

AL-TIJĀNIYYAH ŞŪFĪ ORDER AND ITS PRACTICES  
IN NIGERIA: A CRITICAL ANALYSIS

BY

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## ABSTRACT

This research explores the core teachings and practices of the Tijāniyyah Sūfī order as contained in *al-Mafāhīm al-Tijāniyyah* of Shaykh Muḥammad Awwal Otolorin, limited to Omupo, Kwara State, Nigeria. It examines the content of *al-Mafāhīm al-Tijāniyyah* concerning the teachings of the Qur'an and Sunnah, its historical context, doctrinal features, spiritual practices, and their impact on the Tijāniyyah community of Nigeria. The research also analyses the key themes contained in *al-Mafāhīm al-Tijāniyyah*, such as *Ṣalāt al-fātiḥ*, *jawharat al-kamāl*, and *al-istighāthah* to juxtapose its conformity or otherwise with the Qur'an and Sunnah. It elucidates how the Tijāniyyah practices, such as Mawlid *Nabbiyyi*, have shaped the religious, social, economic, and political lives of the Tijāniyyah adherents. In addition, the contentious debate between the protagonists and antagonists was examined through relevant literature that substantially reveals an age-long rivalry between the Tijāni and non-Tijānis. The research utilises a qualitative analysis and structured interview to evaluate the collected data. It focuses on the unifying features and the possible problems caused by doctrinal differences. Additionally, the questions address the interactions between Tijāni and non-Tijāni Muslims, highlighting areas of both cooperation and conflict. Through a combination of content analysis and interviews, this research aims to comprehensively understand the Tijāniyyah Sūfī order's role in shaping contemporary Islamic practices and interfaith dynamics in Omupo. The findings emphasize the Tijāniyyah Sūfī order's role in supporting spiritual growth, communal cohesiveness, and cultural preservation, as well as the problems of maintaining doctrinal purity and building interfaith cooperation in a diverse religious society. The findings revealed that while the Tijāniyyah order has significantly contributed to Nigerian Muslim communities' spiritual and social fabric, it also faces challenges from doctrinal disputes and inter-group relations. This work enhances the scholarly discussion on Sufism in Nigeria by providing valuable observations on the dynamic interplay between religious heritage and contemporary practices.

## خلاصة البحث

يستكشف هذا البحث التعاليم والممارسات الأساسية للطريقة الصوفية التيجانية كما وردت في كتاب المفاهيم التيجانية للشيخ محمد الأول أوتولورين، في محافظة أوموبو، ولاية كوارا، نيجيريا. يقوم البحث بدراسة محتويات كتاب "المفاهيم التيجانية" على ضوء تعاليم الكتاب والسنة وسياقها التاريخي وسماتها العقائدية والممارسات الروحية وأثرها على المجتمع التيجاني في نيجيريا. كما يتناول البحث الموضوعات الرئيسية الواردة في كتاب المفاهيم التيجانية، بما فيها من صلاة الفاتح، وجوهرة الكمال، والاستغاثة ومدى توافقها مع الكتاب والسنة. ويوضح، إلى أي حد، تشكل هذه الممارسات التيجانية، مثل المولد النبوي، الحياة الدينية والاجتماعية والاقتصادية والسياسية لأتباع التيجانية. بالإضافة إلى ذلك، تم فحص أهم نقاط الاختلاف بين أنصارها وخصومها من خلال الدراسات ذات الصلة، والتي تكشف بشكل جوهري عن تنافس طويل الأمد بين التيجانيين وغيرهم. يستخدم البحث منهج المقابلة المنظمة وتحليلًا نوعيًا لتقييم البيانات التي تم جمعها، بالتركيز على السمات الموحدة والمشاكل المحتملة الناجمة عن الاختلافات المذهبية. وإضافة إلى ذلك، يستهدف البحث التفاعلات بين المسلمين التيجانيين وغيرهم، مع تسليط الضوء على نقاط الاتفاق والاختلاف. باستخدام منهج التحليل النصي الموضوعي والملاحظات الميدانية، يهدف هذا البحث إلى فهم شامل لدور الطريقة الصوفية التيجانية في تشكيل الممارسات الإسلامية المعاصرة وديناميكيات الأديان في محافظة أوموبو. تؤكد النتائج على دور الطريقة الصوفية التيجانية في دعم النمو الروحي والتماسك المجتمعي والحفاظ على الثقافة، فضلاً عن مشاكل الحفاظ على النقاء العقائدي وبناء التعاون بين الأديان في مجتمع ديني متنوع. تكشف النتائج أنه على الرغم من أن الطريقة التيجانية ساهمت، بشكل كبير، في النسيج الروحي والاجتماعي للمجتمعات الإسلامية النيجيرية، إلا أنها تواجه أيضًا تحديات ناجمة عن الخلافات العقائدية والعلاقات بين الجماعات. يعزز هذا العمل المناقشة العلمية حول الصوفية في نيجيريا من خلال تقديم ملاحظات قيمة حول التفاعل القوي بين التراث الديني والممارسات المعاصرة.

## APPROVAL PAGE

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## DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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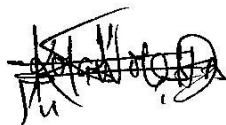
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This thesis is dedicated to all seekers of divine and universal Truth.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

And he said (after his rescue from the fire):  
“Verily, I am going to my Lord. He will  
guide me!” (Q37:99)

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وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

...and the close of their request will be: *Al-hamd Lillāh Rabb al-‘Ālamīn* [All the praises and thanks are to Allāh, the Lord of ‘*Ālamīn* (mankind, *jinns* and all that exists)]. (Q10:10)



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# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND OF THE STUDY

The jihād of Uthmān dan Fodio in the 18th century significantly affected the spread of Islam in Omupo, Kwara State, Nigeria. Soon after Islam gained currency in the land, the Tijāniyyah Ṣūfī order doctrines permeated the lives of the majority of Muslims. The impetus of this research is to analyse the practices of al-Tijāniyyah Ṣūfī order in Omupo concerning Shaykh Muḥammad Awwal's *al-Mafāhīm al-Tijāniyyah*. An analysis of the work's content was done within the ambit of the Qur'an and Sunnah. The impact of the doctrines of al-Tijāniyyah as contained in *al-Mafāhīm al-Tijāniyyah* on the relationships between the *Tijānis* and *Non-Tijānis* has been analysed. Therefore, the thesis statement of this research is the identification of the factors responsible for the entrenchment of the Tijāniyyah Ṣūfī order in Omupo and its solutions to the conflict.

The researcher investigated the practices of Sufism in the Muslim world with particular reference to Nigeria and limited to Omupo in the Ifelodun Local Government Area of Kwara State, Nigeria. Omupo or Omu-Ipo, which lies on latitude 8.2<sup>0</sup> N and longitude 4.87<sup>0</sup> E, is an ancient Igbomina-Yoruba-speaking town in the southeastern part of Kwara State, Nigeria. It is one of the prominent towns in the Ifelodun Local Government Area of the state. It is in the northeastern part of Yoruba land and north-central Nigeria. Omupo community has an estimated population of about 18,798, as mentioned by the population census 2006. Most of the people of Omupo are Indigenous Yoruba tribes, although Hausas, Igbos, Agatus, Nomadic Fulani, and other minority ethnic groups constitute a substantial proportion of the citizenry.<sup>1</sup> The research aptly shows the significance and scope of the study with its limitations and delimitation.

The Tijāniyyah Ṣūfī order formed an excellent means of bringing together the spiritually interested members of the community in Omupo. The annual celebration of the mawlid al-Nabiyy in the town under the leadership of the late Shaykh Muḥammad

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<sup>1</sup> M Otuyo et al., "Bacteriological Analysis of Water, From Multiple Sources in Omupo, Kwara State," *Ilorin Journal of Science* 7, no. 2 (2020): 227–35.

Awwal attracted members from within and outside Nigeria. The Ṣūfī order was accused of syncretism for the reason of being antithetical to the teachings of the Qur'an and Sunnah. This idea is a contention that the Ṣūfī scholars have consistently refuted.<sup>2</sup>

The main contribution of the Ṣūfī order is the zeal with which it carries out da'wah activities in Nigeria in general and Omupo in particular. It is even influential in the socio-political settings of the area. The Non-Tijāni Muslims in Omupo express reservations with some of the Tijāniyyah's doctrines. They disagree on aspects of saint worship, such as visiting tombs, musical performances, miracle mongering, and adapting pre-Islamic and unIslamic customs.<sup>3</sup> However, the da'wah activity of Tijāniyyah in Omupo has enlarged the faithful's fold.<sup>4</sup> The Muslim youth<sup>5</sup> have been engaged in rivalry regarding the authenticity of this Ṣūfī order.<sup>6</sup> This act is because it has become a household name in Omupo and its environs.<sup>7</sup> The focus of this research is, therefore, to analyse the practices of the Tijāniyyah Ṣūfī order in Omupo about Shaykh Muḥammad Awwal's *al-Mafāhīm al-Tijāniyyah*.

It should be stated that most research works on Ṣūfī have either glorified the excellence of taṣawwuf or criticised the practice of Sufism in general. The originality in this research is the analysis of the doctrines of the Tijāniyyah Ṣūfī order within the ambit of the Qur'an and Sunnah. An attempt was made to situate the efforts of the Ṣūfī order in the spread of Islam in Omupo and the authentic practices of Islam as entrenched in the context of the Qur'an and Sunnah. The town usually hosts *Murīdūn* nationwide and beyond, especially during the yearly celebration of *'īd al-Mawlid*. It should be placed on record that many indigenes of Omupo accepted the Tijāniyyah Ṣūfī order from Shaykh Muḥammad Awwal during his lifetime.

## 1.2 STATEMENT OF THE PROBLEM

The Muslims are the majority in Omupo, Ifelodun Local Government Area of Kwara

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<sup>2</sup> Yasir Anjola Quadri, "The Tijāniyyah in Nigeria: A Case Study" (University of Ibadan, 1981).

<sup>3</sup> Abdul al-Raḥman b. Yusuf Al-Ifriqī, *Al-Anwār Al-Raḥmāniyyah Li Hidāyah Al-Firqah Al-Tijāniyyah* (Riyād: Markaz Shu'ūni al-da'awah, 1991).19

<sup>4</sup> The Annual *Mawlid Nabīyy* celebrations in Omupo reflect the population increase as witnessed by the researcher.

<sup>5</sup> Muslim youths here, refer to young Muslims who are indigenes or residents of Omupo.

<sup>6</sup> See *Al-Anwār al-Raḥmaniyyah*, 9.

<sup>7</sup> Omupo environs refer to towns such as Ajase-Ipo, Offa, Ijagbo, Idofian, Oro and Omu-Aran.

State, Nigeria. The members of the Tijāniyyah Ṣūfī order constitute a substantial number of Muslims. This occurrence is attributed to the Tijāniyyah Ṣūfī order, which is instrumental to the spread of Islam in Omupo as in other parts of West Africa. The Indigenous religion of the people of this town was primarily *Ifa* worship<sup>8</sup> until the coming of the Tijāniyyah Ṣūfī order. The concern of the *Ṭarīqah* scholars about the purification of the soul was instrumental to the large followership it enjoyed. Many writers today characterised Sufism as the code of the heart, the purification of the soul, or the feeling of God's presence. How, then, is a *Tijāni* different from a non-*Tijāni* is a problem examined in this thesis. What are the practices of the Tijāniyyah Ṣūfī order as contained in *al-Mafāhīm al-Tijāniyyah* of Shaykh Muḥammad Awwal?

Considering the challenges of doctrinal differences in this predominantly Muslim area, the researcher considers it expedient to re-examine the Tijāniyyah Ṣūfī doctrines in juxtaposition with the teachings of the Qur'an and Sunnah. In the researcher's view, the finding served as an eye-opener to the pristine teachings of Islam in this part of the world. Therefore, this researcher analysed the doctrines of the Tijāniyyah Ṣūfī order as contained in Shaykh Muḥammad Awwal's *al-Mafāhīm al-Tijāniyyah*.<sup>9</sup> This research was discussed within the ambit of the teachings of Islam to ascertain whether the doctrines of the Tijāniyyah Ṣūfī order conform to the legacy of Islam, shown in the following research questions.

### 1.3 RESEARCH QUESTIONS (R.Q.)

1. What are the practices of al-Tijāniyyah Ṣūfī Doctrines?
2. What is the content of Shaykh Muḥammad Awwal's *al-Mafāhīm al-Tijāniyyah*?
3. Do *al-Mafāhīm al-Tijāniyyah*'s teachings adhere to the Qur'an and Sunnah?
4. What impact do the doctrines of the al-Tijāniyyah Ṣūfī order have on the interactions and conflicts between Tijāni and Non-Tijāni communities, and what potential solutions can resolve these conflicts?

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<sup>8</sup> *Ifa* is a system of divination or deity worship practised among the Yoruba-speaking people of Nigeria.

<sup>9</sup> Muḥammad Awwal, *Al-Mafāhīm Al-Tijāniyyah* (Lagos, Nigeria: Dār al-Urūbah li ṭabā'ah wa al-tawzī'i, 1997).

#### 1.4 RESEARCH OBJECTIVES (R.O.)

1. To examine the practices of al-Tijāniyyah Ṣūfī Doctrines.
2. To analyse the content of Shaykh Muḥammad Awwal's *al-Mafāhīm al-Tijāniyyah*.
3. To ascertain whether the teachings of *al-Mafāhīm al-Tijāniyyah* are consistent with the Qur'an and Sunnah.
4. To analyse the impact of the al-Tijāniyyah Ṣūfī order's doctrines on interactions between Tijāni and Non-Tijāni communities and to explore potential solutions for resolving conflicts between them.

#### 1.5 RESEARCH METHODOLOGY

This research adopted a mixed interview and content analysis method using qualitative methods, utilising library materials such as books, journals, articles, and other relevant sources. The researcher formulated well-structured interview questions for the *Tijānis* and *Non-Tijānis* in Omupo and its environs. This interview was adequately interpreted to ascertain their claims' genuineness. The qualitative method is suitable for this research because it is an exploration. According to Creswell, this exploration needs to study identified variables to explore a problem rather than use predetermined information from the literature or rely on results from other research studies.<sup>10</sup> The qualitative method is also used because we need a complex, detailed understanding of the issue. This detail can only be established by talking directly with the people, visiting their homes and offices and allowing them to tell their stories rather than what is found in literature.<sup>11</sup> Qualitative research is also used because quantitative measures and statistical analyses do not fit the problem.<sup>12</sup> Religious issues can sometimes be susceptible, particularly concerning *Aqidah* (creed); a qualitative research methodology

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<sup>10</sup> John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016). 40.

<sup>11</sup> Ibid.

<sup>12</sup> Ibid.

was deemed helpful as respondents are afforded the platform to speak their minds.<sup>13</sup> Creswell further stressed that all researchers start with an issue or problem, pose questions, gather data, analyse them, and write reports. Qualitative research fits within this structure. Hence, my preference for the qualitative method in this thesis.<sup>14</sup>

This work also analysed *al-Mafāhīm al-Tijāniyyah* of Shaykh Muḥammad Awwal concerning the practices of the Tijāniyyah Sūfī order. It was juxtaposed with the teachings of the Qur'an and Sunnah. Furthermore, it discussed the contentious debates between the *Tijāni* and *Non-Tijāni* regarding the conformity of the Tijāniyyah Sūfī order doctrines with the teachings of Qur'an and Sunnah. Some of the issues are *waḥdat al-wujūd* (Unity of Being), *waḥdat al-shuhūd* (Arrival of God's presence), the superiority of *ṣalāt al-Fātiḥ* and *jawharat al-Kamāl* litanies. It is crystal clear that the researcher has a clear conscience about what is being studied and will only need a few participants to provide insights into the practices of the Tijāniyyah Sūfī order in Omupo, Nigeria. Preference was given to participants who have read the *al-Mafāhīm al-Tijāniyyah* to give their understanding of the issues raised. The researcher identified and interviewed two participants, each from the *Tijāni* and *Non-Tijāni*.

## 1.6 SIGNIFICANCE OF THE STUDY

Syncretism seems to have replaced the actual teachings of Islam in Omupo as a result of the activities of the Tijāniyyah Sūfī order.<sup>15</sup> Although the Tijāniyyah Sūfī order has greatly enhanced the spread of Islam in Omupo land, it has similarly promoted some practices such as the deification of Shaykh, visiting the tomb, chanting *adhkār*, which seem contrary to the Sunnah and the annual celebration of *'īd al-Mawlid* among others.

This research investigated the Tijāniyyah Sūfī practices to ascertain their consistency with the Qur'an and Sunnah. It targeted the Muslim youth in Yoruba land in general and Omupo in particular, who yearn to practice pristine Islam but whose dominance of the Tijāniyyah Sūfī order has kept them at bay.

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<sup>13</sup> Abbas Saidi Mdoka, "The Religious Identity of the Children of Interfaith Marriages in Malawi: A Study of Nkhotakota District" (International Islamic University Malaysia, 2021), 11.

<sup>14</sup> Creswell and Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 41–42.

<sup>15</sup> Interview with a Non-Tijāni, July 8, 2023.

The significance of this research is the examination of the seeming problems related to some of the Tijāniyyah Ṣūfī order doctrines as contained in Shaykh Muḥammad Awwal's *al-Mafāhīm al-Tijāniyyah*. It will also cover the research gap in Sufism in Yoruba land and Omupo. This work is demanded by the challenges Muslim youth face in Omupo and Nigeria. It is an eye-opener for further research on Sufism in Yoruba land. It is a paradigm shift in how Islam is practised in Omupo.

The work will significantly benefit different people in academia, especially Sufism specialists. The following people will also find this research valuable and pertinent to their work.

1. The Muslim youth organisations such as the Muslim Students Society of Nigeria and their counterparts worldwide.
2. Muslim communities in Nigeria who had doctrinal differences that pitched the community into different ideologies.
3. Policy makers and executors who should give directives and coordinate the Ummah.
4. *Du'āt* and proprietors of *Madāris* in Nigeria.
5. Islamic Studies Students in Higher Institutions of Learning.

Therefore, to underscore the significance of this work, the researcher critically analysed the Tijāniyyah Ṣūfī Doctrines as contained in Shaykh Muḥammad Awwal's *al-Mafāhīm al-Tijāniyyah*. This research employed a qualitative method to conduct a practical analysis. The process included library materials to explain the Tijāniyyah Ṣūfī doctrines in general. Structured interview questions were developed to assess the impact of Sufism and the efforts of Shaykh Muḥammad Awwal in Omupo. The interview questions were administered to both the protagonists and the antagonists of the Tijāniyyah Ṣūfī order. The criteria for selecting the interviewees, comprising male and female, was based objectively on merit with a preference for those who have read *al-Mafāhīm al-Tijāniyyah* of Shaykh Muḥammad Awwal. This interview enhanced the credibility of the research outcome.

It also examined the Şūfī doctrines by analysing the book's content to juxtapose it with the teachings of the Qur'an and Sunnah. In light of this, an attempt was made to examine the content of *al-Mafāhīm al-Tijāniyyah* in a bid to understand the practices of the Tijāniyyah Şūfī order, particularly in Omupo, Kwara State, Nigeria.

This work attempted to juxtapose the teachings of the Tijāniyyah Şūfī Order as contained in Shaykh Muḥammad Awwal's *al-Mafāhīm al-Tijāniyyah* with the teachings of Islam as enshrined in the Qur'an and Sunnah. Thus, it allowed the researcher to analyse the relationships between the *Tijāni* and *Non-Tijāni* in Omupo to foster harmonious relationships. Therefore, this research has added to the history of the Tijāniyyah Şūfī Order in Omupo, Kwara State, Nigeria, as explained in the following literature review.

## **1.7 LITERATURE REVIEW**

In “Şūfī Values and Contemporary Pseudo Sufism in Nigeria”, Aboki examines the central Şūfī values against current disobediences of pseudo-Şūfīs in Nigeria. He analyses the general concept of al-Taşawwuf (Sufism) and different perceptions of the scholars on the notion. He also addresses the core foundation upon which Sufism is built. He argues that al-Taşawwuf is predicated upon nothing other than the pillars of Islam since one cannot be a bona fide adherent of Sufism without taking proper care of the foundations of Islam, most significantly, an undiluted faith in Allah and His Messenger (SAW). Therefore, he argues that “the foundations of Islam upon which Taşawwuf rests cannot be properly accomplished unless they are carried out sincerely. Hence, sincerity is the ultimate target of Taşawwuf.” He also addresses the prescription of a spiritual guide known as “Shaykh” in the Şūfī path. The responsibility of the Shaykh is to set people on the path to Allah and facilitate their spiritual journey. He further describes Şūfī spiritual journey as a conscious struggle that requires constant updates. So, “a novice cannot go alone except with a guide, a commander familiar with spiritual terrain of that horizon. He is to mould his mind and set him/her on the appropriate milestone to remain connected.” It is always said that whoever does not have a Shaykh, Shayṭān is his guide.

Furthermore, Aboki highlights the pseudo-Sufism practices in Nigeria and argues that it is neither a new phenomenon nor unique to Nigeria alone. According to him, it implies an incomplete way of teaching, which is not enough to lead the seeker of Allah. In other words, it is a display of deviation from the original Sunni practice of the early *Ṣūfīs* on the one hand and deceits on the other. He emphasises the importance of reflecting on the fact that the adherents of Sufism are of two types: Sunni and philosophical. It is philosophical Sufism that opens the doors for pseudo-infractions in Sufism. He concludes by condemning Pseudo *Ṣūfī* miscreants and argues that if Sufism is a means that draws a servant close to Allah and enables him to experience His love, “how can there be any platform under it that allows disregard for Shari’ah precept?” he affirms that “Sunni Sufism still exists in Nigeria despite advertent misbehaviours from Pseudo *Ṣūfī* miscreants. By the time a Muslim claim to have attained a position to stop praying, there is no immorality or crime that he/she cannot commit.”<sup>16</sup> This article did not address the current study’s central theme, but it addresses the Pseudo *Ṣūfī* miscreants in Nigeria. Therefore, it will be helpful as a reference in this research. The author further opines that genuine *Ṣūfī* values are in congruence with the foundations of Islam, which is based on the Qur’an and Sunnah. He mentions that there are some claimants to Sufism, particularly among the *Tijāniyyah* and *Qadiriyyah Ṣūfī* orders in Nigeria, who promote misinformed beliefs and practices which are not in conformity with the provisions of the Qur’an and Sunnah. He, therefore, explores some of these alien practices, such as the veneration of *Ṣūfī* Scholars to the position of Allah, devotions for the sake of a Shaykh and utter disobedience to Shari’ah rulings. He attributes these deviant practices to deliberate and self-imposed ignorance of what authentic Sufism stands for.<sup>17</sup> He examines the core *Ṣūfī* value, which is to seek the pleasure of Allah as against contemporary misbehaviours of pseudo-*Ṣūfīs* in Nigeria, as he called them. He discusses the concept of Sufism from the perspectives of both protagonists and antagonists of Sufism. He highlights some *Ṣūfī* values, including *Tawhīd*-guarding the oneness of Allah, *Al-Ihsān*-goodness, *Al-Ṣabr*-patience, *Al-Tawbah*-repentance, *Al-Ibādah*-worship and a host of others. He discusses that all *Ṣūfī* concepts and values are taken from the Qur’an and Sunnah. Therefore, anything which

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<sup>16</sup> Shehu Abdur-Rahman Aboki, “Sufi Values and Contemporary Pseudo Sufism in Nigeria,” *Al-Itqan: Journal Of Islamic Sciences and Comparative Studies* 3, no. 2 (2019): 141–58.

<sup>17</sup> *Ibid.*, 167.

is contrary to the teachings of the Qur'an and Sunnah cannot be part of the values of Sufism. He explains pseudo-Sufism to mean an incomplete path or teaching, which is not enough to guide the seeker of Allah. According to him, it is the demonstration of deviation from the original Sunni practice of the early Ṣūfis on one hand and deceit on the other.<sup>18</sup> For Instance, the propagation of “everything is God” is rampant among these pseudo-Ṣūfis in Nigeria and in my area of study particularly. He listed some factors that are responsible for pseudo-Sufism in Nigeria, which include ignorance of the main thrust of Sufism, lack of proper knowledge of what *Ḥaqīqah* entails, lack of adequate guidance on the spiritual path, seeking relevance, cheap popularity, followership and aggrandisement and materialism. He, therefore, contends that Sunni Sufism still exists even amid pseudo-Sufism. This work is relevant to the present study regarding the relationship between the Tijānis and Non-Tijānis in Omupo, Nigeria.

Sufism had a significant influence on the spread and development of Islam in Nigeria. Seesemann, in his work “Sufism in West Africa”, alludes to this assertion, particularly on the influence of Sufism in the West Africa Sub-region. He asserts that Sufism in West Africa remains understudied and often misunderstood.<sup>19</sup> He further stresses that an examination of the Ṣūfī leaders and the Ṣūfī orders, such as the Qadiriyyah, the Tijāniyyah and the Muridiyyah, reveals that Sufism articulated itself in a variety of ways over the past three centuries and that it remains a formidable spiritual, intellectual and social force in many countries in the Western parts of the African Continent. The Tijāniyyah Ṣūfī order is one of the most prominent Ṣūfī orders in West Africa; hence, this work is relevant to the current study. Seesemann further mentions the efforts of Shaykh Uthman Dan Fodio (1754-1817 CE/ 1167-1232AH), who was from an extraction of the Fulani origin of Nigeria in the spread of Sufism in West Africa. The Jihad of Dan Fodio in eighteenth-century Nigeria is relevant to the spread of Islam in Omupo, which is the area of study in the existing work.

In “Sufi Revival and Islamic Literacy: Tijāni Writings in Twentieth-century Nigeria”,<sup>20</sup> Brigaglia presents a provisional account of the scholarly achievements of Nigerian authors belonging to the Tijāniyyah Ṣūfī order. He begins the discussion by

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<sup>18</sup> Ibid., 169.

<sup>19</sup> Rüdiger Seesemann, “Sufism in West Africa,” *Religion Compass* 4, no. 10 (2010): 606–14.

<sup>20</sup> Andrea Brigaglia, “Sufi Revival and Islamic Literacy: Tijani Writings in Twentieth-Century Nigeria,” *Annual Review of Islam in Africa* 12, no. 1 (2014): 102–11.

presenting a brief historical background of the founder of the al-Tijāniyyah Ṣūfī order, Shaykh Aḥmad al-Tijāni, who was born in ‘Ayn Madhi, in the Algerian desert in 1737CE/1149AH; died in Fez, Morocco in 1815CE/1230AH. Brigaglia also highlights the prestige and exceptional prominence attained by the group across West Africa, especially after the military effort made by al-Hajj ‘Umar al-Fūtī (d.1864CE/1220AH), a scholar from Futa Toro in today’s Senegal. Al-Hajj ‘Umar al-Fūtī was nominated as the Khalifah (successor) of the order by Muhammad al-Ghali, a contemporary and companion of Aḥmad al-Tijāni. It is stated that the impact of ‘Umar al-Fūtī and some other members of the order in the region that fell under French occupation -Mali, Senegal, Cote d’Ivoire- during the colonial time is well known.

Brigaglia further addresses the emergence of the al-Tijāniyyah Ṣūfī order in Nigeria. According to him, al-Hajj ‘Umar al-Fūtī established the order in Nigeria when he visited Sokoto in 1830CE/1245AH while on his way to Makkah. He also discusses the relationship between ‘Umar al-Fūtī and the Caliph of Sokoto at that time, Muhammad Bello (d. 1837CE/1252AH). So, the order started its activities in Sokoto and later spread across many other northern cities. He then discusses the roles of the order in reviving Islamic Literature in Nigeria. According to him, the resurgence of Ṣūfī practices in Nigeria indirectly boomed Islamic literature in such a way that the region had not experienced since the time of the distinguished Jihad of Shaykh Usman Dan Fodio (d. 1817CE/1232AH). He argues that almost all of the scholars of the Tijāniyyah Ṣūfī order have at least one eulogistic poem for the noble Prophet (SAW). At times, some of these poems express a specific scholarly skill of their authors, distinguishing them from all other scholars. This rendition establishes that those authors enjoyed recognition within the erudite community.

He also alludes to the scholarly contributions of other Muslim groups, such as the Izālah network, which has been very prominent in the political, social, and educational arenas, and its founder, Abu Bakr Gumi (d. 1992CE/1412AH), also has several scholarly writings. Other significant examples of writing in classical Arabic include the works of the leader of the Qādiriyyah order in Kano, Muhammad al-Nasir al-Kabari or Nasiru Kabara (d. 1996CE/1416AH). Likewise, some other circles that were not associated with any Ṣūfī order, whose erudite contributions are highly notable as well, such as the Adabiyyah network established by Shaykh Muḥammad

Kamāludeen Al-Adabi (d. 2005CE/1425AH) and his students in Ilorin, and the Markaziyyah network of Shaykh Adam ‘Abdullah al-Ilori (d.1992CE/1412AH) and his students, mainly based in Lagos. This article will contribute to the new research; however, their scopes differ.

He further informs that the Tijāniyyah Ṣūfī order is grounded in Sunnism since the founder and many of his associates were Māliki jurists besides being Ṣūfis. According to him, most of the twentieth-century Tijāni literature from Nigeria has been produced by Scholars of the Tijāniyyah Ṣūfī order. Among the writers included in the work are Abu Bakr al-‘Atiq (d.1974CE/1394AH), Ahmad al-Tijāni b. ‘Uthman (d. 1970CE/1389AH), Muhammad al-Thanni Kafanga (d.1989CE/1409AH) Mudathir b. Abd al- Salam (d. 1991CE/1411AH) and Abubakr al-Siddiq Agbarigidoma (d. 2001CE/1421AH).<sup>21</sup> It is, however, strange that the name of Shaykh Muḥammad Awwal did not feature in the list. Shaykh Awwal was also a prolific writer among the prominent Tijāniyyah Ṣūfī scholars in Nigeria, and his magnum opus is the subject of the present research. This book is an excellent lacuna that the author’s work shall fulfil.

The concept and practice of *tarbiyah*, spiritual training within the Tijāniyyah Ṣūfī tradition, is the subject of discussion in another work of Seesemann titled: “A New Dawn for Sufism? Spiritual Training in the Mirror of Nineteenth-Century Tijāni Literature”. He argues that analysing the literary treatment of *tarbiyah* by some of the significant Tijāni scholars of the nineteenth century gives room for a shift in the understanding and practice of spiritual training, which coincides with Sufism passing the threshold of modernity. Seesemann mentions that the Tijāniyyah Ṣūfī order emerged as the dominant Ṣūfī order in many parts of West Africa, most notably in Nigeria. He argues that the purpose of invoking blessings on the Prophet SAW transcends mere devotion or expression of love; the *ṣalāt al-Fātiḥ* was remarkably efficient, even enabling its reciter to experience daylight encounter with the Prophet Muḥammad.<sup>22</sup> The veracity of this assertion was discussed within the context of the Qur’an and Sunnah in the present study.

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<sup>21</sup> Ibid., 10.

<sup>22</sup> Rüdiger Seesemann, “A New Dawn for Sufism? Spiritual Training in the Mirror of Nineteenth-Century Tijāni Literature,” *Sufism, Literary Production, and Printing in the Nineteenth Century*, 2015, 279–98.

In “An Examination of the Emergence of Fayḍah Al-Tijāniyyah in Ilorin, Nigeria”,<sup>23</sup> Solagberu examines the historical aspect of *Fayḍah al-Tijāniyyah* (Divine Flood of the Tijāniyyah Order) in Ilorin, the capital city of Kwara state in Nigeria. He argues that the founder of the al-Tijāniyyah Ṣūfī Order in the person of al-Shaykh Aḥmad al-Tījānī (d. 1815 C.E/1230AH) has prophesied that al-Tijāniyyah Ṣūfī Order would be spread across the globe through one of his disciples, who happened to be al-Shaykh Ibrāhīm Niyass (d. 1975CE/1395AH). He also addresses the proclamation of the title of the flag bearer of al-Tijāniyyah Ṣūfī Order and successor of al-Shaykh Aḥmad al-Tījānī by al-Shaykh Ibrāhīm Niyas in 1929, and how he was well recognised by the leadership of the Central Zawiya of al-Tijāniyyah Ṣūfī Order in Fez, Morocco under the headship of Sayyid Abdul al-Salam Sayyid in the 1930s. According to him, the al-Tijāniyyah Ṣūfī Order began to spread across Nigeria when the Emir of Kano Al-hajj Abdullahi Bayero (d. 1953CE/1372AH) invited Shaykh Ibrāhīm Niyass to visit Kano State, Nigeria for the first time in 1937. So, the movement emerged from Kano State and extended to other States and cities in Nigeria. Likewise, he emphasises the emergence of the al-Tijāniyyah Ṣūfī Order in the Ilorin, the capital city of Kwara State in Western Nigeria, and the factors responsible for its spread across the city and its environs. This paper addresses the issue related to the al-Tijāniyyah Ṣūfī Order in one of the cities in Kwara State but does not address the issue in Omupo city, which is the scope of the current research.

He posits that people will be joining the Tijāniyyah Ṣūfī order in multiple due to the position that will be occupied by one of his followers in the person of Shaykh Ibrahim Niyass.<sup>24</sup> This circumstance is probably responsible for the spread of the Tijāniyyah Ṣūfī order in Omupo. Although this paper is relevant to the present study, it did not address the spiritual connection between Shaykh Ibrahim Niyass and Shaykh Muḥammad Awwal, the current subject of study. Solagberu further mentions the importance of the Mawlid Nabiyy celebrations in the survival of the Tijāniyyah Ṣūfī order in Ilorin. This celebration is particularly relevant to the present study as the celebration of Mawlid Nabiyy in Omupo by the adherents of the Tijāniyyah Ṣūfī order

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<sup>23</sup> Abdur-Razzaq Mustapha Balogun Solagberu, “An Examination of the Emergence of Fayḍah At-Tijaniyyah in Ilorin, Nigeria,” *Ilorin Journal of Religious Studies* 8, no. 1 (2018): 63–78.

<sup>24</sup> Solagberu, “An Examination of the Emergence of Fayḍah At-Tijaniyyah in Ilorin, Nigeria.”

is an important practice that is celebrated annually by the followers of Shaykh Muḥammad Awwal.

Mohammad Ajmal Hanif discusses the polemical exchanges between the Tijāniyyah and its opponents in his thesis “Debating Sufism: The Tijāniyyah and its Opponents”. He gives a historical account of the Polemics between the Tijāniyyah and the Non-Tijāniyyah. Hanif further gives a study of the works of both the Protagonists and Antagonists of the Tijāniyyah Ṣūfī order. He mentions Scholars such as Abd al-Raḥmān b. Yusuf al-Ifiriqi, Muḥammad Taqi al-Din al- Hilali and Ali Muhammad Dakhil Allah representing the Antagonists. While Muḥammad al-Hafiz b. Abd al-Latif al-Tijāni al-Misr, Umar Mas’ ud Muḥammad al-Tijāni and Aḥmad al-Hadi al-Alawi al-Shinqiti were the protagonists. The work, according to the Hanif,<sup>25</sup> examines the more significant theme of Sufism and anti-Sufism through the lens of debates between proponents of Tijāniyyah Ṣūfī order and the Salafī opponents of the twentieth century as reflected in the writings of the Scholars on both divides. This work is relevant, but it did not cover the present area of study, which is partly to examine the relationship between the Tijānīs and Non-Tijānīs in Omupo, Nigeria.

In “Yoruba Muslims and the Practice of Sufism in Birnin Kebbi Metropolis, 1996-2015”, Mutahir and Aisha discuss the role of Yoruba Muslims in the propagation of Islam through Sufism in the Birni Kebbi metropolis. This event underscores the importance of the practice of Sufism, particularly the Tijāniyyah Ṣūfī order among the Yoruba people of Nigeria. They inform that the Tijāniyyah Ṣūfī order gained widespread followers among the Muslims in Nigeria since the 18<sup>th</sup> century. They highlight some of the practices of the order which facilitated its spread in Nigeria. These include the Lāzim (the supplication which is done by the adherents in the morning and evening time every day) and the Friday congregational *dhikr*, which involves the spread of a white piece of cloth in the middle of the congregation while chanting the supplications.<sup>26</sup> The paper also highlights some impacts of Sufism on Yoruba Muslims.

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<sup>25</sup> Mohammad Ajmal Hanif, *Debating Sufism: The Tijāniyya and Its Opponents* (Universitaet Bayreuth (Germany), 2018).

<sup>26</sup> Aisha Abubakar Ka’oje and Mutahir Akanni, A., “Yoruba Muslims and the Practice of Sufism in Birnin Kebbi Metropolis, 1996-2015,” *RIMA International Journal of Historical Studies* 1, no. 1 (2018).

This study will be relevant to the present research in demography, though it does not discuss the specific study area.

In “Shaykh Ibrahim Niass: His Revival of the Tijāniyyah Ṣūfī order and response to colonialism”, a PhD thesis submitted to the International Islamic University, Malaysia, Abdul Ghaniy discusses the efforts of Shaykh Ibrahim Niass in combating the onslaught of colonialism on Islam and Muslims in West Africa. Abdul Ghaniy examines how the Shaykh responded to the colonial hegemony and Christian evangelism with his intellectual prowess. He reports that the Shaykh utilised peaceful means to combat the various colonial policies that were promulgated to extinguish the light of Islam in the French colonies. The Shaykh did this by expanding and rejuvenating the activities and practices of the Tijāniyyah Ṣūfī order in West Africa and, indeed, across the globe.<sup>27</sup> Abdul Ghaniy asserts that there were two major entry points into Africa, where Nigeria is situated. These are the Egyptian and the Maghrebian points. He traces the beginning of the glorious entry of Islam to West Africa through the efforts of prominent companions of the Prophet SAW, namely: ‘Amr bn ‘ Āṣ and Uqba bn Nāfi’i, respectively. He posits that Shaykh Ibrahim Niass was instrumental to the spread of Islam in West Africa through the Tijāniyyah Ṣūfī order. His followers refer to him as the bringer of the Spiritual flood (Ṣāhib *al-Fayḍa*).<sup>28</sup> The work explores the interface between Sufism and Colonialism. It, therefore, interrogates how religion is deployed both as an instrument to propagate Christianity and used against Islam. It is pertinent to mention that this work is relevant to the present study because it shall give a historical antecedent of the Tijāniyyah Ṣūfī order in Nigeria. It is significant to note that the work highlights the activities of Shaykh Ibrahim Niass as a revivalist and a Ṣūfī Scholar who revived the Tijāniyyah Ṣūfī order. His influence in the study is quite significant because he was the direct Ṣūfī mentor of the Ṣūfī figure, Shaykh Muhammad Awwal, in this present study. Abdul Ghaniy further asserts that the Teachings of the Tijāniyyah Ṣūfī order through Shaykh Ibrahim Niass assisted the Muslims in West Africa and Nigeria, in particular, to retain their Islamic identity in the face of colonial hegemony.

