

PRECIOUS MEANINGS AND ATTAINMENT OF
HOPES FROM THE OUTPOURING OF SIDI ABU
AL-'ABBAS AL-TIJANI

SAMPLE

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جواهر المعاني
وبلوغ الأمان في بعض
أبي العباس التيجاني

*Jawahir al-Ma'ani wa Bulugh al-Amani
fi Fayd Abu al-'Abbas al-Tijani*

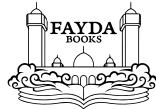
Precious Meanings & Attainment of Hopes

*From the Outpouring of Sidi Abu
al-'Abbas al-Tijani*

VOLUME ONE

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Barradah al-Fasi

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Note from Publishers

The translation and publishing of this first volume of the Jawahir al-Ma'ani is indeed a monumental accomplishment for and by the community of Tijani followers of Shaykh Ibrahim Niasse here in the United States. Fayda Books Publishing and Distribution is indebted to Imam Shaykh Tijani Cisse for the permission granted us almost 8 years ago, to translate, publish and distribute the literature of the Muhammadan path best known as Tariqa Tijaniyya-Fayda-Ibrahimiyya. This mission has proven to be a blessing and benefit to the English-speaking world and worldwide Muslim community.

This effort owes a debt of gratitude to our beloved brother Sidi Talut b. Sulaiman Dawood al-Tijani who began translating this work several years ago. The beloved brother deserves immense recognition and praise for his effort and sacrifice. All the brethren who helped bring this book to the people deserve our most ardent prayers as well. Their efforts are greatly appreciated.

We pray this translation brings a better understanding about the life, mission and mandate of the Hidden Seal of Muhammadan Sainthood, Mawlaana Sidi Abu al-Abbas, Shaykh Ahmad at-Tijani as-Sharriff ﷺ.

May Allah give us Allah.

Ibrahim Ahmed Dimson
PUBLISHER, FAYDA BOOKS

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About the Author

We have gleaned this short biography from Tijan al-Ghawani of Shaykh Sukayraj and the short biography by Dr. Zachary Wright that is included on www.tijani.org.

He is the Knower of Allah, the famous, great Khalifah, Sidi al-Hajj Ali Harazim b. al-'Arabi Barradah al-Fasi. He was from a noble, majestic family that was related to the ancient families of the city of Fez. Gifted with gnosis and consummate sainthood, Sidi Ali Harazim was known as the greatest inheritor (Khalifah) of Shaykh Ahmad Tijani, and was commended to the Shaykh by the Prophet Muhammad himself ﷺ. In a waking vision, the Prophet ﷺ told the Shaykh, "He is for you what Abu Bakr was for me." In another vision, the Prophet ﷺ, said, "O, Ahmad, consult with your greatest servant (*khadimik al-akbar*) and your beloved, Harazim, for he is for you what Aaron was for Moses." And he was the Shaykh's faithful servant and companion until his death.

Shaykh Ahmad Sukayraj said in "Tijan al-Ghawani fi Sharh Jawahir al-Ma'ani":

The hand of Divine care pulled him from the situations of physical commerce, and took him by the hand, causing him to travel the path of eternal bliss. Thus, he profited from his commerce. And glad tidings followed.

He recited what was easy for him of the Qur'an. And he perfected his *tajwid* of that which he had memorized. So, he became majestic of speech and of helpful counsel. And he had beautiful handwriting, such that even people who were unfamiliar with his

writing could easily read his script, and beautiful speech such that even non-Arabs could almost understand his clear Arabic speech.

Then, after he had studied a portion of the Islamic sciences and attained his portion of memorization of the Book and an ample portion of beautiful script, leaving the realm of *tawhid* by imitation, through knowing the proofs and evidences, he mastered, in his youth, the art of trade. So, he was present in the markets. And he traveled between Fez and other regions, seeking to profit through buying and selling. So, he obtained a portion of worldly wealth.

However, that wealth did not distract him from his religious conviction, his innate nature and his pious intention. In fact, he was frequently distracted from his worldly affairs through his dedication to the religion. While trading, he frequently read the books of the Sufis, his soul being nourished by their lofty exploits. And he was anxious to meet one of the people of the path who could take him by the hand. He longed for that every day. And that longing was rewarded in his meeting with Shaykh Tijani رحمته الله.

Sidi Ali first met Shaykh Tijani in Wajda (or Oujda, Eastern Morocco) while the latter was en route to Fez after returning from Hajj. Both had received knowledge from God that he was to be associated with the other, but Sidi Ali did not immediately recognize Shaykh Tijani until the Shaykh said, “You have been told that your Shaykh on the path will be a certain Shaykh Ahmad Tijani.” Much surprised at the stranger’s ability to guess the content of his previous dreams, Sidi Ali replied, “Yes, that is so.” Shaykh Tijani then said, “I am he.” At this time, Shaykh Tijani had not yet received his own *Tariqah Muhammadiyyah* from the Prophet ﷺ, so Shaykh Tijani instructed him in the Khalwati way.

Sidi Ali accompanied the Shaykh when he settled in Fez (1798) and was responsible for composing the “Jawahir al-Ma’ani,” which remains the primary source of Shaykh Tijani’s life and teachings. Regarding this book, the Prophet ﷺ told Shaykh Tijani, “This book belongs to me”; and concerning the words of Sidi Ali more generally, the Shaykh used to say, “What my *Khalifah* says, I also say.” He is similarly reported to have said of Sidi Ali, “No one will receive anything from me except by way of Sidi Harazim.” Although he died before Shaykh Tijani, Sidi Ali is still considered the greatest spiritual successor among the Shaykh’s companions, even if the greatest successor alive at Shaykh Tijani’s own passing was Sidi Ali Tamasini.

After receiving the greater illumination (*fath al-akbar*), the Shaykh sent Sidi Ali Harazim to accomplish his pilgrimage to Mecca and to visit the Prophet Muhammad in Medina. Many miracles (*karamat*) and spiritual unveilings are reported on this journey, which we are not inclined to men-

tion here. But it is clear that his lofty spiritual zeal (*himmah*) touched many who encountered him on this journey, including Shaykh al-Islam Ibrahim Riyahi of the Zaytuna University who hosted Sidi Ali for several months in Tunis. Shaykh Riyahi was no doubt inspired by meeting Sidi Ali to visit Shaykh Tijani himself on a later trip to Fez.

