

# The Investigation of “Zikr” From the View of the Holy Quran and Narrations

Majid Bavardi

Technical and vocational University of Iran, Technical and vocational Faculty of Tabriz, P.O Box 51745-135,  
Tabriz , Iran

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## ABSTRACT

One of the most beautiful manifestations of divine love with God and the main ways of soluk is Zikr (remembrance), it is saying divine names of Allah and refreshing the soul. The God remembrance is forgetting oneself and remembrance of divine names of Allah that persistence on it purifies the heart but forgetting God makes us sad and one of the missions of Messengers and Holy Books is purifying the heart and due to this “Zikr” is one of the attributes of our Prophet and one of the names of The Holy Quran. in the Holy Quran, remembrance of our prophet is defined as: [He sent] a Messenger [Muhammad who rehearses to you the Signs of Allah containing clear explanations (Al.Talaq/ 10, 11). Also, one of the names of The Holy Quran is Zikr: *إِنَّا نَحْنُ نَزَّلْنَا التَّكْوِينَ وَإِنَّا لَهُ لِحَافِظُونَ*. Indeed we have sent down the Qur’an, and indeed We Ourselves surely are its Guardians (Hijr/4). In fact, the messengers and Holy Books makes us aware and fill our hearth with divine light. Thus, remembrance of God promotes the human being from the materialistic beliefs to the spirituality and revives hope in human being. God remembrance is spiritual relationship between the peripatetic servant with the possessor God and human being shouldn't dedicate himself to materialistic life and limit the destination in himself and his world and he should prepare himself for the final trip to the other life.

**KEY WORDS:** The Holy Quran, Remembrance, Hadis, narration

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## INTRODUCTION

Every human being in his personal and social life has goals that attempt to achieve them. When a person tries to achieve his goal that he is enjoying with motivating force and on the other hand, preventive force that prevent him to achieve his perfection. In other words, a person needs motivation in his personal and social attempts to make him active and oblige him to move toward his goal and he needs a preventive force to remove the barriers to achieve his goal. Thus, the individual whose goal is providing materialistic needs, his stimulator is attracting benefits and his preventive force is eliminating loss. It means that he attracts everything that makes benefits for him and avoids everything that causes him loss. A religious person that to achieve salvation and meeting his God, tries a lot requires two empowering forces and preventive force. God remembrances and his almighty and beauty attributes and his infinite blessings revives human being and the also God remembrance is avoiding from some barriers such as selfishness and transgressions.

The Holy Quran says: *“أَيُّهَا الَّذِينَ آمَنُوا اتَّكُرُوا اللَّهَ نِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا”* (Remember God with much remembrance. / And glorify Him early and late. (Al-Ahzab, 33:41-42) . A person who remembers God does his duties to meet the God correctly and avoids committing sin and disobedience. Because God remembrance means considering mental and spiritual power and perfection and happiness factor.

As negligence factors are abundant in materialistic life and temptation of the devil targets the real life of human being, God remembrance is the only way to cope with it.

It is worth to mention that the Holy Quran says to remember God and this means that God remembrance is dominant on all the deeds of human being and in all aspects of life, the divine motivation is created by his remembrance for worship and obey. In this paper, we investigated “Zikr (Remembrance) from the view of the Holy Quran and narrations. As the Holy Quran is the divine revelation source of all constructive guidance, it is the biggest research source of all divine, religious and humanistic topics. All the verses of Holy Quran are “Zikr”, because the Holy Quran is the source of all the thinking related to divine holy entity.