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<sup>27</sup> Abdul Ganiy Muhammad Raji Abiodun, “Shaykh Ibrahim Niass: His Revival of the Tijāniyyah Ṣūfī Order and Response to Colonialism” (International Islamic University Malaysia, 2016).

<sup>28</sup> Ibid., 2.

Furthermore, the above work also discusses biographical accounts of the founder of the Tijāniyyah Ṣūfī order, Shaykh Aḥmad al-Tijānī (d.1815CE/1230AH). This account is imperative to the current study as it will give a background to the establishment of the Tijāniyyah Ṣūfī order. He further asserts that the founder of the Tijāniyyah Ṣūfī order was a descendant of the Prophet Muhammad SAW.<sup>29</sup> Moreover, the author mentions the litanies (*Awrād*) of the Tijāniyyah Ṣūfī order as introduced by the founder. This *awrād* is referred to the divinely inspired litanies and are in three categories, namely: *Lāzim* (Obligatory litany), *Wazīfah* (duty) and *Ḥadrah* (séance).<sup>30</sup> He gives a comprehensive explanation of these practices. The work is of relevance to the present study while discussing the practices of the Tijāniyyah Ṣūfī order in Omupo, Nigeria.

The harmony between Sufism and Shari'ah is the core of the thesis of Ridwan Arif in his work: "The Role of Shaykh 'Abd Al-Raūf Al-Fansuri on the Reconciliation of Sufism and Shari'ah of the 17<sup>th</sup> Century Malay World". The conflict between Sufism and Shari'ah has always led to controversies among Scholars. The issue of *Wujuddiyyah* in Ache in the 17<sup>th</sup> century prompted Al-Fansuri to seek the convergence between Sufism and Shari'ah.<sup>31</sup> Al-Fansuri's approach helped spread Shari'ah sciences and Sufism among Muslims in the Malay World. He posited that Sufism is entirely based on the Qur'an and Sunnah. Although the environment differs, the work is relevant to my study regarding the correlation between Sufism and the teachings of the Qur'an and Sunnah.

Alexander Thurston, in "Polyvalent, Transnational Religious Authority: The Tijāniyyah Ṣūfī Order and Al-Azhar University",<sup>32</sup> addresses the longstanding relationship between al-Azhar University and al-Tijāniyyah- al-Ibrāhīm Ṣūfī Order in West Africa. According to him, many of al-Tijāniyyah-al-Ibrāhīm's Ṣūfī Order's prominent younger leaders have been graduates of Al-Azhar University since the 1980s. The article investigates what this relationship has meant for the constructions of

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<sup>29</sup> Abiodun, "Shaykh Ibrahim Niass: His Revival of the Tijāniyyah Ṣūfī Order and Response to Colonialism."

<sup>30</sup> Ibid., 62.

<sup>31</sup> Ridwan Arif, "The Role of Shaykh 'Abd Al-Rauf Al-Fansuri on the Reconciliation of Sufism and Shari'Ah of 17th Century Malay World" (International Islamic University Malaysia, 2017).

<sup>32</sup> Alexander Thurston, "Polyvalent, Transnational Religious Authority: The Tijaniyya Sufi Order and Al-Azhar University," *Journal of the American Academy of Religion* 86, no. 3 (2018): 789–820.

religious authority within al-Tijāniyyah- al-Ibrāhīm Ṣūfi Order in the two West African countries where the movement is well represented, i.e., Senegal and Nigeria. In the Senegalese arena, he highlights the relationship between Kaolack and al-Azhar, while he chose Kano State in Nigeria as a case study of Nigeria. This article will also serve as a mechanism for the current study, even though their scopes differ.

The book: “Sufism in Northern Nigeria: Force for Counter-Radicalisation?”<sup>33</sup> goes some way to address the above questions by investigating the political, economic, social, and cultural conditions in the country’s Islamic heartland in the north. Jonathan Hill in this book, also considers how the threat of Islamic radicalism might be countered, particularly the role the local Ṣūfi Brotherhoods might play in meeting it. The book discusses the need to prevent the radicalisation of young Muslims in West Africa amid the threat issued then by Al Qaeda against the United States of America and its allies. So, it examines the ability of Nigeria’s Ṣūfi Brotherhoods to act, both independently and mutually, as a force for counter-radicalisation to prevent young people from joining Islamist groups. The book is divided into four main components: The first part addresses U.S. strategic interests in Nigeria. It states that most of these interests have some security element relating to either oil, tackling terrorism, the protection of shipping in the Gulf of Guinea, or the harmony and stability of West Africa. Considering the position of Nigeria in the region, Jonathan Hill considers the country to be the determinant of stability and violability in the area. As such, he argues that the United States of America must strive to ensure the country’s stability as possible.

Section two of the book examines the various groups and organisations involved. It starts with a synopsis of Sufism before giving the history of the two major Ṣūfi orders in the northern part of Nigeria, i.e., al-Qādiriyyah and al-Tijāniyyah. This part comprises the explanation of the conflict and hostility that exist between Ṣūfis and Salafists all over the Islamic states and in Nigeria in particular. It states that this antagonism has resulted from both theological and political factors. However, the Islamist movements in the country must not be considered to be a united front, as they are made up of various groups, each of which has its agenda and means of pursuing

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<sup>33</sup> Jonathan N C Hill, “Sufism in Northern Nigeria: A Force for Counter-Radicalization?,” 2010.

them. Therefore, the section ends the discussion with an investigation of the means through which al-Qādiriyyah and al-Tijāniyyah respond to the Islamists' influence.

The third segment explores Nigeria's political, economic, and social circumstances, particularly those of the northern part. Based on the previous experience of other Islamic countries, the author argues that these circumstances are often crucial to an Islamist group's ability to extend its affiliation and promote its message. Jonathan Hill also emphasises that the spread of Islamist ideologies is not solely the result of the high unemployment and political disenfranchisement, though according to him, they are contributing factors. He affirms that the suffering of Nigeria from many of the social ills has helped the Islamist groups elsewhere in the Middle East and Africa. The main conclusion of this segment confirms the fact that the Northern Part of Nigeria represents a fertile ground for Islamist groups to cultivate.

The last part of the book outlines the conclusions and offers a series of recommendations. It suggests that the U.S. Government is in dire need of establishing a permanent consular in Kano, the largest city in the northern part of Nigeria. Such a mission would serve as a means through which the necessary aid and military training could be channelled. Moreover, such a mission would also serve as a means of extending the United States' influence throughout the entire region and the neighbouring countries, i.e., Niger, Mali, and the Southern Sahel.

Sufism has impacted the culture of some communities in Nigeria. This idea is the submission of Solagberu in "The Impact of Sufism on the culture of the people of Ilorin Nigeria". Solagberu asserts that Ṣūfī theories and teachings impact the culture of Ilorin, Kwara State, Nigeria. This impact is reflected in the social, economic and spiritual lives of the people of Ilorin. He traces the origin of Sufism up to the period of the Prophet SAW. According to him, the traces of the impact of Sufism on the culture of the people of Ilorin are manifold, bearing in mind that both Sufism and culture are considered ways of life.<sup>34</sup> He identifies the recitation of *Adhkār* (litanies or Ṣūfī prayers) by the people as being influenced by Sufism, particularly the Tijāniyyah Ṣūfī order. This order is reflected in the number of various non-Ṣūfī groups which were established in the metropolis but which recite the litanies of the Tijāniyyah Ṣūfī order

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<sup>34</sup> Abdur-Razzaq M B Solagberu, "The Impact of Sufism on the Culture of the People of Ilorin, Nigeria," *Journal of Muslim Minority Affairs* 32, no. 3 (2012): 400–410.

in their congregational Adhkār such as the recitation of the *Ṣalāt al-Fātiḥ*. The celebration of the Mawlid Nabiyy is shared among the Ṣūfī adherents, but it is now being celebrated by the non-Ṣūfīs too.

He identifies some of the groups and Arabic Schools whose activities of the Ṣūfīs in Ilorin, Nigeria, have greatly influenced them. This impact is also reflected in how marriage ceremonies are conducted among the people of Ilorin. The recitation of poetic verses by the bride is known among the Ṣūfīs, but it has become a general culture of the people.<sup>35</sup> Furthermore, adopting the prominent names of Ṣūfī scholars for their Children is another impact of Sufism on the people of Ilorin. Names such as Aḥmad Tijāni, Ibrahim Niyas, and Abdul Qādir with the prefix Shaykh are common among the Children of the people of Ilorin. Although this work is relevant to the current study, its scope is limited to Ilorin, the capital of Kwara State, Nigeria.

In “The Uncouth and the Pugnacious in the Tariqah Movements in Nigeria: A Look at the Importance of Learning in Sufism“, Owoyemi examines the ethics and importance of learning in Sufism. The paper focuses on the work of Shaykh Ibrahim Niyass, “The Spirit of Decency” (*Ruḥul Adāb*). He examines the idea of ethics in Sufism as against the attitude of some Ṣūfī adherents in Nigeria, which are contrary to the spirit of Sufism. He identifies some of these uncouth behaviours and immoralities among some members of Ṣūfī orders to include but not limited to sexual misconduct, exploitation of the *Murīd*, consumption of alcoholic beverages, indulgence in extravagance lifestyle, love of pleasure and luxuries, fraud, involvement in fetish practices and lots more.<sup>36</sup> He argues that the basis of Sufism is the Qur’an and Sunnah. He, therefore, opines that uncouth and pugnacious are alien to Sufism while learning and good manners are at the heart of it.<sup>37</sup> Owoyemi refers copiously to the work of Shaykh Ibrahim Niyass, who emphasises the importance of learning and morality in Sufism. According to him, perfection of good morals is the hallmark of Sufism. Therefore, uncouth and pugnacious have no place in Sufism. He advocates for the regulation of the activities of the members of the Ṣūfī orders in Nigeria in a bid to stall the spread of teachings which are alien to Sufism or even to Islam. Owoyemi’s work

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<sup>35</sup> Ibid.

<sup>36</sup> Musa Yusuf Owoyemi, “The Uncouth And the Pugnacious in The Tariqah Movements in Nigeria: A look at the importance of learning in Sufism,” *Journal of Islamic* 2, No. 6 (2017): 352–62.

<sup>37</sup> Ibid.

serves as a reference for the analysis of the behaviours and practices of the adherents of the Tijāniyyah Ṣūfī order in Omupo.

The classification of Sufism into different schools is discussed in “Critical Analysis on Taṣawwuf Schools” by Mokhamad Rohma Rozikin. Rozikin acknowledges the difficulty in agreeing on the actual classifications of Sufism in different schools from when it appeared until now. However, he utilises the characteristics of each thought to arrive at these classifications. Therefore, Sufism can be classified into the following schools based on their respective characteristics, namely: *Rajā’ wa Al-Khawf* Sufism, *Mahabbah* Sufism, Happy Sufism, *Al-Hallaj* Sufism, Al-Ghazzali Sufism, Philosophical Sufism and Ibn Taymiyyah Sufism.<sup>38</sup> He argues that Sufism, which grew in the first and second centuries of Hijrah, was undisputed because it was still far from any foreign influence; instead, it adhered strictly to the teachings of the Qur’an and Sunnah. By the turn of the third and fourth centuries, conflicts emerged between Sufism and Fiqh. The era of Al-Ghazālī witnessed the fusing of Sufism with Fiqh. After that, philosophical Sufism gained currency until Ibn Taymiyyah made efforts to return Sufism to its origins in the Qur’an and Sunnah. Rozikin discusses various connotations of what Sufism entails. He further describes the characteristics of each school of Sufism. This work addresses Sufism in general, whereas my research is on the specific analysis of the practices of the Tijāniyyah Ṣūfī order in Omupo, Nigeria.

Mustapha Garba Muhammad discusses the role of Ṣūfī orders in West Africa in his work: “Analytical Study of the impact of Islamic Values and the role of Ṣūfī orders in West Africa”. Mustapha’s focal point is how Islamic values impacted West Africa’s economics, political life, religious and intellectual activities. It also discusses how Islamic Values and the Ṣūfī orders, such as the Tijāniyyah Ṣūfī order, influenced and expanded the trading routes of West African countries such as Mali and Nigeria. He opines that Sufism is the mystical element of Islam and is made up of several orders, including the Qādiriyyah and Tijāniyyah Ṣūfī orders, which are prominent in West Africa. The Tijāniyyah Ṣūfī order has large followers in the West Africa States like

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<sup>38</sup> Mokhamad Rohma Rozikin, “Critical Analysis on Tasawwuf Schools,” *Teosofia: Indonesian Journal of Islamic Mysticism* 9, no. 2 (2020): 251–74.

Mauritania, Mali, Niger, Gambia, Senegal and Nigeria.<sup>39</sup> The impact of the Tijāniyyah Ṣūfī order was felt in the area of moral rejuvenation under the influence of the Shaykh. Tijāniyyah Ṣūfī order contributed to the purification of the soul, the promotion of ethical values and asceticism. It also assisted in the character-building of her members and non-members.

The book: “The Other Side of Sufism” presents the understanding of the Qur’an and Sunnah from the perspective of *al-Salaf al-Ṣālīh* (the companions of the Prophet and their students who adhere to their methodology). On the other hand, it exposes all forms of bid‘ah (innovations) in matters of religion so that the believers may stick to the straight path and neglect the deviant ways and sects that have no share in Islam.<sup>40</sup> According to Tabari, the book primarily bases its arguments on the critique of Sufism from two books: (1) “*Ilā al-Taṣawwuf ya ‘Ibād Allah*” by al-Shaykh Abū Bakr al-Jazāirī and (2) “*al-Anwār al-Raḥmāniyyah*,” by Shaykh ‘Abd al-Raḥmān al-Afrīqī. Both books complemented each other in discussing relevant works of different descent, defining Sufism and highlighting its development. They critically address the following concepts: the Certified Shaykh, *al-‘ahad* (the Covenant of Allegiance), the ritual of Ṣūfī *wird*, *al-khalwah* (Seclusion), *al-Kashf* (Unveiling), *al-fanā* (Annihilation), manifest and hidden knowledge, *al-Aqṭāb*, and *al-awliyā*.

Arikewuyo investigates, with comparative analysis, the perspective of Ibn Taymiyyah and Ḥasan al-Bannā over Islamic mysticism and mystics to determine whether the two scholars’ opinions regarding the matter are responsible for the disagreement among their adherents.<sup>41</sup> So, the study compares what he describes as the controversial stances of both scholars regarding mysticism. In the introduction, he presents the scholars’ arguments on the etymology of the word ‘Sufism’. He states the views of Muslim scholars, as well as the views of the Orientalists. He also states several technical meanings of the term, such as the definition of Ibn Khaldūn that views Sufism as secluding from the mundane adornments and ornaments and limiting oneself to ritual devotions. According to him, Sufism has represented one of the most controversial

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<sup>39</sup> Mustapha Garba Muhammad, “Analytical Study of the Impact of Islamic Values and the Role of Ṣūfī Orders in West Africa,” *Gezira Journal of Educational Sciences and Humanities* 13, no. 2 (2014).

<sup>40</sup> A A Tabari, *The Other Side of Sufism* (Revival of Islamic Heritage Society, Translation Centre, 1980).

<sup>41</sup> Ahmed Nafiu Arikewuyo, “Appraising Sufism in the Thought of Ibn Taymiyyah and Hasan Al-Banna: A Comparative Perspective,” *Australian Journal of Islamic Studies* 6, no. 3 (2021): 1–13.

issues within the realm of Islamic scholars. Many contemporary scholars that address this issue capitalise on the works and ideas of Ibn Taymiyyah (d.1328CE/728AH) and Ḥasan al-Bannā (d.1949CE/1368AH). He argues, “The former wields influence within the fold of modern Salafis while the latter’s influence is noted not only among the members of the Muslim Brotherhood Society he founded but also among a wide circle of contemporary Muslim elites.”<sup>42</sup> He addresses the general overview of the Ibn Taymiyyah and Ḥasan al-Bannā method and the similarities and dissimilarities between scholars regarding their perceptions of Sufism. In conclusion, he affirms that Ibn Taymiyyah and Ḥasan al-Bannā shared many things, as it cannot be disputed that their similarities are more than their dissimilarities. However, the current hostility between those who adhere to Ibn Taymiyyah’s school of thought, as represented by the contemporary Salafiyyah, and the students of Ḥasan al-Bannā, as represented by the Muslim Brotherhood and their supporters, shows that both scholars have been glossed over.

## **1.8 OUTCOME OF THE STUDY**

I have analysed the practices of the Tijāniyyah Ṣūfī doctrines as contained in *al-Mafāhīm al-Tijāniyyah* of Shaykh Muḥammad Awwal of Omupo. The outcome of this research is that it brings to the limelight the practices of the Tijāniyyah Ṣūfī order in Omupo. It also analysed these practices within the ambit of the Qur’an and Sunnah. The possible solutions have been proffered to the seeming rivalry between the *Tijānīs* and *Non-Tijānīs* in Omupo. This recommendation shall foster harmonious relationships among the youth of Omupo, Kwara State, Nigeria. The following Chapter Two will discuss the Tijāniyyah Ṣūfī Order in Nigeria.

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<sup>42</sup> Ibid., 7.

## CHAPTER TWO

### AN INTRODUCTION TO AL-TIJĀNIYYAH ŞŪFĪ ORDER

#### 2.1 INTRODUCTION

Sufism is regarded as an esoteric aspect of Islam by the adherents of the Şūfī orders, particularly the Tijāniyyah Şūfī order. In light of this assertion, this Chapter examined the origin of Sufism in Islam to underscore its importance. It discussed the efforts of crucial Şūfī figures, particularly in West Africa and Nigeria. Furthermore, a historical survey of the emergence of Şūfī orders in Nigeria was examined with a particular focus on the Tijāniyyah Şūfī order and its incursion into Omupo in Ifelodun Local Government Area of Kwara State, Nigeria.

#### 2.2 ETYMOLOGY AND ORIGIN OF SUFISM IN ISLAM

##### 2.2.1 Meaning and Etymology of Sufism

The development of the Tijāniyyah Şūfī order would be incomplete without an investigation into the etymology and history of Sufism in Islam. Abū al-Ḥusayn al-Nūrī (d.295AH/ 908CE) defines Sufism as neither external action (*rasm*) nor knowledge (*ilm*); it is all virtue (*Khulq*).<sup>1</sup> Muḥammad Al-Junayd (d.297AH/ 910CE) opines that Taşawwuf is that your devotion to God is not for any other purpose.<sup>2</sup> In his view, Sahl ibn ‘Abdullah al-Tustārī (d.283AH/ 896CE) said Taşawwuf is to eat little, seek peace in God, and flee from people. Some scholars have theorised that Sufism originates from the time of Prophet Muḥammad SAW. According to their theory, the Prophet ranks first *Şūfī* in Islam.<sup>3</sup> During the first years of Prophet Muḥammad’s da‘wah, forty-five men in Makkah, who were his companions, were more or less renouncing the active life of this world and gave themselves entirely to the study of the Qur’an and meditation. They sat in the mosque as fervent devotees of the Prophet’s doctrines. These devotees

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<sup>1</sup> Ansari Muhammad and Abdul Haq, “Sufism and Shari’ah: A Study of Shaykh Ahmad Sirhindi’s Effort to Reform Sufism” (Islamic Foundation. <https://archive.org/details/SufismAndShariah...>, 1986), 3.

<sup>2</sup> Muhammad and Haq, “Sufism and Shari’ah: A Study of Shaykh Ahmad Sirhindi’s Effort to Reform Sufism.”

<sup>3</sup> Ibid., 2.

are known as *aṣḥāb al-Ṣuffah*, i.e., people on the bench.<sup>4</sup>

However, the word *Ṣūfī* was not utilised during the first three generations of Islam. This event gave rise to the occurrence of scholars on the two sides of the divide on the permissibility of *Taṣawwuf* or even the adherence to a *Ṣūfī* order such as the *Tijāniyyah*, which is the case study of this research. A prominent Muslim philosopher and thinker, Ibn Khaldūn (d.808AH/1406CE), remarks:

In the first three generations of Islam, mysticism was too general to have a unique name. However, when worldliness spread, and men tended to become more and more bound up with ties of this life, those who dedicated themselves to the worship of God were distinguished from the rest by the title of *Ṣūfī*.<sup>5</sup>

### 2.2.2 Origin of Sufism in Islam

Sufism is the English word for the mystical tendencies in the Islamic religion. The word is formed from the Arabic term “*Ṣūfī*”, which is applied to the Muslim mystics. Etymologically, the term *Ṣūfī* is made up of three Arabic letters: **ص و ف**, but there is much scholarly dispute surrounding it. One view is that the word *Ṣūfī* is derived from the Arabic word *Ṣaff* which means line or row, referring here to those early Muslim contemporaries of the Prophet who stood in the first row during prayer, having reached the mosque well in time. Others contend that the word is derived from the word *Ṣuffa*, the veranda or porch of the Prophet’s Mosque in Madinah. The traditions say that several numbers of the companions of the Prophet who had no home stayed in this veranda. They spent their time in worship, learning by heart the verses of the Qur’an and memorising the words of the Prophet. They disengaged themselves from worldly activities. The Prophet and his companions looked after their needs. Since the porch of the mosque had virtually become their home, they came to be called *Aṣḥāb al-Ṣuffa* or ‘People of the Porch’.<sup>6</sup>

The term “*Ṣūfī*” also derives from the word “*Taṣawwuf*”, which is the Arabic term for mysticism. The consensus of *Ṣūfī* scholars seems to be in favour of the view

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<sup>4</sup> Jimoh Lateef Olatunde, “The Contributions of Shaykh Nasiru Kabara to the Development of Qadiriyyah Order in Nigeria” (University of Ilorin, 2006).

<sup>5</sup> Ibid.

<sup>6</sup> Saiyid Athar Abbas Rizvi, “A History of Sufism in India/2 From Sixteenth Century to Modern Century,” *A History of Sufism in India*, 1983, 13.

that the root of the word “Şūfī” is şūf, i.e., wool from which was made the coarse-woollen garment worn by the first Muslim mystics to distinguish themselves from their fellows. This practice had come to be accepted as the conventional dress of the pious in times when silks and brocades had become the fashion of the wealthy and worldly-conscious people. The other roots proposed for the term have been rejected either on etymological grounds or philological impossibility. The more significant among such roots are şuffah, i.e., the platform where some poor exiles consecrated their lives to religious devotions in the mosque of Madinah during the lifetime of the Prophet Muhammad; *şaff al-awwal*, i.e. first rank (before God); *şafā’*, i.e. purity (of mystics’ hearts and acts before God) and *iştifā’* (a word from which the epithet Muştafā was coined for the Prophet Muhammad SAW and with which we come across in several passages of the Holy Qur’ān describing the eminence of the chosen men of God. The Greek word Sophos, meaning wise, is also inclusive.<sup>7</sup>

Prophet Muhammad’s companions at this time were those who dwelt in the Madinah Mosque, practising poverty and self-mortification. They were called *Ahl al-Şuffah* or *Aşhab al-Şuffah* (The Prophet of the Verandah). Islam made prayers five times a day and fasting for the whole of Ramaḍān, the ninth month of the Islamic calendar, obligatory. However, the *Ahl al-Şuffah* and many other followers of Muhammad observed incessant prayer and fasting, as did the Prophet Muhammad himself.<sup>8</sup> On the other hand, according to Hassan, numerous past and present accounts, ambiguities, and doubts have been raised about the springs of origin of Islamic Sufism, how it emerged, how it was established, and what the resources and roots of its birth and its historical and religious evolution.<sup>9</sup> However, the outstanding Islamic historiographer Ibn Khaldun (d. 808 AH/1406 CE) stresses the close link between Sufism and its Islamic references, saying, “Sufism is one of the latter-day sciences of the law in the Islamic Community (*millah*). The foundation of Sufism, however, is (more ancient, as seen in the fact) that these folk and their way have always been present among the Righteous Predecessors (*salaf*) and amongst the most senior of the Companions (*Şahābah*) and the Successors (*ṭabi`in*). Their way is the way of truth and

<sup>7</sup> Fatima Belgrami Zehra, *History of the Qadiri Order in India* (Delhi: Idarah al-adabiyah, 2005), 13.

<sup>8</sup> Faridah Khanam, *Sufism and Introduction* (Goodword Books, 2006), 149.

<sup>9</sup> Hassan Abu-Hanieh and Mona Abu-Rayyan, “Sufism and Sufi Orders: God’s Spiritual Pahts; Adaptation and Renewal in the Context of Modernization,” 2011, 1.

guidance. The foundation of the way of the Ṣūfīs is self-restraint in the corporeal world (or *dunyā*) and utter dependence on God; shunning of the adornments and beauty of the corporeal world; self-deprivation of pleasure, money, and title in the manner agreed upon by the vast majority of scholars; and isolation from creatures in seclusion and devotion to worship. All these character traits were widespread among the Companions and the Righteous Predecessors. Still, with the pervasiveness of worldliness in the 2nd century and the next, and the general inclination of the people towards the world, those who remained attached to worship became known under the name of Ṣūfīs”.<sup>10</sup>

Abu Hanieh further stresses that Ṣūfī references regarding the link between Sufism and the Holy Qur’an and the Prophet’s Sunna exist in abundance. In addition to those mentioned above, according to Dhul-Nun al-Misri, “One of the signs of the lover of God is his following in the footsteps of God’s beloved [that is, the Prophet Muhammad]– in his character traits, his deeds, his precepts and his customs”. Moreover, al-Junayd stresses the same when he says, “All paths are closed for God’s creatures except for those who follow in the footsteps of the Prophet (SAW)”.<sup>11</sup>

On the contrary, the prevailing notion of the centrality of Europe, the first generation of orientalist who emerged in the 18th and 20th centuries, went as far as to claim that Islamic Sufism originated from foreign (non-Islamic) sources. Some of these orientalist – such as Dulac, Dozy, Palmer, Horton, Hartmann and Zanier, amongst others – attributed the origins of Sufism to Aryan-Hindu religions or Hindu-Persian origins. These orientalist made the latter inferences in light of certain similarities found between the Hindu concept of “oneness and unicity”, or the oneness of creation and the one ultimate reality, which is embodied by the Divine One and the principle of the one supreme Absolute (called “Brahman” by the Hindus) and the ideas held by certain Ṣūfī who were adherents of the *wihdah* or monist school. Others, such as O’Leary, Nicholson and Brown, went as far as to claim that Islamic Sufism was derived from Greek origins, particularly the philosophy of Neo-Platonism, in light of the remarkable similarities found between the Neo-Platonist philosophy and the ideas held by certain Ṣūfīs who advocated the notions of “the One” and “the Word” (Logos), and believed that *fayd* (self-revelation; or emanation), the origins of the world and the ranks

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<sup>10</sup> Abu-Hanieh and Abu-Rayyan, “Sufism and Sufi Orders: God’s Spiritual Pahts; Adaptation and Renewal in the Context of Modernization.”

<sup>11</sup> Ibid.

of the universe are all derived of the “One”. Goldziher, von Kremer, Dozy and Asín Palacios, O’Leary, Nicholson, Tor Andre and others lent weight to the notion that Sufism had Christian roots or origins in other religious cultures such as Judaism, amongst others, in light of the parallels found between the idea of Divine Love that emerged amongst early Muslim and similar Christian notions, and in light of Sufi dictums that called for a life of asceticism, austerity and pious devotion, identical to the dictums and doctrines followed by Christian monks.<sup>12</sup>

Nevertheless, Islamic Sufism represents an important historical phenomenon manifested throughout Islamic history, which embodied a spiritual movement that would continue and persist over centuries. This spiritual movement began in the 1st century AH with its first groups of worshippers and ascetics (*zuhud* or *zuhad*), including figures such as al-Hassan al-Basri (d.110 AH/728 CE). It would develop and evolve in the 2nd and 3rd centuries AH, as gnosis and experience in the doctrine of Divine Love became more profound with the likes of Rabi’ah al `Adawiyah al-Basriyyah (d.185 AH/801 CE) and with the evolution of the notion of *fanā’* (the mystic’s self-annihilation in God) and *baqā’* (the mystic’s subsistence/survival in God following *fanā’*) with the likes of al-Junayd (d. 298 AH/910 AD). It would reach its definitive point with the tragedy of al-Ḥusayn Ibn Manṣūr al-Ḥallāj (d. 309 AH/922 CE). This tragedy represented the ultimate manifestation of the tensions and the culmination of the confrontation between the Ṣūfī movement of the *fuqarā*, (the poor) and the world of the *mutakalimūn* (lit. “the orators” and referred to, in English, as “the theologians”) in Islamic history.<sup>13</sup>

After the latter period, Sufism would progress forward on two paths: The first was known as Sunni Sufism in the 4th and 5th centuries AH and beyond, where the leading scholars of this movement, such as Abu Hamīd Muhammad al-Ghazali (d. 505 AH/1111 CE) and others, sought to find a convincing formula for reconciling the knowledge of the inner self and the spirit of Sufism with Islamic law in its manifest form. This particular current produced great and renowned works such as *al-Risālat al-Qushayrī ‘Ilm al-taṣawwuf’* (*The Qushayri Epistle on Sufism*, sometimes also known as *The Qushayri Treatise* or *The Qushayri Risalah*) by Abū al-Qāsim ‘Abd al-Karīm ibn

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<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

Hawāzin al-Qushayrī (d. 465 AH/1072 AD) and *Ihya' 'Ulūm al-Dīn* (*The Revival of Religious Sciences*) by al-Ghazālī, which is considered the pinnacle work of Sunni Sufism. The second path was philosophical and delved deeply into areas that were more theological, as represented by its leading scholars of the school of *wahdat al-wujūd* (the transcendent Unity of Existence [of God]; or Oneness of Being) in the 6th and 7th centuries AH and beyond, such as Muhyi al-Din Ibn 'Arabi (d.638 AH/1240 AD), amongst others. Ibn 'Arabi and other scholars of this second path sought to reconcile Sufism with the “inner and esoteric meaning and spirit of Islamic Sharī'ah (or law)” in its profound sense and its higher meaning. Indeed, the scholars of this school produced significant and profound Ṣūfī works replete with unique philosophical theories. Finally, from the 6th century AH, or 12th century CE, onwards, the movement would evolve and expand into what is today recognised in the representation of *ṭuruq* or Ṣūfī orders, which continue to flourish and spread throughout the Arab and Islamic worlds until this very day.<sup>14</sup>

## 2.3 CLASSICAL TIJĀNIYYAH ṢŪFĪ FIGURES AND THEIR THOUGHTS

### 2.3.1 Shaykh Aḥmad Tijāni (d. 1230 AH/1815 CE)

Shaykh Aḥmad Tijāni was born in 1149AH/1737CE in 'Ain Mādi, the son of Muhammad al-Mukhtar.<sup>15</sup> He traced his descent, according to the Berber custom, to his mother's tribe, Tijāniyyah.<sup>16</sup> When he was sixteen, Tijāni lost both his parents to a plague. By then, he was already married. He learned the Qur'an under the tutelage of Muhammad Ba'afiyah in 'Ain Mādi and studied Khalil ibn Ishaq al-Jundi's Islamic jurisprudence works written under Malikite rites.<sup>17</sup> He also studied Abū al-Qāsim al-Qushayrī's *Risālah ilā al-Ṣufiyyah*.

### 2.3.2 Shaykh Aḥmad Tijāni Thought as a Tijāniyyah Leader

In 1170AH/1757CE, Tijāni left his village for Fez. While there, he joined three Ṣūfī brotherhoods, namely, the Qādiriyyah, the Naṣiriyyah, and the ṭariqa of Aḥmad al-

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<sup>14</sup> Ibid.

<sup>15</sup> Jamil M Abun-Nasr, *The Tijaniyya: A Sufi Order in the Modern World* (London Newyork: Oxford University Press, 1965), 16.

<sup>16</sup> Sayyid H Hurreiz, *Ja'aliyyin Folktales: An Interplay of African, Arabian, and Islamic elements. (Volumes I And II)* (Indiana University, 1972), 23.

<sup>17</sup> Abun-Nasr, *The Tijaniyya: A Sufi Order in the Modern World*, 17.

Ḥabīb b. Muḥammed.<sup>18</sup> In Fez, he met a seer who told him he would achieve spiritual revelation (fath). After that, he left Fez to teach at al-Abiad, spending five years in the village. In 1186AH/1772CE, he began a journey to Makkah for hajj and to seek a Ṣūfī way of life. During his trip, he was initiated into the Khalwati order at Azwawi. He later taught for a year in Tunis, where he achieved some success.<sup>19</sup> He left Tunis for Egypt, where he met Maḥmud al-Kurdi of the Khalwati order in Cairo. Tijāni reached Makkah in late 1187AH/1773CE and performed Hajj rites. In his quest to seek a Ṣūfī way of life, he met Shaykh Aḥmad Abdullah El Hindi, who rarely saw people except for his servant. He also met Abdul al-karīm al-Samman, founder of the Sammaniyyah branch of Khalwati. Al-Samman told Tijāni he would become a dominant *quṭb* (pole) or a scholar within the Ṣūfī orders in the region.<sup>20</sup> Tijāni left Makkah and returned to Cairo, where he got al-Kurdi's blessing to preach the Khalwatiyyah order. From Cairo, he settled at Tlemcen for a couple of years.

Tijāni later settled at Boussemgoun, an oasis seventy-five miles south of El Bayadh. It was at Samghun that Tijāni claimed that he received a vision from the Prophet, who told him to start a new Ṣūfī order. He left his previous affiliations with other Ṣūfī orders and claimed divine instructions from the Prophet Muḥammad. Thus, the year 1195AH/1781CE marks the beginning of the Tijāniyyah Ṣūfī order. In Fez, Mawlay Sulaymān, the Moroccan Sultan, received him well. Though Sulaymān disliked other Ṣūfī orders, he provided Tijāni with a house and appointed him as a member of his learned council.<sup>20</sup> At first, Tijāni chose the mosque of Mawlay Idris to pray but performed the rites of the Tijāniyyah Ṣūfī order in his house. He later built his own Zāwiyah. Thereafter, he sent his trusted aides to propagate his Ṣūfī order. Trusted aides such as Abū Ḥafs 'Abd al-Raḥmān were sent to Oran, Algiers, and 'Abd al-Salām al-Wāghirī to Constantine, Algeria. Furthermore, *Muqaddams* were appointed among learned converts, including Muḥammad Fuwadir al-'Abdallawī in the Jarid district of Tunisia and Muḥammad al-Hāfiz in Mauritania.<sup>21</sup>

Shaykh Aḥmad Tijāni assigned to himself the title of *Quṭb al-Aqtāb* (or the Pole of the Poles) and *Khatm al-Walāyyah al-Muḥammadiyyah* (or the Seal of

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<sup>18</sup> Abun-Nasr, *The Tijaniyya: A Sufi Order in the Modern World*.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

<sup>21</sup> Ibid.

Muḥammadan Sainthood).<sup>22</sup> The Ṣūfī order soon gained attraction in the desert regions surrounding Abi Samghun. Shaykh Tijāni lived in Abi Samghun for about fifteen years. He attributed closeness to the Prophet in the following paragraph:

The natures of the Prophets receive the bounties that flow from the Prophet (SAW). Everything that flows and emerges from the natures of the Prophets is accepted by my nature, and from me, it is distributed to all creatures from the origin of the world until the blowing of the trumpet... No Saint drinks or provides water to drink, except from our ocean, from the world's origin until the trumpet's blowing... 'The spirit of the Prophet and my spirit are like this' – pointing with his two fingers, the index finger and the middle finger. 'His spirit supports the Messengers and the Prophets, and my spirit supports the poles, the sages, the saints, from pre-existence to eternity (mina al-azal ila al-abad) ... These two feet of mine are upon the neck of every saint of Allah, from the time of Adam until the blowing of the trumpet... 'Any of the saints will not attain our station in the Presence of Allah in the Hereafter, and no one will approach, whether his importance is great or small. Of all the saints from the beginning of creation until the trumpet's blowing, no one will attain my station.'<sup>23</sup>

The more significant part of the life and teaching of Shaykh Aḥmad Tijāni can be drawn from two primary hagiographical works:

1. *Kitāb Jawāhir al-Ma'ānī wa-bulūgh al-amāni fī fayd Sīdī Abū al-Abbās al-Tijāni* by Sīdī Ali Ḥarāzīm Ibn Al-'Arabī Barāda (d. 1212AH/1797CE), and
2. *Kitāb al-Jami'a li-ma fī taraqa min al-'ulūm* by Sīdī Muḥammad Ibn al-Miṣri Sibā'ī Ḥassan Idrissi (d. 1224AH/1809CE).

Later hagiographies tend to be works of compilation drawn from these two primary sources. Such hagiographies include:

1. *Kitāb Rima'h al-Ḥizb al Raḥīm 'ala Nuhūr Ḥizb al-Rajīm* (The Spears of the League of the Merciful thrown at the Necks of the League of the Accursed) by Sīdī 'Umar Ibn Sa'īd al-Fūtī (d. 1281AH/1864CE),
2. *Kitāb Bughyat al-muṣtafīd li-sharh minyat al-murīd* (Aspiration of the Beneficiary in Commenting the 'Demise of the Disciple') by Sīdī Muḥammad Ibn al-'Arabī Sayeh (d. 1312AH/1894CE), and

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<sup>22</sup> Ibid., 17.

<sup>23</sup> Abun-Nasr, *The Tijaniyya: A Sufi Order in the Modern World*.

3. *Kitāb Kashf al-Hijāb ‘an man ṭallaqa bi-Shaykh Tijāni mina- al-Aṣḥab* (Raising the Veil of the Companions who encountered with Shaykh Tijāni) by Sīdī Aḥmad Ibn al-Iyyashi Skirij al-Fāsī (d. 1359AH/1940CE).

