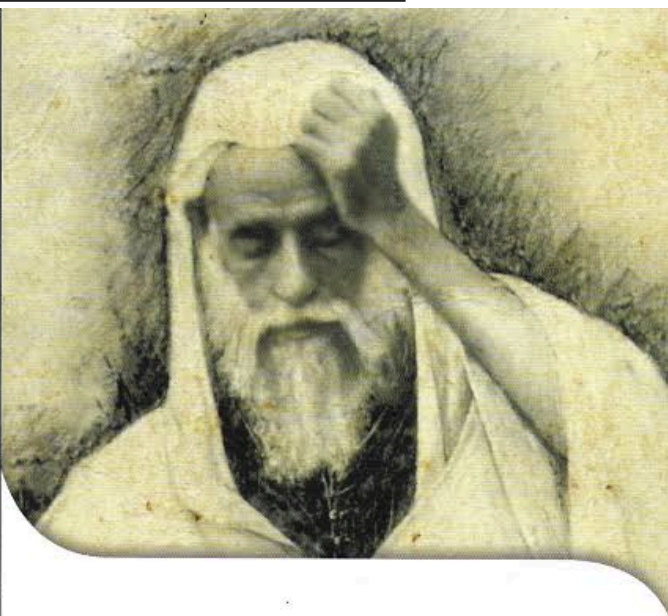


**INDICATION OF THE POLE OF
HIS EPOCH TO THE SUFI
DISCIPLES :**

JE VEUX CONNAÎTRE



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**SHAYKH AHMED ALAWI SAID IN
CHAPTER
THE BOOK OF PRAYER (kitab**

as-salat) OF THE BOOK MINHA
AL QUDUSI(the holy
inspirations)



THEME

: THE SUFI PATH AND THE REAL SUFI SHAYKH.

THE DISCIPLE MUST LOOK FOR THE REAL SHAYKH NOT STAYING WITH A SHAYKH OF BARAKA

SHAYKH ALAWI SAID :

We have had the opportunity to note that the imam assumed all the shortcomings of a disciple. In the sense that if the disciple's journey continues too long and does not lead to Allah, this is excusable to the extent that he is under the guidance of a spiritual master. Only the shaykh or imam of the path of blessing (tariqa tabarruk) will assume responsibility for this failure. It is for this reason that the aspirant is required to vigorously seek the Educator: the true Master being hidden beneath a multitude of masters, like leila qadr (night of destiny) amidst other nights of ramadan . The author of the Hikam said: Glory to He who reveals Himself to His Saints through His signs and who leads to them only those whom He wishes to lead to Him. >>>

From then on, the disciple never knows when success will come knocking at his door. The most important thing for him is to find the Master, the repository of true knowledge. But he is nevertheless enjoined to trust him completely, seeing in him the only person capable of leading him to the Divine through his knowledge of the paths (al-masalik) and the secrets of realization (al-tahqiq). From then on, each time this novice goes astray, his master will assume responsibility for his error, thereby protecting him from reprimand. The only one to incur blame for his errors will be the imam who claims to know the procedures of the path and the fruits of the mysteries of realization. This is why it is said that the shaykh who falsely claims to possess Sufi knowledge is worse than a brigand; he cuts off the road leading to the Real and leads astray all the disciples who take him as their guide.

In any case, from the moment the aspirant realizes that he has failed in his journey towards realization, he must, as much as

possible, make up for lost time under the direction of a new master and fulfill the pillar he thinks he missed (al-rukn) during his first journey. Let us add that even if this disciple had acquired some graces during his former spiritual affiliation, he is nevertheless asked to change his initiatory path to the extent that the first contained too many inadvertent errors, in addition to being too long and apparently ineffective.



THE SPIRITUAL MASTER CONDITION

The author informs us here of the conditions (of validity) required for The imam is required to lead group prayer. The imam is an allusion to the spiritual master, the one who guides the disciples to Allah through Allah. If one of these conditions is not present , he will constitute for them **the greatest obstacle to union**: if Allah is

lacking, he will not be able to serve as a model for them to achieve union, he will then be held accountable for all the time he has made them waste. The novice is therefore invited to be familiar with the conditions of the imam, thus avoiding usurpers.