### Statement of the problem

One of the goals of Islamic teaching is inviting to zikr. The only factor of human being perfection and salvation and the source of spiritual power is God remembrance. As all the problems of human being and even moral problems and physical problems of neglecting and forgetting God. There are various instructions in Islamic learning

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\*Corresponding Author: Majid Bavardi, Technical and vocational University of Iran, Technical and vocational Faculty of Tabriz, P.O Box 51745-135, Tabriz, Iran. Email: mbavardi@yahoo.com

through which a Muslim person should remember God that the daily works can not prevent him of His remembrance. Considering the important signs of God remembrance, the Holy Quran invited believers in many cases and ordered to persist on it in order that the believers replenish themselves with it and benefit from its blessing signs. In Holy Quran, the reward of remembering God is stated that in this case, God will remember him: «فالتكروني» (Then do ye remember Me; I will remember you. Be grateful to me, and reject not Faith) (Al-Baqare/152). And in another place considers Allah Zikr, the comforting factor of the hearts and says: «ألا» «بذكر الله تطمئن القلوب»: Verily, in the Zikr of Allah do hearts find peace (Al-Rad/28). Sometimes directs them to Zikr and says to the believers: «يا أيها الذين آمنوا اتكروا الله ذكراً كثيراً» The Believers! Remember God abundantly (heart and tongue) and then counts the virtues of the believers as:  
 «والذّكّرين الله كثيراً والذّكرات أعد الله لهم مغفرة وأجرًا عظيماً» and the men who profusely remember Allah and the women who profusely remember Allah – for all of them, Allah has kept prepared forgiveness and an immense reward.

### The importance and advantage of Zikr in Islam religion

There are many verses about the virtue of God remembrances in the Holy Quran: Then do ye remember me; I will remember you (Al-Baqare/152). People of Imaan! Remember Allah in abundance (Ahzab/4). They are such people who remember Allah Ta'ala while standing, sitting and laying down (Al-Imran/103). Remember (make Zikr) your Rabb in your heart (i.e. silent Zikr) with humility and fear (and make Zikr) in a voice which is less than jahr (loudness), morning and evening; and, be not a among the indifferent ones (Ahraf/205). The people whom Allah directs towards Himself are) those who have Imaan and whose hearts find rest in the Zikr of Allah. Verily, in the Zikr of Allah do hearts find peace (Al-Rad/28). Except those who believed and acted righteously and remembered Allah much, and when they themselves were subjected to wrong, they exacted retribution no more than to the extent of the wrong?<sup>145</sup> Soon will the wrong-doers know the end that they shall reach (Al-Shoara/227).

There are many beautiful Ahadis about the importance of Zikr from the Prophet (pbuh). Abu Naim in Al-Haliqe and Beihaqi in Al-Shaeb in the hadis of Ibn Omar from the Holy prophet narrated that a person who remembers God among the people who have forgotten God is like a green tree among dried trees. (Ahiolumedin, Chapter 9, p 153). In another tradition it is said that The comparison between a man who makes Zikr of his Rabb and one who does not make Zikr is like the comparison between a living person and a dead person (ibid, 154). Also in a narration of Abu Hurairah said: The angels surround those people who sit down to make the Zikr of Allah Ta'ala; the Rahmat of Allah descends on them and peace descends on them. Tarmazi in a narration of Abu Hurairah said that in judgment day, the people who didn't say Zikr and didn't send SALAVAT are regretful.

Amro- Ibn Shoeib narrated from his father and grandfather that the Holy prophet said that the best thing that I and the Messengers before me said is that there is not rightful God except God and he has no partner (Ibid, 154). There are many narrations of infallible Imams (PBUH) that indicate the importance of Zikr and Zaker and its advantage. Here it is said: If the Zaker continue his zikr, the lord of Zikr will be dominant on the land of heafirt and takes out everything except the truth from the heart. He should reflect about truth and fear from everything except the truth and gains his assurance that «لا يذكر الله تطمئن القلوب» (Al-Rad/28). Surely in Allah's remembrance do hearts find rest and if he is in love with another except God, the problem of his heart is not removed. So by God remembrance should try (New dictionary of Arabic-Persian, p 310) to purify his heart and take everybody from his heart out except God (At first he was busy with his thoughts but now all is Laelaha Ellallah).