The young Shaykh Tijāni continued in the scholarly tradition of his family and city, memorising the Qur’an by the age of seven before turning to the study of jurisprudence (*fiqh* and *usūl al-fiqh*), Prophetic traditions (ḥadīth), explanation of the Qur’an (*tafsīr*), Qur’anic recitation (*tajwīd*), grammar (*nahw*) and literature (*adab*), among other branches of the traditional Islamic sciences. According to the *Jawāhir*, the Shaykh mastered all of these fields at a very young age, partly due to the force of his resolve but also because of the quality of his teachers. Among his first instructors were masters of their fields, such as Sīdī Mabruk Ibn Ba‘afiyah Midawī al-Tijāni (not mentioned in the *Jawāhir* as being a relation to Ahmad Tijāni), with whom he studied the *Mukhtaṣar* of Sīdī Khalil, the *Risālah* and the *Muqaddimah* of Ibn Rushd (Averoes) and the *Kitāb al-‘Ibādah* of al-Akhdarī.<sup>24</sup>

According to the *Jawāhir*, the young Shaykh Tijāni spent his time in Fez studying ḥadīth and generally seeking out the people of piety and religion.<sup>25</sup> Among his teachers in Fez were many famous for their knowledge and saintliness. Their names are provided here to demonstrate Shaykh Ahmad Tijani’s contact with some of the more significant luminaries of eighteenth-century Moroccan Sufism. Al-Tayyib b. Muhammad al-Sharif of Wazan (d. 1180/1767), who was head of the Wazzaniyyah Ṣūfī order at the time and the student of the famous Shaykh Tuhami descending from the Jazuli Shaykh Ahmad al-Sarsari, permitted Tijāni to give spiritual instruction, only to have the young scholar refuse so that he might work harder on himself before becoming a spiritual guide. Sīdī ‘Abd Allah ibn ‘Arabī al-Mada’u (d. 1188AH/1774CE) was likewise impressed with his student, telling him that God was guiding him by the hand, and before Tijāni left him, the old scholar washed his student with his own hands. Another scholar claimed to have predicted Tijāni exalted spiritual attainment was Sīdī Aḥmad al-Tawash (d. 1204AH/1790CE). From Sīdī Ahmad al-Yamani, Shaykh Tijāni accepted the Qādariyyah Ṣūfī order, and from Abū ‘Abd Allah Sīdī Muḥammad al-

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<sup>24</sup> ‘Ali Harāzīm Ibn Al-‘Arabī, *Jawāhir Al-M’ānī Wa Bulūghu Al-Amānī Fi Faydi Sīdī Abī Al-Abbās Al-Tijānī* (Bayrut, Lebanon: Dār al-Fikr, 2012), 17–23. see also: Shaykh Ahmad Tijani retrieved on May 15, 2023, from <https://tidjaniya.com/en/biography-sidi-ahmed-tidjani/>

<sup>25</sup> Al-‘Arabī, *Jawāhir Al-M’ānī Wa Bulūghu Al-Amānī Fi Faydi Sīdī Abī Al-Abbās Al-Tijānī*.

Tijānī he accepted the Nasiriyyah order. He also accepted the order of Abū ‘Abbas Aḥmad al-Habib al-Sijilmāsy (d. 1165AH/1752CE), who came to him in a dream, put his mouth on his, and taught him a secret name. Although Tijānī received spiritual permission (*idhn*) in these orders, his association with them should not be considered essential in his spiritual development. However, the imprint of his early affiliation with these orders was not completely lost with the later development of the Tijāniyyah, and their emphasis on an elite “orthodox” Sufism, firmly rooted within the bounds of the Qur’an and Sunnah, was an essential component of Shaykh Tijānī’s new order.<sup>26</sup>

Then, from Southwest Algeria, Shaykh Aḥmad Tijānī set out in 1186AH/1773CE to accomplish the requisite Islamic pilgrimage (*hajj*). Shaykh Tijānī’s first stop of note enroute to Makkah was at Algiers, where he met Sīdī Muḥammad ibn ‘Abd al-Raḥmān al-Azhary (d. 1207AH/1793CE), a prominent *muqaddam* (spiritual guide) of the Khalwatiyya Ṣūfī order who had received initiation at the hands of Shaykh al-Azhar Muḥammad al-Hifni. The Khalwatiyyah, originating in fourteenth-century Anatolia, had become, by the eighteenth century, under the tutelage of Muṣṭāfā al-Bakrī, one of the most prominent orders in Egypt and a locus for Islamic and Ṣūfī renewal.<sup>27</sup>

Shaykh Tijānī’s affiliation with this order was perhaps the most significant influence upon his thoughts before his waking meetings with the Prophet, and he did not leave Algiers before receiving initiation at the hands of al-Azhary. No doubt such an encounter would have provided additional impetus to meet, as he later would, some of the day’s most renowned Khalwati scholars, such as Mahmud al-Kurdi and Muhammad al-Samman, while passing through Egypt and the Hijaz.<sup>28</sup>

In his eightieth year, in 1230 of the Hijrah, Shaykh Tijānī knew that he had reached the end of his life, as the well-loved Prophet had informed him. However, one task remained: marrying his two noble children. He instructed one of his closest companions: “*Call our friends tomorrow, and if Allah wishes, you will arrange the marriage between Muḥammad al-Kabir and my brother’s daughter Fāṭimah.*” *You will represent me for both of them—likewise, call Sīdī Aḥmad ibn Mūsā Turkīand his sister*

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<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

*Hasnā. You will conclude her marriage to Sīdī Muḥammad Saghir. Sayyidah Fāṭimah was the daughter of his younger brother Sīdī Muḥammad.”*<sup>25</sup>

Sayyidah Fāṭimah lived in Fes with her uncle as his ward. Shaykh Aḥmad Tijāni has also welcomed into his home and taken responsibility for Sayyidah Ḥasnā following the death of her father, who was one of his special companions.<sup>25</sup>

Only a few days after this happy event, Shaykh Aḥmad Tijāni was affected by a disease that would bring about his death. He asked for the Daliya of Buṣayri to be brought to him, but this poem could not be found in Fez. So, Shaykh Aḥmad Tijāni ordained some of the elite among his companions to go to Meknes. When they saw and returned it, Shaykh Aḥmad Tijāni instructed them to read it to him. After the reading, he did not speak to anybody.<sup>25</sup>

Three days before passing away, during the night, he called for two of his greatest caliphs, Sīdī Maḥmud Tunsi and Sīdī Ḥajj ‘Alī ibn Hajj Issa Tamacini, who had come to visit him. He requested them to be accompanied by the illustrious Muqaddam Sīdī Tahar ibn ‘Abd Sadaq and Sīdī Aḥmad ibn Sulaymān Tazghuti and one other person. He announced his imminent departure and Sīdī Ḥajj ‘Alī was moved:

I am your servant; I have become attached to your company and cannot bear to be separated from you. Your words are heavy and terrible, and they break my heart.” He cried before him, who answered him thus: “Why are you crying? This verdict is inevitable, and no creature can escape it. Be patient, and your patience comes only from Allah. Be strong in yourself. I have established you as my lieutenant and substitute. I make you heir to my secret, and I have delegated all my instructions concerning my children, my wives, my servants, my companions and my beloved among the people of the path. Our Lord will sustain you for this; may He be glorified and exalted.” He also said: “Our concern (Ṭarīqah) is transmitted from living being to living being, and you are my lieutenant for this when I am gone.”<sup>29</sup>

Finally, he ordained them that day and said they should immediately go from Fez to Mount Zabib. In this way, Sīdī Ḥajj ‘Alī Tamacini (received his direct inheritance (*khilafat*) and an unlimited diploma, contrary to that which he had been

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<sup>29</sup> Ibid. see also: Shaykh Ahmad Tijani retrieved on May 15, 2023, from <https://tidjaniya.com/en/biography-sidi-ahmed-tidjani/>

authorised so far. He wrote this by his blessed hand as claimed, as well as his instructions concerning his children and all the people of the path.<sup>30</sup>

On his penultimate day, Shaykh Aḥmad Tijāni asked one of his companions: *“Bring me five companions to spend the night with me”*, but he changed his mind and specified: *“I cannot do without my servant girl tonight, and it is inappropriate to encourage promiscuity between men and women”*.<sup>31</sup>

He also asked them to bring him the poem of Imām Ghazālī; he put it under his pillow the day before his passing as the latter had done. The first verses of this poem:

*Ask the brothers who have seen me dead,  
Who have wept and have sorrowfully recited the funeral litany for me  
Is your sorrow for he who has gone  
Or for he who remains present among you  
Do you genuinely believe that I am this corpse?  
No, by God! This dead body is not me.  
In this shape, this body  
Was my clothes, my tunic for a while.  
I am a pearl enclosed in a shell  
Which was, for me, a prison to which I was accustomed.  
I am a bird, and this is my cage  
I have flown, and this body has stayed behind to perish  
I give thanks to Allah, who has freed me  
And who has built an abode for me on high  
Before today, I was dead among you  
I have relived, and I have removed my shroud  
Today, I talk with the noble assemblies  
And I see the truth with my own eyes.  
I am standing before the well-guarded tablet  
On which I read, and I see*

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<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

*All that was, all that will be and all that is imminent*<sup>32</sup>

As a result of the intensity of what was descending upon him, in the penultimate moment of his, he said: “*Allah, Allah, the light is burning my heart.*” He repeated it all through the night. Then, as dawn (*Fajr*) approached, he turned towards the people present and said: “*The Prophet and the four Khulāfā’ are present, then rise and leave.*”<sup>33</sup>

Only a few of the elites remained with him. Only one hour later, he performed the *Ṣubḥ* prayer, laid down on his side, and requested a glass of water. After drinking, he laid down again and left this world on Thursday, the 17th of Shawwal, in 1230 AH (1815 CE). He was 80 years old. The news of his death spread everywhere, and it was also claimed that the believers among the Jinns were to be heard conveying their condolences following his departure.<sup>34</sup>

Three of his companions, who came from the desert, accomplished the funeral washing at his home: Sīdī Aḥmad ibn Sulaymān Taghzouti, Sīdī ‘Alī ibn Hanich al-Guemari, and Sīdī Tahar ibn ‘Abd Saddaq al-Guemari.<sup>35</sup>

The funeral prayer took place in Qarawiyin in the Presence of an impressive number of scholars, pious men, saints and emirs. The prince of all believers, Mawlana Sulaymān, could not attend, for he was in Marrakesh then. The Qadi of Fez, the illustrious Sīdī Muḥammad ibn Muḥammad ibn Ibrahim Doukali al-Khayyāt, performed the funeral prayer upon him. It was an intensely emotional moment, and tears were abundant. He was buried in the garden next to the walls of the blessed Zāwiyah. Later on, as the Zāwiyah was extended, this parcel was included.<sup>36</sup>

Following his departure from Earth to the luminous abode, the light he claimed to have inherited from the well-beloved Prophet never spread. It continues to fill the hearts of the people of bliss throughout countries and continents, welcoming the most desperate, purifying hearts and souls, orienting those who err in their search for The Truth.<sup>37</sup> The

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<sup>32</sup> Ibid. see also: Shaykh Ahmad Tijani retrieved on May 15, 2023, from <https://tidjaniya.com/en/biography-sidi-ahmed-tidjani/>

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

following Ṣūfī orders influenced the founding of the Tijāniyyah Ṣūfī order by Shaykh Aḥmad Tijāni: Qādiriyyah, Nasiriyyah, and Khalwatiyyah.

There was another claim that he reassured one of his companions, eaten by the pain of the separation, by appearing to him after his death. He complained to him thus: “*O Sīdī, you have gone and left us.*” Shaykh Aḥmad replied thus: “*I am not absent, and I have not left you: this is but a passage from the earthly to the luminous abode (Nurayniyah).*”<sup>38</sup>

Muḥammad al-Manṣūr al-Muḥyiddīn Tijāni, eulogized him as follows:

Although humble, his radiant face’s fine features, fair complexion, and princely appearance demonstrate his high lineage. Emulating the Prophet (peace and blessings be upon him) in all his deeds and all circumstances, from his beard sprinkled with resplendent white hairs, flowed a mysterious light. Rich by God, asking nothing of anyone, he was honoured with the blessing by which he relied solely on God. He unveiled what was authorised and hid all that could disturb the mind. By Taha, his master and companion, just as the sun and the moon, none could ever separate these two seals of the same family in their love for Him.<sup>39</sup>

### 2.3.3 Sīdī ‘Alī Ḥarāzīm Barād (d. c. 1240AH/1825CE)

Sīdī Ali Ibn Ḥarāzīm was born in Fez, Morocco and died in that same city.<sup>40</sup> He was a Berber Ṣūfī teacher, leader of a Ghazalian Zāwiyah in Fez, and the spiritual Master of Abū Madyan.<sup>41</sup> Ibn Ḥarāzīm was primarily responsible for the propagation of the works of Al-Ghazālī in Northwest Africa. He taught at the Qarawiyin University of Fez and openly criticised the policies of the Almoravid dynasty. Ibn Ḥarāzīm was also responsible for the burial of Sīdī Abū Ḥakam ibn Barrajan, which, according to some sources, was forbidden by the Almoravid Sultan. Sīdī Ibn Ḥarāzīm received his *khirqah* (the Ṣūfī robe) from Ibn al-‘Arabī before the latter’s demise in 1148.<sup>42</sup> He received his teachings from his Uncle Abū Muḥammad ibn Sālīh ibn Ḥarāzīm, and the latter took it from Al-Ghazālī. He was buried at the Bab Ftouh (south-eastern gate)

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<sup>38</sup> Ibid.

<sup>39</sup> Ibid.

<sup>40</sup> N Hanif, *Biographical Encyclopaedia of Sufis: Africa and Europe*, vol. 1 (Sarup & Sons, 2002).

<sup>41</sup> Emmanuel Kwaku Akyeampong and Henry Louis Gates Jr, *Dictionary of African Biography*, vol. 1 (OUP USA, 2012), 65.

<sup>42</sup> Ibid., 1:64.

cemetery of Fez, in a mausoleum containing the tomb of the Alaouite dynasty's founder, Moulay Rashid.<sup>43</sup> The water source "Sīdī Ḥarāzīm" was called after him.

#### 2.3.4 Sīdī 'Alī Ḥarāzīm Barād's Thought as a Tijāniyah Leader

Sīdī Ḥajj 'Alī Ḥarāzīm was considered the flawless Wali who has attained knowledge (*Ma'rifah*), the great Khalīfah endowed with the elevated station (*Maqam*), the gatherer of knowledge and secrets, at the highest summit of superior degrees, sun of joy that illuminated the horizon of superior degrees, unequalled by any.<sup>44</sup>

He was among those who had attained perfect knowledge and sainthood. He held high rank with Shaykh Aḥmad Tijāni, who held him in high esteem to such an extent that all envied him, near and far. Of him, Tijāni claimed that: "Prophet (SAW) said to me: "He holds with you the rank that Abū Bakr holds with me".<sup>45</sup>

Furthermore, Aḥmad Tijāni also claimed that the Prophet addressed him in the following words: "O Aḥmad! Seek advice from your servant and beloved, the highly reputed Ali Ḥarāzīm, for he holds with you the rank that Hārūn held with Musa." Allah is The Greatest, The Most Glorious, The Highest; I have no better advice for you concerning him than this. May peace be upon you".<sup>46</sup>

The circumstances and causes that led Sīdī 'Alī Ḥarāzīm to join Aḥmad Tijāni are as follows: when Aḥmad Tijāni left Tlemcen in 1191AH/1777CE to pay a pious visit to Mulayna Idriss in Fez, he met Sīdī 'Alī Ḥarāzīm in Oujda. They did not know each other before this.<sup>47</sup> Aḥmad Tijāni revealed through unveiling (*Mukāshafah*) the vision concerning him that Sīdī Ḥajj 'Alī Ḥarāzīm had several years before and had forgotten. When he remembered it and realised that Aḥmad Tijāni was telling the truth, he knew with certainty that Allah had shown him reality through this vision.<sup>48</sup> Aḥmad Tijāni told him: "Fear not that I have over-exerted myself looking for you, for this meeting is all that I desired, praise be to *Allah* for that." Then Sīdī 'Alī Ḥarāzīm said:

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<sup>43</sup> Akyeampong and Gates Jr, *Dictionary of African Biography*.

<sup>44</sup> Zakariya Wright, "Khalifah Al-Akbar; Sidi Ali Harazim Al-Barada," 2023, <https://npartee.wordpress.com/tijaniyyah/khalifat-al-akbar-sidi-ali-harazim-al-barada/>.

<sup>45</sup> Ibid.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

*“I praised Allah and gave thanks to Him. Now that you had assured me of this, I knew that Allah had granted me a great blessing, that you would be my guardian, and that he would take care of my situation.”*<sup>49</sup>

They went to Fez together, and having reached there; they stayed a while to visit the tomb of Sīdī Mulay Idriss. Aḥmad Tijāni gave him the transmission of the *Khalwatiyyah* path and taught him some of the knowledge and secrets of the Sunnah that Allah had revealed to him.<sup>50</sup> When Aḥmad Tijāni decided to return to Tlemcen, Sīdī ‘Alī Ḥarāzīm wanted to join him, but he advised him to go to a different region that Allah would choose for him. Having bid him farewell, Aḥmad Tijāni said: “Hold firm onto the covenant and the love (Maḥabbah) until you attain spiritual opening (Fath).”<sup>51</sup> Sīdī Ḥajj ‘Alī Ḥarāzīm was the Khalīfah of Aḥmad Tijāni during his lifetime. During their first encounter, this conversation demonstrates this companion’s perfect specificity and Allah’s care for him.<sup>52</sup>

It was acclaimed that he possessed many virtues, of which Shaykh Aḥmad Tijāni informed him that the Prophet loved him uniquely, surpassing even the love of a father for his Children. Shaykh Aḥmad Tijāni said: “Nothing will come from me if not through the intermediary of Sīdī ‘Alī Ḥarāzīm.”<sup>53</sup> His authorship in the compilation of the famous Tijāniyyah Book, *Jawāhir al-Ma‘āni wa Bulūghu al-Amānī*, is a clear testimony to his position in the Tijāniyyah Ṣūfī order. It was even claimed that the Prophet (SAW) said: “This book is mine, and it is I who composed it”.<sup>54</sup>

This assertion is, however, not found in any authentic Traditions of the Prophet, particularly in the compilation of Bukhāri and Muslim. The book was said to have been compiled on the instruction of Shaykh Aḥmad Tijāni two months after he arrived and settled in Fez. He was instructed to organise its chapters, clarify certain subjects and establish the structure.<sup>55</sup> Before this, Shaykh Aḥmad Tijāni had instructed him to tear into pieces all of the remarkable and Sunni texts that had been gathered, resulting from the majestic states (*ḥal*) that he experienced at that time, and which were the

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<sup>49</sup> Ibid.

<sup>50</sup> Ibid.

<sup>51</sup> Ibid.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

consequences of his elevated aspirations and sincerity towards Allah.<sup>56</sup> During this period, despite the surprise of the elite among the followers and those who followed them and their insistence that he reconsider the situation, Sīdī Ḥajj ‘Alī Ḥarāzīm obeyed the order of his master.<sup>57</sup> He left only a few notes at the homes of particular companions, and when he was authorised to recompose the book, he made good use of his notes in many chapters of the book.

In Fez, at the beginning of the Month of Sha’ban, Sīdī Ali Ḥarāzīm began drafting the book: compiling and organising, composing the subjects and the chapters. The book was completed one year later, in the Middle of the Holy month of Dhu al-Qa’dah, during Aḥmad Tijāni’s lifetime.<sup>58</sup> Hence, he approved the book himself as an authoritative source of the life and teachings of the founder of the Tijāniyyah Ṣūfī order. Among the members of the Tijāniyyah Ṣūfī order, it is widely cited and quoted.<sup>59</sup>

Another claim is that the adherents are encouraged to read it because “it will ensure that he who reads it diligently, by the grace of The Sovereign Bestower, and through sincere love, will reach the *Ma’rifah* (True Knowledge) of the Master of the Masters. He will also perceive the most beautiful truths, the rarest subtleties, and fine details and attain the divine Presence through all its doors. Whosoever exerts himself about this book would lose his head if he ever lost it. As for the one who does not read it properly, he only has himself to blame.”<sup>60</sup>

To eliminate any doubt regarding the nobility of this extraordinary book, according to him, it is enough to know that its composition came from the Prophet and that it was dignified, enhanced, distinguished and increased in worth due to the greatness of Aḥmad Tijāni. As for he who wishes to realise the splendour of its rank and worth, he must attain the pinnacle of his effort.<sup>61</sup> Whoever reads it and examines its content in depth will surely know that the sublime and perfect qualities of Aḥmad Tijāni surpassed those of all others. Nobody can contradict this, even in his absence, except those among the heedless who have been forbidden access to his *Barakah* (Blessing)

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<sup>56</sup> Ibid.

<sup>57</sup> Ibid.

<sup>58</sup> Ibid.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid.

and his Benevolence because their minds are full of hesitation and doubt.<sup>62</sup> It was also claimed that the writing of the book is a miracle that bears witness to the profundity of Sīdī ‘Alī Ḥarāzīm, though he had no mastery of the methods employed in literary writing.<sup>63</sup> Similarly, it was said that many people joined this Tijāniyyah Ṣūfī order by reading the book.<sup>64</sup> This point is, however, bereft of empirical evidence. Some of the claims concerning the nobility of the book include this statement credited to a specific follower:

It has been certified that this book will guarantee protection, great material wealth, joy, and improvement of character in the place where it is kept. Only an imbecile or a rebel would deny or underestimate this!<sup>65</sup>

Another Ṣūfī figure is discussed in the following paragraph.

### 2.3.5 Sīdī ‘Umar ibn Sa‘īd al-Fūtī (d. 1280AH/1864CE)

‘Umar al-Fūtī, also concurrently mentioned in some literature as Al-Ḥaj ‘Umar al-Flitī<sup>66</sup> Al-Haj ‘Umar b. Sa ‘īd Tall<sup>67</sup>, ‘Umar b. Sa‘īd al-Fūtī<sup>68</sup> and ‘Umar b. Sa‘īd b. ‘Uthmān al-Fūtī al-Tūrī al-Kidwī.<sup>69</sup> Considering the chronology of events in the life of ‘Umar al-Fūtī in this literature, it can be said that they all refer to one person. ‘Umar was his first name, while the words Sayyid or al-Ḥaj used as prefixes for the name in some literatures are intended to show him respect as these are not parts of his name. Sa‘īd, his father’s name, is also mentioned in some of the literature, while Tall or Tal, his father’s second name, is added in some literature. Others preferred tracing his origin by referring to him as al-Fūtī (meaning that he is from Senegalese al-Fūti). Meanwhile, this study shall refer to him as ‘Umar al-Fūtī, except where quoting his full name is inevitable.

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<sup>62</sup> Ibid.

<sup>63</sup> Ibid.

<sup>64</sup> Ibid.

<sup>65</sup> Ibid.

<sup>66</sup> M O A Abdul, “The Historical Origin of Islam Nigeria: Lagos” (Islamic Publications Bureau, 1982), 115.

<sup>67</sup> Clarke B Peter, *West Africa and Islam* (London: Edword Arnord Publishers, 1982), 131. See also John Spencer Trimmingham, *A History of Islam in West Africa* (London Newyork: Oxford University Press US, 1970), 81.

<sup>68</sup> Abdur Rahman I Doi, *Islam in Nigeria* (Gaskiya Corporation, 1984), 219.

<sup>69</sup> Bernd Radtke, “Studies on the Sources of the Kitāb Rimāḥ Hizb Al-Raḥīm of Al-Ḥājj ‘Umar,” *Sudanic Africa* 6 (1995): 73–113.

‘Umar al- Fūtī, perhaps the best known of all the 19th century West African Muslim reformers, was born in 1208AH/1794CE (at Alo’ar or Halwar) near Podor in Futa Toro, Northern Senegal, at a time when Futa Toro was undergoing an Islamic reform movement.<sup>70</sup> The seventh son of his father, ‘Umar al-Fūtī, came from a Muslim clerical family. ‘Umar’s father was a religious teacher. He studied Arabic and Islamic subjects under his father. A good student, he memorised the Qur’an and the two famous books of ḥadīth compilation of al-Bukhārī and Muslim.<sup>71</sup> As was the custom among many Muslim students who wanted to improve their education, he left home when he was about fifteen years old and searched for a Muslim scholar who was well-qualified in the subjects he wished to focus. He preferred someone competent in mysticism (Taṣawwuf) but not to the exclusion of the Islamic law (*fiqh*),<sup>72</sup> which he had studied extensively.

Having acquired knowledge, he decided to impart it to others. He set off in about 1229AH/1814CE for Satina in Futa Jalon, several hundred miles south of Halwar. Here, the townspeople fed and lodged him in return for teaching their children the Qur’an and elementary religious subjects. He stayed there for about 12 years.<sup>73</sup> During this period ‘Umar al-Fūtī travelled throughout Futa Jalon, where he began to come under the influence of religious teachers belonging to the Tijāniyyah Ṣūfī order. His First spiritual guide in the order was ‘Abd al-Karīm ibn Aḥmad al- Naqal al-Fūtā Jaloni, one of the order’s leading Muqaddamun (Leaders). He studied under ‘Abd al-Karīm for one year, and in 1239AH/1823 CE, his Shaykh conferred upon the young neophyte some of the *wird* (litanies) of the order, the *wazīfah*, the *dhikr* for Friday recitations, and the special *dhikr* of the *Hizb al-Sayfi*. The remaining part of the Tijāni *wird* is called *Hizb al-Mughī*.<sup>74</sup> ‘Umar al- Fūtī performed the pilgrimage to Makkah in 1243AH/1828CE, and on his way back, reaching Borno, he met Muḥammad Al-Kanemi, a staunch member of the Qādiriyyah Ṣūfī order with whom the former differed on some opinions on mystical issues. Due to this dispute, Al-Kanemi used his influence to maltreat the followers of the Tijāniyyah, including ‘Umar al- Fūtī in Borno. He also influenced his followers to

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<sup>70</sup> Peter, *West Africa and Islam*, 131.

<sup>71</sup> Radtke, “Studies on the Sources of the Kitāb Rimāḥ Hizb Al-Raḥīm of Al-Ḥājj ‘Umar,” 68.

<sup>72</sup> Peter, *West Africa and Islam*, 131.

<sup>73</sup> Radtke, “Studies on the Sources of the Kitāb Rimāḥ Hizb Al-Raḥīm of Al-Ḥājj ‘Umar,” 69.

<sup>74</sup> John Ralph Willis, *Studies in West African Islamic History: Volume 1: The Cultivators of Islam, Volume 2: The Evolution of Islamic Institutions & Volume 3: The Growth of Arabic Literature* (Routledge, 2012), 117.

do so. However, there was a remarkable change later in their relationship as Muḥammad al-Kanemi gave ‘Umar al- Fūṭī his daughter, probably Miriatu, the mother of his son Aquilu, in marriage when he was ready to leave Borno for Sokoto. It is worth mentioning that severe famine prevailed in Borno, which ‘Umar al-Fūṭī, in his *Rimah*, described as a heavenly punishment due to al-Kanemi’s maltreatment of the adherents of Tijāniyyah Ṣūfī order. They starved for four years. Not a drop of rain fell from the skies. They were forced to eat carrion and the leaves of trees, donkeys, horses, and even resorted to cannibalism. Then they repented, and the rains came.<sup>75</sup>

On getting to Sokoto, ‘Umar al-Fūṭī met Sultan Muhammad Bello, the son of Shaykh ‘Uthman Dan Fodio, who gave him the hand of his daughter, Maryam, in marriage. She gave birth to his son Ahmad. In daily visits with Muhammad Bello, ‘Umar al-Fūṭī managed to convince the former to abandon the Qādiriyyah order and join the Tijāniyyah Ṣūfī order.<sup>76</sup> ‘Umar al- Fūṭī’s jihad was between 1243-1280AH/1828-1864CE. He was slain in a battle, but his followers thought the former did not die but had simply vanished and would return in the hour of greatest need.<sup>77</sup> Hunwick writes:

It is abundantly clear that a separate paper could be written on this topic, his jihad, but suffice it to say that there seems little doubt that the successful jihad of ‘Uthman dan Fodio encouraged ‘Umar al- Fūṭī to think in terms of starting a Jihad in his territory. The Tijāni Ṣūfī order was of an exclusivist nature and regarded itself morally superior to other mystic orders and, in general, over other Muslims who were not attached to any Ṣūfī order. Therefore, ‘Umar al- Fūṭī could not tolerate living side by side with pagans or those he considered to be pagans, nor could he even treat other Muslims on terms of equality.<sup>78</sup>

### 2.3.6 ‘Umar al- Fūṭī’s thought as a Tijāniyyah Leader

In 1238AH/1823CE, ‘Umar al- Fūṭī’s keen interest in taṣawwuf made one of his teachers ‘Abdul al-Karim b. Ahmad al-Naq’al conferred upon his membership of the Tijāniyyah Ṣūfī order, though it was not a full-fledged membership.<sup>79</sup> The Tijāniyyah Ṣūfī order had entered Senegal through Mauritania in the early 19th century and was

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<sup>75</sup> Radtke, “Studies on the Sources of the Kitāb Rimāh Ḥizb Al-Raḥīm of Al-Ḥajj ‘Umar,” 190.

<sup>76</sup> Peter, *West Africa and Islam*, 132.

<sup>77</sup> Peter, *West Africa and Islam*.

<sup>78</sup> John Hunwick, “Sufism and the Study of Islam in West Africa: The Case of Al-Hajj ‘Umar,” *Der Islam; Zeitschrift Für Geschichte Und Kultur Des Islamischen Orients* 71 (1994): 308.

<sup>79</sup> Peter, *West Africa and Islam*, 131.

first established there mainly by ‘Umar b. Sa‘id.<sup>80</sup> On his pilgrimage to Makkah, he was initiated again by Muḥammad Al-Ghālī, a Moroccan, the Tijāni representative for the Hijaz who was then staying at Makkah.<sup>81</sup> He became a close associate to al-Ghālī, and the latter presented *Jawāhir al-Ma‘āni*..., a compendium on the Tijāniyyah Ṣūfī order. ‘Umar al-Fūtī stayed with him, serving and studying under him.

It is noted that Al-Ghālī was also a close associate of Aḥmad Tijāni – the founder of the Tijāniyyah Ṣūfī order towards the end of the latter’s life in Fez. Thus, Al-Ghālī considered ‘Umar al-Fūtī, who was acquainted with the Tijāni order, merited to receive special instructions in the rituals of that order.<sup>82</sup> ‘Umar al-Fūtī stayed with Al-Ghālī for three years, and they visited the Prophet Muḥammad’s tomb in Madīnah, where the former received *al-Ijāzah* (licence to initiate others to whoever asks for it among the Muslims, young or old, obedient or rebellious, man or woman, enslaved or free). This licence confirmed him as an active member of the order, although with what rank is not certain - probably that of a *khalīfah*, the same rank held by al-Ghālī.<sup>83</sup>

Moreover, he advised Umar al-Fūtī to return to West Africa “to sweep away all the remaining traces of paganism” and convert the people to Islam. This advice was given at a time when it seems that Umar had already decided to dedicate himself to the reform of Islam through Jihad, of the heart, mind, and tongue as well as of the sword.<sup>84</sup> He left his master and travelled en route to Egypt by sea, and in his *Rimah*, he cited an episode sweeping away the beliefs of unbelievers. He states:

The wind spread, and the ship was about to capsize—all who were in feared destruction. The Lady Hajjah Fatimah al-Madinah (sic) fell asleep, then woke up and said, “Rejoice! I have just seen Shaykh Tijāni and Muḥammad al-Ghālī, who told me, “Greet Shaykh ‘Umar and tell him... that we are with him and that he should fear nothing”. The wind died down and became quiet.<sup>85</sup>

The Tijāniyyah Ṣūfī order owes its present influence in West Africa to its propagation by ‘Umar al-Fūtī and his followers. He was active in Futa Jalon, spreading his teachings among the lesser clergy as well as among the pagans, and this helped in a

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<sup>80</sup> Ibid., 206.

<sup>81</sup> John Spencer Trimingham, *A History of Islam in West Africa. [With Maps.]*. (Oxford University Press, 1962), 181.

<sup>82</sup> Radtke, “Studies on the Sources of the Kitāb Rimāḥ Hizb Al-Raḥīm of Al-Ḥājj ‘Umar,” 71.

<sup>83</sup> Radtke, “Studies on the Sources of the Kitāb Rimāḥ Hizb Al-Raḥīm of Al-Ḥājj ‘Umar.”

<sup>84</sup> Ibid., 131.

<sup>85</sup> Ibid., 189.

significant way in the Islamization of the people of Western Sudan.<sup>86</sup> The Muslim rulers later used the order to resist the political expansion of the French and English colonial empires in the Muslim states. ‘Umar al- Fūṭī was referred to by the French as *Le Faux Prophete*, or a dangerous Muslim fanatic, simply because he succeeded in rousing people against their colonial expansion. His association with the Tijāniyyah proved to be the turning point in the history of the order, particularly in West Africa. To sum it up, ‘Umar al-Fūṭī’s thought as a Tijāniyyah could be viewed from Mikail’s submission when he writes:

...suffice it to say that there seems little doubt that the successful jihad of ‘Uthman Dan Fodio encouraged ‘Umar al-Fūṭī to think about starting a Jihad in his territory. The Tijāniyyah Ṣūfī order was of an exclusivist nature and regarded itself morally superior to other mystic orders and, in general, over other Muslims who were not attached to any Ṣūfī order. Therefore, ‘Umar al- Fūṭī could not tolerate living side by side with pagans or those he considered to be pagans, nor could he even treat other Muslims on terms of equality.<sup>87</sup>

Another significant Ṣūfī scholar is discussed in the following analysis.

### **2.3.7 Sīdī Muḥammad Ibn al-‘Arabī al-Sā’i (d.1310AH/1892CE)**

Abū-Hāmid Muḥammad Ibn al-‘Arabī Ibn Muḥammad al-Sā’i al-Sharqī al-‘Umarī was born in the ancient city of Meknes, Morocco, in 1229AH/1814CE, to a family who were said to be the direct descendants of ‘Umar al-Fārūq ibn al-Khattāb. He was a renowned nineteenth-century Moroccan scholar of ḥadīth, Māliki Fiqh, Taṣawwuf and Arabic poetry. His teachers included men like *al-Faqīh al-Muḥaddith* Sīdī Abd-al-Qādir al-Kawhan, *al-‘Allāmah* Muḥammad al-Hādī Bādu, Shaykh al-Sharīf Walīd al-‘Irāqī and others. He also exchanged *Ijāzahs* with many famous North African scholars at the time. Moreover, he was one of the greatest Tijāni Ṣūfīs of his time. He took the Tijāni *ṭarīqah* from accomplished spiritual masters such as Sīdī ‘Abdal-Wahhāb al-Aḥmar and Mawlay Muḥammad Ibn Abū al-Naṣr al-‘Alawī of Fez, and the *Quṭb* Sīdī ‘Alī al-Tamāsīni of Algeria, all of whom were revered *Muqaddams* of Shaykh Aḥmad Tijāni.<sup>70</sup>

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<sup>86</sup> Abdul, “The Historical Origin of Islam Nigeria: Lagos,” 189.

<sup>87</sup> Abdul, “The Historical Origin of Islam Nigeria: Lagos.”

Sīdi al-Arabi also established a beautiful Tijāni Zāwiyah in Rabat, which became a well-known centre of Islamic knowledge and spirituality and remains so to this day. These few *Zāwāyah* have also preserved the traditional Moroccan *Fāsi* style of reciting the blessed *Qasīdat al-Burdah*.<sup>88</sup> His most remarkable service to the *ṭarīqah* was authoring the masterpiece called *Bughyat al-Mustafīd*, which became one of the significant source books of Tijāni Sufism. The work was a detailed commentary on the Sūfī Poem called *Munyat al-Murīd*, written by the Mauritanian Tijāni master, Shaykh Aḥmad Tijāni bin Sīdī Bāba al-‘Alawī al-Shinqītī. Due to his mastery of the sciences of *Sharī‘ah* and *ḥaqīqah*, as well as his deep understanding of the Tijāni Path, Sīdī al-‘Arabi’s works became essential reference works for later Tijānis.

Sīdī al-‘Arabī also mastered the works of *al-Shaykh al-Akbar* Muhyi’d-dīn Ibn-‘Arabi and quotes from them extensively in his works.

The reality of the *Awrād* is that they are contracts and commitments that Allāh has taken from His servants through the Shaykhs. Therefore, he who has honoured the Shaykhs stayed true to his contract and fulfilled his commitments will gain the goodness of both worlds. Allāh Most High says: ‘O Ye who Believe! Fulfil your contracts’ (*Sūrat al-Mā’idah*: 1). And He has said: ‘Among the believers are men who have been true to the contract they made with Allah’ (*Sūrat al-Aḥzāb*:23). And he who makes little of the Shaykhs, and neglects the contracts and commitments (he made), then that will be the cause of his *zaygh* (deviation from the Straight Path) and the puncturing of his boat (i.e. his destruction). Allāh Most High says: ‘It is deeply abhorrent to Allah that you should say what you do not do’ (*Sūrat al-Saff*: 3)<sup>89</sup>

The biography of Ibn Sā’i can also be found in *Al-A‘lām* by al-Zarakli, *Al-Ightibāt bi-Tarājim A‘lām al-Rabāt* by al-Bujandār, and *A‘lām al-Fikr al-Mu‘āsir bi al-Udwatayn* by Abd Allāh al-Jarrāri. His trusted friend, the saintly scholar and poet Sīdī Muḥammad Balamīnu al-Rabāti, wrote about him:

I travelled the lands of the East and the West (in vain) To find the likeness of the Imam al‘Arabī ibn al-Sā’i, The Star of Guidance, the Pole of (spiritual) height, Our Teacher The succour of every inanimate and animate object.<sup>90</sup>

<sup>88</sup> Fakhrud-dīn Al-Owaisī, “Shaykh Sidi Muhammad Al-Arabi Bin Al-Sa’ih,” 2023, <https://npartee.wordpress.com/tijaniyyah/shaykh-sidi-muhammad-al-arabi-bin-al-sa/>.

<sup>89</sup> Ibid.

<sup>90</sup> Ibid.