After accomplishing the Hajj, Sidi Ali visited the tomb of the Prophet ﷺ. When he arrived in Badr on the way to Medina, he was overcome by love for the Prophet ﷺ and fell into such a deep spiritual state (*hal*) that he came to be buried among the martyrs at Badr. At the exact moment of his burial, Shaykh Tijani told his companions in Fez, “If they did not bury him, they would hear from him sciences, gnosis and secrets such as they have never heard before and have never found in any book.” His grave at Badr is no longer distinguishable, like many other tombs destroyed in the last two centuries. But Shaykh Hassan Cisse, when visiting Badr some years ago, reports having been indicated the exact spot in a visionary encounter with Sidi Ali Harazim himself.

Although “Jawahir al-Ma’ani” is his magnum opus, he had a number of different writings. Among them are “al-Kanz al-Mutalsam fi Haqiqah Sirr Ism al-A’zam” - a diary of his visionary encounters with the Prophet ﷺ, “al-Irshadat al-Rabbaniyyah bi al-Futuhah al-Ilahiyyah min Fayd al-Hadrah al-Ahmadiyyah al-Tijaniyyah” - a transcribed explanation of the “Hamziyyah” by the Shaykh ﷺ and “Risalah al-Fadl wa al-Imtinan” - a short treatise on the principles of the Tijani Tariqah.

License [*ijazah*] of Sidi ‘Ali Harazim Given by Shaykh al-Tijani ﷺ

In the Name of Allah, the Beneficent, the Merciful. O, Allah! Bless our Master Muhammad, the Opener of what was closed, the Seal of that which went before, the Helper of the Truth by the Truth, and the Guide to Your Straight Path and his family in accordance with his grandeur and immense worth.

All praise is due to Allah. His Majesty is illustrious, His Perfection mighty, His Names and Attributes purified, His might exalted and His generosity and nobility holy. I send blessings and peace upon the most noble of His creations, our Master Muhammad and his family.

To proceed:

The lowly slave most in need of his independent, majestic Lord, Ahmad b. Mahammad al-Tijani (may Allah treat him with His grace and generosity in both abodes) says:

I have licensed and given permission to our true friend, the object of our affection and friendship, who we love with our complete being, starting from the inner dimension of our heart and our secret, the writer of these words, 'Ali Harazim b. al-'Arabi Barradah al-Maghribi who grew up, lives and resides in Fez. It is a universal, unrestricted, eternal, time honored license that is valid wherever he may be, in whatever state he may be, perpetually and coloring his entire being, in all that we have of exoteric and esoteric sciences, secrets, outpourings, Divine manifestation, elevations, openings and lights; in the paths of stations, ambitions, states and phases; in all that we have taken from the Prophet ﷺ- which we took directly, of exoteric and esoteric sciences, secrets, special formulas, states and remembrances.

And we have given him license and permission in the known litany which was arranged by the Master of Existence ﷺ, which he dictated, and which has a lofty status in the Muhammadan Tariqah; in all that the secrets and Ahmadan lights that it comprises; in all the paths, remembrances, prayers, names, verses, Surahs, all the names and the Named and the Greatest Immense Name which was reserved for the Messenger of Allah ﷺ, and in all its arrangements, secrets, sciences, outpourings and lights, and all its general and special *tasarrufat*, restrictedly and unrestrictedly, with a complete, universal license and permission, which comprises all kinds of *tasarrufat* without exception; in all the supplications and their different types, secrets, sciences and *tasarrufat*, forever, unendingly, permanent until the Day of Ressurrection.

And we have erected him in our place in giving al the remembrances, litanies, prayers, sciences, secrets, states, Divine manifestations, elevations, subtleties, nuances and lights that we possess.

And we have stood him in our place as a representative of us, spirit and our holy station. Thus, he stands on our behalf in our presence and absence, in our life and after our death. Thus, whoever takes from him, it is as if he has taken from us directly. It is all the same. There is no difference. If someone venerates him, he has venerated us. Whoever respects him, has respected us. Whoever obeys him has obeyed us. And whoever obeys us has obeyed Allah and His Messenger. And whoever disobeys him has disobeyed us. And whoever disobeys us, has disobeyed Allah and His Messenger. This applies to being commanded to good and forbidden evil as much as one is able.

We have licensed him and give him permission in all that we have read and heard, individually and altogether, a license for learning, teaching and benefiting, from the hadiths that we narrate and other knowledge.

And we have granted him permission to grant permission to others, and to transmit whatever exoteric and esoteric sciences, paths, remembrances, special invocations, secrets, and elevation to the different stations of lights that he has taken from us, and in all that we have dictated to him from our memory and in our words, and in all of the exoteric and esoteric sciences.

He may transmit our litanies and give our Path with all that it contains. And he may transmit whatever he has heard from us, narrated from us, what we have dictated to him, with the known pre-condition which has been affirmed in its proper place.

I have granted him permission and given him license to grant others permission to transmit our known litany, with its ordained, definitive pre-condition, throughout his life and after his death. Thus, he has permission to give our Path and our litany from this moment for eternity. And he may grant permission to anyone he deems worthy for that. And he may give that person permission to give permission to others. And that may persist forever and perpetually in the eastern and western regions of the earth, until Allah inherits the Earth and all that is upon it. And He is the best of inheritors.

He has general and special permission, generally and in a special manner, restrictedly and unrestrictedly, wherever he may be, in state and station, coloring his entire being, forever, time honored and until the Day of Resurrection.

We have forgiven him and overlooked him in what he has taken or eaten from our provisions, whether he knew it or not, in open or in secret, in all of his disobedience, inwardly and outwardly, towards us, in all of his exterior and interior states, in the past and in the future, with a complete forgiveness, universally, eternally, time honored, wherever he may be, presently and in the future, for all eternity.

And he has our greatest, complete, universal satisfaction; a satisfaction which will never be followed by anger, by way of being beloved of Allah and His Messenger. And I have treated him with the treatment of the beloved, intimate khalifahs, perpetually and forever, for all eternity.

And we have made him our Khalifah and erected him in our place in the sciences, the states, the degrees and elevations, and that he may be one of those who are safe. Peace.

Written by the sinful slave, the servant of the Tijani Presence: the Lordly *Qutb* and eternal *Fard* [Saint], Mawlana Ahmad b. Mahammad al-Tijani al-Hasani, 'Ali Harazim b. al-'Arabi Barradah. May Allah his Protector and ever Gracious towards him. 8 Dhu al-Hijjah. 1214 AH. Peace

Below this license, our Master, the Shaykh ﷺ wrote with his own handwriting the following:

The granter of this license (may Allah pardon him) says:

After praising Allah. Majestic is His Greatness, Mighty is His Grandeur, Exalted is His Might and Holy is His Majesty and Generosity. I have granted license to our beloved and close friend Sidi al-Hajj 'Ali Harazim in all that he has written in this record, exactly what he has written it, from its beginning to its end, line for line and letter for letter, with a complete, universal, unrestricted, all-encompassing and eternal license... to the end of what he wrote.

