others may call one mad or a hypocrite is fraught with serious loss to oneself. The Sufis have written that it is also a trap on the part of Satan that at first he discourages one from zikr on the plea of avoiding criticism by the people and, if he succeeds in this attempt, he is encouraged and exploits this fear of criticism for preventing the person from doing zikr forever. Although one should not do any good deed for the sake of a show, yet if anybody happens to see it one should not thereupon give it up.

Hadhrat Abdullah Zul Bajadeen (Radhiyallahu anho), a Sahabi, became an orphan in his childhood. He lived with his uncle, who looked after him well. He had embraced Islaam secretly and, when his uncle came to know of it, in his anger, he turned him out of the house stark naked. His mother was also displeased, but she took pity on him and gave him a sheet of coarse cloth, which he tore into two pieces, using one piece as a lower garment and the other as an upper covering for the body. He migrated to Madina, where he was always found before the house of Rasulullah (Sallallahu alaihe wasallam) and used to practise zikr very loudly. Hadhrat Umar (Radhiyallahu anho) remarked, "Is this man a hypocrite that he does zikr so loudly?" "No" said Rasulullah (Sallallahu alaihe wasallam), "He is from amongst the Awwaabeen," i.e. those whoever turn to Almighty Allah. He died in the battle of Tabook. The Sahabah saw a lamp burning in the graveyard. On approaching it, they found Rasulullah (Sallallahu alaihe wasallam) standing in the grave and asking Hadhrat Abubakr and Hadhrat Umar (Radhiyallahu anhuma) to make over their brother to him. The two made over the dead body to him for burial. After the burial, the Prophet (Sallallahu alaihe wasallam) prayed, "O Allah! I am pleased with him, Thou be also pleased with him."

On seeing this scene, Hadhrat Ibn Masood (Radhiyallahu anho) wished that it should have been his corpse.

Hadhrat Fudhail (who was one of the great Sufis) stated, "To abstain from a virtuous act for fear of being seen by the people is in itself an act of hypocrisy, and a good action done with the intention to make a show amounts to Shirk (false worship)."

It is stated in one hadith that some persons are the keys to zikr, I.e. their very sight reminds and inspires other people to do zikr of Allah. According to another hadith, such people are the friends of Allah whose very sight makes others remember Almighty Allah. It is stated in one hadith, "The best amongst you are the people whose very sight reminds you of Allah." Similarly it is stated in another hadith, "The best amongst you are those whose sight makes you remember Almighty Allah, whose words add to your knowledge, and whose actions induce you to work for the love of the Hereafter." Of course such a condition can be attained by one who practises zikr profusely. One who is himself indolent in this respect. his sight can hardly inspire others to remember Allah.

Some people regard zikr in loud voice as an innovation and forbidden in religion, but this view is due to lack of insight into the knowledge of hadith. Maulana Abdul Hay, (Rahmatullah alaih) has written a booklet 'Sabahatul Fikr' on this very subject wherein he has quoted about fifty ahaadith in support of zikr in loud voice. However it is subject to proper limitations, so as not to annoy anybody else.

HadithNo16

Rasulullah (Sallallahu alaihe wasallam) has said: "The following seven persons will be accommodated by Allah in the shade of His Mercy on the day when there will be no other shade except His: (1) A just ruler (2) A young man who worships Allah in his youth (3) A person whose heart yearns for the masjid (4) Those two persons who love. meet and depart only for the pleasure of Allah. (5) A man who is tempted by a beautiful woman and refuses to respond for fear of Allah. (6) A person who gives alms so secretly that the charity of one hand is not known to the other hand. (7) A person who practises zikr of Allah in solitude. so that tears flow of his eyes."

The flowing of tears can mean deliberate weeping. due to repentance over one's past sins. but it may also mean a spontaneous outburst of tears due to overwhelming passion of love. Thaabit Banaani (Rahmatullah alaih) has quoted the words of a pious man, "I come to know when a prayer of mine is accepted." When asked as to how he comes to know of it. he said. "That prayer, at the time of which the hair on my body stand up. my heart starts beating rapidly and my eyes shed tears. is accepted by Allah." Among the seven persons mentioned in the foregoing hadith, is included also the person who weeps while doing zikr in solitude. He combines two sublime qualities: first ikhlaas, which makes him remember Allah in solitude, secondly the fear or love of Allah. which makes him weep. Both these things are extremely virtuous. According to a poet.

"My work is to weep at night in remembering my beloved; and my sleep is to remain absorbed in thoughts of my beloved."

In the Arabic text of the hadith i.e. (a person who remembers Allah when he is unoccupied), the word 'unoccupied' according to Sufis, has two meanings. It means in solitude as is generally understood: but it also signifies the heart being free from all thoughts except of Almighty Allah which constitutes the real solitude. The ideal is to have both forms of solitude physical as well as mental. But if a person. even while in the company of others. has his heart free from all worldly thoughts and. being absorbed in the zikr of Allah, happens to weep thereby. he will also be rewarded as mentioned in this hadith, because the presence or absence of others makes no difference to him. His heart is free from the thoughts, not only of his companions, but also of everything other than Almighty Allah. The presence of others cannot distract him from his attention towards Allah.

To be able to weep for fear and love of Allah implies possession of great spiritual wealth. Fortunate is he who is blessed with it by Almighty Allah. It is stated in one hadith that a person who weeps for fear of Allah

will not be sent to Hell till the milk goes back into the teats of an animal (which is impossible). This implies that it is similarly impossible for such a person to go to Hell. According to another hadith, a person who weeps for fear of Allah will not be punished on the Day of Judgement.

It is stated in one hadith that the fire of Hell is forbidden for two eyes-one that sheds tears for fear of Allah, and the other that has remained awake in guarding the Muslims and Islaam against the infidels. In another hadith, it is stated that the fire of Hell is forbidden on the eye that has wept for fear of Allah, on the eye that has remained awake in the path of Allah, on the eye that has refrained from the unlawful and also on the eye that has been lost in the path of Allah.

Yet another hadith states that a person who remembers Allah in solitude is like one who goes all alone to fight against the infidels.

HadithNo 17

Rasulullah (Sallallahu alaihe wasallam) said, "An announcer will call out on the Day of Judgement, 'Where are the wise ones?' People will enquire, 'Who are meant by the wise ones?' The reply will be, 'They are those who always remembered Allah, whether sitting, standing or reclining, and pondered over the creation of the Heaven and the Earth, and would say, 'O Allah! Thou hast not created all this in vain. We glorify Thee; save us from the fire of Hell.'" Thereafter a flag will appear for them, and they will follow this flag and will be told to enter Paradise and stay for ever."

By "pondering over the creation of the Heaven and the Earth" is meant that they contemplate over the phenomena and secrets of the things created by Allah, and thereby strengthen their spiritual knowledge.

The whole universe is like a garden planned and planted by Allah.

As narrated by Ibn Abid Duniya, Rasulullah (Sallallahu alaihe wasallam) once approached a group of Sahabah who were sitting in silence. He asked them what they were thinking about. The Sahabah replied that they were pondering over the wonderful creations of Allah. Rasulullah (Sallallahu alaihe wasallam) appreciated it and said "Do not ever meditate over the Self of Almighty Allah, (He is beyond comprehension) but do meditate over His creation"

Somebody once asked Hadhrat Aa'ishah (Radhiyallahu anha) to relate some remarkable thing about Rasulullah (Sallallahu alaihe wasallam). She replied, "There was nothing about him that was not remarkable. Once he came home at night and lay down in my bed. After a short while, he said 'Let me pray to my Lord! Saying this, he got up, performed wudhu and stood up in salaah, during which he wept so profusely that tears flowed onto his chest. Then he continued weeping in the same manner while performing ruku and sajdah. He spent the whole night like this. till Hadhrat Bilaal came to call the azaan for the morning prayer. I pleaded with him. 'Almighty Allah has promised you His forgiveness, then why did you weep so much?' He replied. "Should I not be a grateful slave of my Allah". and continued, "WPY. should I not pray and weep when these verses have been revealed to me today:

"Lo! in the creation of heaven and earth, and in the difference of night and day. are tokens (of His sovereignty) for men of understanding such as .remember Allah standing, sitting and reclining

Then he added, 'Destruction is for the person who, in spite of reading these verses, does not ponder over His creation."

Aamir bin Abdul Qais (Rahmatullah alaih) said, "I heard from the Sahabah not from one or two or three, but from many of them-that the light and radiance of faith lies in contemplation and meditation." Hadhrat Abu Hurairah (Radhiyallahu anho) narrated, from Rasulullah (Sallallahu alaihe wasallam) that a person lying on the roof of his house was looking at the sky and stars for some time, and then said, "I swear by Allah and I believe there is somebody who has created you all; O Allah! forgive me for my sins." Thereupon Allah's mercy turned towards him and he was forgiven. Hadhrat Ibn Abbas (Radhiyallahu anho) said that meditation for a short duration of time is better than worshipping throughout the night. Similarly, Hadhrat Anas, (Radhiyallahu anho) narrated that meditation over the creations of Allah is better than doing worship for eighty years. Somebody asked Hadhrat Umme Darda (Radhiyallahu anha) as to what had been the best kind of worship done by her husband, Hadhrat Abu Darda (Radhiyallahu anho). She replied it was meditation and contemplation. According to Abu Hurairah (Radhiyallahu anho) Rasulullah (Sallallahu alaihe wasallam) had said that meditation and contemplation for a short duration of time is better than worship for sixty years. It should not be deduced from the various quotations given above that meditation obviates the necessity of worship. If anybody neglects any form of worship, he is liable to the same penalty and punishment, as for a fardh or waajib if a fardh or waajib is abandoned, and so for a sunnat or mustahab if any of these is neglected. .

Imam Ghazaali {Rahmatullah alaih} has written that meditation is held to be superior to zikr because, in addition to the essence of zikr, it includes two additional things, of which one is recognition of Allah, for which meditation is said to be the key, and secondly the love of Allah, which is induced by deep thinking. It is this meditation. which the Sufis call 'muraqabah', and the virtue of which is narrated in many ahaadith.

Hadhrat Aa'ishah (Radhiyallahu anha) reported that Rasulullah (Sallallahu alaihe wasallam) had said silent zikr, which is not heard even by the angels, is rewarded seventy times over. When, on the Day of Resurrection, Allah will summon all the creation for reckoning, and the recording angels will bring the recorded accounts of all the people, Allah will ask them to verify if there is any more good deed to the credit of a certain individual. They will submit that they had not omitted anything from his recorded account. Allah will then say, there is yet one good to his credit, which is not known to the angels, and it is his zikr in silence. Baihaqi (Rahmatullah alaih) has quoted on the authority of Hadhrat Aa'ishah (Radhiyallahu anha) that the zikr that is not heard even by the angels is seventy times superior to the zikr that is heard by them. The following Persian couplet refers to the same thing:

Between the lover and the beloved, there is a code of communication that is not known even to the reporting angels.

How fortunate are the people who do not remain idle from zikr even for a moment. In addition to the reward that they will get for their outward prayers, their zikr and meditation throughout their life will earn for them seventy times extra reward. It is for this reason that the devil remains worried.

Hadhrat Junaid (Rahmatullah alaih) is stated to have seen Satan stark 'naked in a dream. He asked him whether he did not feel ashamed of the men around him. "Are these men?" replied the devil, "The men are those who are sitting in the mosque of Shonezia, who have worried me so much that my body has become lean and thin, and my heart is burnt." Hadhrat Junaid (Rahmatullah alaih) writes that he went to the mosque of Shonezia and saw that a few men sitting there were deeply absorbed in meditation. When they saw Hadhrat Junaid (Rahmatullah alaih) they told him not to be misled by the deceptive words of the wicked Satan. Similar to this, Masoohi (Rahmatullah alaih) has also written about a dream. On seeing Satan in naked condition, he asked him whether he did not feel ashamed of being naked in the midst of men. The Satan replied, "By God! if they were men, I would not have toyed with them as do the boys with their playball. Real men are those who made me ill", and he pointed to the group of Sufis. Abu Sa'eed Khazzaar

(Rahmatullah alaih) also states that he once saw in a dream that Satan attacked him and he tried to beat him back with a stick, but the Satan did not care for this beating. Then he heard a heavenly voice saying that the devil is not scared away by the beating, he is only frightened by the spiritual light in one's heart.

Hadhrat Sa'od (Radhiyallahu anho) quoted Rasulullah (Sallallahu alaihe wasallam) to have said, "The best zikr is the silent one, and the best livelihood is that which just suffices", (I.e. it should neither be too insufficient to make both ends meet, nor too abundant as to drive one to vanity and vice). In another hadith, Rasulullah (Sallallahu alaihe wasallam) is reported to have said, "Remember Allah through perfect zikr". When somebody enquired; "What is perfect zikr." He replied, "Silent zikr." All the above quoted narrations establish the excellence of zikr in silence. We have also read the hadith that favours loud zikr, as of a mad man. Either form of zikr is important under different sets of conditions. It is for the Shaikh (religious guide) of a person to prescribe the best form of zikr for him at a particular time.

Hadith No. 18

Rasulullah (Sallallahu alaihe wasallam) was in his house when the verse, Keep yourself bound to the company of those who invoke their Lord. morning and evening was revealed to him. On this revelation he went out in search of such people; he found a group of men who were engaged in zikr. Some of them were with dishevelled hair. parched skins. and clad in a single cloth i.e. except for the loin cloth. the whole body was naked. On seeing them. Rasulullah (Sallallahu alaihe wasallam) sat down by them and said. "All praise is for Allah who has created in my ummah such people that I have been ordered to sit in their company."

According to another hadith, Rasulullah (Sallallahu alaihe wasallam) went out in search of them and found them in the farthest part of the mosque. where they were busy in zikr of Almighty Allah. He said. "All praise is for Allah Who has created. during my lifetime. such people that I have been ordered to sit with them." Then he continued. "My life and death is with you" (i.e. You are my companions in life and death.) It is mentioned in one hadith that a group of Sahabah, including Hadhrat Salmaan Faarsi (Radhiyallahu anho) were engaged in zikr of Allah. when Rasulullah (Sallallahu alaihe wasallam) came to them. They became all silent. In reply to his enquiry as to what they were doing. they submitted that they were practising zikr of Allah. Rasulullah (Sallallahu alaihe wasallam) said. "I saw that the mercy of Allah was descending upon you. and so I desired that I should join your company. Alhamdu lillah (All praise is for Allah)" he then continued. "Almighty Allah has raised such people in my ummah that He ordered me to sit in their company."

It is from such orders of Almighty Allah that the Sufis have deduced that the Shaikh should also sit with his disciples. In addition to the benefit that will thereby accrue to the disciples. it will provide good exercise for the person of the Shaikh. In the effort to tolerate the vulgarities of the uncivilized and uninitiated .people, his ego will undergo severe strain and thereby he will develop humbleness in him. In addition to this the get-together of the hearts is important for attracting the mercy and grace of Almighty Allah. It was for this reason that offering prayers in congregation was started and this is why all the pilgrims (in uniform appearance) are made to pray to Allah together at the same time in the valley of Arafat. This point has been repeatedly and specially stressed by Shah Waliullah (Rahmatullah alaih) in his book. Hujjatullaahil Baalighah.

All these virtues, as mentioned in many ahaadith, relate to the group of people who are engaged in zikr. On the other hand, if somehow one happens to be in a group of the negligent, and even there he keeps busy with zikr of Allah, great reward is also promised for him, as stated in many ahaadith. On such occasions, it is all the more necessary that one should remain absorbed in remembrance of Allah, so that he is immune from the evil effect of such company.

According to one hadith, a person who remains engaged in zikr, while in the company of the negligent is like one who remains steadfast in his allotted position in a jihaad (holy war). while his companions are fleeing for their lives. In another hadith, he is like one who fights the infidels single-handed, after his companions have fled away. He is also likened to a lamp in a dark house or a beautiful green tree in autumn, when all the trees have shed their leaves. Almighty Allah will show him beforehand his abode in the Paradise; all his sins, even if equal to the number of all men and animals. will be forgiven. All these rewards are subject to the condition that one remains engaged in zikr while in the company of the negligent; otherwise it is forbidden even to join in such meetings.

According to one hadith, one should keep away from those so-called friendly gatherings where there is nothing but idle talk and merrymaking. A pious man once took his negro maid-servant to the bazaar. He left her at a place and asked her to await for his return there; went about the market. When he returned, he was upset to find her missing. He went home. when he found the maid-servant was already there. She came to him and said. 'O Master! do not be angry with me in the haste; you left me in the midst of people who were absolutely negligent in the remembrance of Allah; I feared lest some calamity should befall them, or the Earth should devour them, and I too be buried along with them.'

HADITH NO.-19

Rasulullah (Sallallahu alaihe wasallam) said that Almighty Allah says, "Do My Zikr for some time after Fajr Salaat and after Asr Salaat, and I will suffice for you during the intervening periods." In one hadith it is stated, "Do Zikr of Allah, he will look after your interests."Note: We work so hard for this worldly life, though not for the life Hereafter. We lose nothing if we remember Allah for a little while after Fajr and after Asr, because so many virtues have been mentioned for doing Zikr at these two times. When Almighty Allah promises His full help, what more is needed? According to one Hadith, Rasulullah (Sallallahu alaihe wasallam) has said, "I prefer sitting with those who remain busy in remembering Allah after Fajr prayer up to sunrise, to the noble act setting four Arab slaves free; and similarly I prefer sitting with the group who remain busy in Zikr of Allah after Asr Salaat up to sunset to setting four slaves free." According to another hadith, if a person offers Fajr Salaat in congregation and remains engaged in Zikr of Allah until sunrise, and then offers two rakaats of Nafil Salaat, his reward will equal to that of a perfect Hajj and Umra. Rasulullah (Sallallahu alaihe wasallam) is also stated to have said, "offering Fajr Salaat in congregation, and then remaining busy in zikr until sunrise, is more precious to me than this world and all that it contains. Similarly, remaining busy in Zikr with a group after Asr till sunset is preferred by me to this world and everything that it contains." It is for this reason that the time after Fajr and Asr prayers is specially reserved for Zikr as a matter of routine by the Sufees Especially, the time after Fajr prayer is also reserved for Zikr, even by the Faqihs i.e. the Muslims jurists. It is stated in the book of 'Mudawwna' on the authority of Imam Malik (Rahmatullah alaih) that it is makrooh (undesirable) to indulge in talking during the time between Fajr and sunrise. From amongst the Hanafies the author of Dur-I-Mukhtar also regarded it undesirable to indulge in talking during this time. According to one hadith, if after Fajr prayer a person continues to sit in the same posture before talking recites the following Kalima ten times, ten virtues will be recorded to his account, ten sins remitted, his position in Paradise raised by ten degrees, and he will be protected from the Devil and other undesirables throughout the day.(Nobody is worthy of worship except Allah; He is one, and He has no partner. This world and the Hereafter belong to Him and he is worthy of all praise; life and death are controlled by Him, and He controls the destiny of everything). According to another hadith, whosoever, after 'Fajr' and 'Asr', recites three time the following prayer:(I seek pardon of Allah, except whom there is nobody worthy of worship and Who is living and eternal; I turn to Him). All his sins, even if big like the sea, will be forgiven.

HADITH NO.-20

Rasulullah (Sallalloho alaihe wasallam) has said, "

The world and all its contents, are accursed (i.e. devoid of Allah's mercy), except the following three:

- 1) Zikr of Allah and everything that is near it,
- 2) The (Religious) Alim, and,
- 3) The student (the Seeker of religious knowledge).

The first may mean either the things near to Zikr of Allah, in which case all the things that are helpful in doing zikr, such as eating and drinking in reasonable quantities, and all other necessities of life, as also all forms of worship are implied therein; or it may mean the things near to Allah, in which case it will mean all forms of worship of Allah, and the Zikr would mean special form of Zikr. In both cases, Ilm is included therein, because in the first case, it is Ilm that leads one to Zikr, and whereas an ignorant man cannot recognize Allah and in the second case because Ilm (i.e. religious knowledge) is the best form of worship. In spite of this, the Alim and the student have been specially mentioned separately for emphasis. Ilm, indeed, is a great wealth. According to one Hadith, 'Learning Ilm just for the pleasure of Allah is a proof of the fear of Allah, travelling in search of it is a worship, memorizing it is like glorifying Allah, making research in it is like Jihad, reading it is like charity, and teaching it to one's members of family promotes nearness to Allah. This is because Ilm enables one to distinguish between right and wrong; it is the road sign indicating the way to Paradise; it provides consolation in wilderness and a companion while travelling, because reading a book serves this dual purpose. Further, it is like a companion to talk to in solitude, a guide during pain and pleasure, and a weapon for friends against foes. Because of this, Almighty Allah raises the position of Ulama, because they propagate the right, provide a lead for others so that with their deeds, and their advice be sought and acted upon in all matters. The angels love to befriend them, and rub their wings over them to be blessed or to show love. All things, whether of land or in sea, including fish in the sea, beasts of the jungle, animals and even poisonous insects and reptiles like the snakes, pray for their forgiveness. All this is because Ilm is a light for the heart as well as for the eyes; it urges one to be one of the best personalities of the Ummat, and enables one to attain high position in this life as also in the Hereafter. Its study is a virtuous as fasting, and its memorizing is like offering 'Tahajjud' prayer. It promotes good relations; and it helps distinguish between right and wrong; it is a prerequisite for good deeds and controls them. The blessed are inspired by it and the accursed are deprived of it.' Though some authorities have questioned the overall authenticity of this Hadith, yet the virtues mentioned herein are by parts corroborated by many other Ahaadith. In fact, many additional virtues are mentioned in the books of Ahadith let alone the foregoing accounting for the specific mention of the 'Alim' and the student in the fore-mentioned Hadith.