Sīdī al-‘Arabī ibn al-Sā’i passed away in 1310AH/1892CE in Rabāt, where he used to live and where his blessed tomb and Zāwiyah remain.<sup>91</sup> Ibn ‘Arabī grew up at the ruling court and received military training.<sup>92</sup> As he confessed in *Futūḥāt al-Makkīyah*, he preferred playing in a military camp with his friends rather than reading a book. However, as a teenager, he experienced his first vision (fanā); later, he wrote of this experience as “the differentiation of the universal reality comprised by that look”.<sup>93</sup>

On noticing his change, his father mentioned this to philosopher and judge Ibn Rushd (Averroes), who asked to meet Ibn ‘Arabī.<sup>94</sup> He claimed that from this first meeting, he had learned to distinguish between formal knowledge of rational thought and the unveiling of insights into the nature of things. He then adopted Sufism and dedicated his life to the spiritual path.<sup>73</sup> When he moved to Fez in Morocco and became his spiritual mentor. In 1200, he took leave from one of his most influential teachers, Shaykh Abū Ya‘qūb Yūsuf ibn Yakhlaf al-Kūmī, and then lived in Salé.<sup>95</sup>

After his demise, Sīdī al-‘Arabī ibn al-Sā’i’s teachings rapidly spread throughout the Islamic world. His writings were not limited to the Muslim elites but made their way into other ranks of society through the widespread reach of the Ṣūfī Orders. His work was also popularly accepted in Persian, Turkish, and Urdu. Many famous poets were trained in the Ṣūfī orders and were inspired by his concepts.<sup>96</sup>

In addition to the above Ṣūfī scholars, Shaykh Ibrāhīm Ibn ‘Abd Allāh Niyās is another famous one, elaborated below.

### **2.3.8 Shaykh Ibrāhīm Ibn ‘Abd Allāh Niyās (d. 1395AH/1975CE)**

Shaykh Ibrāhīm Niyās was West Africa’s most renowned Ṣūfī scholar in the twentieth century. His followers numbered millions and comprised the most prominent single

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<sup>91</sup> Ibid.

<sup>92</sup> William C Chittick, “Ibn ‘Arabi,” in *Stanford Encyclopedia of Philosophy* (Metaphysics Research Lab, Stanford University, 2019), <http://plato.stanford.edu/archives/spr2014/entries/ibn->.

<sup>93</sup> Ibid.

<sup>94</sup> Ibid.

<sup>95</sup> John Renard, *Tales of God’s Friends: Islamic Hagiography in Translation* (Univ of California Press, 2009).

<sup>96</sup> Chittick, “Ibn ‘Arabi.”

Muslim movement in West Africa. He was also well-known among the *ulamā'* and leaders of the broader Muslim world and a member of such organisations as the Muslim World League (*Rabiṭat al-'Alam al-Islāmī* based in Saudi Arabia, of which he served as Vice President), the World Muslim Congress (*Mu'tamar al-'Alam al-Islāmī*; Karachi, Pakistan), the Islamic Research Assembly (*Majma' al-Buhūth al-Islāmiyyah*; Egypt) and the High Council of Islamic Affairs (*Majlīs al-'Alā li al-Shu'ūn al-Islāmiyyah*; Egypt). Following a trip to Cairo, Egypt, in 1961, he became widely known as “Shaykh al-Islam” after leading the Friday prayers in the prestigious Azhar Mosque.<sup>97</sup>

Shaykh Ibrāhīm also maintained close relations with several prominent leaders in the independence movements during the 1960s, such as Kwame Nkrumah (Ghana), Ahmad Sekou Touré (Guinea) and Gamal Abd al-Nasser (Egypt). He campaigned tirelessly for governments to respect the rights of Muslims and the oppressed worldwide. He spoke out on several international causes, such as Israeli aggression toward the Palestinians, but he was also interested in interfaith issues and maintained good relations with Vatican representatives. He also became involved in social concerns, stressing racial equality and women’s rights. Regarding the latter, the Shaykh encouraged women to “compete with men in knowledge.”<sup>98</sup>

Shaykh Ibrāhīm was born in 1320AH/1902CE in rural Senegal. His father represented the culmination of a long line of Islamic scholars in the Senegambia region. He was himself a well-travelled and consummate shaykh, attracting students from around the region as far away as Mauritania. Shaykh Ibrāhīm was educated primarily at the hands of his father, with full access to his father’s extensive library. Shaykh Ibrāhīm mastered the full range of Islamic sciences at an early age from his father: the Qur’an and its interpretation, the ḥadīth and their explanation, jurisprudence and Sufism.<sup>99</sup>

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<sup>97</sup> Shaykh Hasan Cisse, “Shaykh Ibrahim Niyyas,” 1984, <https://npartee.wordpress.com/tijaniyyah/shaykh-al-islam-ibrahim-niasse/>.

<sup>98</sup> Ibid.

<sup>99</sup> Ibid.

### 2.3.9 Shaykh Ibrāhīm Ibn ‘Abd Allāh Niyās’s Thought as a Tijāniyyah Leader

About his educational background and achievements, Shaykh Ibrāhīm said, “I learned Qur’an and ḥadīth first from my Shaykh, my father, and he, from his father. I received an *‘ijazah* (diploma from the *majālis al-‘ilm*) first from my father in both Qur’an and ḥadīth, then from ‘Abd al-Raḥmān ibn al-Ḥajj al-‘Alawī (Mauritania) and another *‘ijazah* from Shaykh Aḥmad Sukayrij (Morocco) whom himself had earned some six hundred *‘ijazas* from six hundred different shaykhs” whose names are mentioned in his book. He wrote: “The first one to whom I gave authorisation in all these chains of transmission was the *Khalīfah* al-Ḥajj Ibrāhīm Niyās”. Shaykh Ibrāhīm once said concerning his scholarly credentials: “What I have in the way of *‘ijazah* and *muqaddam* authorisations would indeed fill a book.”<sup>100</sup>

The content of his teaching was nothing more or less than the Qur’an and the Sunnah of the Prophet Muḥammad and its revitalisation. Throughout his life, the Prophet's example was his means and end. Shaykh Ibrāhīm used to say, “If the best of mankind, the Prophet, is moving, even I shall follow him step by step; and the day he stops from there, I shall never move.”

In a poem, Shaykh Ibrāhīm wrote, “If I am asked, what is your *madhhab* (school of jurisprudence) and who is your beloved, I can answer that it the Prophet, and none other.”<sup>101</sup>

Shaykh Ibrāhīm was the best example of a Ṣūfī according to the description, “The Ṣūfī is the son of his hour (*ibn waqtihī*).” He will respond to the needs of the time. At every moment, he deals with the requirements of that moment. The most excellent Muslim in understanding is he who submits to the rule of his hour. He gives everything the position it requires in action and speech. He is a person moving with time in a circle. He does not attempt to stop time, not to become stagnant in it, nor to regress in it. His effort is aimed at continually moving forward. In the season of Ramaḍān, he reads the Qur’an and Ḥadīth and presents their explanations. In the season of Ḥajj, he expounds on the virtues of the Muslim pilgrimage. At the time of *Mawlid*, he recites the Prophet’s *Sīrah* or Biography.<sup>102</sup>

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<sup>100</sup> Ibid.

<sup>101</sup> Ibid.

<sup>102</sup> Ibid.

All of this behaviour characterised the Sufism of Shaykh Ibrāhīm. It was based on action and practice, travelling all over the Muslim world, giving speeches, and writing pamphlets. In every endeavour, his goal was to direct Muslims to the right path (*ṣirāt al-mustaqīm*). Sickness did not bother him unless it halted his activity in spreading Islam. Indeed, his *tasawwuf* was not characterised by heedlessness and neglect (*ghaflah*). It was based on real Islam, mastering the self (*nafs*) and ruling over it with the Qur'an and Sunnah.<sup>103</sup>

In a speech in the 1960s, Shaykh Ibrāhīm addressed a group of Muslim youth and said,

For the youth, I thank you all for your papers. And I am here to tell you to go ahead and be in the vanguard of things. Undoubtedly, the future of every nation is based on its youth. But it is not based upon all of them, not upon every individual, but only on the intellectual ones, the educated ones with good character, good manners, and zeal. As for the youth lacking education and good character, he is like a seed unfertilised. So, make every effort to seek and do your best to acquire more knowledge, not only Islamic knowledge, not only mathematics and its branches, but also be part of and cooperate with those whose zeal is to discover the unknown and unseen things of this world.<sup>104</sup>

Shaykh Ibrāhīm's character was based on the Qur'an and the Sunnah of the Prophet, verified by prominent Muslim leaders who knew him. For example, we note in the letter of Shaykh Muḥammad al-Hāfīz al-Tijāni – the Egyptian who was known as the foremost man of Ḥadīth in his age – the words:

Praise belongs to Allah after Allah has blessed us by binding us in love: this humble servant Muḥammad al-Hāfīz al-Tijāni and the Hujjah, the cornerstone of the religion, the sea of confidence, the believer in Allah, my brother and the brother of my spirit, my master Abi Ishaq, Shaykh Ibrahim ....<sup>105</sup>

In his greeting, it is essential to note that Shaykh al-Hāfīz uses the word *hujjah*, or “the proof”, as a form of address. The scholars of ḥadīth have ranked the scholars who work in this field. Each rank has a specific name. For example, the *muḥaddīth* is the narrator of ḥadīth, who reads traditions based upon narration and report. The *hāfīz* has memorised hadith to the number one hundred thousand along with their

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<sup>103</sup> Ibid.

<sup>104</sup> Ibid.

<sup>105</sup> Ibid.

explanation. However, the *hujjah* has memorised three hundred thousand ḥadīth with their explanations and chains of transmission from the Prophet. Likewise, a 1961 letter from the Secretary General of the Muslim World League in Makkah, the late Shaykh Muḥammad Surui Al-Sabban, addresses Shaykh Ibrāhīm as follows:

The Owner of Virtue, the Member of the Islamic Conference, Brother Shaykh Ibrahim Niyās, well-respected Al-Salam Alaykum. Peace be upon you, and the mercy of Allah and His Blessing be upon you. The pioneers have left the Hijaz, along with the propagators of the religion. They also went with the jurisprudence/understanding (fiqh) of the Hijaz, and now it remains with you, Shaykh Ibrahim. The old style of reading the Qur'an has also left the Hijaz, but you have remained reading the word of Allah with this same style of Hijaz, the style of Nafi Mawla Abi Nu'aym. Indeed, you are of the real people of Madinah in both Fiqh and Qur'an. These are the proofs of your steadfastness, and it is not the pride from within me, but the pride is for you and by Him. You have believed, and steadfastly, you have protected and spread the religion and become victorious.<sup>106</sup>

In 1930, after the prayer of *ʿĪd al-Fitr* (the end of the month of Ramaḍān), a fight broke out between Shaykh Ibrāhīm's disciples and those of Muḥammad al-Khalīfah. The incident made Shaykh Ibrāhīm immediately decide to relocate with his disciples to a new place. That evening, he set out with a small group of his closest disciples to find a new place to live, and the next day, they established a new *zāwiyah* in Madina Baay. This village was later incorporated into the growing city of Kawlaq in Senegal. In the following years, the Shaykh divided his time between teaching during the dry season in Madinah Baay and farming during the rainy season in Kóosi Mbittéyen. During the summer of 1945, he reestablished himself in his father's house in his natal village of Tayba Ñaseen, rebuilding and reorganising the village after a fire outbreak had destroyed much of it.<sup>107</sup>

Shaykh Ibrahim's fame quickly spread throughout the countryside, and most of his father's disciples ultimately became his disciples despite his junior status in the family. Although his disciples remain a minority within Senegal, they form the largest branch of the Tijāniyyah worldwide.<sup>108</sup> In an unlikely role reversal during the 1930s, several leaders of the Arab Idaw 'Alī tribe in Mauritania—the same tribe that introduced

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<sup>106</sup> Ibid.

<sup>107</sup> Ibid.

<sup>108</sup> Ibid.

the Tijānī order to West Africa—declared themselves disciples of Shaykh Ibrāhīm. Notable among them were Shaykhāni, Muḥammad Wuld al-Naḥwi and Muḥammad al-Mishri. Ṭarīqah al-Tijāniyyah al-Ibrahimiyyah, as the Shaykh’s disciples came to be known, flourished and gained large numbers of followers throughout North and West Africa during the 1930s and 1940s<sup>109</sup>. In 1937, upon meeting Shaykh Ibrāhīm during a pilgrimage to Makkah, the Emir of Kano, Nigeria, Alhaji’ Abdullahi Bayero, gave his oath of allegiance to the Shaykh and declared himself a disciple of Shaykh Ibrāhīm. That incident made Shaykh Ibrāhīm gain the allegiance of many of the prominent Tijānī leaders of Northern Nigeria and many others who were not Tijāni before this time.<sup>110</sup>

Al-Ḥaji ‘Abd al-Mālik - a prince from Okene, Kogi State, Nigeria and the first High Commissioner of Nigeria to the United Kingdom - was one of Shaykh Ibrāhīm’s closest disciples as well as the shaykh’s father-in-law through his daughter Bilkisu. Shaykh Ibrāhīm became renowned throughout the Hausa areas of West Africa. Ultimately, he had far more disciples outside of Senegal than within it. At the time of his death in 1975 in London, England, Shaykh Ibrāhīm Niyās had millions of followers throughout West Africa.<sup>111</sup>

His branch of the Tijāniyyah, *Ṭarīqah al-Tijāniyyah al-Ibrāhīmīyyah*, has become the largest branch in the world. After his demise, the community was led by his closest disciple, Shaykh ‘Aliyy Cisse and Niyās’ eldest son, Al-Ḥaj ‘Abd Allāh Ibrāhīm Niyās.<sup>112</sup> The current *Khalīfah* in the city of Baye is his eldest surviving son, Shaykh Aḥmad Tijani Niyās, who became the *Khalīfah* in 2010 after the demise of his brother Khalīfah Aḥmad Niyās, known as “Daam”, on Tuesday 18 May 2010. The Cisse family has carried out Shaykh Ibrāhīm’s role as principal Imām of the Madinah Baye Mosque. While serving as Madinah Baye’s Imām, Shaykh Ḥassan Cisse, Shaykh ‘Aliyy Cisse’s son and Shaykh Ibrāhīm’s maternal grandson, carried Shaykh Ibrāhīm’s teachings to the United States, United Kingdom and many other western countries. Shaykh Ḥassan Cisse was generally regarded as the leader of *Ṭarīqah al-Tijāniyyah al-Ibrāhīmīyyah* worldwide until his sudden death in August 2008.<sup>113</sup> Since then, Shaykh

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<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

<sup>111</sup> Ibid.

<sup>112</sup> Ibid.

<sup>113</sup> Ibid.

Ḥassan's younger brother, Shaykh Tijānī Cisse, has been given the position of Madinah Baye's Imām.<sup>114</sup> Shaykh Ibrāhīm was a prolific writer and has authored many books and treatises. Some of his works include the following:

- *Sabīl al-sadām fi ibkā'il al-Maqām* – a book written to defend the state where the Maqām Ibrāhīm was situated.
- *Kāshif al-ilbās 'an Fayḍati al-Khātm Abī al-'Abbās* (Lifting the confusion about the Fayḍa [Flood] of the Seal [of the saints] Abū al-'Abbās Aḥmad al-Tijānī). Edited by Shaykh Tijānī 'Alyy Sīse, published in Cairo, Egypt by Al-Sharīkah al-Dawliyya li Ṭibā'ah.
- *Jawāhir al-Rasā'il* (Pearls of the letters), a compendium of letters, *fatwas*, and other short communications.
- *Al-Sirr al-Akbar* (The greatest secret): Countless anthologies of poems, published in *Al-Dawāwīn al-Sitt*, translated into English by Awwal Baba Taofiq (The Six Anthologies).
- *Jāmi' Jawāmi' al-Dawāwīn* (Collection of collections of Anthologies), and *Majmū' Riḥlāt al-Shaykh' Ibrāhīm* (The Compendium of Travels of Shaykh Ibrāhīm). All of these were edited by his son Shaykh Muḥammad al-Ma'mūn Ibrāhīm Niyās.
- *Kitāb al-Taṣrīf* (The Book of Arabic morphology) is commonly used in Arabic schools throughout Senegal.
- *Manāsik al-Ḥajj al-Mubārakah al-Musammāt: Tuḥfat 'Ahl al-Ḥādirah bi-mā yanfa' al-ḥajj siyyamā fi al-tā'irah* (Rituals of the blessed pilgrimage, or: gems for city people to benefit the pilgrim, especially one travelling by aeroplane). Edited by Shaykh Tijānī 'Alyy Cisse.
- *Ruḥ al-Adab* (Spirit of good morals and discipline), translated into English by Shaykh Ḥassan Cisse.
- *Al-Ifriqiyyah li al-Ifriqiyyin* (Africa for the Africans) African leaders and freedom fighters under the Chairmanship of Gamal Abdul al-Nasser of Egypt,

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<sup>114</sup> Ibid.

entrusted publishing of this book to Shaykh Thāni Awwalu, a Nigerian disciple of Shaykh Ibrāhīm Niyās.

- Several *fatāwah* (legal opinions), including *Wajh al-taḥqīq fī kawṇ jāmi‘ Madīna huwa al-‘atīq* (Verification that the longstanding rule of the precondition of a Mosque is a city) concerning the circumstances in which a Friday mosque should be built; and *Baḥṭh fī thubūt ru‘yat al-hilāl* (Study on establishing the sighting of the new moon), concerning when to end the month of Ramaḍān and its fast. In addition to his printed works, dozens of cassette tapes of Ibrāhīm Niyās are readily available in Senegal, including complete *Tafsīr al-Qur‘ān* (interpretations of the Qur‘an) in Wolof and Arabic, several recitations of the *Mawlid al-nabawī* (birth [and life] of Muḥammad), also in Wolof and Arabic, and speeches on various religious and practical subjects in Wolof. “Dawāwin Al-Sittah” (voluminous poetic work in praise and exaltation of Prophet Muḥammed), *Risālah al-Tawbah* (a pamphlet expounding the realities of sincere repentance to Allah)
- *Riḥlah conakiriyya*
- *Riḥlah comashiyya*
- *Ḥujjah al-bāligha*,
- *Bayān wa tabyīn... et al.*<sup>115</sup>

*Ṭarīqah’ al-Tijāniyyah al-Ibrahimiyyah*, as Shaykh Ibrāhīm’s disciples came to be known, flourished and gained many followers across North and West Africa. Shaykh Ibrāhīm played extraordinary roles, coming from an esoteric scholar living in the semi-arid zone of the tiny belt of Senegambia. He fought for the independence of Black Africa through his relentless direct contact with leaders and communities of many African states in the post-independence era. Immediately after the end of World War II, Shaykh Ibrāhīm embarked upon the laborious task of seeking the continent’s unity and preparing it for autonomy.<sup>84</sup> In his celebrated work, *al-Ifriqiyyah li al-Ifriqiyyin*, published in 1950, stipulated that Africa “must be governed by its children.” Indeed, the quest for true freedom was considered by Shaykh Ibrāhīm to be the purest obligation

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<sup>115</sup> Ibid.

of all men of ample discretion, knowing no religious boundaries, and this was precisely the statesmanship of the Prophet in Madīnah.<sup>116</sup>

After the demise of Shaykh Ibrāhīm's father, al-Ḥaj 'Abd Allah, he returned to Kaolaq to offer his condolences to the family. Shaykh Ibrāhīm declared that he was the spiritual inheritor and *khalīfah* of Shaykh Aḥmad al-Tijāni, the founder of the Tijāniyyah Ṣūfī order during the *Mawlid* of the Prophet. His eldest brother and *Khalīfah* of their late father asked whether Shaykh Ibrāhīm was healthy, to which he responded in the affirmative. However, his brother declared that Shaykh Ibrāhīm was affected by *jinn* and that people should assist in exorcising him. Shaykh Ibrāhīm firmly declared that he was of sound body and mind.<sup>117</sup> His brother denied him outright and instructed his students to do likewise. Shaykh Ibrāhīm continued to call people to Allah and taught them all forms of the religious sciences. He met stiff resistance and decided to relocate to Koosi, a village founded by his father, where he continued his spiritual mission. He attracted a large following from all parts of Africa. People had come to drink from his ocean of knowledge and spiritual illuminations. The enmity that some Islamic scholars had for him was so great that when he came back to his home town in Kaolaq, he was stoned and stopped from praying inside his father's mosque.<sup>118</sup>

After much opposition and oppression, Shaykh Ibrāhīm decided to migrate from Kawlaq and find his settlement due to the difficulties his followers were experiencing in carrying out their religious and other daily activities.<sup>119</sup> One fateful morning, after *fajr*, he informed his students and all those who wished to follow him to leave Kawlaq. After obtaining permission from the colonial officers governing Kawlaq's administrative area, he migrated about 3 miles east of Kailas and was camped by a big tree that was to become his home. His town is now called *Madinah Kawlaq*. Later the same year, he went for his *hajj*.<sup>120</sup>

Upon returning from the pilgrimage, he began building his mosque, inviting people to Islam, educating the Muslims and reviving the *sunnah* of the Prophet. These activities were not confined to Senegal but throughout North and West Africa. His

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<sup>116</sup> Ibid.

<sup>117</sup> Ibid.

<sup>118</sup> Ibid.

<sup>119</sup> Ibid.

<sup>120</sup> Ibid.

style, methodology and spiritual zeal had made all and sundry flock to him to quench their thirst for the overflowing flood of knowledge. His detractors were greatly alarmed by his success.<sup>84</sup> They conspired against him and lied to the French administrator of the region that Shaykh Ibrāhīm was trying to build an army to rebel against French colonial rule. This mere claim was dispelled by Shaykh Ibrāhīm and allowed to continue with his teaching and preaching.<sup>121</sup> He travelled throughout the world to disseminate Islam. He was instrumental in turning Senegal into a Muslim-majority country. In Ghana alone, he converted no fewer than eight thousand Christians and pagans to Islam.<sup>84</sup> Christian missionaries feared him as a “terror” in West Africa. He was an erudite and versatile scholar and a prolific writer who wrote over 70 books on various subjects, including *fiqh*, Arabic language and grammar, ethics, *taṣawwuf*, *sīrah*, *tafsīr* and many other Islamic disciplines. He was a poet of the highest order, composing eight anthologies. He was awarded the title of “*Shaykh al-Islām*” by the head of al-Azhar, Imām Muḥammad Maḥmūd Shaltūt. The title is only given to Islamic scholars who have attained competence and mastery in at least 25 disciplines in the religious sciences.<sup>122</sup>

He advocated for mass education for both males and females. About this, Shaykh Ibrāhīm said in a speech that “women should compete with men in knowledge”. Because of this, women of the path are found to be well-versed in the Qur’an and *aḥādīth*.<sup>123</sup> All his daughters have memorised the Qur’an and are scholars in their own right; they engaged in the continuous education of women and children throughout sub-Sahara Africa. He also established a *zawiyah* in Kawlaq, an institute affiliated with al-Azhar, through which thousands of students worldwide attend to complete their studies. His disciples replicated this model and established many of these *zawiyat* all over Africa, improving literacy.<sup>124</sup> At a time when the Muslim world was still rejecting the recitation of the Qur’an over the radio and other electronic gadgets such as loudspeakers, he issued a *fatwā* that not only was it permissible but compulsory for Muslims to embrace these inventions because they promoted piety and helped to spread Islam. He was among the first West African Islamic scholars to write a book

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<sup>121</sup> Ibid.

<sup>122</sup> Ibid.

<sup>123</sup> Ibid.

<sup>124</sup> Ibid.

explaining the rules of pilgrimage to Makkah for those travelling by plane.<sup>125</sup> Not only did Shaykh Ibrāhīm emphasise Islamic knowledge, but he also encouraged Western education, as is evident in the speech he gave for the *Mawlid* at Kaolaq in 1386AH/1966CE, where he addressed the Muslim youth saying, “*Go ahead and be the vanguard in all things, for the future of nations is based on its youth, and make every effort to seek and do your best to acquire knowledge; not only Islamic knowledge and mathematics but also be part of and cooperate with those whose zeal is to discover the unknown and unseen things of this world.*” By the last part, he meant the sciences.<sup>126</sup>

Shaykh Ibrāhīm was a distinguished member and official of global Islamic organisations. He attended various Islamic international conventions whose central theme was mainly on *da'wah*.<sup>84</sup> Contrary to the claims of detractors and scoffers who tried to taint the *Ṭarīqah* as being *bid'ah*, Shaykh Ibrāhīm deserves full credit for reviving the neglected sunnah of placing the hands over the chest while praying in *Ṣalah* amongst the *Malikiyyah*; he wrote *Raf'al Malam* explaining his position. He even had pictures of himself praying with his hands over his chest to confirm to the sub-Saharan Muslims that this was the right way, setting an example that got wide acceptance. Television was not a luxury enjoyed by millions of Africans then, so this was the only way.<sup>127</sup>

He contributed towards the socio-political stability in countries he visited with his methods and preaching of tolerance and mutual respect. For example, he sowed seeds of love and understanding, cementing trust among the various tribes through promoting inter-tribal marriages in Nigeria and international marriages in other West African countries.<sup>128</sup> Many inter-tribal marriages between the Hausa and Yoruba are found among his followers. Other examples include marriages between Moroccans, Senegalese, Algerians and others. He preached religious tolerance and peaceful co-existence with people of other faiths. It is worthy of note that in addition to advocating for the welfare of Muslims in countries he visited, he also advised Christian leaders on ensuring political stability and peace, as was the case with Kwame Nkrumah, the former

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<sup>125</sup> Ibid.

<sup>126</sup> Ibid.

<sup>127</sup> Ibid.

<sup>128</sup> Ibid.

president of Ghana; General Yakubu Gowon, the former president of Nigeria and Leopold Singore, the former president of Senegal.<sup>129</sup>

Shaykh Ibrāhīm had great disdain for oppression and transgression, prompting him to write several treatises on the plight of colonised people worldwide. In one of his famous pro-freedom treatises, *al-Ifriqiyyah li al-Ifriqiyyin*, “Africa to the Africans”, mentioned above, he accurately predicted that Africans would rule Africans, alluding to the end of colonialism in his time. Shortly after the publication of this treatise, many African countries gained independence. He caught global attention because of this treatise, especially among Middle Eastern leaders who invited him for discourses and advice on several occasions.<sup>130</sup> Shaykh Ibrāhīm passed away in 1395AH 1975CE in London. By then, he had millions of followers, and the Tijāniyyah Ṣūfī order had grown tremendously. His closest disciple succeeded him.<sup>131</sup> The influence of Shaykh Ibrāhīm is intensely felt in Nigeria, particularly among the members of the Tijāniyyah Ṣūfī order. The present work shall address the impact of one of his disciples in Nigeria, Shaykh Muḥammad Awwal of Omupo.

## **2.4 EMERGENCE OF ṢŪFĪ ORDERS IN NIGERIA**

The Ṣūfī orders constitute the common institutional expression of mystical Islam worldwide. The most essential Ṣūfī orders in West Africa are the Qādiriyyah, named after ‘Abd al-Qādir al-Jilāni (d.1166AH/1753CE in Baghdad), the Tijāniyyah, founded by Aḥmad al-Tijāni (d.1230AH/1815 CE in Fez, Morocco), and the Muridiyya, established in the late nineteenth century by the Senegalese Shaykh Ahmadu Bamba (d.1347AH/1927CE).<sup>132</sup> Historically, Sufism made its first tangible appearance in West Africa in the eighteenth-century CE. However, there is evidence of earlier Ṣūfī activities in parts of the Western and Central Sahara, most notably in Timbuktu as early as in the fifteenth and the Aïr mountains in present-day Niger. However, in many instances, Sufism seems to have been a matter of individual devotion, and the extent to which the early Ṣūfī presence contributed to the gradual Islamization of many West African

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<sup>129</sup> Ibid.

<sup>130</sup> Ibid.

<sup>131</sup> Ibid.

<sup>132</sup> Seesemann, “Sufism in West Africa.”

peoples is quite significant. It seems that it was not the influence of Sufism as mystical religiosity but rather the combination of *da'wah* (the call to Islam) with social, economic, and political factors that turned Ṣūfī communities into such formidable forces that were able to attract Muslims and non-Muslims alike.<sup>133</sup>

Two of the most celebrated West African Ṣūfī personalities lived around the turn of the eighteenth century CE: Sīdī al-Mukhtār al-Kuntī (1729–1811) and ‘Uthman dan Fodio (1754–1817 CE). Although both accomplished Shaykhs of the Qādiriyyah Ṣūfī order, their legacies are somewhat different. Dan Fodio, ethnically a Fulani, is mainly remembered for his jihad against local Hausa leaders in areas nowadays located in the south of Niger and Northern Nigeria. Up to the present day, Muslims in Niger and Nigeria continue to evoke the memory of the Islamic state established as a result of Dan Fodio’s successful jihad, and many regard him as the renewal (Mujaddid) of Islam during his time.<sup>134</sup>

According to Seemann, Dan Fodio’s writings revealed himself as a great scholar of Islam who combined a strong profile as a Ṣūfī with expertise in fiqh, or Islamic jurisprudence. Several of his works were written to justify his decision to wage Jihad against nominally Muslim rulers who failed to implement the Sharī‘ah. It is noteworthy, however, that the final impetus to start the Jihad came from a vision where ‘Abd al-Qādir al-Jilāni, the founder of the Qādiriyyah, permitted him military action. Once the structures of his Islamic state were in place, Dan Fodio withdrew from politics and devoted the last years of his life to teaching and contemplation. Although considered the pivotal figure in the spread of the Qādiriyyah in this part of West Africa, Dan Fodio did not set up firm organizational structures for his Ṣūfī path, nor was the Qādiriyyah his only Ṣūfī affiliation. Rather than organizing their followers into tight-knit Ṣūfī communities, his descendants established the Sokoto Caliphate as their political and religious power base.

Until today, the Sultan of Sokoto is the nominal head of the Qādiriyyah in the region. It was only in the twentieth century, under the leadership of Nasiru Kabara in Kano, that the Qādiriyyah emerged as a Ṣūfī order with a mass following.<sup>135</sup> Whereas

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<sup>133</sup> Ibid.

<sup>134</sup> Ibid.

<sup>135</sup> Ibid.

Dan Fodio's legacy blends Muslim scholarship, the leadership of jihad, and the foundation of an Islamic state with a strong Ṣūfī orientation, the name of Sīdī al-Mukhtār al-Kunti is connected with the establishment of religious communities based on a shared Ṣūfī identity. He belonged to a Western Saharan group known as Kunta, which claimed Arab ancestry and first arrived in the region during the sixteenth century CE. Sīdī al-Mukhtār's case invalidates the widespread assumption, first expressed by Trimmingham, that Sufism in West Africa is more ethical than mystical. As Batran has amply demonstrated, Sīdī al-Mukhtār attached utmost importance to mystical experience and served himself as the guide for those among his followers who wanted to undertake the journey on the Ṣūfī path. He was indexed as one of the foremost West African advocates of the necessity of seeking mystical knowledge.

Moreover, his career provides an excellent example of how Ṣūfī saints combined various roles—religious, economic, and political—and were thus able to build robust and tight-knit communities. Sometimes drawing on his famous ability to perform miracles (*karāmāt*), Sīdī al-Mukhtār successfully mediated in tribal conflicts, established flourishing businesses in agriculture and trade, and became the spiritual and political head of a vast network of Ṣūfī communities, particularly in the area of present-day Mali.

Moving further into the nineteenth century CE, the next influential Ṣūfī leader was al-Hajj 'Umar al-Fūtī. Born around 1209AH/1794CE in a village on the banks of the Senegal River, al-Fūtī was a member of a clerical lineage known as Torodbe (though there are different versions of his ancestry) and thus came, like dan Fodio, from a family with Fulani origins. During the 1820s, al-Fūtī became one of the first West Africans to be initiated into the Tijāniyyah and later emerged as its most crucial nineteenth-century leader in West Africa. His original initiation connected him with the Hafīziyyah, a branch of the Tijāniyyah named after Muḥammad al-Ḥāfīz al-Shinqītī, who was appointed as a deputy (*Muqaddam*) by Aḥmad al-Tijāni, the order's founder, in Fez around 1800 CE. Muḥammad al-Ḥāfīz belonged to the Idaw 'Alī, a tribe (Arabic, *qabila*) in the Western Sahara known for its Islamic scholarship and leading role in spreading the Tijāniyyah throughout West Africa. In the late 1820s, 'Umar al-Fūtī undertook the arduous overland journey to Makkah to perform the pilgrimage, and while in the Hijāz, he met with Muḥammad al-Ghālī, an immediate disciple of the

order's founder, who appointed him as the Khālifah of the Tijāniyyah in West Africa. On his return trip, 'Umar al-Fūtī spent eight years in Sokoto as a guest of Dan Fodio's son Muḥammad Bello and ultimately settled in Fouta Djallon in present-day Guinea. There, he became a prolific writer, producing, among other texts, a book with the short title *al-Rimāḥ* (The Lances), an exposition of the doctrines of the Tijāniyyah that is still considered one of the most essential pieces of Tijāni literature<sup>136</sup>.

The movements of 'Uthmān dan Fodio and 'Umar al-Fūtī are the two most prominent Ṣūfī-led jihad campaigns of eighteenth- and nineteenth-century West Africa. Although these movements made significant contributions to the spread of Islam in many parts of West Africa, it was only after the establishment of European colonial rule that West Africans began to adopt Islamic beliefs and practices on a large scale. Indeed, between the 1880s and the 1930s, Islam made more remarkable advances in Africa than ever. This development raised concerns among officials in European colonial governments, whose policies inadvertently supported the spread of Islam rather than containing it.<sup>137</sup>

#### **2.4.1 The Position of Ṣūfism in Bornu, Nigeria**

In the oral tradition of the Bornu Muslims, a notion suggests that the Qādiriyyah was introduced into the area by Arab immigrants from Yemen. This belief may be an extension of the tendency towards tracing their Origin to Yemen, which has become fashionable among the pro-Arab Muslim historians of that area. On the other hand, the notion may be based on the statement that the religion of Islam was first introduced into Bornu land by a descendant of the 'Umayyads called al-Hādi al-'Uthmānī.<sup>138</sup>

Furthermore, in a note sent to the Secretary of State for the Colonies in 1953, the then Governor of the Northern Region claims that the Qādiriyyah reached what was then known as the Bornu Province in the twelfth or the thirteenth century by the caravan routes which crossed the Sahara from the Nile to Lake Chad. The Governor's view

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<sup>136</sup> Ibid.

<sup>137</sup> Ibid.

<sup>138</sup> Mauro Nobili, "Muslim Brotherhoods in West African History," in *Oxford Research Encyclopedia of African History*, 2021.

seems to have considered Qādiriyyah synonymous with Islam.<sup>139</sup> At Ngazaragama, which was established by Mai ‘Ali (Ghazi) Ibn Dunama (1476 – 1503), there were reported to be many God-fearing *Mallams* (*Mu‘allim* or teachers), many blameless nobles and many learned *Ṣūfī*s and Saints of the *Ṭarīqah*. The Emir’s learning did not fall short of the wisdom of the learned Imams and the pious God-fearing saints. Also, between 1600 – 1660, at a place called Kulumbardu in Bornu, about fifty miles west of Mir, there sprang up a large *zāwiyah*, which acquired great celebrity as its inhabitants were noted for their piety and learning.<sup>140</sup>

The first among the holy men of Bornu and during the period we have scanty information is Shaykh Abu al-Makarim Muḥammad al-Bakri (c. 1000AH/1600CE). Shaykh ‘Umar Waldidah and Shaykh Ḥasan ibn al-Jarmi were other saints of Bornu. The two are reported to have lived in Kulumbardi and have been preachers and propagandists of Sufism in the area, thus acquiring a large following. Reports of their activities were during the reigns of Mai ‘Huma b. Qasam (1032 – 1062AH/1626 – 1645CE). Shaykh Waldidah died in Baghirmi while travelling to Aghades and Timbuktu. Before his demise, it is claimed, he prophesied the advent of a saint who would revive religion, acquire a large following and wage a Jihad in the area.<sup>141</sup>

#### 2.4.2 Qādiriyyah Order in Nigeria

Oral tradition claims that Qādiriyyah was introduced in Bornu by Arab immigrants from Yemen. The Colonial governor reported the advent of Qādiriyyah in Bornu between the twelfth and thirteenth centuries. Evidence of the existence of *ṣūfī* saints at Ngazargamu 1476 – 1503 and a large *zāwiyah* at Kulumbarde 1600 -1660 were recorded, respectively. Many were partisans of Sufism in the Bornu land around 1000AH/1600CE. The earliest Shaykh said to be responsible for the widespread of Qādiriyyah in West Africa around 1460AH/1500CE was ‘Abd al-Karīm al-Maghīlī.<sup>142</sup>

The broader spread of the Qādiriyyah and its contribution to the religious, literary, social and political fields in Hausa-land were accomplished during the Sokoto Caliphate. The

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<sup>139</sup> Ibid.

<sup>140</sup> Ibid.

<sup>141</sup> Ibid.

<sup>142</sup> Ibid.

Order assumed official status during the period. Significant reforms and remarkable events in the Order have been passed since the twentieth century.<sup>143</sup>

### 2.4.3 The Advent and Spread of Tijāniyyah in Nigeria

B. G. Martins, in his *Islamic Brotherhoods of the Eighteenth-Century Africa*, claims that Tijāniyyah centres were established at Kano and Borno during the lifetime of its founder Ahmad al-Tijānī. Apart from oral traditions, no existing document supports the contention and should be accepted only with reservation. However, Martins admits that the centres' foundation do not appear to have made converts beyond the circle of the ruling class. In any case, *Shaykh* 'Umar Sa'īd al-Fūtī was the major *Tijāniyyah muqaddam*, who initiated a period of widespread conversion to the *Tijāniyyah* Order in what is now Northern Nigeria. After visiting Makkah and Madīnah, where he claimed he was appointed *Khalīfah* of the *Tijāniyyah* for the Western Sudan by Muḥammad 'Umar al-Ghālī, the *wakīl* of the *Tijāniyyah* in Makkah, he stayed in Sokoto for some eight years (1830 – 1838). Here, he sought proselytes for the new Order, of which Muhammad Bello appeared interested. For, his *wazīr*, Gidado (1817 -1842), was reading the *Jawāhir al-Ma'ānī* on Ahmed Tijānī to him.<sup>144</sup>

Ahmad Madaniyo ('Umar's grandson) recorded that 'Umar Sa'īd al-Fūtī arrived at Kukawa in Borno, where the apparent groups of converts he made were Shuwa Arabs. From Borno, 'Umar reportedly travelled to Bauchi, Kano, Zaria and Kastina. Only in Zaria did he establish a *zāwiyah*. Tijāniyyah was accepted by the heads of the mallawa, one of the four rulings Fulani clans of Zaria. In Kano city, according to Paden, oral traditions say that Umar received proselytes in certain Hausa wards. However, the *Tijāniyyah* spread widely in the late 1840s and 1850s in Gwandu, Kano and Zaria following 'Umar's departure from Sokoto in 1254AH/1838CE.