Written, given license, by Ahmad b. Mahammad al-Tijani. May Allah treat him with His grace, generosity and satisfaction. May Allah bless our Master Muhammad and his family and extend them a salutation.

Introduction

In the Name of Allah, the Beneficent, the Merciful

All praise is due to Allah, the First, the Last, the Hidden and the Apparent, who sent His Beloved Messenger ﷺ *(reciting to them His signs, purifying them, and teaching them the Book and the Wisdom)*¹; who sent him ﷺ as a mercy to all the worlds and the Seal of the Prophets. We confess that we are unable to render Him praise and that He is as He has praised Himself. And we thank Him for the blessing of the virtuous Saints whom He has kept among His believing folk from the time of the Prophet ﷺ until now; and [we thank Him] that He will keep them among this blessed nation until the beginning of the hour.

May Allah bless and grant peace to our Master Muhammad, the Opener, the Seal, the First and Last Messenger, the Helper of the Truth by the Truth, and the Guide to the Straight Path, who has not ceased to purify his nation, with the permission of his Lord, through his appointed deputies and their respective paths; who taught us the value of the Saints before Allah, saying (while quoting Allah), *“If someone showed enmity to Me through My friend, I declare war on him.”* We ask Allah to reward the Prophet on our behalf- for we are unable to repay any of the favors owed to him ﷺ, to send blessings on him unceasingly from the beginning of existence, and to bless his family, companions and all those who follow them until the Day of Resurrection.

May Allah be pleased with our Master, the Seal of the Saints, the Hidden *Qutb*, the isthmus between the Prophethood and the generality of mankind, the secret of Prophethood and the benefactor of all the Saints from

1 Al ‘Imran, 164

the beginning of creation until its end, Mawlana Ahmad b. Mahammad al-Tijani al-Hasani.

We are delighted and thankful for the blessing of presenting, for the very first time in English, the seminal Tijani work, and main sourcebook of the Tariqah Tijaniyyah, *Jawahir al-Ma'ani wa Bulugh al-Ma'ani fi Fayd Abu al-'Abbas al-Tijani*, which we have presented as "Precious Meanings and Attainment of Hopes From the Outpouring of Sidi Abu al-'Abbas al-Tijani."

This book has been, from the time it was written, the main source of the teachings of the Saintly Seal and *Qutb*, which our Master himself had approved and for which he had given license [ijazah]. It contains a concise biography of the Shaykh, including an account of his parents, his upbringing, his brethren and his setting out on the path until he met his goal in the waking vision of the Prophet ﷺ. It also contains many of the discourses and keen insights of the Shaykh regarding various issues of importance, such as the ruling on taking a Shaykh, the description of the Shaykh who is taken as a guide, the disciple's conduct with his Shaykh, and comments on various Qur'anic Ayat and Hadith.

Jawahir al-Ma'ani has received acceptance and praise from both Scholars and laymen, consummate wayfarers on the path and novices, as mentioned by Sidi al-'Arabi b. Sa'ih in his commentary on the important poem *Munyah al-Murid*, titled *Bughyah al-Mustafid li Sharh Munyah al-Murid*:

From that which we have confirmed from the trustworthy transmitters, and what has reached us of the excellence of this book from our Master ﷺ is that the Master of Existence ﷺ ascribed it to himself, saying, "This is my book. And I wrote it."

And the confirmation of this noble statement has become manifest in its gaining complete acceptance, its being spread far and wide and its lofty sciences and splendid secrets being universally beneficial for both the ordinary people and the elect, despite the fact that its author had no share in the didactic sciences.

The author of *Munyah al-Murid*, Sidi Tijani b. Baba al-Shinqiti ﷺ praised the book as follows:

Cling, o, beloveds, to,
This book, as long as you live,

It was compiled by the permission and command of TaHa,
And venerate this Imam according to his grandeur,

Anyone who reads it with fairness, will conclude,
That the characteristics of the Shaykh are unique in creation,

For me, there is no doubt about that,
By my Creator, I am only speaking the truth.

And Sidi al-'Arabi b. Sa'ih said, while explaining these amazing lines:

From the blessings of this book, which are mentioned widely among the companions and brethren, in every town and city [in which they are found], is the frequency with which people enter this Muhammadan Tariqah because of their reading and inspecting it. And this has happened so frequently that one can hardly enumerate or mention them exhaustively. And I used to frequently hear one of the companions of our Master ﷺ, who was one of the head scholars and one of the majestic, noble luminaries, say, "It has been witnessed that the place in which this book is kept has such protection, plentiful sustenance, copious felicity and beautiful conduct, as can only be negated by a stubborn divisive person."

One of its manifest blessings and amazing miracles is that its author ﷺ mentioned that the Master of Existence ﷻ counseled our Master ﷺ, after he ordered him to compile it, saying to him, "And guard it so that the Saints that come after you may benefit from it."

And that statement has been confirmed, and to Allah belongs all praise. For many of the Saints have benefited from it. And many of the elect have wayfared along the paths that it comprised. And they derived, from it, a number of paths, all of which cause those who travel upon them, from the people of this Ahmadan Tariqah, to arrive at the Presence of the Creator. And if the only example of that was what happened to the author of the "Kitab Mizab al-Rahmah al-Rabbaniyyah," it would be sufficient supporting evidence for that which we have mentioned.

Nevertheless, as it is said, "If someone writes a book, he has exposed himself to criticism." And this book is no exception. It has been criticized by a number of people in the past and present. The two main criticisms are:

1. Its author had no formal education and, therefore, he would have been prone to mistakes. Thus, his [Sidi 'Ali Harazim's] assessment of the Shaykh's knowledge and correctness is not accepted.
2. The author has plagiarized the book "al-Maqsad al-Ahmad."

The response to the first criticism is that the majority of the main contents of "Jawahir al-Ma'ani" are contained within the book *al-Jami li Durar*

al-'Ulum al-Fa'idah min Bihar al-Qutb al-Maktum, whose author, Sidi Muhammad b. Mishri al-Sa'ih al-Hasani al-Tijani, was indeed a Scholar. Furthermore, the Shaykh's companions included a number of Scholars, including the Shaykh of Zaytuna University, Sidi Ibrahim Riyahi. The acceptance that *Jawahir al-Ma'ani* received among these companions who were Scholars, and then Scholars who were not among the Tijanis, is a testament to its correctness.

