

# The spiritual journey via the straightest path - part 1

## El Madrassa Ahmediya Fi Haqq Tariqa Tidjaniya

By Sheikh Muhammad El Mansour Mohieddine Tidjani, may ALLAH grant him his kindness, the most insignificant of Seyyidina Sheikh Ahmed Tidjani's disciple (may ALLAH sanctify his precious secret).

According to Tamin ibn Aws Addari (may ALLAH be pleased with him), the Prophet (peace and blessings be upon him) said: “The deen (religion) is naseehah (advice, sincerity).” We said “To whom?” He (peace and blessings of ALLAH be upon him) responded: “To ALLAH, His Book, His Messenger, and to the leaders of the Muslims and their common folk.” (Muslim)

The first step on the path towards ALLAH is veracity. He who is truthful, whose steps have been rooted in sincere love towards Seyyidina Sheikh Ahmed Tidjani (may ALLAH sanctify his precious secret) and who has strengthened his bond to the rope of the Tariqa, truly he will not seek, nor covet other Awliya (Saints) - be they alive or dead – but him. And this: even if he meets the present Pole and notices the numerous prodigies proving his particular degree of sainthood, he will remain rooted in sincere love towards his Sheikh.

One of the members of the Tariqa reported that he met El Khadir (peace be upon him) who said to him: “I am El Khadir, do you have any request?” He answered: “Know that ALLAH the Most High has fulfilled me with he who is superior to you and to all others amongst the Saints: my Sheikh and the link to my Lord, Sidi Ahmed Tidjani (May ALLAH sanctify his precious secret)”.

ALLAH (The Glorified, The Exalted) said: “If you (really) love ALLAH then follow me, ALLAH will love you and forgive you your sins. And ALLAH is Forgiving, Merciful.” (Surate 3 The Prostration, verse 31)

You should know that the love of our beloved Master Seyyidina Sheikh Ahmed Tidjani (may ALLAH sanctify his precious secret) is the very foundation of the spiritual journey within our Tariqa Ahmediya Mohammediya Ibrahimiyah Hanifiya Tidjaniya. He (may ALLAH sanctify his precious secret) said: “The Master of Existence (peace and blessings of ALLAH be upon him) informed me that he who loves me is also loved by the Prophet (peace and blessings be upon him) and that without doubt he will die a Wali.”

The Master of Existence (peace and blessings be upon him) said: “You are safe and he who loves you is also safe, you are my beloved and he who loves you is also my beloved.”

He said: “Receive the glad tidings that he who lives and dies within our love will be resuscitated among the people of Salvation, whatever his situation and as long as he does not think himself sheltered from ALLAH's ruse.”

It was reported from Sidi Muhammad ibn Arabi Tazi Damrawi (may ALLAH be pleased with him), who used to meet the Prophet (peace and blessings be upon him) twenty-four times a day that he had said to him: “If it was not for your love towards Tidjani, you would never have been able to see me. As it was also reported by Sidi Muhammad El Ghali (may ALLAH be pleased with him), one of the pillars of this Tariqa Muhammadiya, that he saw the Prophet (peace and blessings be

upon him) in a dream saying to him: “You are the son of the beloved and you have taken the Tariqa of the beloved.”

However, the love of our beloved Seyyidina Sheikh Ahmed Tidjani (may ALLAH sanctify his precious secret) is conditioned by following him properly. He who does not follow him suitably does not really love him and it becomes untruthful pretentiousness.

When he was asked (may ALLAH sanctify his precious secret): “Would anybody lie about you?” He replied: “Yes”. One should follow him correctly in all situations, in speech, in movement, in immobility, in deed and in inner state. Indeed, Seyyidina Sheikh Ahmed Tidjani (may ALLAH sanctify his precious secret) has heavily insisted on conforming to the Law of ALLAH (The Glorified, The Exalted). He said: “If you hear anything attributed to me, weigh it on the scales of the Sharia. If it conforms, accept it, if not reject it.” So similarly, with regards to the Tariqa, we should weigh our deeds according to the scales of Seyyidina Sheikh Ahmed Tidjani (may ALLAH sanctify his precious secret), we perform that which conforms to his words and abandon that which is not.

