

Ways to remind one of

Allah

16-February-2023



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ways to remind one of Allah

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: “I have made the intention of Sunnah *i'tikaf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i'tikaf*, for you will be rewarded as long as you stay in the masjid. Remember, inside a masjid, there is no *shari* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending *salāt* upon the Prophet ﷺ

The final Prophet of Allah ﷺ said:

مَا مِنْ عَبْدَيْنِ مُتَحَابِّينِ فِي اللَّهِ يَسْتَقْبِلُ أَحَدُهُمَا صَاحِبَهُ فَيُصَافِحُهُ وَيُصَلِّيَانِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَّا لَمْ يَفْتَرِقَا حَتَّى تُغْفَرَ ذُنُوبُهُمَا مَا تَقَدَّمَ مِنْهُمَا وَمَا تَأَخَّرَتْ

Translation: “When two people meet out of love for Allah, shake hands and recite *salāt* upon the Prophet ﷺ, their future and previous sins are forgiven before they part hands.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Prophet ﷺ has stated: *أَفْضَلُ الْعَمَلِ الصَّادِقَةُ*, “A truthful intention is the best action.”² O devotees of the Prophet! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam.
- you will sit in a respectful manner.
- you will refrain from laziness during the *bayan*.
- you will listen to the *bayan* to reform yourself.
- whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Musnad Abī Ya’la, Musnad Anas Bin Malik, vol. 3, p. 95, hadith: 2,951*

² *Jāmi’ al-Ṣaghīr, p. 81, hadith 1,284*

Who is most superior from those who fast?

Sayyidunā Sahl bin Mu‘ādh رَضِيَ اللهُ عَنْهُ reports from his father:

A gathering overseen by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took place. The honourable Companions عَلَيْهِمُ الرِّضْوَان were also present. One of them asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who possesses most virtue from those who perform jihād?”

He answered, أَكْثَرُهُمْ لِلَّهِ ذِكْرًا - “Those of you who remember Allah in abundance.”

The Companion رَضِيَ اللهُ عَنْهُ asked another question, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is most superior from those who fast?” [For example, if 100 people fasted, who holds most virtue from amongst them?]

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, أَكْثَرُهُمْ لِلَّهِ ذِكْرًا - “Those of you who remember Allah in abundance.”

(اللَّهُ أَكْبَرُ) Everyone is fasting, whilst bearing hunger and thirst. Yet he who remembers Allah most is the greatest from amongst them.)

Sayyidunā Sahl bin Mu‘ādh رَضِيَ اللهُ عَنْهُ continues to explain:

The Companion رَضِيَ اللهُ عَنْهُ continued to ask similar questions. For example, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is most virtuous of those who pray? Who is most virtuous from those who give zakat?” He asked about every form of worship and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the same answer every time, أَكْثَرُهُمْ لِلَّهِ ذِكْرًا - “Those of you who remember Allah in abundance.”

Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ then turned to *Sayyidunā* ‘Umar Farūq al-A‘zam رَضِيَ اللهُ عَنْهُ and declared: “O ‘Umar! It seems

like only those who remember Allah are privy to every form of goodness.”

The Prophet ﷺ said: **أَجَل** - “Yes!” [i.e. O Abu Bakr! This is indeed the case. Those who remember Allah and make dhikr of Him in abundance attain every form of goodness.]¹

Dear Islamic brothers, those who perform good deeds are blessed, but the greatest from amongst them are those who remember Allah alongside this. If we remember Allah and perform good deeds, we will be successful in accumulating immense reward.

Causes of not remembering Allah

- Seriousness not being present in one’s heart.
- Not being interested in performing good deeds.
- No care in preparing for the hereafter.
- Being habitual in wasting time.
- Love of the world entering the heart.
- Always thinking about the world.
- Engaging in futile conversation.
- Backbiting
- Slandering others
- Lying

There is no way of knowing how many sins we use our tongues to commit. Whatever was left was filled in by social media; even if we get

¹ *Al-Mu’jam al-Kabīr: 16,812*

a moment alone, we grab our phones and become lost in the worlds of Facebook or YouTube. If only we cared about performing good deeds! We should all do an abundance of good deeds as much as possible. Alongside this, we should remember Allah greatly, as this is how we attain distinction.

