



# On the Performance of Zikr

An original Sangatheka

*by*

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This paper was classified as a Sangatheka by Murshid SAM. The papers on this level from Hazrat Inayat Khan were withheld from him by the Sufi Movement et. al., so he wrote his own. "An Original Sangatheka" has been added to the title—Ed.

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## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
the Only Being, United with All the Illuminated Souls  
Who Form the Embodiment of the Master, the Spirit of Guidance.

### **Explanation of Advanced Zikr Practice**

Inasmuch as through Zikr heart and consciousness enter into a state of expansion or “Bast,” it cannot be described in ordinary language, which would confine it to certain areas and limit the significance of any act, event or condition. Holy Murshid has said that Truth can no more be contained in words than the ocean in a cup. No matter how many words are used to relate to higher conditions they will never be sufficient.

The important elements in Advanced Zikr Practice are:

1. To perform a Concentration of a few minutes, previous to the Zikr.
2. To enter into the rhythm of that Concentration and maintain it while chanting or speaking Zikr, and as far as possible hold the feeling but never at the expense of the mantram.
3. To remain in silence after Zikr until your mind appreciates somewhat the state of consciousness, degree and grade of light, and quickening (“quickening” in the sense of more life).

(Notes by Murshida Rabia Martin)



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Sangatheka

Series I

### **Introductory Lesson**

These studies deal with methods for perfecting mureeds in Zikr. As a general course the Sheikh or teacher will instruct the talib long before these matters need to be explained. However, all should practice Darood at Zikr assemblies, and every person may or may not have to hold a sacred phrase in thought before beginning his chant either at assemblies or when alone.

In the Orient the Sheikh does not always chant at assemblies, watching the mureeds instead so he can determine their progress. At other times he may listen to them chant or recite alone. Sacred phrases given to a particular mureed may be repeated mentally before the chant whether given alone or in assembly. The explanations cover those generally used. Most mureeds who are instructed in Zikr have already attained to the purpose hidden within the remaining sacred phrases.

In extreme instances it sometimes becomes necessary for the Zakir to hold the sacred phrase in thought throughout the Zikr. This is also true where “Ya Shaffee, Ya Kaffee” is kept in mind in the Healing Zikr.

Papers are lettered, not numbered, and excepting the lesson on Darood, may be read or studied in any order by a group, while an individual may be given any exercise to use in the chant, or any paper to study, regardless of order, but according to his personal needs. When these practices are studied in class, only one lesson is given at a time and only after thorough discussion and understanding do the talibs pass on to another paper, whichever it please the Sheikh or teacher to select.

It is permissible to study some or all of Series II before taking up Series I, and some or all of Series III before taking up Series II. Yet if one has completed the practices of Series II it is well to study Series I; and if one is practicing the lessons of Series III, both Series I and II may be reviewed to advantage.

The reason is that the Zikr assignments depend upon one’s spiritual evolution, and the papers are best appreciated after realization. Yet a Zakir may be assigned a paper at any time if that method helps him to perfect Zikr, although in more instances he will be given the sacred phrase to add to his meditation before Zikr without any explanation. This enables one to perfect Zikr and to attain to inner realization through the Mysticism of Sound.

While individuals may receive single papers at any time, they are not usually studied in class except by those who have had considerable progress in Mysticism and Concentration.

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Sangatheka

Series I Z: AA

When "Allaho Akbar" is practiced with Zikr.

This is to strengthen the voice, sometimes to strengthen the character.

Generally speaking, whatever is done for the voice is also for the character. Some people are negative to other than God and they need this practice.

This is not for the weak and delicate, or for pure Jemalis. It is for the potentially strong who misuse strength for other than spiritual purposes, who waste their vital forces.

A delicate or refined nature does not need this method because perfection of fineness will bring the purest results. All qualities within a personality may be perfected through Zikr.

Sufism teaches that all qualities are of God. Even if one were a fiend, if he had strength, this practice would eventually turn him into a good being. By it the lions and tigers within us are tamed; by it mystics have attracted the wild beasts and lived in harmony with them.

Therefore it is used to combat evil elementals when one has willingly or heedlessly given them power over oneself.

A negative person is not to be confused with a refined person. Beauty with intelligence and firmness has all power, but this power is expressed other than physically, often other than mentally.

When gentleness is combined with fear one must learn to overcome weakness; when gentleness is combined with love, there is no need to exercise power, so this form of Zikr is not universally practiced.

To bring increasing power and magnetism to the speaker or singer, to enable one to dance without tiring or to play long and difficult passages upon musical instruments, particularly in forte movements, this form of Zikr is the most wonderful.

This can be a Zikr of construction or destruction if combined with a concentration, but only in a relative sense. In an absolute sense, Silence is always the source of perfection. The Infinite is expressed through Silence.

This is not given to the physically weak or sick or to those whose membranes might be strained.

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Sangatheka

Series I Z: AL

When “Alhamdu lillah” is practiced with Zikr.

This is for emotional people who are emotional without excess of life or spirit.

This brings balance to the body, assists in posture, helps to bring ease to the Zakir before his spiritual work.

This is excellent for nervous troubles. Such people are apt to be uneasy mentally. Therefore this sacred phrase is given to prevent the thoughts from wandering. By keeping one attuned to God, the pitch of the personality, so to speak, is raised.

Generally this Zakir also uses this phrase as Wazifa.

All psychic and emotional tendencies are controlled and sentimentality is transmuted into pure love.

This removes shadow—generally a sign of psychic difficulty—it increases the light about a person.

It is best performed when its meaning is perceived. The emphasis may be kept on Alhamdu, that is to say, the concentration is upon Glory. The realization proves that Glory is in essence nothing but an attribute of Allah.

In other words, there is a concentration upon Glory, Light, Magnificence, Intelligence and related concepts. The Zakir can be likewise instructed in the concentration upon concepts and qualities.

There are people who have kindness without intelligence; this awakens the intelligence and sobers the kindness of heart, preventing it from falling into sentimentality.

As a result moral magnetism is developed. This is fine for moral growth.

It is also good for increase of mental magnetism. Not that it makes one intellectual, but it enables one to appreciate better intellectual power.

It is fine for the irrational and is excellent in preventing tendencies toward mental disease. This is true whether one sings alone or in an assembly.

This prevents loss of life, magnetism and spirit when such loss is to no avail. It is also a conserving practice.

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Sangatheka

Series I Z: AZ

When “Ya Azim” is practiced with Zikr.

This is to awaken people. Therefore it strengthens Zikr, and helps the person when he is not chanting.

This is for the lifeless rather than for the sober person, where there is a general deficiency in magnetism.

Such a one often has low blood pressure or anemia, little physical strength, often lacking in faculty of concentration, though generally well meaning and kindly. This person is not necessarily sentimental and may have marked intuitions, knowing right from wrong.

Thus this person will often know how to protect himself, but will not always be able to follow through on accomplishing things. On the negative side he is developed, on the positive side undeveloped.

Often a young mureed who comes from a family of non-mureeds will benefit from this. Also the husband or wife who has suffered from the selfish dominance of another.

These people are clear-seeing and once awakened, can progress rapidly.

They do not have to chant loudly. They need more Zikr rather than vocal exercises to gain in quality or power of voice. Much Zikr and still more Zikr and this sacred phrase as Wazifa are very helpful.

This also prevents ebbing of spirit. It is very good for melancholic persons and can be used as Darood against fatigue and sloth.

It dispels delusions and some kinds of obsessions which are due to nothing but untrained imagination.

It also enables one to select an ideal, trace a path for the ideal and attain to it through the guidance of God.

Children who enter the spiritual path at an early age may be given this assignment. Older persons of this type may use it with oral (vocative) Zikr, but need not chant unless they long for musical development.

This is the finest practice for those who have been thwarted in their desire for self-expression through music. They may also learn the Azan [call to Prayer—Ed] to advantage.

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Sangatheka

Series I Z: B

When “Ya Basir” is practiced with or before Zikr.

This is for the development of clairvoyance. Consequently it will increase the light generated.

If the seer is present at any Zikr assembly and does not chant, she should hold this thought until the assembly is concluded, nor leave the room until the close of her inspiration.

One performing this Zikr should remain in silent meditation for some time after its conclusion.

This Zikr brings great magnetism to the eyes and assists the vision of both the ordinary person and the clairvoyant.

Sometimes this practice is combined with a special concentration for a particular purpose.

This sacred phrase may be practiced as a Wazifa before the talib performs her personal Zikr.

When there is a great inspiration from the Zikr, the seer should practice Darood or repeat “Subhan Allah” until the completion of the inspiration.

The seer does not always chant, but many among the young may combine these methods.

While in Zikr the nufs becomes purified, yet in having visions some form or aspect of nufs is necessary to hold the atoms together. In the state of **bast**, or expansion, one becomes one with the vision. That is to say, there is a state of Samadhi.

Vision is not always a sign of progress in Zikr, and there are many kinds of visions, even of spiritual visions. If one is to be trained in the faculties of sight and insight, and Zikr interferes, sometimes Zikr may be discontinued, but this method enables one to combine them to advantage.

Other practices may increase the light and power or the inspiration, but this is used for very particular purposes. The best work of the seer is often after Zikr.