### The aspects of remembrance in the Holy Quran

#### THE ANALYSIS OF THE REMEMBRANCE NATURE OF THE HOLY QURAN

The God says: : «ذلك نلّوه عليك من الآيات و التكرّر الحكيم» This We recite to thee of the messages and the Reminder full of wisdom (Al- Imran/58). This verse is the end of Isa (pbuh) story and remindful of wisdom is the Holy Quran that is the remembrance of God and it is proved from the verses and signs, it means that wrongfulness doesn't enter it and its humor is not mixed with seriousness. In another verse, he says: « ما يأتيهم من نكر من ربهم محدث إلا استمعوه وهم » «فالتكروني» (There comes not to them a new Reminder from their Lord but they hear it while they sport) (Anbia/2).

#### Zikr is a book

a. Abolfazl Habishi Taqlisi, defined zikr as a Book:

«ولقد كتبنا في الزبور من بعد التكرّر» And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land (Al-Anbia/105).

b. Alameh Tabatabayi in Sharif Al-Mizan book said: "Zabur" is the Book that was revealed to Hazrat Davoo, because it was called like this in another place (Translation of Al-Mizan, Vol.12, P. 374). Some of the interpreters said that "zikr" is the Holy Quran. Others said that Zikr means something written was revealed on prophets or it is revealed for the Messengers after Musa but there is no reason for such.

### **Zikr is the prophet and Messenger**

Zikr is meant the prophet, as the Holy Quran says: ( « ما يَأْتِيهِمْ مِنْ نَبَأٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ » ) (Al-Anbia/2). Normally one of the miseries of selfish and ignorant people is that they mock at the advices of the benevolent and it causes that they never get aware. While they cope with them seriously, their life is changed at that moment. It is natural that they never get successful in their life.

### **The soul and philosophy of Hij is remembrance of God**

Hij is one of the sub-principles of our religion of great importance, the interpretations that are given about Hij are less used about other deeds, God says: "«...وَبَشِّرِ الصَّالِحِينَ الَّذِينَ إِذَا أُذُنُوا إِلَىٰ ذِكْرِ اللَّهِ فَاتَّقُوا اللَّهَ الَّذِي هُوَ عِنْدَ الْعَالَمِينَ» د (In it are clear signs: (It is) the Place of Abraham; and whoever enters it is safe; and pilgrimage to the House is a duty which men owe to Allah — whoever can find a way to it. And whoever disbelieves, surely Allah is above need of the worlds ( Al-Imran, 97) and in Islamic traditions we have: «بُذِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ ... وَ الْحَجُّ» (Vasaelolshie, Mohammad Ibn Hassan Hor Ameli, corrected and translated by Abdolrahim Rabani Shirazi, Vol. 4, P. 687). In Hij Surah it says: «لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ...» "That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the appointed Days ... (Hajj, 28). The interpreters had different ideas about the appointed Days and God remembrance on that times. About the time of the appointed Days we have two ideas: As it is narrated from The Holy family of Imamn (PBUH), these days are Tashriq (3 special days of Hajj are the tenth to 13<sup>th</sup> days of Zul-hajjah ( Al-mizan, Vol. 14, P. 369). There is another narration that some of the Al-Ashr days are called the appointed Days (Majm- Al- Bayan, Vol. 7, p 129). Allameh (Remembering the name of God is during sacrificing sheep and camel and says: The God ordered to sacrifice the sheep and camel by mentioning Allah's name, despite the pagans act that were sacrificing the camel and sheep for their idols (Ibid, Al-Mizan, Vol. 14, 369). Zamkhashari (knows that the sentence "Mention the name of Allah.... Means during sacrifice)( Mahmood Ibn Omar Ibn Makhshari, Kashaf, Vol. 3, p. 152).

### **Stopping at Mash'ar- Al- Haram**

Stopping at Mash'ar- Al- Haram (a place near Makkah city, where pilgrims stop and stay one night on return from Arafat) «...فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَاتَّكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ...»: Remember Allah by repeating the remembrance of thanksgiving at Masha'r- Al-Haram. This verse besides denoting stopping at Masha'r- Al-Haram, refers to stopping at Arafat (Al-Mizan, vol. 2, p. 230).stopping at Arafat starts from the noon of the 9<sup>th</sup> day of Zul-hajjah and at sunset, it ends. This great worship is very limited from the time view but it is very great and exceeding out of the vision of human being in terms of the spiritual results and divine blessings given to the people present in Arafat. Seyed Ghotb (defines stopping at Arafat the major part of Hajj deeds and says: The Muslims were ordered to remember God in Masha'r- Al-Haram after Arafat and this is divine guidance for them)( Seyed Qotb, Pishin, Vol. 1, P. 198). Imam Zeinolabedin (Pbuh) said to Shebli: Did you do stopping at Araft? He said yes.