In this regard, Imam Rifa’i (may ALLAH be pleased with him) said: “O my disciples! Know that I turn away from anyone of you who insults me.” They answered: “How could we dare to insult you when you are our Sheikh? He said: “By claiming that which I have not said and carrying out that which is disapproved, because if people notice what you are doing they would say: “ If they had not seen or heard from their Sheikh they themselves would not have done it.”

It may be observed that many Muslims claim to be on this blessed path and yet they do not honor it due to their ignorance and error.

Imam Rifa’i (may ALLAH be pleased with him) also said: “The path cannot be appreciated in terms of the number of disciples, but can only be appreciated through the work of the Sheikh of the path.”

Consequently, the right path of the spiritual journey of this blessed Tariqa is defined solely through the deeds of our beloved Master Seyyidina Sheikh Ahmed Tidjani (may ALLAH sanctify his precious secret). Unfortunately, much to our regret, travelling this path has been neglected except by those who have been spared by the mercy of ALLAH. Likewise, from what I have heard in the course of my different encounters and numerous exchanges, I have found that everyone, through this noble Tariqa Tidjaniya, covets material or social benefit, or the position of Sheikh or Muqaddem, or even the search to obtain the secrets of the divine supreme names, or all these kinds of things. Therefore, because of this, they are solely preoccupied by their passions and this leads them towards the path of selfish covetousness or towards the illusions of worldly wishes. The result of all of this is my astonishment at their ignorance of that which those who travel the path should necessarily know in order to avoid falling into the trap of association by seeking self-interests.

Even stranger than that, I have attended assemblies during which the topics discussed were entirely contrary to the words of our beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) although he educates us by means of this blessed Tariqa on a path that follows entirely the perfect education that was instilled in him by our beloved Prophet Muhammad (peace and blessings be upon him) in a wakeful vision.

This is why it is imperative for those providing education within this Tariqa Ahmediya that first and foremost their words are compared with those of Seyyidina Sheikh Ahmed Tidjani (may ALLAH sanctify his precious secret), we take that which is in accordance with him and we leave

aside that which is not. This is in order not to be like the one to whom our beloved Master Seyyidina Sheikh Ahmed Tidjani (may ALLAH sanctify his precious secret) once said, during a gathering of the greatest scholars of his time: “Do not be like he who, whatever the burden we give him, takes it without even looking at its content.”

Above all, we should know that this blessed path is a Sufi path whose sole purpose is orientation towards ALLAH and abandon of all but Him. Nothing need be added or taken away: it is, like Islam, a perfect and complete religion. ALLAH (The Glorified, The Exalted) said: « This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.” (Surate 5 The Table Spread, verse 3)

Our beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret), did not returned to His Lord without having beforehand transmitted this wholly complete blessed Tariqa, as clear by night as by day. Only he who is doomed to perdition can deviate from it. This is why it is every Tidjani’s duty not to turn away from his path and his education and only to talk, guide and educate through his noble words (may ALLAH sanctify his precious secret). In the same way, it is our duty to renounce all our passions and abandon all our thoughts so as to comply, in an overall sense and also with attention to detail, with that which Seyyidina Sheikh Ahmed Tidjani (may ALLAH sanctify his precious secret) taught.

There is nothing to add to his word (may ALLAH sanctify his precious secret), for he speaks with the tongue of truth and he is a guide as much for the ordinary people as for the elite, and the elite of the elite among humans and djinns. Our models are the noble companions of the Prophet and the followers (may ALLAH be pleased with them). Despite their immense degrees, they have solely transmitted to us what has been related by the Prophet (peace and blessings be upon him), without adding or removing anything, for fear of introducing into the religion what is not part of it. Indeed, the Prophet (peace and blessings be upon him) said (or words to that effect): “We must reject everything that is said by he who brings any innovation to our religion.”