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Sangatheka

Series I Z: D

When Darood is practiced with Zikr.

This produces the rhythm which may be sustained throughout the performance.

This also clarifies the notes. When in an assembly the voice is raucous or rough, the Zakir should cease to chant, practice Darood until the end of the measure, then resume unless the difficulty continues. If three times there is difficulty with the voice, the Zakir should stop the chanting but continue in Darood until the close of the assembly.

Darood sustains the breath which is most important for a fine quality in the voice. Fine quality is really spiritual quality; that is to say, the Divine Spirit is expressing itself through one. This leads to realization of the true Self.

No harm can ever come through Zikr, but there are lesser benefits and greater benefits.

The leader in an assembly should practice Darood about five minutes before chanting so that all are attuned together. When performed alone a shorter period of meditation is permissible, but if the voice is not smooth, Darood should be increased.

Remember Zikr is to God. The more one sings to God and forgets self, the greater the benefit derived.

Perfection of notes in Zikr is also gained by repetition of the syllable **Hu** on one note until a finer quality is perfected.

Although those in an assembly need not be equal, all must be tuned together. Chanting Zikr alone is the best exercise for the Zakir.

When in doubt, moderation is the best course as to pitch, quality and degree of loudness, which is called amplitude in music.

The Zakir need not be a trained singer, but whosoever desires to understand the mysticism of sound gains most through Zikr. The best Zakir is a devotee of God.

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Sangatheka

Series I Z: FA

When "Ya Fattah" is practiced with Zikr.

This is to remove every form of fear, phobia, inhibition, interfering thought or habit.

This person needs to realize dependence of outer success upon inner success. Inner success is accomplished through control of the mental world, for which music is an excellent means.

This one should chant **Hu**, blowing upon the heart, for the inner power thus aroused will aid in attainment.

This one may be lacking in moral magnetism. Lack of morals is always a sign of weakness. It is this weakness which stands in the way of both worldly and spiritual success.

This person may be physically strong, but to no purpose, and mentally educated, but to no purpose. Such a one also needs concentration upon an ideal.

This aids in understanding the purpose of one's life and the fulfillment thereof.

Concentration upon an ideal or requirement together with this form of Zikr enables one to measure success or failure at every step of the way.

This Zakir may rise or fall in enthusiasm yet neither is important. The quality of Zikr will be the surest measure of success or lack of it.

Before starting any new venture or travel or even new inner activity, this form of Zikr is very good. Also as the opening Zikr in any place, although not incumbent.

Not everyone needs to know all variations in Zikr; what is necessary is perfection of Zikr. And what does this mean? Perfection in the realization of God.

Lack of this realization causes all failure; lack of harmony between the inner and outer man prevents all success.

This produces harmony of oneself with oneself. It also increases appreciation of harmony.

It is also given to those who have a poor ear for music, for those who have slight difficulties in physical hearing, especially where a passage is blocked. It is also given to the inattentive, those devoid of interest and having similar short-comings.

It is to be practiced as Wazifa by the Zakir before performing according to this method.

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Sangatheka

Series I Z: FZ

When “Ya Fazl” is practiced before Zikr.

This is mostly for those who require excellence in speaking.

One should concentrate on the room, to be especially at one with the room so that the voice will seem to have just enough strength to reach the furthest wall or ceiling, yet to lack the power to penetrate a single foot beyond.

This is the Zikr to one’s voice, and to God in the voice. One may think of God in the heart, God in the mind, God in the body, God within another, God within or without oneself, but with this practice one thinks of God in the Voice, although one may continue to **feel** God in the heart as well as in the breath.

This Zikr may be emphatic and should not be too weak; yet it loses its spiritual value when overemphatic. By letting go of oneself, which is most proper and natural in every form of Zikr, one finds the right tone and quality.

The Leader in an assembly should practice this somewhat, alone or with others, to accustom the voice to the room. While Darood blends the voices and makes them harmonious one to the other, producing inner harmony, this harmonizes the sound with the room and with external objects and so produces external harmony.

This keeps God before yet beyond and above one as a never attainable goal. Yet through Zikr one may attain to that goal.

It is the mind in Zikr which regards God as unattainable, while the heart realizes that even the Zakir is nothing but God.

Cherags benefit by this practice. It is also good for cleansing services and may also be used at the beginning of enterprises.

Vocalists and instrument players may also use this in concerts to attune themselves to audience chambers and halls.

Consequently this practice assists in all types of adjustments, producing the proper tune, tone, quality and pitch.

This practice also prepares one for an audience and prepares the audience through control of the atoms of the sphere.

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Sangatheka

Series I Z: G

When "Ya Ghani" is practiced before Zikr.

This is for a person of strong nufs. Strong nufs is here to be distinguished from wicked nufs; it applies to nufs ammara, nufs mutmaina and nufs salima alike.

This personality is attached to his state, often to himself.

The pure in heart shall see God, but one attached to either virtue or vice becomes fixed in his habits. For them this method is best.

Piety without wisdom can become as great an obstacle to spiritual development as ill-doing by itself. Love of self disappears in the light of the love for God, of God and from God.

Although a person of fixed habits may seldom apply for Bayat, there are some who are quite self-centered while well meaning, and need this practice.

The active person may remain active and the passive person stay in a passive state so long as, in action and passivity, God is felt.

This type of person always benefits from much performance of Zikr. If unable to chant, then the oral Zikr may be employed; also constant listening to Zikr in assemblage.

This person is seldom really bad and may often be quite religious. Some mureeds who have been orthodox before entering the path to realization benefit by this Zikr.

This helps broaden the horizon so one can see from the point of view of others.

It is for those who have had narrow although not necessarily fixed views. Some people change from one narrow position to another and call this "broadness of mind."

Real broadness is sure to follow this type of Zikr.

When the light of God illuminates the mind the proper quality is engendered in the personality.

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Sangatheka

Series I Z: HK

When “Ya Haqq” is practiced before or during Zikr.

This is for mental magnetism. It is very valuable in improving the memory, alertness, faculties of observation, concentration and insight.

It is fine for students of all ages, who wish to combine intellectual and spiritual development. It prevents dry intellectualism and puts life into philosophy.

This helps to relate philosophy to reality; it stimulates the intuitions and controls the reasoning faculty. It vivifies all inner processes of mind and heart.

The argumentative person needs this; those prone to partisanship and who carry superior feelings.

It cultivates true humility without debasing the personality. It is paradoxical in that it promotes exaltation and humility simultaneously.

It is the Zikr of the Sage.

Whether one wishes to learn inner or outer wisdom or whether one is facing a tremendous problem, this practice repeated before Zikr or even kept in mind while chanting Zikr is most beneficial.

This brings the purified mind. Therefore its effect is something like that of Fikr only it is more vitalizing and vivid. This is necessary for some types.

Lawyers and pleaders, counselors and statesmen or those studying or working along similar lines benefit from it.

When the mind is clouded, keep this phrase in it prior to Zikr or Fikr. God will help those who willingly surrender to Him.

This destroys worry and needless care. It brings equanimity in feeling toward the future, and without assuring success, at least destroys failure. It leaves to each capacity to work out destiny.

Therefore it helps the will to function properly, and by that God, Who is the Source of power and wisdom, can guide man.

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Sangatheka

Series I Z: HY

When “Ya Hayy” is repeated mentally or orally before Zikr.

This is mostly for young people and can be a kind of Zikr in itself.

This develops yet controls enthusiasm and ebullition of spirit, transmuting the passions. It arouses the vital forces, giving them an upward direction and so aids in spiritualizing both mind and body. It brings inspiration but not power, and of itself does not sustain activity nor stimulate intellectual growth as such.

It increases every sort of magnetism; physical, mental, moral and spiritual.

It can be used by those who have not reached physical majority; also by young dancers, and especially those who dance or move in Zikr.

It has the tendency to arouse body, mind and heart and greatly stimulate Sukr, spiritual intoxication. Therefore it arouses one from lethargy or sleep and helps with work and movement of any sort, with inspiration and enthusiasm.

It brings some degree of spiritual illumination: of God Who is Light and Life. Performed at the period of youthful conversion it has a tremendous effect upon the later life, often of very lasting good.

It can be used by those too young to meditate who, however, should engage in some prayer. But it is not for older people or for the nervous or those lacking in self-control.

It can be practiced with Zikr almost from the start of a spiritual career by those for whom it is intended. It spiritualizes yet enhances youth and vigor and protects one against loss due to the heedlessness common at the age.

It helps to overcome temper and distemper. It is fine for directing without suppressing the emotions.

It can occasionally be adapted to early morning Zikrs when the performers have difficulty in keeping awake. It is most powerful before early spring when it helps to arouse nature.

It should be balanced with Darood and other suitable practices. A general practice for young people, each of them can be given additional exercises for the sake of balance and development.

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Series I Z: IM

When “Ishk Allah, Mahbood lillah” is practiced before Zikr.

This is for devotees, but always is to follow Darood. Darood should precede all exercises connected with Zikr.

The lover will practice this before chanting, but one who’s finer qualities are not aroused, who needs to develop his love nature, sometimes benefits by holding this phrase in mind throughout Zikr.

This produces a sweet and gentle tone and makes for generosity of heart.