The second criticism was answered by Sidi Ahmad Sukayraj in his *Jinayah al-Muntasib al-'Ani fi ma Nasabahu bi al-Kadhib li al-Shaykh al-Tijani*, where he said:

Some people who seek out the book *Jawahir al-Ma'ani*, which al-Khalifah al-Mu'azzam Sidi al-Hajj 'Ali Harazim Barradah wrote, have maligned the book, saying that it is plagiarized from the book *al-Maqsad al-Ahmad*, which was written by Allama Abu al-Tayyib al-Qadiri, about the righteous Saint Abu 'Abbas Sidi Ahmad b. Abdullah Ma'n. And do not even ask about the elation shown at this criticism by some of those who harbor hatred towards the Ahmadi Tijani presence, which they discussed openly among them and used as a weapon against the brethren.

The status of *Jawahir al-Ma'ani* in this Muhammadan Tariqah and its immense importance among the brethren have been evident from the lifetime of the Shaykh until the present day. Nevertheless, the Shaykh ﷺ had ordered the author to burn the things that he had written down, for reasons that his companions had not known. Perhaps one of the reasons was the fact that he arranged it according to the order of *al-Maqsad [al-Ahmad]*, which in the last few years the critics have used to malign it [*Jawahir al-Ma'ani*].

I have examined three copies of *al-Maqsad [al-Ahmad]*, comparing it with *Jawahir al-Ma'ani*. And I found that their introductions were identical. And the order of their sections, for the most part, are the same. However, regarding its content related to the path, issues related to the sciences of Hadith and Fiqh, the statements of the Shaykh ﷺ, his stations and *Karamat*, none of that resembles *al-Maqsad*, except where the two methodologies meet one another in one or more occurrences that the Shaykhs had in common. However, the same exact thing occurs with many people to whom these instances occur, and they mention them verbatim.

However, this is not a blemish on every writer who sees something that corresponds to the subject that he is writing on and copies it. Nevertheless, I believe that it was not attributing it to its

source that caused the Shaykh ﷺ to burn it at first. Later, when he believed that there was no harm in it, he ordered him to compile it again, as he mentioned in the introduction. And since many of the great Scholars copied texts from their original sources, which were then attributed to them, despite its original author being known, there is no harm, and all praise is due to Allah, in the resemblance between *Jawahir al-Ma'ani* and *al-Maqsad al-Ahmad*.

I have mentioned in our explanation of *Jawahir al-M'aani*, entitled *Tijan al-Ghawani*, some of the books that were attributed to someone other than their author, such as *al-Mudwwanah*, which is the mother of the books of the [Maliki] *madhhab*. And Allah refused that it should be any other way with *Jawahir al-Ma'ani*, which is the mother of the books of the path.

He concluded:

If this is reviewed, it will confirm for the intelligent that one should not pay attention to the accusations of those who demean the parts of this book that copied the words of *al-Maqsad al-Ahmad* in its introduction, or its resemblance in the arrangement of its chapters.

So, it should be clear that, despite the author's plagiarism of the introduction, to which he admitted in the introduction itself, the accusations that the book was copied from *al-Maqsad al-Ahmad* are baseless.

About Our Translation

Our Methodology

We have tried to provide an accurate, yet accessible, translation of *Jawahir al-Ma'ani*. The current selection of works on Tasawwuf in the English language tends to run between two currents: works, usually academic, that use technical philosophical terminology in excess and works translated by non-native speakers. I believe examples of the latter to be sufficiently visible so as not to require an explanation. So, we will focus on the need for works that are accurate but avoid the use of technical philosophical terminology.

The prevalence of philosophical terminology in Sufi texts is problematic for a number of reasons. First, outside of academia, philosophical terminology may alienate parts of our target audience- many of whom are not native

English speakers. For this group, it is difficult enough reading texts in English, let alone texts that are meant for a certain stratum of English-speaking society. Such alienation also occurs to a lesser degree among people who have an aversion toward academia.

Another reason is that technical philosophical terminology is prevalent is because academics tend to treat Tasawwuf as a purely philosophical exercise. However, the path of our Shaykh ﷺ is one of experiential taste. In fact, Sidi al-'Arabi b. Sa'ih mentions in the *Bughyah*, about Shaykh Abdullah b. al-'Arabi, from the Banu Mu'n al-Andalusi, "... our Master ﷺ did not take anything from him because theirs is a path of philosophy." So, avoiding technical philosophical terms as much as possible is, in our opinion, more correct.

Connected to the previous reason is the fact that the paradigm of human thought no longer corresponds to platonic and neo-platonic models. Modern human beings are more influenced by empiricism and scientific investigation. That being the case, such language, and its connotations, cease to reach the understanding of people outside of the niche audiences, such as academics.

And all of this creates a notion that *Tasawwuf* is for the rich and elites and has nothing to offer the ordinary masses. So, we wished to avoid all of this by avoiding that language. That is not to say that academia has no place in this work. We wait with expectation a scholarly and academic edition of the book, with a full study of its sources and concepts. However, our purpose is to serve as many people as possible.

The astute reader will also notice that we have made a number of changes with regard to the sections and subsections. The original Arabic text is difficult to use for research purposes, due to the sections being written without any subheadings. And there is no detailed table of contents. We have tried to make it more useful in this regard by providing subsection headers and numbering the sections. We hope that the purists among our Shaykh's blessed companions will overlook this if they consider it an aberration. We did it after much deliberation, consultation with Shaykh Muhammad al-Mahy Cisse and seeking to serve the blessed members of this Path.

Bibliographical Information

We have gleaned the translation of Qur'anic verses from various translations, editing them as we saw fit for the text. The translations that we most utilized were of Sahih International and Muhammad Asad. We have given the Surah and verse of each of the verses mentioned in the text. We have also sourced all the Hadiths mentioned in the text. For Hadiths from the

more famous Sunni Hadith texts, we have given the Hadith numbers. In certain cases, when the sources are obscure, we have only given the source book. However, there are few examples of the latter.

With regard to authenticity, Hadiths from Bukhari and Muslim are generally considered authentic. So, we did not give the verdict on them. For Hadiths from other sources, as this is a devotional work and not an academic work, we have deferred to the Shaykh's knowledge, given that the illuminated Saints have different manners of determining if a Hadith is Sahih. For some, they witness a light, as mentioned by Sidi 'Abd al-'Aziz al-Dabbagh. Others meet with the Prophet ﷺ and ask him about statements attributed to him. And the Prophet ﷺ informs them of their status.