Hafiz Ibnul-Qayyam, a well-known Mohaddith has written an authentic book, named 'Alwabil-us-Sayyib', on the virtues of Zikr. He has stated therein that the virtues of Zikr are more than one hundred and he has listed seventy-nine of these which are briefly given below in the same order. Some of these include multiple benefits, and for this reason their actual number is more than one hundred:

- 1) Zikr keeps away the Satan and weakens his strength.
- 2) It is the cause of Almighty Allah's pleasure.
- 3) It relieves the mind of anxieties and worries.
- 4) It produces joy and happiness in the heart.
- 5) It strengthens the body and the mind.
- 6) It brightens the face and the heart.
- 7) It attracts one's subsistence.

- 8) It invests with awe and sweetness the Zakirs so that the Seeing Eye is filled with awe and pleasure at his sight.5) It induces love for Allah, which in fact is the spirit of Islam and the pivot of 'Deen', and the source of success and salvation in the Hereafter. He who seeks access to the love of Almighty Allah should do Zikr profusely. Just as reading and repetition is the door of knowledge, so Zikr of Allah is the gateway to His love.
- 9) Zikr involves Muraqaba (deep meditation), through which one reaches the stage of 'Ehsan', wherein a person worships Almighty Allah as if he is actually seeing Him. (The attainment of this stage of Ehsaan is the ultimate objective of the Shuyukh).
- 10) It helps realization of Allah so that by and by a stage is reached when he comes to regard Almighty Allah as his sole Cherisher, Guardian and Master, and he turns unto Him, in all afflictions
- 11) It is the key to nearness to Almighty Allah; the greater the zikr, the greater the nearness to Allah, and greater the indifference to Zikr, the greater the distance from Him.
- 12) It opens the door of Maarfat (realization) of Allah.
- 13) It makes one realize the greatness and grandeur of Almighty Allah, and strengthens the consciousness of His Omni-presence.
- 14) Zikr of Allah causes one's mention in the Court of Allah, as said in the Holy Book. (Remember Me, and I will remember you), and as stated in a Hadith; (whosoever remembers Me in his heart, I remember him in My heart). It has already been explained under other verses and Ahadith that even if there were no other good points in zikr, except that mentioned above this alone would have established its superiority over others. Nevertheless, there are many more virtues and benefits of zikr.
- 15) It gives life to the heart. Hafiz Ibni Taimia says that Zikr is as necessary for the heart as water for the fish. Imagine the condition of a fish out of water.
- 16) It is food for the heart and the soul; depriving them of zikr is like depriving the body of its food.
- 17) It cleans the heart of its rust. It has been mentioned in an earlier Hadith; everything rusts according to its nature; and heart rusts with worldly desires and indifference to purify which zikr is necessary.
- 18) It safeguards against pitfalls and lapses.
- 19) The heart of a neglectful person is tormented by a feeling of remoteness from Allah and nothing other than Zikr can rid the heart of this feeling.
- 20) The words of Zikr keep on moving round the Arsh of Almighty Allah, as stated in a Hadith.
- 21) If one remembers Allah in happiness, Almighty Allah remembers him in his afflictions.
- 22) It is a means to deliverance from Allah's punishment.
- 23) It causes Allah's peace and Mercy to descend while angels surround the person engaged in Zikr.
- 24) It saves the tongue from indulging in backbiting, loose talk, lies and abuses. It is a common experience that a man whose tongue remains engaged in Zikr does not commit these absurdities. On the other hand the tongue that is not used in Zikr, falls an easy prey to all kinds of useless talk.
- 25) The gatherings of zirk are gathering of angels, and gatherings without Zikr are gatherings of Satan. A person is free to have a choice between the two and verily man by instinct, is drawn towards what is akin to his temperament.
- 26) By virtue of Zikr, the Zakir is blessed as also the person sitting by him. Similarly the indolent person is accursed for his indolence as also the person sitting by him.
- 27) Zikr will save one from despair on the Day of Judgement. This is confirmed by one of the Ahadith which says that the gathering devoid of Allah's Zikr will cause sorrow and losses on that Day.
- 28) If Zikr is shared by tears and repentance in loneliness Zakir will be blessed under shadow of Allah's throne on the Day of Judgement, when hearts will jump to lips due to agony of intolerable heat of the Day.
- 29) Those who remain busy in Zikr are better rewarded by Allah than those who remain busy in 'Duaa' and supplication. According to one Hadith, Almighty Allah says that I will give better reward to one who is abstained by his engagements in Zikr from making 'Duaa' than all those who find time for making 'Duaa'.

- 30) In spite of the fact that Zikr is the easiest form of worship (the movement of the tongue being easier than the movement of any other part of the body), yet it is the most virtuous form.
- 31) Allah's Zikr helps plants of Paradise to grow.
- 32) Of all actions the reward and forgiveness promised for Zikr is the highest. According to one Hadith if on any day a person repeats one hundred times the Kalimah: (There is none worthy of worship except Allah, the One. There is no partner with Him; His is the kingdom, and for Him is all praise, and He is All-powerful to do everything), he is rewarded as for freeing ten slaves, and in addition one hundred virtues are written to his account and one hundred sins are forgiven. He remains protected against the devil throughout the day, and none is considered as having acted better than him except one who has recited these words oftener than him. Similarly, there are many other Ahadith proclaiming the superiority of Zikr over all other good deeds.
- 33) Due to incessant Zikr one is able not to forget one's soul. Forgetting one's soul leads to failure in both the worlds, because forgetting the remembrance of Allah leads to neglecting one's soul and all its best interests. So, says Allah in His book: (And be not ye as those who forgot Allah and therefore He caused them to forget their souls. Such are the evildoers). Thus, when one forgets one's soul he becomes careless and forgets his real interests which leads to his ruination just as a garden or field is invariably ruined when its owner fails to look after it. Protection against this ruination can only be provided by keeping one's tongue always busy in Zikr, so that Zikr should become as indispensable as water is at the extreme thirst, or food at the time of hunger, or house and clothes for protection against extreme of heat and cold. As a matter of fact, one should be more mindful of zikr than of these material necessities, which at the most can result in physical death, which is a small loss as compared with the spiritual death.
- 34) Zikr is the source of one's (spiritual) elevation whether done in bed or in the market, whether in good health or in sickness, or even when one is making most of the pleasures of life. Nothing but 'Zikr' can take a man to such spiritual heights, whereby his heart is so illuminated with the light of 'Zikr' that even asleep he is more wakeful than the neglectful person who wakes all through the night.
- 35) The Nur (radiance) of Zikr remains with a person in his life as well as in his grave. It will go in front of him on the 'Pulsarat' (waybridge) in the Hereafter. Almighty Allah says in the Quran: (Can he who was dead and whom we gave life, and a light whereby he can walk among men, be like him who is in utter darkness whence he cannot emerge). The one mentioned first is the faithful, who believes in Allah and shines with the light of His love, Zikr, and cognizance, while the second one is devoid of all these virtues. In reality this radiance (Nur) is a great blessing and leads to perfect success. That is why Rasulullah (Sallallahu alaihe wasallam) used to beg for it in prolonged prayers, and prayed for Nur for every part of his body. As mentioned in many Ahadith Rasulullah (Sallallahu alaihe wasallam) prayed that Almighty Allah may bless his flesh, bones, muscles, hair, skin, eyes and ears with Nur, and that he may be surrounded with Nur on all sides; he even prayed that he may be blessed with Nur from top to bottom, and that his whole person may be made into Nur. One's deeds will shine according to the Nur in oneself, so much so that the good deeds of some people (while going up to heaven) will shine like the Sun. similar Noor will be found in their faces on the Day of Judgement.
- 36) Zikr is the basic principle of Tasawwuf (Sufiism) and is in vogue in all the schools of Sufism. A person who gets conversant with Zikr enters the gateway to Almighty Allah, and one who enters this gate-way is sure to reach Almighty Allah, from whom he will get whatever he wants, for Allah's treasures are unlimited.
- 37) There is a corner in the heart of a man, which can not be filled but with Zikr. When 'Zikr controls the heart, not only does it fill up this corner, but also does it lead the Zakir to contentment which wealth would fail to produce and to respect among people, which the family or party would fail to bring about, and to such control over people as a sovereign would never dream of on the other hand. the indolent comes to disgrace, in spite of all his wealth and riches, party strength and powers.

- 38) Zikr transform dispersion into concentration and concentration into dispersion; and remoteness into nearness and nearness into remoteness. This means that one is relieved of one's troubles, worries and fears, and is blessed with peace of mind. His mistakes and sins are forgiven, and the devils who are after him are dispersed away. It makes him to remember that the Hereafter is not far away, and the worldly life has little attraction for him.
- 39) Zikr does not allow one's heart to suffer from forgetfulness, which leads to ignore one's ultimate interest.
- 40) Zikr is just like a tree, the fruit of which is realization of Almighty Allah. The more Zikr is done, the stronger shall grow the root of this tree; and stronger the root of this tree the more abundant the fruit it will bear.
- 41) Zikr of Almighty Allah promotes nearness to Him and thereby earns His constant patronage. It is given in the Quran; (No doubt Allah is with those who fear Him.) it is stated in one Hadith (I am with my slave who remembers Me). According to another Hadith, Allah says, "Those who remember Me are My men, and I do not deprive them of My Mercy. When they repent, I am their friend, but when they do not repent I am their physician. I put them to worries to condone their sins." Nearness to Almighty Allah resulting from Zikr has no parallel. No words and no writing can describe this nearness. Its taste is known only to those who are blessed with it. (May Almighty Allah also bless me with the same).
- 42) Zikr of Allah is a meritorious as liberating of slaves, and spending in charity and Jihad in the path of Allah. (Many virtues of this kind have already been described and more will further be narrated in this book).
- 43) Zikr is the fundamental form of thanksgiving to Almighty Allah. One who does not do Zikr cannot thank him. It is stated in Hadith that Hazrat Moses (Alayhis salam) had asked Almighty Allah 'O My Lord! You have done me countless favors, teach me the manner in which I should thank you befittingly.' Almighty Allah said, "The more Zikr you do, the more thanks you offer." According to another Hadith, Moses (Alayhis Salam) if reported to have said, "O, Lord! How can I offer thanks worthy of Your greatness." Almighty Allah replied, "Let your tongues always remain engaged in Zikr."
- 44) According to Almighty Allah, the best of the pious people are those who always remain busy in Zikr, because piety leads to paradise, and Zikr to the nearness to Allah.
- 45) There is a sort of hardness in the human heart, and which is not softened by anything except Zikr.
- 46) In fact, Zikr is a remedy for all ills of the heart.
- 47) Zikr of Allah is the root of His love, and neglecting Zikr is the root of His enmity.
- 48) Nothing is more effective than Zikr in attracting Allah's blessings and in warding off His chastisement.
- 49) Almighty Allah grants His grace to those who do Zikr, and the angels pray for them.
- 50) One who grants to remain in the gardens of Paradise, even in this life, should sit in the gatherings of Zikr, because these are likened to the gardens of Paradise.
- 51) Gatherings of Zikr are also the gatherings of angels.
- 52) In the presence of the angels, Almighty Allah praises those who do Zikr.
- 53) One who is constant in doing Zikr will enter Paradise in high spirits.
- 54) All good deeds have been ordained because of Zikr.
- 55) A good deed becomes superior to others of its kind because of Zikr. Of the fasts, the one with more Zikr is the best; of the Hajj, one with excessive Zikr is more virtuous. Similar is the case with other good deeds like Jihad etc;
- 56) Zikr is a substitute of Nafil Salaat and other nonobligatory devotions. It is related in one hadith that the poor people once complained to Rasulullah (Sallallahu alaihe wasallam) of the higher rewards available to the rich because of their wealth. They said, "These rich men offer prayers and observe Fast, just as we do, but they excel us by performing Umra and Hajj, and taking part in Jihad on

account of their wealth". Rasulallah (Sallallahu alaihe wasallam) replied, "Should I tell you something, so that none except one who practices it can excel you." He then advised them to recite after every Salaat: By this Rasulallah (Sallallahu alaihe wasallam) had indicated the importance of Zikr, to be the substitute for various kinds of worship, like Umra, Hajj, Jihad, etc.

- 57) Zikr is very helpful to all other forms of worship. Excessive Zikr crates love for various forms of worship, so that one starts taking delight in their performance and never feels bored or burdened while offering them.
- 58) Zikr is a solution to all difficulties, and remedy for all handicaps. It lightens every burden, and relieves every affliction.
- 59) Zikr dispels every fear of the heart. It has a special hand in inducing peace of mind and for relieving the heart of its fear. To free the heart of its fears and mind of its perplexity is one of the specific qualities of Zikr. The greater therefore, the amount of Zikr, the greater freedom from fear.
- 60) By Zikr one is blessed with divine help that associates in all one's doings. That is why some time man's achievements surpass his powers and he attains what was seemingly beyond his reach. This is perhaps the reason why Rasulallah (Sallallahu alaihe wasallam) advised his daughter Fatimah (Radhiallahoha anha) to recite (subhana Allah, alhamdoulillah) thirty three times each and (Allah akbar) thirty four times before going to bed at night, when she approached him for a helper, complaining that she was over-worked by the labor of grinding wheat and doing other house-hold jobs. The Prophet (Sallallahu alaihe wasallam) further said, "The recitation of these kalimahs is better for you than a servant."
- 61) Those who are working the good for the life Hereafter are in a race, wherein the Zakirs shall remain ahead of all on account of their Zikr. On the Day of Judgement, says Umar Maula Ghufra, when people will be rewarded for their good deeds, many shall repent why they neglected Zikr when it was easiest of all good deeds and the highest in reward. In a Hadith Rasulallah (Sallallahu alaihe wasallam) is quoted to have said, "The Mufrid people have surpassed all." He was asked, Who were the 'Mufrid' people, the Prophet (Sallallahu aliahe wasallam) replied, "Those who would toil hard for Zikr because it lightens their burdens."
- 62) Those who do Zikr are held truthful by Almighty Allah and those who are testified as such by Almighty Allah cannot be raised among those who belie the Day of Judgement. It is quoted on the authority of Prophet (Sallallahu alaihe wasallam) that when a man utters. (there is no God but Allah and Allah is great) Allah proclaims, "My slave has spoken the truth, and nobody is worthy of worship except I, and I am Greatest of all."
- 63) Zikr causes houses to be built in Paradise by angels. When Zikr is stopped, the angels also stop construction of houses. When asked why a particular construction was stopped by the angels, they reply, 'The construction had to be stopped because funds for that were stopped, the fact is confirmed by a Hadith, which says when a man recites () seven times, a tower is raised for him in Paradise.
- 64) Zikr provides protection against the Hell. If, due to any misdeed a Zakir deserves Hell, his Zikr acts as a defense between him and the Hell. The more his Zikr, the stronger will be this defense.
- 65) The angels pray for the forgiveness of those who do Zikr. It is related on the authority of Amr Ibnal Aas (Radhiallahoha anho) that when a man says (Zikr) the angels pray to Almighty Allah for his forgiveness.
- 66) The mountain or plain on which Zikr is recited feels proud of it. According to a Hadith, one mountain asks another if any Zakir has crossed over it during the day. If the reply is in the affirmative, it feels happy.
- 67) Zikr guarantees immunity from hypocrisy, for Almighty Allah has described the hypocrite as (they do not remember Allah except very rarely). It is also related on the authority of Kaab Ahbar that Allah's frequent Zikr is free from hypocrisy.
- 68) Compared with other good deeds, Zikr carries a special taste, which is not to be found in any other action. Even if there were no other virtue to Zikr, this fine taste alone would have been a sufficient

reward to justify it. Malik bin Dinar (Rahmatullah alaih) has said that nothing surpasses the taste of Zikr, which is the best and finest.

- 69) The faces of those who do Zikr remain bright in this life, and will carry a special radiance in the Hereafter.
- 70) One who is frequently engaged in Zikr, whether he is in or out of his house, whether he is stationary or traveling he will find, on the Day of Judgement, a large number of witnesses in his favor. Almighty Allah has described the Day of Judgement as (The day when the Earth will tell all that it knows). Rasulullah (Sallallahu alaihe wasallam) asked his companions if they knew what those news would be. They expressed their ignorance. Then Rasulullah (Sallallahu alaihe wasallam) said, "Whatever deed is done, good or bad, by any man or woman on the face of the Earth, the Earth will describe it all, with date, time and place." Hence, one who does Zikr at many places will find many witnesses in his favor.
- 71) As long as the tongue is busy in Zikr, it cannot indulge in lies, backbiting or any other kind of evil talk. The tongue will engage itself in useless talk if it is not in Zikr because it cannot remain quiet. So is the case with the heart; if it is devoid of love for Almighty Allah, it will be filled with the love of worldly things.
- 72) The devils are outright enemies of man and always create trouble for him and keep him surrounded. The miserable condition of one who remains surrounded by the enemies can well be imagined especially when the enemies are vindictive and every one of them wants to surpass the other in troubling him. Nothing except Zikr can protect him against these enemies. Many forms of 'Duaa' are mentioned in the Hadiths, so that if any of these is recited by a person, the Satan dare not come near him. If the same is recited at the time of going to bed, one remains safe from the Satan throughout the night. Hafiz bin Qayyam (Rahmatullah alaih) has also mentioned many such Duaas. In addition to these, the author has also mentioned in detail under six headings the relative merits of Zikr as also some of its virtues, which are specific to Zikr alone. Then he has also given seventy-five chapters on special Duaas, which are suited to specific times and occasions. For the sake of brevity, these have been excluded from this book. For those blessed with determination to act, the virtues of Zikr detailed above are more than enough and for those who are disinclined to act, thousands of such virtues would be of little avail.(Whatever good I have done is through the grace of Almighty Allah; I, therefore, depend on HIM and turn to HIM).

MOHAMMAD ZAKARIYA KANDHLAVI,
Mazaher-ul-Ulum, Saharanpur
29 Zilhaj 1348 Hijri.

CHAPTER 2: - KALIMAH TAYYIBAH

Kalimah Tayybah, which is also called Kalimah Tauheed (utterance of Unity), has been mentioned in the Qur'an and the Hadith far more frequently than anything else. Since all the saints and Prophets had been sent specifically with the primary aim of propagating the Unity of Allah, its excessive mention can well be understood. In the Holy Qur'an, this Kalimah has been referred to by various names and in different contexts. It has been referred to as kalimah Tayybah (sacred utterance), (complete statement) (utterance of piety), (key of the heaven and earth), etc; as will be found in the Qur'anic verses given in the following pages. Imaam Ghazali (Rahmatullah alaih) has written in his book 'IHYA' that it is (utterance of Unity), (sacred utterance) (Strong rope), (call of truth), (price of paradise).

As this kalimah has been mentioned in various contexts in the Holy Qur'an, this chapter is divided into three parts. The first part includes those verses wherein the words of kalimah Tayybah do not occur, although it is implied therein. Each verse is followed by a brief explanation, as given by the Sahaba and by Rasulullah (Sallallahu alaihe wasallam) himself.

The second part consists of those verses which contain the text of kalimah Tayybah i.e. (la illaha ila Allah) in full, or slightly modified, such as (la ilaha but Him) as the words of kalimah occur in these verses, their translation has not been considered necessary. Only the Surah and 'Ruku', in which the Ayat occurs, has been indicated. The third part includes the translation and explanation of those Ahadith that describe the virtues and importance of this Kalimah. (Whatever has been done is merely through Allah's grace).

PART 1:

This contains those Ayaat in which the words of Kalimah Tayybah do not occur, although it is implied therein:

(1) Seest thou not how Allah explains through a parabi.e. Good words are like good tree that is firmly rooted and its branches reach the sky. It brings fruit at all times, under order from its Lord. So Allah explains through parables for men that they may take heed. The parable of evil words is like an evil tree. It is torn up by the root from the surface of the Earth. It has no stability.

Note: Hazrat Ibne Abbas (Radhiallaho anho) has explained that the words "Kalimah Tayybah" in this Ayat mean Kalimah Shahadat, which is like a tree with its roots in he hearts of the Faithful and its branches spread out up to Heaven, by means of which the deeds of the faithful climb up to Heaven; and (ugly utterance) is the utterance of Shirk, which prevents any good deed from being accepted. In another Hadith, it is stated by Ibne Abbas that "bearing of fruit all the time" means that Almighty Allah be remembered day and night.