This clarifies small obstacles in the voice, assists in the pronunciation of vowels and enables one to distinguish syllables, and thus speak or sing clearly.

This practice may also be used before singing love songs of any kind, and in every case where it is desirable to touch the heart of another.

In performing Zikr for a person needing love, as in healing, sometimes this practice is beneficial.

This is used mostly to draw one closer to God, to open the heart.

It may be used to awaken another, whether a mureed in the audience or far away, but it is not used for the benefit of groups. This is not the way to help a group.

Many in Zikr may hold different sacred phrases in mind, but Darood holds all together, so no further thought is necessary for the Zakir.

Generally the Zakir should not try to sing too low, yet this will lower the sound gently.

Zikr should not be whispered; if there is danger of being overheard by the unworthy, do not perform the chant. Substitute oral Zikr or practice Fikr instead, especially while traveling.

This phrase performed mentally before or while intoning **Hu** gives a gentle sweet touch to the voice, yet enables one to benefit others far away through the atmosphere.

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Series I Z: J

When “Ya Djawaunah” is practiced during Zikr.

This is mostly for older persons who may use it while repeating their own Zikr or who attend an assembly where they do not sing.

It is held in thought and combined so far as possible with deep contemplation.

It may be employed for former Zakirs, or by those who because of age, do not unite in the chant.

It helps restore magnetism and prevents diminution of the life-force.

It attunes the talib to the assembly and reawakens the vitality of the heart. In this way some of the enthusiasm of youth is aroused, enough to keep body and mind functioning properly.

If there is any fountain of youth it is within the heart. Those who cannot perform strenuous tasks because of an ailing heart may use this to profit.

This one may continue to move the head and blow **Hu** on the heart, while in assemblies which are chanting. Or he may keep perfectly still.

This one may also keep this sacred phrase in mind while performing any Zikr, especially when practicing the **Hu**.

It is best to remain in silence for some while in the meditation hall after a Zikr assembly, as at that time the atoms of the space contain the most magnetism.

This mureed may permit outer processes to slow down while keeping the inner faculties alert.

This helps prevent loss of memory and other deficiencies due to age.

Older people who enter Khilvat may attend assemblies and may even use the above sacred phrase as Darood. But with it caution should be observed not to try to speed up processes because of restored vigor. It is for the glory of God that this is practiced.

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Sangatheka

Series I Z: K

When “Ya Karim” is practiced before Zikr.

This helps place the tone in the heart.

This is important for people who have been thoughtlessly selfish, wrapped in their own thoughts, careless of others.

People who have been cruel, shown abuse to others or needlessly held wrong thoughts, benefit thereby.

It is also good for very analytical persons and those lacking in intuition.

There may be a concentration on the heart symbol. If in an assembly the Zakir’s voice is not good, silence is advisable with concentration upon the heart and repetition of **Ya Karim** as Darood.

This person is often well meaning but careless of others; one does not correct his habits but encourages him in the spiritual practices which awaken the heart. By this means the personality is purified.

This often sweetens the tone, but does not modify the amplitude. That is to say, a loud voice will remain loud, a soft voice soft—but the quality is improved.

This helps the atmosphere of the room or meditation hall very much. If there has been any disturbance, this is a good practice.

Whether persons have been disturbed or there has been confusion in the room or any agitation, this practice is excellent.

If one is talkative, give this practice as Wazifa, then as Darood. Have the talib hold the thought even during the performance of his Zikr.

This is also good for mureeds having thyroid trouble. In chanting Zikr for protection against thyroid epidemics use this method. This arises from lack of kindness in the generality; remember this as well as most diseases have psychological causes.

When the tongue controls the mind and the mind the will, this practice is most beneficial.

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Sangatheka

Series I Z: M

When "Allah Mansur" is practiced during Zikr.

This sacred phrase is held in the mind only in extreme cases. If used with Zikr it is kept in the mind during the entire practice.

It is fine for those about to enter upon a battlefield whether in bloody war or before a court of judgment or any great strife.

It is also suitable when one has fear of impending trouble, whether this be due to intuition or weakness. It does not alter the event but prepares the Zakir.

Consequently it is also suitable for glandular disturbances and related difficulties in men and women. Also for the timid or those needlessly afraid (as in the dark).

It is like a spark needed to start a fire, but if continued can become a consuming flame.

It brings magnetism but not power to the voice. Once started the music of Zikr will of itself accomplish the desired result.

It does not have to be done often; faith in God should generally be sufficient to help the Zakir.

It is a very strong Jelal practice, and therefore should not be overused, except in case of war.

The Takbir gives power to the voice; this is for inner strength and brings inspiration rather than strength.

It removes tremolos which may be due to fear or nervousness.

It can be used by speakers having this trouble; also it is valuable in connection with the vocative Zikr and with Fikr.

It can be used with the whispered Zikr. The Takbir, making the voice loud, is unsuitable for this purpose.

This brings courage to oneself from oneself and can be used as Darood even upon the battlefield.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Sangatheka

Series I Z: R

When “Ya Rahim” is practiced before Zikr.

This is for the development of Jemali qualities, also to tone down the loud voice.

People with raucous voices and forward natures need this.

While apparently to bring mildness, in reality it helps to bring balance. One does not destroy strength, but one balances it with beauty or wisdom.

If a person has a tendency to sing or play too loud, this practice is given. The opposite type generally uses “Allaho Akbar.”

Gentle persons do not need it, should not use it.

This person may be a heart person, but also is often a muscular or physical type requiring restraint.

When one does not enjoy music, this helps to produce an inner appreciation.

This also helps to smoothen the voice especially when there is a physical defect or bad habit.

Among youths there are tendencies, especially in speaking loudly, which this Zikr can overcome.

An admonished person may resent a correction, but through Zikr one notices one’s own faults in the voice.

Nufs is a wild horse and this practice tames that horse but does not impair it. It helps to transmute it into Nufs Salima. For a still higher condition silence is preferable.

As the young and undeveloped are often unable to sustain silence, this practice may be given with Zikr. Young people who find it difficult to meditate, may repeat mentally this phrase before Zikr and practice the chant to benefit.

Where Darood fails, sometimes this may be added or substituted.

Ya Rahim was a practice of the gracious Prophet Mohammed.

## On the Performance of Zikr

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Sangatheka

Series I Z: SA

When "Subhan Allah" is practiced before Zikr.

This helps to raise the voice, so if a voice be pitched too low, it helps develop the higher notes.

Music has a decided effect upon the personality. The higher notes give more scope for expression of dormant qualities. Therefore this helps also to awaken the higher vibrations of finer bodies, so that mind and heart are benefited.

It stimulates imagination in the mind and increases joy in the heart.

Sober people should practice it when sobriety stands in their path of realization of God. Emotional people do not require it as Zikr itself brings enthusiasm.

When there are psychological difficulties this is a good preparation for Zikr. It helps to destroy what is sometimes termed "inferiority complex."

Praise to God also removes egotism when there is too much spirit. This guides one along the middle path, but it is in the middle as the apex of the triangle is in the middle between the two base points; it is in the middle but above them both.

Therefore this Zakir sometimes concentrates on the triangle, according to his need for balance, success or progress.

This produces clarity in the upper notes and enables them to resound through one's being.

Practice of "Hallelujah" at other times is beneficial. This last can be done even when strangers are within hearing distance.

Instrumentalists and dancers may use this when feeling listless. It awakens the spirit and controls it. It is a stimulating Darood.

To increase its potency, continue the thought through the Zikr.

This is mostly for the young. It also helps transmute sex activity without destroying it. The heart and brain are energized and the passions are controlled without being suppressed too much or destroyed. In other words, there is a sublimation in its truest sense.

## On the Performance of Zikr

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Sangatheka

Series I Z: SH

When “Ya Shaffee, Ya Kaffee” is practiced with Zikr.

This is for the benefit of others, generally for the benefit of Sheikhs or Murshids or for a group or area.

Sick persons do not perform Zikr, even orally. For them Fikr is better or a Wazifa or this phrase in thought.

This is called the Healing Zikr and the thought is retained throughout, whether chanted (which is preferable) or just spoken.

This Zikr is generally not practiced without permission except when the Sheikh or teacher is ill, when it can be practiced without permission. It may be used by the Shifayat, or by any Zakir who assists the Shifayat.

It is most valuable when performed just before a Healing Service. It may also be performed before a ceremony of purification according to the Universal Worship.

One does not perform this Zikr to aid single individuals. The Sheikh, Khalif or Murshid is regarded as a guardian of a flock and in this one protects the flock while aiding the teacher.

It can be used to aid a family especially when more than one mureed of a household is ill.

It can also be used to aid a Khankah, a group of mureeds anywhere, a city or area needing and meriting help physically, mentally or morally.

It may sometimes be used for one’s own benefit in case of impression of impending disease or indisposition. In this event it is practiced when one is alone, but is never used after one does not feel well. Then the breath and heart are not in balance and first this must be restored to bring full benefit.

There are many forms of Self Protection. Music is really a praise to God, for increase of life rather than for warding off death or disaster.

This form of Zikr is best when it is most impersonal.

## On the Performance of Zikr

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Sangatheka

Series I Z: SM

When "Ya Sami" is practiced with Zikr.

This is to increase clairaudience in all its forms. It is also used by clairaudients under certain conditions.

