

Exhortations from Seyyidina Ahmed Tijani

(May ALLAH sanctify his precious secret)

“After mentioning ALLAH, and the prayer and salutation on the Messenger of ALLAH, here are some tips for all those seeking advice for themselves, and the advice from the Lord is defined by the words of the Prophet (peace and blessings be upon him) who said: “The religion is the good advice”. They asked “To whom, O Messenger of ALLAH?” He responded:”To ALLAH, His Messenger, His Book, and to the leaders of the Muslims and the commoners.”

Among these advices, the first is the fear of ALLAH, beside Whom there is no Divinity, except Him, as Ali (May ALLAH be Pleased with him) advised his children, in these words: “O my sons, I exhort you to fear ALLAH, the Immense, in secret as in public, be honest in your speech in joy as in anger, observe justice towards friends as towards enemies, be moderate in wealth as in poverty.

Then, it is necessary to take refuge in ALLAH and to rely on Him when afflicted with trials and tribulations, and to attach the heart to ALLAH (The Glorified, The Exalted) as much as possible according to one’s rank beside ALLAH (Maqam). One needs to adopt a respectful restraint towards ALLAH (The Glorified, The Exalted) such as defined in the word of the Prophet (peace and blessings be upon him) who said: “Have a true respectful restraint towards ALLAH”. They said: “We have this respectful restraint towards ALLAH (The Glorified, The Exalted)”. He said: “What is known to you is not what I mean, for the respectful restraint is to preserve the head and what it contains, to safeguard the belly and what it gathers, to remind oneself of the death and the trials; and one who longs for the hereafter must forsake the ornament of this world; and whoever achieve all that has a true respectful restraint towards ALLAH”.

And this restraint mentioned by the Prophet (peace and blessings be upon him) is that of the commoners. As for the elites’ restraint towards ALLAH, the spirit, under the reverential fear, lowers his head even before that it is entitled to; as the Knowers of ALLAH (Arifine billah, those who attained a certain level of knowledge of ALLAH) said:

“I desire Him ardently, but, when He manifests Himself to me,

By reverence! I lower the head!

By no fright! But, the fear in deep respect!

And also, to safeguard His Beauty!

Thus, I turn away from Him, and endure in patience,

Yet, my inner desires profoundly, even only the Shade of His Spectrum!

Undoubtedly in His Withdrawal there is death.

And in His Nearness there is true life.”

And as said another Knower of ALLAH, (‘Arif billah, may ALLAH be pleased with him):

“Glory be to the One before Whom, even if the eyes were prostrated

On an edge of thorns and a bed of fiery needles

It would not be enough to express gratitude for a hundredth of His blessings!

Nor for a tenth of this hundredth or the thousandth! ”

Then he recited more verses and disappeared among people. Indeed, that was held in the gathering of ‘Arafat. I questioned people about him; one said that he was Abu ‘Ubeda Al Khawwas. Undoubtedly, for forty years, he has not raised his head towards the sky by decency to ALLAH. Undoubtedly, that is the decency shown by the ‘Arifine.

Then, seeking nearness to ALLAH through detachment, enduring obstacles, renouncing all that is ambiguous, all kind of negligence and attention to things. All these should be undertaken not for things or by ruse towards ALLAH but to fulfill requirements of Divine Magnificence and Great Majesty, and also for the Love of His Essence.

However, for each person, it will depend on his station and degree, and as for the one who was tested by the opposition to the one of these criteria, he should return to ALLAH, humbling and beseeching Him, begging for His forgiveness, demeaning himself with humility, abasing while holding himself in contempt, acknowledging his powerlessness and weakness before ALLAH. Then, it is necessary to remain close to ALLAH by adopting an attitude of submission, neediness, extreme destitution and distress, the heart fearing the trouble of His Unforeseeable Attack and the possible separation from Him resulting from His Hidden Cunning.

In all circumstances, one must observe contentment and submission to ALLAH (The Glorified, The Exalted), without feeling confused or disturbed, or desirous to see the condition disappear, except when caused by one’s own ego (nafs); in this case, one has to

repent eagerly to ALLAH for any transgression because persistence in wrongdoing is forbidden. Even if one is not aware that it is a decree of ALLAH, there is no excuse to forsake repentance.

One should devote some time to benefit others from what he has acquired. These benefits should be directed towards ALLAH's servants, not all of them, but the special ones, and then gradually from one to another according to the nearness, without excess or negligence. Also, the rights of the brothers in Tariqa must be highly regarded and respected, and the fulfillment of these rights cannot be delayed, rather one must always satisfy them and not flee them.

Each sensible person has to spend some time isolated with his Lord, these moments should not be retarded or forgotten; and other moments to sit with his brothers in Tariqa for reminding or teaching or to acquire new knowledge in some sciences, this should be done without excess or negligence. Then, he should take advantage of the best periods of time to isolate himself with ALLAH, as the middle of the night, when people are sleeping until dawn; the time after the Subh Prayer until Duha; and after 'Asr Prayer until 'Isha Prayer.

So one works like that with good sense and knowing what he can do and what he has to grant to his ego (nafs) as slackening not to cause lassitude, complying with the prophetic word that said: "The religion is ease, if one wants to compete with the religion, he will be overcome." And his word: "This religion is unshakeable; therefore hold it softly..." And his word: "Perform the deeds you are able to, for ALLAH does not weary until you are wearied".

One must take extremely guard against meetings and knowledge in order to influence commoners or to become influential in State affairs. He who uses these practices will succeed neither in this world nor in the hereafter. His worry must only be to get what concerns him personally. And he must not imply that he is teaching his brothers because he is the most worthy of that, on the contrary, he has to consider that he is in need of this time.

When questioned about seeking knowledge, Malek (May ALLAH Be Pleased with him) said: "It is a good thing, but be aware of what you must achieve from your morning to your evening, and get it done". He insisted on individual's duties which ALLAH claims and for which He does not authorize the abandonment. He who uses his search of knowledge as an excuse for turning away from his duties, he has ruined his life in this world and the hereafter. And his word is true about that.

You have only ALLAH (The Glorified, The Exalted), therefore do not turn away from Him for another, and by resorting to other than Him, neither finding excuses to leave His door, nor taking refuge in other than Him when stricken by difficulties, distresses and misfortunes; without decreasing in the thankfulness for His abundant and continuous blessings. This situation is well reflected in the words of ‘Abbas Mursi who said:

“The moments faced by a servant are divided into four, and there is no fifth, they are:

- When one is in a moment of ease, The Truth requires one to show gratefulness.
- When one is in a moment of difficulties, The Truth requires one to show patience.
- When one is in a moment of disobedience, The Truth requires one to show repentance.
- When one is in a moment of obedience, The Truth requires one to show hope”.

The above classifications include all moments of the servant, and this was mentioned in the word of the Prophet (peace and blessings be upon him) who said: “One who receives and shows gratefulness, one who is afflicted and shows patience, one who is unfair and begs forgiveness, one who is oppressed and forgives.” Then he was silent until some members of the gathering asked: “What about them, O Messenger of ALLAH?” He replied « Those are the ones who get salvation and are right guided.”

By “get salvation” The Prophet (peace and blessings be upon him) means that these people are in security from ALLAH’s punishment in the hereafter and they are rightly guided in this world only if these actions are done sincerely for ALLAH, solely for ALLAH (The Glorified, The Exalted); and these advices concerns those who are veiled (spiritually) [...]”

Text translated from Jawahirul Maani