It was narrated by Hazrat Katadah Tabiee (Rahmatullah alaih) that somebody had said to Rasulullah (Sallallahu alaihe wasallam), "The rich are able to earn great rewards (by virtue of spending their wealth in charity)"

Rasulullah (Sallallahu alaihe wasallam) replied, "Tell me if anybody can reach the sky by piling up his goods one over the other. I tell you of something, which has its roots in the Earth and its branches spread out into the Heaven. It is recitation of the 'Kalimah' (La ilaha illaLlah wallahu Akbar wa subhanallahi wal-hamdulillah) ten items each after every Salaat

(2) Whosoever desires glory and power (should know) that glory and all powers belong to Allah; Unto Him good words ascend and he exalts all righteous deeds.

According to the majority of commentators, the kalimah Tayybah in this Ayat means (there is no God but Allah), but some are of the opinion that it implies the Kalimah of Tasbih as will be described in part II.

(3) The word of thy Lord finds its fulfillment in truth and in justice.

According to Anas (Radhiallahohunho), Rasulallah (Sallallahohunwasallam) had said that he Kalimah of the Lord means the Kalimah (La ilaha illallah). But many commentators are of the opinion that it means the Holy Qur'an.

(4) Allah will confirm those who believe in words that stand firm, in this world and in the Hereafter, and Allah sends wrong doers astray. Allah does what He wills.

Hazrat Baraa (Radhiallahohunho) stated that Rasulallah (Sallallahohunwasallam) had said, "At the time of interrogation in the grave, a Muslim bears witness to (La ilaha illallah Muhammadur-Rasulallah) and this is meant by the words (complete statement) in this Ayat.

Hazrat Aisha (Radhiallahohunha) also corroborated that it refers to the interrogation in the grave. Hazrat Ibne Abbas (Radhiallahohunho) said, "When a Muslim is about to die, the angels come to him, greet him, and convey the glad tidings of paradise; after his death, they accompany him and join his funeral prayer; and after he is buried, they make him sit up when in the grave questioning starts. He replies (I bear witness that there is nobody worthy of worship except Allah, and I bear witness that Muhammad is the messenger of Allah). This is what is implied in this Ayat.

Hazrat Abu Katadah, (Radhiallahohunho) also said that (complete statement) refers to kalimah Tayyibah in this life, and the interrogation in the grave after death. Hazrat Taoos (Radhiallahohunho) also gave the same interpretation.

(5) Unto Him is the real prayer. Those unto whom they pray besides Allah respond to them not at all. They are like those who stretch forth their hands for water to reach their mouths but it reaches them not. The prayer of disbelievers astray.

Note: According to Hazrat Ali (Radhiallahohunho) as well as Ibn-Abbas and many others, the words (propagation of truth) means this kalimah.

(6) Say: O, people of scriptures! Come to an agreement between us and you; that we shall worship none but Allah and that we shall ascribe no partner unto Him, and none of us shall take others for Lords beside Allah. And if you turn away, bear witness that we (at least) are Muslims. (Al-Imraan, 64)

Note: This sacred Ayat is self-explanatory, in that the word kalimah in this implies Tauheed and kalimah Tayyabah. The same viewpoint has been categorically confirmed by Abu al Aalya and Mujahid (Radhiallahohunhuma)

(7) You are the best of people, evolved for mankind, enjoining what is right, forbidding what is wrong and believing in Allah. If only the people of scriptures had faith. It were best for them; among them are some who have faith most of them are transgressors.

Note: Hazrat Ibne-Abbas has stated (i.e. you enjoin the good means that you enjoin the people to believe in (La ilaha illallah) and obey Almighty Allah; and that this kalimah is by far the best and foremost of all the good things.

(8) Establish regular prayer at the two ends of the day and at the approaches of the night. Lo! Good deeds annul ill deeds. This is a reminder for the mindful.

Note: The Explanation of this sacred Ayat is to be found in many Ahadith according to which Rasulallah (Sallallahu alaihe wasallam) while referring to this Ayat had said that good deeds wipe out the sins from one's account. Hazrat Abuzar (Radhiyallahu anho) says that he had once requested Rasulallah (Sallallahu alaihe wasallam) to give him some advice and Rasulallah (Sallallahu alaihe wasallam) replied, "Hold Almighty Allah in constant fear. If per chance you commit any sin, hasten at once to do some virtuous deed so that the sin is atoned, and it is written off." Then Abuzar (Radhiyallahu anho) continues to say that he asked Rasulallah (Sallallahu alaihe wasallam) if this kalimah (La ilaha illaLlah) was also counted amongst the virtues. At this, Rasulallah (Sallallahu alaihe wasallam) gave the reply that this Kalimah is the highest of all virtues. It is likewise quoted from Hazrat Anas (Radhiyallahu anho) that Rasulallah (Sallallahu alaihe wasallam) had said, "whosoever, any time during the day or night, recited the kalimah (La ilaha illaLlah), his sins are washed off his account."

(9) Lo! Allah enjoineeth justice and kindness and giving to kinsfolk. He forbids shameful deeds, injustice and rebellion. He instructs you in order that you take heed.

Note: There are different versions regarding the interpretation of the word (justice). In one version, Hazrat Abdullah bin Abbas (Radhiyallahu anho) says that justice means to believe that nobody is worthy of worship except Allah, while (goodness) means to do one's obligations to Allah.

(10) O, you who believe! Fear Allah and say words straight to the point that He may make your conduct sound and forgive your sins. Whosoever obeys Allah and His Prophet (Sallallahu alaihe wasallam), he has attained the highest achievement.

Note: Hazrat Abdullah bin Abbas and Hazrat Ikrama (Radhiyallahu anhum) are both said to have been of the view that the meaning of (and speak words straight to the right) is to recite the kalimah (La ilaha illaLlah). According to one Hadith, three things constitute the best of all actions. The first is to do Zikr of Allah under all circumstances, in happiness and in grief, in poverty and in affluence; the second is to conduct oneself with impartiality even when one's own interests are involved; and the third is to help one's brother with money.

(11) Give good tidings to my servants, who hear advice and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding. (Al-Zumr, 17-18)

Hazrat Ibn-I-Umar (Radhiyallahu anho) said that Hazrat Saeed Farsi (Radhiyallahu anho), all the three used to recite the kalimah (La ilaha illaLlah) even before they embraced Islam, and by the words (the best utterance) what is exactly meant in this sacred Ayat is this kalimah. Hazrat Zaid bin Aslam (Radhiyallahu anho) has also said that this Ayat relates to three persons who used to recite the kalimah (La ilaha illaLlah) even in their days of ignorance, and they were Zaid bin Amr ben Nafeed, Abuzar Ghifari and Salman Farsi.

(12) He who brings the Truth and he who confirms it; such are the dutiful. They shall have all they wish from their Lord's bounty. Such is the reward of those who do good. (Al-Zumr, 33-34)

Note: The persons who brought the message from Almighty Allah are the Prophets (Alayhim-us-Salato-wa-Salam) and the people who brought a message from Rasulallah (Sallallah alaihe wasallam) are the 'Ulama' (May Allah accept their efforts). Hazrat Ibn-I-Abbas (Radhiallah anho) is stated to have said that 'The true thing' means the kalimah (la ilaha ila Allah). According to some commentators, the words (one who brought the true message from Allah) refers to Rasulallah (Sallallah alaihe wasallam) and the words (those who confirmed it) refer to the Believers.

(13) In the case of those who say, "Our Lord is Allah," and afterwards are steadfast, the angels descend upon them saying, "Fear not, nor grieve but hear good tidings of the Paradise which you were promised. We are your protecting friends in the life of the world and in the Hereafter. There you will have all that your souls desire, and then you will have what you pray for. A gift of welcome from the Forgiving the Merciful." (Fussilat, 30-32)

Note: Hazrat Ibn-I-Abbas (Radhiallah anho) said that the words (the remained steadfast) meant that they remained steadfast in their belief in the kalimah (la ilaha ila Allah). Hazrat Ibrahim and Hazrat Mujahid (Radhiallah anhum) both supported the interpretation that they stuck to the kalimah (la ilaha ila Allah) up to their death, and never indulged in Shirk of any kind.

(14) Who is better in speech than one who calls (men) to Allah and doeth righteous deeds and says, "I am among those who bow in Islam (The Muslims)" (Fussilat, 33)

Note: Hazrat Hassan (Radhiallah anho) said that the words (invited towards Allah) refers to the calling of (La ilaha illaLlah) by the 'Muazzin'. Asim bin Hubaira (Rahmatullah alaihe) advised, "After finishing Azaan, one should recite (nobody is worthy of worship except Allah; Allah is the greatest, and I am from among the Muslims).

(15) Is the reward of goodness ought save goodness? Which is it, of the favors of your Lord that ye deny? (Ar-Rahmaan, 60-61)

Note: Hazrat ibn-I-Abbas (Radhiallah anho) narrated that Rasulallah (Sallallah alaihe wasallam) had said, "The meaning of this Ayat is that Allah says, "Can there be any other reward than Paradise in the Hereafter for one whom I blessed in his worldly life with the recitation of kalimah (la ilaha ila Allah)." Hazrat Ikramah and Hazrat Hassan (Radhiallah anhum) have also said that the reward of (la ilaha ila Allah) cannot be anything but Paradise.

(16) Then Allah sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of self-restraint, for they were entitled to it and worthy of it.

Note: (Utterance of piety) in this Hadith means kalimah Tayyabah as explained in many narrations. Hazrat Abu Hurairah and Hazrat Salma (Radhiallah anhum) quoted Rasulallah (Sallallah alaihe wasallam) as having said that it means (la ilaha ila Allah). The same view was expressed by hazrat Ubai bin Kaab, Hazrat Ali, Hazrat Umar, Hazrat Ibn-I-Abbas, Hazrat-I-Umar, and many other Sahabas (Radhiallah anhum) Ataa Khorasani (Rahmatullah alaih) was of the view that it meant the whole kalimah Tayybah i.e. (la ilaha ila Allah, Mohammad rasool Allah), while Hazrat Ali (Radhiallah anho) had said that it meant (la ilaha ila

Allah, Allah is greatest). Tirmazi is stated to have quoted on the authority of Barra (Radhiyallahu anho) that this implied (La ilaha illaLlah)

(17) 'Those will prosper who purify themselves.' (Al-A'ala, 14)

Note: Hazrat Jabir (Radhiyallahu anho) has quoted Rasulullah (Sallallahu alaihe wasallam) to have said that (became pious) means declared his faith in (la ilaha ila Allah, Mohammad rasool Allah) and gave up idol-worship. According to Hazrat Ikrama (Radhiyallahu anho) tazaka means 'proclaimed' (la ilaha ila Allah) and this also was the view-point held by Ibn-I-Abbas (Radhiyallahu anho).

(18) ' As for him who gives and is dutiful (towards Allah) and believes in goodness. Surely we will ease his way unto the state of ease.'
(Al-Layl, 5-7)

Note: State of ease means Paradise, because it is Paradise where all kinds of comforts and facilities will be available. Its further elaboration is that Allah will go grace a man as to make good deeds easy for him, which will expedite his entry to Paradise. Many commentators are of the view that the above-mentioned Ayat was revealed in favor of Hazrat Abu Bakr (Radhiyallahu anho).

According to Hazrat Ibn-I-Abbas (Radhiyallahu anho) the word (good thing) mentioned in this Ayat means the kalimah (la ilaha ila Allah). Hazrat Abu Abdur Rehman Sulma also shares this view. Hazrat Imam Azam (Rahmatullah alaih) quoting on the authority of Abu Zubair and Hazrat Jabir (Radhiyallahu anho) says that Rasulullah (Sallallahu alaihe wasallam) explained that 'believe in goodness' means testified (La ilaha illaLlah) while 'denies goodness' means refused it!"

(19) He who does a good deed shall have ten times as much to his credit. He who does an evil deed will be awarded according to his evil. No wrong shall be done to them. (Al-An'aam, 160)

It is related when 'He who does a good deed...' was revealed, someone asked Rasulullah (Sallallahu alaihe wasallam) if reciting of (La ilaha illaLlah) was also counted among their virtuous deeds. The Prophet (Sallallahu alaihe wasallam) replied that it is the best of all virtues. Hazrat Abdullah bin Abbas and Hazrat Abdullah bin Masood (Radhiyallahu anho) take (virtue) to mean (la ilaha ila Allah). Hazrat Abu Hurairah (Radhiyallahu anho) also holds exactly the same view. Similar meanings were also narrated by Hazrat Abuzar Ghiffari (Radhiyallahu anho) on the authority of Rasulullah (Sallallahu alaihe wasallam) who held that (La ilaha illaLlah) was the best amongst all virtuous deeds.

According to Hazrat Abu Hurairah (Radhiyallahu anho), one good deed is counted ten times over as a general principle but, for the Muhajirs compensation for one good is raised to seven hundred times.

(20) The revelation of this Book is from Allah, exalted in power, full of knowledge, who forgives sin and accepts repentance, strict in punishment, and hath a long reach. There is no god save He; to Him is the final goal. (Al-Ghaafir, 1-3)

Note: In an explanation of this Ayat, Hazrat Abdullah bin Umar (Radhiyallahu anho) states that Almighty Allah is the forgiver of sins, for one who says (La ilaha illaLlah), and acceptor of Tobah for one who recites

(La ilaha illaLlah), and is the dispenser of severe punishment for one who does not proclaim (La ilaha illaLlah). The words 'hath a long reach' means (is All powerful) and (La ilaha illaLlah) refuted the Quraish, who did not believe in the Unity of Allah; 'to Him is the final goal' implies that one who says (La ilaha illaLlah) will return to Allah for entry into Paradise. While one who refutes (La ilaha illaLlah) will return to Him for entry into Hell.

(21) He who rejects false deities and believeth in Allah has grasped the firm hand-hold, which will never break. (Al-Baqarah, 256)

Note: Hazrat Ibn-I-Abbas (Radhiallahoh anho) says that () held the strong Rope menas that he proclaimed (la ilaha ila Allah). The same interpretation is also related from Sufian (Rahmatullah alaih).

Part 2:

This chapter includes such Ayaat as contains the Kalimah Tayyabah in full or in part, or else its equivalent in different words but having the same meaning. The kalimah Tayybah (la ilaha ila Allah) means that nobody is worthy of worship except Allah. The words (min ilahin ghayruh) and (La ilaha illa Hu) and (we do not worship anybody other than Allah) and (He is the only One worthy of worship) also mean the same thing. There are other similar Ayaat, which imply the same meaning as of Kalimah Tayyabah.

The surah and Ruku in which each such Ayat occurs has been indicated below, so that if desired one may be able to look up the translation of the Qur'an. In fact, the whole of the Holy Qur'an is an explanation of the Kalimah Tayyabah, because the basic objective of the Holy Qur'an and of the Deen of Islam is Tauheed. It is to propagate Tauheed that the messengers of Allah were sent to people at different times. Tauheed is the common objective of all the revealed religions, and for this reason the subject of Tauheed has all along been dealt with under different headings to establish its truth. The same Tauheed is therefore the object of Kalimah Tayyabah.

1. Your Allah is One Allah. There is no god save Him; Most Beneficent, the Merciful (Baqarah ,163)
2. There is no god but He - The Living, the Eternal (Baqarah, 225)
3. There is no god but He - the Living, the Eternal. (Ale-Imran, 2)
4. Allah Himself is witness, there is no god but He. The angels and the men of learning too are witness (Al-Imraan, 18)
5. There is no god but He-The Exalted in Power, the Wise (Ale-Imran-18)
6. There is no god save Allah, and Allah is Exalted in Power, the Wise. (Al-Imraan, 62)
7. Come to an agreement between us and you, that we shall worship none but Allah (Al-Imraan, 64)
8. Allah! There is no god but He; of surety, He will gather you together on the Day of Judgement. (Nisa, 87)
9. There is no god save One Allah. (Ma'ida, 76)
10. Say. In truth He is the One Allah. (An'am, 18)
11. Who- a god other than Allah, could restore them to you (An'am, 46)
12. That is Allah, your Lord. There is no god save Him (An'am, 102)
13. There is no god save Allah, and turn away from those joint gods with Allah. (An'am,106)
14. He said; shall I seek for you a god other than Allah. (A'iraaf,140)
15. There is no god save He (Allah). It is He that gives both life and death. (A'iraaf,185)
16. They were commanded to worship but One Allah. There is no god save he (Allah). (Taubah, 31)
17. Allah suffices me. There is no god save he (Allah). He is the Lord of the Tremendous Throne. (Taubah, 129)
18. This is Allah your Lord. Him, therefore, you should worship. (Yunus, 3)

19. Such is Allah your real Sustainer. (Yunus, 32)
20. He said, there is no god except Him (Allah), in Whom the Children of Israel believe, and I am of those who submit unto Him. (Yunus, 90)
21. I worship not what you worship other than Allah. (Yunus, 104)
22. Know you that this revelation is sent down in the knowledge of Allah, and there is no god save Him (Allah) (Hood, 14)
23. That ye serve none but Allah. (Hood, 26)
- 24,25,26 He said, "O my people worship Allah, you love no other god but Him. (Hood, 50-61-84)
27. Are many lords differing among themselves better or the One Allah, 'Qahhar'. (Yusuf, 39)
28. He has commanded that you worship none but Him. (Yusuf, 40)
29. Say, "He is my Lord, there is no god but He (Allah) (RA'd-30)
30. And let them know that He (Allah) is only one god. (Ibrahim-52)
31. There is no god but I, so do your duty unto Me. (Nehal-2)
32. Your Allah is one Allah. (Nehal-22)
33. He is just one Allah. (Nehal-5)
34. And do not set up with Allah any other god. (Bani Israil-39)
35. Say if there had been other gods with Him (Allah), as they say. (Bani Israil-42)
36. They said 'Our Lord is the Lord of the Heavens and of the Earth. Never shall we call upon any god other than Him (Allah). (Kahaf-15)
37. There are people who chosen other gods beside Him (Allah). (Kahaf-15)
38. The Revelation has come to me that your Allah is one Allah. (Kahf-110)
39. Verily, Allah is my Lord and your Lord, so serve Him. (Maryam-36)
40. Allah! There is no god but He (Allah) (Taha-8)
41. Verily, I am Allah. There is no god but I. So serve Me. (Taha-14)
42. But the god of you all is the one Allah; there is no god but He. (Taha-98)
43. If there were (in the Heavens and the Earth) other gods besides Allah, there would have been disorder in both of them. (Ambia-22)
44. Have they taken for worship gods besides Him (Allah) (Ambia-24)
45. It was revealed by Us (Allah) to him (The Apostle) that there is no god but I (Allah) (Ambia-25)
46. Or have they gods who can shield them from us? (Ambia-43)
47. Do you worship besides Allah things that can neither be any good to you, nor do you harm? (Ambia-66)
48. There is no god save Thou; Glory to Thee. (Ambia-87)
49. What has come to me by revelation is that your Allah is one Allah. (Ambia-108)
50. Your Allah is one Allah, submit unto Him. (Haj-34)
- 51-52. Worship Allah, you have no other god but Him (Allah). (Mominun-23)
53. Nor is there any god along with Him. (Mominun-91)
54. Therefore Allah. Exalted, the True King! There is no god save Him (Allah) (Mominun-114)
55. If any one invokes any other god besides Allah, he has no authority therefore. His reckoning is only with his Lord. (Mominun-117)
56. Can there be another god besides Allah? (Namal-64)
57. And He is Allah. There is no god but He. To Him be praise. (Qasas-70)
58. Is there other than Allah, who can give you a night. (Qasas-70)
59. And call not , besides Allah, on any other god. There is no god but He. (Qasas-88)
60. And our Allah and Your Allah is One. (Ankabut-46)
61. There is no god save Allah. How then are you deluded. (Fatir-3)
62. Lo! Thy Lord is surely One. (Saaffat -4)
63. For when it was said unto them, there is no god save Allah, they were scornful. (Saaffat-35)
64. Maketh he the gods One Allah? (Saad-5)
65. There is no god save Allah, the One, the Irresistible. (Saad-65)

66. He is Allah, the One, The Irresistible. (Zumar-4)
67. Such is Allah, Your Lord and Cherishes. His is the Sovereignty. There is no god save Him. (Zumar-6)
68. There is no god save Him, to Him is the final goal. (Momin-3)
69. There is no god save Allah. How then are you deluded? (Momin-62)
70. He is the living (one). There is no god but He. Call upon Him. (Momin-65)
71. It is revealed to me that your god is One Allah. (Hamim-Sajdah-6)
72. Worship Ye none but Allah. (Hamim Sajdah-14)
73. Allah is our Lord and Your Lord. (Shura-15)
74. Did we appoint gods to be worshipped besides the Beneficent? (Zukhruf-45)
75. The Lord of Heavens and the Earth and all between them. (Dukhan-7)
76. There is no god but He. It is He who gives life and gives death. (Dukhan- 8)
77. Worship ye none other than Allah. (Ahqaf-21)
78. Know, there fore, that there is no god but Allah. (Muhammad-19)
79. And set not any other god along with Allah. (Zariyat-51)
80. Allah is he, than Whom, there is no other god. (Hashr-22)
781. We are guiltless of you and all that you worship beside Allah. (Mumtahna-4)
82. Allah! There is no god but He. (Taghabun-13)
83. He is the Lord of the East and the West; there is no god but he (Allah) (Muzammil-9)
84. I worship not that which ye worship, nor will you worship that which I worship. (Kafrun-2-3)
85. Say: He is Allah, The One and Only. (Ikhlas)

The above are the eighty-five verses, in which text of Kalimah Tayyabah or its equivalent in meaning has occurred. There are still many more verses, which equally convey the same sense and meaning of Kalimah as I have stated in the beginning of this section. The Tauheed is the fundamental basis of Deen, and therefore the more acquainted a man is with the requirements of Tauheed, the more steadfast he shall be in Deen. Tauheed in the Holy Qur'an has been described from various view points and in various manners and aspects so that it may penetrate through the very depths of the heart; so it firmly settles there, leaving no room for anything else to enter.