They may use it in place of or after Darood before Zikr is chanted in assembly. They may repeat it mentally while listening to Zikr at any time, whether in assembly or not. It is also practiced as Wa-zifa before the talib repeats his own Zikr in private.

There is psychic, mental and spiritual clairaudience. Psychic clairaudience without clairvoyance is not always valuable except for the physically blind who may require all manner of self protection and self expression.

Purity of heart, gained through Zikr, together with this method, assists in awakening both mental and spiritual hearing, and fostering keenness of mind and judgment.

When Jesus Christ said, "He that hath ears let him hear," he referred to the inner process, the natural result of purification of heart.

This purity comes from Zikr and Fikr. Each process helps another; that is to say, the spiritual exercises are each towers of strength one to another.

The physically deaf do not use this method if their difficulty is due to an obstruction in the body, but the blind and dumb and psychic persons may learn it. It brings both development and protection against obsessions.

Some who learn lip-reading may practice this, but if deafness can be cured, that is always more desirable.

Mystics do not resort to magical processes. They work for the glory of God and realization of God.

God is the source of Universal Sound. Practice of intoning **Hu** is often more important than Zikr for the clairaudient, but the complete Zikr is universally employed to attain to purity.

The clairaudient need not chant; the vocative Zikr repeated orally, as part of spiritual education is always efficient.

## On the Performance of Zikr

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Sangatheka

Series I Z: V

When “Ya Vali” is practiced with Zikr.

This is for persons who have difficulty in meditation through lack of self-control.

Generally they have a tendency to quicken the rhythm in chanting or singing or in work. Therefore in assembly they should follow the leader closely and keep the voice subdued.

Until the difficulty is overcome quality of voice is unimportant. These persons need correction in rhythm; often the sense of melody is good.

Daily habits should be scheduled so far as possible to make all of life as a music, and spiritual practices should be performed as regularly as possible at specified times.

Practice in meditation should show gradual development, at first being only a few minutes.

In Zikr the tempo should be watched. Darood also helps in this.

The same principle can be applied to all spiritual practices. Most people who have been accustomed to a rapid pace need this method.

Concentration in Tasawwuri Murshid or fana-fi-Sheikh is very beneficial. If the talib can cultivate the Sheikh’s manner of doing things, keeping to the Sheikh’s pace, weaknesses will be surmounted through self-control, which is the best method.

These people are often willing to learn.

Slow chants of other music, particularly of religious music, are helpful. Listening to the organ is sometimes good.

This prevents nervous breakdowns and mental disorders due to a rapid pace in life. Such persons should carefully avoid stimulants as much as possible, not only in food or drink but even more in work or play.

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Sangatheka

Series I Z: W

When "Ya Wahabo" is practiced with Zikr.

This is for changeable persons, who start in one direction and then want to change.

One way to satisfy and yet control them is to have them practice Zikr with this variation. They think they are gaining a new practice and so are momentarily satisfied.

As they continue they may become pleased with themselves, then with the teaching and teacher and so gain confidence.

Tell this person to pay strict attention to every note and movement in Zikr; he will begin to notice his own shortcomings and be pleased with opportunities for correction.

Therefore this increases attention to detail in all walks of life, and makes for success through awakened self-correction.

This Zakir should practice slowly when alone. This for purpose of self-observation. Once this habit is inculcated it can be carried out in various phases of life.

Thus, it can be applied to other practices, to reading, speaking, and all movements, first of the tongue, then of the muscles, mind and all functions and activities.

Such a one is more benefited by concentration upon a person than upon a symbol.

This form of Zikr is also valuable for those who are poor in concentration. It increases power of concentration and aids in the fulfillment of desires.

By continually singing one learns to control the mental atoms, especially through singing Zikr; keeping the heart fixed upon God, one approaches the highest realization.

This person often both requires and desires more conferences with the Sheikh, so should be cautioned against too much conversation with other mureeds.

Have this one study carefully and observe attentively all practices and carry out this notice of detail into the daily life. This will increase and expand his interests and life will become more vivid.

## On the Performance of Zikr

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Sangatheka

Series II Z: AK

Concentration upon the Etheric Element before repetition of the Kalama produces Fikr with movements, rather than a Zikr.

Like Zikr it is a stimulation and like Fikr it is a purification.

This may be performed when one is unable to chant, whatever be the reason.

It enhances the wisdom of the heart, and brings with it an inner beauty.

Combined with the other breaths, it modifies them without taking their characters away, and greatly increases personal magnetism.

It is a practice of communion rather than of action, but it can prepare one for action.

It enables one to understand others and to mingle with them harmoniously.

It is wonderful for the human body, and can take the form of a Zikr with closed lips. This is fine for the body.

It has marvelous purifying properties on all planes.

It increases joy and all the beautiful experiences may come to one.

It is not always tried, as the repetition of Zikr naturally increases the etheric element in the breath, and also purifies the body of its grosser elements and atoms.

It enables one to hear the Voice of the Silence and respond thereto.

Usually the concentration on the Sufi Invocation brings the desired result. When Zikr is preceded by meditation it has almost the same effect.

That is to say, Zikr of itself brings this about, often without special instructions on the matter.

Fikr with movements in this manner is stimulating and develops self possession and self control.

## On the Performance of Zikr

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Sangatheka

Series II Z: AR

The concentration upon Air and the mystical air breath is often of value in stimulating the imagination.

This Zakir will become inspired, even intoxicated.

Only persons of balanced temperaments should try this.

It serves to rouse energy but does not sustain it.

It dominates the moment always, and if the feeling in Zikr is stronger than the thought, it is valuable in leading others in Zikr chant, and so in other spiritual endeavors.

If one controls this Zikr it is the most beneficial of all, but it is the hardest to control as it tends to speed up the rhythm. At the same time it is for those who, young and capable, are too slow in their undertakings.

In the young it raises them above passion and sublimates the vital life force, but it brings it to the surface also and therefore is not for older persons or those in Khilvat.

If the heart is dead, this is an excellent method of bringing it to life.

This Zikr may be performed before the study of Masnavi to bring to one certain experiences. It teaches one the difference between the earthly and spiritual life and often causes agony of soul in the realization of separation from God.

Until the talib is very regular in habits and has established his life, this is not to be overdone, but those who lack charm and wit may repeat it more often.

This is not for psychics and dreamers; contrariwise it is fine for those whose inner vision is not opened, but it awakens the imagination even more than the intuitions if not closely watched.

This is a good form of Zikr for some poets and artists, and even sometimes for inventors.

It can also be assigned to the materially minded and skeptics.

It always has the tendency to quicken rhythms and speed in life, it makes one more efficient and capable and willing to move, but the emphasis must be on the Zikr, less one should go astray.

## On the Performance of Zikr

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Sangatheka

Series II Z: CR

When the Zakir concentrates upon the Crescent before performing Zikr, it is always the crescent within the heart.

This enables the talib to respond more readily to the teacher, to advance in obedience and devotion to the cause.

Argumentative persons who have stood in their own light, but who have been moral persons need this practice.

Also those who are fixed in habits so that they cannot advance.

People who want to be shown everything need to be shown this, and chant after some concentration.

This is a measuring of condition of mind and heart for those who practice it.

This increases the light from within, without bringing too much stimulation of intoxication.

It is fine for the mind, especially for those who cannot control impressions or who have slight but undesirable psychic adherences.

This brings calmness and peace, and strengthens those who need more meditation.

It is very restful and may be performed by those who cannot sleep well, especially if the cause of the difficulty is mental.

This chant is never loud, but must be strong enough to make the talib feel it all over.

This removes breaks in the voice and helps to purify the breath.

For those who are irregular in habit this is also a good concentration.

Those who have failing memories should have this concentration, and if not with Zikr, then before Fikr.

## On the Performance of Zikr

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Sangatheka

Series II Z: DO

### The Dove

This concentration is often given after success in Zikr to further the success in it.

When persons have entered into hal and do not understand it and who are apt to misinterpret the experience, this is a very good practice.

Persons who have visions, who are clairvoyant or clairaudient, who have dreams and strong impressions, will spiritualize them by this method.

Those who have been bound by earthly ties will find release in this beautiful combination.

This induces the hal of gentleness, of love, of tenderness, with action and willingness.

This softens all qualities in order to make them more useful.

The healer can often benefit from this practice after magnetism has been developed; this regulates psychic magnetism and preserves spiritual magnetism.

This also relieves the mind from worries and is good for certain troubles, such as high blood pressure and acidity.

This may make the heart very sensitive; it is for the development of the intuitive faculty after it is once aroused.

It is best for very faithful mureeds and at the same time it strengthens the faithful. It can be given to doubters to remove doubt, or to the faint-hearted who do not find themselves advancing in Zikr.

This is not for those in retirement; it is for people who serve God or who live in the world; to remind them that Heaven is their home but that earth is their place for doing God's work.

This strengthens obedience, inculcates the value of duty, and the spiritual blessings of honest labor.

It also removes pride and vanity and brings spiritual contentment.

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Sangatheka

Series II Z: DC

#### Dot and Circle

This concentration is to regulate the states of expansion and contraction of the heart, which are so apt to result from continued practice of Zikr.