Command of the Quran to remember Allah

Allah states in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿١٠٠﴾

Translation from Kanz al-Īmān: O believers! Remember Allah abundantly.¹

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Remember Allah in abundance, such that people call you insane.”²

Precious advice

A Companion رَضِيَ اللَّهُ عَنْهُ came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and submitted, إِنَّ شُرَايِمَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ - “The rulings of Islam have become too many for me. Please inform me of an action I can adhere to firmly.”

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, لَا يَزَالُ لِسَانُكَ رَطْبًا مِمَّنْ ذَكَرَ اللَّهَ عَزَّوَجَلَّ - “Always keep your tongue moist with the dhikr of Allah.”³

Mufti Aḥmad Yār Khān Na’īmī رَحِمَهُ اللَّهُ عَلَيْهِ comments beautifully on this hadith by saying:

It is possible the questioner was asking about optional worship (it is as though he was saying, “O Messenger of Allah

¹ Al-Quran, 33:41

² Musnad Imam Ahmad, Musnad Abī Sa’eed al-Khudri, vol. 5, p. 189, hadith: 11,971

³ Sunan Ibn Mājah: 3,793

صَلَّى اللّٰهُ عَلَيْهٖ وَاٰلِهٖ وَسَلَّمَ! There are many optional worships to perform. Tell me one that I can stick to firmly.”) To this, the Prophet صَلَّى اللّٰهُ عَلَيْهٖ وَاٰلِهٖ وَسَلَّمَ issued his reply. The goal is for a person to always keep some form of Allah’s dhikr on his tongue. May Allah grant us the ability to do this.¹

اٰمِيْنَ بِجَاۗءِ النَّبِيِّ الْاٰمِيْنَ صَلَّى اللّٰهُ عَلَيْهٖ وَاٰلِهٖ وَسَلَّمَ

Final advice for Sayyidunā Mu‘ādh رَضِيَ اللّٰهُ عَنْهُ

Sayyidunā Mu‘ādh bin Jabal رَضِيَ اللّٰهُ عَنْهُ is a renowned Companion of the Prophet صَلَّى اللّٰهُ عَلَيْهٖ وَاٰلِهٖ وَسَلَّمَ. He once said:

The last time I met the final Prophet صَلَّى اللّٰهُ عَلَيْهٖ وَاٰلِهٖ وَسَلَّمَ before he left this world, I asked, “O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهٖ وَاٰلِهٖ وَسَلَّمَ! What is the best action that draws one closer to Allah?” He explained in reply, اَنْ تَبُوْتَ وَلِسَانَكَ رَطْبٌ مِّنْ ذِكْرِ اللّٰهِ - “Death should reach you whilst your tongue is moist with the dhikr of Allah.”²

Mufti Aḥmad Yār Khān Na‘īmi رَحِمَهُ اللّٰهُ عَلَيْهِ yet again expertly explains this hadith:

This means the tongue should be occupied with some form of Allah’s dhikr at all times, as one does not know when death will arrive. When the angel of death عَلَيْهِ السَّلَام arrives, you should not be engrossed in negligence. May Allah grant us a life like this.³

Forms of remembering Allah

O devotees of the Messenger! You can remember Allah in many ways:

- Reciting the Quran.

¹ *Mirāt al-Manājīh*, vol. 3, p. 321

² *Shu‘ab al-Īmān*: 516

³ *Mirāt al-Manājīh*, vol. 3, p. 321

- Reciting the beautiful names of Allah.
- Saying “Allah”.
- Performing *tasbīḥ* of **يَا رَحْمٰنُ، يَا رَحِيْمُ**.
- Saying **يَا غَفَّارُ، يَا غَفَّارُ، يَا سَبِيْحُ، يَا سَبِيْحُ**.
- Contemplating the bounties of Allah.
- By thinking of the fact that Allah created the world and beholding the wonders it contains. One will then think of Allah’s endless majesty and honour; this is the dhikr of one’s eyes.
- Listening to Allah’s dhikr; this is the dhikr of one’s ears.
- Occupying your heart with thoughts of Allah; this is the dhikr of one’s heart.
- Reciting or listening to poetic praise of the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is also a form of dhikr.
- Talking about the pious people of Allah and reading about their lives.
- The scholars of Islam even say that to read or listen to accounts regarding Allah’s enemies and their bad outcomes is also a form of dhikr.