Part 3:

Section 3 - Ahadith on Virtues and Blessings of Kalimah Tayyibah

1. Kalimah Tayyabah the best remembrance and "Alhamdulillah" the best supplication
2. Moses told that 'La ilaha illallah' outweighs the seven Heavens and the earths
3. Sincere Zakir of 'La ilaha illallah' gains the Prophet's maximum intercession
4. Sincere Zakir of 'La ilaha illallah' to enter Paradise
5. Doors of Heavens opened for the reciter of 'Lailaha illallah'
6. Special announcement of Paradise for a gathering of Sahabah
7. Reward of Imaan by reciting 'La ilaha illallah'
8. Frequent recitation of 'La ilaha illallah' before death
9. Sincere recitation of 'La ilaha illallah' redeems from Hell
10. 'La ilaha illallah'-the keys to Paradise
11. Remission of sins through recitation of 'La ilaha illallah'

12. Trembling of the 'Pillar of Light' on the recitation of 'La ilaha illaLlah'
13. Believer of 'Lailaha illallah' free from worries in the grave and on the Day of Judgement
14. 'La ilaha illaLlah' is weightier than ninety-nine registers of misdeeds
15. 'Lailaha illallah' is weightier than all that is in the Heavens and the earth
16. 'La ilaha illallah'-the weightiest testimony
17. 'La ilaha illallah' magnifies the good deeds of the Ummat
18. Inscription on the Gates of Paradise
19. Reciter of 'La ilaha illallah' enters the Fort of Allah
20. 'La ilaha illallah' the best Ziker and Istighfaar the best supplication
21. Ruin of Satan through recitation of 'La ilaha illallah' and 'Istighfaar'
22. Sincere dying of recitation of 'La ilaha illallah' ensures entry into Paradise
23. Direct ascent to Allah of 'La ilaha illallah; and a father's blessings (for his son)
24. Hell forbidden for the sincere reciter of 'La ilaha illallah'
25. Recitation of 'La ilaha illallah' by a dying person relieves the pangs of death and ensures entry into Paradise
26. Abu Bakr affirms that salvation lies in the Kalimah 'La ilaha illallah'
27. Umar affirms that 'La ilaha illallah' is the best Kalimah of salvation and piety
28. 'La ilaha illallah Muhammadur-Rasulullah' written on the Arsh
29. 'Isme Azam' identical with 'La ilaha illallah'
30. Redemption from Hell of all those who have recited 'La ilaha illallah' or have an iota of Imaan
31. The Prophet (SAW) gives advice and instructions to a villager
32. Prophet tells Abu Bakr that the recitation of Kalimah Tayyabah during lifetime demolishes sins
33. Recitation of 'La ilaha illallah' is the best of all deeds
34. A Kalimah which earns 1,40,000 virtues when recited ten times
35. Special kalimah which gets two millions blessings for its reciter
36. Supplication after 'Wudhu' that causes eight gates of Paradise to open
37. Reward for daily recitation of 'La ilaha illallah' hundred times
38. Teaching 'La ilaha illallah' to children and persuasion of its recitations on the death bed
39. 'La ilaha illallah; removes all sins
40. 'La ilaha illallah' is the most valuable of more than seventy branches of Imaan

CHAPTER 3: VIRTUES OF THIRD KALIMAH

The virtues of the third Kalimah **سبحان الله والحمد لله ولا اله الا الله والله اكبر** , which according to some narrations is also followed by **ولا حول ولا قوة الا بالله** , are described in this chapter. These words are also known as Tasbihaati-Fatimah, because the Prophet (Sallalloho alaihe wasallam) had advised his most beloved daughter, Hadhrat Fatimah (Radhiyalloho anha) to recite these regularly, as will be described later on. As there are many verses of the Holy Qur'an and several ahadith in respect of this Kalimah, this chapter is divided into • two parts. The first part contains the Qur'anic verses. and the second part the sayings of the Prophet (Sallalloho alaihe wasallam).

Part 1

This part includes the verses of the Holy Book that relate to the Kalimah **سبحان الله والحمد لله ولا اله الا الله والله اكبر**

As a rule, the greater the importance of the subject matter, the stress on the method of describing it, make it thoroughly understood. That is why the meanings and significanoes of these words have been explained in various ways in the Holy Qur'an.

The first of these phrases is (**سبحان الله**). It means that Almighty Allah is free from all defects and shortcomings, and it is a declaration of firm belief in His being so. Almighty Allah has ordered its recitation, and has also informed us that the angels and all other creation remain busy in reciting it. Such is also the case with the other words of this Kalimah, in that their significance and importance is stressed in so many ways in the Holy Qur'an.

1. (At the time of creation of man, the angels had said,) "We hymn Thy Praise, glorify and revere Thee."
2. (When the angels were put to a test vis-a-vis the first man, they submitted,) "Glory be to Thee. We have no knowledge save that which Thou hast taught us; Thou art the Knower and the Wise."
3. Remember Thy Lord exceedingly, and praise (Him) in the early hours of night and morning.
4. (Wise men are those who remain busy in the zikr of Allah, and ponder over the wonders of Nature and say,) "O, Lord! Thou created this not in vain, Glory be to Thee; preserve us from the doom of fire." .
5. Far removed it is from His Transcendant Majesty that He should have a son.
6. (On the day of judgement when Allah would enquire from Hadhrat Eesaa (Alayhis salaam) whether he had preached to his followers the faith in Trinity, he would say,) "Allah Be glorified; it was not for me to utter that which I had no right."
7. Glorified be He and exalted high above (all} they (Unbelievers) ascribe unto Him.
8. (When on the mountain of Toor, Hadhrat Moosa, (Alayhis salaam) could not withstand even a glimpse of Allah's glory and became senseless), and when he woke up he said, "Glory unto Thee; I turn unto Thee repentant, and I am the first of true believers.

9. Lo! those who are with thy Lord (I.e. angels) are not too proud to do Him service, but they praise Him and adore Him alone.

The Sufis have written that the mention of the negation of pride before anything else implies that to be free from pride is a pre-requisite for constancy in prayers, and that pride makes one neglectful in prayers.

10. Be He glorified above all that they (unbelievers) ascribe as partners (unto Him) .

'11, Their (I.e. of dwellers of Paradise) prayers therein will be "Glory be to Thee, Allah", and their greetings therein (among themselves) will be "Peace," and the conclusion of their prayer will be "Praise be to Allah, Lord of the worlds."

12. Praised be He and exalted above all that ye (nonbelievers) associate with Him.

13. They say, Allah had taken (unto Him) a son. Glorified be He; He hath no needs.

14. Glory be to Allah, and I am not of the idolators,

15. And the thunder (angel) hymneth His praise, and (so do) the other angels for awe of Him. It is stated by the scholars that if anybody on hearing the thunder recites he will be immune from the ill consequences of lightening. It is narrated in one hadith, "Make zikr of Allah when you hear the thunder of lightening, because it cannot harm one who is doing zikr." It is narrated in another hadith, "At the time of thunder say (Subhanallah) and not (Allaho-Akbar).

16. Well know We that thy bosom is at times oppressed by what they say. But hymn the praise of thy Lord, and be of those who make prostration (unto Him). And serve thy Lord until the inevitable (i.e. death) cometh unto thee.

17. High be He exalted above all that they associate with Him.

18. And .they assign unto Allah daughters-be He glorified, and unto themselves (they assign) what they desire.

19. Glorified be He who carried His servant by night from the inviolable place of worship, masjid of Kaaba, to the masjid Al-Aqsa (in Jerusalem).

20. Glorified is He and exalted high above what they say.

21. The seven heavens and earths, and all that is therein, Praise Him.

22. And there is not a thing but hymneth His praise, but ye understand not their praise.

23. (In reply to the absurd demands of others) say, "My Lord is glorified, and I am naught save, a mortal messenger."

24. (When the Qur'an is recited before those scholars, they go down in prostration) and they say, "Glory to our Lord, verily the promise of our Lord must be fulfilled."

25. Then the (Prophet Zakariyya) (Alayhis salaam) came forth unto his people from the sanctuary. and signified to them, "Glorify your Lord at break of day and fall of night."
26. It befitteth not Allah that He should take unto Himself a son: glory be to Him.
27. Therefore (O. Muhammad Sallallahu alaihe wasallam, bear with what they say) and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find joy (because of reward you could expect).
28. They (The pious people) celebrate His (Allah's) praise night and day: they feel not tired.
29. Glo~f~ be Allah, the Lord of the Arsh (throne), from-all that they ascribe (Unto Him).
30. And they (mushrikeen) say. the Beneficent hath taken unto Himself a son! Be He glorified.
31. And He subjugated the hills and the birds to Dawood: they hymn (His) praise along with Dawood.
32. (Younus Alayhis salaam cried in the darkness) There is no Allah save Thee. be Thou glorified. Lo! I have been a wrongdoer.
33. Glorified be Allah above all that they allege.
34. Glory to thee (all that they falsely allege against) Hadhrat Aaishah, (Radhiyallahu anho) it is manifest untruth. ;
35. Therein do offer praise to Him. at morning and evening. men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their dues; men who fear the day (I.e. Dooms-day) when the hearts and eyeballs will be upturned.
36. Hast thou not seen that Allah. He it is Whom all those in the Heavens and the Earth praise. and the birds in their flight. Each one knoweth verily its own (mode of) worship and praise: and Allah is aware of what they do.
37. (On the Day of Judgement when Allah will haul up the non-believers and those whom they worshipped, and enquire from the latter whether they had misled the former) they will say, "Be Thou glorified. It was not for us to choose any protectors besides Thee; but Thou did give them and their fathers ease, till they forgot the warning and became lost folk."
38. And trust thou in the Living One, Who dieth not, and hymn His praise. He is sufficient as Knower of His bondsman's sins.
39. Glorified be Allah, the Lord of the worlds.
40. Glorified be Allah and exalted above all that they associated with Him.
41. So, glory be to Allah when ye enter the night and when ye enter the morning. Unto Him be praise in heavens and Earth. and at the Sun's decline and at noonday.
42. Praised and exalted be He above what they associate (with Him) .

43. Only those believe in Our revelation who. when they are reminded of them. fall down prostrate and hymn the praise of their Lord. and they are not proud and scornful.
44. Ye who believe! Remember Allah with much remembrance, and glorify Him early in the morning and late in the evening.
45. (On the Day of Judgement when the entire creation would be assembled. Allah will ask from the 'Angels whether you were being worshipped). They (Angels) will say, "Be Thou glorified, (and need no partner) Thou art our protector from them."
46. Glory be to Him Who created all the pairs of things and beings.
47. Therefore, glory be to Him in Whose hand is the domination over all things. Unto Him ye will be brought back.
48. And had he not been one of those who glorify Him. he would have tarried in its (fish's) belly till the day when they are raised up. -
49. Glorified be Allah from that which they attribute unto Him.
50. Lo! indeed we (angels] are they who hymn His praise .
51. Glorified be Thy Lord. the Lord of Majesty. from that which they attribute (unto Him). And peace be unto those sent as prophets, and praise be to Allah, the Lord of the worlds.
52. Lo! We subdued the hills to hymn the praises (of their Lord) with him (Prophet Dawood) (Alayhis salaam) at nightfall and sunrise. And the birds assembled, all with him. were turning unto Him (and hymn His Praises).
53. Be He glorified; He is Allah, the One. the Absolute.
54. Glorified is' He and exalted High above aft that they ascribe as partners (unto Him).
55. And thou (O! Muhammad Sallallohu alaihe wasallam) seest (on the Day of Judgement), the angels thronging round the Throne. hymning the praises of their Lord. And the assembled people are judged aright. And it will be said. Praise be to Allah. the Lord of the worlds.
56. Those (angels) who bear the Throne, and all who are round about it. hymn the praise of their Lord, and believe in Him and ask forgiveness for all those who believe, saying: our Lord. Thy comprehensive reach is over all things in mercy and knowledge: therefore forgive those who repent and follow Thy way. and ward off from them the punishment of hell.
57. And hymn the praise of thy Lord at fall of night and in the early dawn.
58. Those (angels) who are near to Allah glorify Him by day and by night. and they never feel tired.
59. And the angels hymn the praises of their Lord and ask forgiveness for those on the Earth.

60. Glorified be He Who had subdued these (mounts) unto us. and we are not capable (of subduing them). And Lo! unto one Lord we shall return the Lord of the Throne, from what they ascribe (unto Him).
62. And glorify Him at early dawn and at the close of the day.
63. Therefore (O Muhammad Sallallahu alaihe wasallam) bear with what they say, and hymn the praises of thy Lord before the rising and before the setting of the sun; and in the night time hymn His praise, and after the (prescribed) prostration (salaat).
64. Glorified be Allah from all that they ascribe as partners (unto Him).
65. And hymn the praise of thy Lord when thou uprisest. And in the night time hymn His praise. and also at the setting of the stars.
66. Therefore (O Muhammad Sallallahu alaihe wasallam), praise the name of the Lord. the Supreme.
68. All that is in the Heavens and the Earth glorifieth Allah, and He is the Mighty, the Wise.
69. All that is in the Heavens and the Earth glorifieth Allah, and He is the Mighty the Wise.
70. Glorified be Allah from all that they ascribe as partners (unto Him).
71. All that is in the Heavens and the Earth glorifieth ~ Him, and He is the Mighty, the Wise.
72. All that is in the Heavens and the Earth glorifieth Allah, and He is the Mighty, the Wise.
73. All that is in the Heavens and all that is in the Earth glorifieth Allah, the governing Lord, the Holy One, the Majesty, the Wise.
74. All that is in the Heavens and all that is in the Earth glorifieth Allah; unto Him belongeth the sovereignty and unto Him belongeth praise, and He is able to do all things.
- 75 & 76. The best among them said: did I not say unto you: why glorify ye not (Allah)?
- They said: glorified be our Lord, indeed we have been guilty.
77. So glorify the name of thy Supreme Lord.
78. Remember the name of thy Lord at morning and evening; and worship Him a portion of the night, and glorify Him through the long night.
79. Praise the name of thy Lord, the most High.
80. Then hymn the praise of thy Lord and seek forgiveness of Him. Lo! He is ever ready to show mercy.

In the eighty verses quoted above, there is either a clear commandment of Almighty Allah for hymning his glory, or else its importance is stressed. A thing that has been repeatedly mentioned and especially stressed by the Lord of Lords in His Holy Book is doubtless most virtuous. Along with the commandment for glorification of Almighty Allah. it has been stressed in many of the above mentioned verses to hymn His

praise and recite (الْحَمْدُ لِلَّهِ). In addition to these verses, there are other ayaats as well, given below, which describe specifically the importance of hymning His praise and reciting (الْحَمْدُ لِلَّهِ) It is most significant that the Holy Book starts with the verse (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) which indicates the excellence of this sacred phrase.

1. Praise be to Allah, Lord of the worlds.
2. Praise be to Allah. Who hath created the Heavens and Earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord .
3. So, of the people who did wrong. the last remnant was cut off. Praise be to Allah Lord of the worlds. ;;
4. And they say. all praise be to Allah. Who hath guided us to this: we could not have truly been led aright if Allah had not guided us.
5. Those who follow the messenger. the prophet who can neither read nor write. whom they will find described in the Torah and Gospel (which are) with them. (Among the qualities described in the Torah. one is that his followers will praise Allah very much).
6. (While talking about the qualities of those who have sold to Him their lives and wealth, Allah says:) Triumphant are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in prayers), those who enjoin the right and who forbid the wrong, and those who keep the {ordained} limits of Allah: give glad tidings to the believers.
7. And the conclusion of their prayer will be: Praise be to Allah, Lord of the worlds. i.e. Praise be to Allah, Who hath given me, in my old age, Ismail and Ishaq. (Alyhimas salaam).
9. Praise be to Allah: But most of them know not.
10. A day (the Resurrection day) when He will call you, and ye will obey and answer with His praise, and ye will think that ye have tarried but a little while (in the world and the grave).
11. And say: praise be to Allah, Who hath not taken unto Himself a son and Who hath no partner in the sovereignty. nor hath He (need of) any protecting friend through dependence. And magnify Him with all magnificence.
12. Praise be to Allah, Who hath revealed the scripture unto His slave, and has not placed therein any crookedness.
13. (Addressing Nooh Alayhis salaam) And say Praise be to Allah, Who hath saved us from the wrong-doing folk."
14. (Prophets Sulaimaan and Dawood Alayhimas salaam) said, "Praise be to Allah". Who hath preferred us above many of His believing slaves. ;;;
15. Say (O, Muhammad!) (Sallallahu alaihe wasallam) praise be to Allah, peace be on His slaves whom He hath chosen.

16. And say: Praise be to Allah, Who will show His portents. so that ye shall know them.
17. His is all praise in the former and the latter (state of life), and His is the command and unto Him ye will be brought back.
18. Say: Praise be to Allah. But most of them have no sense.
19. And whosoever refuseth-Lo! Allah is absolute, worthy of all praise.
20. Say: Praise be to Allah. But most of them know not.
21. Lo! Allah, He is the Absolute, worthy of all praise.
22. Praise be to Allah, unto Whom belongeth whatsoever is in the Heavens and whatsoever is in the Earth. For Him is the praise in the Hereafter.
23. Praise be to Allah. the Creator of Heavens and the Earth.
24. O. Mankind! You are the needy in your relation to Allah. And Allah: He is the absolute, worthy of all praise .
25. And they (virtuous ones) say: Praise be to Allah, Who hath put grief away from us. Lo! our Lord is forgiving. bountiful: Who. of His grace. has installed us in the mansion of eternity, where toil toucheth us not. nor can weariness affect us.
26. And peace be unto those sent (to warn), and praise be to Allah, Lord of the worlds.
27. Praise be to Allah; but most of them know not.
28. (After entry into Paradise) 'they would say, "Praise be to Allah, Who hath fulfilled His promise unto us, and hath made us inherit the land, sojourning in the garden where we will: so bounteous are the wages of (good) workers."
29. Then praise be to Allah. Lord of Heavens and Lord of the Earth, the Lord of the worlds.
30. (Talking of an unbeliever ruler, who was tyrannising over the believers) And they had naught against them. save that they believed in Allah, Worthy of praise: Him unto Whom belongeth the Sovereignty of the Heavens and the Earth.

The ayaats given above describe the attributes of Allah and the virtues of reciting His praise. and contain persuasion and commandment for doing so. Those who hymn His praise have been eulogised in many of the ahadith. According to one hadith, the first to be called for admittance into Paradise will be those who used to hymn His praise under all circumstances. whether favourable or adverse. It is stated in another hadith that Almighty Allah likes recitation of His praises. As a matter of fact. it ought to be so because He alone is worthy of real praise. Nobody else (really) deserves praise, because nobody has real control over anything, not even over his own person. ,

It is narrated in one hadith that the luckiest persons on the Day of Resurrection will be those who hymn Allah's praise excessively. According to one hadith, recitation of Allah's praise is in reality expression of one's gratitude to Him, and one who does not recite His praise has not expressed his thanks to Him. It is stated in one hadith that reciting Allah's praise on receipt of any bounty acts as a safeguard against its loss. Rasulullah (Sallallahu alaihe wasallam) is stated to have said, "Saying (**الْحَمْدُ لِلَّهِ**) by anyone from my Ummat is more beneficial to him than his getting possession of the whole world."

It is narrated in one hadith that when Allah bestows a bounty on some one and thereupon that person recites His Praise, this act on his part surpasses the value of that bounty, however big it might be.

A Sahabi while sitting near Rasulullah (Sallallahu alaihe wasallam) happened to recite in a low voice

الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مَبْرُوكًا فِيهِ

The holy Prophet (Sallallahu alaihe wasallam) enquired as to who had recited that duaa. Thinking that he had done something which he should not have done at that time, the Sahabi kept quiet. Rasulullah (Sallallahu alaihe wasallam) assured that there was no harm in telling it, because it was not anything undesirable, after which the Sahabi admitted that the duaa had been uttered by him. Then Rasulullah (Sallallahu alaihe wasallam) said, "I saw thirteen angels, all of whom were trying to surpass each other in carrying this duaa to Almighty Allah."

And there is the well-known hadith, wherein it is stated that an undertaking, which may be very grand otherwise, will lack Allah's blessing unless praise of Allah is recited at the time of its commencement. Hence it is that every book is commenced with the praise of Almighty Allah.