Such were - although they had attained particular degrees and had special knowledge -Abou Bakr Siddiq (may ALLAH be satisfied with him), ‘Omar ibn el Khattab (may ALLAH be satisfied with him), ‘Othman ibn ‘Affan (may ALLAH be satisfied with him), ‘Ali ibn Abi Taleb (qu’ALLAH anoblisse son visage) of whom the Prophet (peace and blessings be upon him) said: “I am the city of knowledge and Ali is its door” as well as Ibn ‘Abbas (may ALLAH be satisfied with him) and Abu Hureyra (may ALLAH be satisfied with him) to whom the Prophet (peace and blessings be upon him) said: ‘If you do not wish to stop on the Sirat bridge even for the blink of an eyelid then do not invent anything in the religion of ALLAH by following your own opinion, and comply with the commandments of the Quran, following his injunctions and prohibitions” - as well as others (may ALLAH be satisfied with them).

The same was true of the Companions of Seyyidina (may ALLAH be pleased with them), they would not add or remove anything from this blessed Tariqa and from the education provided by our beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) and this even though they had achieved particular degrees and had special knowledge, except, of course, in the case where they had received special authorization from him.

We should behave respectfully and politely towards our beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) as he himself used to behave with the Messenger of ALLAH (peace and blessings be upon him) : respectfully and with the adequate propriety, as he described it in one of his letters:

“Know that my state with him (peace and blessings be upon him) is that of the servant with respect to the King, sitting silently beside him with propriety. He asks for nothing and owns nothing. If the King ordains, he executes. Otherwise, he just remains silently and with propriety sitting in the presence of the King. I cannot request anything of him and I cannot ask any questions. I cannot take any initiative and if he ordains, I fulfill. He has forbidden me to ask or question and has educated me in this way for many years.”

Indeed, our beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) is undoubtedly the custodian of this Tariqa Mohamadiya, he is the Hidden Pole and the Muhamadian’s recognized heir. He is the seal of Saints who receives all that emanates from the essence of the prophets (peace be upon them) and the irrigator of all the saints from the beginning of creation and until the sounding of the trumpet. As for all caliphs, spiritual masters and muqaddem, whatever their worth, they are just disciples in his holy Presence, and it is fitting that they turn towards him only, Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) said: “My companions are one, and he who knows me knows only me.”

Above all, none of us should think that this was only valid during his lifetime and that since his death this has been interrupted, because our beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) continues to see, to hear and to speak, and he showers upon us his spiritual effusions, irrigations, lights, knowledge, learning and secrets. He has not abandoned us, it is we who have forsaken him and who do not consider him present among us, when, on the contrary, we should be certain of his presence.

As for he who wrongly thinks that his irrigation ceased at his death as for all others, this is ignorance of his degree (may ALLAH sanctify his precious secret). He has lacked respect towards him, and such a concept should be feared. Indeed, ALLAH the Most High said: “They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear.” (Surate 7 Al-A'raf, verse 179)

Sherif Sidi Mohamed el Ghali Abou Taleb (may ALLAH be please with him) recounted that he had seen Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) after his death and that he had said to him: “O Sidi, you have gone away and left us.” And Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) answered: “I am not absent and I have not left you, this is only a transition from the earthly abode (Tourabiya) to the luminous abode (Nouraniya).”

Thus we should fear ALLAH within ourselves and regarding other people, we must not add nor remove anything from this blessed path. ALLAH the Most High said: “O you who have believed, fear ALLAH. And let every soul look to what it has put forth for tomorrow - and fear ALLAH. Indeed, ALLAH is Acquainted with what you do.” (Surate 59 The Exile, verse 18)

And ALLAH the Most High said: “O you who have believed, fear ALLAH and speak words of appropriate justice.” (Surate 33 The Combined Forces verse 70)