And such *karamat* can hardly be denied, since the Prophet ﷺ is reported to have said, in a *Hasan* (acceptable) Hadith narrated in *Sahih Ibn Hibban*, "If you hear a narration from me and your heart accepts it and you have some feeling for it, then it is from me." Such an ability is common to both the Scholars of Hadith who have a deep intuition, and for the believers who reach high states, as attested in the Hadith reported by al-Darimi. Wabisah ibn Ma'bad reported: The Messenger of Allah ﷺ said to me, "Have you come to ask about righteousness and sin?" I said, "Yes." The Prophet clenched his fist and struck his chest, saying, "Consult your soul, consult your heart, O, Wabisah. Righteousness is what reassures your soul and your heart, and sin is what wavers in your soul and puts tension in your chest, even if people approve it in their judgments again and again." We ask Allah for understanding.

Acknowledgements

We would like to thank all those who supported or helped with this project in any way. They include, but are not limited to, our Shaykh, Muhammad al-Mahy Cisse. He commissioned and gave permission for the work. Without such permission, we would not have found the acceptance that we did. I would also like to thank Sidi Alan Abguzhinov who financed the work and graciously bore patiently with us through delays and the arduous editing process. And I would like to thank all those who participated in proofreading and editing, including Dr. Jamillah Karim. I ask Allah to reward all with the highest levels of Paradise without any reckoning. Amin.

As a final word, despite our diligent efforts, no human work is perfect and without error. Whatever we have done correctly is from Allah. And we praise Him for that and thank Him. And whatever mistakes are from our own deficiencies. We ask the reader to pardon and overlook such mistakes. And if you are so kind, please inform our publisher of any mistakes in order to correct them in subsequent editions.

License [*Ijazah*] of Shaykh Ahmad al-Tijani ﷺ for the Compilation of “*Jawahir al-Ma’ani*”

Shaykh Ahmad al-Tijani ﷺ wrote two *ijazahs* for the book “*Jawahir al-Ma’ani*.” The first was written at the beginning of the text and the other at the end of the text. The text of the first *ijazah* is as follows:

In the Name of Allah, the Beneficent, the Merciful. May Allah bless our Master Muhammad, his family and companions. The destitute slave in complete need of the mercy of his Lord, Ahmad b. Mahammad al-Tijani says: I have authorized, with a universal, unrestricted, complete, abiding and eternal authorization, our beloved, Sidi al-Hajj ‘Ali Harazim b. al-Hajj al-‘Arabi al-Fasi, in everything compiled in this journal, on the first page of which this [*ijazah*] is written, from its beginning to its end. [He is authorized] to narrate whatever is in it from me and to act upon all of its contents, with permission in all its special secrets, whatever they may be and from whatever category they may be. And [I have authorized him] to authorize whomever he wills, however he wills, according to the well-known foundations for permission and license, according to its people, fulfilling the rule of who is competent and deserving, keeping it away from and far from those who are unworthy.

Ahmad b. Mahammad al-Tijani gave the license and wrote it. May Allah treat him with his grace. And it is from our dictation to the aforementioned person of license. And Allah is the facilitator to all good through His grace.

May Allah bless our Master Muhammad, his family and companions and extend them a salutation.

Thursday, 29 of Rajab, 1215 AH

The second *ijazah* is as follows:

The slave in need of Allah, Ahmad b. Mahammad al-Tijani says: The edition and correction of this manuscript has been completed. And with the help of Allah (Mighty and Majestic is He), it was blessed with a transmission and oral authority from us. Thus, there is no doubt that the manuscript at the end of which this text is written is the master copy. And every copy besides it should be compared against it. Everything in them that contradicts this copy should be left. And I have given its narrator and compiler, Sidi al-

INTRODUCTION

Hajj, 'Ali Harazim in all that it contains, since everything in it is from our dictation to him. May Allah bless our Master Muhammad, his family and companions and extend them a salutation.

SAMPLE

SAMPLE

جواهر المعاني
وبلوغ الأمان في بعض
أبي العباس التيجاني

*Jawahir al-Ma'ani wa Bulugh al-Amani
fi Fayd Abu al-'Abbas al-Tijani*

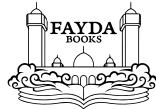
Precious Meanings & Attainment of Hopes

*From the Outpouring of Sidi Abu
al-'Abbas al-Tijani*

VOLUME ONE

Al-Khalifah Ali Harazim b. al-'Arabi
Barradah al-Fasi

translated by
Talut b. Sulaiman Dawood al-Tijani



SAMPLE

Prologue

*In the name of Allah, the Beneficent, the Merciful
May Allah bless our Master and Chief Muhammad, his family,
and his companions*



ALL PRAISE IS DUE TO ALLAH, who outpoured upon His friends, and His chosen loved ones, lights from the Ahmadi light. And He chose for them sciences and secrets from the hidden content of His secret and the jewel of His knowledge and abundance. And He embellished them with the adornment of His loftiness and the adornments of His beauty and brilliance. And He caused them to rise into the Heaven of Divine oneness as moons.

Thus, human beings sought light from their lights and traveled by them upon His path in the religion. And they took it as a home and a place of rest. Then they became, for the spiritual wayfarers, guidance, signposts and flags on the road. And they emerged as lighthouses on every passable road. If it were not for them, no one would be capable of passing the treacherous stretches of those roadways, of rectifying the crookedness of the souls, nor would guidance have become clear to them. Then glorified be the One who chose them for wisdom and light, opened their hearts, and made them helpers and supporters of His religion.

May blessings and peace be upon our Master and Chief Muhammad from the flood of whose ocean they came to know and from the garden of whose gifts they harvested and picked fruits and blossoms. From his lights, they sought help, and from it, they inherited and took a portion. And all of them revolve around his axis. No blessing arrives, and no prayer upon the

Prophet is dispatched, except that it was sent spouting forth through his hand. He is the greatest door to Allah, His straight path, and His abundant, beneficial rain. If it were not for his blessed appearance, and his universal benefit, which opens hearts and visions, no one would taste the sweetness or the joy of arrival. Neither the goblet of love nor its drinking companion would be known. And its sweet odor would not have been inhaled. May Allah bless him, his perfect family – whose honor is perfected through his honor and perfection, and who are consecrated to majesty and honor- and his righteous companions, both immigrants and helpers, who are chosen and elect. And may He extend them a worthy salutation.

