

# **Advices written by Seyyidina Sheikh Ahmed Tijani**

**(May ALLAH sanctify his precious secret)**

“After mentioning the Name of ALLAH and praising Him and saluting the Prophet (peace be upon him), may Peace, Mercy and Blessings of ALLAH be upon you.

Then, I exhort you and myself to preserve the commandments in the following prophetic word:

“There are three causes of salvation and three causes of going astray:

- As for the causes of the salvation, they are: the fear of ALLAH (Taqwa ALLAH) in secrecy and in public; the truthfulness of word even if we are angry, and steadiness on the Path towards the Goal in wealth or in poverty.

- As for the causes of going astray they are: an obeyed cupidity, a followed passion, and self-satisfaction of one's opinion.”

And that one:

“Under the welkin, there is no greater worshiped divinity besides ALLAH than a followed passion.”

And that one:

“Staying away from what does not concern one belongs to one's beautiful Islam.”

And that one:

“Do not wish confrontation with the enemy, rather ask ALLAH salvation; if you meet the enemy, then show patience”.

Even if that relates to fighting disbelievers in the path of God, in respect to our time it relates also to the need to be lenient towards the evils coming from people. When one wishes deep down in his heart harms others, ALLAH will direct these people against him in such a way that he will not be able to do anything against them. The servant must always beseech ALLAH to protect him for not provoking the evils and the discord of people.

If one is reached by people's evils without causing them, the ideal will be to show goodness in return of their evil. In case one is unable to do that, one should be lenient because forgiveness extinguishes all fires of the discord.

Furthermore if one is unable to do that, he must show patience towards the unfolding of the destiny and should not respond to their transgressions. If the fire of their evils is scaling up, one should defend him while using the best manners, with softness and kindness. If all these fail, one must flee from the place if possible.

In case one faces difficulties in leaving the place and doesn't find the strength, he should, the least possible, take action against the damage.

One must do that in public while multiplying his supplications to ALLAH in secret and beseeching Him to remove the evils which fall upon him, with persistence until ALLAH brings relief. All these steps of actions are recommended by the Science.

Beware! Beware! For one who has been wronged and who retort by evil prompted by his impulsive temperament, the darkness of his ignorance and self-esteem, even if unjustly wronged, will be flooded by the ocean of evil from ALLAH's creatures. Thus he has deserved perdition in this world and the Hereafter.

This is the punishment resulting from one's diversion from ALLAH since the beginning. Because, when one has been wronged by people, if one take refuge in ALLAH, beseeching Him with humility, trusting one's complaints to His Care, expressing one's own impotence and weakness, ALLAH will remove the evil of the creatures without cause, nor contrariety or will distract them by worries and make them unsuccessful in their deeds; or ALLAH will give softness or patience enabling the servant to face these torments through these qualities until ALLAH grants him relief. In this way, he will be rewarded both in this world and in the Hereafter.

His reward in this world will be the best end and clear victory over the creatures, as it is predestined. As for his reward in the Hereafter, it will exceed the servant's hope in accordance with ALLAH's promise granted to the patients.

ALLAH (may He Be Glorified and Exalted) said:

“And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance” (Surat 07 Al Araf, verse 137)

“O you who believe! Seek help in patience and As-Salat (the prayer). Truly! ALLÂH is with As-Sabirun (the patient)” (Surat 02 The Cow, verse 153)

“And if you punish (your enemy, O you believers in the Oneness of ALLÂH), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabirun (the patient)” (Surat 16 Bees, verse 126)

“Verily, he who fears ALLAH with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, ALLAH makes not the reward of the Muhsinun (good-doers) to be lost” (Surat 12 Joseph, verse 90)

And there are many other verses...

And owing to the fact that people do not give consideration to what we said above, you will see them in a great suffering perpetually, bearing their evils mutually.

Thus, they reap the great loss in this world and that of the Hereafter, except for those gifted by the great Divine Safeguarding. As for the commoners, because of their distance from ALLAH and His prescriptions, they only see, in the manifestation of evils, the image of the person causing them.

As a result, under the terrible influence of their ego, they opt to fight these evils by their own powers and tricks. Consequently, they face evils incessantly and become prisoners of punishments forever.

Certainly, the intelligent and reasonable servant sees only the manifestation of a Divine Theophany that no one can ward off, except with Divine help.

His action and mind urge him to flee to ALLAH and to take refuge in Him, while persisting in invoking ALLAH and acknowledging his impotence and weakness.

Thus the servant becomes immunized with Divine protection to face His creatures. Then surely, this will remove every evil from him without much difficulty. Even if the fires of these evils ignite on the servant, they cannot harm him because he is taking refuge in ALLAH. He who clings to ALLAH cannot be overpowered by anyone.

ALLAH (may He Be Glorified and Exalted) said:

“And whosoever fears ALLAH and keeps his duty to Him, He will make a way for him to get out (from every difficulty). (2) And He will provide him from (sources) he never could imagine. And whosoever puts his trust in ALLAH, then He will suffice him.” (Surat 65 The Divorce, verse 02 and 03).

In our time, everyone needs what we have mentioned above. He who perseveres in this way, will achieve success in this world and in the Hereafter and he who disregards it, ALLAH will forsake him and he shall face difficulties by his own power and knowledge, and surely will be a loser in the short or long term. What has been mentioned on this matter is sufficient.

Then, be steadfast in thankfulness to ALLAH for the blessings which come to you from Him with or without a cause. Thanking ALLAH is done by obedience to Him. A complete obedience if it is possible otherwise “who is stained is better than who is entirely dark”.

The lowest degree of thankfulness to ALLAH is which comes just from the tongue, and there is no greater laziness than being unable to do so. In the case of thankfulness of the tongue, complete formulas of thanks should be used. The highest degree of the thankfulness of the tongue is the recitation of Surat al Fatiha to thank ALLAH for showering one with His Blessings.

The intention should be set before the recitation to thank ALLAH for all His blessings which are encompassed in His Knowledge. These blessings can be apparent or hidden, palpable or abstract, known or unknown to the servant, immediate or to come, old and new, durable and temporary. With this intention, the servant recites Al-Fatiha as many as he can from one to hundred times.

He, who adopts this practice, will be placed among the grateful ones and rewarded with more blessings from ALLAH in the proportion that fits his station. This is in accordance with His True Promise.

There are many good formulas to show thankfulness to ALLAH, I will not dwell on that, among them this prophetic word which says:

“I can’t praise You, only You can make Your Own Praises.”

And this invocation:

“O my God! To You Be, Praise and Thankfulness as much as Your Whole Science knows about Your Attributes, Your Names and Your Praises by which You Praise Yourself in Your Own Word, and which each one of your creatures praises You, with all the expressions of praise by which You Mention Yourself, and by which entire creature mentions You, and with the dimension of what Your Science encompasses and for all blessings for me that exist in Your Science.”

This is a praise which includes all forms of thanks and which encompasses all kind of blessings.

I caution every person to whom ALLAH Grant a blessing to make use of it in what is prohibited by Him such as the purchase of wine and committing fornication, to generate usury or to take the power to harm Muslims, shedding their blood, confiscating their goods, and breaching their honor or even causing them the least damage.

One, who uses His blessings in such a way, will be deprived by ALLAH, and exposed to His anger and abomination; if he does not realize the deprivation of ALLAH, this is a sign that he belongs to those who are under ALLAH’s Wrath and Discontentment in this World and the Hereafter.

As for the blessed, he will realize ALLAH's deprivation as consequence of his transgression; he will fear His imminent Punishment and his heart is warned against ALLAH..."

Text translated from Jawahirul Maani