In Gwandu, there were Tijānī scholars like Muḥammad Rājī ibn 'Alī, who was Emir Khalilu's ally before he set out in about 1266AH/1850CE on pilgrimage with a large following of students from Gwandu and Kano and Sa'd b. Muhammad Awwal, in whose era the son Aḥmad became the *Qādī* of Gwandu. In Zaria, there was, among

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<sup>143</sup> Ibid.

<sup>144</sup> Ibid.

others, ‘Umar b. Aḥmad, a young son of the vizier of Zaria and member of the ruling Bornawa dynasty, was inducted into the *Tijāniyyah* in 1850 by a visiting Tijānī named Ishāq al-Futi.<sup>145</sup>

The *Tijāniyyah* acquired a more significant force when some 10,000 Tokolor and other remnants of the bands of Ahmadu, son of al-Hajj ‘Umar Sa‘īd al-Fūtī who were driven from Segou and Banbara, entered Nigeria during the reign of ‘Abd al-Raḥmān of Sokoto (1891 -1902).<sup>146</sup>

Oral reports claim that it took years to reach Sokoto from the French territory, and Aḥmad Shaykh died to be succeeded in the leadership of the Tijānī refugees by his brother Bashir. They were all equipped with guns and ammunition, which formed a mighty army. So, they went to Kano and asked Emir ‘Abbas if they could have land. Again, they were refused, and they went to the Emir of Hadejia, Mai Shahada, where they were received and given a place called Yan Leman. However, when the British took control in 1902, the group was disruptively scattered, mainly as traders, farmers, and mallams.<sup>147</sup>

In the middle of the 20th century, the first significant event in the history of *Tijāniyyah* in Northern Nigeria was the visit paid by Shaykh ‘Alamī, a Maghribī *mallam*, to Kano in 1341AH/1923CE. His arrival was welcomed with great enthusiasm by the existing *Tijāniyyah muqaddams* and their followers because of his call for group worship and unity. During his stay, he concerned himself with training more cadres of *muqaddams* for the propagation of *Tijāniyyah* in Kano and other parts of Hausa land. He ordered building the first *Tijāniyyah zāwiyah* in Kano in the Kawarin Maguga area of Koki ward. According to Abū Bakr ‘Atiqu, with the coming of ‘Alamī, the brotherhood spread fast in Kano and surrounding areas, and people embraced it because of the building of the *zāwiyah*.

On the departure of Shaykh ‘Alami from Kano to Marakish, 1344AH/1926CE,<sup>148</sup> he assigned Shaykh Muḥammad Salga as the Imām of the central *Tijāniyyah zāwiyah* in Kano. The reputation of Salga as a teacher of *Sharī‘ah* and

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<sup>145</sup> Ibid.

<sup>146</sup> Ibid.

<sup>147</sup> Ibid.

<sup>148</sup> Ibid.

*Haqīqah* and a distinguished leader in the *Tijāniyyah* was soon known throughout Hausaland and Bornu, from where he received students and aspirants for training, thus exerting remarkable influence in the extension of *Tijāniyyah* Community throughout Northern Nigeria before his death in 1357AH/1938CE.<sup>149</sup>

One of Salga's chief assistants was Shaykh Abubakr Mijinyawa (d. 1365AH/1946CE). He was the author of many books and poems, a teacher of many *Tijāniyyah* students, and a liaison of the *Tijāniyyah* Brotherhood in Hausaland and at the international level.

Another significant episode in the spread of *Tijāniyyah* in Northern Nigeria was the conversion tour conducted by Shaykh ‘Umar, an acclaimed direct descendant of *Shaykh Aḥmad al-Tijānī* who later became the Imām of the *Tijāniyyah zāwiya* at ‘Ayn Madī in Algeria, between 1948 and 1949. Shaykh ‘Umar travelled for about 23 days throughout Northern Nigeria and stopped in Kano, Kaduna, Zaria, Kastina, Gusau and Adamawa. The people’s response to the tour was enthusiastic, suggesting that ‘Umar succeeded in winning more converts for the *Tijāniyyah* movement.

The emergence of Shaykh Niyās and his dynamic leadership contributed immensely to the spread of the *Tijāniyyah* not only in the area under study but all-over West Africa.<sup>150</sup> The impact of Shaykh Ibrāhīm Niyās was discussed earlier in this study. Shaykh Ibrāhīm was brought up in a *Tijāniyyah* home in Senegal. His father, a *Shaykh*, initiated him into the *Tijāniyyah* early in life. In 1936, he decided to travel to Makkah and renew his *Ḥaqīqah* authority en route at Fez. On his arrival back in Senegal after a successful mission to Fez, he came to believe that he had been chosen for the overall leadership of the *Tijāniyyah* Brotherhood. His youthfulness at that time and his piety and erudition helped to make him well-reputed. Since 1946 and up till now, many young Nigerian *Tijānīs*, mainly Hausa traders from Kano, have been trooping to his coenobium at Kawlaq in Senegal in quest of knowledge and share of Ibrāhīm’s *barakah*. *Shaykh Abū Bakr ‘Atiq* (d. 1395AH/1975CE), *Aḥmad Tijānī b. Uthmān* (d.1390AH/1970CE) and Shaykh ‘Umar Falke (d.1382AH/1962CE) were the readily remembered pioneers. They were to form later the core of the Contemporary *Tijāniyyah* authorities in Hausaland. Since then, however, there have always been an average of 300 Northern Nigerians

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<sup>149</sup> Ibid.

<sup>150</sup> Ibid.

in Kawlaq at any given time.<sup>151</sup> By 1951, Ibrāhīm had become active in visiting *Tijāniyyah* communities throughout West Africa. On his way to Makkah that year, he visited Kano, where he made his first public appearance and was received by crowds from various parts of the North and various walks of life. He revisited Kano in 1952 and 1953. On each visit, he won over to the *Tijāniyyah* hundreds of new converts.<sup>152</sup>

However, some said it was through the invitation of the Emir of Kano, Al-Hajj ‘Abd Allāh Bayero (d. 1372AH/1953CE), Shaykh Ibrāhīm visited Kano, Nigeria, for the first time in 1937. However, Rüdiger Seesemann suggests that the visit took place in 1945. Whatever the visit date, the *Faydah at-Tijāniyyah* through Shaykh Ibrāhīm Niyass spread from Kano to other cities in Nigeria, including Ilorin.<sup>153</sup>

It may be pertinent to conclude here, therefore, that since the post-World-War 11 periods, owing mainly to the Hausa trader–*mallams* who travelled to Kawlaq and the influence of Shaykh Ibrāhīm’s visits to Northern Nigeria- *Tijāniyyah* had been consolidating its dominance over all other Orders steadily and gradually. This circumstance occurred in all North urban Muslim areas, such as Kano, Katsina, Jos, Gusau and Kaduna. It extended to similar towns, such as Liafaji and Ringim, on the railway lines and was in regular contact with the urban centres. It has also expanded to non-Muslim Middle Belt towns, such as Wukari, Makurdi, and Lokoja, as well as their neighbouring towns of Minna, Bida, Offa, and Ilorin.<sup>154</sup> Despite the opposition faced by Shaykh Ibrāhīm Niyās, as predicted by Shaykh ‘Abd Allāh al-Ḥajj al-‘Alawī, he was eventually accepted as *Ṣāhib al-Faydah* (flag-bearer of Divine Flood). The *Faydah*, which emerged in the hands of Shaykh Ibrāhīm Niyās, later became an internationally strong movement, which some governments perceived its activities as a threat.

A typical example was the Government of Northern Nigeria. In 1963, the government removed the grand *Khalifah* (Caliph) of Shaykh Ibrāhīm Niyās in Nigeria, *Khalifah* Muḥammad Sanūsī (d. 1412AH/1991CE), as Emir of Kano. Shaykh Ibrāhīm continued to visit Nigeria as he used to until the Government considered his visit a

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<sup>151</sup> Ibid.

<sup>152</sup> Ibid.

<sup>153</sup> Ibid.

<sup>154</sup> Ibid.

security threat to the Nation and banned him from visiting the region. The ban was lifted when General Yakubu Gowon became Nigeria's Military Head of State in 1966.<sup>155</sup>

The *Faydah* movement of Shaykh Ibrāhīm is now perceived as a global religious movement that has spread throughout West Africa, including the Nile Valley, parts of Asia, Europe, the United States, and a few countries in South America.

In Adamawa and Sardauna provinces, such towns as Yola, Kwande, and Shendam became predominantly associated with *Tijāniyyah*, and in some instances, new towns were founded as communities of Tijānīs most notable being *Niyamalfulatu* (a corrupt form of *ni'mah al-faydat al-tijāniyyah*). The *Qādī* of little Gombe, Modibo Ahmadu Aminu, was also a student from the Kawlaq School after World War 11. On his return, he set out to convert the Chamba tribe. The present leader of *Tijāniyyah* in Adamawa, Modibbo Zailani, has also built a *zāwiyah* at Zong.<sup>156</sup> The *Tijāniyyah* has also been consolidated in Muslim cities traditionally opposed to Sokoto, such as Argungu and Maiduguri, which resisted 'Uthmān ibn Fūdī's led Jihad throughout the early part of the 19th century. It has also spread to all other parts of the North.<sup>157</sup> The spread of the Tijāniyyah Ṣūfī order to the North-central and Southern parts of Nigeria was facilitated by the efforts of Shaykh Muḥammad Awwal of Omupo, which is the Area of study of this work.

## **2.5 HISTORICAL SURVEY OF OMUPO, IFELODUN LOCAL GOVERNMENT AREA OF KWARA STATE, NIGERIA**

Omupo or Omu-ipo is an ancient Igbomina-Yoruba town in the southeastern part of Kwara State. It is one of the prominent towns in Ifelodun Local Government Area of the State. It is the headquarters of 34 Omupo District communities and Omupo/Idofian Area Council of Ifelodun Local Government. Omupo Constituency was also created in 1979 as a representative to the Kwara State House of Assembly.<sup>158</sup>

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<sup>155</sup> Interview with a Tijāni on June 8, 2023.

<sup>156</sup> Nobili, "Muslim Brotherhoods in West African History."

<sup>157</sup> Ibid.

<sup>158</sup> Afolabi Fatai, *Igbominaland in the Context of Yoruba History* (Nigeria: Michael Adebayo Comr. Services Publishers, 2006), 226–27.

According to tradition, the early settlers in the town migrated from Ile-Ife, the source of the Yoruba nation. The founder was Ikuojenrola Adebari Alomole, the surviving son of Awogbola Olomu Aperan, an Ifá priest and renowned herbalist with metaphysical powers. Olomu Aperan, the progenitor, was a prince from a royal family, one of the eight autonomous monarchs met in Ile-Ife by Oduduwa – the progenitor of the Yoruba race. Olomu Aperan's family spread across two significant compounds - Akeran and Ogbonji of Ilare Quarters in Ile-Ife. In these compounds, the male children of the family are called Osomu, while the female are called Molomu. Over time, his name became corrupted to Olomu, while Aperan was coined from his compound's name – Akeran.<sup>159</sup> Olomu Aperan left home in the early 15<sup>th</sup> Century to protest his denial of ascending the throne of Obadio because he had lost most members of his immediate family to an epidemic. Efforts to persuade him to stay at home because of his advanced age proved abortive, but he was reminded of the repercussions of his defiance of his traditional burial rites should he die while travelling. The implication was that his children would continue to pay the traditional rites over generations, wherever they might settle. He left with his supporters and, after many years in the wilderness, met Fagbamila Ajagun-nla, the first Orangun of Ila (a direct descendant of Oduduwa and the Head of Igbomina Kingdom) at Igbo Ajagun-Nla and settled with him.<sup>160</sup>

During the Bariba war, Olomu Aperan, Onikoyi, Olugbon and Aresa were led by Ajagun-nla to fortify Oranmiyan's Army to fight the Ibaribas. He also participated in many war expeditions as Orangun's man bearer of Ada Ogbo (a cutlass with mystical powers that showed directions). Because of this, Olomu Aperan became popular with the name Ologbo or Ologbo-lomono (the mace bearer who knows the way). This event is where the name Igbomina was coined.<sup>161</sup>

### **2.5.1 Migration**

After the Bariba war, Ajagun-nla went to a new town called Ila-Yara, but Olomu Aperan remained with Oranmiyan at Oyo Ile. After some time, Olomu Aperan consulted an Ifa oracle; his chief priest was Famuwagun, and it was revealed through Ifa divination that

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<sup>159</sup> Fatai, *Igbominaland in the Context of Yoruba History*.

<sup>160</sup> Ibid.

<sup>161</sup> Ibid.

Oyo-Ile would disintegrate. *Ifa* warned that he should proceed to a new settlement. Wherever he found a plant called *oro agogo* (botanical bell cactus) would be safe, and he should settle there. When Olomu Aperan was leaving Oyo, he received the blessing of the reigning Alafin, who presented him with a gift of masquerades called Jenju and Owolewa. Jenju was worn by a deaf and dumb from Oyo.

Hence, Olomu Aperan requested that Ogbo cutlass from Orangun pilot his way to his settlement, Omupo, where *Oro agogo* was found. Some of his families were left behind at Oyo till the present time, while others moved to various locations in Yorubaland. When Olomu was leaving Ile-Ife, he cut a branch of the Omo tree as a souvenir and used it as a working stick. He passed the working stick on to his male child, Kujenrola, the only child who survived him and planted it at Omupo, making him known as Alomoole. Olomu Aperan met some people at Omupo without any central authority, except a man popularly known as *Ode-Omi* (meaning a hunter who resides by the river), who appeared as the head. However, because of his mystical powers, military prowess, and royal background, they accepted the leadership and authority of Olomu Aperan. River Osin serves as the primary source of water.<sup>162</sup>

### **2.5.2 Revelation about the Fulani Invasion**

Famuwagun again consulted *Ifa*, and it was revealed that foreigners (Fulani) would invade Yorubaland from Ilorin; therefore, Olomu Aperan was directed to propitiate *oro agogo* with the blood of a white horse as a sacrifice to protect his town from any external attack. The beef of the horse should be eaten in a big wooden bowl (*Opon nla*) with white pap by the entire populace.

For this reason, Omupo was never attacked either by the Fulani or by any contending powers during the inter-tribal wars in Yorubaland. Omupo was where warriors took refuge for reinforcement and the enhancement of their weapons, which they soaked in poisonous juice from the *oro-agogo* cactus. The Olomu Aperan family is enormous and spread all over Yorubaland. There was an Olomu compound at Oluwole Area in the Lagos Island of Lagos State. From Omu-Ijebu to Omu-badore and Isomu, both in Ogun State, to Omu-Oke and Omu-Isale in the present Ekiti State. All

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<sup>162</sup> Ibid., 227.

these Omu Olomu Aperan family towns have the same appellation, Oriki Idile and many other traditions in common. There are Olomu families in Ila-Orangun and Ikirun in Osun State, Nigeria.<sup>163</sup>

### **2.5.3 Past and Present Rulers of Omupo**

1. Awobimpe - Regent (over 50 years)
2. Oba Ladubo - 1728–1788
3. Oba Oyewusi Ayinla - 1788–1832
4. Oba Makaaye Adungbelogun I - 1832–1858
5. Oba Oyelegbin - 1858–1876
6. Olomu Ododo - 1876–1887
7. Oba Adekanye - 1887–1896
8. Oba Muhammad - 1896 (seven months)
9. Oba Awerijaye I - 1896–1908
10. Oba Adeosun - 1908–1912
11. Oba Olomu Aderohumu Oyehanbi -1914–1939
12. Oba Olomu Buhari - 1939–1947[3]
13. Oba Afolayan - 1948 (six months)
14. Oba Erubola Ajiboye Ajide - 1948–1960
15. Oba Abdullahi Alao (Awerijaye II) - 1960–1974
16. Oba Jimoh Olarinoye (Makaaye II) - 1974–2009
17. Oba Yakubu Adebayo Buari (Ilufemiloye II) - 12 June 2010 – present.<sup>164</sup>

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<sup>163</sup> Ibid.,229

<sup>164</sup> Fatai, *Igbominaland in the Context of Yoruba History*, 226–27.

#### **2.5.4 Major Traditional Festivals**

Like every Yoruba town, Omupo has significant festivals, including Oba Agba or Baba Agba and Egungun. The Omupo Day celebration also takes place every Four (4) years.<sup>165</sup>

#### **Religion**

##### **Islam**

While at Oyo, Kujenrola had a female child called Awobimpe (popularly known as Adesewa or Sewa), who was a lovely and sociable woman. She married a Muslim scholar at Oyo, who gave her the name Nana Ayisat after she had accepted Islam. Even when her father left Oyo, Awobimpe was among those who stayed behind, but she later joined her father at Omupo with many Muslims, including her husband. Therefore, she was the Princess who brought Islam to Omupo, and she served as a regent for more than 50 years after her father's demise. Because she came from a "foreign" religion, she settled in a place not too far from the palace, later known as the Nana compound. The largest congregation of Muslim faithful ever to be witnessed in any Nigerian Muslim Community is the annual *Mawlid al-Nabbiyy* celebration organised by a renowned Islamic Scholar of Tijāniyyah School of Thought, Shaykh Muḥammad Ayinla Awwal. The event has been taking place in Omupo since 1979.<sup>166</sup>

##### **Christianity**

Christianity arrived in Omupo in 1926 through the Offa/Igbomina Anglican Diocese. The Anglican Church established the first primary school in Omupo in 1942. Few adherents of Christianity live in Omupo because Muslims largely populate the city.

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<sup>165</sup> Bello Abdul Rauf A, *A Short History of Omupo* (Lagos, Nigeria: National Open University of Nigeria, 2007).

<sup>166</sup> Ibid.

## **Tourist Attractions**

Tourist attractions include the Omo tree planted by Kujenrola and a place called Tourist Attractions Igbo'ta, near Nana's compound, where Kujenrola was said to have hung a chain like Oduduwa. That chain was drawn out to commune with him for assistance during famine or drought.<sup>167</sup>

### **2.5.5 Projects**

The following community projects were commissioned through communal efforts:

1. Moslem Community Primary School (1956)
2. Piped water (1961)
3. Omupo Grammar School (1967)
4. Electricity project (1974)
5. Cottage Hospital (1981)
6. Town Hall (1981)
7. Omupo Muslim College (1994).<sup>168</sup>

### **2.5.6 HRM, Oba Jimoh Aweda Olarinoye (Makaaye II, 1974-2009)**

The late Oba Jimoh Aweda Olarinoye was born to the Royal family of Baba Alabi Oyewale by Iya Bigogo Asumowu during the reign of Olomu Aderohunmu Oyehanbi (1914-1939). The young Prince lived his childhood here in Omupo before he "stowed away" to Lagos in 1945 in search of a greener pasture. He was a successful businessman in Lagos until the Kwara State Government appointed him to succeed his brother, Oba Abdullahi Alao Awerijaiye II, in 1974.

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<sup>167</sup> Ibid.

<sup>168</sup> Ibid.

By his appointment from the Makaaye Ruling House, Oba Jimoh Olarinoye became the 15th Olomu of Omupo and the first Traditional Ruler in the contemporary history of the town to be turbaned by his people in his domain. His predecessors after Oba Oyelegbin (1858-1876) were turbaned in succession by the Emir of Ilorin like every other graded Igbomina/Ekiti Obas in the defunct Ilorin province of the old Northern Region.

Before he ascended the throne of his forefathers, Oba Olarinoye was an activist and one of the movers and shakers of events in Omupo. He collaborated with Pa Samuel Omoyiola, Shaykh Mohammad Awwal (*Mukadam*), and Alh. Abdul-Kareem Aremu Kolawole (Oluoko), Alh. Lawal Kanisuru (Eleree), Alh. Aminu Aweda (Ajinge), Alh. Jimoh Iyanda (Oloko), Alh. Jimoh Otuyo (Dasitolohun), Chief Reuben Olaoti (Councilor), Chief Joshua Adebara and Alh. Karimu Talibi (Ogbele) - all of the blessed memory. The list of the pillars behind the throne is long, including those still alive. Oba Olarinoye had a finger in almost every development-oriented activity, ranging from politics, religion, economics, and socio-cultural in Lagos or Omupo. He was the first Chairman of Egbejoda Omupo Muslim Society, established in 1967 to coordinate and direct the affairs of Islam in Omupo. He was the Chairman (otherwise known as Giwa) of Egbe Amuludun Omupo, and in 1957, the Egbe Ore-Metta of Omupo made him a life Patron. He served in the same capacity as many of the sociocultural associations of Omupo indigenes in Lagos.

In 1976, he constituted a central working committee for the community called Omupo Descendants' Union, which assisted him in planning, coordinating, and executing development programmes in the town. No doubt, by the time the history of the book of Omupo is published, Oba Jimoh Aweda Olarinoye's contribution should be written in letters of gold as a King who left his town better than he had met it. He came, he saw, and he conquered.

As a natural ruler, he was a father to all his subjects, regardless of political persuasions, religious leaning, social creed, or ethnic affinity. He was an apostle of due process, transparency and fairness without necessarily mortgaging his conscience or compromising his primary responsibility to the government of the day, either military or civilian. He strove for the greatest happiness for the most significant number. His

reign was peaceful and witnessed appreciable growth and development, some of which were:

1. Electrification project in 1976
2. Commissioning of a Town Hall in 1981
3. Commissioning of a Health Centre in 1981, upgraded to a Cottage Hospital by the State Government in 1993
4. Omupo entered the political lexicon in Kwara State as an Electoral Constituency in 1979.
5. Omupo became the Headquarters of the Omupo/Idofian Area Council of Ifelodun LGA.

In the traditional hierarchy in Kwara State, Oba Olarinoye was the first Omupo Monarch to be graded and presented with a Staff-of-Office as Oba of 3rd Class status in 1975 by the Kwara State Government, which also graded the Olupo of Ajassep; Elesie of Igbaja; Olofa of Offa and Elerin of Erin-Ile as 2nd Class Obas in the same Gazette, but the exercise was abrogated by the administration of Col. Ibrahim Taiwo shortly after. However, the civilian administration of Alh. Adamu Attah revisited the contentious issue in 1981, and he did justice by regrading Oba Olarinoye to 3rd Class Oba. Unfortunately, Olomu Olarinoye was not a beneficiary of the Gen. Alwali Jauji Kazir Chieftaincy review exercise of 1994, which saw some of the 2nd Class Obas elevated to 1st Class status. Therefore, in the year 2002, the whole town went agog in jubilation when Oba Olarinoye was promoted to the status of a 2nd class Oba by the civilian administration of late Real Admiral Mohammed Lawal along with Olupako of Share; Elesie of Esie; Oloro of Ora; Olusin of Isanlu-Isin; Olosi of Osi and Alofa of Ilofffa, to mention just a few.

Oba Olarinoye was a prominent Igbomina/Ekiti Traditional Council member sitting at Ajase-Ipo. He was highly respected by his Royal Brothers for his experience, having been on the throne much earlier than most. He was regarded as a repository of knowledge, a "walking and talking" encyclopedia of Traditional politics in Igbomina/Ekiti land. These attributes made his opinion on important policy issues relevant, sought for, and respected before the Council made decisions. Olomu (as his

colleagues fondly called him) was known for forthrightness, bluntness, astuteness and honesty. The Ifelodun Local Government Council will never forget him in a hurry for his advisory roles on volatile and knotty issues because Oba Jimoh Aweda Olarinoye did not know how to call a spade by another name. He was seen in some quarters as "stubborn" and "heady" because he was an Oba who was never prepared to do anything that would bring public hostility to his exalted office as a Custodian of customs and tradition of the people of Omupo. He was always on the side of truth and justice, not minding whose ox was gored. As the Paramount Ruler in Omupo District, Oba Olarinoye had an excellent interpersonal and inter-communal relationship with the Traditional Leaders and people in the 34 communities in Omupoland. He loved his people, and his people loved him. Oba Olarinoye joined his ancestors in the early hours of Thursday, April 30, 2009, at 94. Four wives, 22 children, many grandchildren and great-grandchildren survived him.<sup>169</sup>

#### **2.5.7 Oba Yakubu Adebayo (Buari II) - 2010-to Date**

Oba Yakubu Adebayo Buari (Ilufemiloye II) was born in Omupo on 1 January 1952 to the royal lineage of Olomu Muhammad Suleiman Buari, the twelfth Olomu of Omupo. He had his primary and secondary education in Nigeria and his post-graduate education at the London School of Accountancy in the United Kingdom. He has a Master of Business Administration (MBA) from the University of Ilorin.

He has over 30 years of credit in the banking and financial industry and over 35 years in senior management positions. His work experience spans Barclays Bank, Kwara State Schools Board, Guinness Nigeria Plc, Bauchi State Investment and Property Development Company Limited, Trade Bank, B-square Consultants, O.A. Group, and OAK Group. At the Bauchi State Investments & Properties Development Company Limited, he was the Chief Accountant before joining the Trade Bank Plc services as an Assistant General Manager at the Bank's head office in Ilorin.

As a mark of his integrity and demonstrated competence, Oba Buari represented the interest of the Trade Bank on the Board of Biomedical Company Limited as an Executive Director in charge of Administration and Finance. He left the employment of

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<sup>169</sup> Bello Abdul Rauf A, *A Short History of Omupo*.

Trade Bank Plc in 1993 after six years of meritorious service and became a co-founder and Partner in Bayo Buari & Co (Chartered Accountants).

He was an associate lecturer at the Federal Polytechnic, Bauchi, the University of Ilorin, the Chartered Institute of Bankers of Nigeria (CIBN), and the Institute of Chartered Accountants of Nigeria (ICAN) at different times. He also served as an external examiner for banking, finance, and accountancy courses at the Kwara Polytechnic in Ilorin.

Oba Adebayo Buari's membership in various local and international professional bodies is the hallmark of his quest for knowledge and expertise in human and materials management, Accountancy and Banking. He is a fellow and associate of several accounting, banking, and management institutes. FCA, FCMA, FCIS, FCTI, ACIB, ACIM, AMNIM.

As a demonstration of his versatility in knowledge-sharing, Oba Adebayo Buari has presented seminar papers on topical issues in his field of core competencies (Accounting, Banking, Information Technology, Administration, and Business Management) across Nigeria. He has, to his credit, a publication titled "Introduction to Value Added Tax in Nigeria," which he co-authored in 1994.

Oba Yakubu Adebayo Buhari is bringing to the leadership of Omupo and its people not only his wealth of experience from the corporate world but also his humanness, integrity and sense of purpose, which are critical for the upliftment of his people. Upon his selection by the Traditional Kingmakers of the Town, Governor Abubakar Bukola Saraki of Kwara State confirmed and approved the selection of Oba Adebayo Buari as the Olomu of Omupo with effect from 1 May 2010. This was followed by the traditional turban, which took place on Saturday, 8 May 2010, at a colourful ceremony. Oba Yakubu Adebayo Buhari is happily married and blessed with princes and princesses.<sup>170</sup>

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<sup>170</sup> Ibid.

## 2.6 EMERGENCE OF ISLAM AND TIJĀNIYYAH ṢŪFĪ ORDER IN OMUPO, NIGERIA

There are other approaches to the definition and historical development of Sufism,<sup>171</sup> particularly in Omupo. The history of the spread of Islam in Omupo is associated with the conversion of a princess named Awobimpe Ariludokun, a daughter of Olomu Oladugbo, as mentioned earlier. She was later renamed Nana ‘Ā’ishah. The early settlers in Omupo came from Ile-Ife, the traditional origin of the Yoruba race. They upheld the traditional African belief system, *Kufi*. The Jihad efforts of Shaykh Uthmān dan Fodio, however, catalysed the conversion of the people to Islam. In no time, the Tijāniyyah Ṣūfī order from Maghrib had incursion into the city with the efforts of Shaykh Muḥammad Awwal, who had been initiated into the Ṣūfī order by Shaykh Ibrāhīm Niyās al-Khawlakhī. It was said that Shaykh Ibrāhīm Niyās visited Omupo and performed several miracles to the admiration of the people; this event led many to convert to Islam and become adherents of the Tijāniyyah Ṣūfī order, there is virtually no household in Omupo that does not have members of the Tijāniyyah. What are the factors responsible for this? Hence, analysis within *Al-Mafāhīm Al-Tijāniyyah* of Shaykh Muḥammad Awwal is pertinent. It is imperative to mention that the Tijāniyyah Ṣūfī Order was established by Shaykh Aḥmad ibn Muḥammad Al-Tijāni, who was born in ‘Ayn Madhi in the Algerian desert in 1149AH/1737CE and died in Fez, Morocco, in 1230AH/1815CE.<sup>172</sup> After his demise, his followers undertook *da’wah* activity, which carried the teachings of the Ṣūfī order across the caravan routes of West Africa. One of these missionary activities by one of his followers brought Islam to Omupo, as earlier mentioned. According to Mustapha Garba,<sup>173</sup> the influx of the Tijāniyyah brotherhood into West Africa can be credited to Umar al-Fūtī, who had been initiated into the Ṣūfī Order and appointed *Khalīfah* of Sudan.

Abdulkareem revealed that a woman named Nana ‘Ā’ishah brought Islam to Omupo land.<sup>174</sup> It was further stated that the advent of Islam in Omupo can be traced back to 1846. Nana ‘Ā’ishah, while at Oyo. Kujenrola had a female child called

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<sup>171</sup> Martin Lings, *What Is Sufism?* (Univ of California Press, 1975), 45.

<sup>172</sup> Brigaglia, “Sufi Revival and Islamic Literacy: Tijani Writings in Twentieth-Century Nigeria,” 102–11.

<sup>173</sup> Muhammad, “Analytical Study of the Impact of Islamic Values and the Role of Ṣūfī Orders in West Africa.”

<sup>174</sup> Ishola Vivian, “Socio-Economic Significance of the Annual Mawlid Nabiyy Celebration in Omupo, Kwara State, 1979-2009” (Kwara State University, Malet, 2022), 18–29.

Awobimpe (popularly known as Adesewa or Sewa), who was a lovely and pleasant woman. She married a Muslim scholar at Oyo who gave her the name Nana ‘Ā’ishah after she accepted Islam. Even when her father left Oyo, Awobimpe was among those who stayed behind, but she later joined her father at Omupo with many Muslims, including her husband. Therefore, she was the Princess who brought Islam to Omupo, and she served as a regent for more than 50 years after her father's demise. Because she came from a ‘foreign’ religion, she was settled near the palace, later known as the Nana compound.<sup>175</sup> It is on record that the advent of Islam in Omupo can be traced back to the 1800s. The then secretary of the Omupo Muslim Community, Mr. AbdulRazak Adewale Babarinsa, confirmed that there is no written record as regards the history of when Islam came to the town. Still, Muslims in the city have relied on what their leaders have told them from generation to generation on how Islam came to the Town.<sup>176</sup>

Islam got to Omupo through a devoted Muslim woman known as Nana ‘Ā’ishah; she resided in Odo Ibi back then; the place is fondly called Nana Compound today. This woman was said to be the first and only Muslim in the town. She observed her five daily prayers under a tree, not minding all others who worshipped idols. Due to her devotion, she always performs her *ṣalat* promptly. Today, in Omupo, the first mosque that was established is located in the place where she used to observe her daily prayers.<sup>177</sup>

Having been recognised as a practised religion in the town, the religion of Islam started to grow gradually. It spread faster among the people when another set of migrants came from the old Oyo empire. The leader of this group was known as Aliu Ajileye. These migrants were traders, and they also weaved. The prominent among them were Bello Ajileye, Awawu Ajileye, and Salamaru Ajileye, among others. These migrants were also devoted Muslims and settled on the town's outskirts. During the reign of Nana ‘Ā’ishah as a regent after the death of her father, although she stayed far away from the palace, she invited them to the palace, and at the end of their conversation, they were given some lands to settle among the people of the town, in Ile-

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<sup>175</sup> Vivian, “Socio-Economic Significance of the Annual Mawlid Nabiyy Celebration in Omupo, Kwara State, 1979-2009.”

<sup>176</sup> Ibid.

<sup>177</sup> Ibid.

Oloja close to the palace.<sup>178</sup> Due to this development, Muslims could do their business and perform their prayer with convenience among the people. Furthermore, this gave them the chance to call people to the religion of Allah.<sup>179</sup> It could be inferred that the opportunity to stay among the people allowed them to invite people to Islam. One can say that this is the beginning of the spread of Islam in Omupo.<sup>180</sup>

Having established that the religion was recognised in the town to the extent that even the few Muslims were given a chance to stay close to the town and not have a problem observing their prayers within the city, Islam started to grow and develop, as many factors contributed. The contribution of these factors helped the growth and development of Islam in the town and nearby villages.

As the practice of Islam expanded and spread all over Omupo, many things happened that are worth mentioning. First, Islam was established, and many *Ratibi* mosques were established so Muslims could observe their five daily prayers. Today in Omupo, countless *Ratibi* mosques exist at the Nana compound, Oke Imole, Isale Omu, Elemo compound, and others. These mosques were established in several parts of the environment and are headed by Imam *Ratibi*.<sup>181</sup> This played a significant role in bringing the practice of Islam closer to all community members. There are also three famous central mosques in Omupo town: The Omupo Central Mosque, Shaykh Muḥammad Awwal Mosque, and Oke Imole Central Mosque. *Ratibi* Imams also play a significant role in the nomination of the new Chief Imām when any incumbent dies. The Chief Imams are assisted by office holders such as the Alaga Adini, Balogun Adini, and Iya Egbe Adini, among others.<sup>182</sup> One thing that is peculiar to the practice of Islam in Omupo is the contribution of the Muslims towards the construction of various mosques. It is on record that the sources of funds for the multiple mosques constructed were through '*fisabilillah*' - contribution to the cause of God. This activity is done regularly during daily prayers and *Jumu'ah* prayers. In essence, Muslims have been the major contributors to the establishment of Mosques in Omupo.<sup>183</sup>

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<sup>178</sup> Vivian, "Socio-Economic Significance of the Annual Mawlid Nabiyy Celebration in Omupo, Kwara State, 1979-2009."

<sup>179</sup> Ibid.

<sup>180</sup> Ibid.

<sup>181</sup> Ibid.

<sup>182</sup> Ibid.

<sup>183</sup> Ibid.

In another development, Islamic organisations and associations equally contributed to the practice of Islam in Omupo. These organisations constructed some *Ratibi* mosques where they hold their Sunday weekly prayer and monthly vigil, as the case may be. The Kamaldeen Society, for instance, put a large basin at Oju- Ogbe Junction for money to be contributed towards the construction of Omupo Central Mosque. It was reported that since the basin was in a public place, both Muslims and non-Muslims contributed towards the construction of the mosque.<sup>184</sup> Babarinsa noted that the efforts of the Muslim community contributed to the growth and development of Islam in Omupo. He posited thus:

...the significant practices of Islam in Omupo are what Islam enjoins us to do as Muslims; we pray five daily prayers without discrimination. This means that where any part of the daily prayer meets you, you observe it in any nearby *Ratibi* mosque. The Muslims in Omupo help the less privileged, and in most cases, the imāms of various mosques are sponsored by members of their congregation who are rich people in the society. There are many practices of Islam in Omupo; even the non-Muslims in the community accord us respect on Friday; during the period of the Jumu'ah Service, you will see the beauty of Islam where almost all activities in places like mosques and offices will be suspended because the Muslims are observing their Salah. During the festive period, there is also a showcase of the beauty of Islam. We celebrate, and even non-Muslim members of the community celebrate with us.<sup>185</sup>

The above indicates that Muslims in Omupo practice what is prevalent in most parts of Nigeria, where the three religions dominate society. In addition, Muslims celebrate the birth of Prophet Muḥammad yearly; different mosques fix their date for the celebration from the date of the official recognition. They invite one another, and the significant points of the events include lectures, prayers, praise, and Islamic songs.<sup>186</sup> It is observed that the largest congregation of Muslim faithful ever to be witnessed in any Nigerian Muslim community is the annual *Mawlīd Nabbiyy* celebration organised by a renowned Islamic Scholar of Tijāniyyah Ṣūfī order, Shaykh Muḥammad Awwal. The event has been taking place in Omupo since 1979.<sup>187</sup>

Oral sources and literature works of Bello and Abdulkareem agreed that in Omupo, the Ramadan period, a period when Muslims fast for the period of twenty-nine

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<sup>184</sup> Ibid.

<sup>185</sup> Ibid.

<sup>186</sup> Ibid.

<sup>187</sup> Ibid.

or thirty days, the Muslims gather in the Mosque to attend the teaching of the Qur'an, is known as the *Tafsīr*.<sup>188</sup> The gathering is further used to explain the Qur'an's messages to the congregation's members. It is usually held between the 'Asr Prayer and *Maghrib* prayer when they break their fast after the conclusion of the lecturer. During the same Ramaḍān period, Muslims gather in the night after the special *Tarāwīḥ* prayer to attend special Ramaḍān lectures and prayers; this happens between 10 pm and 12 am. It is, therefore, not unusual to see Muslims in the middle of the night coming from night prayer or lectures in Omupo environs. Similarly, different mosques organised their Ramaḍān lectures during the day, inviting others from various localities to come and grace the occasion. During the last ten days of Ramadan, different mosques and Islamic organisations organise the special vigil known as the *Laylat al-Qadr* prayer.<sup>189</sup>

### 2.6.1 Islamic Festivals in Omupo

Just like it has been stated that the practice of religion is not complete without mentioning some festivals, in Omupo, as in other parts of Yoruba land, it is customary to observe that Muslims participated in some festivals or celebrations such as; *'īd al-Fitr* (Feast of fast-breaking), *'īd al-Adḥā* (Feast of sacrifice), Hijrah (Migration), *Mawlīd Nabbiyy* (The birthday of the Prophet) and *Laylat al-Qadr* (Night of power) among others. Furthermore, the Muslims in Omupo are also known to celebrate occasions like *walīmah khatm Qur'ān* and wedding ceremonies occasionally.<sup>190</sup> The celebration of the two annual *'īds* in Omupo is not different from how it is celebrated in other communities. The *'īd al-Fitr* is the immediate festival that marks the end of the Ramadan fast. It is celebrated by breaking the fast for 29 or 30 days. Muslims in Omupo use this annual festival to thank Allah for the success of the year's festival and ask for Allah's mercy, favour and blessings in all ramifications of their lives, as well as protection to witness more in life. On the day of the celebration, Muslims gather to offer two *raka'ah of nāfilah*, which is mandatory for all Muslims to attend. The Omupo Muslim prayer ground will be cleaned to ensure the observance of the prayer. Previously, there was only one *'īd* praying ground in Omupo, but as the town expanded,

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<sup>188</sup> Ibid.

<sup>189</sup> Vivian, "Socio-Economic Significance of the Annual Mawlid Nabiiyy Celebration in Omupo, Kwara State, 1979-2009."