Mufti Aḥmad Yār Khān Na‘īmī **رَحْمَةُ اللهِ عَلَيْهِ** describes:

Dhikr of Allah can be done directly or indirectly. Remembering Allah by mentioning His names and attributes is to do so directly, whilst lovingly mentioning those He loves and highlighting the evil of His enemies is to remember Him indirectly. The entire Quran is dhikr of Allah, yet it is filled with different topics. For example, it contains mention of Allah’s being and attributes,

praise and qualities of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and description of the disbelievers.¹

Reciting the Quran is an excellent form of dhikr. Thus, everything mentioned previously can all be defined as forms of Allah's dhikr or different ways to go about remembering Him.

What is dhikr?

Dear Islamic brothers, these are various forms of dhikr, but in reality, dhikr is the act of removing negligence. In itself, dhikr is a state in which the veil of carelessness is lifted from the heart. Imam Wāsiṭi رَحْمَةُ اللهِ عَلَيْهِ was asked, "What is dhikr?" He replied, أَلْخُرُوجُ مِنْ مَيِّدَانِ الْعَفْوَكَ - "(Dhikr is) Leaving the realm of negligence."² For example, whilst someone is committing a sin, thoughts of his imminent death and being present in the court of Allah come to him. These ultimately lead to him abandoning the sin altogether. This is leaving the realm of negligence. This state is known as dhikr.

The cat spoke truly

Shaykh Abū al-Ḥasan Nūri رَحْمَةُ اللهِ عَلَيْهِ was a saint of widespread reputation. He would be visited in droves by people seeking his blessings. On one occasion, two dervishes departed from their homes to visit him. One of the said dervishes understood the language of animals. When they entered the city of the shaykh, they saw two cats talking to each other. The dervish who understood their language became upset after listening to them, and solemnly said إِنَّ اللَّهَ وَإِنَّا إِلَيْهِ رَاجِعُونَ. Explaining what he had heard, he said, "The cat told the other that Shaykh Abū al-Ḥasan

¹ *Mirāt al-Manājīh*, vol. 3, p. 304

² *Al-Risala al-Qushayriyya*, p. 257

Nūri رَحْمَةُ اللَّهِ عَلَيْهِ has passed away.” The dervishes were saddened by the news and decided they would participate in the funeral having come this far.

When they reached the shaykh’s house, they were amazed to see Shaykh Abū al-Ḥasan Nūri رَحْمَةُ اللَّهِ عَلَيْهِ himself welcoming them into his home. They both were amazed and confused, as they had just heard cats mentioning he had passed away, yet he was alive and well. “What is the matter? Why do you look shocked?”, the shaykh asked. The dervishes explained what the cats had said. Shaykh Abū al-Ḥasan Nūri رَحْمَةُ اللَّهِ عَلَيْهِ explained:

The cats spoke truly. I was inattentive to the dhikr of Allah for a moment. At that time an announcement was made in the heavens and earth - “Abū al-Ḥasan has passed away.” The entirety of creation except jinn and humans heard this. I was inattentive for a moment, but اَلْحَمْدُ لِلَّهِ! I have been given the bounty of performing the dhikr of Allah again.¹

O devotees of the Messenger! This is what dhikr and negligence both mean. He who remembers Allah is truly alive, whilst a person negligent of this is like a dead body.