It is narrated in one hadith that when a child dies. Almighty Allah asks the angels if they have taken out the soul of His bondman's child. On receiving the reply in the affirmative, He adds that they have taken out (so to say) a part of his heart. Almighty Allah then enquires "what did my bondsman say on that?" They say, "He praised You and recited (We belong to Allah, and to Him we shall return). On this, Almighty Allah orders that a house for him should be built in Paradise, and that it should be named Bait-ul-Hamd (House of Praise).

According to another hadith, Allah is greatly pleased with a person who says (**الْحَمْدُ لِلَّهِ**) on eating a morsel of food or on getting a drink of water.

The third part of this Kalimah is (**لا اله الا الله**) which has been described in detail in the last chapter. The fourth part is known as Kalimah Takbeer (**الله اكبر**) which means acclamation of His greatness and affirmation of His grandeur and His splendour. The importance of this fourth part of the Kalimah has also been described in many of the verses given already; there are other ayaat which specifically describe the greatness and grandeur of Almighty Allah. These are as follows:-

1. That ye should glorify Allah for having guided you, and that peradventure ye may be thankful.
2. He is the knower of the invisible and the visible the Great, the most High.
3. Thus We made (the sacrificial animals) subject unto you that ye may glorify Allah. that He hath guided you. And give good tidings (O'Muhammad) (Sallallahu alaihe wasallam) to the doers of good deeds.
- 4 & 5. And indeed Allah. He is the High and the Great.

6. (When the angels receive any commandment they get upset because of fear) Yet when fear is removed from their (angels) hearts (on descending of revelation), they say: "What was that which your Lord said?" They say: "The truth, and He is the Sublime, the Great."

7. So, the command belongeth only to Allah. the Sublime, the Majestic.

8. And unto Him (alone belongeth Majesty in the Heavens and the Earth, and He is the Mighty. the Wise.

9.. He is Allah, other than Whom there is no God. the Sovereign Lord; the Holy One. Bestower of peace. the Keeper of Faith the Guardian the Majestic, the Compeller, the Superb.

The ayaats given above describe the greatness and grandeur of Almighty Allah. and contain commandment and persuasion for recounting it. In many of ahadith too commandment and persuasion for reciting Allah's Greatness has been stressed. It is stated in one hadith, "When you see that fire has broken out somewhere. Hymn **الله اكبر** excessively which will put out the fire." Another hadith also states that recitation of **الله اكبر** puts out the fire. It is said in one hadith that when a person says (**الله اكبر**) "Its Noor (Light) covers everything between the Earth and the sky. According to one hadith, Rasulullah (Sallallahu alaihe wasallam) has said, "Hadhrrat Jibraa-eel (Alayhis salaam) conveyed to me the order for reciting the Greatness of Allah." .

In addition to the ayaats and ahadith given above, Allah's greatness and His splendour has been described, and recitation of it has been stressed under different headings and in different words at many places in the Holy Qur'an. There are also many other ayaats, which do not contain the specific words of these Kalimah, but they imply these Kalimahs. Some of these ayaats are as follows:

1. Then Aadam received from his Lord some words (of revelation) and His Lord turned towards him for He is the Relenting, the Merciful. "S

There are different versions and explanations about the I ~ words refered to in this ayat. According to some of these versions, these words were as follows:

(a) (There is no Allah except Thee) You are above all shortcomings and are worthy of all kinds of praise. O! my Lord. I have acted viciously and wronged myself: therefore forgive me surely you are the best of forgivers.

(b) There is no Allah except Thee. You are above all defects: you are worthy of all praise. O! my Lord. I have acted viciously and wronged myself: kindly show mercy upon me. surely You are most Compassionate, most Merciful.

(c) There is no Allah except Thee. You are above all defects and shortcomings. and are worthy of all praise. O! my Lord. I have acted viciously and wronged myself: relent towards me. as You are Relenting and Merciful.

There are other ahadith of similar nature, as narrated by Allamah Soyuti (Rahmatullah alaih) in 'Durrul Manthoor' wherein words meaning glorification and hymning praise of Allah occur.

2. Whosoever bringeth a good deed will receive tenfold the like thereof, while whosoever bringeth an ill deed will be awarded like thereof, and they will not be wronged.

Rasulullah (Sallallahu alaihe wasallam) said. "There are two routines which if followed by a Muslim will enable him to enter into Paradise. Both the routines are very easy but there are very few people, who act according to them. One is to recite (سبحان الله الله اكبر الحمد لله) ten times after every obligatory salaah five times a day. In this way one is able to glorify Allah one hundred and fifty times and thereby earns one thousand and five hundred virtues every day. . The second routine is to recite (الله اكبر) thirty four times. (سبحان الله) thirty three times and (الحمد لله) thirty three times at the time of going to bed every night. One glorifies Allah one hundred times in this way and earns one thousand virtues thereby. Thus, the virtues earned during the day total two thousand and five hundred. On the Day of Judgement when deeds will be weighed, will there be anybody who will have committed everyday two thousand and five hundred evil deeds which can counteract as many virtues?"

Although among the Sahaba there was likely to be none who could have done two thousand and five hundred evil deeds during a day yet in this age our daily misdeeds far exceed this number. Thus it was extremely kind of Rasulullah (Sallallahu alaihe wasallam) to have told us the prescription for increasing our good deeds over our misdeeds. It is upto the patient to act upon it.

According to one hadith, the companions of Rasulullah (Sallallahu alaihe wasallam) asked him the reason why only a few people are able to act upon the above mentioned two things in spite of their being so easy. He replied that at night the devil makes one to sleep before he has recited it and at time of Salaah he reminds him of something which actuates him to get up and go away at once without having recited it.

According to one hadith Rasulullah (Sallallahu alaihe wasallam) said, "Is it not possible for you to earn even one thousand virtues every day? Someone enquired, "How can we earn one thousand virtues daily O' Rasulullah (Sallallahu alaihe wasallam)?" He replied, "Recite (سبحان الله) one hundred times, and you will have earned one thousand virtues," "

3. Wealth and children are the ornaments of the earthly life. But good deeds that endure are better in thy Lord's sight for rewards, and better in respect of hope, (we should base our hope on good deeds instead of on our wealth and children.).

4. Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for ultimate resort.

Although (good deeds which endure for ever) include all good deeds which are rewarded for ever. yet according to some ahadith it implies these very Kalimahs. Rasulullah (Sallallahu alaihe wasallam) has said, "Hymn these (good deeds which endure for ever) excessively." Somebody enquired what this was. Rasulullah (Sallallahu alaihe wasallam) replied, "It is to recite Takbeer (الله اكبر), Tahleel (لا اله الا الله). Tasbeeh (سبحان الله). Tahmeed (الحمد لله) and (لا حول ولا قوة الا بالله) . ' According to another hadith Rasulullah (Sallallahu alaihe wasallam) said, "Beware سبحان الله والحمد لله ولا اله الا الله والله اكبر constitute (good deeds which endure for ever)." It is stated in one hadith that Rasulullah (Sallallahu alaihe wasallam) had said, "Beware, be on your guard." "Somebody enquired "O. Rasulullah (Sallallahu alaihe wasallam), is it against some impending invasion by some enemy?" "The Prophet (Sallallahu alaihe wasallam) replied, "No. arrange to guard yourself against the fire of hell, through the recitation of سبحان الله والحمد لله ولا اله الا الله والله اكبر because these Kalimahs will go forward to intercede for you on the Day of Judgement (or they will move you forward towards Paradise), these will guard you from behind, these will oblige and benefit you and these are the (good deeds which endure for ever)." Similarly, there are many other ahadith in support of this contention, as given in Durul Manthoor, by Allama Suyuti.

5. To Him belong the keys of heavens and the earth.

It was narrated by Hadhrat Uthman (Radhiyallahu anho) that in reply to his enquiry about (keys of heavens and the earth). Rasulullah (Sallallahu alaihe wasallam) had said that it was

According to another hadith, the keys of heavens and the earth means سبحان الله والحمد لله ولا اله الا الله والله اكبر which had been sent down from the treasure of the Arsh i.e. Allah's Throne.

6. To Him go up their good kalimahs, and good deeds carry them there.

Hadhrat Abdullah bin Masood, (Radhiyallahu anho) said, "Whenever I recite some hadith, I also quote from the Holy Qur'an in support thereof. When a Muslim hymns سبحان الله و بحمده والحمد لله لا اله الا الله والله اكبر تبارك الله an angel carefully takes the words, towards heaven in his wings and whichever sky he crosses, its angels pray for the forgiveness of the reciter." This is supported by the above ayat -Hadhrat Ka'ab, (Radhiyallahu anho) had said that hymning of سبحان الله والحمد لله لا اله الا الله والله اكبر goes buzzing round the Arsh and therein mentions the name of the reciter. Another Sahabi narrated a similar hadith.

Part 2:

This part deals with the ahadith in which Rasulallah (Sallallahu alaihe wasallam) mentioned the virtues of these kalimahs and recommended their recitation.

Hadith No 1

Rasulallah (Sallallahu alaihe wasallam) said, "There are two kalimahs which are very light for the tongue (i.e. easy to utter) but very weighty in reward and very pleasing to Allah: These are

سبحان الله و بحمده
سبحان الله العظيم

Glory to Allah with all praises. Glory to Allah the Majestic. "

Light for the tongue means that these kalimahs are so brief that no time is spent in their recitation and no difficulty is experienced in memorizing them. In spite of their being so easy they will be found very weighty when good deeds will be weighed. Then the fact that they are dear to Allah more than anything else surpasses all other advantages. Imam Bukhari (Rahmatullah alaih) concluded his book "Sahih Bukhari" with these two kalimahs, and the above mentioned hadith was given at the end of the book. According to one hadith, Rasulallah (Sallallahu alaihe wasallam) had said. "None of you should miss earning one thousand virtues every day. Hymn (سبحان الله و بحمده) one hundred times and you will get one thousand virtues. Through Allah's grace your daily sins will be less than this number. Then the reward of your good deeds, other than reciting this kalimah, will be in addition." According to another hadith a person who recites (سبحان الله و بحمده) one hundred times in the morning and in the evening has all his sins forgiven, even if they exceed the foam on the sea. It is stated in one hadith that recitation of سبحان الله والحمد لله ولا اله الا الله والله اكبر causes the sins to fall off like the leaves of trees (during the winter season).

HadithNo 2

Hadhrat Abu Zar (Radhiyallahu anho) narrated that once Rasulallah (Sallallahu alaihe wasallam) had said, "Should I tell you what speech is most liked by Allah?" "Do tell me", said I. He said "It is (سبحان الله و بحمده)." In another hadith, it is (سبحان ربي و بحمده). An other hadith relates, "The thing that Allah ordered His angels to hymn is undoubtedly the best one, and it is (سبحان الله و بحمده)'

It is mentioned in several ayaat given in Part I that the angels, those near the Arsh and all others, remain ever hymning the glory and praise of Almighty Allah, which is their sole occupation. This is why, when Allah created Aadam (Alayhis salaam) the angels submitted, "We hymn Thy praise and glorify Thee as given in the first ayat in Part I. According to one hadith, Rasulallah (Sallallahu alaihe wasallam) had said, "The heaven crackles due to the awe of Allah's greatness, as does a bedstead under a heavy weight and the Heaven is justified in doing so. I swear by Allah. Who controls my life, that in the Heaven there is not an inch of space where some angel is not prostrating and hymning the glory and praise of Almighty Allah."

Hadith No. 3

Rasulallah (Sallallahu alaihe wasallam) said, "Whosoever says (لا اله الا الله) his admittance into Paradise is guaranteed, and whosoever hymns one hundred times, سبحان الله و بحمده he is credited with one hundred and

twenty four thousand virtues." The Sahaba said, "O, Rasulallah! (Sallallahu alaihe wasallam) if such is the case, then nobody will be doomed to destruction on the Day of Judgement because the virtues are sure to outweigh the sins." Rasulallah (Sallallahu alaihe wasallam) said, "Some people will even then be doomed to destruction because some people will have so many virtues that a mountain may crumble under their weight, but these will be just nothing in comparison with Allah's bounties. However, Almighty Allah, out of His extreme mercy and grace, will rescue them."

Note: The largest number of virtues will look like nothing as compared with the bounties of Allah, shows that whereas virtues and sins will be weighed on the Day of Judgement, a person will also be called to account whether he had made proper use of Allah's bounties and had shown gratitude to Him. As a matter of fact, everything we have is granted by Almighty Allah, and for each thing we owe a duty, and it will be checked whether we have discharged this duty properly. Rasulallah (Sallallahu alaihe wasallam) had said, "which means that it is obligatory on a person to give, every morning, a sadaqah (offering) in respect of every joint and bone. According to another hadith, there are three hundred and sixty joints in the human body. and it is obligatory on a person to give a sadaqah in respect of each joint. This is a token of gratitude to Almighty Allah, that after the night's sleep (which is akin to death) Almighty Allah gave him life again, with each part of the body in good order." The Sahabas (Radhiyallahu anhum) submitted, "Who can afford to do so many sadaqahs every day?" Rasulallah (Sallallahu alaihe wasallam) replied, "Saying **تسبيح** is a sadaqah, saying **تكبير** is sadaqah, saying (لا اله الا الله) is sadaqah, saying **الله اكبر** is sadaqah, removing some obstacle from the way is sadaqah (and so on)." In short, he enumerated several such items of sadaqah. There are other ahadith like this, wherein Allah's bounties in one's own person are enumerated, and then there are, in addition, the bounties in respect of food, drink, comfort, and so many other blessings of Allah.

This subject is mentioned in the Holy Qur'an in Surah at-Takaathur: that on the Day of Judgement, one will be questioned about the bounties of Allah. Hadhrat Ibn Abbas stated that one will be reminded about the health of his body, of his ears, of his eyes, that Almighty Allah had bestowed all such bounties out of sheer mercy: and a person will be questioned how he used these for the service of Allah, or whether he used them like the animals for his own self. Thus in the Holy Qur'an in Surah Bani Israa-eel Allah says, The hearing and the sight; and the heart; of each of them will be asked, i.e. everybody will be required to render account for the proper use of his ears, eyes, and heart. The holy Prophet, (Sallallahu alaihe wasallam) remarked that the bounties about which one will be questioned include peace of mind, which is a great blessing, and also physical health. Mujahid has stated that every worldly pleasure is a bounty, for which one will have to give account. Hadhrat Ali (Radhiyallahu anho) said that security is one of the bounties of Allah. A person asked Hadhrat Ali (Radhiyallahu anho) the meaning of the ayat (then on the Day, you will be questioned about the bounties). He replied that one will be questioned about the wheat bread eaten and of cold water, as well as about the house in which one lived. It is stated in one hadith that, when this ayat was revealed, some Sahaba (Radhiyallahu an hum) said, "O, Rasulallah (Sallallahu alaihe wasallam), what are the bounties about which we shall be questioned? We get only half a meal and that too of barley bread." Then came the revelation, "Do you not put on shoes? Do you not drink cold water? These are also bounties of Allah." According to one hadith, when this ayat was revealed, some Sahabas said, "O, Rasulallah (Sallallahu alaihe wasallam), about what bounties shall we be questioned? We get only dates to eat and water to drink, and we have to remain always with our swords on our shoulders, ready to fight! some enemy (on account of which even these two things cannot be enjoyed by us in peace)." Rasulallah (Sallallahu alaihe wasallam) replied, "The bounties are about to become available in the near future."

It is stated in one hadith that Rasulallah (Sallallahu alaihe wasallam) had said, "Of the bounties to be accounted for on the Day of Judgement, the first is the physical health, (i.e. whether we discharged our obligation in respect of it, and did any service for the pleasure of Allah) and the other is the cold drinking water." Cold water is, in fact, a great gift of Allah, and is realised as such where it is not (readily) available. It

is indeed a great blessing of Allah, but we never even acknowledge it to be as such; not to speak of thanking Almighty Allah for it and discharging our duty in respect of it.

It is said in one hadith, "The bounties to be accounted for include the piece of bread eaten to satisfy the hunger, the water drunk to quench the thirst, and the cloth used to cover the body."

Once at midday when it was very hot, Hadhrat Abu Bakr (Radhiyallahu anho) felt famished and went out of his house. Soon after his arrival in the mosque, Hadhrat Umar (Radhiyallahu anho) also reached there in similar condition, and asked him how he was there at that time. "My hunger has become unbearable", was the reply. Hadhrat Umar said, "By Allah, the same thing has compelled me to come out." The two were talking thus, when Rasulallah (Sallallahu alaihe wasallam) also came there, and asked them how they were there. They submitted, "Hunger made us restless and compelled us to come out here." Rasulallah (Sallallahu alaihe wasallam) said, "I have come here for the same reason." All the three then went to the house of Hadhrat Abu Ayub Ansari (Radhiyallahu anho). He was not in, and his wife welcomed them; she was overjoyed to have them in her house. Rasulallah (Sallallahu alaihe wasallam) enquired about Abu Ayub; she replied that he had gone out for something and would soon be back. After a little while, Hadhrat Abu Ayub (Radhiyallahu anho) also came back. On seeing them, he was overwhelmed with joy, and cut a big bunch of dates to entertain them. Rasulallah (Sallallahu alaihe wasallam) remarked, "Why-did you cut the whole bunch. The raw and the half-ripe dates have also been cut thereby. You could have selected and plucked the ripe ones only." He submitted, "I plucked the whole bunch so that all kind of dates may be before you, and you may eat the kind you may like." (Sometimes, one likes the half ripe dates in preference to the ripe ones). Leaving the dates before them, he slaughtered a small goat, roasted some of its meat, and cooked the rest. Rasulallah (Sallallahu alaihe wasallam) took some bread and a piece of roasted meat, and giving it to Abu Ayub said, "Take this to Fatimah (Radhiyallahu anha); she also did not get anything to eat for several days." Hadhrat Abu Ayub (Radhiyallahu anho) hastened to comply with the orders and then returned. All of them ate to their hearts' content. Then. Rasulallah (Sallallahu alaihe wasallam) said, "See, these are the bounties of Allah: the bread, the meat, the raw dates and the ripe ones." While uttering these words, tears came in his eyes and' then he said, "By Allah! Who controls my life; these are the bounties about which one will be questioned on the Day of Judgement." Considering the circumstances under which these things had become available, the Sahabas felt perplexed and worried that account was required to be rendered for these things, which became available under such critical conditions of helplessness. Rasulallah (Sallallahu alaihe wasallam) said, "It is necessary to express our gratitude to Almighty Allah. When you put your hand on such things, say (~\~) before starting to eat and (All praise is for Allah who feasted us to the full, and did favour on us, and bestowed upon us plentifully) after you finish eating. Its recitation will suffice as your expression of gratitude." Many incidents of this nature are narrated under different headings in the books of hadith. Rasulallah (Sallallahu alaihe wasallam) said the same things when he happened to visit the house of Abul Haitham Maalik bin Tayhaan (Radhiyallahu anho) and once when he visited a Sahabi whose name was Waqfi (Radhiyallahu anho).

Once Hadhrat Umar (Radhiyallahu anho) came across a leper who was blind, deaf and dumb. He said to his companions, "Do you see any bounties of Allah on this person?" "Apparently none," they replied. "Can he not urinate easily?" said Umar (Radhiyallahu anho).

Hadhrat Abdullah bin Mas'ood (Radhiyallahu anho) said, "On the Day of Judgement there will be three courts. In one of these, the accounts of virtues will be scrutinized, in the second Allah's bounties will be counted. and in the third the sins will be accounted for. The virtues will be counterbalanced by the bounties of Allah, so the sins will remain outstanding and their disposal will depend on Allah's mercy."

All this means that a man is duty bound to show his gratitude to Almighty Allah for His unlimited favours at all times and under all conditions. Therefore, he should strive his utmost to earn as many virtues as possible and should not rest content at any stage, because it will be on the Day of Judgement that he will realize how many sins had been committed unknowingly through his eyes, nose, ears, and other parts of the body. The Prophet (Sallallahu alaihe wasallam) had said, "Everyone of you; will have to appear before Almighty Allah, you will be face to face with Him, with no curtain in between. There will be no lawyer or interpreter to advocate your cause; there will be heaps of your deeds on either side. The fire of Hell will be in front of you, and therefore you should try your best to ward off this fire through sadaqah, (voluntary charity) which may be as paltry as a single date." It is stated in one hadith, "On the Day of Judgement, you will first be reminded how you were blessed with good health and were given cold water to drink" (which implies. whether you showed gratitude for these favours). According to another hadith, "You will not be allowed to move away from the court of Allah until you have answered five questions: (1) How did you spend your life? (2) How did you utilize your youth? (3) How did you earn your wealth? (4) How did you spend it? (i.e. whether earning and spending was in a lawful manner). (5) How did you act upon your acquired knowledge?"