By it one avoids extremes, for expansion of consciousness may come with sobriety, and contraction may occur without harmful reactions.

Nevertheless, the meaning of this practice and of Zikr is almost identical although the concentration is not so powerful as the chant.

It may be used with Fikr when Zikr is impossible, to take the place of Zikr. Or it may be used separately from Fikr at another time.

This controls strong spirited persons without humiliating them, leaving them with strength.

This one learns of harmony and unity through inner development, even more than through being taught by another.

When one cannot read, or is where there are no teachings, these practices together will give all the spiritual nourishment needed.

This concentration is also good for those who are deficient in the sense faculties, especially seeing.

This opens the eyes of the blind on all planes, to the wonders of those planes.

Through this one learns real spiritual humility without cost to honor or personality.

One also learns how to regulate his affairs with others.

The purpose of life becomes more realized through this practice.

This regulates the light of Zikr and transmits it to the body and mind without affecting the emotions very much. In general it tends to sobriety rather than intoxication and is very good for the emotional, as it always helps expand the heart at the same time.

## On the Performance of Zikr

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Sangatheka

Series II Z: E

The talib is given the concentration upon Earth in order to bring out the earthly beauty of the voice and character.

This has a fine moral effect, making the talib lovable and pleasant, easy going yet energetic.

The voice of this Zakir becomes calm and quiet, and he is able to distinguish sounds both in hearing and reciting.

This harnesses the nufs and fixes the rhythm.

People who live a nervous and rapid life and who need calmness benefit by this practice. It is wonderful for excitable natures.

This attunes one to the denizens of the earth without in any way binding one to earth; it is for the master of earth.

It is not for the meek and lowly, it is for the advanced whose enthusiasm or rapid pace does not avail them on the spiritual path.

It brings out certain delicacies in voice and character.

It renders the life most harmonious.

It enables people to get along with others especially when they hold inferior positions.

It is also used by mystics to veil themselves so that their condition will not be known to others; they will impress them by the atmosphere or general rhythm and not so much by outer speech or manner.

This enables positive people to appear negative, especially to appear as docile, when within the fire of God is burning.

This prevents the mind and nufs from dominating heart and will.

This Zakir can reach the highest stages in spiritual training through music, in a quiet and humble way.

It attunes mureeds to Sheikhs, Sheikhs to their superiors and all to God.

In service to God or to humanity it is most beneficial, and even pleasurable.

## On the Performance of Zikr

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Sangatheka

Series II Z: F

Concentration upon Fire or the fire breath is not often given to talibs, and yet it has very definite purposes.

It enables the Zakir to sing higher notes.

It is excellent before engaging in strife or turmoil as it banishes fear.

It brings latent power to the surface; if continued it can become harmful.

It warms the Zakir, and often makes him uncomfortable for this reason, yet even in cold weather it should not be overdone.

It may produce an outer intoxication; it always takes one away from sobriety.

In most instances it needs to be followed by action.

It is fine for lethargical people, to awaken them.

It aids very much in the circulation of the blood, which is really the mainstay of bodily warmth, mental perseverance and moral courage.

It enables people to stand up and often stimulates those who feel sleepy.

It is wonderful in protecting oneself from another, but it can cause fear and harm, and is not desirable before dealing with friends of the Zakir.

It may be used against the enemies of the moment, providing the Zakir always dominates the breath. Then it will achieve success.

When one has to be fearless, or cast aside sentimentality, it is very good.

This form of Zikr is often practiced by those who prepare to continue their evolution along the path of Malik.

It is sometimes used by the Nabi in his devotion to God when destruction is to be wrought on the earth-plane.

Woe unto those who oppose this Zakir; verily they kindle their own Hell-fires.

## On the Performance of Zikr

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Sangatheka

Series II Z: H

When the Heart is used in concentration before Zikr, alone or in combination with some other symbol, it is to awaken the intuitive faculty.

This is fine for those of strong intellect, or who are intelligent without always being alert.

For the logical and exacting, this is a good practice; it is to awaken the love nature.

This softens the voice and enables the talib to answer his own questions.

This stimulates one in hal and purifies the mind.

It is for mental and intellectual workers who are weak in will or who suffer from nervous and mental disorders.

It is inspiring without being over-stimulating and so develops mental magnetism without psychic disturbance.

It awakens devotion in the earnest and earnestness in the devotees.

The heart with wings is for the material minded, the heart alone for the intellectual persons.

All faculties of the heart may come to life in this manner; be it will power, love, intuitive ability, insight, inspiration or anything that arises from the heart.

This helps one to understand the lessons, then to understand all lessons of life.

It also awakens one more deeply to the inner life and to the eternal life.

It slowly arouses latent faculties, especially if they are natural to the soul.

If there is hidden genius in man, this practice will bring it out; if there is an angelic being in the body, this Zikr will bring it to life.

## On the Performance of Zikr

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Sangatheka

Series II Z: SN

Concentration on the Sun before recital of Zikr increases the light that the Zakir beholds.

It aids to develop enthusiasm and intoxication, stimulating joy and bliss.

It makes him appreciate values in life and respond more readily to the beauty in his surroundings.

It develops magnetism and personality, health and vigor.

It increases the light in his countenance and makes him winning and alert.

This also stimulates the intuitive faculty, and coordinates the heart, mind and body.

It is for the sake of power although not at the expense of beauty, as it builds up both sides of man's nature and never weakens balance or rhythm.

It imparts a noble quality to the voice, and this is especially valuable for the speaker in public.

It is an excellent preparation for the higher concentrations in Zikr, and it makes the accommodation in the body for more attenuated experiences.

It stimulates hal, especially that of light, so that one can realize here and now the presence of God through His attributes.

It is never contrary to the spirit of Zikr, but it is the Zikr which has to be emphasized even more than the concentration.

For the aged who need strength, this concentration can precede Fikr.

It loosens the hold of timidity, vanity, extreme humility and shyness.

This banishes fear, and is wonderful in making people courageous.

It enables people to open their mouths in prayer to God, not be afraid of His presence, and yet it does not interfere with meekness or modesty.

This is fine for people of low blood pressure or heart trouble.

## On the Performance of Zikr

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Sangatheka

Series II Z: SS

The Zakir who is to aid in spreading the Message may be given concentration upon the Sufi Symbol (heart, star, crescent and wings) before his chant.

This develops balance in action, and progressiveness of spirit.

It develops both the spiritual and material part of man.

All aspects are strengthened and all faculties vivified by this practice.

Especially when one has to travel in life this is of benefit; whether the traveling is physical or mental or spiritual, one advances by this path.

Devotees enjoy this practice and rejoice therefore, for it makes practical all spiritual teachings and revelations.

One who is inspired and wishes to give his inspirations to the world will find no better practice.

This clarifies the voice, removing impurities of all sorts, by purifying the cause of action.

No one can experience sadness or defeat who steadfastly repeats Zikr in this manner, for he is attuned to the spirit of God, the All-Victorious.

This is very valuable for the breath of the Zakir, for one who does not sing well because of difficulties in breathing, and who at the same time is devoted to God and His Cause.

This enables one to overcome all passion and baseness.

The teacher or leader who practices Zikr before a spiritual lesson is given, often uses this concentration, and one who reads papers alone will find more light in the teachings if occasionally preceded by this Zikr.

This ennobles the purpose of life and keeps one on the path of balance and purest success.

## On the Performance of Zikr

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Sangatheka

Series II Z: ST

The five-pointed Star is given as a concentration before Zikr when development of personality is to be encouraged, when there is need for more expression.

This is fine for artists and inventors, practical people and thinkers.

This coordinates the spiritual, the mental and the physical life of man, with action.

When one wishes to serve God every moment of his life, even in the most commonplace affairs, this is an excellent aid.

Dancers, musicians and those who are in danger of temperamental disturbances will never have them if they perform this Zikr.

Laboring people, athletes and those who have to be alert are also benefitted.

This is the Zikr of the so-called extroverts who have to look outside of themselves, so to speak.

This is a stimulation, and the benefits of Zikr last much longer, although for the moment the Zakir may not be so much aroused.

This sustains what Zikr and meditation and other practices gain.

By this means the divine energy is transformed within the personality and adapted to all the practical needs of life.

This is very beneficial to the glandular system and enables one also to rise above the demands of passion and instinct.

In going on a fast for the spiritual cause or in spiritualizing any effort, this is a good help.

The star combined with the heart brings one to spiritual liberation and is for older persons or those who are in sorrow or dismay. However, Zikr itself has such a tremendous value that the star may often be employed alone.

This regulates the light within one's being and conserves one's state.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
the Only Being, United with All the Illuminated Souls  
Who Form the Embodiment of the Master, the Spirit of Guidance.

Sangatheka

Series II Z: TR

This concentration on the Triangle before Zikr is often given for success in life, both for inner and outer success.

It helps awaken understanding and also promotes stability and balance.

Those who wish to study philosophy and metaphysics from the mystical manner can benefit by this method, but if they wish to learn intellectually, another concentration is better.

This helps one to understand the nature of God, and the manner in which He works within His creation.

When it is necessary to keep a secret or retire into a silence this practice may be given.

When the mind or heart is particularly perplexed, this helps one to help himself.

When action is begun and obstacles stand in the way, this is the way of the Sufi to enable himself to go ahead in life.