### **Mena as the symbol of Allah**

One of the main duties in Mena is sacrificial. Sacrificial is the secret of sacrifice and selflessness and being killed in the way of beloved and the ultimate limit of yielding before God. The Holy Quran knows Kabba the safe place and introduces sacrificial as one of the symbols from Allah and says: « وَ الْبُذْنُ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ » The sacrificial camels we have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice)«...اسْمَ اللَّهِ عَلَيْهَا صَوَافً» (Hajj/36). We should consider the aspect of symbolic meaning of sacrificial because Allah, the sublime holds respecting it as the attributes of pious people: «ذَلِكُمْ وَمَنْ يُعْظِمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ»: and whoever holds in honor the Symbols of Allah, (in the sacrifice of animals), such (honor) should come truly from piety of heart (Hajj, 32).

### **Zikr as obeying the order of Allah**

Here Zikr means obedience, as « فَاتَّكُرُونِي أَتَّكُرْكُمْ وَ اشْكُرُوا لِي وَ لَا تَكْفُرُونَ » ( Al-Baqareh, 152). The Prophet said: « من اطاع الله فقد ذكر الله و ان قلات صلاته و صيامه و تلاوته القرآن و من عصى الله فقد نسى الله و ان كثرت صلاته و صيامه و تلاوته القرآن » (Rozoljanan and Ruholjanan fi Tafsir Al-Qoran, Vol. 2, p. 230).

### Zikr means Friday prayer

Zikr means Friday Prayer as in Friday Sura said: **«يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِهِ وَ تَرَوْا** (O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew) ( Al-Jomeh, 9). Friday Prayer is the prayer being performed on Friday and hastening to the remembrance of Allah is hastening to Friday Prayer. Allah remembrance is prayer. As in the verse **«...وَلِيُذَكِّرَ اللَّهُ** zikr means performing prayer. And the sentence **«...تَرَوْا الْيَوْمَ...»** means leaving off business and as the verse indicates, it prevents from all the things that avoid us to say prayer. Business or other things. the sentence **«...وَاتَّكُرُوا...»** means remembering by heart and tongue. Thus it includes inner consideration to Allah. Because when a person remembers God often, the remembrance of God is penetrated into the soul and is formed in the mind and removes the negligence factors from the heart and cause religious peity that leads into salvation (Al-Tafsir Al-Monir Fe-alaqideh valsharifeh valmonhaj, Vol. 28, p. 194).

### Zikr as performing prayers (5 times)

Here Zikr means performing prayers (5 times) as Allah says: **«حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ \* فَإِنْ حَقَّ رِفَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَتُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ»** (Guard strictly your (habit of) prayers Especially the middle prayer, and stand before Allah in a devout (frame of) mind. If ye fear (an enemy), pray on foot or riding (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner he has taught you which ye knew not (before) ) ( Al-Baqara/ 238-239)

Prayers connects the human being with the creator of the world and if it is done with correct terms, fills the heart of God love and affection and in this way human being can better fight against sins, contamination and disobediences of God. Thus, this verse emphasize that Muslims should attempt to perform this great deed and perform it with total humility. Also it has emphasized on the middle prayers to guard it strictly (Tafsir Nemune, Vol. 2, p 146). When faith is established totally in the heart, human being is inclined to obedience and worships Allah with purity and humility and this worship is prayers. In addition, he is inclined to the society and meet the demands of his society and compensate the deficiencies and shortcomings and spend in almsgiving of their property and knowledge to others and this is the meaning of this verse ( Translaiton of Al-Mizan, Vol. 9, P. 11). The verse is **«يا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالِكُمْ وَلَا أَوْلَادِكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ»**. People of Imaan! Do not allow your wealth and your children to divert you from the remembrance of Allah (Monafequn, 9).