HadithNo.4

The Holy Prophet (Sallallahu alaihe wasallam) says. "When on the night of Mi'raaj I met Hadhrat Ibrahim (Alayhis salaam) he asked me to convey his salam to my Ummat and tell them that the soil of Paradise is very fine and fertile and there is very good water to irrigate it but the land is all a virgin plain and its plants are **سبحان الله والحمد لله ولا اله الا الله والله اكبر** so that one can plant there as much as he likes." According to one hadith, the above Kalimah is also followed by **لا حول ولا قوة الا بالله**. According to another hadith it was said, "A tree for every part of this Kalimah is planted in Paradise." It is stated in one hadith, "Whosoever recites **سبحان الله و بحمده**, a tree is planted for him in Paradise." It is stated in one hadith, "Rasulullah (Sallallahu alaihe wasallam) was going somewhere when he saw that Abu Hurairah (Radhiyallahu anho) was planting a tree. He asked him what he was doing. "I am planting a tree," was the reply. Thereupon Rasulullah, (Sallallahu alaihe wasallam) said, "Should I tell you about the best plantation? It is **سبحان الله والحمد لله ولا اله الا الله والله اكبر** the recitation of each of these Kalimahs causes a tree to grow for you in Paradise."

HadhratIbrahim (Alayhis salaam) sent his salam through Rasulullah (Sallallahu alaihe wasallam) to this Ummat. The 'Alims' have written that whosoever hears this hadith, should say in return (May peace be upon him as well as Allah's mercy and His blessings).

The second thing mentioned in the hadith is that the soil of Paradise is very fine and its water very sweet, which can be interpreted in two ways. Firstly, it is the description of that place that it is extremely fine, its soil (according to some ahadith) is of saffron and musk, and its water is very sweet, so that everybody loves to have a house there; and as it has all facilities for recreation and for planting gardens, etc. nobody likes to leave it. The second interpretation is that where there is fine soil and excellent water, there is always luxurious growth. In that case, it means that hymning (**سبحان الله**) once will cause a tree to be planted and then, by virtue of the fertile soil and excellent water, this tree will continue to grow by itself. Only the seed is required to be planted once: the growth afterwards is all automatic.

In this hadith, Paradise is stated to have a treeless and virgin soil. In other ahadith where Paradise has been described it is stated that there are all kinds of fruit trees in it, so much so that the literal meaning of the word Jannat (Paradise) is "garden". There is thus a sort of contradiction: the Ulama explain that originally Paradise is a treeless plain but when it will be handed over to the various people they will find gardens and trees there in accordance with their deeds. The second explanation by some Ulama is that the gardens in the Paradise will be awarded according to the deeds of good people, and as such it is the deeds that are said to have caused

these trees to grow for them. The third explanation is that the smallest Paradise that anybody will get will be bigger than the whole world, and some parts of it are covered with original gardens and other parts of it are without growth. so that trees will get automatically planted there according to the Zikr and glorification done by its recipient. Hadhrat Maulana Gangohi, (Rahmatullah alaih) a great Shaikh and scholar has stated in his book Kaukabud Durree that all the trees are available there in the form of a nursery, and are planted according to the good deeds after which they continue to grow.

Hadith No. 5

Rasulullah (Sallallahu alaihe wasallam) said, "One who is unable to toil at night i.e., he cannot keep awake and pray at night or is too miserly to spend money, or is too cowardly to take part in Jihaad (fighting in the path of Allah) should hymn (سبحان الله و بحمده) excessively, because this action is more valuable with Allah than spending in His path a mountain load of gold ."

How great is the grace of Allah that even those who cannot bear hardship in the path of Allah are not deprived from earning virtues and huge rewards. One who cannot keep awake at night, cannot spend in Allah's path and cannot take part in religious fighting, because of cowardice, but still has value for Deen in his heart, and is anxious to improve his life in the Hereafter, is still eligible to earn Allah's favours. It is one's extreme misfortune if he cannot do something even then.

HadithNo.6

Rasulullah (Sallallahu alaihe wasallam) said, "The words most liked by Almighty Allah consist of four Kalimahs, viz سبحان الله والحمد لله ولا اله الا الله والله اكبر which may be recited in any sequence. According to one hadith, these Kalimahs are also mentioned in the Holy Qur'an. These Kalimahs occur very frequently in the Holy Qur'an, wherein there is the commandment and persuasion for their recitation, as described in detail in Part I. In one hadith, it is stated, "Adorn the festivals of Eid with these words by their frequent recitation."

Hadith No. 7

Once a group of poor Muhajirs came to Rasulullah (Sallallahu alaihe wasallam) and said, "a Rasulullah! (Sallallahu alaihe wasallam) only the rich attain to the higher spiritual grades, and the eternal bounties of Allah fall only to their lot," "How?" enquired Rasulullah (Sallallahu alaihe wasallam). They replied, "They offer salaah and observe fasting in the same manner as we do, but being rich they are able to perform other good deeds, like giving sadaqah and freeing slaves, which we being poor are unable to do." Rasulullah (Sallallahu alaihe wasallam) said, "Should I tell you something by acting upon which you may overtake your predecessors and surpass your successors, and nobody may be better than you unless he also acts upon the same thing." "Do tell us," said the Sahabas, (Radhiyallahu anhum). "Recite سبحان الله الحمد لله الله اكبر thirty three times each after every salaah." said" Rasulullah (Sallallahu alaihe wasallam). They acted upon his advice, but the rich of those days came to know of it and started doing the same. The; poor again came to Rasulullah (Sallallahu alaihe wasallam) and complained, "Our rich brothers have come to learn what you told us, and are also acting upon it." Rasulullah (Sallallahu alaihe wasallam) then remarked, "It is Allah's favour which He bestows on whomsoever He likes; nobody can stop Him." According to another hadith, Rasulullah (Sallallahu alaihe wasallam) is also narrated to have said to them, "Allah has also favoured you with a substitute of sadaqah. Reciting (سبحان الله) once is sadaqah, saying (الحمد لله) once is sadaqah, intercourse with one's own wife is sadaqah." The Sahabas were astonished to hear this, and submitted, "O Rasulullah! (Sallallahu alaihe wasallam) indulgence with one's own wife is an act of satisfying one's lust and you say this

is also sadaqah. Rasulallah (Sallallahu alaihe wasallam) said, "Would it not be a sin to indulge in the unlawful?" "Yes", said the Sahabas. "In the same manner, doing the lawful amounts to sadaqah, and is virtuous", explained Rasulallah (Sallallahu alaihe wasallam), From this it is clear that to cohabit with one's own wife in order to save himself from adultery brings reward from Allah."

In another hadith, the reply of Rasulallah (Sallallahu alaihe wasallam) to the query by the Sahabas, (Radhiyallahu anhum) that intercourse with the wife is the satisfaction of one's lust, was "Just tell me if a child is born as a result thereof, and when he grows up to youth and becomes a centre of your expectation, he happens to die, will you not hope for a reward from Allah in lieu of this loss?" Their reply was in the affirmative, and then Rasulallah (Sallallahu alaihe wasallam) continued, "Why this expectation of reward? Did you create him? Did you guide him or did you sustain him? On the contrary, it was Almighty Allah who created him, guided him and sustained him. Similarly, you put your semen at the lawful place, then it is up to Allah to make it into a child or prevent it from becoming a child." In short, this hadith implies that the reward from Allah is for one's having become the cause of the birth of the child.

HadithNo.8

Rasulallah (Sallallahu alaihe wasallam) said, "Whosoever hymns **الحمد لله الله اكبر سبحان الله** 33 times each, and then once recites . . .

لا اله الا الله وحده لا شريك له الملك وله الحمد وهو على كل شى قدير after every salaah, all his sins are forgiven even though they may be (countless) like the foam in the sea."

Note: That the sins are forgiven (by virtue' of zikr) has already been discussed under several ahadith. According to the Ulamaa, it is only the minor sins that are forgiven. In this hadith, it is stated that three Kalimahs should be recited 33 times each, and then (**لا اله الا الله وحده لا شريك له الملك وله الحمد وهو على كل شى قدير**) only once. According to the next hadith, two of the three Kalimahs should be recited 33 times each and the third one i.e. **الله اكبر** 34 times. Hadhrat Zaid; (Radhiyallahu anho) is stated to have narrated, Rasulallah (Sallallahu alaihe wasallam) had ordered us to recite **الحمد لله الله اكبر سبحان الله** thirty three times each after every salaah. An Ansari saw in a dream that a person advised reciting the three Kalimahs 25 times each and then (**لا اله الا الله**) also 25 times. When Rasulallah (Sallallahu alaihe wasallam) was told about this dream, he permitted him to recite that way. According to one hadith **الحمد لله الله اكبر** should be hymned 11 times each after every salaah, and in another hadith it is ten times each. In one hadith, the recitation of **لا اله الا الله** is ten times and that of the other three Kalimahs is 33 times each. According to one hadith, each of the four kalimahs should be hymned hundred times each. All these ahadith are narrated in the book Hisnul Haseen. The apparent difference in these versions is due to the different circumstances of the persons who were advised by Rasulallah (Sallallahu alaihe wasallam). Those who were busy with other (important) things were advised the lesser number, and those who were free were advised a greater number. The religious authorities, however, advise that one should conform to the numbers narrated in the ahadith just as the quantity of a thing that is used as a medicine is also specified.

HadithNo.9

Rasulallah (Sallallahu alaihe wasallam) said. "The following words are such that one who recites them is never disappointed. These are **الحمد لله الله اكبر سبحان الله** which should be recited, 33. 33 and 34 times, respectively after every obligatory salaah."

Note: These Kalimahs have been termed as (things that follow) either because these are recited after the salaah or because the recitation of these after sins results in washing them off. or because these are recited one after the other. Hadhrat Abu Darda (Radhiyallahu anho) narrated, "We have been directed to recite (الحمد لله) 33 times and (سبحان الله) 33 times and (الله اكبر) 34 times after every salaah."

HadithNo.10

Rasulullah (Sallallahu alaihe wasallam) once said, "Is there nobody amongst you who may be able to do, everyday, good deeds equal to Uhud (a mountain near Madinah)." The Sahaba (Radhiyallahu anhum) said, "O Rasulullah! who has the strength to do that?" "Everybody has the strength to do it," said Rasulullah (Sallallahu alaihe wasallam). "How is it?" enquired the Sahabas (Radhiyallahu anhum). He explained, "The reward of (سبحان الله) is greater than the mountain Uhud, that of (لا اله الا الله) is greater than Uhud, that of (الحمد لله) is greater than Uhud and that of (لا اله الا الله) is greater than Uhud."

Note: It is thus stated that the reward of each of these Kalimahs is greater than the mountain of Uhud, nay. it is greater than many such mountains. I. is said in one hadith that the reward of (سبحان الله) and (الحمد لله) fills all the Heavens and the Earths. It is said in another hadith that the reward of (سبحان الله) occupies half the scale-pan the reward of (الحمد لله) occupies the remaining half, and the reward of (الله اكبر) fills the space between the Earth and the sky. It is stated in one hadith that Rasulullah (Sallallahu alaihe wasallam) had said, "is more dear to me than all the things under the Sun." Mullah Ali Qari (Rahmatullah alaih) explained it to mean that it is more dear than spending in the path of Allah all that this world contains. It is said that once Hadhrat Sulaiman (Alayhis salaam) was going somewhere on his throne, when the birds spread their wings to protect him from the Sun, and the armies of men and Jinn were going with him.

On seeing this, a worshippinger praised Allah for the grandeur of this vast kingdom. Hadhrat Sulaiman (Alayhis salaam) remarked. "The credit in the account of deeds of a believer for reciting (سبحان الله) once is more than the whole kingdom of Sulaiman Bin Dawood, because this kingdom is transitory but the reward of reciting تسبيح is everlasting."

Hadith No. 11

Once Rasulullah (Sallallahu alaihe wasallam) said. "Bakhkha! Bakhkha! How weighty in the scales are five things, viz. (الحمد لله سبحان الله الله اكبر) and exercise of patience by the father (or the mother) over the death of his (or her) child."

The subject-matter of this hadith is narrated by many Sahabas (Radhiyallahu anhum) in so many other ahadith. The words (Bakhkha! Bakhkha!) are exclaimed at the time of extreme joy and pleasure. These things are of great joy and pleasure to Rasulullah (Sallallahu alaihe wasallam) and therefore are stressed so much by him. Is it not therefore incumbent upon us who claim to love him that we should show extreme devotion to these Kalimahs, because doing so also amounts to showing respect, obedience and gratitude to Him.

Hadith No. 12

Rasulullah (Sallallahu alaihe wasallam) said, "Prophet Nooh (Alayhis salaam) said to his sons "I give you a piece of advice and. in order that you may not forget it. I say it very briefly. I advise you for doing two things and forbid you from doing two things. The two things which I recommend are such that Almighty Allah. and His noble creation are greatly pleased with them. and both of these have easy access to Almighty Allah. One

of the two things is (لا اله الا الله) which if it were enclosed in the mighty sky. will break through it and reach Almighty Allah and. if all the heavens and the earth were placed in one pan of the balance and this kalimah were put in the other pan, the latter would outweigh the former. The second thing that I recommend to you is the recitation of (سبحان الله و بحمده) which is the prayer of all the creation and by virtue of which all the creation get their sustenance. There is none among the creation that does not hymn glorification of Allah, but you do not understand their speech. And the two things from which I forbid you, are shirk (polytheism) and arrogance, because these two keep you away from Allah and His noble creation."

Note: The subject matter of this hadith has also been discussed before when describing the virtues of لا اله الا الله . That all the creation hymn the glory of Allah is also mentioned in the aayaat of the Holy Qur'an. One of these aayaat is

(There is none among the creation who does not hymn His glory),

It is narrated in many ahadith that on the night of Mi'raaj, Rasulullah (Sallallahu alaihe wasallam) had heard all the Heavens hymning the glory of Allah.

Once Rasulullah (Sallallahu alaihe wasallam) happened to pass by a group of men who though halted, were sitting on the backs of their horses and camels. He said to them "Do not use the backs of your animals as chairs and pulpits as so many of them are better than their riders and do zikr of Allah more than the riders."

Hadhrat Ibn Abbas (Radhiyallahu anho) said that even the crops hymn the glory of Allah and the owner gets the reward for it.

Once a bowl of food was presented to Rasulullah (Sallallahu alaihe wasallam), who remarked that the food was hymning the glory of Allah. Somebody asked if he understood its hymning. He replied in the affirmative, and then he asked that it be taken to a certain person who also, when the cup was brought to him, heard it hymning the glory of Allah: In the same way another person also heard it. Somebody requested that all those present should be allowed to hear it. Rasulullah (Sallallahu alaihe wasallam) said, "If some one fails to hear it, others will think that he is a sinner." This sort of revelation is known as Kashf, which is bestowed on the Prophets, but the Sahabas (Radhiyallahu anhum) also were able to attain it as a result of their company with and their nearness to Rasulullah (Sallallahu alaihe wasallam). Hundreds of incidents can be cited as a proof thereof. Even the Sufis often develop this quality through their spiritual labour, as a result of which they are able to understand what the rocks and animals hymn and speak. But according to the authentic scholars, proficiency in this line is not necessarily proof of one's high spiritual attainment or nearness to Allah. Whoever labours and strives for this can develop it, irrespective of whether he attains nearness to Almighty Allah or not; therefore. the true religious authorities do not attach any importance to it. On the other hand they regard it as harmful in the respect that the novice gets so much absorbed and involved into it that it acts as a hindrance to his spiritual progress. I know this about some disciples of Maulana Khalil Ahmad (Rahmatullah alaih) when they happened to develop a sort of Kashf that to prevent its further progress Maulana (Rahmatullah alaih), stopped them from doing all sorts of zikr. Moreover, the scholars avoid development of Kashf because it leads to the disclosure to them of the sins of others, which is against their liking.

Allamah Sha'raani has related in his book "Meezaanul Kubra" about Hadhrat Imam Abu Hanifa (Rahmatullah alaih) that when he happened to see somebody performing ablution. he could also see the sins that were being washed away in the water. so much so that he could even distinguish whether the washed off sins were major or minor sins or merely undesirable deeds, just as one is able to see the material things.,Once he happened to go into the place of wudhu in the main mosque of Koofa, where a young man was performing

wudhu. After looking at the water used by him, he quietly advised him, "My brother! make taubah from disobeying your parents," which he did. Then he saw another person and said to him, "My brother! refrain from adultery, it is a major sin," and the man made taubah from adultery. He saw that the water used by yet another man indicated the sins of drinking and sinful amusement. He advised the man accordingly, who also made taubah then and there. Afterwards, Hadhrat Imam Abu Hanifa (Rahmatullah alaih) prayed, "O Allah! take away this thing from me. I do not want to see the shortcomings of other people." His prayer was accepted by Almighty Allah, and he got relieved of this power. It is related that it was during that earlier period that he had declared the water once used for wudhu to have become polluted: when he saw the dirt and bad smell of sins in it, he could not regard it otherwise. After he was relieved of this power, he also gave up declaring this water as polluted.

It is related of a disciple of our Shaikh Maulana Abdur Rahim Raipuri (Rahmatullah alaih), may Allah enlighten his grave, that for days together he could not go out to answer the call of nature, because he found spiritual light prevailing all over. Similarly, there are hundreds and thousands of incidents proving beyond any doubt that those who are blessed with Kashf can see hidden things, according to the degree of their attainment.

Hadith No. 13

Hadhrat Umme Haani (Radhiyallahu anha) related that once Rasulullah (Sallallahu alaihe wasallam) paid her a visit, when she said to him, "O Rasulullah! (Sallallahu alaihe wasallam) I have grown very old and weak. Tell me something that I may be able to do while sitting." Rasulullah (Sallallahu alaihe wasallam) said to her, "Hymn (سبحان الله) one hundred times and you will get a reward as if you set free one hundred Arab slaves; hymn (الحمد لله) one hundred times, which will fetch you a reward as if you present a hundred horses, fully equipped, for the Lihaad: hymn (الله اكبر) hundred times, which is as if you sacrificed a hundred camels for the sake of Allah: and hymn (لا اله الا الله) a hundred times, the reward of which will fill the whole space between the earth and the sky. There is no other commendable action that can surpass it." Hadhrat Salma (Radhiyallahu anha) the wife of Abu Raafe' (Radhiyallahu anho) had also requested Rasulullah (Sallallahu alaihe wasallam) to prescribe her some zikr which may not be very lengthy, Rasulullah (Sallallahu alaihe wasallam) advised her, "Recite (الله اكبر) ten times, because Almighty Allah says in reply, "It is for Me," recite (سبحان الله) ten times, because Almighty Allah says in reply, "It is for Me", and then recite (O Allah! forgive me) ten times, because then Allah says, "Yes, I have forgiven you." If you recite (O Allah! forgive me) ten times, Almighty Allah will also say each time, "I have forgiven you." What a brief and easy zikr has been proposed by Rasulullah (Sallallahu alaihe wasallam) for old and weak people, especially the women. It is very brief and involves no labour or going about and yet what tremendous reward is promised for it. It is really a pity if we fail to earn this high reward.

Hadhrat Umme Sulaim (Radhiyallahu anha) has narrated that she also requested Rasulullah (Sallallahu alaihe wasallam) to prescribe for her something that she should recite before her supplication to Allah at the time of salaah, and that she was told, "Recite (سبحان الله) and (الحمد لله) ten times each, and then pray for what you like, Allah will say; "Yes, Yes, I accept it." How simple and common are these words, that no effort is required to memorize them. We talk all sorts of rubbish throughout the day but if while doing our business or sitting in the shop, or working on the field we hymn this zikr as well, then along with work for the earthly life we can also earn a lot of wealth for the next life.

Hadith No. 14

Rasulullah (Sallallahu alaihe wasallam) had said:

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"There is a class of angels who keep going about on the pathways. and wherever they find some people engaged in the zikr of Allah, they call each other and gather round them, and pile up over each other right upto the sky. When that assembly for zikr is over the angels ascend to the Heavens and then Almighty Allah. in spite of knowing everything, asks them where they had come from? They submit that they have come from such and such group of His bondsmen, who were busy in hymning His Glory, His Grandeur, His Greatness and His Praise. Allah says. "Have those people seen Me?" "No, our Lord", confirm the angels. "How would they have acted if they had actually seen me?" "Thev would have busied themselves with even greater zeal in praying to You and in hymning Your praise and Glory." submit the angels. "What do they demand?" "They want Paradise", reply the angels. "Have they ever seen Paradise?" says Almighty Lord. "No our Lord" say the angels. "If they had seen it, how would they have acted?" says Almighty Allah. "Their zeal. yearning. and their prayers for it would have been even greater." submit the angels. "What were they seeking refuge from?" says Almighty Allah. "They were seeking refuge from Hell", say the angels. "Have they seen the Hell?" "They have not seen it." "How would they have acted if they had seen if?" says Allah. "They would have been more scared of it, and would have' tried more for protection against it," say the angels. Then Almighty Allah says, "Allright then, all of you bear witness that I grant forgiveness to all those present in that assembly." One angel says "O Allah! a person happened to be there only by chance; he had come for some other business and had not taken part in what they did." Almighty Allah says, "That group was so blessed that whosoever happened to sit with them even by the way is not deprived of the blessings (and thus he is also forgiven)."

It is described in several ahaadith that there is a group of angels who go about in search of assemblies and individuals engaged in zikr and wherever they find them, they sit near them and listen to their zikr. This subject matter is already included in Hadith No. 8 in Chapter I, wherein it is also explained whv Almighty Allah praises these persons in the presence of the angels.