This is the road of the practical will.

This leads to understanding of self, life and God, as well as to find the true basis of relationship with one's fellows.

Whenever it is an affair between oneself and another which has to be dealt with, this concentration is fine, but when it is love, which makes a union, this is not used, as it supposes variety, albeit variety within unity.

This concentration may be given at the beginning of undertakings, and may be resumed again when there is danger or hindrances.

Devotees use it to fathom the mysteries of theology.

It also contains the key to the secret of the relationship between Jemal, Jelal and Kemal, as well as other mysteries.

Those who wished to be initiated in the mysteries always have had this concentration.

Whenever one wishes a change in circumstances, conditions or habits, provided it is in the divine direction, concentration on the triangle before the performance of Zikr (or Fikr) will help.

It is excellent for students in Sadhana.

## On the Performance of Zikr

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Sangatheka

Series II Z: WN

The concentration on Wine is not generally given to the Zakir until he has experienced hal or been blessed with Divine Grace.

Once one has entered ecstasy and it is desirable to have this repeated, this concentration may be given, either alone or in combination with other practices.

This raises the vibrations of the personality, and is so stimulating spiritually that it is best when one is in seclusion or can be protected from the world.

This is not for beginners; it is for those who have traveled, to enable them to maintain the states or even to advance. This Zikr always stimulates the mind after the heart; it never destroys the intellect, but it does increase love and heart qualities.

Often the Zakir forgets himself in the presence of God; it is well.

This is essentially a heart Zikr.

This concentration, together with the repetition of the syllable **Hu** awakens the deepest inner forces and the experience of paradise comes to earth.

By this method every kind of magnetism and vitality is increased, but unless meditation and restraint of speech are added, the gain can be quickly dissipated.

Ecstatics may perform this often if it increases spirituality; otherwise it is to be done only under guidance and direction.

While in seclusion, one should rest long after the Zikr before attending to other affairs so that every atom may be benefitted thereby.

This is the Zikr of spiritual communion and Divine Love, and sometimes the traveler can exist upon little food and drink. In fact it is well to abstain from all meat and to have a rather light diet generally during this stage of development.

This is for the inner life as distinguished from the outer life, but no emphasis is to be placed thereon, only an understanding, so that man can maintain at all times his relation to the Divine.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Sangatheka

Series II Z: WR

The concentration on Water, or on the mystical aspects of water, is often assigned to mureeds before the practice of Zikr, and is sometimes held during its performance.

It is fine for psychics who want to advance along the path of the seer.

It enables one to have clearer dreams and visions, without disturbing the mind.

It enables singers to bring out the lower notes of the voice more clearly.

It enables people to get along with others, to adapt themselves to their surroundings and to mingle with all sorts of companions.

It makes one calm, quiet and tactful, and thoughtful before speech.

It also makes one more responsive and awakens the finer emotions, the imagination and the intuitions.

People who have been devotional or religious benefit greatly by this practice.

It opens the hand, heart and mind, and increases the Zakir in the qualities of love and affection.

It produces a very sweet tone that others often enjoy to hear.

This method of performing Zikr brings out all the characteristics, although sometimes another practice has to be added to make them useful.

Those on the path of Wali, and all who need not special training to any great extent can pursue this path to advantage.

The intellectual person, the fiery or passionate person, the argumentative, the persons of positive nature, the unresponsive, the inharmonious; in general, most classes of mureeds at some time perform this Zikr and it accomplishes more than a million sermons or corrections or disciplines.

This is always for softness of nature, and polishing of nufs, without depriving the person of anything.

## On the Performance of Zikr

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Sangatheka

Series II Z: X

Concentration on the Cross before the performance of Zikr helps to increase the light without stimulating the state of intoxication.

This is excellent when the enthusiasm of the Zakir is greater than his devotion and when he is liable to be turned aside by phenomena.

This stimulates the heart and is very valuable in placing the voice so that the heart speaks.

This in turn means the experience of **fana**, selflessness, and by that the Zakir enters into the real Zikr which is the praise of God to God, when there is no more ego-shadow.

In other words, the light comes because the shadow goes.

This brings moral balance and self dependence.

This leads the way to Christ-consciousness.

This is a stage towards the true partaking of the sacraments.

This makes the heart very sensitive, and the Zakir becomes more responsive to God.

All qualities such as gentleness, humility and modesty are increased by this means.

The benefits derived therefrom are growth in wisdom and expansion in consciousness.

The Zakir who practices in this manner will need no explanation of the meaning of love.

This is the greatest blessing to mind, which purifies mind so that it will never usurp the place of the heart nor cover the light of the soul.

This helps the silent by revealing to them the immensity of the silent life.

It also helps the speaker by making the accommodation so that God may speak through him.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Sangatheka

Series III Z: AKJ

The Grand Sheikh and Pir Abdul Kadir-i-Jilani says:

There is no power or might save in God, and what you hear is that through the spheres.

Did God breathe His breath of life into man only at birth? No. It is God breathing His breath of life through us every instant. Therefore song which is born through breath is really the action of God.

God created the world through beauty and majesty, so beauty and majesty are the essential qualities of voice.

Power comes when God sings and weakness comes when man sings. It is noise when the music is of passion, it is beautiful when the song is to the ideal in name and form, but it becomes Beauty itself when the Voice is dedicated to Allah.

If there is no joy, do not sing; if there is no pleasure, do not sing; if there is no love, do not sing.

Whenever any thought obscures the vision of the Lord, by Sama and Zikr it may be removed; but one who seeks Sama and Zikr interposes a thought and so obscures the Lord.

The most beautiful music comes when the heart is purest and reaches beyond mortal ears to the abode of the immortals.

The Message of God is music. Through song and sound those above may communicate with those below, and those below may commune with those above. This is spiritual communion and spiritual communication and is nothing like the phenomena to which these terms are falsely applied.

The terror caused upon hearing a mighty sound is really due to the wickedness in one's heart. In the sound of destruction heard in thunder is the Voice of the Lord; in the cry of the infant and in the soothing lullaby of the mother is the Voice of the Lord; and neither is it greater in the cooing of the dove and melody of the nightingale nor less in the shriek of the eagle or roar of the tiger.

By sound was the earth made and were the Heavens created. Only in a vacuum is there no sound where there are no things.

There are three ways of learning Zikr. The first is to learn the notes and syllables which even a materialist can apprehend. The second is the very subtle meaning which is not clear to philosophers lacking insight. The third is the attainment of union in **hal** by grace of Allah, when Zikr is experienced and its truth established beyond any doubt.

So the body sings, the mind sings and the heart sings, but the soul is the song, is Zikr itself.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Sangatheka

Series III Z: EL

By the Prince and Preceptor of all Initiates, Elijah, the Ghaib or Hidden One, the Sustainer of God's Message:

Ham or Egypt is where man collects wealth, and Shem or Syria is where God distributes wealth.

The wealth of this world is material objects; the wealth of that world is the Divine Sustenance.

I may appear when the princes of this world cease to worship with Ahab, the work of men's hands. I need not appear when men praise God, for in His Presence there is no need for aught.

God can only select for prophethood those who have selected Him for Master.

Every psalm is a paraphrase of Zikr.

The real son of David is he who creates psalms of praise out of his own being in pure love for the Divinity.

Who cannot praise God cannot love God, cannot serve God, cannot become God.

The so-called solar body of initiates is composed of the sacred sounds they utter, for Heaven, Shem-ayim, is the abode of celestial sound.

The light actually went out of Israel when they ceased to repeat **Ya Hu** and **Hallelujah**. Pronunciation of these phrases day by day, and hour by hour, actually illuminates our bodies, hearts and souls.

The Sufis who practice praise of God are the true Ya-hus, the true Christians, the true followers of Islam and the true disciples of Allah.

Now is the Merkabah mystery explained which comes from the master of the earth, water, air and fire breaths by the assimilation of the Divine Breath through the intonation of the praise of God, Shema, Zikr, Takbir and Azan.

Dedicating every breath to God, the chariot of the soul is perfected, which is the same as Burrak only that Merkabah is also the means of the creation of the world, the projection of God's Divine Spirit as well as its return.

Continual repetition of the Holy Name builds in Heaven an accommodation for the Zakir which becomes a **thebah** or refuge for all souls. This is the true ark of the Lord which saves man from the deluge of perdition.

## On the Performance of Zikr

The Scripture says there was a wind and earthquake and fire and the Lord was not in them, but was in the still small voice. This shows that air and earth and fire as well as water serve the Lord, but in the Kemal breath of perfection is the **Hu**, the sound of the foundation of the world.

Many seek to perform little miracles not understanding the nature of the great event. What is the great event? When man becomes God. And when does man become God? By identifying himself with the words of His Mouth. How is this? Because the Scripture says the breath shall return to God Who gave it. What breath? The Zikr.

The Glory of the Lord becomes manifest to him who glorifies the Lord.

How does the Lord enter? Through the breath. How does He depart? When speech, sound and music are sacrificed to Him. This is the real sacrifice of the Spirit, to return to Allah that which He has bestowed.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Sangatheka

Series III Z: JC

The Prince of Judah and Galilee, the holy son of Mary, Jesus of Nazareth, anointed of God:

Know that my sacred prayer was a discourse on the Zikr, for how can we hallow His Name other than by repeating with devotion and fervor?