### Zikr as the meaning of dignity

Allah in the Holy Quran says: **«لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ...»**: Verily we have sent down a Book of Guidance in which you pagans have been mentioned....(Al-Anbiaa/10). There are different interpretations about the Zikr of the above verse. Some people said that: It means that the verses of Quran make you reflect. As in another place says: **«فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعَبِيد»** Admonish with the Holy Quran only those who fear my warnings (Qaf/45). Some people say it means that this Quran sublime your name and fame, it gives you dignity. You Muslims and believers or Arab people that the Holy Quran is in your language (Arabic), if it is taken from you, you will no identity or name in the world. Other people say that it means that in the Holy Quran the necessary items about religion and the world or virtues of morality.

### Zikr means remembrance in the heart

Zikr in the Holy Quran means remembering in the heart as the Holy Quran says: **«وَالَّذِينَ إِذَا فَعَلُوا فَاجِرَةً أَوْ ظَلَمُوا** And those who, when they commit an indecency or wrong their souls, remember Allah and ask forgiveness for their sins. (Al-Imran/135). In different interpretations, it is emphasized that we should never imagine that remembrance of God by all these virtues is language remembrance and it is inner and practical Zikr. The aim is to have Allah and His light in all aspects of life; he thinks about Him and do as He orders. Zikr gatherings are not the meetings in which some ignorant gather together to enjoy themselves and use some inventive names and propagate some innovations. If in Hadis we read that The Prophet (pbuh) said: **« بَادِرُوا لِي بِرِيَاضِ الْجَنَّةِ »** hasten to paradise gardens. The followers said: what are paradise gardens?. He said: **«حلق الذكر»** (Safiniatolnejat, Vol. 1, p. 468).

### Zikr as the protection

As Allah says in the Holy Quran: **«احْفَظُوا»** Hold firmly to what we have given you and bring (ever) to remembrance what is therein: perchance ye may fear Allah (Baqare, 63). Tabarsi narrates from Ibn Zid: When Musa (pbuh) returned from Tur mountain and brought Torat, said to his tribe: I brought a Holy Book including religious statements and forbidden and permitted things, this is sent from Allah, take it and

do accordingly. Yahud believed that it was a heavy burden, they said: Who believes that. They disobeyed. Allah sent some angles to put a big part of the peak of mountain above their head. Then Musa said: If you promise to do as it is said in Turah, be regretful of this disobedience and there will be no punishment, otherwise you will be all perished. They took Turah and tried to bow to God, while they were waiting that the mountain fell over them but their repentance caused that Allah forgive them.

### Zikr as the blessing of Allah

Allah says: « وَاتَّكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ...» We mentioned the blessings of Allah to you ( Al-Imran, 103). One of the best advantages of Zikr is attracting infinite divine blessings of Allah on the life of a person. This reality is indicated in the verse «فَاتَّكُرُونِي أَتَّكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ». Yes, when you remember God, He will remember you. When Allah remembers you, it is not by language and it is in the form of blessings.

### Zikr means advice

“Zikr” means advice. Allah says: «...» (And when they forget the warnings that they had been given by the messengers, we opened for them the Gates of all things of enjoyments (Al-Anam, 44). In a tradition from the Prophet (pbuh) is said : When Allah gives you blessings despite your sins, (Allah is going to sent down misery) then this verse was recited:

«...» Amiralmomentin Ali (pbuh) in sermon 178 said (Nahjolbalaqa, sermon 178, Translated by Dr. Shahidi, p. 192). If people cry before God and with kind hearts ask Him during the misery and when the blessings are taken from them, all the things will be returned and any problem and wrongdoing will be modified. I am fearful that you got proud, because you were inclined to a direction that was not good.