<sup>190</sup> Ibid.

more praying grounds were established so that people could offer the *ṭd* prayer closer to their residence.<sup>191</sup>

The second major *ṭd* is marking the end of the *Hajj* activities. It is celebrated during Dhū al-Ḥijjah when some Muslims would have performed the pilgrimage in Makkah. The historical background of this can be traced to Prophet Ibrāhīm and his son Ismāʿīl, and it is essential to note that Muslims who are capable of slaughtering a ram, camel or cow as a sacrifice are enjoined to do so. Most Muslims in Omupo used to slaughter rams and cows, especially the affluent families.<sup>192</sup> Apart from the annuals *ṭdayn* mentioned, Muslims in Omupo also celebrate the annual festival of Hijrah. However, not all Muslims in the town celebrate Hijrah. Those who organize the Hijrah celebrations own Islamic/Arabic schools in Omupo. The celebration of *Mawlid Nabiyy* annually is also associated with Muslims in Omupo. It has been mentioned that the first celebration of the festival in the town was organized by Shaykh Muḥammad Awwal in 1979, which this study attempts to specifically study.<sup>193</sup> The celebration of the annual *Mawlid Nabiyy* is peculiar to the members of the Tijāniyyah Ṣūfī order in Omupo. The Qādiriyyah and some other Muslims also participate in the *Mawlid Nabiyy* celebration. Although there is a slight difference in the manners of their celebrations; while the Qādiriyyah excessively use the *Bandiri*<sup>194</sup> drum during *dhikr*, which also includes dancing, chanting and sending praises to Allah, the Tijāniyyah are not excessive in its use. However, they are known for their exorcism and spiritual chanting and sending blessings to Prophet Muḥammad.<sup>195</sup>

## 2.7 SUMMATION

The historical antecedents of the Tijāniyyah Ṣūfī order in Omupo are incredibly instrumental to the spread of Islam in the town. In this chapter, the researcher discusses the etymology and origin of Sufism. The Chapter equally discussed the concise history and thoughts of some key figures of the Tijāniyyah Ṣūfī order, such as the founder,

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<sup>191</sup> Ibid.

<sup>192</sup> Vivian, "Socio-Economic Significance of the Annual *Mawlid Nabiyy* Celebration in Omupo, Kwara State, 1979-2009."

<sup>193</sup> Ibid.

<sup>194</sup> *Bandiri* is a musical instrument commonly used by the Ṣūfī adherents.

<sup>195</sup> Vivian, "Socio-Economic Significance of the Annual *Mawlid Nabiyy* Celebration in Omupo, Kwara State, 1979-2009," 18–29.

Shaykh Aḥmad Tijāni, Shaykh ‘Umar al-Fūti and Shaykh Ibrāhīm Niyās, among others. The emergence of the *ṭarīqah* and its spread in Omupo were also discussed. It concludes with a short historical survey of Omupo and its relevance to this study. The next chapter shall analyse the content of *al-Mafāhīm al-Tijāniyyah* of the Shaykh Muḥammad Awwal of Omupo.



## CHAPTER THREE

### CONTENT ANALYSIS OF *AL-MAFĀHĪM AL-TIJĀNIYYAH* OF SHAYKH MUḤAMMAD AWWAL

#### 3.1 INTRODUCTION

This Chapter explored the historical background of Shaykh Muḥammad Awwal and his contributions to the spread and development of Tijāniyyah Ṣūfī order in Omupo, Ifelodun Local Government Area of Kwara State, Nigeria. The Shaykh was instrumental in the spread of Tijāniyyah among the Yoruba-speaking people of Nigeria. He has authored many books and treatises, particularly on the importance of Sufism in general and Tijāniyyah Ṣūfī order in particular. This work examined his magnum opus, *al-Mafāhīm al-Tijāniyyah*, and analysed his views on *Taṣawwuf* vis-à-vis the teachings of the Qur’an and Sunnah.

#### 3.2 HISTORICAL BACKGROUND OF SHAYKH MUḤAMMAD AWWAL AND HIS CONTRIBUTIONS TO THE SPREAD OF AL-TIJĀNIYYAH ṢŪFĪ ORDER IN NIGERIA

Shaykh Muḥammad Awwal was a famous Ṣūfī icon in Nigeria. He has several appellations such as “*Baba Lomupo*” about his place of birth and origin, in Omupo, Ifelodun Local Government Area of Kwara State, Nigeria, “*Baba Loshodi*”; this refers to his place of residence in Oshodi, Lagos State, Nigeria until his death, “*Shaykh Lawal*”, “*Awwalu*” and “*Shaykh al-Islam*” among others.<sup>1</sup> He is a household name, particularly among the members of Tijāniyyah Ṣūfī order in Nigeria. He has contributed a lot to the development of Islam in general and the Tijāniyyah Ṣūfī order in particular. This work is thus an effort to assess his contributions to the spread of the Tijāniyyah Ṣūfī order in Nigeria. Against this backdrop, the Chapter also examined the content of *al-Mafāhīm al-Tijāniyyah* concerning the teachings of the Qur’an and Sunnah.

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<sup>1</sup> Interview with a Shaykh of Tijāniyyah, Age 65, at Omupo 3/7/2023.

### 3.2.1 Brief Biography of Shaykh Muḥammad Awwal Omupo

Shaykh Muḥammad Awwal was born on April 13, 1926 (Shawwal 1, 1344AH), in Omupo, Ifelodun Local Government Area of Kwara State, Nigeria.<sup>2</sup> Oral tradition revealed that the Shaykh himself said he was born on April 26, 1926 (Shawwal 14, 1344AH), at Ojomu's compound, Omupo.<sup>3</sup> This latter date was the official date used by the Shaykh himself until his demise. Other narrations from his close associates, such as Shaykh Rabiū Adebayo of Oworo, indicated that he was well above his official age.<sup>4</sup> This disparity may be due to the low literacy level and access to proper documentation at the time of his birth. His father was 'Abd Allāh Ologunde Ayinla, son of Oderinlo Oke, who migrated from Igbonla and settled at Omupo, as a customary practice.<sup>5</sup> 'Abd Allāh is said to be a Muslim convert but was one of the pillars of early Islamic propagation in Omupo town during his time. He was a great hunter and nightguard for Omupo during his time.<sup>6</sup> Shaykh's mother was Princess Ansetu ('Āishah) Ajike, a granddaughter of Oba Makaaye, the third King, Olomu of Omupo. Hence, she hailed from the Makaaye ruling house of Omupo. Her grandmother, Eyinola, was said to be the wealthiest woman in Omupo during her time.<sup>7</sup> It was narrated that Shaykh's Mother was the second of three wives of her husband. She gave birth to six children; the Shaykh was the fifth and only son. This position explains why he was also named Otolorin (lit., He came in another dimension). Shaykh Muḥammad Awwal was the only surviving son of his father.<sup>8</sup> Despite this seeming aristocratic background, Shaykh Muḥammad Awwal was humble and respectable in disposition to all and sundry.<sup>9</sup>

There was a claim that the birth of Shaykh Muḥammad Awwal had been predicted because his mother's pregnancy had been reportedly carried differently. During the second month of the pregnancy, a soothsayer met the mother and inquired about her husband, documented by Abdul-Azeez thus:

That Lawal (Shaykh Muḥammad al-Awwal) is not ordinary; we have heard what he would be before his birth. His father, Ologunde, was my

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<sup>2</sup> Issa Ghali, "Shaykh Muhammad Awwal Otolorin," 2021, <https://www.awwalu.com>.

<sup>3</sup> 'Rahman Adewale Abdul-Azeez, "Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo" (University of Ibadan, 2010), 21.

<sup>4</sup> Abdul-Azeez, "Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo."

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid., 22.

<sup>8</sup> Ibid., 21.

<sup>9</sup> Ghali, "Shaykh Muhammad Awwal Otolorin."

“father” because he was my father’s brother. He brought me up. It was during the marriage of my first wife that I knew he was not my biological father; you can imagine the closeness yourself. I can proudly call myself the first “son” of ‘Abd Allah Ayinla. The man added. When the Oni-Sango entered, I was in the parlour with my “father” that day, which looked like yesterday now. He predicted that the boy (to be born) should be a pious man, highly religious, whose name would be heard in the length and breadth of the whole world. He shall be pulling countless people to this town for a festival, which the man Oni-Sango could not understand. The Baba Sango further told my “father” and his wife that every family member should support the boy, for he shall become a pillar in the house. The Baba Sango said something that made my “father” doubt him, and he told him to his face. The boy would go to the sea and fly in the sky with many people in his bag. When he said “flying in the sky”, my “father” told the man to his face like this; I believed you before, but I doubt your words now; human beings do not give birth to birds, how will my child fly in the sky and not only him alone but others in his bag?” By that time, there was no plane. Nobody in Nigeria or Omupo had ever heard of an aeroplane. So, the then inexplicable that the man saw... was carrying pilgrims to Makkah in the Ship and aeroplane.<sup>10</sup>

Before the birth of Shaykh Muḥammad Awwal, the above story was predicted. As the family’s lone surviving male child, he was named Muḥammad al-Awwal Alade Otolorin Komolafe when he was born. He was well-cared for out of jealousy, and his cousin, Pa Alhaj Ibrahim Kanmpa, demanded that he be raised because of a prophecy he had heard about him. Up until adulthood, he kept the young Awwal to himself tightly. However, this type of prediction, particularly visiting by a soothsayer or believing in their prophecies, is antithetical to the teachings of Islam. The Qur’an mentions in several passages that only Allah knows the unseen.<sup>11</sup> The prohibition of visiting a soothsayer or believing his prophecies has also been recorded in the authentic Books of *aḥādith*, such as in Bukhārī and Muslim. For instance, the ḥadīth narrated by Ṣafīyyah bint Abi ‘Ubayd from one of the wives of the Prophet who then narrated that he said: “*Whoever goes to a soothsayer and asks him about something and believes him, his prayer will not be accepted for forty days*”.<sup>12</sup> Similarly, the Prophet is reported to have said on the authority of Abū Hurayrah that “*whoever goes to a soothsayer and believes what he says has disbelieved in what was revealed to Muḥammad.*”<sup>13</sup>

<sup>10</sup> Abdul-Azeez, “Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo,” 22–23.

<sup>11</sup> See for Instance: Qur’an 27:65, 6:59, 31:34 etc.

<sup>12</sup> *Ṣaḥīḥ Muslim* (2230).

<sup>13</sup> *Sunan Abū Dāwūd* (3904).

Shaykh Muḥammad Awwal spent his childhood and formative years at Omupo, the city of his birth. He once helped his father out on the farm. He stood out from his contemporaries because it was said that he frequently accepted roles as a judge, king, or bridegroom in children's plays and other forms of entertainment. Since there were no Western-oriented schools in the area then, he could not enroll. He was transported to Lagos, Nigeria, in the 1930s when his relative, Pa Alhaj Ibrahim Kanmpa, was twelve years old. He used to travel back and forth from Lagos to Omupo. He interacted with white men in Lagos because it was then Nigeria's capital city. A British man hired him as a service boy in his cafeteria, where he roasted and served chicken to white men and educated Africans. He began his Qur'anic and Islamic education while living in Lagos, which later made him well-known.<sup>14</sup> *Shaykh al-Islām*, as he was affectionately known, received an education firmly based on Islam and Islamic tradition. He began Qur'anic School under the watchful eyes of Alfa Ṣalāḥuddīn Aniyalana of Nana's compound, Omupo, Kwara State, who also resided in Lagos. Within a short time, he was proficient in reciting the Qur'an with Tajwīd and commenced reading the interpretation of the Qur'an (*Tafsīr*) and the Ḥadīth.<sup>15</sup>

Having attained proficiency in learning the Qur'an and other related sciences, he studied under Alhaji Muḥammad al-Amīn Babaita of Ilorin to further his knowledge of Arabic and Islamic theology and literature. During this period, Shaykh Muḥammad Awwal distinguished himself as a Dā'i and Lecturer in the Arabic Language. After that, he studied jurisprudential studies under the famous Islamic Scholar Shaykh 'Umar Agbaji, Ilorin. Then he met Shaykh Ādam 'Abdullah Al-Ilūri as a classmate.<sup>16</sup> He had memorised the Qur'an briefly and studied Arabic, Islamic theology and literature because of his passion for knowledge. His prominent teachers were Shaykh Alfa Aminu Babaita and Shaykh 'Umar Agbaji of Ilorin Kwara State, Nigeria. Later, the Shaykh enrolled in the Kano-based School of Shaykh 'Umar Abubakr Falke (al-Falke al-Kanawi). Abdul Azeez stated that under this Shaykh al-Falke, he finished his education and attained a significant portion of his vision and mission in understanding the Arabic Language and Islamic sciences. Shaykh Balarabe al-Kanawi initiated Shaykh Awwal into the Tijāniyyah Ṣūfī order first in 1941(1360AH); hence, it is to Shaykh Al-Falke's

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<sup>14</sup> Abdul-Azeez, "Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo," 23.

<sup>15</sup> Abdul-Azeez, "Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo."

<sup>16</sup> *Ibid.*, 24.

credit that Shaykh Awwal renewed his entrance into the Tijāniyyah Ṣūfī order.<sup>17</sup> In pursuit of further studies, he joined the company of his great mentor and teacher, Shaykh Ibrāhīm ‘Abd Allāh Niyās, in 1953. Under Shaykh Ibrāhīm, he stopped searching for teachers as it was the method of seeking knowledge.<sup>18</sup>

### 3.2.2 His Encounter with Shaykh Ibrāhīm Niyās

Shaykh Muḥammad Awwal described how his teacher, Shaykh ‘Umar al-Falke, travelled to Kawlakh to visit Shaykh Ibrāhīm Niyās in Senegal when he was still very close to him. He informed Shaykh Muḥammad Awwal when he got back that by meeting Shaykh Ibrāhīm, he had achieved all of his goals in this life and the next. Shaykh Awwal had been eager to meet Shaykh Ibrāhīm Niyās ever since.<sup>19</sup> In the early 1950s, when he learned that Shaykh Ibrāhīm Niyās was travelling to Nigeria, his desire came true. He met him at the airport and hosted him in Lagos with his master, Shaykh ‘Umar al-Falke, and many others. That was his first encounter with Shaykh Ibrāhīm, he recalled. People from many walks of life visited the Shaykh and simultaneously got his blessings.

Shaykh Ibrāhīm urged Shaykh Muḥammad Awwal to stay behind while the others left when it was his turn to get the blessings from the Shaykh. While Shaykh Ibrahim Niyās, Shaykh ‘Umar al-Falke, and Shaykh Muḥammad Awwal stayed inside, he ordered them to close the doors. Then Shaykh Ibrāhīm pulled something from his bag: a document, *Silsilah al-Taḳdim*, a certificate of appointment as *Muḳaddam*. After sensing this, Shaykh ‘Umar al-Falke attempted to inform Shaykh Ibrāhīm the entire names of Shaykh Muḥammad Awwal. Even though this was Shaykh Ibrāhīm’s first encounter with him, he surprised everyone by saying, “*No, do not tell me, for I know him.*” Shaykh Ibrāhīm asked Shaykh Muḥammad Awwal how many individuals he had converted to Islam after writing his entire name.<sup>20</sup> The previous year, Shaykh Muḥammad Awwal converted a large number of people to Islam while destroying all the god and goddess statues in Omupo.<sup>21</sup> Shaykh Ibrāhīm gave him the certificate of

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<sup>17</sup> Ibid., 21.

<sup>18</sup> Abdul-Azeez, “Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo.”

<sup>19</sup> Ibid., 24.

<sup>20</sup> Abdul-Azeez, “Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo.”

<sup>21</sup> The researcher’s father was a beneficiary of the mass conversion to Islam in Omupo.

appointment after telling him about the incident and shaking his hand. He became his interpreter and was subsequently commanded to remain with him. Later, he lived in Kawlakh for four years with Shaykh Ibrāhīm. They accomplished much together, including journeys to several Muslim countries. He gained much experience throughout this time.

Further instruction in Ṣūfī teachings and practices was also given to him. He received complete autonomy (*al-Ijazah al-Mutlaqah al-Kubrah*) in 1956, enabling him to launch his own *Zawiyah*. He left Kawlakh in Senegal and returned to Lagos, Nigeria, making sporadic trips there.<sup>22</sup>

### 3.2.3 His Intellectual Background

Shaykh Muḥammad Awwal commenced his intellectual activities very early under the tutelage of his teachers. As a result of his erudition and prowess, he was given the privilege of teaching other students. This enhances his teaching capability and further strengthens his quest to study more. However, by 1945, he had organised his students, pioneers of his association called *Jam'iyah Khudāmu al-Islam* (Association of Servants of Islam). Thus, the foundation and establishment of an Islamic Organisation known as *Khudām Al-Islam* Society of Nigeria was laid in 1945.<sup>23</sup> He opened his own Arabic School in 1948, where he taught numerous children who eventually became renowned academics and Ṣūfī scholars.<sup>24</sup> He started with the first set of students at Oko Awo in Lagos Island, which later extended to Ita Akanni, also in Lagos Island.

After that, the permanent site was moved to Oshodi, Lagos. This was why he was later referred to as *Baba Loshodi*, as mentioned earlier. This school also served as the *Zāwiyah centre* for the Ṣūfī activities. A branch of the school was established in Omupo in 1957. The school had successfully transformed into a prominent institute, including a nursery and primary school in operation – (Shaykh-Muḥammad Awwal International Institute of Arabic and Islamic Studies, Omupo, Kwara State). The Institute also has a branch in Abaranje, Lagos. It is affiliated with Lagos State University (LASU), Ojo, Lagos State, Nigeria, to offer Diploma courses in Arabic and Islamic

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<sup>22</sup> Abdul-Azeez, “Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo.”

<sup>23</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 10.

<sup>24</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*.

Studies. Other branches of the Arabic School exist in many parts of southwestern Nigeria, such as Ogun, Osun and Lagos. Many scholars and clerics have been trained at this Arabic School and the Institute.<sup>25</sup> Despite Shaykh's involvement in other activities, such as business and independent Hajj operations, his intellectual career was never affected. He devoted his life to the propagation of Islam and was equally a prolific writer in Islamic literature and jurisprudence. These literary works can be found in Nigeria and some Muslim countries, including Morocco, Senegal and Egypt. His preaching tours and da'wah activities have taken him to many parts of Nigeria and other African countries. His da'wah activities commenced while he was a student, and by the time he became independent, they had become part of his routines, including teaching and writing.

Shaykh Muḥammad Awwal has always employed wisdom and convincing evidence in all his preaching tours. This tour has made him get people converted to the fold of Islam. For instance, in 1951, more than 2000 non-believers accepted Islam in Omupo without violence, as alluded to earlier in this study. The Shaykh performed this feat after a few days of spiritual retreat.<sup>26</sup> The society he established was instrumental in organising various preaching sessions. Furthermore, he established another Arabic school in 1962 named *Ma'had al-Awwaliyah Li al-dirasah al-Islamiyyah*.<sup>27</sup> All these were geared towards the propagation of Islam in general and the promotion of the Tijāniyyah Ṣūfī doctrines in particular. By 1966, he established another society to facilitate preaching and teaching activities further. This was named Itihad Anṣar al-Fayḍah al-Tijāniyyah. Through this society, he was able to propagate the teachings of the Tijāniyyah Ṣūfī order on a large scale. The society organised many weekly, monthly and yearly programmes, which included the celebration of *Mawḷīd Nabīyy*, which has become a kind of "pilgrimage" among members of the Tijāniyyah Ṣūfī order in Nigeria and neighbouring countries.<sup>28</sup> Through perseverance and hard work, the Shaykh learned and became fluent in several languages, including Arabic, English, Yoruba, Hausa,

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<sup>25</sup> Ibid.

<sup>26</sup> Abdul-Azeez, "Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo," 26.

<sup>27</sup> Abdul-Azeez, "Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo."

<sup>28</sup> Ibid.

French, and Wolof, to preach to huge crowds. He employs these to emphasise his views when the situation calls for it.<sup>29</sup>

### 3.2.4 His Contribution to the Spread of Al-Tijāniyyah Ṣūfī order in Nigeria

Shaykh Muḥammad Awwal's life as a *murīd* (initiate) and his ascent to the rank of Shaykh are both extraordinary. Shaykh Balarabe al-Kanawi (of Kano) initiated him at the Ali Oloko Mosque on Lagos Island in 1941. He trained him in the fundamentals of Sufism. At the time, Shaykh al-Kanawi was thought to be well over a century old. His initiation procedure was preceded by extensive research and reading of Islamic literature that he conducted to conclude that the Ṣūfī path is neither innovation nor heresy but rather a way of life that any Muslim who wants to get closer to Allah must adopt.<sup>30</sup> He received new instruction in all facets of Ṣūfī beliefs from his master, Shaykh 'Umar al-Falke, who also served as his mentor. He progressed under the Shaykh to become a renowned academic and Ṣūfī instructor. He met significant Ṣūfī figures like Shaykh Ibrāhīm Niyās and Shaykh Muḥammad Jamiu Shamsudīn (Bulala) of Offa, Kwara State, Nigeria, thanks to Shaykh 'Umar al-Falke. In Lagos and Kano, the hometown of Shaykh al-Falke, Shaykh Awwal spent a significant amount of time learning from his instructor. According to Abdul Azeez, who quoted Rufai, the ties between these Shaykh were so warm that:

When al-Falke built his 6-room bungalow in Kano, Shaykh Niyās sent him a gift, Shaykh Bulala sent him a carpenter, and Shaykh Awwal supplied corrugated iron sheets.<sup>31</sup>

In 1953, as was already indicated, he met Shaykh Ibrāhīm Niyās in Lagos, and that same day, he renewed his *waqf* and *adhkār*. He elevated him and gave him the authority of the *Muqaddam*, the local leader. He then started working as Shaykh Ibrāhīm Niyās' interpreter and student. Later, he received a certificate (*ijāzah*) granting him the power to initiate people into the Tijāniyyah Sūfī order. Since then, hundreds of *Murids* and *Muridahs* have been initiated into the Tijāniyyah Sūfī order by Shaykh Muḥammad Awwal. He has also spent much time in seclusion and spiritual retreats, sometimes for days or months. The mammoth crowd that attends the annual celebration

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<sup>29</sup> Ibid., 27.

<sup>30</sup> Abdul-Azeez, "Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo."

<sup>31</sup> Ibid.

of *Mawlīd Nabbiyy* both at Oshodi in Lagos and Omupo in Kwara is a clear testimony to the influence of Shaykh Muḥammad Awwal on the development of Tijāniyyah Sūfi order in Nigeria. There are several *Zawāyah* of the Tijāniyyah across the country, which are still growing daily.

Another aspect of the life of Shaykh Muḥammad Awwal, which equally assisted in the spread of the Tijāniyyah Sūfi order in Nigeria, is his involvement in business activities. This activity was embarked upon with a sense of honesty and transparency that encouraged people to accept the doctrines of the Tijāniyyah as a path to be followed. With his relocation to Lagos, the Shaykh began participating in business. A British caterer hired him as a serving boy to roast and serve chicken to white men and African aristocrats in a cafeteria on Lagos Island's Akanni Street. He developed intimate relationships with foreigners as a result of his early interactions with white men and elites, and he later developed economic relationships with them.<sup>32</sup> He was also a certified Hajj agent engaged in the travel and tour industry for the Hajj. He made it clear that his involvement in this enterprise was done more as a service to Islam and Muslims than for financial benefits. Regarding this facet of the Shaykh's life, Rufai writes, according to Abdul Azeez:

As a devoted Muslim, his charges were the lowest compared with others at the time. He accepted payment in instalments, and pilgrims were even allowed to balance their accounts after their pilgrimage, which is rare.<sup>33</sup>

In the pilgrimage business, it is on record that over twelve million Nigerians and citizens of countries like Benin, Ghana, Togo, and Cameroun were *in Sha Allah* and served to and from the Holy Lands successfully during the period of his operation as a pilgrimage agent.

He employed many learned "hands" to assist him in the pilgrimage business. At least 10 Muslims were employed to assist and guide pilgrims to and from the holy lands. The Shaykh himself catered for these ten men. They would pay nothing for the journey to and from the holy lands. They even received pocket money from the Shaykh. This

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<sup>32</sup> Ibid., 28.

<sup>33</sup> Abdul-Azeez, "Sūfi Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo."

average of 10 Muslims per annum for 25 years shows that Shaykh Muḥammad Awwal has sponsored 250 pilgrims to Hajj (sic).<sup>34</sup>

One striking difference in the Shaykh's Ḥajj operation was that his clients had the option to pay an additional 25 pounds to visit *al-Masjīd al-Aqṣā* (Bayt al-Qudus) in Jerusalem and Miṣr (in Egypt) if they so desired during their pilgrimage to Makkah.<sup>35</sup> Many people embraced the Tijāniyyah Sūfī order due to the excellent character and positive attitude of Shaykh Muḥammad Awwal in his business transactions.

Moreover, his prowess in Arabic literacy contributes to spreading the Tijāniyyah Sūfī order in Nigeria through Shaykh Muḥammad Awwal. He was a prolific writer and an orator. In most cases, he preferred speaking Arabic during his public and private dealings. He always engages the services of an interpreter of the local Language during his public preachings. In 2001, this researcher had an unrecorded private discussion conducted in Arabic with Shaykh Muḥammad Awwal at his residence in Oshodi, Lagos, in the presence of Shaykh Tijani Idris Aduagba. In a nutshell, the Arabic Language was adopted by the Shaykh as his official Language, and this enhanced the spread of the Tijāniyyah Sūfī order in Nigeria, particularly among those who are literate in the Arabic Language. He wrote many works in the Arabic Language. Below is a list of some of his works, as compiled by Abdul Azeez.<sup>36</sup>

Table 3.1 Shaykh Muḥammad Awwal's Works Compiled by Abdul Azeez

S/ N	Title	Date Of Publication	Publisher
1.	<i>Tashīl al-Ḥajj wa al-'Umrah</i>	1970	Jim Busari, Lagos.
2.	<i>Kitāb fiqh al-Irith wa Zakāt</i>	1993	Jamiyyah Ikram, Lagos.
3.	<i>Dhā Shaykhu Barham Kawlakhiy</i>	1956	Jamiyyah Ikram, Lagos.
4.	<i>Al- Mafāhīm al-Tijāniyyah</i>	1997	Dar al-'Urubah, Lagos.

<sup>34</sup> Ibid., 28.

<sup>35</sup> Abdul-Azeez, "Sūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo."

<sup>36</sup> Ibid.

5.	<i>Al-Harākatu al-Tijāniyyah fī Nijiriya</i>	1997	Dar al-‘Urubah, Lagos.
6.	<i>Ta’mmudatu Qur’āniyat</i>	1997	Dar al-‘Urubah, Lagos.
7.	<i>Al-Istiqāmah fī al-Islām</i>	1997	Dar al-‘Urubah, Lagos.
8.	<i>Aṣbāb waḥdat al-Ummat al-Islāmiyyah</i>	1997	Dar al-‘Urubah, Lagos.
9.	<i>Tanwīr al-Abṣār fī al-Ṭarīqah ilā al-ḥaqq</i>	1998	Maktabah Shaykh al-Islam, Lagos.
10.	<i>Fiqh Zakāt</i>	1998	Barka Press, Lagos.
11.	<i>Fiqh al-Irth</i>	1998	Barka Press, Lagos.
12.	<i>Mawridu Ridā</i>	1999	Dar al-Fajr, Lagos.
13.	<i>Sufunu al-Najjāt</i>	1999	Dar al-Fajr, Lagos.
14.	<i>Shifā al-Amrād fī al-Basmalah</i>	2001	Dar al-Fajr, Lagos.
15.	<i>Al-Kanzu al-Kabir fī Faḍā’il al-Fātihat al-kitāb wa fawāidhā</i>	2001	Dar al-Fajr, Lagos.
16.	<i>Al-Lāmiyyat al-Awwaliyyā</i>	2002	Dar al-Fajr, Lagos.
17.	<i>Al Bayān al-Shāfi fī Faḍā’il Surat al-Ikhlās</i>	2002	Dar al-Fajr, Lagos.
18.	<i>Al-Durratu al-hayḍā’u fī faḍā’il Suratay al-Qadr wa al-Kawthar wa fawāidihumā</i>	2003	Dar al-Fajr, Lagos.
19.	<i>Al-lu’lu’u wa al-marjān</i>	2004	Dar al-Fajr, Lagos.
20.	<i>Duraru al-Yaqīn</i>	2004	Dar al-Fajr, Lagos.

With the contributions above to both the Arabic Language and Sufism, Shaykh Muḥammad Awwal can now be conveniently categorised among scholars of the Arabic Language and a renowned Sūfī scholar. The Shaykh's past concerning his academic accomplishments should serve as a morale booster for the incoming intellectuals. He did not attend any formal education, let alone a university, like many other 'Ulama' of his era, but he balanced learning and teaching with the rigorous Sūfī requirements. This work shall examine the content of his Magnum Opus, *Al-Mafāhīm Al-Tijāniyyah*, to analyse his teachings on Sufism among his followers in Nigeria.

### 3.2.5 His Death

Shaykh Muḥammad Awwal died in Lagos on January 29, 2009 (Safar 3, 1430AH).<sup>37</sup> He was buried in the courtyard of his Mosque in Omupo, Al-Rawḍah al-Awwaliyyah al-Mubārakah. The grave was decorated with tiles and glass and was in a structured building. A Tijāni in Omupo informed me that the building had to be under lock and key to prevent people from turning the grave into a place of worship or seeking special blessings from the dead Shaykh.<sup>38</sup>

## 3.3 CONTENT ANALYSIS OF SHAYKH MUḤAMMAD AWWAL'S *AL-MAFĀHĪM AL-TIJĀNIYYAH*

### 3.3.1 An overview of *Al-Mafāhīm Al-Tijāniyyah*

*Al-Mafāhīm Al-Tijāniyyah* (The Tijāniyyah Concepts), as the name connotes, is the explanation of the understanding of the Tijāniyyah Sūfī order. According to the author in the introduction to the book, the purpose of writing the book is to benefit Muslims in general who seek to understand Sufism and explain the benefits of the Tijāniyyah Sūfī order.<sup>39</sup> The book was first written in the 1960s but was published in 1997.<sup>40</sup> This book is his *Magnum Opus*, and it contains three different works in one volume, namely *al-Ṭarīqah al-Tijāniyyah* (The Tijāniyyah Sūfī order), *Miftāḥ al-khayrāt* (Key to all

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<sup>37</sup> Shaykh Muḥammad Awwal Ayinla Otolurin retrieved from <https://www.awwalu.com> on August 12, 2022.

<sup>38</sup> Interview with a Tijāni, Age 50 at Omupo 3/7/ 2023

<sup>39</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 11.

<sup>40</sup> Abdul-Azeez, "Sūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo," 28.

successes) and *Al-As'ilah wa al-Ajwibah* (Questions and Answers).<sup>41</sup> It contains 275 pages without chapters. It utilises the topic style in the arrangements.<sup>42</sup> The three books, in one, consist of about thirty-eight themes (*mawḍū'āt*) with an introduction but without a conclusion.<sup>43</sup> As a prelude to the book, it begins with Qur'anic verses to underscore the importance of his work. He cited Q8:33, Q33:56 and Q47:19.<sup>44</sup> An explanation of the term *al-wird* set the stage for the reader to understand his writing mission. It also contains a concise biography of the author.

In his introduction, the author states his mission in writing the book; he refers to the work as a treatise for the benefit of Muslims, particularly those inclined to the Tijāniyyah Ṣūfī order. He also explains the importance of the Tijāniyyah Ṣūfī Order; he further clarifies the *Awrād* of Shaykh Aḥmad Tijānī, the founder of the Tijāniyyah Ṣūfī order. He claims that the Tijāniyyah Ṣūfī order was established based on the Qur'an, Sunnah and *ijmā'*, citing Q4:59 as the basis.<sup>45</sup> Shaykh Aḥmad Tijānī posits that his statement should be examined based on the Qur'an and Sunnah. Whatever he says that conforms with the Sharī'ah should be accepted, but whatever is contrary should be jettisoned.<sup>46</sup> Shaykh Muḥammad Awwal was known to combine Sharī'ah and *Ḥaqīqah* during his lifetime, which was reflected in his writings.

His *magnum opus* is devoted to the codes of conduct or *shurūṭ* of the Tijāniyyah Ṣūfī order. He enumerates forty codes and claims that there is evidence from the Qur'an, Sunnah, and books of leading Ṣūfī Scholars. He queries why anyone would criticise this *Tarīqah* despite the overwhelming evidence. He further classifies the codes into *al-lāzimah* and *al-Kamāliyyah*. He highlights four signs of piety: keeping to limit, making efforts, keeping to promises and contentment with little.<sup>47</sup> The work emphasises the importance of observing *ṣalāh* on time in the congregation, quoting from the sayings of Shaykh Aḥmad Tijānī as contained in *Jawāhir al-Ma'ānī*.<sup>48</sup> Some *aḥādīth* of the Prophet were also quoted without references.<sup>49</sup>

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<sup>41</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 237.

<sup>42</sup> *Ibid.*, 271.

<sup>43</sup> *Ibid.*, 272.

<sup>44</sup> *Ibid.*, 9.

<sup>45</sup> *Ibid.*, 10.

<sup>46</sup> *Ibid.*, 11.

<sup>47</sup> *Ibid.*, 14.

<sup>48</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*.

<sup>49</sup> *Ibid.*

The book equally mentions the importance of *Tahajjud* without proper reference to the *ahādīth* quoted. The love of the Shaykh is a necessary code and condition that the members of the Tijāniyyah Ṣūfī order must uphold. Whoever loves a Shaykh must be loved by the *murīd*, and whoever hates a Shaykh must also be hated by the *murīd*. A *murīd* must not contradict his Shaykh; hence, he will perish because anyone who follows the Shaykh will be admitted to paradise along with his parent, wives and children without accountability. The assertion that the Shaykh should give permission to the *murīd* on all matters and will eventually intercede for him on the day of judgement runs contrary to the teaching of the Qur'an that a burdened soul cannot bear the burden of another as contained in Q35:18.

Moreover, the book warns the *murīd* not to disclose the daily *wird* to anyone who is not a member of the *Tariqah* because the *awrād*<sup>50</sup> are the secrets of the Shaykh. Furthermore, he enumerates other codes that are related to the *awrād*, which include but are not limited to sitting while reciting the *awrād*, facing the Qiblah during recitation, feeling the presence of the Shaykh Aḥmad Tijānī, eating and drinking immediately after the *awrād* is forbidden, chanting *Haylala*<sup>51</sup> after *Ṣalat al-‘Aṣr* on Friday in the congregation and so on. However, the *ahādīth* of the Prophet referred to had no adequate reference. Some of his sources include *Jawāhir al-Ma‘ānī*, *Al-Ifāḍah al-Aḥmadiyyah* and *Al-Kawkab al-Waqād*.

The author examines another seven codes relating to purification. It is categorised into water and sand ablution; it explains the cleanliness of the body and clothes. The importance of intention is also mentioned with a ḥadīth that is not appropriately cited. This aspect of the book continues with the *adhkār* of Tijāniyyah, including the *lāzim*, *wazīfah* and *kubrāh*. The *adhkār* include; *Istighfār*, *Ṣalāt* on The Prophet (i.e., *Ṣalāt al-Fātiḥ*) and the statement of the testimony of Faith (*Lā ilāha illah Allāh*) and *Jawharat al-kamāl* that should be recited twelve times.

The second part of the book is referred to as *Miftāḥ al-Khayrāt*. It contains various supplication formulas as compiled by the author.<sup>52</sup> It is specifically compiled for the members of the Tijāniyyah but should only be used with the permission of the

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<sup>50</sup> *Awrād* pl. of *wird*.

<sup>51</sup> *Haylala* refers to the Formula of *Lā ilāha illā Allāh*.

<sup>52</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 157.

Shaykh.<sup>53</sup> Some of the Supplications include but are not limited to the secret of *Al-Laṭīf*, which is the recitation of *Yā Laṭīf* 1000 times after reciting *Ṣalāt al-Fātiḥ* 100 times. There are also special *du‘ā* for *niṣf al-Sha‘bān* (Middle of the Month of al-Sha‘bān) and *Laylat al-Qadr*. The book also contains some sermons credited to Shaykh Ibrahīm Niyās with various topics such as *Khuṭbah ‘Īd al-fīṭr*, *‘Īd al-Adḥā*, *‘Aqīqah* and others.

The last part of the book is dedicated to providing answers to questions relating to Sufism and, precisely, the Tijāniyyah Ṣūfī order. He addresses the question of *Ḥaqīqah* and Sharī‘ah, the permissibility or otherwise of chanting *adkhār* in the Mosque congregationally and the drinking and trading in Intoxicants.<sup>54</sup> The author refers to *aḥādīth* from the books of Bukhārī, Muslim, Tirmidhī, al-Nasa’ī and Ibn Mājah to support his claims. He equally mentions the opinions of Ṣūfī Scholars such as Shaykh ‘Umar Al-Fūti and Shaykh Aḥmad Al-Iyashi.<sup>55</sup> He concludes this part with *qaṣā’id*<sup>56</sup> (odes or poetical verses) of *istighāthah* using the letters of some Qur’anic verses to begin each line of the poem.<sup>57</sup>

From the preceding, it is clear that the book explains the Tijāniyyah Ṣūfī Order as practised among the Muslims in Nigeria. Shaykh Muḥammad Awwal has dramatically influenced the people of Omupo and its surroundings in the North-Central and Southern parts of Nigeria.<sup>58</sup> This influence is evident in the number of *zawāyā* scattered across Southwest Nigeria. He has large followers that still converge yearly in his hometown to celebrate *Mawlīd al-Nabbiyy* even after his demise. Efforts shall be made in this research to juxtapose the teachings of the Tijāniyyah Ṣūfī Order as contained in the *al-Mafāhīm al-Tijāniyyah* with the legacy of Islam. The work shall also examine the relationship between the *Tijānis* and *Non-Tijānis* in Omupo to proffer possible solutions to their seeming conflicts. The following sections shall analyse the contents of *al-Mafāhīm al-Tijāniyyah* thematically.

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<sup>53</sup> Ibid., 158.

<sup>54</sup> Ibid., 238.

<sup>55</sup> Ibid., 250–51.

<sup>56</sup> *Qaṣā’id* is plural of *Qaṣīdah*.

<sup>57</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 260–69.

<sup>58</sup> Personal observations by the researcher during visits to some *zawāyā* in Lagos, Nigeria.