The submission by an angel that there was, in that assembly a person who had come there on his private business was only a statement of facts, because on that occasion those angels 'were acting as the witnesses that those people were engaged in prayers and zikr of Allah. That is why they had to clarify the position. lest there should be any objection. But it is the extreme benevolence of Allah that. because of the blessed people engaged in zikr. a man who is sitting near them by the way is not deprived of the blessings. Almighty Allah says in His Book:

"O you who believe! fear Almighty Allah and be with the truthful.

The Sufis say. "Remain with Almighty Allah and if this is not possible, then be in the society of those persons who remain with Almighty Allah." Remaining with Almighty Allah means (as given in the book of Bukhari Shareef): Almighty Allah says. "By means of non-obligatory prayers" My bondman keeps on getting nearer and nearer to Me. till I make him My beloved and at that stage I become his ears with which he listens. his eyes with which he sees his hands with which he holds: his feet with which he walks: and whatever he begs of Me I grant him." That Allah becomes his hands and feet. etc . means that he performs his actions for earning the pleasure and love of Allah and that he does not do anything against the will of Allah. The books of history relate the lives of many sufis of this level. A booklet known as 'Nuzhatul Basaateen' is specially devoted to the account of such Sufis .

Sheikh Abu Bakr Kattaani (Rahmatullah alaih) related, "Once, at the time of Hajj, there was a gathering in Mecca of some Sufis, the youngest among whom was Junaid Baghdadi (Rahmatullah alaih), In that gathering, there was a discussion on the subject of 'Love of Allah' and as to who is the lover of Allah! Many

of them expressed their views on the subject, but Junaid Baghdadi (Rahmatullah alaih) kept quiet. He was pressed to say something. With his head bowed down and tears in his eyes, he said, "A lover (of Allah) is he who forgets his own self remains engaged in Allah's zikr with due regard to all its requirements; sees Allah with the eyes of his heart, which is burnt by the heat of Allah's fear: Allah's zikr intoxicates him like a cup of wine. he speaks the word of Allah as if Almighty Allah speaks through his mouth; if he moves he does so under the command of Allah: he derives peace of mind only through obedience to Allah; and when such a stage is reached, his eating, drinking sleeping awaking and. in short, all his actions are for the pleasure of Allah; he neither pays any heed to the worldly customs nor does he attach any importance to adverse criticism by the people."

Hadhrat Sa'eed bin Musayyib was a well known Tabi'ee and is counted as a great Muhaddith. A person named Abdullah bin Abi Widaa-ah, who used to go to him very often, related as follows: "I could not go to him for a few days. Then when I went, Hadhrat Sa'eed asked me where I had been. I told him that my wife had died and that I remained busy on that account. He said, "Had you informed me, I could have also joined the funeral." When, after a little while, I got up to leave he said, 'Have you married again?' I replied, 'Who would marry a penniless person such as I am?' He said that he would arrange it. and there and then he read out the marriage sermon and solemnised my nikaah (marriage declaration) with his own daughter, fixing the mehr (jointure) at a paltry sum of eight or ten annas" (This small amount as mehr may be permissible according to them, as it is according to some Imams, but according to Imam Abu Hanifa (Rahmatullah alayh) a sum less than two rupees and eight annas is not permissible). "After the nikaah, I left the place. Only Almighty Allah knows how overjoyed I was; in my happiness. I was thinking where from to borrow the money for expenses to bring the wife to my house. I remained absorbed in these thoughts till it was evening. I was keeping a fast, and I broke it at sunset. After the evening prayer, I reached home and, lighting the lamp, I started eating my bread with olive oil when somebody knocked at the door. Who is there? said I, "Sa'eed ", came the reply. I started thinking which Sa'eed it was. It did not occur to me that it could be Hadhrat Sa'eed, because for forty years he had never been to any place except the mosque and his own house. I was surprised to see him standing outside, and submitted that he should have called for me. He replied, 'It was proper for me to come. I thought that since you have been married you should not be alone in your house. I have therefore, brought your wife to live with you. Saying this he sent his daughter in, closed the door and went away. The girl being overwhelmed with modesty, fell down on the ground bolted the door from inside removed the bread and olive oil from near the lamp lest she should see it climbed up on the roof of my house and called out to my neighbours. When people gathered, I told them that Hadhrat Sa'eed had given his daughter to me in marriage, and that he had just then himself brought her and left her in my house. They were all greatly surprised and exclaimed, 'Is it true that she is already in your house?' 'Yes,' confirmed I. The news spread and also 'reached my mother who at once came there and said. 'If you touch her for three days, I will not see your face: in three days we will make all the preparations. After three days, when I met the girl. I found her extremely beautiful. She was a Hafiz of the Qur'an very conversant with the Sunnat of the Prophet (Sallallahu alaihe wasallam) and well acquainted with her obligations to her husband. For one month, neither Hadhrat Sa'eed came to me. nor I went to him. After one month, when I went to him there was a big gathering. After wishing salaam to him I sat down. When all others left he asked me how I found my wife. I replied. 'She is most excellent so that friends are pleased to see her and foes become envious,' He further said. 'If you find anything undesirable you may use a stick to rectify it.' After I returned from there, he sent me through a special messenger a gift of twenty four thousand dirhams (which comes to about five thousand rupees). This girl had been demanded by King Abdul Malik bin Marwaan for marriage with his son. Waleed, who was the crown prince but Hadhrat Sa'eed had declined the offer. In this way: he had incurred the wrath of King Abdul Malik, who on some other pretext got him punished with a hundred lashes in bitter cold, and then had a pitcher of cold water poured on him."

Hadith No. 15

Rasulullah (Sallallahu alaihe wasallam) said, "Whosoever recites (**سبحان الله الحمد لله لا اله الا الله الله اكبر**) will be rewarded with ten virtues for each letter thereof. Whosoever supports an unjust party in a dispute incurs the wrath of Allah, until he repents and does toubah. Whosoever intercedes to prevent infliction of punishment awarded according to Islamic law is considered to oppose Almighty Allah, and whosoever slanders a Muslim, man or woman, will in the Hereafter be imprisoned in Radghatul Khabal (a deep part of Hell), until he gets exonerated from this sin, which will hardly be possible there."

Backing an unjust cause has nowadays become our second nature. In spite of knowing that we are at fault, we become unjust and partial for the sake of our relatives and our party. We are not afraid of the wrath, displeasure, and punishment of Almighty Allah, when our relatives and friends are involved. Not to speak of telling them that they should desist from committing wrong, we cannot even keep quiet and remain neutral, but we go to the extreme in supporting them. If anybody puts up a claim against them, we try to oppose him. If a friend of ours commits theft, wrongs somebody, or indulges in adultery, we encourage and help him in all possible ways. Is this according to the dictates of our faith and religion? Is this according to Islam that we feel proud of? Do we not thus degrade our Islam in the eyes of others, and degrade ourselves before Almighty Allah? It is stated in one hadith that one who deals or fights with somebody on the basis of sectionalism (racialism) is not one of us. According to another hadith, sectionalism means to help one's own people in their wrong cause.

"Radghatul Khabal" is the mud formed by the blood and puss of those in Hell. How dirty and horrible would be that place where such people who do slander against the Muslims will be imprisoned. In this life, we take it very lightly to talk against whosoever we like, but we will realise the gravity of our offence in the Hereafter when we will be required to justify and prove whatever we have said here. and the proof given there will have to be acceptable from the Shariat point of view. Fluent talk based on lies will be of no avail there. What we talk here and what the actual reality is will all be known there. Rasulallah (Sallallahu alaihe wasallam) had said, "Sometimes one talks merely to amuse others, but because of it he is thrown into Hell to a depth which exceeds the distance between the earth and the sky. A slip of the tongue is fraught with more dangers than the slip of the foot." It is said in one hadith, "Whosoever reproaches somebody else for his sin will find himself involved in it before his death." Imam Ahmad (Rahmatullah alaih) explained that this hadith implies such sins from which the sinner has done toubah. Hadhrat Abu Bakr (Radhiyallahu anho) used to pull his tongue and say, "You are the cause of our woes." Ibn Munkadir, a famous Muhaddith, and a Taabi'ee was seen weeping when he was about to die. Someone asked why he wept. He replied, "I do not remember to have committed any sin, but I might have said something which, though ordinary in my opinion, may turn out to be something very serious before Almighty Allah ..."

Hadith No 16

In the closing period of his life, whenever Rasulallah (Sallallahu alaihe wasallam) got up from a meeting he used to recite

"Glory to Thee. O Allah with the highest of Praises; I bear witness that there is none worthy of worship except Thee, I seek Thy forgiveness and turn to Thee."

Someone said, "It is only nowadays that it has become customary with you to recite this prayer, but it was not so before." Rasulallah (Sallallahu alaihe wasallam) said, "It is the kaffaarah (atonement) of the meeting".

According to another version Rasulullah (Sallallahu alaihe wasallam) had said, "These words constitute the kaffarah of the meeting, and were taught to me by Hadhrat Ibraa-eel (Alayhis salaam)."

Hadhrat Aa-ishah (Radhiyallahu anha) also related,

"Whenever Rasulullah (Sallallahu alaihe wasallam) got up from a meeting he used to recite:

"Glory to Thee O my Rabb. 0 Allah with the highest of Praises; I bear witness that there is none worthy of worship except Thee, I seek Thy forgiveness and turn to Thee."

When I asked him the reason for reciting this duaa so often, he said. "If a person recites it at the end of a meeting then all his slips during the meeting are forgiven". We are all liable to do some irrelevant and useless talk during a meeting. This duaa is very brief, but whosoever recites either of the two versions of this duaa will get saved from the adverse results of that meeting. The Almighty Lord has provided so many facilities for our benefit.

HadithNo 17

Rasulullah (Sallallahu alaihe wasallam) said, "When a person hymns the greatness of Allah, i.e. recites

سبحان الله الحمد لله لا اله الا الله الله اكبر

these kalimahs revolve round the Arsh with a low humming tone, and mention the name of the reciter. Do not you wish that there should be somebody near Almighty Allah to mention and recommend you before Him?" Persons who seek an approach to the rulers and hanker after position get overwhelmed with joy and feel so proud if they are praised before a governor, not to speak of the king or the minister or even the viceroy, even though such a recommendation does not result in any benefit to them. That no gain results is clear because even if they get some lift in status. they have to spend comparatively far more in getting it through such recommendation. In order to approach the high officials, some people squander their property. get involved in debt, incur the enmity of others and thus disgrace themselves in so many ways. All this is experienced during the election period.

On the other hand, just imagine the blessings and honour of one's name being mentioned before the Arsh of Almighty Allah, the Lord of Lords, who controls this world as well as the Hereafter, and in fact everything in all the universe, Who controls the hearts of the kings, Who grants success or failure, gain or loss: so that, all the people of the world including the rulers and the ruled, the kings and their subjects, cannot harm or help anybody against His will, they cannot give even a drop of water to anybody if He does not will it. No worldly wealth or honour can be compared to this blessing that one's name should be mentioned with favour before such a Supreme Lord. If a person attaches more importance to any worldly honour, he does a great wrong to himself.

Hadith No. 18

Hadhrat Yaseerah (Radhiyallahu anha) one of the Muhajir women, related that Rasulullah (Sallallahu alaihe wasallam) had said, "Make it a point to hymn (تسبيح) and (تهليل) and to sanctify Allah through reciting the words (سبحان الملك القدوس) or (سبوح قدوس رب الملكته والروح) and counting on your fingers, because the fingers will also be questioned on the Day of Judgement about the deeds performed by them and will speak out what they did. You should not neglect doing zikr of Allah, otherwise you would get deprived of His Mercy.

Note: On the Day of Judgement the body of a person, nay, his hands, feet, and every limb will be questioned about the good and bad actions performed by them, as stated in the Holy Qur'an at so many places. At one place, it is stated

The day when their tongues, hands and feet will stand witness against them about the sins they committed.

At another place the subject matter is described in several aayaat, which are translated as follows:

"On that Day (Day of Judgement), the enemies of Allah will be driven towards Hell. Then they will be checked at one place, till they have all reached near the Hell At that time, their ears, eyes, skin, etc, will bear witness against them, (and will tell the sins committed through these by each person). At this, those people will (in utter surprise) say to them, "Why do you give witness against us?" (it was for you that, in the worldly life, we indulged in sins? These organs will reply, "Allah has given us speech, as He gave speech to all the things. It is He Who created you the first time, and unto Him you have returned."

There are many ahaadith that describe this sort of testimony. In one hadith, it is stated, "On the Day of Resurrection, the non-believer in spite of knowing his own sins will deny that he had ever committed them. He will be told that his neighbours stand witness against him. He will reply that the neighbours tell lies out of enmity against him. He will be told that his own kith and kin testify against him, but he will say that they are also false. Then his own limbs will be made to give evidence against him. According to one hadith, the thigh will be the first to testify the evil deeds committed by it.

It is stated in one hadith, "The last one to cross the Siraat Bridge will pass stumbling to this side and that side, as a child does when his father gives him a beating. The angels will ask him whether he would confess his sins if he OS were helped to cross it with ease. He will promise that he will tell the real truth, and he will swear by Allah that he will not hide any fact. The angels will make him stand erect and pass the Siraat Bridge. When he has crossed over, he will be asked by the angels to give his statement. Thinking that, if he confesses, he may be sent back to Hell, he will flatly deny having committed any bad deed. The angels will tell him that they can produce witnesses against him. He will look around, and as there will be nobody, he will think that since everybody has now reached his destination, no witness can be available against him, and therefore, he will agree to face witnesses. His own limbs will be asked to tell the truth, and when they start speaking he will be left with no alternative but to make a confession. Then he will say, "There are many serious sins that are still to be told." Almighty Allah will then say that he has been granted forgiveness.

It is thus a matter of necessity for us that we should make our limbs do as many good acts as possible. So that these may as well give witness in our favour. It is for this reason that Rasulullah (Sallallahu alaihe wasallam) had ordered (his followers) to count zikr on the fingers. For the same reason, it is ordered in another hadith that we should go to the mosque very frequently, so that the foot-prints will bear witness in our favour, and reward is granted for these.

How fortunate are the people against whom there is nobody to stand witness, either because no sins are committed or because these were washed off through toubah, etc. and who (on the other hand) have hundreds and thousands of witnesses to testify their good deeds and virtues. The easy way to become one of such people is: Firstly, if a sin happens to be committed, it should be got wiped out at once by means of toubah (because in this way the sin becomes extinct, as stated in Hadith No 33 of Section 11, Chapter 11) and

secondly, the virtues should be accumulated in the account of deeds and there should be witnesses to testify to them, the limbs used for good deeds will all stand witness in one's favour.

Counting (of zikr) on the fingers by Rasulallah (Sallalloho alaihe wasallam) himself is mentioned in various words in several ahaadith. Hadhrat Abdullah bin Amr (Radhiyalloho anho) related that the Holy Prophet (Sallalloho alaihe wasallam) used to hymn Allah's glory with counting on his fingers.

In the hadith under discussion, there is warning against neglecting zikr of Allah, which deprives one of His Mercy. It is thereby learnt that the people who neglect zikr are ignored in respect of the Mercy of Almighty Allah. It is said in the Holy Qur'an, "You remember Me, then I will remember you (with My Mercy)." Almighty Allah has thus conditioned His granting of favours on doing His zikr. The Holy Qur'an says:

.. And a person who intentionally closes his eyes against Allah's zikr (which may be recitation of the Qur'an or any other zikr], We appoint a devil on him, who remains with him all the time and who (with other such devils) keeps on misleading all such people (as have become blind to Allah's zikr), and yet they deem they are rightly guided."

It is stated in one hadith that a devil is appointed to remain with every person. In the case of a non-believer, he takes part in everything he does, he is with him even when he eats and sleeps. In the case of a believer he remains at some distance, but is always on the lookout for a chance to attack him unawares when he is not doing zikr of Allah. Allah says at another place in the Holy Qur'an:

"O, you who believe! Let not your wealth or your children (and other similar things) distract you from remembrance of Allah. Those who do so are the losers. And spend of that wherewith We have provided you, before death overtakes one of you and then he says, My Lord: if only Thou wouldst give me respite for a little while, then I would give alms and be amongst Thy good bondsmen, But Almighty Allah reprieves no soul when its time has come and Allah is aware of all that you do."

There are some people who do not neglect remembrance of Allah at any time. Hadhrat Shibli (Rahmatullah alaih) writes, "I happened to see a lunatic on whom some boys were throwing stones. I reprimanded the boys, who said. "This man claims that he sees Allah." I went near him and found that he was murmuring something. On listening to him attentively I heard him saying, "You have done so well to have set these boys after me." I said to him, "These boys accuse you of something." "What do they say" enquired he I said, "They say that you claim to see Allah." He yelled a shriek and said, "O Shibli, I swear by Him who has made me mad in His Love and Who keeps me wandering restlessly sometimes near Him and at times away from Him, if I were to lose sight of Him even for a while, my heart would burst into pieces on account of the pangs of separation." He said this and ran away reciting the following couplet:

Your appearance is constantly before my eyes your remembrance is always on my tongue your abode is in my heart, then where can you hide from me.

When Junaid Baghdadi (Rahmatullah alaih) was about to die someone advised him to recite the kalimah. He said. "I have never forgotten it any time; (you should remind it to someone who may have neglected it). When Hadhrat Mumshaad Dinwari (Rahmatullah alaih) was about to die some one prayed to Allah for the grant of such and such blessings to him in Paradise. He smiled and said, "For the last last thirty years, the Paradise with all its blessings has been appearing before me, but I have not even once diverted my attention from Almighty Allah towards it."

When somebody reminded Hadhrat Royam (Rahmatullah alaihi) at the time of his death, to recite the kalimah, he said, "I have no acquaintance with anyone except Almighty Allah." When Hadhrat Ahmad bin Khidhrwayh was about to die, somebody asked him something. With tears in his eyes he said, "For the last ninety five years, I have been knocking at a door which is now about to open. I am not aware whether it will mean good or bad fortune for me; I am too absorbed to talk to anybody at this time."

Hadith No, 19

Hadhrat Juwairiah (Radhiyallahu anha) related, "When Rasulullah (Sallallahu alaihe wasallam) left my house for the morning prayer, I was sitting on the prayer-mat (busy in Allah's zikr). When he came back after Chaasht prayer (just before midday), I was still sitting in the same position. He asked me whether I had continued in that position right from the time he left in the morning. I replied in the affirmative. He then said, "After I left you, I recited four kalimahs three times which, if compared to all that you have recited since the morning, will be found to outweigh it. These kalimahs are:

Glory and praise be to Allah equal in number to his creation, according to His will and pleasure, equal in weight to His Arsh and equal in dimensions to His World)."

Hadhrat Sa'ad (Radhiyallahu anho) accompanied Rasulullah (Sallallahu alaihe wasallam) to the house of a Sahabi 'e: woman, who had before her some datestones and pebbles, on which she was counting her zikr. Rasulullah (Sallallahu alaihe wasallam) said to her, "May I tell you something which may be easier (or better) than this?"

I glorify Allah equal to the number of His creation in the Heaven, I glorify Allah equal to the number of His creation on the earth, and I glorify Allah equal to the number of His creation in between the two (I.e. between the Heaven and the Earth), and I glorify Allah equal to the number of things He is to create. Likewise I hymn (الحمد لله) (الله اكبر) and (لا اله الا الله) each the same total number of times."

Mulla Ali Qari has written that the zikr in the words mentioned above is more rewarding because one concentrates on Allah's attributes mentioned therein, and then meditates over them. It is evident that the more one meditates and contemplates over the zikr one does, the better it is. For this very reason, the recitation of even a few aayaat of the Qur'an, with proper contemplation on what is read, is far better than considerably more recitation done without proper understanding.

Some Ulama consider that this zikr is superior because there is in it an expression of one's utter helplessness in respect of counting the praises and favours of Almighty Allah, which is the best form of submission to Him. It is for this reason that some Sufis say that we commit countless sins, but we recite the name of Allah a limited number of times by counting. This does not mean that we should not count zikr: if it were so then counting in particular cases would not have been stressed in the ahaadith. In many of the ahaadith, special rewards are promised for doing a particular zikr a specific number of times. It really means that one should not feel contented after completing the specified number, and that after completing the zikr specified for particular timings of the day, one should still remain engaged in other various forms of zikr in one's vacant periods, because zikr is such a precious wealth that it should not be confined to any number or any other limitation.

