

## Recommendations of Ahmed Tijani

(May ALLAH sanctify his precious secret)

"After praising ALLAH, may His praise be amplified and may His qualities and His names be sanctified, this letter is addressed to all our brothers, the disciples of Fez and its surroundings, May ALLAH protect you from all the hardships and difficulties of temptation. Ameen.

May the peace and mercy of ALLAH and also His blessings embrace you and your situation. From the one who loves you, Ahmed Ibn Muhammad Tijani, this:

I recommend both to you and to myself that which ALLAH (The Glorified, The Exalted) commands and orders us. That is to say, to preserve the sacred limits and to perform the Divine order according to your efforts and your ability, because these days, evidently, the principles of Divine order have collapsed, either entirely or partially, and people passionately love that which harms them in this world.

We can observe that there is no awakening that allows for hearts to return to ALLAH (The Glorified, The Exalted) and that allows respect for the sacred limits of ALLAH, be they orders or proscriptions.

These days, no one has any longer the power to put into practice ALLAH's instruction in all its aspects, except for he who is adorned with the dress of the knowledge of ALLAH, or he who approaches it.

But apart from this, things being what they are, and the servant being unable to escape from that which ALLAH has decreed, he who is a blend of black and white is better than he who is totally black.

Renounce disobedience to ALLAH (The Glorified, The Exalted) as much as possible, execute his order according to your capacities and atone for your sins several times day and night. Previously, we gave you several recommendations and this is sufficient overview.

In addition, there is **Hisb Saifi** for whoever has taken it as morning and evening prayer, at least once and at most, limitlessly, as well as **Musaba'at al 'Achra**; for whoever has taken it as morning and evening prayer and **Salatul Fatihi** at least 100 times in the morning and in the evening.

In this domain, no action of those who work (religious effort) can surpass them, and no hope of those who hope can be better fulfilled.

Be steadfast in performing your mandatory prayers in assembly and perform them with great care because they are the cause that wards off any misfortunes that should arise, excluding the few exceptions that require punishment. ALLAH will certainly provide he who is steadfast with great help.

How many times has He supported him (the servant of ALLAH) in times of difficulty? How many times has He veiled his faults? How many times has He forgiven his sins? How many times has He held his hand when he made a mistake?

I recommend regularity in the zikr of ALLAH and the prayers upon the Prophet (peace and blessings be upon him), day and night according to your ability and according to the energy and free time that ALLAH grants, without excess or lack.

Through this, aim to glorify the worth of ALLAH and His greatness and that of His Prophet (peace and blessings be upon him), Imagine yourself at the door of ALLAH, requesting only His satisfaction and not just a favor.

Whosoever performs deeds in this way will receive special attention from ALLAH; he will receive the blessings of such deeds both in the near and distant future. He will discover the taste and flavor of everything that he does. This is part of the particularities and secrets, and likewise for regular attendance to prayers in group.

I recommend that you uphold the giving of alms, day and night, if possible, even if it is only a copper penny or a mere mouthful, but only after having ensured the fulfillment of financial obligations. Indeed, the care of ALLAH is near to those who perform good deeds and uphold the mandatory acts in congregation.

After the obligatory litanies of the Tariqa, carefully perform Hisbu Saifi and Salatul Fatihi, because they are definitely sufficient as compared to any other wird (litany) and the favors that ALLAH grants through them attain the peak of one's desires. No deed can equal this.

I recommend that you take care of your family ties in every way that softens the heart and encourages love. Abandon enmity towards relatives, disobedience of parents and anything that provokes hatred in the heart of the brothers. Abandon also looking for shortcomings in other Muslims because for he who does this, ALLAH will also unveil the shortcomings of his children after him.

Forgive those who make mistakes and find excuses for those who perform clumsily among all believers and particularly among the brothers in Tariqa, for surely, those who forgive people who make mistakes will often be forgiven by ALLAH.

Accept the apology of whosoever is wrong and comes to apologize to you, forgive him so that ALLAH may accept yours and forgive you. The worst brothers with ALLAH are those who do not accept excuses and do not forgive mistakes; examine the verses of ALLAH who says:

"Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous, Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for ALLAH loves those who do good;"(Surah 03, The Family of Imran, verses 133 and 134).