And ALLAH the Most High said: “And We have instructed those who were given the Scripture before you and yourselves to fear ALLAH. But if you disbelieve - then to ALLAH belongs whatever is in the heavens and whatever is on the earth. And ever is ALLAH Free of need and Praiseworthy.” (Surate 4 The Women verse 131)

And ALLAH the Most High said: “And fear a Day when you will be returned to ALLAH. Then every soul will be compensated for what it earned, and they will not be treated unjustly.” (Surate 2 The Cow verse 281)

And ALLAH the Most High said: “O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey ALLAH in what He commands them but do what they are commanded.” (Surate 66 The Prohibition, verse 6)

Consequently, we must act respectfully, by listening to and obeying our beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret).

ALLAH said : “O you who have believed, obey ALLAH and obey the Messenger and those in authority among you.” (Surate 4 The Women verse 59)

Abu Hurayra (may ALLAH be pleased with him) said: “The Messenger of Allah, may Allah bless him and grant him peace, said: “Whoever obeys me has obeyed ALLAH and whoever disobeys me has disobeyed ALLAH. Whoever obeys my amir has obeyed me and whoever disobeys my amir has disobeyed me.”” (Agreed upon)

So, it is indispensable to follow the teachings of our beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) so as to not to deviate from the path. The famous Sheikh ‘Umar Futiyu (may ALLAH be pleased with him) received from Sidi Muhammad el Ghali (may ALLAH be pleased with him), the companion of Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret), the book Djawahirou-l-Ma’ani along with the recommendation to read it attentively in order not to stray away from the path of truth.

Likewise, this blessed path does not shape beings for prodigies or praise. Prodigies are not an infallible criterion proving sainthood, and we should even beware of them and avoid leaning unconsciously towards them, because this can serve as access to the devil and draw us towards error and perdition. ALLAH said : “Then did they feel secure from the plan of ALLAH ? But no one feels secure from the plan of Allah except the losing people.” (Surate 7 Al-A'raf verse 99) Abou Yazid Bistami (may ALLAH be pleased with him) was told: « So-and-so can go to Mecca in one night.” He answered: “The devil can go from East to West in an instant, cursed as he is.” He was also told: “So- and-so can walk on water.” He replied: “So what! Birds can fly in the sky, and fish can swim in water.”

Djounaïd (may ALLAH be pleased with him) said: “Certainly, some people have walked on water whereas others better than them have died of thirst.”

If you understand this, you should know that the principle aim of traveling this blessed path is solely to orientate the individual towards pure reality, and in this way to follow the path of our elected Prophet (peace and blessings of ALLAH be upon him) and his noble companions (may ALLAH be pleased with them).

Ibn Ata ALLAH (may ALLAH be pleased with him) said: « It is possible that someone whose conduct is not perfect is favored with the gift of prodigies.”. But there is no bigger prodigy than rectitude. Our beloved guide Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) would hide his prodigies and did not like to let them show in front of his companions (peace and blessings be upon him). Nevertheless, he was visibly resplendent with the perfect radiance of rectitude.

It has been said of Sidi Hajj Ali Tamacini (may ALLAH be pleased with him), who was among the elite of the elite of Seyyidina Ahmed Tidjani’s companions (may ALLAH be pleased with him),

famous for his great opening, that he accomplished miraculous things which showed his particular station with ALLAH (The Glorified, The Exalted). Once he paid a visit to Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) in Fes by means of the “prodigy of the step” until Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) scolded him: “If you have come to see me for ALLAH’s sake, you should behave like ordinary people, using shoes, a stick and an escort, you should taste all that other people feel on the path in terms of thirst, fatigue, fear and so on.”

Another time Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) performed the Asr prayer in front of a group of eight companions. When they had finished the office and he faced his companions, they had not noticed the presence of a bunch of dates. They looked at Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) astonished by the sudden miraculous apparition of these dates. Noticing this, he said to them: “This is the doing of this man” naming him and calling him a fool or something like that. After that when Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) met Sidi Hajj Ali Tamacini (may ALLAH be pleased with him), he reminded him what had happened and asked: “What made you to do this?”. He answered: “O my Master, forgive me. At that moment I was in one of my field. The workers were harvesting dates and I saw this bunch, it pleased me and I wanted you to have it there and then. This led me to throw it up and to utter secret words so that it would reach you.” Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) admonished him for that, and forbade him to ever repeat such things.