### 3.3.2 Şūfī Themes Contained in Al-Mafāhīm Al-Tijāniyyah

#### *Al-Ṭarīqah al-Tijāniyyah* (The Tijāniyyah Şūfī Order)

This section is the book's first part and covers the most significant portion, 155 pages. It deals with the conditions for the membership of the Tijāniyyah Şūfī order and some of its principles. It also includes some rejoinders for the Sūfī critics claiming that the *Ṭarīqah* conforms to the teachings of the Qur'an, Sunnah and books of early leading Sūfī scholars.<sup>59</sup> The author states from the outset that the aim of writing the book is to benefit any Muslim interested in the Sūfī path and those who cherish the importance of the Tijāniyyah Sūfī order. The latter made frantic efforts on the path but lacked understanding of specific readings, yet they remained committed and steadfast in worship and devotion to the various *Adhkār*.<sup>60</sup> The significant features of the work shall be analysed as follows:

### 3.3.3 Principles of Acceptance of the Tijāniyyah Şūfī Order

Anyone wishing to join the Tijāniyyah Şūfī order must abide by the author's norms and conditions. He lists 40 rules, which are divided into two categories, namely: *Al-Shurūṭ al-Lāzimah* (the mandatory principles) and *Al-Shurūṭ al-Kamāliyyah* (the perfective principles). Each of these divisions is further related to the personality of the *Murīd* (disciple, follower, novice) or the *al-Awrād* (litanies).<sup>61</sup> The first category of twenty rules relating to the complete personality of the *Murīd* are highlighted by the author below,<sup>62</sup>

1. He must carefully choose his leader from a Muqaddam who has an unbroken chain or link (*sanad*) to the founder of the Tijāniyyah Şūfī order, Shaykh Ahmad Tijani. This implies that if he joins the *Ṭarīqah* without a proper chain linked to the founder, it becomes null and void and leads to perdition in future. He identifies four signs of *Taqwa* (faith) that should be manifested in him, such as

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<sup>59</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 14.

<sup>60</sup> *Ibid.*, 11.

<sup>61</sup> *Ibid.*, 14.

<sup>62</sup> *Ibid.*, 14–23.

keeping his limits, striving with his utmost, fulfilling promises, and being content.<sup>63</sup>

2. He must offer his five times obligatory prayers at the stipulated time and in a congregation, preferably. This is a rebuttal for those who claim membership of the Tijāniyyah Ṣūfī order but abandon Ṣalāt, claiming they have reached a stage where prayer is not obligatory.
3. Recitation of *Basmah* in *Sūrat al-Fātiḥah* in all *Salāwat*. It should be recited aloud in the prayer that requires recitation, such as *Subḥ*, *Maghrib* and '*Ishā*'. This criterion is, however, a subject of different opinions among scholars.
4. A *Murīd* must be patient and maintain utmost concentration during rukū' (bowing) and sujūd (prostration), which will enable him to recite the *dhikr*, *subḥāna rabbiya al-Azīm* perfectly.
5. He must observe *Tahajjud*, even if it is two *raka'āt* while reciting what is convenient for him from the Qur'an. He states that Shaykh Aḥmad Tijāni made this principle one of the pillars of the Ṭarīqah. This rule requires a Tijāni follower to keep vigil every night.
6. He must observe the *Rawātib* (non-obligatory prayers) attached to the obligatory prayers. According to the Shaykh, the wisdom behind this is that it erases the errors that must have been committed during the obligatory prayers.
7. A *murīd* must always be truthful in all his speeches without a lie. He states that Shaykh Aḥmad Tijāni emphasises this principle very much. He further posits that truthfulness confers a person's honour and dignity. The author cites some Qur'anic verses and Ḥadīth without proper reference.
8. A *murīd* must be dutiful to his parents because they are the "vehicle" that brought him to this world. Again, the Shaykh cites Qur'anic verses and *aḥādith* without proper references. He further states that Shaykh Ahmad Tijani mentions that whoever is not dutiful to his parents will not find the *Ṭarīqah* an easy path.

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<sup>63</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*.

9. Unconditional and complete love by a *murīd* to his leader is a vital principle in the Sūfi order. The love must be exhibited until death. The *murīd* must also display the highest form of respect and good mannerism towards his Shaykh. This form of love must be displayed such that a *murīd* loves his Shaykh so that he thinks of him before doing anything. The author further claims that Shaykh Aḥmad Tijāni said that whoever accepts the *Ṭarīqah* will enter paradise without accountability and will not be punished. Furthermore, his children, wives and offspring will also benefit from his absolute love for his Shaykh on the day of judgement.
10. He must accord maximum respect to the family and relatives of Shaykh Aḥmad Tijāni, including the elders of the *Ṭarīqah*. He claims that the Shaykh occupies a unique position in the sight of Allah such that whosoever did not accord them honour and respect will be denied his heart desires!
11. A *murīd* must not hurt his fellow members of the Tijāniyyah Sūfi order in whatever form. The author claims that the Prophet (SAW) spoke to Shaykh Aḥmad Tijāni That he should tell his followers not to hurt him (The Prophet) by hurting themselves. He cites Qur'an 33:57 to buttress his point. The correct interpretation of the verse shall be discussed later in this work.
12. The author claims that the Sūfi spiritual leaders are Allah's friends; hence, a *murīd* must praise and honour the spiritual leaders (*awliyā'*). Exalting and praising them becomes necessary for the *murīd* as a result. Whether they are alive or dead, he should praise them. If he elevates them, Allah will elevate them, and if he denigrates them, Allah will denigrate them as well.
13. A *murīd* must display love and affection to all creatures of Allah without severing their relationship with them, particularly members of the Tijāniyyah Sūfi order. He must show kindness and be lenient with them without infuriating them. He has to relate with them in a manner commensurate with each status. He is expected to relate with the elders of the *Ṭarīqah* as if he relates with his father. He will treat his mates like his brothers and the young ones like his children. This principle presupposes that he must treat members respectfully.

14. He must hate any adversary of Shaykh Aḥmad Tijāni and should never sit with such people. Conversely, he should love those who love the Shaykh even if they do not belong to the ṭarīqah. He claims that whoever sits with anyone who hates the Shaykh will perish.
15. He must trust and deal with the members peacefully. This principle elevates the murīd to a high pedestal and attains greater heights. The author claims that whoever joins the ṭarīqah shall be resurrected among the righteous. He will enter paradise without accountability. This gesture shall also include his parents, spouses and offspring.
16. He must not go against the Shaykh in his utterances and actions. Any action contrary to that of the Shaykh shall lead the perpetrator to perdition, and he will be excommunicated from the Ṣūfī order. He reiterates that whoever dies as a member of the ṭarīqah will enter paradise without accountability alongside his relatives.
17. A murīd should not feel secure from Allah's plan. He should not be overconfident in what Allah can do. He cites Q7:99 to buttress his claim. He posits that Shaykh Aḥmad Tijāni said that anyone who feels secure from Allah's plan is ignorant, and anyone who fears Allah's plan is indeed conscious of Him. A *murīd* must, therefore, act between hope and fear.
18. The litanies (*awrād*) of the Shaykh are his secret; therefore, a murīd must not disclose the litanies to non-members of the Tijāniyyah Ṣūfī order. This is because these litanies are regarded as secrets. According to the author, this principle is fundamental and must be kept.
19. He must not be negligent of his litanies nor delay its recitation without a cogent reason. Doing this will lead to punishment and destruction.
20. A *murīd* cannot initiate someone into the *ṭarīqah* without the proper credentials. He must obtain permission from the immediate Shaykh in the *silsilah*. This suggests that a murīd should not claim to have power that he does not. He will meet a sad end if he does and then refuses to repent since this amounts to making a fraudulent claim to *wilāyah*.

The second category of the principles relates to the manners of reciting the litanies. According to the author, these are ten as listed below:<sup>64</sup>

1. *Wird* must be uttered while seated and with the utmost humility and obedience.
2. Recitation of *wird* while facing the Qiblah (the Ka'abah). This also applies to the recitation of *wazīfah* and *haylalah* (chanting of *Lā ilaha illa Allah*). This rule is imperative and is assumed to be an ornament of the sitting posture. However, while at the Prophet's Mosque in Madīnah, facing the Prophet's tomb is recommended.
3. Evocation of the presence of Shaykh Aḥmad Tijāni during the recitation of the *awrād*, bearing in mind that he is deriving blessing from the presence of the Shaykh. He must assume that the Shaykh is with him physically while reciting the *awrād*. The author also claims that Prophet Muhammad is also being evoked during the recitation of *awrād*.
4. Evocation of the meanings of the *awrād* for those who understand Arabic. Otherwise, the *murīd* should listen with rapt attention while reciting it if he does not understand the meaning. The evocation of the Shaykh will suffice in this regard.
5. It is incumbent on the *murīd* to begin the recitation of the *awrād*, namely, *wird*, *wazīfah* and *jumu'ah haylalah* with verbalised intention such as *Allahuma inni nawaytu bitilāwati adha dhikr...* Thereafter, he says the *ta'āwudh*, *basmalah* and recites *Sūrah al-Fātiḥah*. He then recites *ṣalat al-Fātiḥ*. This rule is considered the "soul of the body".
6. Recitation of the *wird*, *wazīfah* and *haylalah* silently if is not in congregation. However, the devotee himself must be audible to hear it himself.
7. Recitation must be gracefully organised. The *murīd* must perform the recitation slowly and accurately. The author claims this is contained in the book of Bukhārī but without adequate citation.
8. There must be complete silence and tact throughout the entire recitation.

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<sup>64</sup> Ibid., 24.

9. Except in urgent situations, no eating or drinking should occur just after the recitation. The recitation generates heat, which casts light on the devotee, explaining the phenomenon. Therefore, eating or drinking during or after the act is forbidden to prevent the light from going out. Before eating or drinking, at least thirty minutes of waiting time must be observed.
10. Congregational recitation of *wazīfah* and *haylalah*, *dhikr* after *ṣalāt al-‘Aṣr* on Fridays when the devotee is with his brethren, except if it is practically impossible, he should recite it alone.

Furthermore, the author listed the obligatory rules that are related to the individual *murīd* as follows:

1. He must not pay homage nor visit any Ṣūfī leader except if he belongs to the Tijāniyyah Ṣūfī order. This rule excludes the prophets’ tombs and the Prophet Muḥammad’s companions. This rule presupposes that if a *murīd* visits another Shaykh of other Sūfī orders, he will never benefit from such a visit. This is a very stringent condition, as opined by Jamiu, quoted by Abdul Azeez thus:

The rules and regulations that ought to be observed as a condition in Performing *wird* or *dhikr* of a specific *ṭarīqah*, particularly the Tijāniyyah, needs to be examined in the light of the Sharī‘ah ...What the Tijāni should do is relax the stringent conditions attached to their *ṭarīqah* for the betterment and unity of Muslims in general.<sup>65</sup>

2. Before being admitted into the Tijāniyyah Ṣūfī order, a *murīd* must reject or disown any other *wird* he acquired from another *ṭarīqah* and must never combine the Tijāniyyah litanies with any other.
3. Until his death, a *murīd* is not permitted to stop reciting the litanies after being initiated. The author refers to another source in *Al-Ifādah al-Aḥamadiyyah* that whoever leaves the Tijāniyyah Ṣūfī order after initiation will perish in this world and the hereafter.<sup>66</sup>

Furthermore, there are seven other obligatory principles peculiar to the recitation of the *awrād* of the Tijāniyyah Ṣūfī order. They are as follows:

<sup>65</sup> Abdul-Azeez, “Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo,” 45.

<sup>66</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 32.

1. Purification from impurities with water or dry ablution (*tayammum*).
2. Purification of the body, clothing and place of worship. He mentions that this is an obligation before observing the daily *ṣalāwāt*. It also includes facing the Qiblah and talking less after performing ablution.
3. Covering the nakedness. The author quotes a ḥadīth though without proper reference to buttress his point.
4. Avoid talking unless it is inevitable, such as attending to one's parent or spouse.
5. Verbalising intention at the commencement of the *wird*. The author alludes to the first Hadith of Al-Nawawi without adequate referencing.
6. Before reciting the *dhikr* of *Jawharat al-Kamāl*, it is essential to make ablution with water, not dry ablution. Enough space that can accommodate six people must also be created if he intends to recite it twelve times. If, however, there is no spacious place and the murīd has no opportunity for water ablution, he should convert the *dhikr* to twenty *ṣalāt al-fātiḥ* instead. This is because *jawharat al-kamāl* cannot be recited without water ablution according to the doctrine of the Tijāniyyah Ṣūfī order.
7. Recitation of *wazīfah* should be in the sitting position, except if there is a cogent reason not to do so.

The forty guiding principles of the Tijāniyyah Ṣūfī order that were previously described the *Murīd's* personality and the soundness of the *wird*, *wazīfah*, and *haylalah* are completed by the seven precepts mentioned above. The author indicates that anyone who does not adhere to these principles is not a member of the *ṭarīqah* Tijāniyyah. The next section of the book discusses the compulsory *awrād* of the Tijāniyyah Ṣūfī order. It gives a brief discussion on the origin of the Tijāniyyah Ṣūfī order.

### **3.3.4 The Compulsory *Awrād* of Tijāniyyah Ṣūfī Order**

The author discusses the origin of Tijāniyyah before delving into the compulsory *awrād*. He asserts that the name is known and addressed with the following appellations: *Tijāniyyah*, *Aḥmadiyah*, *Muḥammadiyah*, *Ibrāhimiyyah* and *Haniṣiyah*. He further elucidates the reasons why they are called different names. He posits that the order is named Tijāniyyah after the founder and pioneer leader, Shaykh Aḥmad Tijani, in the

vein. It is called *Ahmadiyah* because the founder's name is Ahmad, and it could be inferred from the numerous thanks given to Allah by the founder. It is also known as *Muḥammadiyah* because most of its *awrād* is directed towards seeking blessings and benedictions on the noble Prophet Muḥammad. The terms “Ibrāhīmīyyah” and “Hanifiyyah” allude to the *Ṭarīqah*'s similarity to Allah's exaltation of the Prophet Ibrahim. It is a simple path to follow, just as Prophet Ibrāhīm's religion is simple. Without providing correct citations, he uses verses from the Qur'an to support his arguments. The author asserts that the compulsory *awrād* of the Tijāniyyah Ṣūfī order is embedded in three major *Adhkār*, namely:

- a. *Istighfār*: seeking forgiveness from Allah
- b. *Ṣalāt 'alā nabīyyi*; seeking peace and blessings on the Prophet
- c. *Tahlīl*; chanting *Lā ilāha illa Allāh*.

The Shaykh asserts that the above *awrād* of the *ṭarīqah* has a lot of merits and advantages that cannot be quantified. He quotes from the Qur'an and Ḥadīth to support his claims. The author claims that *ṣalāt al-fātiḥ* has more merits than any other formula of *ṣalāt 'ala Nabīyyi*. This claim has been refuted by the non-Ṣūfī severally. This shall be discussed in detail in the subsequent Chapter. Similarly, the author claims that *jawharat al-Kamal* was dictated to the founder of the Tijāniyyah Ṣūfī order by the Prophet himself while awake, and not in dreams relying on the saying of the Prophet that Shayṭān cannot personify him, so whoever saw him in dream shall see him alive.<sup>67</sup> Furthermore, the author lists some merits of the *wird* of the Tijāniyyah Ṣūfī order as claimed below:

1. He claims that a Tijānī is given a free entry license to paradise without questioning. He equally claims that a Tijānī is assured of dying in the state of Islam and *īmān*.
2. That Allah will lighten the pains of death for the adherents of Tijāniyyah Ṣūfī order.
3. The murīd will only experience what will give him happiness in the grave.

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<sup>67</sup> Abdul-Azeez, “Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo,” 47.

4. He will experience tranquility from all evils and punishments from death until he is resurrected to enter paradise.
5. That Allah shall forgive all *murīdūn*, their past and present sins.
6. That Allah shall reward them from His bounties only, not as a result of their deeds.
7. They shall not give an account of their deeds on the day of judgement nor be called to question.
8. They shall be under the shade of Allah's throne (*al-'Arsh*) on the day of judgment.
9. They shall be rewarded for passing through the dreaded bridge (*al-Ṣirāt*) like a blink of an eye on the shoulder of the Angels.
10. That Allah shall make them drink from the *Hawḍa* (basin) of the Prophet.
11. That Allah shall make them enter paradise and be among the first batch with neither questioning nor punishment.
12. That they shall occupy the highest position in both Jannah *al-Firdaws* and Jannah *'adni*.
13. That the Prophet shall love all those who love Shaykh Aḥmad Tijāni.
14. A *murīd* who loves the founder, Shaykh Aḥmad Tijāni, will not die until he becomes a *waliyi* (friend of Allah).
15. The parents of the *murid* and their spouses, including children and other extended families, shall enter paradise without accountability because of him, provided they do not detest the Shaykh.
16. They will be included in the Prophet's promise to Shaykh Tijāni that his companions, students, and followers are similar to those of the Prophet.
17. That whoever inflicts pain on them has inflicted pain on the Prophet.
18. That the Prophet shall appear before them during death.

19. That the Prophet shall also be present during the questioning by the two angels in the grave.
20. That the expected *Mahdi* shall be a fellow in the *ṭarīqah*, i.e., Tijāniyyah Ṣūfī order, the author claims that most of the signs of the expected *Mahdi* can be found among the members of the Tijāniyyah.
21. That the *murīdūn* shall be in the rank of great saints known as *Aqtāb*.
22. That whenever a murīd makes *dhikr*, seventy thousand Angels will do the same *dhikr* with him, and all the reward shall be written for him.
23. That every compulsory litany of the *ṭarīqah* has a formula of the majestic name of Allah dedicated to the Prophet only.
24. Every *dhikr* of the Tijāniyyah Ṣūfī order contains the most referred name of Allah, which is dedicated to the Prophet only.
25. That every murīd has a share in the majestic name of Allah peculiar to him and known as *dā'irat al-Iḥāṭah*.
26. That the *murīdūn* will accrue the reward of their *adkhār*, which the leading and great Ṣūfī leaders did not attain.
27. They shall earn more reward equivalent to one hundred thousand above other good doers who accepted the *ṭarīqah* from them.
28. Every murid is free from relegation spiritually, as no one can strip them except the Qutb.
29. Whoever sees a murid on Mondays and Fridays shall enter paradise without accountability or punishment. Therefore, visiting the Shaykh on these two days is imperative to benefit from these spiritual gains.
30. If the leader of *ṭarīqah* bears witness that the person saw him, then such a person will enter paradise without question or punishment.
31. Whoever dishonours or causes the murīdūn shall be debased and downgraded.
32. That they shall never feel any pain or torment of death.

33. They shall be blessed, especially by Allah, with benevolence that surpasses general blessings for others.
34. On the Day of Resurrection, they will have a particular place under *Al-'Arsh* (Allah's Throne).
35. That they will be significantly elevated along with their parents, spouses, and offspring.
36. That they will not be burdened or exhausted on the Day of Judgment; instead, they will be at ease and enter Al-Jannah in a higher position alongside the Prophet and his companions.
37. That after reciting *jawharat al-Kamāl* twelve times during their *wazīfah* and other sittings to visit the Prophet and other *awliyā'* in their tomb, they will have the honour of doing so.
38. That the Prophet, the four orthodox Khulāfa' and Shaykh Ahmad Tijāni are usually present during *wazīfah* whenever *jawharat al-Kamāl* is being recited.
39. The Prophet loves them particularly and more intensely than anyone else.
40. Lastly, the *murīdūn* shall have unique features that distinguish them from others and identify them as the extraordinary students of the Prophet. These unique features are (i) the inscription of the name "*Muḥammad*" on their faces, (ii) the inscription of "*Muḥammad ibn 'Abd Allāh*" on their hearts, and (iii) the wearing of crown adorned with light with the inscription of "*Al-Ṭarīqah al-Tijāniyyah Manshu'uhā al-ḥaqīqah al-Muḥammadiyah*" (The actuality and reality of Muḥammad generate the Tijāniyyah Ṣūfī order).

Furthermore, the author briefly discusses the rule of doubt in the number of *wird* chanted by a *murīd*. He posits that a *murīd* in a state of forgetfulness should base judgment on certainty, which is the least number, and complete whatever is missed. A *murīd* must recite outstanding *wird* even after a long time. The following section discusses the essential elements of *wazīfah*.

### 3.3.5 Basic Elements of *Wazīfah*

This section discusses the essential elements of *wazīfah* in the Tijāniyyah Ṣūfī order, comprising four, namely:

1. Saying *Istighfār*- 33 times with this formula: *Astaghfir Allāh al-‘Azīm al-ladhī Lā Ilāha Illa huwa Al-Ḥayyu al-Qayyūm* without the addition of *wa atūbu Ilayhi*  
Meaning: I seek forgiveness from the Almighty Allah, besides whom there is no deity worthy of worship, the Ever-living, the Sustainer.

The above expression should not include *wa atūbu ilayhi* (and I repent to Him), which is included in another formula of *istighfār* attributed to the Prophet. According to the author’s interpretation, if the last feature is included, one is considered a liar if he continues to sin afterwards.<sup>68</sup>

2. *Ṣalāt al-Fātiḥ* (seeking blessing on the Prophet, 50 times): The second essential element of *wazīfah* is the recitation of *ṣalāt al-fātiḥ*, which must be memorised before recitation. The formula of the *ṣalāt* is as follows;

*Allahumma ṣalli ‘alā sayyidina Muḥammad al-fātiḥ limā ughliqa wa al-khātim limā sabaqa nāsir al-ḥaqqi bi al-ḥaqqi wa al-hādi ilā ṣirāṭaka al-mustaqīm wa ‘alā ālihi ḥaqqā qadrihi wa miqdārihi al-‘azīm.*

Translation: Oh Allah! Bless our Prophet Muhammad (SAW) for opening what was previously closed, being the seal of the past, and helping the truth with the truth. He leads people to the right path and blesses his household according to his worth and merit.

3. *Tahlīl* or *Lā ilāha illa Allāh* – 100 times

The third essential element of *wazīfah* is the chanting of the *kalimat al-Shahādah*, i.e., *Lā ilāha illa Allah*, one hundred times by the *murīd*.

4. *Jawharat al-Kamāl*- 12 times.

The fourth essential element of the *wazīfah* is *jawharat al-Kamāl*, which is recited twelve times. The Shaykh spoke at length about the benefits and

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<sup>68</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 55.

significance of *Jawharat al-Kamāl*. He says that only after ablution should this Salat be recited. When someone does their *wazīfah* with *tayammum*, they must recite *ṣalāt al-Fātiḥ* rather than *Jawharat al-Kamāl*.

Sufi motifs can be detected in the author's postulation, asserting that anyone who recites the *Jawharat al-Kamāl* before bed at night is likely to dream of the noble Prophet Muḥammad. Additionally, he asserts that this *ṣalāt* can only be read in a room accommodating an extra six individuals. This is due to the Tijāniyyah tradition, which states that the Prophet, the four orthodox *khulāfā'*, and the founder of the Tijāniyyah Ṣūfī order must visit the reciter or location of the recitation at the end of the seventh number, and the six must remain there until the completion of the twelfth number. This claim has been refuted by the antagonists of Tijāniyyah severally. In this regard, Abdul Azeez writes that the anti-Ṣūfī group argues in this manner:

When the holy Prophet was alive, he was only seen in one place at any given time. It is against reason that he shall resurrect and sit in congregations *zawāyah*, which number hundreds of thousands around the world simultaneously! All these are viewed as trivialisation and mockery of the process of resurrection—mere ploys to lure Muslims into embracing Ṭarīqah.<sup>69</sup>

The Shaykh further explains that *wazīfah* included eleven repetitions of *Jawharat al-Kamāl*. In the latter days of the founder, Shaykh Ahmad Tijāni, this was altered to twelve and has stayed that way ever since. However, according to Abdul Azeez, he saw some Tijāniyyah who continued to recite *Jawharat al-Kamāl* eleven times rather than twelve. He met Shaykh Aḥmad Abdullah Folorunso Hamaullah, the head of the Hamaiya sub-group in Ilorin, Kwara State, Nigeria, who stated that the group adheres to the early practice of eleven. The group, however, has no animosity toward the others and continues to be a true member of the Tijāniyyah family. This segment also contains some specific ṣūfī themes, such as the claim made by the author that reciting *Jawharat al-Kamāl* twelve times is equal to going to the Prophet's tomb in Madinah and receiving rewards.

Additionally, such a person is said to have visited other Prophets of Allah. The Shaykh writes extensively about the significance and other applications of reciting *Jawharat al-Kamāl*. He further discusses the importance of supplications, mainly using

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<sup>69</sup> Abdul-Azeez, "Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo," 52.

the methodology of the Tijāniyyah Ṣūfī order. The following section shall examine the texts of the *awrād* of the *ṭarīqah* as enunciated in the book.

### 3.3.6 Texts of al-Wird, al-Wazīfah and Dhikr Haylalah al-Jumu'ah

This section of *al-Mafāhīm Al-Tijāniyyah* discusses the texts of the components of the three main *Adhkār* of the Tijāniyyah Ṣūfī order. From the outset, the author mentions that the aim of writing it is mainly for the members of the Tijāniyyah Ṣūfī order. It is strictly for the adherents and not for the general public. He warns that whoever recites it without proper initiation from a recognised Tijāni Shaykh will invite destruction upon himself. The three principal *Adhkār* of the Tijāniyyah Ṣūfī order is *wird al-Lāzim*, known as *Lāzimi* among the new initiates, *wazīfah* and *haylalah*.

#### 1. *Wird al-Lāzim*

*Wird al-Lāzim* is recited twice a day, after Ṣubḥ and 'Aṣr prayers silently and individually. It comprises of the following:

- a- *Astaghfirullah- 100 times*
- b- *Al-ṣalāt 'ala Nabīyy- 100 times*
- c- *Lā ilāha illa Allāh- 100 times*

The author elaborates on the abovementioned elements and adds that for *wird lāzim*, asking for forgiveness cannot go beyond *astaghfirullāh*. *Al-ṣalat 'ala Nabīyy*, the second element, can take any form. However, due to its numerous benefits and importance, reciting *ṣalāt al-Fātiḥ* is the most honourable act. According to the author, the following formula of *ṣalāt* should be preferred if one wishes to recite any other *ṣalāt* besides *ṣalāt al-fātiḥ*: *Allahumma ṣalli wa sallim 'alā sayyidinā Muḥammadin wa sallim* (Oh Allah! Shower your blessings and benedictions on our leader Muḥammad as well as his household). He claims that this is the version preferred for brevity. The author then gives the text of *ṣalāt al-fātiḥ* which is the most preferred, as follows:

*Allahumma ṣalli 'ala sayyidina Muḥammad al-fātiḥ limā ughliqa wa al-khātīm limā sabaqa nāṣir al-ḥaqqi bi al-ḥaqqi wa al-hādi ilā ṣirāṭaka al-mustaqīm wa 'ala ālihi ḥaqqā qadrihi wa miqdārihi al-'azīm.*

Translation:

Oh Allah! Bless our Prophet Muḥammad for opening what was previously closed and being the seal of the past and a helper of the truth with the truth. He leads people to the right path and blesses his household according to his worth and merit.

The third element is the statement of testimony, which is *Lā ilāha illa Allāh*. Each component must be recited a hundred times. In order to get a special reward, a *murīd* must recite these adkhār sequentially.

## 2. *Al-Wazīfah*

Unlike *wird lāzim*, *al-wazīfah* is recited daily by the *murīd*. It is usually between *Maghrib* and 'Ishā'. It should be done in a congregation unless a congregation cannot be formed; then, it can be done individually. It has four major components, namely:

- a. *Istighfār* - 30 times
- b. *Ṣalāt al-fātiḥ* 50 times
- c. *Lā ilāha illa Allāh* 100 times
- d. *Jawharat al-Kamāl* 12 times.

The recommended formula of the texts of the above *adkhār*, according to the Shaykh, must be strictly abide by in order to accrue maximum reward following the teachings of the founder of the Tijāniyyah Sūfī order. The formula of a-c above has been mentioned elsewhere in this work. The formula of (d) above, i.e., *jawharat al-Kamāl*, is as follows:

*Allahumma ṣalli wa sallim 'ala 'ayni al-rahmati al-rabāniyyah wa al-yāqūtati al-mataḥaqqiqati al-ḥāiṭati bi markazi al-fuhūmi wa al-ma'āni wa nūri al-akwāni al-mutakawinat al-adamī ṣāhibu al-ḥaqqi al-rabbānī al-barqi al-aṣṭa'i bimazūni al-arbāḥi al-māliati likulli muta'aridīn mina al-buḥūri wa al-awāni wa nūrika al-lāmi'i al-ladhī mala'ata bihi kawnuka al-ḥāiṭi bi amkanati al-makānī, Allahumma ṣalli wa sallim 'ala 'ayni al-ḥaqqi al-latī tatajalā minhā 'urūshu al-ḥaqqāiqi 'ayni al-ma'arifi ṣirāṭaka al-ttāmmu al-asqami. Allahumma ṣalli wa sallim 'ala ṭal'ati al-ḥaqqi bi al-ḥaqqi al-kanzu al-a'azami. Ifāḍatika minka ilayka iḥāṭati al-nūr al-muṭalisami ṣalla Allahu 'alayhi wa ālihi ṣalātan tu'arifnā bihā iyyāhu.<sup>70</sup>*

<sup>70</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 94.

Translation:

Oh Allah! Give peace and blessings to (Muḥammad), the source of God’s compassion; a true ruby which encompasses the centre of comprehension and meaning, the son of Adam, the possessor of divine truth; the most luminous lighting in the profitable rain cloud which fills all the intervening seas and receptacles, the bright light with which you have filled your surroundings (the places of existence). Oh Allah! Bless and salute the source of truth from which the tabernacles of realities, the sources of knowledge, and the most upright, complete, and straight path are manifested. Oh Allah! Bless and salute the advent of the truth by the truth, the greatest treasure, your mysterious light. Overflowing from you to you is the encompassing of ‘talismanic’ light. May Allah bless him and his household, a prayer that brings us to know him.

The Shaykh further elucidates that the texts to be recited must not exceed what has been mentioned above. Similarly, no other *ṣalāt* can replace *ṣalāt al-fātiḥ* during *wazīfah*. Whoever does not know it must learn it because it can never be substituted, as in the case of *wird al-lāzim*.

### 3. *Haylalah*

The weekly *dhikr*, known as *haylalah jumu‘ah*, is the third major ritual of the Tijāniyyah Ṣūfī order. This is established after ‘*Asr* prayer every Friday. The text of the *dhikr* is either *La ilaha illa Allah* or *Allahu*, which is repeated an infinite number of times between ‘*Asr* and *Maghrib* on Fridays. One should select a number between 1000 and 1600 times if they choose to do so. Typically, a congregation does it. The author next discusses the guidelines for reciting the *adkhār* described above following the Tijāniyyah Ṣūfī order’s guiding principles. Abdul Azeez highlights the rules and regulations as follows:<sup>71</sup>

#### Seven Obligatory Rules

- i. Cleanliness from major impurities with water or sand ablution
- ii. Cleanliness from minor impurities: the body, cloth and place of worship
- iii. Covering of nakedness
- iv. Avoid talking

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<sup>71</sup> Abdul-Azeez, “Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo,” 56.

- v. Intention at the beginning
- vi. Water purity for reciting *Jawharat al-Kamāl*
- vii. Being in a sitting position while in *Wazīfah*

### **Ten Rules Guiding its Perfection**

- i. Sitting while reciting *wird*
- ii. Beginning with intention
- iii. Bearing divine presence in mind
- iv. Following the meaning of recitation
- v. Facing the Qiblah
- vi. Reciting silently except when done in congregation
- vii. Reciting the *awrād* in the correct order (i.e., sequentially)
- viii. Maintaining calmness and silence during recitation
- ix. Avoiding eating and drinking immediately after the recitation
- x. Offering it congregationally.

The Shaykh discusses the timing of each *dhikr* as he wraps up this section. It starts right after ṣubḥ and concludes around noon for morning *wird*. Its grace period lasts till Maghrib time. The evening *wird* starts after ‘Asr and lasts till about midnight. Its grace period lasts till fajr the following morning. *Wazīfah* is performed every day during the day.

Nevertheless, the optimal time to do it is every day after *Maghrib*. Fridays after ‘Asr till *Maghrib* are the times for *haylalah*. The *murīd* must make up whatever *adhkār* he misses whenever possible because they are all required. The only thing that cannot be atoned for is *haylalah*. Finally, he concludes that the Tijāniyyah Sūfī order’s *wird* and *adhkār* are subject to all the guidelines that govern daily ṣalāt. The ensuing section discusses the etiquettes of Tijāniyyah.

### 3.3.7 The Etiquettes of the Tijāniyyah

The author illustrates many Ṣūfī concepts in his explanation under this part. Some of his views are entirely esoteric and could be challenging for a non-initiate to understand. He divides the exposition into three, namely:

- a. Personal etiquette for the *Murīd*
- b. Manners towards his Shaykh (leader)
- c. Expectation of a *Muqaddam* (local Ṣūfī leader)

Each of these shall be highlighted as follows, as listed by Abdul Azeez, quoting from *Al-Mafāhīm Al-Tijāniyyah*.<sup>72</sup>

#### a. Personal etiquettes of the *Murīd*

- i. A murid must be devoted to Islam
- ii. He must demonstrate good comportment and eschew indecent acts
- iii. He must seek God's and people's pleasure

#### b. *Murīd* manners towards his Shaykh

The author highlights the manners expected of a *murīd* towards his Shaykh that he, the *murīd*;

- i. Must exalt and dignify his Shaykh openly and secretly
- ii. Must not oppose him
- iii. Must raise him above others
- iv. Must not sit while he is standing
- v. Must not sleep in his presence except with his permission
- vi. Must not prolong his discussion before him

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<sup>72</sup> Ibid., 57–58.

- vii. Must not sit on his seat or one equal to his
- viii. Must not use his rosary
- ix. Must not question him about anything.
- x. Must seek his permission before travelling, contracting marriage or taking any important matter
- xi. Must not hold things while greeting him
- xii. Must not walk before him or beside him, except in the dark when he can lead his way
- xiii. Must not reveal his fortune to his enemies for fear of harming him
- xiv. Must guide him while absent as in his presence
- xv. Must bear him in mind in his deeds to obtain his blessings
- xvi. Must not associate with his adversaries
- xvii. Must expect that blessings are granted him through the Shaykh
- xviii. Must show patience if he alienates or evades him
- xix. Must note his commandments
- xx. Must not spy on his religious or mundane affairs
- xxi. Must not enter into his privacy except with his permission
- xxii. Must not visit him without purity (ablution)
- xxiii. Must think good of him always
- xxiv. Must not overburden him
- xxv. Must not marry a woman he divorces or his widow

He concludes by noting that a *murīd* must follow the Shaykh's wishes and abstain from his dislikes. The *murīd* must behave in the manners mentioned toward his Shaykh, Khalīfah, or Muqaddam. The author quoted *aḥādīth* and a few verses from the Qur'an to substantiate his claims. He further asserts that Shaykh Aḥmad Tijāni, the founder, told the followers to follow their Muqaddam in all issues, including those in

which they are commanded to do good and forbidden to shun evil.<sup>73</sup> Furthermore, the author enumerates some etiquettes of a *murīd* towards his fellow *Murīdūn*. These include but are not limited to the following:

- i. Handshaking and greeting each other when meeting and departing, such as during *wazīfah* and other gatherings. Such greetings should begin with *Al-Salām ‘Alaykum*.
- ii. Avoidance of disparity and estrangement
- iii. Expression of love to both the younger and older members
- iv. He should not set himself apart from them until God specifically distinguishes him
- v. He should love for them what he loves for himself
- vi. He should visit the sick and inquire about the absentees
- vii. He should consider that others are better than him and, therefore, seek blessings from them
- viii. He should not display rivalry among them over worldly matters
- ix. The elderly should be treated with dignity and honour, while mercy and compassion should be shown to the younger ones
- x. He should others regularly on the remembrance of Allah

This Shaykh concludes this section with an exposition on the qualities of *Muqaddam*, who has the authority to initiate other *murīdūn* into the Tijāniyyah Ṣūfī order. Such a *Muqaddam* must possess adequate knowledge of the Shari’ah and the requisites of the *ṭarīqah*. He should also possess patience, endurance, perseverance, truthfulness, and good human relations skills. The next section of the book, *Al-Mafāhīm Al-Tijāniyyah*, discusses some *Karāmāt* of the founder of the Tijāniyyah Ṣūfī order.

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<sup>73</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 105.

### 3.3.8 Some *Karāmāt* of Shaykh Aḥmad Al-Tijānī

The author distinguishes from the outset between *Mu'jizah* and *Karāmāt*. He posits that while *Mu'jizah* is peculiar to the Prophets of Allah, *Karāmāt* is identified with the friends of Allah known as *Awliyā'a*. Both terminologies are usually referred to as miracles. The author, therefore, claims that Shaykh Ahmad Tijāni is a great saint and he possesses several *Karāmāt*, which include but are not limited to the following:

- i. That when the Shaykh was still a minor, he noticed that he was being guarded like a king by numerous security personnel and that a king's chair had been brought for him to sit in.
- ii. That he saw himself as a king and was seated on a lofty stage, receiving respect from the populace, and then he led the congregation in *Zuhr* prayer.
- iii. That the Prophet was riding a horse when he saw it, and before he knew it, the Prophet had led him in prayer after getting off the boat.
- iv. He once saw the Holy Prophet in Tunisia, and the Prophet instructed him to pray for everything he wanted from God. Following this action by Shaykh Tijāni, the Prophet recited *Sūrah Al-Duḥā* and massaged Shaykh's face with his holy palms.
- v. That the Shaykh had multiple encounters and chats with the Prophet. (SAW). The Prophet was questioned several times by the Shaykh. This was a physical appearance rather than a fantasy.
- vi. That whoever sees the Shaykh, particularly on Mondays and Thursdays, will enter paradise without accountability. This favour also includes the non-Muslims who will eventually die as Muslims and enter paradise because they saw the Shaykh.
- vii. He does not become sidetracked from concurrent activities while reading, conversing with others, writing, and performing dhikr.
- viii. That he was all-knowing and could provide unhindered answers to any queries people asked him.

- ix. God instantly accepts any prayer, whether it is supererogatory or obligatory, performed in his *zāwiyah*.
- x. That no other saint knew the grand and majestic hidden names of God Almighty that the Shaykh knows.
- xi. It was claimed that a stream of milk gushed out of his tomb, and people around were living witnesses.
- xii. Despite being physically present in Fez, he was bestowed with the highest rank in the *ṭarīqah*, the *Qutb*, on top of Mount ‘Arafah. This demonstrates his capacity for simultaneous presence in all locations, and it is a *karāmah*. Additionally, it was claimed that he physically visited several of his followers while he was still alive and gave them instructions after his death that helped them avoid certain issues.