### Zikr means awareness

a. Zikr in the Holy Quran means awareness as: « هذا خَيْرٌ مِنْ مَعِيَ وَ خَيْرٌ مِنْ كَانِ قَبْلِي» ( Al-Anbia, 24) means « هذا خَيْرٌ مِنْ مَعِيَ وَ ذِكْرٌ مِنْ قَبْلِي...» (this is message common between me and the Messengers before me: The oneness of Allah is the message common between me and the Messengers before me).

b. In another verse, it was said: «وَأِنْ كَانُوا لَيَقُولُونَ \*لَوْ أَنْ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ\*» "If only we had had before us a Message from those of old (Al- Safat, 167-168).(After hearing the reason from the angels) they will say if there was a Book like the Book of the people before us, we were pious servants of Allah (but it is a lie, because pagans know the revelation of Book impossible). Some of the interpreters believe that Zikr means knowledge and it is due to the fact that the mentioned term is of the tools of “knowledge”.

c. The third verse that indicates the meaning of Zikr as awareness is « قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا » They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story (Al-Kahf, 83).

### Zikr as expression

Zikr means expressing. Allah says: « أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ...» Do ye wonder that there hath come to you a message from your Lord, through (Al-Araf, 63).

### Zikr as oneness and monotheism

Allah says: « وَ مَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا» (Taha, 124). Teflisi indicated the meaning of “Zikr” as monotheism; it means that whoever turns away from My remembrance - indeed, he will have a depressed life.

Allah in the Holy Quran says: « يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمْ...» O men, serve your Lord Who created (Al-Baqare, 21). Ibn Abas says, it means to know the unique God. From the beginning of Baqarah Surah to this verse «...اعْبُدُوا رَبَّكُمْ...», three clans of pious, pagans and hypocrites are mentioned and know a new item is mentioned about the first clan.

### Zikr means thinking

Zikr here means thinking. Allah says: « قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّمِينَ...» Say: "No reward do I ask of you for this (Qur'an), nor am I a pretender. "This is no less than a Message to (all) the Worlds (Sad, 86-87).

### Zikr means unveiling heart

In intuitional zikr as the heart reaches the revelation rank, this stage is called unveiling heart. Because “revelation is the meeting of the hearth with Allah. There are 3 sings of revelation: filling the heart with Zikr and Ebtela of secrecy and guiding the self to the truth. Filling the heart with zikr is done by three things: truth, fear of people and inspiration of worshipping...” (The description of the terms, Vol. 9, 235). When salik comes out of the

virtual existence and reaches intuition position (see the invisible things) and understands what the others can not see and understand. The entire secret world is revealed to him and he has reached revelation position and there is no barrier between the time and place for him and he sees what was occurred in the world before and what it will happen in future for ever. The barrier between the body and everything except Allah is removed from the way of his heart and he understands different stages of revelation. In this manner at first his wisdom is extended and he can see the secrets of the reasons and this is theoretical discovery and after this stage, heart revelation is appeared and it is called intuitive revelation. After that secret revelations and this stage is called inspiration revelation and then spiritual revelations. In this position, the heaven and hell and seeing the angels and their communication are possible and when the soul is completely purified from physical dirt and sins, infinite world is revealed. Here what is passed and what will happen is seen and understood. If the barrier between the world time and place is removed, the other life place and time will be important. In this case if here world attribute is revealed "divine knowledge" (Elme-Ladoni) is created and if "hearing" is revealed hearing the words is created and if "clairvoyance" is revealed, observance is created and if "beauty" is revealed, divine beauty intuition is created...) ( Mersad –Al-Ebad, 311, 312).

### The characteristics of Ahl-e Zikr (People who say the remembrance of Allah)

After explaining about different kinds of Zikr, it is necessary to say that to whom "zikr" is effective. What are the characteristics of people who accept zikr. The Holy Quran frequently mentioned the characteristics of these people:

a. They remember God often.

« إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالْخِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَتَذَكَّرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ رَبَّنَا مَا خَلَقَتْ هَذَابًا طَائِلًا.....»  
In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding. Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth: Our Lord, Thou hast not created this in vain! (Al- Imran, 190-191).