Devils are appointed upon the heedless

It is mentioned in the Quran:

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

Translation from Kanz al-Īmān: And whoever has blinded himself from the remembrance of the Most Gracious, We appoint a devil upon him, that he stays (with him) as his companion.²

¹ *Maqāsid-us-Sālikeen*, pp. 187,188

² *Al-Quran*, 43:36

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The trunk of Satan is upon the heart of man. When a person remembers Allah, said trunk withers. When he becomes negligent of remembering Allah, Satan makes his heart a morsel.”¹

Black crows sitting on their heads

It is reported Imam Abū al-Qāsim Qushayri رَحْمَةُ اللهِ عَلَيْهِ once befriended a Muslim jinn. One day, they were both sat in a masjid with other people also present. “Can you see something?”, the Muslim jinn asked. Imam Qushayri رَحْمَةُ اللهِ عَلَيْهِ replied, “Yes! I can see the people sitting here.” The jinn then asked, “Can you see something else?” The Imam replied by saying no. The jinn placed his hand over the Imam’s eyes for a moment, then moved it away and said, “Now look!” Imam Qushayri رَحْمَةُ اللهِ عَلَيْهِ looked towards the people and found black crows sitting on their heads. These crows had long hair covering their faces, some up to the eyes and others to the forehead. Imam Qushayri رَحْمَةُ اللهِ عَلَيْهِ saw this shocking scene and asked, “What is happening?” The Muslim jinn recited the following verse of the Quran:

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

Translation from Kanz al-Īmān: And whoever has blinded himself from the remembrance of the Most Gracious, We appoint a devil upon him, that he stays (with him) as his companion.²

The Muslim jinn explained, “These are the devils stationed over them. A devil in the form of a crow sits on the heads of the heedless. When they perform the dhikr of Allah, the devil runs away.”³

¹ Musnad Abī Ya’la, vol. 3, p. 376, hadith: 4,301

² Al-Quran, 43:36

³ Sab’a Sanābil, p. 253

May Allah protect us from heedlessness and may He grant us the ability to remember him constantly.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of remembering Allah

Sayyidunā Mu‘ādh bin Jabal رَضِيَ اللهُ عَنْهُ states:

One day, we were travelling with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, when some of the Companions رَضِيَ اللهُ عَنْهُمْ advanced ahead on their horses, leaving others behind. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: يَا مُعَاذُ! أَيُّنَ السَّابِقُونَ - “O Mu‘ādh! Where are those who have advanced?” I replied, “Some have advanced onwards and some are behind.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: يَا مُعَاذُ! إِنَّ السَّابِقِينَ الَّذِينَ يَسْتَهْتَكِرُونَ بِذِكْرِ اللَّهِ - “O Mu‘ādh! (In reality) Those who have advanced are those who perform the dhikr of Allah passionately.”¹

A person enveloped in the ‘Arsh’s light

In hadith which describe the *Mi‘rāj*, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

On the night of *Mi‘rāj*, I saw a person enveloped in the ‘Arsh’s light. I asked, مَنْ هَذَا؟ أَمَلَكٌ؟ - “Who is this, an angel?” No was said in reply. I then asked: أَيْبُوعٌ؟ - “A prophet?” No was said in reply again. مَنْ هُوَ؟ - “Then who may this be?” I finally inquired. I then received the following reply (mentioned here in summary):

1. His tongue would always be moist with the dhikr of Allah.
2. His heart was inclined only towards the masjid.

¹ *Jami‘ al-‘Ulūm wa al-Ḥikam*, p. 451

3. Due to him, nothing bad was said about his parents. ¹

سُبْحَانَ اللَّهِ! Dear Islamic brothers, think about this for a moment. Remembering Allah in abundance, having heartfelt attachment towards the masjid through visiting it and not being a cause of dishonour for your parents are excellent qualities. A person who possesses these qualities is granted a high rank by Allah and was seen enveloped in the light of the 'Arsh. May Allah grant us the ability to adopt these three attributes.

Method of planting gardens in Paradise

Sayyidunā Abū Sulaymān Dārānī رَحْمَةُ اللَّهِ عَلَيْهِ explains:

There is empty land in Paradise. Whenever someone performs the dhikr of Allah, angels begin planting gardens for him in this Paradisical land. Angels thus plant gardens when a person does dhikr, and they stop doing so when he stops making dhikr.²

Allah mentions those who remember Him

It is said in the Quran:

فَاذْكُرُونِي أَذْكَرُكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُون (152)

Translation from Kanz al-Īmān: So, remember Me, I shall publicise you (by giving you true fame and help), and acknowledge My right, and do not be ungrateful.³

As found in *Tafsīr Naī'mi*: The summary of this verse is like so:

- People, remember Me! This will lead to you becoming acclaimed in both worlds.