To Proceed:

The best thing to which the human being may direct his aspiration; in which he should spend his days and nights; with which he should occupy his thoughts and actions; whose remembrance he should make his constant intimate companion; what he should take as his prayer niche that he faces and his Imam; what he should seek for his path and guide; whose immense treasure he should acquire; the beautiful unmarried bride towards which he should look; from whose niche of light he should seek (fire); from whose suns and moons he should seek light; in whose gardens and thickets he should graze; from whose wells and springs he should sip; with whose fragrant scent and perfume he should anoint himself; and of which he should remind his family and loved ones; are the excellent qualities of the elect, preferred People of Allah- His Party and the People of His Presence; who have enjoyed witnessing and seeing Him; who are pulled towards Him; who direct their love towards Him; who bow and stand before Him; whose hearts are ever prostrated to Allah; who unceasingly uphold His covenant openly and secretly; the containers of the signs of the Chosen One ﷺ, his deputies and successors who sip from his inundated watering holes; who drink from his cold, pure water; who have taken on his character and disposition; and who follow his words and actions.

That is because the hearts are refreshed by their remembrance, and by it, long for the Knower of the Unseen. And they are supported by its rope to perform acts of obedience and to serve Him. Verily, it leads many people to that until determination, strength, diligence, and vigor stir within them. And they reach the point where they consider their egos more worthless than a speck of dust, and only accept high standards and rush towards that whose end is adorned by the abode of felicity. They kept their limbs free of the blemish of disobedience and sinful behavior. And they persevered in the performance of religious duties, both obligations and prohibitions, and

were diligent in obtaining the pleasure of their Beloved with their spirits and souls. Then they wholeheartedly accepted what came from Him, and their stories and characteristics began to be recorded on pages.

And it has reached us that one of them said, “By Allah! I will compete with companions of Muhammad ﷺ in actions so that they know that they left behind good men.” Or he said something to that effect ﷺ.

Look then, may Allah have mercy on you, at such a grand aspiration, and how it is only satisfied with high degrees. That was after he had heard about the acts of the predecessors, such that he desired to rival them. And he diligently sought after that. Allah ﷻ said:

﴿So for this let the competitors compete﴾¹

O, Allah! Provide us with a lofty ambition by which we will attain every praiseworthy thing and a sincere intention by which You will cause us to refrain from every obstruction. It is said:

If you wish to obtain,
 Be sincere in your love,
 Buckle down with your firmest determination,
 And cast aside all close attachments,
 The secret of sainthood only manifests,
 To the one who is an ardent lover.

That, o, lover, is the upshot and summary of the benefit of their existence, their manifestation, and listening to their stories.

﴿And none knows the soldiers of your Lord except Him﴾²

The blessings of Allah are completely innumerable. And the hidden ones are more numerous than those we know. But to Him is all praise until He is pleased.

If we had attempted to list all of the sayings of the People (may Allah be pleased with them), and all of the excellent qualities with which they had been blessed, we would not be able to, due to short time. Then let us refrain from seeking out all of the sayings of those who came to know from the ocean of gifts and blessings and harvested the flowers of mercies and gnosis from the abode of generosity and munificence. And how should they have

1 al-Mutaffifin, 26

2 al-Muddaththir, 31

not, when they are people whom the Real had chosen for His service? And He made them worthy of His intimate communication and His presence. And He caused them to witness the lights of His beauty and excellence and sat them on the carpet of His perfection and grace.

They are people imbibing his love and found pleasure in it. So, their hearts became perplexed in His greatness and withdrew. Then they attained from their Lord what they sought, and He made them and gave them in their time what they desired. Thus, though they appear to be beggars, they are commanders, princes, and kings. And they are fit to be His representatives, being obedient and adhering to His service, by His decree and His will. Then life only becomes serene through them. And hearts are only reassured through their remembrance. When the natural disposition is stirred with their love, it screams and shouts out of pride for their proximity. And it says:

By Allah! Time has not been anointed without them,
 For if it were not for them, I would not have enjoyed life,
 Because life is only among them and under their shade,
 And they are my comfort, my confidence, my request and my aspiration,
 They had placed my heart at rest, and I have nothing other than them,
 Upon them, from the Most Merciful, be the choicest salutations.

Then give praise, o, lover of their beauty and admirer of their path and perfection! Cool your eyes by them and attach yourself to their coattails. And do not incline to anything that will prevent you from their fold. And delight in what I put forth to you in these honored pages about the characteristics and special qualities of this great Shaykh, the like of whom time has not seen, except in ancient times. How excellent was the person who said:

The excellent qualities of the People of Allah are undoubtedly abundant,
 However, the crowning glory is only for Tijan,
 And his Lord caused him to live in Paradise perpetually,
 And the Garden of Eden between maidens and youth,
 Paradise is his abode and place of rest,
 And the seat of sincerity in gardens of aromatic plants.

And someone else said with the same meaning (may Allah have mercy on him):

I swear, and I am blessed with my portion,
No age or time has not seen the likes of him,

Yes! Confirm it, without suspicion, and reach certainty,
No woman in all of time had given birth to the likes of him

And among those whom Allah had blessed with this honor, and placed and erected him in its station; whom He had dispatched to its highest degree and position and blessed him with its greatest sign and virtue; and who obtained in its fertile spring rain the largest allotment and the most ample portion, is our Shaykh, our Master, our means of connection, our intermediary to our Lord, the accomplished Shaykh, the complete exemplar, towering mountain, the Knower who is firmly established in gnosis, the mountain of the Sunnah and the Religion, the flag of the God-conscious and the rightly guided, the accomplished scholar, the erudite with deep understanding, the one who joined between the Sacred Law and Reality, the one who overflows light and blessing onto all of creation, the one with clear signs and secrets, the abode of munificence and honor, the ocean which has swollen and overflowed, whose special qualities are known to the elite and ordinary folk, the *Fard*³ of the age, the lamp of the time, the virtuous Sharif, possessor of immense worth, Abu al-'Abbas, our Chief Ahmad, son of the famous saint, the grand scholar, the Shaykh, the Imam, the magnanimous exemplar, the beneficial teacher, who followed the Prophet ﷺ, Abu Abdullah Sidi Mahammad b. Mukhtar al-Tijani, may Allah be pleased with them both.

And since Allah had blessed me to know him, to flee to his army and troops; since I saw of his character, his characteristics, his excellent qualities, and his superiorities; heard from his speech, his gnosis, his indications and subtle signs, great things that rarely occur and have no equal or resemblance, and things which should be sought after and benefitted from, which pens should write down on pages, and which scholars should compose in their poems; and since some of my beloveds requested me to, I was prompted

3 The *Fard* pl. *Afrad* is the unique Saint in every age. He is at the station of being the *Ghawth* and the *Qutb al-Aqtab*. It may also refer to a category of unique Saints that exist outside of the *Diwan al-Awliya'*, which is what has been described in various of Hadiths, consisting of a number of categories, including the *Abdal*, the *Awtad*, the *Nuqaba'*, the *Nujaba'*, and the *Qutb*. Others say that the *Afrad* are included in the *Diwan* and are four. And that there are further *Afrad* outside of the *Diwan*. These concepts will be explained by Sidna Shaykh ﷺ throughout the book.

to write down what is easy for me and what Allah has driven me to, of knowledge of him, his path, his gnosis, his achievements, his upbringing, his wayfaring, his conduct, his characteristics, his speech, his indications, his unveilings, his saintly miracles, and his other signs and exploits.