In these verses the unique characteristics of men of understanding are mentioned those who remember Allah standing and sitting and lying on their sides and reflection of the creation of the system. It means that they often remember God.

Here it is said that only God remembrance is not enough and when it is with reflection and thinking, will have good advantages.

b. The men with pious heart (Qalb-e Salim)

Thus, the people with pious heart remember Allah as: \* «وَكَمْ أَهْلًا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّجِيسٍ. إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَفَى السَّمْعِ وَهُوَ شَهِيدٌ.»

: But how many generations before them did We destroy (for their sins),- stronger in power than they? Then did they wander through the land: was there any place of escape (for them)? Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth) (Qaf, 36).

c. People who turn to Allah

The third group is the people who turn to Allah. The people who go astray with the entertainments and fun but after observing the creation of the heavens, earth and the wonders of the creatures, find the direct way. Their diversion doesn't mean that they never come back and as we discussed in the previous section they return to Allah finally and if they listen the truth carefully, they will be mentioned in this group:

«.....» وَ يُنَزِّلْ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِنَّهُ مِنْ رَّبِّيبُ»  
He it is Who showeth you his Signs, and sent down sustenance for you from the sky: but only those receive admonition who turn (to Allah.. (Qafir, 13).

d. The people who accepted the admonishments

«إِذْ مَا تُنذِرُ مِنْ آتِيعِ الْآخِرِ.....» (Yas, 11). Those are admonished and be in direct way that follow Zikr, it means that they act according to Zikr the people who are admonished and don't give any importance to the lower degrees of Zikr and enjoy the routine vanity of life, their talent will be decreased gradually. Like faith, Zikr has many different degrees. If the human being doesn't follow the lower degrees of zikr, it will take from him but if he acted accordingly, it will be improved to be admonished completely and find the direct way. As following the temptations of the devil can divert human being to atheism and hell «وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ....» not follow the footsteps of devil (Al-Baqareh/208)

e. The people who fear diversion and sin

«سَيَذَكَّرُ مَنْ يَخْشَى» (Aela/10) the people who fear are admonished earlier. The people who fear God: they understand their position in the world and feel the complete dominance of God on themselves and his exact supervision on their deeds and deficiencies and their sins. The image of death and the calculations and admonishments after that show the fear from God and a person who fear God if they are diverted in their life, they are admonished early and return

to God. The Holy Quran says: «...وَإِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ...»: The men of knowledge fear God, the people who consider the realities (Fatir, 28).

f. Business doesn't prevent them of the God remembrance.

«رجال لا تلهيهم تجارة ولا بيع عن ذكر الله وإقام الصلاة وإيتاء الزكاة...» By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity (Nour, 37). Allame Tabatabayi mentioned the spiritual difference of sale and business and said: When business vs sale, it means continuing business but sale means selling something for one time (Al-Mizan, Vol. 5, P. 128).

g. They fear the Doom Day

Another priority of this verse to them (Zakeran) is «يُخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ» Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new (Al-Nour, 37)

h. They fear Allah

Allah in Anfal says: «إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا ذُكِرَتْ آيَاتُهُ زَانَتْهُمْ أَيْمَانُهُمْ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ» \*الَّذِينَ يُؤْمِنُونَ \*الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا ذُكِرَتْ آيَاتُهُ زَانَتْهُمْ أَيْمَانُهُمْ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ For, believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord (Anfal, 1-2).

i. They have perfect faith

Another characteristic of Zakeran is «وَإِذَا ذُكِرَتْ عَلَيْهِمْ آيَاتُهُ زَانَتْهُمْ أَيْمَانُهُمْ»

Following the previous items, the Holy Quran considers another characteristic for Zakeran and it is a live faith that growth with God signs gradually and they are not like alive people that are living like a dead person and they are not involved with the monotonous regularity, every day their thought, faith and attributes are getting new (ibid, vol. 7, p 87).

j. They trust God

The other characteristic of Zakeran is that they trust in God: «وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ». There are different meanings for the meaning of trust.