¹ *Jami' al-'Ulūm wa al-Ḥikam*, p. 453

² *Al-Risala al-Qushayriyya*, p. 259

³ *Al-Quran*, 2:152

- Remember Me through obedience! I will mention you with mercy.
- Remember Me with du‘ā‘! I will mention you with bestowals.
- Remember Me through praise and glorification! I will mention you with praise.
- Remember Me in the world! I will mention you in the hereafter.
- Remember Me in good health! I will mention you when you are afflicted with calamity.
- Remember Me by striving to perform good! I will mention you by bestowing you with guidance.
- People! Say: يَا رَبِّي - “O my Lord!”, I will say, عَبْدِي - “O My servant!”
- Say, “I am a sinner”, and I will say, عَقَّار - “I am Most Forgiving.”¹

A *hadith qudsi* contains mention of how Allah said:

I am with my servant when he remembers Me. If he remembers me in his heart, I mention him to Myself. If he makes mention of me in a gathering, I make mention of him in a gathering better than it (referring to a gathering of angels).²

O devotees of the Messenger! Consider how greatly esteemed it is to remember Allah, and how great an act of worship this is. Whoever remembers Allah will go on to be mentioned by Allah Himself in a way befitting His limitless majesty. May Allah grant us the ability to remember Him abundantly.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Tafsīr al-Na‘eemi, Al-Baqarah, under the verse: 152, vol. 2, p. 72*

² *Ṣaḥīḥ al-Bukhārī: 7,405*

- Whilst standing and sitting.
- Walking.
- Eating and drinking.
- Sleeping and waking.
- Making wuḍū.
- Wearing new clothes.
- Riding an animal and dismounting.
- Before leaving for a journey, when travelling and when returning home.
- Entering and leaving the masjid.
- During strong winds, rain and when lightning occurred.
- During times of happiness or sadness.
- In essence, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would remember Allah and make du‘ā’ to Him throughout the day and night. Even when passing away, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was making du‘ā’ to Allah.¹

سُبْحَانَ اللهِ! O devotees of the Messenger! It is sunnah to keep your tongue moist with the remembrance of Allah whilst refraining from useless actions. May Allah grant us the ability to act upon the sunnah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Stories of those who remembered Allah in abundance

الْحَمْدُ لِلَّهِ! Our pious elders would also perform the dhikr of Allah in abundance. The fourth caliph of Islam, *Sayyidunā* ‘Ali b. Abī Ṭālib

¹ *Seerat-e-Mustafa* صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p. 598

رَضِيَ اللهُ عَنْهُ once said, “When Companions عَلَيْهِمُ الرِّضْوَانُ heard the dhikr of Allah, they would sway like a tree in strong winds and shed tears.”¹

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ had a piece of thread on which he tied 1,000 knots. He would not sleep until he used it to perform the dhikr of Allah. Sayyidunā Khālid bin Ma’dān رَضِيَ اللهُ عَنْهُ would praise Allah 40,000 times a day alongside his routine of reciting the Quran. After he passed away, his fingers were moving (as if he was using them to perform dhikr). Sayyidunā ‘Umayr bin Hāni رَضِيَ اللهُ عَنْهُ was asked, “The dhikr of Allah never comes to a stop upon your tongue. How many times do you praise Allah in a day?” He replied, “100,000 times.”²

The hadith narrator Abū ‘Abd al-Raḥmān Sulami رَضِيَ اللهُ عَنْهُ said, “A saint would recite the name of Allah over and over. One day an object struck his head and caused him to bleed. When his blood began to flow, it came upon the floor and formed the name of Allah.”³ سُبْحَانَ اللهِ

May Allah grant us the ability to remember Him abundantly.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dar al-Sunnah Department

Dear Islamic brothers, Dawat-e-Islami teaches Muslims the importance of remembering Allah and loving His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. You should affiliate yourself with this religious environment. As of now, Dawat-e-Islami works across over 80 departmental sectors to achieve this goal. One of these is the Dar al-Sunnah Department. This was established in many Madani centres to provide organisational and character development training.