These ahaadith also indicate the propriety of using a tasbeeh (i.e. a string of beads) for counting the zikr. Some people think this to be an innovation, but this is not cor. rect., because Rasulullah (Sallallahu alaihe wasallam) saw others counting zikr on pebbles and date-seeds but did not object to it, which proves its justification. Stringing or not stringing these together does not make any difference. Therefore all scholars

and jurists have been using it. Maulana Abdul Hay wrote a book named Nuzhatul Fikr on this subject. According to Mullah Ali Qari (Rahmatullah alaihe) also the above mentioned hadith provides a complete argument in favour of the commonly used string of beads, because Rasulullah (Sallallahu alaihe wasallam) saw his companions counting on date-seeds and pebbles and did not disapprove it, which proves its justification and stringing or not stringing the beads does not make any difference. Therefore, the statement of the people who call this practice an innovation is not reliable. In the terminology of the Sufis, the string of beads is called a scourge for Satan. Someone once saw a tasbeeh (rosary) in the hands of Hadhrat Junaid Baghdadi (Rahmatullah alaihe) at a time when he was at the height of his spiritual glory and questioned him about it. He replied that he could not give up a thing by means of which he had attained nearness to Allah. It is narrated about many Sahabas (Radhiyallahu anhum) that they kept date-seeds and pebbles for counting zikr. It is related about a Sahabi named Abu Safiyyah (Radhiyallahu anha) that he used to count zikr on small pebbles or stones. It is related about Hadhrat Sa'ad bin Abi Waqqaas (Radhiyallahu anho) that he used (both) datestones as well as pebbles. Hadhrat Abu Sa'eed (Radhiyallahu anho) is also reported to have used pebbles for counting zikr. It is given in Mirqaat that Hadhrat Abu Hurairah (Radhiyallahu anho) used to count on a string with knots on it. It is mentioned in Sunan Abi Dawood (a book of ahaadith) that Hadhrat Abu Hurairah (Radhiyallahu anho) used to keep a bag full of date-stones and pebbles for counting zikr on these, and that when the bag would get empty his maid-servant would put these back into the bag and place it near him again. The bag would get empty because the stones after counting were placed outside the bag, till all the stones would get finished, when the maid-servant would put the same stones again into the bag and place it near him. It is also narrated about Hadhrat Abu Darda (Radhiyallahu anho) that he had a bag containing Ajwah date-seeds on which he would commence zikr after the morning prayer and would continue till all the seeds were finished from the bag.

Hadhrat Abu Safiyyah (Radhiyallahu anho) a slave of Rasulullah (Sallallahu alaihe wasallam) used to have a piece of skin with pebbles spread on it before him and he would recite zikr on these from morning to mid-day, when this skin with pebbles used to be removed from there, then he would attend to his other needs. After the noon-prayer, the skin was again spread before him, and he would continue zikr on the pebbles till the evening.

The grandson of Hadhrat Abu Hurairah (Radhiyallahu anho) narrated that his grandfather used to have a string with two thousand knots in it, and that he would not go to bed until he had completed doing zikr on these. The daughter of Hadhrat Imam Husain (Radhiyallahu anho) narrated about Hadhrat Fatimah (Radhiyallahu anha) that she had a thread with knots, on which she used to count her zikr.

In the terminology of the Sufis, the tasbeeh is also known as muzakkirah (that which reminds), because when it is held in one's hand there is a sort of urge for doing zikr and therefore it is termed as such. In this connection a hadith is also narrated through Hadhrat Ali (Radhiyallahu anho) that Rasulullah (Sallallahu alaihe wasallam) had said, "What a good muzakkirah (reminder) is the tasbeeh."

In this connection, a hadith is narrated by Maulana Abdul Hay (Rahmatullah alaihe) "Every Sheikh in my line right upto a pupil of Hadhrat Junaid Baghdadi had bestowed a tasbeeh on his pupil and recommended him to do zikr on it. The pupil of Hadhrat Junaid (Rahmatullah alaihe) had stated 'On seeing a tasbeeh in the hand of my Sheikh, I enquired if he still needed the tasbeeh after having reached such a spiritual height. He replied that he had seen this tasbeeh in the hand of his Sheikh, Sirri Saqati (Rahmatullah alaihe), and had put the same question to him, and Hadhrat Sirri Saqati (Rahmatullah alaihe), had also replied that on seeing a tasbeeh in the hand of his Sheikh, Hadhrat Ma'roof Karkhi (Rahmatullah alaihe), he had put the same question to his Sheikh Hadhrat Bishr Haafi, (Rahmatullah alaihe) who said that he had also put the question to his Sheikh Umar Makki, (Rahmatullah alaihe) who had also stated that he had asked the same question from his Sheikh Hadhrat Hasan Basri (Rahmatullah alaihe) as to why he kept a tasbeeh in his hand in

spite of his having attained such spiritual heights, to which the Sheikh had replied, "It had proved very useful in my initial stages of Tasawwuf and I had made progress by virtue of it; I do not want to leave it in the last stage, when I want to use my heart, tongue, hands, and everything in doing zikr of Almighty Allah." The Muhaddith however have questioned its use.

Hadith No. 20

Hadhrat Ali (Radhiyallahoanho) said to one of his disciples, "May I tell you a story relating to me and my wife, Fatimah (Radhiyallaho anha), the daughter of Rasulullah (Sallalloho alaihe wasallam) and the most beloved one in his family?" "Do tell us," replied the discipie. Hadhrat Ali said, "She used to grind the corn herself, as a result of which there were marks of calluses on her hands. She herself used to fetch the water in a skinbag, the string of which left an impression on her chest. She swept the house herself, so that her clothes remained dirty. Once Rasulullah (Sallalloho alaihe wasallam) received a few slaves, both men and women, and I persuaded Fatimah (Radhiyallaho anha) to go to her father and ask for a servant who could help her in her work. She went but, on seeing a big crowd with Rasulullah (Sallalloho alaihe wasallam), she came back. The next day, Rasulullah (Sallalloho alaihe wasallam) came to our house and asked her why she had gone to him the previous day. She kept silent (out of modesty), so I said, "O Rasulullah! (Sallalloho alaihe wasallam) her hands have become worn out on account of working the grindstone, the skinbag used by her for fetching water has left an impression on her chest, and her clothes remain dirty because of sweeping the house herself. Therefore, I had sent her to ask for a slave so that she would get some relief in her work. Rasulullah (Sallalloho alaihe wasallam) said, "O Fatimah! keep fearing Almighty Allah, discharge your duties to Him, do all the work in the house yourself and at the time of going to bed recite (سبحان الله) 33 times, (الحمد لله) 33 times and (الله اكبر) 34 times, because it is better for you than a servant." She said. "I submit to the Will of Allah and the advice of His Prophet (Sallalloho alaihe wasallam)."

According to another hadith, a similar story is related by two cousins of Rasulullah (Sallalloho alaihe wasallam) who, along with his daughter, Fatimah (Radhiyallaho anha), went to him, and told him of their hardships and asked for a servant, Rasulullah (Sallalloho alaihe wasallam) replied to them, "As for giving you a servant, the orphans of the battle of Badr deserve preference over you; but I can tell you something that is better than a servant. After every Salaat, recite the three Kalimahs (i.e. tasbeeh, tahmeed and takbeer) thirty-three times each and then recite once

لا اله الا الله وحده لا شريك له الملك وله الحمد وهو على كل شى قدير

This will be more useful than a servant."

Rasulullah (Sallalloho alaihe wasallam) recommended this zikr especially to members of his household and his relatives. According to one hadith, he would advise his wives to recite (سبحان الله), (الحمد لله) and (الله اكبر) 33 times each at the time of going to bed.

In the hadith under consideration he recommended this zikr to face worldly labour and hardship. The reason is apparent that the worldly laho-ir and hardship is not a matter of serious consequence for a Muslim; he is always anxious to provide for the comforts and joys in the life after death. It was therefore that Rasulullah (Sallalloho alaihe wasallam) diverted the attention of his dear ones from the hardships and worries of this life to making provision for the comforts in the Hereafter.

That this particular zikr is most rewarding in the Hereafter has been described in the hadith given in this chapter. The other reason why Rasulullah (Sallalloho alaihe wasallam) recommended these Kalimahs for zikr

is that, in addition to spiritual and religious gains, these Kalimahs bring many worldly benefits as well. There are many things in the Book of Allah and in the sayings of Rasulallah (Sallallahu alaihe wasallam) which result not only in spiritual gains but also in worldly benefits. Thus, it is said in one hadith that during the time of Dajjaal the food of the believers will be the same as of the angels, i.e. reciting (سبحان الله) etc., Almighty Allah will satisfy his hunger. This hadith proves that in this life also one can live upon the zikr of Allah, and without eating and drinking anything. When such proficiency can be acquired by the common believers at the time of Dajjaal, it is no wonder that the distinguished ones attain this blessing even at this time. This suggests that instances of some saints having lived without (or on insufficient) food for days together should not be disbelieved or refuted.

It is stated in one hadith that, when fire breaks out anywhere (الله اكبر) should be recited excessively, because it is helpful in extinguishing the fire. It is written in the book His-nul Haseen that if somebody feels difficulty or weariness in doing some job and requires additional strength to overcome his shortcoming, he should recite (سبحان الله) 33 times, (الحمد لله) 33 times and (الله اكبر) 34 times, before going to 'bed, or each of the three Kalimahs should be recited 33 times or anyone of the three may be said 34 times.

Hafiz Ibn Taimiyah (Rahmatullah alaih) has deduced from the ahaadith, in which Rasulallah (Sallallahu alaihe wasallam) instead of giving a servant to Hadhrat Fatimah (Radhiyallahu anha) advised her to recite these Kalimahs, that one who does this zikr with constancy will not get tired while doing laborious jobs. Hafiz Ibn Hajar has stated that, even if he feels somewhat tired, it will not harm him in any way. Mulla Ali Qari stated that it had been welltried that the recitation of this zikr before going to bed eliminates weariness and increases the strength.

Allamah Suyuti (Rahmatullah alaih) has written in his book Mirqaatus-Sa'ood that the fact that recitation of these Kalimahs is better than a servant is true in respect of the life in the Hereafter as well as in the worldly life; of course the benefits that will accrue in the Hereafter as a result of this zikr cannot be compared to the meagre usefulness of a servant in this world, and also the strength acquired through doing this zikr enables one to accomplish more than is possible even with the help of a servant.

According to one hadith, Rasulallah (Sallallahu alaihe wasallam) has said, "There are two routines which if followed by a Muslim will enable him to enter Paradise. Both the routines are very easy, but there are very few people who act according to them. One is to recite these three Kalimahs ten times each after every salaah. In this way, one glorifies Allah one hundred and fifty times, and thereby earns one thousand and five hundred virtues every day. The second routine is to recite (سبحان الله) and (الحمد لله) 33 times each, and (الله اكبر) 34 times before going to bed every day. In this way, one does one hundred good deeds, but actually earns one thousand virtues." Someone asked the reason why only a few people are able to act upon this? Rasulallah (Sallallahu alaihe wasallam) said, "At the time of salaah, the devil comes and reminds him of something, which actuates him to get up and go away, and at night the devil reminds him of other necessities, which makes him neglect to recite these Kalimahs."

In these ahaadith, there is one thing specially noteworthy: that Hadhrat Fatimah (Radhiyallahu anha) who would be the leader of women in Paradise, and the daughter of the leader of mankind in both the worlds, used to grind corn flour herself (as a result of which her hands developed calluses on them. would herself fetch the water in the skin waterbag, which left impressions on her chest and would sweep the house herself. so that her clothes remained dirty, and did all other household duties, like cooking meals and preparing bread, etc. Do our womenfolk perform that much labour or even half of it, with their own hands? It is certainly not so, and our lives have little resemblance with the lives of those whom we profess to be our leaders. It ought to have been that we who claim to be the servants should put in more labour than our masters, but it is a matter of great disappointment that the actual positron is quite the reverse.

EPILOGUE: Virtues of Salaatut Tasbeeh and Method of Performing

Now I will describe something that is really very grand and thereby conclude this part of the book. The Kalimahs mentioned above are very important and very useful from the worldly as well as spiritual points of view as mentioned in the ahaadith given above. As these Kalimah are very important and rewarding. Rasulallah (Sallallahu alaihe wasallam) prescribed a special prayer which is known as Salaatut Tasbeeh (i.e. salaah of these Kalimahs). It is called Salaatut Tasbeeh, because these Kalimahs are recited 300 times during this salaah. Rasulallah (Sallallahu alaihe wasallam) greatly stressed this and persuaded the believers to offer this salaah, as is evident from the following ahaadith:

(1) Once Rasulallah (Sallallahu alaihe wasallam) said to his uncle, Hadhrat Abbaas, (Radhiyallahu anho), "a, Abbaas, my uncle! I want to make a special gift to you i.e. to tell you something special so that if you act upon it Almighty Lord will forgive all your sins whether old or new intentional or unintentional, minor or major, open or secret. That action is to offer four rakaats of nafl salaah, and during each rakaat, after you have recited Surah Fatihah, and one more surah, then you should say:

سبحان الله والحمد لله ولا اله الا الله والله اكبر

15 times, while standing still, then repeat it 10 times when you are in ruku, 10 times when you rise from the ruku, 10 times in the first sajdah, 10 times when you rise from the first sajdah, 10 times in the second sajdah, and ten times when you sit up after the second sajdah. The total in each rakaat comes to 75 times. If possible, you should offer this salaah once every day, and if you cannot do it daily, then offer it on every Friday, or once a month. or once a year or at least once in your lifetime."

(2) A Sahabi narrated. "Once Rasulallah (Sallallahu alaihe wasallam) said to me, 'Come to me tomorrow morning, I will grant you something; I will give you a special gift.' I thought that I would be given something of material value. When I went to him he said to me 'Offer four rakaats of salaah after midday'. Then Rasulallah (Sallallahu alaihe wasallam) explained the method of offering this Salaah (as given in the last hadith). Rasulallah (Sallallahu alaihe wasallam) also told me that even if I were more sinful than all the other people of the world, my sins would be forgiven. I asked him what I should do if, for some reason, I am not able to offer this salaah at the given time. He told me to offer it whenever I could during day or night."

(3) Rasulallah (Sallallahu alaihe wasallam) had sent his cousin, Hadhrat [a'far, (Radhiyallahu anho) to Ethiopia. When he returned from there and reached Madina, Rasulallah (Sallallahu alaihe wasallam) embraced him, kissed him on his forehead, and said to him, "Shall I give you something, give you good tidings, give you a gift, grant you a present?" He replied, in the affirmative, and then Rasulallah (Sallallahu alaihe wasallam) asked him to offer four rakaats in the manner explained already. In his hadith, the four kalimahs are also followed by

لا حول ولا قوة الا بالله العلي العظيم

(4) Hadhrat Abbaas (Radhiyallahu anho) narrated. "Rasulallah (Sallallahu alaihe wasallam) said to me 'Should I grant you a present give you a gift bestow something on you?' I thought that he wanted to give me some material thing such as had not been given to anybody else. Then he taught me the method of offering four rakaats, as explained above. He had also told me that when I sit for tahiyyaat I should repeat the kalimahs before reciting-tahiyyaatu"

(5) Hadhrat Abdullah bin Mubaarak and many other scholars, while narrating the virtues of this Salaatut Tasbeeh, also narrate the following method of offering, this salaat. "After reciting thanaa and before starting Surah Faatihah repeat these kalimahs fifteen times. Then start with (اعوذ بالله) and (بسم الله) and, after completing Surah Faatihah and some surah, these kalimahs . should be repeated ten times before the ruku, ten times during the ruku, ten times after rising from the ruku, ten times in each sajdah and ten times while sitting between the two sajdahs. This completes seventy five times in one rakaat (so that the kalimahs need not be recited ill the sitting position after the two sajdahs. In the ruku (سبحان ربى العظيم) and in sajdah (سبحان ربى الاعلى) should be recited before reciting the kalimahs." (This method is also narrated to have been advised by Rasulullah (Sallalloho alaihe wasallam).

(1) The Salaatut Tasbeeh is a very important salaat, as is evident from the ahaadith given above, wherein Rasulullah (Sallalloho alaihe wasallam) enjoined it as a matter of great kindness and favour and stressed its importance. As such, the scholars, Muhaddiths, jurists, and Sufis throughout the past centuries have been particular in offering this salaat. Haakim (Rahmatullah alaih) who is an authority on hadith, has written that the authenticity of this hadith is supported by the fact that, right from the second generation after the Sahabah to our times, all the great teachers of religion have been offering this salaat with constancy and have been advising the people to do so. AbduUah bin Mubaarak is also one of them. He was the teacher of the teachers of Imam Bukhari. Baihaqi (Rahmatullah alaih) stated that, even before Ibn Mubaarak, Abul Iauza (Rahmatullah alaih), an authentic Taabi'ee (one who had seen the Sahabah) and whose narrations are considered to be reliable, used to be very particular in offering this salaat. Daily, as soon as he heard the azaan for the noon prayer, he would go to the mosque and would complete this salaat before the noon salaat. Abdul Aziz bin Abi Rawwaad who was the teacher of Ibn Mubaarak, and who was a great devotee, saint, and pious man, stated that one who desires to go to Paradise should be very constant in offering Salaatut Tasbeeh. Abu Uthman Hairee (Rahmatullah alaih) who was a great saint, stated that nothing is as effective as Salaatut Tasbeeh in providing relief from misfortunes and sorrows. Allama Taqi Subki (Rahmatullah alaih) stated, "This salaat is very important, and one should not get misled if some people happen to deny its importance. One who ignores it even after learning about its reward, is negligent in religious matters, fails to act like virtuous people, and should not be considered as a reliable person." It is stated in Mirqaat that Hadhrat Abdullah bin Abbaas (Radhiyalloho anho I used to offer this salaat every Friday.

(2) Some scholars do not accept this hadith to be authentic, because they cannot reconcile that there could be so much reward, especially forgiveness of major sins, for offering only four rakaats. But since it has been narrated by many Sahabas (Radhiyalloho anhum), its authenticity cannot be denied. However, according to many aayaat and other ahaadith, taubah is an essential condition for the forgiveness of major sins.

(3) In the ahaadith given above, two slightly different I ways of offering this salaat have been described. One is that:

سبحان الله الحمد لله لا اله الا الله الله اكبر

should be recited fifteen times, after recitation of Surah Faatihah and one surah while standing, ten times after reciting (سبحان ربى العظيم) in the ruku, ten times after rising from ruku, ten times after reciting (سبحان ربى الاعلى) in each sajdah, ten times while sitting between the two sajdahs and ten times after the second sajdah, when after saying (الله اكبر) one should repeat it ten times before standing in the first and third rakaats and before reciting (التحيات) in the second and fourth rakaats. According to the second way of offering this salaat, the kalimahs should be recited fifteen times after reciting (سبحانك اللهم) and before starting Surah Faatihah, ten times after reciting Surah Faatihah and a surah, and the rest is like the first method, except that it is not necessary to recite this kalimah after the second sajdah in any rakaat. The scholars have stated "It is better if

this salaah is offered sometimes in one way and sometimes in the other way." As this salaah is not in general practice. a few instructions are mentioned below for the facility of those who offer it:

(1) In this salaah, no surah is particularly specified. Any 244 surah may be recited. But some scholars have stated that four out of the five surahs, namely Hadeed, Hashr, Saf, Iumu'ah, and Taghaabun should be recited. According to some ahaadith at least twenty aayaat should be recited. According to some, it should be any of the surahs, Al-Zilzal, Al_adiyaat, At-Takathur, Asr, Kaafiroon, Nasr, and Ikhlāas.

(2) Counting should not be done by word of mouth, as this act will spoil the salaah. Counting on the fingers or by means of a string of beads is permissible but not desirable. The best way is that the fingers should be kept in their position, but should be pressed one by one for counting.

(3) If one forgets to recite the kalimah at any stage, he should make up the number in the next act of salaah, except that no such deficiency should be made up after rising from ruku, between the two sajdahs or after the second sajdah. In these three positions, one should recite the kalimahs as specified and then make up the deficiency in the next act. For instance if one forgets recitation of the kalimah in the ruku one should make up this deficiency in the first sajdah. Similarly, the deficiency of the first sajdah should be made up in the second sajdah and that of second sajdah in the second rakaat while standing or, if one forgets to do so, then in the last rakaat while sitting and before reciting (التحيات)

(4) If for some reason, sajdatus sahw is required to be done, the kalimah is not to be recited then, because the number of 300 has already been completed. If however the total has been less than 300, the deficiency can be made up in sajdatus sahw as well.

(5) According to some ahaadith the following duaah should be recited after (التحيات) and before the salaam:

"O Allah! I pray to you for granting me righteousness (as) of those who are on the right path actions (as) of those who are true Believers sincerity (as) of those who do taubah, constancy (as) of the contented ones. precaution (as) of those who fear You yearning (as) of those who love You devotion (as) of pious devotees and knowledge (as) of religious scholars so that I may fear You. O. Allah! grant me such fear as may prevent me from doing any wrong so that through submission to You. I may do such deeds as may earn for me your pleasure and your approval, and so that I may do taubah with sincerity out of Your fear and I may become truly sincere out of Your love and I may rely on You because I may always hope for better (things) from You. a! The Creator of noor. You are above all defects. O! our Sustainer, grant us complete light (noor) and forgive us; no doubt You have complete control over everything. O! You the Most Merciful, grant my prayer out of Your Mercy ."

(6) Except the three forbidden times this salaah can be offered at any time of the day or night. However. the more appropriate times in order of preference. are: after midday any time during the day and any time during the night.

(7) According to some ahaadith. the third kalimah should also be followed by

لا حول ولا قوة الا بالله العلي العظيم

As also stated in Hadith No 3 given above. It is therefore better to recite it sometimes in addition to the third kalimah.

Mohammed Zakariyya Kandhalwi (RA)
Friday Night the 26th of Shawaal 1358 AH