

On the Awrad

Al-Sayyid al-Shaykh Muhammad Salih b. Abd al-Ghani b. Salih al-Ja'fari

Shaykh of the Ja'fariyya Ahmadiyya Muhammadiyya tariqa in Egypt and the Islamic World

Some of the brothers have sent in questions on the same topic, and these are valid and praiseworthy questions.

“If the murid is doing the bare minimum of the (daily devotional practices) awrad and salawat of the path, what is his spiritual state and his position?”. Shaykh Abd al-Ghani spoke a lot about this, about the regular reading and importance of the awrad and the salawat, and the importance and virtues of the hadra – and attending it (regularly); and I want to remind you about the relationship between the murid and the shaykh and indeed the murid and the Shaykh al-Murabbi in the barzakh. The Shaykh al-Murabbi is the ‘Sahib al-Naj’ – the owner of the path/methodology (of the path) – (i.e. Shaykh Salih al-Ja'fari).

One brother asked: “Is the murid, who does not (regularly) read the awrad and salawat, cut off from the Shaykh? Does the Shaykh close the door?”. No, this is not from the characteristics and behavioural traits of a Shaykh to close the door (between himself and his murid). Rather, the murid is the only one who has the ability in closing the door himself, and in cutting the link between himself and the Shaykh (and not vice versa).

فَيَا ابْنِي لِأَوْرَادِي فَوَالِي * وَإِلَّا قِيلَ مُنْتَسِبٌ دَعِيٌّ

“O my son! Keep reading my awrad regularly (i.e. always, such that one does not miss its recitation on any day), otherwise people will say of you that you are an imposter (and pretending to be a murid!).” (Sidi Shaykh Muhammad Salih quoted this from *ra-aytu l-Hut fi bahri ya-'ishu* – vol.1 of the new Diwan, p.20).

Another brother asked “We attend the hadra and read the turath (legacy by way of the Shaykh's works) of the Shaykh and are active in spreading the turath, both publicly and with the brothers, but we suffer from “under performance” of the awrad and salawat (i.e. not reading them completely or regularly)”. As per my evaluation and understanding of what we learned from Shaykh Abd al-Ghani: the awrad is the the link of continuous connection to Shaykh (*al-Sila al-Mutassila al-Muwasilla*). The murid should read about the life of the Shaykh al-Murabbi and his deeds, to learn from them (and follow in his footsteps on the path to Allah Most High and the Messenger of Allah, *salla Allahu alayhi wa sallam*).

Someone said “I love our mashayekh (pl. of shaykh), I attend the hadra, I recite and listen to the madih but sometimes I do not complete the regular prescribed daily devotional practice”. The tariqa does not oblige you to do anything, rather everything is optional. The Shaykh al-Murabbi invites you to him and he embraces you (physically and spiritually) and this is when the tarbiya (spiritual raising/upbringing) begins.

The tarbiya of the murid is like raising children, in that it goes through multiple phases and stages. The murid does not need to be concerned with the tarbiya but rather the guidance of the Shaykh al-Murabbi. The tarbiya and its methodology is the concern of the Shaykh al-Murabbi. This is a subject that has been established and taught by Shaykh Salih al-Ja'fari and Shaykh Abd al-Ghani, and something that I continue to do as per the instructions and responsibilities given to me by my father. The murid should read the awrad with discipline (*muwadib*) as instructed by the Shaykh al-Murabbi.

Some people may not agree with me but a person with a certain level of himma (spiritual aspiration) will not be able to do the same things (in terms of devotional and obligatory practices) as someone with himma 'aliyya (greater spiritual aspiration). For example, if there are two people who entered the tariqa on the same day and one of them is a person of himma 'aliyya, he will engage in a lot of regular dhikr and follow the instructions and methodology of the Shaykh with love and with



conviction (*aqida*), and the second person did not give up on the Shaykh (in terms of the Shaykh's instructions) and is still linked to him, but his bond (*ribaat*) is different and this is the normal and most common connection that people have and know of.

We encourage people to regularly read the awrad and the salawat, at the same time, remember, the reward (in your actions as instructed by the Shaykh al-Murabbi) and the relationship (between you and the Shaykh al-Murabbi, by way of the awrad) is for your benefit and creates a special connection. This type of connection was described by Shaykh Abd al-Ghani as an electrical wire that starts in the hadra and ends in the awrad (i.e. a conduit connecting the methodology and fruit-bearing actions undertaken in the path). When you attend the hadra, the Shaykh al-Zahir and the Shaykh al-Batin see you (with a real witnessing), but the awrad is something between you and yourself (its recital). This is something you may do in your home, after the fajr prayer or the maghreb prayer or the isha prayer – you open the awrad and start reading your daily apportioned section. And how excellent is it to start your day with the Salawat al-Ja'fariyya on the Prophet, *salla Allahu alayhi wa sallam*!

That is why we remind you for a second time and a third time, to give special attention and (disciplined) focus to the awrad. We remind people that the mashayekh do not close their doors to those who have let go of their awrad (i.e. stopped reading them) and they (the murids) are still in the presence of their mashayekh. It is the choice of the murid, if they want to open the door; by virtue of the regular reading of the awrad and salawat of the Shaykh, *inshaAllah*.

End.

Excerpt from *ra-aytu l-Hut fi bahri ya-'ishu*

فَيَا ابْنِي لِأُورَادِي فَوَالِي * وَإِلَّا قِيلَ مُنْتَسِبٌ دَعِيٌّ

O my son! Keep reading my awrad regularly, otherwise people will say of you that you are an imposter

لَهَا شَهْدٌ بِقُرْبِ الرُّوحِ يُدْرِي * شِفَاءُ الْقَلْبِ شَهْدٌ أَحْمَدِيٌّ

In it (the awrad) is honey-comb, which is recognised when the soul becomes close, the healing of the heart is in the Ahmadian honey-comb!

وَلِلصَّلَوَاتِ عِنْدِي صَيِّبَاتٌ * بَعِيْثِ ثَابِتٍ وَ لَهَا رَوِيٌّ

And my salawat shower down like rain, never ceasing and thirst quenching

أَنَا بِالنَّفْسِ أَحْدُمُ مَنْ تَلَاهَا * كَمِثْلِ الْأُمِّ يَشْغَلُهَا الصَّبِيُّ

I myself, serve the one who recites them, like the mother occupied* by her child

وَأَنْظُرُهُ وَأَحْرُسُهُ وَعِنْدِي * مَلَاخِظَةٌ لَهُ نِعَمَ السَّمِيِّ

And I watch him and watch over him and I have a high esteem for him in my sight

وَلِلْمُخْتَارِ جَدِّي كُلِّ فَرْدٍ * تَلَاهَا مُوَكَّلٌ فَهُوَ النَّبِيُّ

And my grandfather, al-Mukhtar, for everyone who recites them, will be under his guarantee, for he is the Prophet

وَمَنْ أَخَذَ الطَّرِيقَةَ عَنْ قَرِيبٍ * يُشَاهِدُ بَرِّهَا شَيْءٌ جَلِيٌّ

And he who takes this path soon, will witness its secret clearly (and manifest)

فَلَا زِمٌ وَرَدَّهَا وَاسْمَعْ كَلَامِي * فَمِنْهَا الْقَلْبُ يُشْرِقُ يَا تَقِيٌّ

So hold on to the wurd and listen to my words! For from it, the heart shines o Taqi!

*(out of love and concern)