¹ Jami’ al-‘Ulūm wa al-Ḥikam, p. 455

² Jami’ al-‘Ulūm wa al-Ḥikam, pp. 453,454

³ Risala al-Qushayriyya, p. 260

Islamic brothers are taught Islamic knowledge, various sunnahs, etiquette and how to recite the Quran correctly. Other Islamic brothers who travel in the way of Allah in the form of Madani qafilahs are taught about the sunnah and etiquette of travelling before they embark. They are taught about the purpose of their journey and when they return, their feedback is recorded. The Dar al-Sunnah Department also organises where they shall travel to.

How to become habitual in remembering Allah

Prophet Mūsā عَلَيْهِ السَّلَام submitted, “O Allah! I desire to perform a difficult form of worship.” Allah declared, “O Mūsā! Remember me in a loud voice.”

Sayyidunā Mūsā عَلَيْهِ السَّلَام was a Prophet of Allah. What difficulty would he face in praising Allah? He did as commanded for one day and found great delight in doing so. The second day, he felt even more delight than the first. As time went on, his delight in praising Allah only increased. Prophet Mūsā عَلَيْهِ السَّلَام then submitted, “O Allah! I desired a worship that would be difficult for me, yet I only found pleasure in Your remembrance.” Allah stated: “O Mūsā! It is My favour upon you that you find pleasure in My dhikr. Look at Fir‘awn! He preferred to have his kingdom, might and kingship ruined; he even preferred to drown over mentioning My name even once.”¹

Dear Islamic brothers, we thus learn there are many virtues in making dhikr of Allah, and we have also established it is a difficult form of worship. If we wish to make a habit of remembering Allah, we must refrain from a lot of things. We must protect our tongues from useless conversations, and we must avoid bad company. Social media must only be used if it is a necessity. Only when futile actions are avoided can we turn our attention to the remembrance of Allah.

¹ *Sab‘a Sanābil*, p. 260

أَلْحَمْدُ لِلَّهِ! The renowned spiritual guide and Amir of Ahl al-Sunnah, Mawlānā Ilyas Attar Qadirī رَحِمَهُمُ الْعَالَمِينَ possesses unparalleled passion to perform good deeds. On one occasion, he recited something as he tied his 'imāmah. When asked about this, he replied, “I was saying ‘Allah’. This allows me to perform the dhikr of Allah as I am wearing my 'imāmah.” He also said during a Madani Muzakarah, “The dhikr of Allah cannot be performed if you have paan in your mouth. This is why I do not eat it.”

سُبْحَانَ اللَّهِ! The pious people of Allah have rare and amazing habits. May Allah grant us the ability to refrain from that which is useless and allow us to engage in remembering Him instead.

Dars

O devotees of the Messenger! Affiliate yourselves with the religious environment of Dawat-e-Islami in order to develop aversion to committing sin and building the habit of remembering Allah. Ensure to participate in Dawat-e-Islami’s 12 religious activities and gain great benefit in this world and the hereafter إِنَّ شَأْنَهُ. One of the 12 religious activities is to give *dars*. These can be given in masjids, at home, on the street, in workplaces, at marketplaces/shopping centres, school, college, university, etc. The purpose of this is to invite Muslims to righteousness so they begin offering salah in congregation and adopting the sunnah. There are many benefits of delivering *dars*:

- Through its blessings, you receive the reward of inviting people to righteousness.
- Through the blessings of the *dars*, one earns the pleasure of Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- It draws people closer to the sunnah.
- A *dars* can make people consistent in offering the daily salah.

- Its blessings increase a person's passion to gain knowledge of Islam.
- It is also a means of being included in the Amir of Ahl al-Sunnah's du'a's.

How to remember Allah in abundance

'Allāmah Ibn Rajab Ḥanbali رَحْمَةُ اللَّهِ عَلَيْهِ has provided a beautiful method through which we can spend the majority of our day remembering Allah. Let us listen to its summary:

- There are five farḍ salah in a day, which are a form of dhikr too. Perform them along with sunnah and nafl salah. This will allow us to spend around two hours in the remembrance of Allah.
- There are three salah that have a lot of time between them: from *īshā* to *fajr* and *fajr* to *ẓuhr*. Make a habit of performing *nafl* salah during this time. Also try to perform them before going to sleep. Make a habit of offering *tahajjud* as well as *ṣalāt al-duḥa* between *fajr* and *ẓuhr*. Do one more thing alongside all of this: perform the dhikr of Allah after every salah. Recite the *ṭasbīḥ* of Lady Fāṭimah (reciting سُبْحَانَ اللَّهِ 33 times, الْحَمْدُ لِلَّهِ 33 times and اللَّهُ أَكْبَرُ 34 times), Sūrah Ikhlas, *āyat al-Kursi*, etc. Ensure to send *ṣalāt* upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at least a hundred times after every salah. Following this method, you can spend at least a quarter of the day in the remembrance of Allah.
- There are two important times during the day and night: the times after *fajr* and *‘aṣr*. Allah Almighty states to praise Him during these times, as is mentioned in the Quran:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

Translation from Kanz al-Īmān: And whilst praising your Lord, proclaim His Purity, before the sun rises and before it sets.¹

Specify these two times for dhikr. For example, recite the Quran, litanies given to you by your shaykh or invocations of any kind.

- The time between maghrib and ‘*ishā* prayers is extremely precious. It is recommended to pray and perform dhikr during this time. Offer the *nafl* salah of *awwābīn* after *maghrib*.
- Perform wuḍū and the dhikr of Allah before going to sleep. Laying on one’s mattress, also recite the *ṭasbīḥ* of Lady Fāṭimah, Sūrah Ikhlas, and *āyat al-Kursi*. It is mentioned in a hadith, “Whoever performs wuḍū, lays on his bed and continues performing the dhikr of Allah until he sleeps, Allah will accept any du‘ā’ he makes during the night.”
- Make a habit reciting the relevant du‘ā’s before sleeping and after waking up.
- Recite the relevant du‘ā for your daily actions, such as entering the home, eating, wearing clothes, etc.

‘*Allāmah* Ibn Rajab Ḥanbali رَحْمَةُ اللهِ عَلَيْهِ concludes, “Whoever adopts these habits will be considered from amongst those whose tongues are occupied with the dhikr of Allah.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹ *Al-Quran*, 20:130

² *Jami’ al-‘Ulūm wa al-Ḥikam*, pp. 457 - 460

Dear Islamic brothers, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

“Whoever loves my sunnah loves me, and whoever loves me will be with me in Paradise.”¹

Madani Pearls regarding dhikr and *ṣalāt* upon the Prophet

Dear Islamic brothers, here are some Madani pearls about dhikr and reciting *ṣalāt* upon the Prophet. First let us have the honour of listening to two hadith on this topic.

1. The example of he who praises His Lord in comparison to he who does not, is that of the living and the dead.²
2. The closest of people to me on the Day of Judgement, is he who recited abundant *ṣalāt* upon me in the world.³
 - Dhikr of Allah is always true nourishment for the soul.
 - Some saints did not drink water for three years but stayed alive through the blessings of performing the dhikr of Allah.⁴
 - Perform the dhikr of Allah in abundance, and you will become His distinct servant.⁵
 - Prophet Sulaymān عَلَيْهِ السَّلَام said: “The rooster says: اذْكُرُوا اللَّهَ يَا غَافِلِينَ (O the heedless! Remember Allah).”⁶

¹ *Mishkāt*: 175

² *Ṣaḥīḥ al-Bukhārī*: 6,407

³ *Jāmi’ al-Tirmidhi*: 484

⁴ *Mirāt al-Manājīḥ*, vol. 7, p. 320

⁵ *Aarabi kay Sawalat aur Arabi Aaqa kay jawabat*, p. 3

⁶ *Fayz al-Qadeer*, vol. 1, p. 488, under hadith: 695; *Aarabi kay Sawalat aur Arabi Aaqa kay jawabat*, p. 39

- Sending *ṣalāt* upon the Prophet is such an action which Allah Himself does.¹
- If there is any action Allah does, His angels do and Muslims were ordered to carry out, it is sending *ṣalāt* upon the Prophet.²

Announcement:

The remaining Madani pearls related to dhikr and *ṣalāt* upon the Prophet will be explained in study circles. Please join them to find out more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹ *Guldastah Durood o Salam*, p. 17

² *Guldastah Durood o Salam*, p. 20