Shemayim, the Heavens, are the abodes of the praise of His Name, ha-shem, which also means Glory and Light. In other words, Heaven is the sphere of Glory and Light.

To do His will on earth as it is done in Heaven means to repeat the praise and glorification of God on earth as it is done in Heaven.

In Heaven they toil not, neither do they spin, yet God provides their wants. On earth they toil and spin but God does not suffice their wants who seek for other than Him.

The Kingdom of God is where His will is done and where all seek Him. Lovers of wealth are not the praisers of God. Those who praise God for His supposed gifts will find those gifts are loans subject to mortgage and withdrawal; but those who praise Him for His sake alone win everlasting bounty.

God's Kingdom is not of this world because it is in the Heavens where the praise of God is repeated, but His Kingdom becomes established here whenever His prayer is chanted or the sacred formula repeated.

The heathens are they who repeat vain formulae, that is, they mumble syllables lacking the meaning or utter words without thought.

Heathen is he who repeats Holy Zikr without full love and devotion, knowing in his heart that it is true and that nothing exists but God.

Keep thy heart filled with God and His heart will be fulfilled in thee.

What is name? The sign of thought man has given to things. Why has man been given the faculty of naming? To designate that the One Universal Supreme Name is hiding under all forms.

Crucify thy name that His Name be glorified.

The Prayer means: O Lord Who is worshipped in the unseen worlds on high, may Thou also be worshipped in the world below. Grant us Thy sustenance and forgive us our shortcomings as the spirit of forgiveness and forbearance appears in us. May our love for Thee be so great that we shall be delivered from all the temptations and trials of this world.

Master of Breath and Zikr can never fall into temptation and will be delivered from evil because he knows no duality. In other words, the Prayer means: Grant us vision of Unity and rescue us from duality.

## On the Performance of Zikr

Repetition of the Prayer is of great value but limiting the Prayer to praise of God, hallowing His Name, is of supreme importance. This is the essence of teaching and of all the sciences elucidated by the Holy Ones.

It is Zikr which turns water, human thought, into wine, Divine Love; the marriage at Cana represents the union of the soul with God in ecstasial mergence.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Sangatheka

Series III Z: JR

Says Jelal-ud-din Rumi:

Patience is the attribute of God toward man, and if man would be Godlike he also must be patient to Allah above and to God below.

What is song? Song is expression of harmony between the two aspects of creation, between Will embodied in voice and Form expressed in the vehicle of music.

In the beginning God was silent; He sang and man came out of His lips. So it is proper to sing with man, but it is fitting to be silent in the presence of God.

Meditation is the way of harmonizing man with God and music is the way of harmonizing God with man.

In Fikr all thoughts and feelings belong to Allah directly, but in Zikr it is not wrong to harmonize with those above or below, who are attuned to the Celestial Hosts. Therefore Murshid is present during the Zikr.

Zikr is not only the surrender of man to God, it is the agency of man by God. As Zikr proclaims that nothing exists but God, in Wajud man is God and man's acts are God's acts.

There is an upward current and a downward current, and when man purifies the upward current, it brings to him a purified downward current, so that when he opens his mouth he proclaims God's words. This is true Qur'an and true Masnavi.

Whenever one, in entering Zikr, holds a divine thought as well as a divine feeling, that thought may be expressed through his voice.

Fikr brings man to Wahdat, the place of Unity, and Zikr brings man to Wahdaniat the plane of Abstract ideas. So the counter-current in Fikr secures human unity and brotherhood, and the counter-current in Zikr brings to earth all the Divine Powers which manifest through man. This is the highest occultism.

Many from Wajud heal themselves, are impervious to pains and wounds and ills. So the Zakir by practicing healing Wazifa before rendering Sama, or by holding the thought and feeling that God cures all ills, can pour out the healing vibrations to humanity near at hand or far off.

Zikr is not necessarily the best means for healing oneself or another physically, psychically, mentally or spiritually, but it is often a practical method. Master Jesus said: "Speak the word and they will be healed." That same word or sound comes through the proclamation of Islam.

## On the Performance of Zikr

All Wazifas for healing and helping oneself or another, for attaining to perfection in any divine attribute or moral, can be learned in combination with Zikr; first expressing them through oneself, purifying oneself, cleansing oneself, perfecting oneself, and then helping another.

Whatever vibrations of any beneficial or divine nature arising from God's grace are expressed through the personality, the personality of anybody; these can be developed and poured out on the whole humanity. This is the meaning of Rassoul and the time of action is called the Day of Risalat, whenever it occurs.

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Sangatheka

Series III Z: MC

Khwaja Moin-ed-din Chisti says:

All that is necessary is to perform one note in your heart. When Allah is singer and song, then Zikr is perfected.

If Allah would, Zikr would have been limited to one note. To make His creation beautiful, He built it out of the beauty of His Being and these vibrations gave rise to all the harmonies of the universe.

The perfection of a single note brings man to God and constitutes fana, effacement of self in Unity. The Sama of several tones in Zikr accomplishes the perfecting of the human body as the flute of Allah and constitutes **baqa**.

By perfecting his note man reaches God; by perfecting many notes man expresses God. The true self-expression is God-expression.

The development of the higher notes assists in self-expression, and the development of the lower notes is for self-control.

To develop high notes the practice of the perfection of **Hu** on one note is the best, and to be able to sing low notes the practice of **Hu** until perfection, is the best method.

As blood reaches all parts of the body, above and below the heart, so the perfection of a note of middle range sung in the heart, reaches the higher and lower ranges of pitch and automatically purifies and perfects them.

Spiritual perfection comes through concentration and meditation. It is not necessary to perform many vocal exercises. What is important is to purify the breath, the mind and the heart, to keep the body as the temple of God, the mind as the altar of God, and the heart as the shrine of God.

Sing one note perfectly before Allah and Allah will sing 10,000 notes perfectly through you.

For what was the nightingale created except to show that the Divine Surmad flows through even birds and animals.

Pray five times a day with your neighbor and he will become your friend. Sing five times a day before Allah and even the birds and beasts will become your friends.

The life of Orpheus was not a myth of one who won the hearts of lions and tigers through his music. Before Khwaja Muslim and Aryan were as one and Kafir and Mleccha were no more.

To become at peace with yourself, perfect your note; to become at peace with another, perfect your note; to become at peace with God, perfect your note.

## On the Performance of Zikr

If man does nothing more than to sing one selfless note before Allah, then the purpose of life has been accomplished and not only will his soul arise, but the atoms of his heart will find joy, his mental vibrations will attain peace, and the flesh of his body will experience repose.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Sangatheka

Series III Z: MR

The Holy and Blessed Seal of the Prophets, Mohammed Rassoul, in the Name of the Lord proclaimeth:

Real **Qur'an** is the living breath that gives utterance to words of praise.

Heavenly **Qur'an** is extended even as the Holy Spirit is extended which sustains the whole universe.

When the light of the Lord appears in man, he speaks the words of the Lord, as the light and breath are one.

**Qur'an** is my revelation, not my creation. God alone is Creator Who reveals through whom He reveals.

Be ye my followers by performing my deeds.

Recite thou, recite thou, recite thou—that is, repeat Zikr in thy mouth, Fikr in thy mind, and Mushahida in thy heart.

The Holy Scripture should be chanted, for that music riseth to Heaven. All music to the Lord elevates the soul and all other music keeps the mind in turmoil on the mental plane or below.

Whosoever proclaims Unity may not create divisions among men who are the handiwork of that Unity. Sing Unity and overcome division, think Unity and overcome division, act Unity and attain to peace.

What is Islam? It signifies peace. And how can peace be attained? By raising the consciousness above the turmoil and chaos of this world. And how is this done? Through the spiritual practices which purify mind, heart and body, permitting the Nuri Mohammed to unveil itself.

The friend of God has no enemies in God's house.

Master-Zakir moves even the foundations of the world. That is why Orpheus and David and Daniel controlled the mouths of lions.

When the Divine Light falls upon nufs, enemies all are destroyed, from small to great. For that reason the initiate may not see God and live for one identifies his being with nufs. When the Shekinah vanquishes the nufs, it destroys the body entangled with it.

The Table that preserves **Qur'an** is the footstool of the Lord from which His Everlasting Word flows as a stream of living waters.

When Zakir becomes totally enrapt his body becomes a flame and his heart is full of light. The light shining through man's body enables others to witness the Glory of God and then they praise Him.

## On the Performance of Zikr

Buzurg is he who kindles the flame in the soul of another so that the Divine Light may appear there.

Stars are the lights of Heaven, illuminated souls the lights of earth.

Seeker of the Lord, know the Lord is seeking thee. Whosoever takes to sanctuary in Allah, in him Allah will find sanctuary.

Thy good deeds shall be recorded in the Book of Mercy, but when thou art totally devoted to the Lord, already thou hast risen above judgment.

The true ark of covenant is the secret pact between man and God, placed within the living heart.

God's mercy endureth forever and man's sins may be destroyed in an instant.

Nur is Divine Light which can illuminate nufs; Naar is the resistance nufs displays toward Divine Power—this sets the soul afire.