The path within this Tariqa Hanifiya prepares the disciple, by means of good behavior, to take the straight path, the path of rectitude, the path that we continually ask of ALLAH (The Glorified, The Exalted) in our prayers reciting the Fatiha “Guide us to the straight path” (S1V6) Likewise, the path allows him realization in the oneness and the way of the Prophets (peace be upon them) who have sacrificed themselves on the path of ALLAH.

ALLAH The Most High said in the Hadith Qudusi: « Bring the people closer to La ilaha illa ALLAH, in the shade of my throne, because I love them. »

The Prophet (peace and blessings be upon him) said: “The best of my sayings and of the sayings of all Prophets before me is: “La ilaha illa ALLAH””

He (peace and blessings be upon him) also said: ““Under the welkin, there is no greater worshiped divinity besides ALLAH than a followed passion.”

Our path encompasses the source of Ibrahimic education, which encourages us to perfect our link with ALLAH and orientate ourselves exclusively towards Him, turning away from all other attachment but Him. Amongst that which demonstrates the perfect servitude of Seyyidina Ibrahim (peace be upon him) and his completion of observance of the Lordly rights is the occasion when he was catapulted to be burnt at the stake. When he refused the help of the angel in charge of wind and rain, in turn the trustworthy Jibril (peace be upon him) offered his help saying: “Do you need anything?” He answered: “Not from you, but from ALLAH, of course”. Then the trustworthy Jibril said to him: “Ask Him”. He answered: “He is all I need in the face of any request. He is aware of my situation.”

The reason why the path in this blessed Tariqa is also called Ibrahimiyah Hanifiyah is because it revolves around this noble state which has its roots in the book of ALLAH the Most High and in the pure Tradition of the Messenger of ALLAH (peace and blessings be upon him) who has perfected and ennobled it.

I wish to come back to this blessed path, the path of the essence of truth, the path of the reality of truth. We journey towards the elevated stations by means of this path and its conditions. Our only supplies on the way are the love and the pure and exclusive devotion for ALLAH the Most High. Our venerated and beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) said: "ALLAH is not worshipped for any particular reason other than because He is God, who is worthy of his divine character and worthy of adoration because of His essence, His elevated and praiseworthy qualities, and His glorious names. Noble adoration is to be found in this way. Similarly, we should not keep company with the Sheikh with a view to material benefits, but in order that, through his alliance with him, the disciple may be attracted to alliance with ALLAH."

Hear my advice my dear friends in ALLAH! We should sincerely endeavor to put into practice the instructions of our beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) in order to genuinely follow him. We owe him attentive listening and obedience as well as to the guides after him who do not deviate from his teaching.

Imam Ghazzali (may ALLAH be pleased with him) said: « Advice is easy to give, but the biggest difficulty is following it. Above all for the hearts that follow their passions and their whims. For them, the advice has a bitter taste because interdictions are loved by their hearts.»

I encourage each one of us to scrutinize himself in the light of the teachings of our beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret) by means of the following text and then to meditate and to question himself:

-First and foremost, am I acquainted with the conditions of the Tariqa and have I conformed to them so as to really consider myself a Tidjani disciple?

-Then, do I truly observe the path of the hidden pole?

-Finally, am I diligent in upholding the full teaching of Seyyidina Sheikh Ahmed Tidjani (may ALLAH sanctify his precious secret) that is conveyed as follows:

Our beloved Master Seyyidina Sheikh Ahmed Tidjani (may ALLAH sanctify his precious secret) commented in a chapter dealing with that which every traveler and devotee should absolutely know in order to avoid association with ALLAH with selfish motivation.