Khajeh Abdollah Ansari says: Trust is giving all the affairs to its owner and trusting in him.

### The quality of Zikr

1. Zikr should be hearty: «فَإِذَا قُضِيَتْ مِنْكُمْ مَنَاسِكُمْ فَانكروا لله كنكرتم آبائكم أو أشد نكراً» And when you have performed your devotions, laud Allah as you lauded your fathers, rather a more hearty lauding (Baqareh, 200).

2. Zikr should be continuous: «الَّذِينَ يَتَذَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ...» Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth (Al-Imran, 191). Amiral-momen in (pbuh) said «...بَعْدَهُ» when doing something, a person before, during and after it should consider God. Such Zikr leads into salvation.

3. Zikr should be reverence «وَاتَكْرُرْ رَبِّكَ فِي تَقَبُّكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ...» Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful (Al-Araf, 205). «...بَدْعُونَهُ تَضَرُّعًا وَخِيفَةً...» call God with humility in reverence (Anam, 63). «...دُعُوا رَبَّكُمْ تَضَرُّعًا وَخِيفَةً...» call on your Lord with humility and in private.

The reasons of remembrance of God

a. It is the divine order to remember God.

«كُتِبَ أَنْ تَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِئَنْذَرَ بِهٖ وَيُنذِرَ لِمَنْ يَلْمِزُ الْمُؤْمِنِينَ لَئِنْ سَأَلْتَهُمْ مَا نَزَّلَ إِلَيْكَ لَيَقُولَنَّ مَا نَزَّلَ إِلَيْكَ مِنْ رَبِّكَ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَتَذَكَّرُونَ» Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn (the erring) and teach the Believers). . Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition (Al-Araf, 2-3).

«هَذَا بَلَاغٌ لِلْعَالَمِينَ لِيُنذَرُوا بِهٖ وَيَعْلَمُوا أَنَّهَا هِيَ إِلَهَةٌ وَاحِدَةٌ وَلِيذَكَّرَ أُولُو الْأَلْبَابِ»

Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One Allah. let men of understanding take heed (Ebrahim, 52).

b. Feeling responsible against God

In the verses, the first characteristic of believers is that they fear before the creature of the world and are submissive to the infinite knowledge, justice, punishment and reward of heaven and hell, His sublime attribute and above all His magnificence and glory and tries to believe as he thinks and love as he likes, acts as he get happy and live as he orders: «...وَإِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ...» (Anfal/2), believers are those who, when Allah is mentioned, feel a tremor in their hearts

c. Tremor of God causes Zikr

By replacing faith in the heart, the heart finds rest and it is not in contradiction with the verse:

«إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ» (Anfal/2).

Because the fear in this verse is not contradictory with the assurance and it is an inner state coming before assurance. Normally fear is of the problem that will occur, thus, fearing God is the fear of wrong doing that prevents Allah

blessing. Thus when we remember God, the first impression is that we are aware of our sins and will be impressed such that its reaction is fear. The second effect is that he remember his creator that his final goal is Fitrat and he will find rest and God remembrance is the comfort of heart (ibid, translation of Al-Mizan, Vol. 11, 486).

### DISCUSSION RESULT

Of the total discussions in the paper, the following items are mentioned as conclusion.

- A believer finds rest in the zikr of Allah and no event of the world events affects him.
- Human being when facing danger or anger (all aspects of life) should remember God, and in this way his heart will find rest.
- Verse «الا يذكر الله تطمنن القلوب» (Al-Rad/28) defines comfort in God Remembrance.
- Being sad is different from being anxious. The Zaker finds rest in God remembrance, although he is sad, he is not anxious.
- Zikr is worshiping and one of the comfort factors.
- Zikr as praying and humility before God decreases confusion.
- God remembrance increases faith.
- Zikr in literally means inner zikr (heart)
- The effects of God zikr is manifested in persistence on human life.
- By God remembrance, negligence that is the barrier between wisdom and heart is removed.
- In Islamic and Erfan literature, zikr is the philosophy of all the worships.

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