The second condition refers to legal responsibility (al-taklif), meaning that the shaykh must not be a beginner (mubtad) on the spiritual path, like the initiate **who has not yet passed the stage of extinction in the Divine Acts and Attributes**. The spiritual master, on the contrary, is mature and confirmed in the contemplation of the Essence encompassing the Divine Names and Attributes. Such is the Man who must be taken as a guide! As for the other pathfinders, even if they have passed through several spiritual stations and distinguished multiple divine manifestations (al-tajalliyyatı), we are not permitted to take them as guides; their devotion is not like an obligatory salat (fard) but like a surerogatory salat (ahl-nawafil), they have not exceeded the rank

of masters of blessing (ahl I-tabarruk).
we do the adhan (call prayer) for the
obligatory salat but not for a nawafil (
shaykh of baraka)



THE SHAYKH MUST HAVE NO EGO NO IAM

The sixth condition of the imamate consists of correctly articulating (lahn). This is not a question of the correct diction of the tongue, but the tongue of the heart! Once one has grasped the meaning of things, the tongue can understand the meaning. While errors in diction (lahn) of the heart must be corrected by God. A wise man said: "Your expressions will not be taken into account, siloom, for a duration that God alone will choose." It is then, at the very least, strange to see the faithful, forbid! They are only corrected after a stay

in Hell to strive to learn and teach the art of speaking well, even though they care little for the state of their heart for which they will be judged in the Court, Lord Most High! Self-effacement remains the only remedy for the diction of the co-reached; this self-effacement will only pronounce wisdom. In the real being, a state where everything other than the Divine disappears from the heart. The aspirant has not yet achieved this state and cannot claim the office of imam; his heart is still filled with defects.



THE SHAYKH SHOULD NOT BE ON A DEAD SHAYKH .HE MUST ON HIS OWN.

The seventh condition for the validity of

The imamate requires that the imam not follow another imam (ğayr muqtadin). This means that the drink of this master is drawn only from **his own inner reality**, although he once drew it from the heart of another imam. A Sufi wrote on this subject:

Since I pressed the roses for myself, I now drink only from my own vessel.

It can therefore be said that anyone who continues to imitate his peers cannot be considered a spiritual guide: he has neither weaned himself from what his master himself possesses, nor has he become a source of truth for others to draw inspiration from. Moreover, this man has **not yet completed his own spiritual education; how could he possibly educate others?** The least we can say about him is that he is in difficulties because he set himself up as a guide before the Truth authorized him to do so; his spirituality has not yet been realized, and his heart has not yet received

enlightenment.

Let us conclude that the mystic is only worthy of guiding his fellow men when he is capable of carrying the mysteries of the higher ('ulwiyyat) and lower (al-suflivyāt) realities.

(Note : the cheikh Alawi means that now the cheikh is his own spiritual qibla and his tariqa is not a tribute or dedicated to an ancient cheikh always talking about the great very ancient masters like Abdel qadir jilani , rifai , shadhili, Abu madyane etc. The cheikh of éducation is not a fan of the ancient chouyoukh he must prove that he has an effective path adapted to the epoch.)

CHAPTER THE ALM COLLECTOR
MOST OF THE SUFI DISCIPLES ARE
NOT INTERESTED BY THE REAL



SHAYKH

Alms-collectors represent the faithful obsessed with the way of God to the point of having made it their sole preoccupation. Deeply enamored of its wisdom and in admiration of its teachers, they have devoted themselves to it body and soul. This category of person has so venerated and magnified the way that it is sufficient for its outward appearance. If the Keeper of the Secret meets a disciple of this kind, he will not have too much difficulty in helping him progress, provided that the latter obeys him. For it must be admitted

that this faithful person is in a much better position than that of the insouciance (airiness); The wise men once said: "If you meet someone who believes in the spiritual path, ask them to pray for you; they will be granted."

But It remains surprising, however, to see how eager this fifth category is to soar toward the Divine; the fact is that they stop at appearances, contenting themselves with loving the People of the Path and conforming outwardly to their conduct. I have had the opportunity to meet many aspirants to join the Path but who stopped along the way, missing its true meaning; They did not grasp the true meaning of the process, and even less its goal! If you were to say to one of them, " Work! The Goal is in front of you!" he might reply, "The lineage and love we have for the Sufis are enough for us!" How strange! They venerated the Sufis so much that they ended up being veiled from the Divine. If you tried to make them move, they would be incapable of taking an ant's step towards God.

If you tried to make moving one of them, from his place, you would find him more rigid than a mountain. The Master of our masters Mawlay al-'Arabī 1-Darqāwī said: "The people who have opted for this direction have retained from the spiritual path only the staff, the sackcloth, the praises, and the songs: if you were to say to one of them: 'Come near! I will bring you to Allah!', he would refuse to listen to you." >>>

This category of followers indeed thinks that the goal of the path consists of adhering to it, reciting the songs, listening to stories of miracles, attending assemblies... nothing more! But in truth, the path is something else entirely! The most important thing is to reach the Goal: "[To your Lord is the ultimate end](#)" (Quran 53:42) through contemplation and essential vision, and thanks to the Guide (murshid) to whom the disciple must obey.