Know that idolatry with personal interest is one of the six categories of association. For those people who are simply following the exoteric Law, this means accomplishing a good deed, not for ALLAH, but for the purpose of attracting praise or obtaining goods, warding off harm or establishing alliance with God's creatures, or even to work with the sole aim of obtaining palaces or wives in Paradise and not that of obeying His Commandment.

On the one hand, if he establishes the noble face of ALLAH and obedience to his commandments, fulfillment of His lordly rights, as well as proximity and worshipping Him alone and not for anything else, as the intention for his adoration and deeds, and that, through this he hopes for the grace of ALLAH (The Glorified, The Exalted)- in that he is predisposed to obtain Houris, palaces and so on in Paradise, not due to his adoration but exclusively because of ALLAH's grace and generosity and due to his trust in the true promise of ALLAH (The Glorified, The Exalted) - then in this case there is no misdeed and no alteration in his sincerity. On the other hand, his sincerity dissipates if he endeavors only to obtain these blessings without yearning for ALLAH's Sake (The

Glorified and The Exalted) or adoration for Him. This is called “the worshipper of his passions” and not only are his deeds indubitably useless but adding to that, he accumulates sins.

He who worships ALLAH for Himself, longing for His Noble Face, seeking His Satisfaction, complying or being faithful to His Commandment, worshipping Him with the aim of fulfilling the duties of servitude or to satisfy the lordly rights, or to honor Him, to revere Him or through love for Him or with modesty, that He would not see him disobeying His order, or with burning desire or gratitude for His Blessings, is genuinely sincere and there cannot be any ostentation as long as he sheds all the precited desires. He who draws together all these aspects of sincerity in his adoration of ALLAH is perfectly sincere. So, for the people with exoteric understanding of the Law there is no lack of sincerity if they only hope for the grace of ALLAH and that because of this grace they hope for Houris, palaces and delights in Paradise believing that ALLAH will grant that which they had disregarded when they reach there.

However for the Knowers of ALLAH, this also constitutes idolatry with selfish intention. For them, sincerity is restricted to adoration with the view to the Noble Face of ALLAH, solely for Him, removed from all hope but Him. They scorn turning, if only for an instant, towards worlds created by their hearts, or even relying on them even briefly, or loving anything other than The Supreme Beloved which is ALLAH (The Glorified, The Exalted), because in reality they love that which ALLAH loves and because of Him (The Glorified, The Exalted). Apart from ALLAH they love nothing resulting from covetousness, from selfish interest or from the satisfaction of a need, or even all of this together. This is what differentiates them from the people of the exoteric Law with regards to their love for Paradise and their escape from Hellfire.

Indeed, people of the apparent Law love Paradise to satisfy their covetousness and flee from Hellfire because of its desolation. This is the way they act regarding the created worlds, coveting or fleeing them according to that which they contain. As for the Knowers, all the created worlds are equal, the only particular distinction they make between them as to their content is related to their Beloved (The Glorified, The Exalted).

Thus, they do not flee Hellfire nor seek to safeguard themselves from it because of what it is, nor because of its desolation, but because it is the dwelling of ALLAH’s enemies and it is loathsome for them to be associated with enemies even only for an instant, and needless to mention their resolute obedience to ALLAH.

In addition, dwellers of Hellfire are unable to contemplate ALLAH (The Glorified, The Exalted), and contemplation of ALLAH (The Glorified, The Exalted) is the summum of their desires. It is also in order to conform to the Commandments in which ALLAH ordains them to safeguard themselves and implore protection. ALLAH (The Glorified, The Exalted) said: “O you who have believed, protect yourselves and your families from a Fire [...]” (Surate 66 The Prohibition, verse 6) and He said: “[...] protect us from the punishment of the Fire [...]” (Surate 3 Family of Imran, verse 191)

Consequently, they act only to conform to his Order and not because of that which Hellfire comprises nor for its desolation. Likewise, they do not like Paradise for that which it comprises nor even to satisfy their covetousness and schemes, but they love it because it is the abode of ALLAH’s beloved and their place of residence and this is also the abode of the vision of ALLAH (The Glorified, The Exalted). Similarly, ALLAH (The Glorified, The Exalted) has chosen Paradise for his beloved by the decree of His Law and therefore they love Paradise as the result of His Love.