I have compiled in this book what I witnessed directly, but only a part of that, in response to those who sought it from me, and as a gift to those who hoped for it, assisting esteemed folk and elucidating for the seekers of insight, a benefit for the lovers and a guidance for those who are connected both by lineage and by transmission. That is because connecting oneself to the People of Allah, adhering to their fold, fleeing to them and standing at their door is (in reality) connecting oneself with the fold of Allah, the Generous, standing at His great door and placing oneself under His special and general mercy. According to the Hadith in al-Tabarani, “*Verily in the days of your life, your Lord has breezes. So, seek them out. Perhaps you will obtain a breeze therefrom and will never be unhappy thereafter.*”⁴ How successful are they who pounced upon that, and sought it out, and assisted themselves in those breezes!

And since, according to the famous *mawqūf*⁵ traditional report, at the time of their remembrance, mercies descend, and fragrant breezes are revealed. Then what can be said in that regard about publicizing their excellent qualities and noble traits, enumerating their exploits and accomplishments, mentioning their Prophetic lives and their Mustafawi conduct- which are guidance, light and healing for souls, medicine for hearts, removal of difficulties, illumination of insights, benefit to people’s inner beings, and guidance for the wayfarer and the traveler. They stir the one who listens to their narration, and they incite one to long to be in their presence. Verses and books had not been filled, mouths had not uttered, and inkwells had not written down- after the characteristics of the Messenger of Allah ﷺ, his life, his pure attributes and his exploits- anything better than their stories, exploits and miracles. That is because they are his spiritual companions and his perpetual, eternal miracle. And how excellent was the one who said:

O, my masters! O, best of masters!
I will decorate my time with your mention!

O, best of Muhammad’s companions who came after him!
O, best of the living and the dead!

4 *Al-Mu’jam al-Kabir*, (Hadith no. 15257).

5 A *mawqūf* tradition is one that is attributed to a Companion and is not narrated from the Prophet ﷺ

And even if we are not true followers and adherents, we have at least, been in their presence and obtained a little of their blessing:

If you cannot obtain the whole, then take what part you are able,
If you had not experienced a downpour, at least you would
have obtained a drop.

It is appropriate for the one who repeats their stories, listens to their exploits, and loves the past and present ones among them, that he should enter their abode and obtain their good treatment, or cling to something of benefit for himself. In this same vein, it is said:

Speak what you have heard of their excellent qualities,
Because speaking (about it), for us is the drinking fellow of
souls,

And when you have been given to drink a cup therefrom,
It will remove from you the anguish of every misery,

May Allah cause us to be among those who love them and follow their Path and their People, and provide us with delight through their stories, lives, and exploits.

You should know, may Allah have mercy on you, that I could never, even with all of the time of the world, encompass all of our Master, our Shaykh, our Chief, Ahmad al-Tijani's ﷺ exploits, signs, feats, and miracles. That is because every time I remembered a beneficial quality, I found other beneficial qualities. And every time I pondered a sign, I found a sign greater than it. And so it was for all of his different attributes. Not to mention, he ﷺ is still living at this time- the month of Sha'ban, 1213 Hijri. So, everything that you read in this registry is only some of what happened before this date. And others will follow.

Read with care and you will find, Allah willing, numerous wondrous and sublime miracles and new insights, which will cause you to obtain a light and will deposit secrets in your heart. That is because new occurrences sound sweet to the ears. And I will mention to you here, Allah willing, what will cool your eyes and remove from you every sadness, from what I have personally confirmed as authentic, and what is sufficient for people of understanding and contemplation. That is because the exploits of this Shaykh ﷺ are innumerable, and his feats are incomprehensible. So, reports of them have been proliferated nearly overnight. And they have no known limit or measurement. We only relate a small portion thereof, because paper and pen would be exhausted from trying to record them. They are- in the

eyes of people- more apparent than a fire upon a mountaintop. He spoke the truth, who composed this:

Ask the people of knowledge, intelligence, and understanding
about him,
And those who possess erudition and piety

However, I will mention to you some of what I heard from him and what I copied from his handwriting. I will also mention the reports I received from his companions and students, and what I witnessed myself. All of this will delight the ears of the listener, fill his eyes with tears and benefit, if Allah wills, both sinner and saint. And I have included some of what I found in others' handwriting. However, I did not write anything until I had substantiated it and verified the truthfulness of the one who related it, although I assume the best of them all, since everyone I conveyed or narrated from has been described as righteous as far as I know. And they are the people of mastery, religiousness, love and respect- all of them following his example.

May Allah make me and you among those who embark upon his Path, are numbered among his Party and know his worth- and the worth of those who love him, by the honor of our Master Muhammad ﷺ, his family, and companions. Whoever clings to their coattails attains their objective, and whatever he wishes will be easily attainable. So be respectful, o, lover, when they are mentioned. And stand humbly at their door. And say, in a state of neediness, "O, Allah! Have mercy on your weak slave, even if he is stingy and oppressive." For He ﷻ has said, upon the tongue of His Messenger ﷺ, "*I am with those whose hearts are broken for My sake.*"⁶ Thus, humility and neediness are the best of what a slave acquires in this abode.

And you should know, may Allah have mercy on you, that I began this blessed book at the beginning of Sha'ban in the year 1213 Hijri in Fez. May Allah watch over it with the eye of His protection. And I hope that Allah will provide us with the best of it. Verily He is Merciful, Loving. And I have not written a single letter until I had made the Prophetic prayer for guidance, taken refuge with Him, and expressed my neediness to Him alone. So, we ask Him ﷻ that He inspire us to what is most correct. Verily He is Generous, Giving.

6 Narrated in "Majmu' Rasa'il Ibn Rajab," vol. 1, page 294. The author narrated, saying, "Imam Ahmad (may Allah (Exalted is He) have mercy on him) narrated in his book, "al-Zuhd," with his chain from 'Imran alQasir, who said, "Musa b. 'Imran said, 'My Lord! Where should I seek you?' he said, 'Seek me with those whose hearts are broken for my sake. Each day, I come closer to them a bow's length. And if it were not for that, they would be extinguished.'"