God does not need man but seeks him and man needs God yet shuns Him. So the Mercy of Allah is incomprehensible to man.

Perform not Zikr; realize that there is one Eternal Life and repeat it and repeat again the solemn chant.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Who Form the Embodiment of the Master, the Spirit of Guidance.

Sangatheka

Series III Z: MN

The Holy Prophet, the Prince of Legislators, Moshe ben Amram, in the Name of the Lord declareth:

Ya-hu-va Echad, V'shema Echad. That is to say; All that exists is one and all is sound.

The Unity of God is proclaimed not by the repetition of belief in the proclamation so much as in the repetition of the performance of the declaration.

Zikr and Shema are one. Their mystery cannot be discussed, which discussion is forbidden as the knowledge can only be gained in the utterance and the deed. Philosophy without life is dead.

The Name of God is the sound that penetrates the whole universe. Therefore it is not wrong to give God any name and yet no name properly befits Him.

Only on the Day of Atonement can the Name of God be uttered. Only in the hour of Atonement can the Name of God be understood.

The real name of the Hebrews, Ya-hu-dim, came from their constant repetition of Ya-hu. When they ceased from this the light went out of Israel.

There are two forms of Zikr in Israel, two forms and a third. The one is the Zikr **Shema Yisrael Ya-hu-va Eloheinu Ya-hu-va Echad**. The second is **hallelujah**. The third is the use of the first in serbahs: the second serbah being **Ya-hu-va Echad**; the third being **Ya-Hu**; the fourth being **Hu**.

Among the Beni Israel of Asia were the works of the Sufis translated. Why? Because inwardly they spoke the same language.

The law of the Lord is perfect, restoring the soul. What is the law of the Lord? To live as God lives. And how does God live? He sings the note of His Inner Being and radiates light. And this is it which restores the soul.

Nothing else brings perfection except this Divine Law and its repetition in deed and in creed.

The ten commandments are:

1. Only God exists.
2. Worship only Him.
3. Repetition of His Name elevates the soul; misuse of His Name deprives the soul of light, and use of any other name is idolatry.
4. The father and mother are the first gurus.
5. Remember to remember the Lord Who restores and preserves the soul. That is the real Sabbath.
6. What God creates man should not wantonly destroy.

## On the Performance of Zikr

7. God has created man out of His Essence according to law; let man procreate also according to law, for it is a divine act.
8. The earth belongs to the Lord and He will provide for all. The thief is not he that steals but one who permits his brother to starve.
9. Control the nufs by controlling the tongue. This was put in the mouth to praise God; when it defames man it destroys all virtue.
10. Control the nufs by controlling the eye and the appetites. These are the ten commandments of God, praise be to Him.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Who Form the Embodiment of the Master, the Spirit of Guidance.

Sangatheka

Series III Z: MB

The Murshid Moula Bux says:

Sing Zikr in joy. If there is no joy in Allah, where in the universe is there happiness?

At night under the stars, at dawn with the rising of the sun are the hours when the music of the spheres is most effective.

If there is no love, why sing at all? First feel love in the heart. Without that no music can become of value and better silence than speech.

Bible says to love Allah with all heart and might and mind. Until Zikr is sung whole-heartedly and with pure mind and all concentration of will, it is not Zikr but mere sounds.

Each syllable of Zikr has its significance both in the meaning and in the power of the sound itself.

In singing a melody to God, perfect each note and put thy heart on God. Then the melody will take care of itself.

In singing to God, remember thou art singing to God.

Bible says: "Open my lips and my mouth shall sing forth Thy Praise." Murshid says: "Sing forth God's praise and He will open thy lips."

Nothing clarifies the vocal organs and breath so much as songs of praise. Nothing purifies body so much as purified breath and nothing benefits mind so much as purified breath. Therefore mind and body both benefit from praise to Allah.

Until David had sung his songs, Solomon could not build his temple, O thou, who art both David and Solomon.

Until David had won his wars, Solomon could not enjoy his peace, O thou, who art both David and Solomon.

What Solomon built in his heart in a lifetime was destroyed in a moment, but the psalms of praise of David live on forever.

The Zakir has already attained Universal Brotherhood, having joined that company of Kawwals who sing praise to God everywhere.

Attunement to God attunes one to all attuned to God.

To achieve beauty in voice, cease to sing and let God sing through your mouth and breath.

## On the Performance of Zikr

The echo of God in the breath is the highest form of music.

There are no mysteries, only the veils of light and darkness. Darkness veils the sun at night and light veils the stars at day, but Divine Wisdom is limited by no conditions.

The only escape is from the thought that thou art imprisoned and limited. When thou-ness becomes the Thou-ness of Allah escape is already accomplished.

The master of song who performs all ragas, is he who has joined the angels even while on earth. Angels who are His messengers in Heaven continually sing His praise, so man to be His messenger upon earth should continually sing His praise.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
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Who Form the Embodiment of the Master, the Spirit of Guidance.

Sangatheka

Series III Z: SMM

Says Pir-o-Murshid Syed Mohammed Moudani:

Zikr is the purpose of the body and the body is the purpose of Zikr.

Purity of feeling will accomplish all that every quality and range of tone would attain.

It is not necessary to express in a loud voice or in a soft voice; keep the heart fixed on Allah and sing to Allah.

Sing to Allah a few minutes and He will sing to you continuously. This is attested by the sound in the left ear.

It is not necessary to study the metaphysics to know music, but to learn music in order to comprehend metaphysics.

Metaphysics is the study of God in idea and Sama is the attainment of God in action.

Creation came through Music. Man is man because of Music. Even God without Music is a God Who is unattainable and unintelligible to all that has name and form.

What shall the mind do in Zikr? If nought exists save Allah, what is mind?

The Zakir who is lover knows only love. The sigh of love is the source of music. Even the sigh of Allah in Love with Himself became that marvelous **Hu** which is the base of all sounds.

To repeat Zikr without feeling is to look upon beauty with closed eyes.

Self-effacement is the key to self-expression.

Lull the devil to sleep, quieten the body, rest the mind and soften the heart—then the words of God will be revealed through you.

Qur'anmullah—the revealed words of God are coeternal with creation. Disputes over the creation of **Qur'an** show ignorance of the nature of **Qur'an**.

The mission of Mohammed was accomplished when Divine Grace revealed **Qur'an** to him. All else thereafter was the work of humanity.

The true nature of Mohammed is only known to those who understand **Qur'an**.

The Islamic condemnation of music is not an opposition to the beautiful, but an affirmation of the universality of Allah. When Audition is practiced, deafness to the devil's false melodies is incumbent.

## On the Performance of Zikr

The heart is a mystery. It must become soft to withstand the blows of life.

When Zikr becomes the practice of the heart, every moment of life and every breath is a praise to God; then man has attained his purpose and at the same time Allah has attained His purpose which is to show and recognize Himself in human flesh.

## On the Performance of Zikr

Toward the One, the Perfection of Love, Harmony, and Beauty,  
the Only Being, United with All the Illuminated Souls  
Who Form the Embodiment of the Master, the Spirit of Guidance.

Sangatheka

Series III Z: HS

Says Khwaja Shamsi-din Mohammed-i-Shirazi al-Hafiz:

Sing Zikr with joy and pleasure. Music must be something more than strictly rhythmized cadence.

The difference between life and death is that life is more than a static geometry; it is pulsating, vibrant, mobile and magnetic.

One can use the word “love” all day long, but until that love is expressed in living form it is not love.

Really Zikr is life itself. It expresses growth, feeling, thought, energy, and all that life brings.

If you love God, express that love in your song. If you do not love God, be honest with yourself and express your Zikr to one you love. You have many choices—your loving mother, your kind father, your innocent child, your devoted friend, your inspiring Murshid. If you do not feel love for Allah, sing your Zikr to them, and in your development you will find that what you loved in them was nothing but God.

Hafiz loved his mother and his mother died; he was devoted to his father and his father was taken; he doted on his child and his child left earth, he was wrapped in his wife and she was removed from him. Then was he illumined by Allah and discovered that love was nothing but Allah, and Allah was nothing but love, and so he attained immortality.

If you sing in thought your song is only as wide as the thought, but if you sing in feeling you have risen above limitation.

The difference between chant and music is the difference between creation and Creator. The one is mechanical, forced and controlled; the other dynamic, free and unlimited.

Nowhere except in Zikr can all the forces in man rise to the surface, and at the same time reach to the depths.

When the life of God begins in you, that is the second birth, and when the life of man ends in you, that is the second death. When the second death precedes the first death, then one is indeed blessed.

All that can be written or explained about Zikr is as nothing in comparison to its performance.

No pain is too great to hinder Allah, and when life takes its toll, enter into union with Allah, the Ocean of life from which nothing can be taken, and you will recover your loss.

Love unites all things, all planes, all differences, all names, all thoughts and all gains.

## On the Performance of Zikr

Forget yourself, get into the spirit of song, rise and fall on the waves of ecstasy, and express pure being. Then you escape all differences, all divisions, all duality, all pain, all sorrow; but do not perform the Zikr of forgetting, perform the Zikr of attaining.

The Zikr of forgetting is to embrace Allah, to rise above turmoil and sorrow, but the Zikr of attainment is to embrace Allah for His own sake. This only can satisfy love.