Indeed, the sincere lover loves his Beloved and he who loves his Beloved, loves that which is loved by his Beloved. This is one of the conditions of sincere love. Similarly, they comply with His Order to claim Paradise and they love the houris, the handmaidens, the vicinity that can be found there, for they also love ALLAH and He loves them. He who loves ALLAH, loves those who are loved by ALLAH. Thus, their flight from Hell is for ALLAH and by ALLAH and not for themselves nor by themselves. On the contrary, the others, when they love and flee what is to be found there, it is solely for their own sake. Having worshipped ALLAH, they turn towards the created worlds and all that it is not forbidden to love.

All this is not excluded from the circle of the Law, but these people cannot reach the rank of Knowers because the love of the people who only follow the exoteric application of the Law is the greatest sin for the Knowers. As it has been said: "Good deeds performed by pious people are considered sins by the nearest ones to ALLAH." Indeed, the Knowers are consumed within the origin of the All, drowned in the ocean of Oneness, absent from the created worlds because of their contemplation of the Supreme King. As it has been said previously, if they look at other than Him for even an instant, this is only for Him.

They are physically with the created worlds, but separated from them by their spirit, their secret, their heart and mind. They have no other purpose but Him. In them, there is not even a mustard seed that aspires to other than Him. In the face of all other but Him, they are fulfilled by their secrets, which hold them closed to Him, in His Presence, bound to a taste to such an extent that they know no other than Him. Their souls follow in the steps of their secrets and resisting this is unbearable to them. They are like a bird in a stunning desert, their burning desire for their Beloved is increasing incessantly. Their hearts follow in the steps of their souls, it is impossible to deviate.

They are constantly meditating in wonder at that which he has created, discovering in his creation the secrets of His Wisdom, because of the extent of His Knowledge. Their soul and bodies necessarily bow before their reason of light without ever being able to resist it. The passions of their souls are repressed by the domination of His Immensity and their bodies have been consumed forever in his servitude. The Beloved's hold on them is all embracing and not even a single atom can stray from his Will. In such a way they are for ALLAH, by ALLAH, with ALLAH. May ALLAH, by His Grace, include us among them and grant us that which He has granted them through the worthy intercession of our Master Muhammad (peace and blessings be upon him).

Useful comment:

As for the evocations for attracting subsistence or to repel poverty, for the destruction of an oppressor or to ward off evil, to satisfy needs or any other thing that we covet for ourselves, these evocations and adorations are considered to be idolatry because of the selfish intent and this is unanimously forbidden.

If the intention is to obtain help in the adoration of ALLAH (The Glorified, The Exalted), then there are two options. If he performs the evocations and adoration solely for the Noble Divine Face, hoping for resolution of his difficulties so that the adoration of His Lord would be easier, then this is permitted without any restriction, but only with the firm conviction that ALLAH is the only One who acts through His unique Choice and not because of the influence of the evocation. At the moment of the evocation, He acts, but not under the influence of it and this aspect is valid.

We request ALLAH (The Glorified, The Exalted) to grants us the grace to be true followers of our beloved Master Seyyidina Ahmed Tidjani (may ALLAH sanctify his precious secret), and to permit

us to be like those who listen to the words and practice them to perfection, He is our Ally and the Capable for this.

**« O ALLAH, send blessings on our Master Muhammad, who opened what was closed, who sealed what had gone before, the helper of Truth by the Truth, the guide to Your straight path, and on his family, may these blessings be equal to him immense position and grandeur. »**

Written by the most insignificant of Seyyidina Sheikh Ahmed Tidjani's disciple (may ALLAH sanctify his precious secret), Sheikh Muhammad El Mansour Mohieddine Tidjani, may ALLAH grant him his kindness.

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