It is not like me to dare to collect the words of the Friends of Allah ﷺ and their characteristics, nor to delve into their affairs and talents. However, I saw that the strides of the companions of our Master ﷺ had fallen short of collecting his words, and neglect of collecting his sciences and secrets had overtaken them. And I saw that though all kinds of people attach themselves to him, effort, seriousness, and earnestness had been limited to those who are annihilated. So, I began gathering these pearls in the midst of this laxity and stagnation, so that people would exert great effort for them and make obtaining them their intention and aim. And I knew that every rare item requires a search. And the rarer the item, and the less it is sought out and hoped for, it is possible that the one who truly looks for it would not find it at times, due to its status with those who know its true price and value.

So I confined myself to working on this and put all of my energy into seeking them out and gathering them- and each person is given according to his ability and strength- hoping in Allah, through my own lowly determination, which has been tarnished by rejected acts, that He beautify it by words of the Best of Creation, when he said and declared, “*A man is with the one he loves.*”⁷ And also by his words ﷺ, “*Whoever loves a people, he is among them.*”⁸ And also by his saying, “*They are the people whose sitting companion is never disgraced.*”⁹

O, Allah! Just as you have blessed us firstly to recognize them, do not veil us from loving them and seeing them, and cause us to follow their customs and their Path. And do not cause separation between them and us until you make us to rest in their place, or until you enter us where they have entered, o, Lord of the worlds! And I ask you, o, Allah! That you forgive us if we write anything in excess and for what mistakes we make. Verily You are Allah, Owner of Generosity and Openhandedness. And I ask You that You do not make what we write down a proof against us. Rather, make it a proof for us, o, Lord of the worlds! And who can attribute perfection to us, while we are the containers of deficiency, errors, and mistakes, being unable to flee from the rising tide of mistakes. However, our opinion of the spiritual masters is beautiful, since they are the containers of abundant generosity.

And far be it from them that one who attaches himself to their coattails that they should neglect him, or that one flees to them that they should abandon him. For the children of their courtyard are not turned away and are not impeded from their door. He spoke well who said:

7 Sahih al-Bukhari (Hadith no. 3688); Sahih Muslim (Hadith no. 2639).

8 Al-Hakim narrated it in his “al-Mustadrak ‘ala al-Sahihayn,” without a chain of transmission, in his commentary on Hadith no. 4294. But it is supported by the Hadith, “A man is with the one he loves.”

9 Sahih al-Bukhari (Hadith no. 6408); Sahih Muslim (Hadith no. 2689).

They are my masters. They are my repose. They are my aim,
The people of purity who have obtained all high honors,

Far be it from them that one who has loved them or visited them,
That they, my masters, should neglect him in the Hereafter.

And someone else said:

I have, by your companionship, superiority over humanity,
And whoever loves you has no worry,

You are my goal, and there is nothing in existence other than you,
If it were not for you, my soul and my breaths would not be
perfumed,

Do not neglect me, for I am the servant of your presence,
Your place with me, o, my master, is upon my head

I hope that whoever comes upon this book will cast aside the eye of rejection and will excuse what he finds in it of appropriation and alterations, additions and subtractions, and also will rectify whatever shortcomings he may find in it. And we hope that he will repay our ignorance with pardon, overlooking and good action. That is because we are not of the people of knowledge or those acquainted with it, nor of the people of grammar and its inner workings. Only our strong love for the People of this fold and our clinging to these beloveds compelled us to this work. And when someone excuses himself, blame has been removed from him. To this someone has said:

When the criminal apologizes, his apology wipes out his sin,
But whoever does not accept apologies is a sinner.

Now, the time has approached for us to mention- after what we have set forth- and to clarify for the listener the mention of the superiority of this Shaykh ﷺ that we had promised him, as well as his reports, his words, his deeds, and his traditions and those lights, secrets, supplications, litanies and remembrances of his that will cause the hearts and spirits to flow, so that the hearts and souls will be reassured by it, and so that after the night of loneliness, the day of remembrance, moons, and suns may begin. So, I say, and in Allah, I seek help. And He is enough for me! And how excellent He is as a reliance and a how excellent a Helper!

I have divided its sections, subsections, biographical reports, and elements into six sections, including a foreword and an epilog. And I ask Allah

to assist us from Himself with an excellent assistance. And He is (Majestic and Exalted is He) the One, the Unique, the Eternal.

Section One: On the Shaykh, His Birth, His Parents, His Pedigree, His Close Relatives, His Upbringing, His Beginning, His Struggle, His Taking the Path of Guidance and Direction. (It has three subsections.).

Section Two: On His Ecstatic States, His Spiritual States, the Station Chosen for Him and Its Perfection, His Sunni Path, a List of Some of His Lofty Conduct and Blessed Dealings with His Brothers and People Whom He Loves. (It has two subsections.)

Section Three: On His Generosity, His Munificence, His Great Chivalry and Faithfulness, His Fear of Allah, His Lofty Ambition, His Scrupulousness and Abstinence, His Spiritual Exhortation and Consecration to the Service of Allah, His Calling to Allah and Gathering to Him and His Driving People with His State and His Words Towards Him. (It has three subsections.)

Section Four: On the Arrangement of His Litanies and Remembrances, Mention of His Path, and His Followers, the Benefit of His Litany and What Allah Has Promised Its Reciter, On the Description of the Disciple, His State and What Cuts Him Off from His Teacher, On How to Recognize the Shaykh Who Is Followed in All of His Statements and Actions, On the Method of the Spiritual Concert, On What Acts He Performs in the Day and the Night and the Various Supplications Which Allah Caused to Flow Upon His Tongue According to His Honored Habit with the Hearts of the People of His Gnosis. (It has three subsections.)

Section Five: Mention of His Responses about Qur'anic Verses and Prophetic Hadiths, His Letters, His Speech, His Direction and What I Heard from the Outpouring of His Knowledge and Statements. (It has five subsections.)

Section Six: On a Host of His Miracles, Some of His Performing of *Tasrif*, Some Unveilings of His That Occurred with Regard to Some of His Companions, and an Epilog which I have placed at the end of the book, so that it would be a perfume to its ending, so that I may include some mention of his miracles, and so that it will deliver to the lover his desire, and that it would quench the thirst of his love and ardent desire.

I have called it "Precious Meanings and the Attainment of Hopes in the Outpouring of Abu al-'Abbas al-Tijani." And upon Allah is our dependence

and reliance, and from Him are success, assistance, facilitation, and help. He is the Generous and the Munificent. Through Him is all strength and facilitation, and upon Him is all reliance for its completion and perfection. For there is no power except through Him, and no confidence except through Him. And He is the Protector and the Guarantor. He is sufficient for me and how excellent a guardian. And I say, through Allah is success, and He is the Guide to the Straight Path.

SAMPLE