Do not take into account the harm caused by people and do not take into consideration anything that comes from them. You should forgive and ignore this because contesting all that comes from common people, without forgiving, causes loss from ALLAH in this world and in the hereafter.

Every time someone abases himself by responding to evil with evil then for him also, this evil will multiply and he will know failure. Therefore, we must respond to evil with indifference, forgiveness and indulgence.

I recommend not claiming the positions in which ALLAH has placed certain people. This is not proper, either with regards to the law or with regards to good manners, because their situation

conforms to the Divine Will, they are held in the embrace of ALLAH, there is no escape from His decree and their entire situation depends on His decree and His predestination.

This is only possible if the law permits us to act against them with either command or reprimand, in the case of either contestation or need, at times but not always, according to the words of the Prophet (peace and blessings be upon him) who said: "A sign of one's excellence in Islam, is ignoring that which does not concern him."

You must advise your brothers in Tariqa with gentleness, kindness and diplomacy, without grimace or hatred, and each one of you should dedicate time alone to evoke ALLAH, at least the time it takes for the essential prayers of the Tariqa. This will procure blessings in all your needs and in your demeanor.

You must obey the Muqaddam who gave you the Wird in whatever good he orders or whatever bad he forbids you, or whenever he seeks to settle conflicts between you.

For those who are able, perform the Wadhifa both in the morning and evening. Otherwise, perform it only once either in the morning or in the evening. [...]

I advise the Muqaddam who gives the Wird to forgive the mistakes of the brothers, to spread the mantle of his forgiveness over any wrongdoing and to avoid anything that can cause resentment, shame or hatred in their heart. Moreover, he should work to settle dispute between them and implement all that will unite their hearts.

If fire is kindled among them, he should act quickly to extinguish it and above all, this should be done for the satisfaction of ALLAH and not for any other advantage.

He must also scold those who backbite, admonishing them kindly with soft words. He should treat the brothers gently, with kindness, without trying to provoke aversion and difficulties with what he orders or prohibits them with regards to Divine rights and the rights of brothers, thus complying with the words of the Prophet (peace and blessings be upon him) who said: "Facilitate things for people (concerning religious matters), and do not make it difficult for them. Give them the good tidings and do not repulse them (from Islam)."

He must lead them away from their fondness for this world and pay no attention to whatever they possess in the firm belief that ALLAH is the one who gives and takes away, demeans and elevates. He must consider that his concern is to liberate them from squandering and dispersing themselves in this world. He should not ask them for any gift, be it large or small, except what they themselves freely give, because people's understanding revolves around this and their situations are interpreted based on this notion.

Leave the common people as well as the leaders in the situation in which ALLAH has established them, without seeking opposition with revulsion, hatred, or hostility, because it is ALLAH who has established His creatures according to His will and nobody has the ability to remove them from where ALLAH has settled them.

Do not search for authority and its causes, because this is the Kaaba around which revolves all evil, this is the cause of perdition in this world and the hereafter.

If any of you experiences misfortune or is affected by evil, you should be patient until ALLAH frees you, because every difficulty will undoubtedly come to an end and all torment will one day cease.

If the situation becomes critical then you should humble yourself while pleading to ALLAH so that you attain, through His relief, the summit of your hope.

You should not be grieved by miseries and hardships, because ALLAH (The Glorified, The Exalted) has only sent his servants down to this world for the vicissitudes of the Divine decrees and Lordly destinies, because these hardships and difficulties perturb the ego.

The servants cannot escape this, it is impossible for a slave to avoid hardship in this world and so to be at rest, but the sensible person should know that the situations of people in this world are forever alternating between moments of tension and release, between good and evil, between moments of joy and sadness. No inhabitant of this world can escape this fate.

Therefore, if a misfortune arises and the situation tightens, one must know that it will come to an end and relief and joy will follow. Thus, one who understands this of ALLAH regarding the trials and tribulations of this world will meet every misfortune with patience, will be satisfied with his destiny and will fully thank ALLAH for His blessings.

And may the peace and mercy of ALLAH be upon you."

Research and translation by Zawiya Tidjaniya el Kubra in Lyon, France