Non-Tijānis have repeatedly refuted those mentioned above and comparable miracles, leading them to view the Ṣūfīs as heretics who propagate ideas that are contrary to what Islam teaches. Conversely, the Ṣūfīs held that although their saints are not prophets, they are honoured with numerous miracles. Given this, several of the accusations made by the opponents of the Tijāniyyah Ṣūfī order were defended by the author of *Al-Mafāhīm Al-Tijāniyyah*. The following section will discuss some of the responses to the opposition.

### **3.3.9 Some Responses to the Opposition of the Tijāniyyah Ṣūfī Order**

This section of the book addresses some of the issues where the non-Ṣūfīs defer with the Tijāniyyah Ṣūfī order. The author expresses some refutations to these issues. He claims that the refutations are in defence of the founder and the leaders of the *ṭarīqah*. Some of these issues are as follows:

## 1. Shaykh Tijani's Claim of Seeing the Prophet SAW in Physical Appearance

The author claims that Shaykh Aḥmad Tijani had informed his followers that he saw the Prophet SAW while awake and dictated the formula of his *wird* to him.<sup>74</sup>

This claim typically raises two questions. First, whether a deceased person can still physically manifest in the living after passing away is discussed. Second, it would have made sense if the Shaykh had asserted that the Prophet had told him the formula for his *wird* in a dream. On the other hand, he asserted that the Prophet had dictated the formula for his new *wird* to him while he was awake and had told him to abandon all previous *wird*. The Tijāniyyah opponents are consistently criticizing these statements. According to Abū Hurayrah, who reported hearing the Prophet remark, “Whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape,” this Ḥadīth discusses the veracity of dreams. This implies that seeing the Prophet in a dream is a sign that the dream is genuine.

Furthermore, Satan is unable to assume his form or shape to trick people into thinking something they are not. Ibn Sirin said this only applies if one can see the Prophet's form or shape while alive.<sup>75</sup> Given this clarification, the critics of Tijāniyyah contest the assertion that the Shaykh saw the Prophet in person. In defence of this assertion, the author quotes the same Ḥadīth of the Prophet as contained in *Ṣaḥīḥ al-Bukhārī* that the Prophet is reported to have said that whoever sees him in the dream shall eventually see him physically, for the devil cannot put on his image.<sup>76</sup> He further claims that some other saints also had similar experiences of seeing the Prophet physically while awake, though they did not live during the Prophet's era. These saints include Shaykh ‘Abd al-Qādir al-Jaylānī, the founder of the Qādiriyyah Ṣūfī order, Shaykh Aḥmad Abū Madyan al-Maghribi, Shaykh ‘Abd al-Raḥīm al-Qanāwi, Shaykh Mūsā al-Zawawī, Shaykh Abū al-Ḥasan Al-Shadhili and Shaykh Abū al-‘Abbās Al-Mursī.<sup>77</sup>

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<sup>74</sup> Ibid., 122.

<sup>75</sup> See <https://www.islamicity.org/hadith/?q=Bukhari%206993&sss=1>

<sup>76</sup> See *Ṣaḥīḥ al-Bukhārī* ḥadīth 6993.

<sup>77</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 124.

## **2. Claim of the Presence of the Prophet SAW and the Four Rightly Khulāfāu while Reciting *Jawharat al-Kamāl* the Seventh Time**

According to the leader of the *ṭarīqah*, the Prophet and his four rightly *khulāfāu* will be present during the seventh and subsequent recitations of *Jawharat al-Kamāl*, which is the prevalent view held by the Tijānis. The author backs up this assertion with the postulations made by previous saints, according to which the Prophet can appear simultaneously in any location he chooses. He also compares the sun and moon, which co-occur everywhere. Furthermore, he likened it to the appearance of the Angel of Death in several places simultaneously.<sup>78</sup>

## **3. The Spreading of White Cloth during *Wazīfah***

The Tijānis have a custom of spreading a white cloth during the *wazīfah*, particularly when *jawharat al-kamāl* is being recited. The lesson is that a clean environment is where the Prophet and his companions are to be welcomed. Many anti-Şūfī Muslims have taken offence to this, claiming that it is not conceivable until the day of judgment and viewing it as a type of resurrection. They also criticise the Şūfīs for taking inspiration from the Christian doctrine of resurrection.<sup>79</sup> The Shaykh argues that the spreading of white fabric is merely intended to show the deference and hygienic measures necessary for pronouncing the name of God anywhere. Additionally, it serves to be ready for the Prophet and his four orthodox *khulāfāu*'s spiritual visit. He claims that it is the practice of most early Şūfī scholars.

## **4. The Necessity of Having a Large Area to Recite *Jawharat al-Kamāl***

It is customary that the Tijāniyyah prepares a vast area that can contain more than six people when reciting the *Jawharat al-Kamāl* during *wazīfah*. The author defends this practice by asserting that it is essential to create enough space for the descend of the Prophet and his four companions, including creating space for the founder, Shaykh

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<sup>78</sup> Ibid., 126.

<sup>79</sup> Abdul-Azeez, "Şūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo," 62.

Aḥmad Tijāni. These six visitors are expected to be physically present during the recitation of *Jawharat al-kamāl*. During this visit, he claims that the Prophet and others will sit and join in the *wazīfah*, hence the need to create a spacious place for their arrival.

##### **5. Preference for *Jawharat al-Kamāl* Recitation with *Wuḍū'* Only**

It is asserted that reciting *Jawharat al-Kamāl* without doing wudu', or water ablution, is improper. Therefore, following the principles of the Tijāniyyah, reciting it with *Tayammum* or dry ablution is forbidden. According to the author, an anti-Şūfī opinion held that *jawharat al-kamāl* is more honourable than the Qur'an and the five daily prayers as a result of this deed. In response, he said that if water is scarce, an alternative would be to recite *ṣalāt al-fātiḥ* twenty times rather than *jawharat al-Kamāl*. He argues that this does not give credence to it than the Qur'an or the five daily prayers. This claim has led to severe criticism directed at the Tijānis. The anti-Şūfī argument asserts that the condition is incompatible with the Prophet's stipulations, stating that *Tayammum* is adequate for a Muslim in all of his ceremonial activities, including reciting any passage from the Qur'an, even if he is without water.

##### **6. Shaykh Tijani's Assertion that from the Beginning to the End of Eternity, his Feet are on the Shoulders of Other Saints**

The founder of the Tijāniyyah Şūfī order is credited with the saying above. He asserted that he is the head of all subsequent saints and all others God created. This has drawn harsh condemnation from both Şūfī and non-Şūfī. Although the Qādiriyyah and other *ṭuruq* disagreed with the Tijāniyyah claim, Şūfī opponents rejected all claims of superiority. The book's author under review defends Shaykh Ahmad Tijani's assertion that he was designated as the Quṭb al-Maktūm, or the secret pivot, from Adam to the end of the world by the Prophet, not because he claimed his own.<sup>80</sup>

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<sup>80</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 132–33.

## 7. Prohibition of Tijanis Visiting *Shuyūkh* of Other Ṣūfī Orders

It is forbidden for followers of the Tijāniyyah Ṣūfī order to pay respects to saints or other leaders of other *ṭarīqah*. The author argues in favour of this idea, saying that it is meant to safeguard the *murīd*, who might be receiving spiritual instruction from his chosen Shaykh and could become stuck due to his affection shifting from his own Shaykh to another one he had visited. The author says asking another Shaykh for *tabaruk*, or blessing, rather than just a routine visit, is forbidden.<sup>81</sup>

### 3.3.10 The Fortress of Shaykh Ahmad Tijani

This part of the book is an exposition of the special *adkhār* credited to the founder of the Tijāniyyah Ṣūfī order. The author claims that the Shaykh uses this special prayer to protect himself and his followers. This has been circulating among the Tijānis, who similarly use it for protection. It comprises *Suwar al-Ikhlās*, *Al-Falaq* and *Al-Nās* and other supplications for protection.

### 3.3.11 Ṣalāt al-Wahabiyyah

*Ṣalāt al-Wahabiyyah* is another unique *adkhār* among the Tijāniyyah found in the book under reference. According to the author, reciting this unique *adkhār* just once is equivalent to reciting *ṣalāt al-fātiḥ* 70,000 times. This brief passage concludes the book's first section. The next section shall discuss the book's second part, *Miftāḥ al-Khayrāt*.

## 3.4 MIFTĀḤ AL-KHAYRĀT, THE KEY TO ALL SUCCESSES

This is the second part of the book, *Al-Mafāhīm al-Tijāniyyah*. As the name connotes, *Miftāḥ al-Khayrāt* is the key to the numerous successes of the author. Abdul Azeez claims that it holds some of Tijāniyyah *ṭarīqah*'s secrets. It includes unique *adkhār* and *du'ā'* that are reputedly effective in requesting anything from God.<sup>82</sup> The author asserts from the outset that the *adkhār* contained in this book are strange secrets that should not

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<sup>81</sup> Ibid., 145.

<sup>82</sup> Abdul-Azeez, "Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo," 64.

be recited by any *murīd* except with express permission and approval of his Shaykh.<sup>83</sup> The book's second section has thirty-three unique prayers recited to ask God for various things. These can be located on pages 157 through 199.

Additionally, the writer recorded a few *Khutab* (sermons) regarding different occasions like *'īd al-Fiṭr*, *'īd al-Aḍḥā*, *'aqīqah*, and *'aqd al-Nikāḥ*, among others which are credited to Shaykh Ibrāhīm Niyās. These can be located between pages 200 and 236 of the books. The Shaykh lists the following as some of the purportedly hidden supplications in the Tijāniyyah Ṣūfī order:

### 3.4.1 Secret of *Al-Laṭīf* to Alleviate all Difficulties

The author states that the following supplications should be recited once a day or after the five daily prayers by anyone experiencing difficulties. With Allah's blessing, this will lessen his suffering and problems.<sup>84</sup>

- i. *Ṣalāt al-Fātiḥ* 100times
- ii. *Yā al-Laṭīf* 1000times
- iii. *Ṣalāt al-Fātiḥ* once
- iv. *Ṣalāt al-Fātiḥ* 4times
- v. *Allahumma ismuka al-Lāṭīf ulṭif bī fī al-umūri kullihā wasluk bī masālik Al-Najjāt walṭuf bī Yā al-Laṭīf Yā Laṭīf.* 4times
- vi. *Allahumma bisirri ismuka al-Laṭīf ulṭuf bī fīmā jarat bihi al-Maqādīr 'indaka Yā al-Laṭīf. Allahumma yassir ismuka al-Laṭīf idkhillinī fī dāirati al-Laṭīf wa al-ḥifzi wa al-Najjāt wa al-Amāni Yā al-Laṭīf Yā Laṭīf* 4times
- vii. *Allahumma bisirri ismuka al-Laṭīf ulṭuf bī lutfan khafiyān min daqā'iq lutfika al-Khafīyyi al-ladhī idhā laṭafta bihi li'abdin kafāza Yā al-Laṭīf Yā al-Laṭīf.* 4times
- viii. *Ṣalāt al-Fātiḥ* 3times

<sup>83</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 157.

<sup>84</sup> Ibid., 127.

### 3.4.2 Secret of *al-Laṭīf*, Known as *Damdama*, to Ease Affairs

According to the author, anyone who has difficulties and wishes that Allah should ease his affairs should recite the following;

- i. *Ṣalāt al-Fātiḥ* 111times
- ii. *Yā al-Laṭīf* 4444times
- iii. *Sūrat al-Fātiḥah* once
- iv. *Ṣalāt al-Fātiḥ* once

### 3.4.3 Repayment of Huge Debts and Enhancement of Sustenance

The author reports that this special secret dua was a gift from Shaykh Ibrāhīm Niyās.<sup>85</sup> It is to be recited daily in the morning and evening thus;

- i. *Allahumma* 70times
- ii. *Ṣalli* 70times
- iii. *‘Alā* 70times
- iv. *Sayyidina* 70times
- v. *Muḥammad* 70times
- vi. *Wa alihi* 70times
- vii. *Wa sallim* 70times

### 3.4.4 Special *Nāfilah* during the Nights of Fridays and Mondays

The author claims that there is special *nāfilah* on the nights of Fridays and Mondays.<sup>86</sup> The *Murīd* shall observe two units of *raka‘ah*. He shall recite *Sūrat al-Fātiḥah* and ayat

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<sup>85</sup> Ibid., 161.

<sup>86</sup> Ibid., 169.

al-kursī in the first *raka‘ah* and *Sūrah al-Fātiḥah* and *Sūrah al-Qadr* in the second *raka‘ah*. After Taslim, he shall chant the following:

- i. *Ṣalāt al-Fātiḥ* 100times, the reward is credited to the soul of Muḥammad
- ii. *Ṣalāt al-Fātiḥ* 50times, the reward is credited to the soul of Shaykh Aḥmad Tijāni
- iii. *Ṣalāt al-Fātiḥ* 25times, the reward is credited to the soul of the murīd’s parents
- iv. *Jawharat al-Kamāl* 65times can be substituted with *Ya Dayyan* 65times if the *murīd* uses dry ablution.

### 3.4.5 Secret of *Al-ism al-A‘azami*, the Greatest Name

The *du‘ā’* is claimed to have been given to Prophet Muhammad.<sup>87</sup> The *murīd* is expected to recite it as follows:

- i. *Sūrat al-Fātiḥah* once
- ii. *Astaghfirullah* 1000times
- iii. *Ṣalāt al-Fātiḥ* 111times
- iv. *Hasbunallah wa ni‘imah al-wakīl* 1350times
- v. *Yā Kāfī* 111times
- vi. *Sūrat al-Fātiḥah* once
- vii. *Ṣalāt al-Fātiḥ* 4times.

### 3.5 *AL-AS’ILAH WA AL-AJWIBAH*, QUESTIONS AND ANSWERS

The book *Al-Mafāhīm al-Tijāniyyah* concludes with a section titled *al-As’ilah wa al-Ajwibah*, which translates to “questions and answers.” The author responds to three primary questions in this section, all of which have mystical overtones and specifically

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<sup>87</sup> Ibid., 184.

address critiques of the Ṣūfīs and the Tijāniyyah Ṣūfī order in particular. The three principal questions which the author attempts to provide answers to are as follows:

1. Is *al-Ḥaqīqah* compatible with Shari‘ah, or are they opposed?
2. Is it appropriate to gather in the Mosque for *wazīfah* and conduct Friday *Dhikr* recitations aloud?
3. Is it appropriate to consume alcohol, and is it legal to trade in it?

In the opening of this part, the author states that several well-known guests who visited him asked him the questions above.<sup>88</sup> He tries to respond to the questions by elaborating on various Ṣūfī authorities. This is contained on pages 238 and 259 of the book. In his response to whether *al-Ḥaqīqah* (knowledge of reality) and Shari‘ah (Islamic Law) are similar or different entities, the Shaykh argues *al-Ḥaqīqah*’s appropriateness under the Shari‘ah (Islamic law). The word *al-Ḥaqīqah* is another terminology the proponents used in place of Sufism.<sup>89</sup> Shaykh Awwal, therefore, contends that *al-Ḥaqīqah* and Shari‘ah are the same things. However, it cannot be understood except by those who are versed in the knowledge of Shari‘ah. He states further, among other things:

... anyone who knows the Shariah but does not comprehend Sufism has strayed. Additionally, atheism results from Ṣūfī knowledge devoid of matching Shari‘ah understanding. However, true knowledge is a blend of the two. Because Shari‘ah is like a tree whose fruit is Sufism and *al-Ḥaqīqah* is its nuts, Men and Jinn knew Shari‘ah before they knew about mystical reality or *al-Ḥaqīqah*.<sup>90</sup>

He further argues that Sufism is all about the purification of the soul, which cannot be fully comprehended except with adequate knowledge of the Shari‘ah. He corroborates his arguments with quotations from the Qur’an, though without proper references. He argues that Sufism is a component of Islam and that understanding Islam without it is lacking. He restates that his Ṣūfī faith does not diminish observance of Shari‘ah and that all Muslims have to practice Sufism and Shari‘ah in tandem with their other obligations.

As previously mentioned, the second question concerns whether it is appropriate

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<sup>88</sup> Ibid., 238.

<sup>89</sup> Abdul-Azeez, “Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo,” 66.

<sup>90</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 238.

for the congregation to recite wird or wazīfah aloud in the Mosque. This is one of the areas where the non-Şūfī and Tijāniyyah Şūfī order disagree. The author responds to this question by citing some Qur’anic verses as the basis for allowing the recitation of wazīfah aloud.<sup>91</sup> He also claims that there are *aḥādīth* that support his opinion.<sup>92</sup>

Last but not least, the third question seems more generic than Şūfī-specific. It has to do with whether trading in alcoholic beverages and drinking are acceptable. The Shaykh replies right away that everyone who consumes alcohol, including buyers, sellers, brewers, and carriers, is not only consuming haram but also facing Allah’s wrath.<sup>93</sup> He argues that alcohol is forbidden for both Şūfī and non-Şūfī alike by tracing the Qur’anic prohibitions against intoxicants.<sup>94</sup> He ends this section with *qaṣā’id* (odes or poetical verses) of *istighāthah*, where he starts each line of the poem with the letters of certain verses from the Qur’an.<sup>95</sup>

### 3.6 SUMMATION

This Chapter discussed the biography of Shaykh Muḥammad Awwal Otolurin of Omupo in the Ifelodun Local Government Area of Kwara State, Nigeria. Shaykh Awwal was born into a royal family, but by hard work and selflessness, he became a Şūfī Scholar. He was instrumental in converting many people in his hometown, Omupo, to Islam. This was carried out through the initiation into the Tijāniyyah Şūfī order. The researcher also discussed the encounter of the Shaykh with his Şūfī Masters, particularly Shaykh Ibrāhīm Niyās of Kawlakh in Senegal. A content analysis of his magnum opus, *al-Mafāhīm al-Tijāniyyah*, was done. The book is an exposition of the teachings of Tijāniyyah Şūfī order. The author claimed that the teachings are in tandem with the dictates of the Qur’an and Sunnah. However, some non-Tijānis criticised these doctrines, claiming that they contradict the teachings of the Qur’an and Sunnah. It is my informed view that most of the doctrines in *al-Mafāhīm al-Tijāniyyah* do not conform with the teachings of the Qur’an and Sunnah. There are no authentic texts supporting either the recitation of *Ṣalāt al-Fātiḥ* or *Jawharat al-Kamāl*. The next

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<sup>91</sup> Ibid., 249–56.

<sup>92</sup> Ibid., 250.

<sup>93</sup> Ibid., 256.

<sup>94</sup> Ibid., 257–59.

<sup>95</sup> Ibid., 260–69.

Chapter will analyse some of these doctrines, including the primary sources from structured interviews.



## CHAPTER FOUR

### JUXTAPOSITION OF *AL-MAFĀHĪM AL-TIJĀNIYYAH* WITH THE TEACHINGS OF THE QUR’AN AND SUNNAH

#### 4.1 INTRODUCTION

This chapter discusses the content of *al-Mafāhīm al-Tijāniyyah* in light of the teachings of the Qur’an and Sunnah. It attempted to identify coherent explanations for the repeated doctrinal disputes and rivalry between Tijāni and non-Tijāni groups. The seeming conflict between the proponents and protagonists is a battle of speaking for Islam, as Hanif puts it in his *Tijāniyyah* and its opponents.<sup>1</sup> This chapter, therefore, examined some of the doctrines raised in the *al-Mafāhīm al-Tijāniyyah* of Shaykh Muḥammad Awwal and juxtaposed them with the teachings of the Qur’an and Sunnah.

A thorough qualitative analysis was subjected to interview data from non-Tijānis and supporters of the Tijāniyyah Sūfī order in Nigeria, specifically from Omupo in the Ifelodun Local Government Area of Kwara State. It also examined matters about the beliefs held by followers of the Tijāniyyah Sūfī order, the various *adhkār* of the order, and the notion of *al-Istighāthah*, among other things.

#### 4.2 DEMOGRAPHIC PROFILE

The data was collected by identifying experts among the Tijāni and non-Tijāni who reside in Omupo or Lagos, two cities where Shaykh Muḥammad Awwal’s impact was felt most. This is why the Shaykh was referred to as “Baba Lomupo” or “Baba Loshodi”. The study investigated the understanding of the respondents on the doctrines of the Tijāniyyah Sūfī order as contained in *al-Mafāhīm al-Tijāniyyah*.

The respondents ranged between 38 and 53 and were equally divided by gender. Their educational backgrounds ranged between form five and doctorate degrees. This was deemed suitable because of their expertise and scholarly understanding of the issues

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<sup>1</sup> Hanif, *Debating Sufism: The Tijāniyya and Its Opponents*.

under discussion. The respondents were visited either at their respective Zāwiyah in the case of the Tijānis or their residences/offices for non-Tijānis.

Table 4.1 Demography of Respondents

Affiliation	Town	Male	Female
Tijāni	Omupo	1	
Tijāni	Lagos	1	
Non-Tijāni	Lagos	1	
Non-Tijāni	Lagos		1

The respondents comprised 3 males and 1 female, as reflected in Table 4.1 above.

#### 4.3 PROCEDURE OF DATA COLLECTION

Various techniques were used to gather the data, with one of the main methods being in-depth interviews with the chosen experts, who included both Tijāni and Non-Tijāni people. Those who had read the book *al-Mafāhīm al-Tijāniyyah* were given preference. Additionally, library research was used, including unpublished theses, books, journals, articles, and conference papers. The researcher personally conducted the one-to-one interview with the respondents through planned, scheduled visits to Omupo and Lagos in Nigeria between June 10, 2023, and July 18, 2023. The interview was administered in both English and Yoruba<sup>2</sup> Languages. It was audiotaped and transcribed into English after the completion of all interviews. The researcher also took notes during the interview sessions and took pictures of the tomb of Shaykh Muḥammad Awwal at

<sup>2</sup> Yoruba Language is the Language of the Yoruba People of Nigeria and some West African countries.

Omupo, Kwara State, Nigeria. The respondents' actual names were replaced with pseudonyms due to research ethics.

The researcher travelled to Agege in Lagos State, Nigeria, on June 10, 2023, to interview Imam KIA, a Tijāni Shaykh. The interview was conducted at Ansar-ud-deen Central Mosque, Agege. On July 3, 2023, the researcher travelled to Omupo in Kwara State, the hometown of Shaykh Muḥammad Awwal. The interview was conducted with Shaykh SMA, who is also a Khalifah of the Tijāniyyah Ṣūfī order in Omupo. The researcher visited the tomb and Mosque of Shaykh Muḥammad Awwal during this visit. The researcher returned to Lagos on July 18, 2023, to interview Ustadh UAA, a non-Tijāni. The interview was conducted at the Zumrah Mosque. Obagoriola Avenue, Iba new town, Lagos. He then went to the Lagos State University in Ojo to have an interview with Dr. DKO, who is also not a Tijāni.

#### **4.4 ANALYSIS OF *AL-MAFĀHĪM AL-TIJĀNIYYAH* AND ITS ADHERENCE TO THE TEACHINGS OF QUR'AN AND SUNNAH**

In the following section, some of the Tijāniyyah litanies and doctrines, as mentioned in *al-Mafāhīm al-Tijāniyyah*, are discussed concerning the teachings of the Qur'an and Sunnah. This was situated within the context of the Tijāni and Non-Tijāni views. It was analysed based on the following themes:

##### **4.4.1 Principles of Adherents of Al-Tijāniyyah Ṣūfī Order**

In his introductory remark, Shaykh Awwal, the author of *al-Mafāhīm al-Tijāniyyah*, mentioned the basic principles expected of a novice in the Tijāniyyah Ṣūfī order as follows:<sup>3</sup>

اعلم ان شروط الطريقة الأحمدية أربعون شروطا وكلها لها شواهد في الكتاب والسنة وكتب السادة الصوفية. كيف يسوغ لأحد الإنكار علي هذه الطريقة مع علمه ذلك, فشد يدك عليها الموافق فانها نعم الطريق ولا نلتفت الي نعيق المنكرين بغير حق فلو أتيتم بألف دليل ما رجعوا عن انكارهم.

<sup>3</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 14–37.

## Translation

Be aware that forty rules govern the Tijāniyyah Aḥmadiyyah order. The Qur'an, prophetic writings, and early Ṣūfī books support each rule. In light of this, how can someone critical of this order act following it? You, the fortunate one, cling to it; it is the best route. Never take the side of critics who have no basis in reality. No matter how much evidence you present to the contrary, they will not stop their denial.

## Thematic Analysis

Shaykh Awwal mentions forty rules guiding the Tijāniyyah Ṣūfī order, which are to be observed by anyone willing to join the order. He claims that the Qur'an and *aḥādith* support these rules.<sup>4</sup> Shaykh Awwal claims that the foremost principle is for the murīd to carefully choose a God-fearing Muqaddam who must accord him express permission to practice Tijāniyyah. The *Murīd* must choose a *Muqaddam* with an unbroken chain to Shaykh Aḥmad Tijāni, the founder of the Tijāniyyah Ṣūfī order. This suggests that if he joins the *Ṭarīqah* without a valid chain linked to the founder, it is null and void and will lead to perdition in the future. It implies that if he joins the *Ṭarīqah* without valid permission from a *Muqaddam* linked to the founder, it will not benefit him and will eventually destroy him.<sup>5</sup> He cites four signs of *Taqwā* (consciousness of rules in faith) that such *murīd* should exhibit, including staying within his bounds, striving to the fullest, keeping promises, and being content.<sup>6</sup> This act is to prevent him from seeking another muqaddam. He further relates a story as contained in *Ibtihāj al-Qulūb* that a certain Shaykh Al-Kāmil sīdī Abā Al-Muḥasin Al-Fāsī prevented his murīdūn from attending the sittings of his fellow Shaykh Al-'Arif billah sīdī Abdul Al-Raḥmān on the ground that he foresees signs of conquest (*al-fath*) by his fellow Shaykh. Not minding that both of them belong to the same *ṭarīqah* and similar *silsalah*<sup>7</sup>, he prevented his *murīd* from the sittings of his colleague.<sup>8</sup>

Among these principles, the Shaykh claims that the murīd must demonstrate love to his Shaykh without ceasing until death because love is the bond between the

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<sup>4</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> *Silsalah* is the terminology used by the Tijāniyyah to connote the chain of transmitters of the order.

<sup>8</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 15.

Shaykh and the *Murīd*.<sup>9</sup> Furthermore, he claims that whoever accepts the Tijāniyyah Ṣūfī order and loves the Shaykh wholeheartedly shall enter paradise with neither accountability nor punishment. Such favour shall be extended to his children, spouse and family members. He states inter alia:

كل من أخذ وردنا يبعث من الأمنين ويدخل الجنة بغير حساب ولا عقاب , هو واولاده  
وأزواجه وذريته المنفصلة عنه.<sup>10</sup>

Translation:

...whoever accepts our *wird* shall be resurrected among the tranquil souls, and he will enter paradise without accountability and punishment. He will be with his children, spouse and relatives who hitherto separated from him...

The above assertion was examined in light of the Qur'an and Sunnah. The Qur'an asserts that Allah's love is premised on obedience to the Prophet.<sup>11</sup> Similarly, every soul shall be accountable for his deeds in this World.<sup>12</sup> One is therefore curious to inquire into the veracity of the claim of the Shaykh that a member of Tijāniyyah will enter paradise without accountability due only to the love of his Shaykh. The Prophet is reported to have said:

لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين<sup>13</sup>

None of you will be a believer until I become more beloved to him than himself, his children, his family, and all the people.<sup>14</sup>

The Prophet equates the love of him with Imān. Thus, the love of the Prophet is paramount to that of any Shaykh or leader. Bādī, in his book on the commentary of the forty aḥādīth of Al-Nawawī, posits that every Muslim should love that which is loved by Allah and hate that which Allah hates. According to him, true love necessitates following whatever has been commanded by Allah and the Prophet, as stated in the Qur'an, citing Qur'an chapter 3:31-32, which was earlier alluded to.<sup>15</sup>

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<sup>9</sup> Ibid., 19.

<sup>10</sup> Ibid.

<sup>11</sup> See Qur'an 3:31

<sup>12</sup> See Qur'an 17:13-14

<sup>13</sup> Ṣaḥīḥ al-Bukhārī, ḥadīth 15

<sup>14</sup> Bādī Jamāl Aḥmed, *Commentary on the Forty Ḥadīth of Imām Al-Nawawī* (Malaysia: Dakwah Corner Bookstore, 2022).

<sup>15</sup> Ibid., 465.

The founder of the Tijāniyyah Ṣūfī order, Shaykh Aḥmad Tijāni, was also quoted by the Shaykh Awwal as saying that he had a spiritual encounter with the Prophet and advised his followers not to harm themselves:

قال رضي الله عنه: قال لي صلي الله عليه وسلم: (قل لأصحابك لا يؤذيني بأذية بعضهم بعضاً)<sup>16</sup>

The Shaykh, may Allah be pleased with him, states: The Prophet told me: “Tell your followers not to hurt me by hurting one another”.

He cites the Qur’an 33:57 to buttress this assertion. The Qur’anic verse states:

ان الذين يؤذون الله ورسوله لعنهم الله في الدنيا والاخرة وأعد لهم عذابا مهينا.

Those who annoy God and His Apostle—God has cursed them in this World and the Hereafter and has prepared a humiliating Punishment for them.

Ibn Kathīr, in his commentary of the above verse, states that Allah warns and threatens those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger by cursing him of having faults or shortcomings. He further related that Ikrimah said that the *āyah* (Verily, those who annoy Allah and His Messenger) was revealed concerning those who make pictures or images. He goes on to say that the passage regarding the people who maligned the Prophet because of his union with Safiyyah bint Huyay bin Akhtab was revealed. This is because whoever annoys him annoys Allah, and whoever obeys him obeys Allah; the meaning of the *āyah* seems universal and applies to all people who irritate him in whatever manner.<sup>17</sup>

Another essential principle, according to Shaykh Awwal, is keeping the litanies of the Shaykh secret. He opined that the *awrād* of the Shaykh is his secret and, hence, must not be divulged to non-Tijāni. The Prophet has not made any dhikr or act of ‘*ibādah*’ secretive. This is why every act has been well documented in books of *aḥādith*. Such secrets *awrād* of the Tijāniyyah have led to rivalry between them and the non-Tijānis.

<sup>16</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 20.

<sup>17</sup> Isma’il Ibn Kathir, “Tafsīr Ibn Kathīr,” *Riyadh: Dar-Us-Salam*, 2000.

#### 4.4.2 *Adkhār* of Al-Tijāniyyah Ṣūfī Order

*Dhikr* is translated as a remembrance, and several forms of *Adkhār* are attributed to the Prophet and documented in various books of ḥadīth. Among the Tijāniyyah Ṣūfī order, the term *wird* is interchangeably used for *dhikr*. This session analysed some of the *adkhār* or *awrād* of the Tijāniyyah as contained in *Al-Mafāhīm Al-Tijāniyyah*. Shaykh Muḥammad Awwal mentions that there are three main *awrād* in the Tijāniyyah Ṣūfī order as follows:

واعلم ان الأورد اللازمة للطريقة التجانية جميعها مركبة من الاستغفار والصلاة علي النبي  
والتهليل وكلها ثابتة في الكتاب والسنة<sup>18</sup>

And know that the regular *awrād* of the *Al-Ṭarīqah Al-Tijāniyyah* is composed of seeking forgiveness, seeking a blessing on the Prophet and chanting *Lā ilāha Illa Allah*. All are grounded in the Book (The Qur'an) and Sunnah.

##### 4.4.2.1 *The Issue of Ṣalāt al-Fātiḥ*

It is pertinent to mention that one of the contentious issues of seeming rivalry between the Tijāni and non-Tijāni is the formular of *Ṣalāt 'ala Nabīyyi* which is known as *Ṣalāt al-Fātiḥ* among the Tijāniyyah. It reads thus:

اللهم صل علي سيدنا محمد الفاتح لما أغلق والخاتم لما سبق ناصر الحق بالحق والهادي الي  
صراطك المستقيم وعلي اله حق قدره ومقداره العظيم<sup>19</sup>

Translation:

Oh Allah! Bless our Prophet Muhammad for opening what was previously closed, being the seal of the past, and helping the truth with the truth. He leads people to the right path and blesses his household according to his worth and merit.

Shaykh Awwal claims that the recitation of *Ṣalāt al-fātiḥ* once daily earns the reciter success in both worlds because it cleanses one's sins. Its recitation is equivalent to six thousand other *dhikr* or supplications done by any other person, young or old.<sup>20</sup> There is another claim that the recitation of *Ṣalāt al-Fātiḥ* is equivalent to worshipping

<sup>18</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 39.

<sup>19</sup> *Ibid.*, 41.

<sup>20</sup> *Ibid.*, 93.

Allah for one hundred and twenty-eight years.<sup>21</sup> This latter claim and similar ones are contained in *Jawāhir al-Ma'ānī*, which is considered the most authoritative source of the Tijāniyyah Scholars. The issue of *Ṣalāt al-Fātiḥ* has been a bone of contention between the protagonists and the antagonists. Ali Harāzīm, the author of *Jawāhir al-Ma'ānī* maintains that the *wird* litanies, especially *Ṣalāt al-Fātiḥ* have tremendous rewards which were kept aside for the founder of the Tijāniyyah by the Prophet who did not even reveal it to his companions.<sup>22</sup> This claim was refuted by Abdul Al-Rahman Al-Ifriqī in his *Al-Anwār Al-Raḥmaniyyah* that it will amount to the concealment of the divine message, which is not an attribute of the Prophet. From Al-Ifriqī's point of view, these statements have at least two issues. First of all, they imply that the Prophet had not fulfilled his mission in its entirety, which is a dangerous inference that, according to him, all other Muslim scholars would regard as disbelief.

Moreover, this seems to go against a verse in the Qur'an that commands the Prophet to communicate divine instructions truthfully.<sup>23</sup> Prophets cannot possibly hide their heavenly mission in such a way, according to Al-Ifriqī. Moreover, he says that the Tijāni claim to this high status would mean that he is better than Abu Bakr, the Prophet's confidant and the first Khalīfah of Islam.<sup>24</sup>

In his opinion, a Shaykh of Tijāniyyah posited that *Ṣalāt al-Fātiḥ* is the most cherished *Ṣalat 'ala Nabbiyyi* by the Tijāniyyah. However, he is opposed to the fact that it is better than both the Qur'an and *Ṣalat al-Ibrāhīmiyyah*, as claimed by some adherents of Tijāniyyah. He argued that since the Prophet is reported to have said that anyone who recites any *Ṣalāt* for him, the Angels will continue to recite *Ṣalawāt* on such person, hence, *Ṣalat al-Fātiḥ* has the same benefit as any other form of *Ṣalāt 'ala Nabbiyyi*.<sup>25</sup>

Another respondent who is also a Shaykh in the Tijāniyyah Ṣūfī order opined that *Ṣalat al-Fātiḥ* has the benefit that is different from *Ṣalāt al-Ibrāhīmiyyah* because the latter has specific places where it should be recited such as during prayers and funeral prayers. In contrast, the former is being recited at any time and during the *wird*

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<sup>21</sup> Al-'Arabī, *Jawāhir Al-M'ānī Wa Bulūghu Al-Amānī Fi Faydi Sīdī Abī Al-Abbās Al-Tijānī*, 58.

<sup>22</sup> Ibid., 59.

<sup>23</sup> Qur'an 6:25.

<sup>24</sup> Al-Ifriqī, *Al-Anwār Al-Raḥmaniyyah Li Hidāyah Al-Firqah Al-Tijāniyyah*.

<sup>25</sup> Interview with a Tijāni, June 10, 2023.

of the Tijāniyyah following the directive of the Qur'an that commanded that Muslims should seek blessings for the holy Prophet Muḥammad.<sup>26</sup>

*Ṣalāt al-Fātiḥ* is described as just another form of showering blessings on the Prophet as commanded by Allah. This is the opinion of a respondent, who is non-Tijāni but has read the *al-Mafāhīm Al-Tijāniyyah* of Shaykh Muḥammad Awwal and is also conversant with the awrād of the Tijāniyyah. In his view, while *Ṣalāt al-Ibrahimiyyah* is being recited during the obligatory and non-obligatory prayers, *Ṣalāt al-Fātiḥ* is just another formula invented by the Tijāniyyah Ṣūfī order for the various awrād and adhkār.<sup>27</sup> However, a respondent who is also a non-Tijāni queried why another formula of *Ṣalāt* should be invented apart from the *Ṣalāt al-Ibrahimiyyah*, which the Prophet taught his companions and was recited by the Tabī'ūn and those following them.<sup>28</sup>

Another contentious issue concerning *Ṣalāt al-Fātiḥ* is the reward attached to it by the Tijānis. This issue has always been a polemic debate between the proponents and the opponents of the Tijāniyyah Ṣūfī order. The author of *Jawāhir*, 'Ali Harazim, as quoted by Hanif, asserts, among other things, that the reward for reciting *Ṣalāt al-Fātiḥ* once is equivalent to the reward for all the prayers ever made in this universe for the glory of God (*tasbiḥ*), all the prayers said in remembrance of God (dhikr), all the long and short invocations (*du'ā*), and six thousand Qur'anic recitations.<sup>29</sup> He goes on to say that, from the perspective of al-Ifrīqī, the claim is equivalent to disbelief (*kufṛ*), apostasy (*riddah*), and leaving the Islamic society (*khuruj 'an al-millah al-Islāmiyyah*). "Is there a Muslim who would not declare the person making this claim to be an unbeliever?" he says, looking disappointed in his Tijāni interlocutors. He even goes so far as to say, "Anyone who does not reject this claim and demonstrate their consent is also an unbeliever." A person like that will be urged to repent, and if he refuses, he will be put to death. The Malian Salafī chastises his interlocutors for failing to independently use their intellects—a priceless divine gift—to discover the truth.<sup>30</sup> This issue has been a source of polemical exchange among the youth of Omupo, with each party claiming superiority. Since *the* Prophet (SAW) did not recommend *Ṣalāt al-Fātiḥ* in any authentic

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<sup>26</sup> Interview with a Tijāni, July 3, 2023.

<sup>27</sup> Interview with a non-Tijāni, July 18, 2023.

<sup>28</sup> Interview with a non-Tijāni, July 18, 2023.

<sup>29</sup> Hanif, *Debating Sufism: The Tijāniyya and Its Opponents*, 175.

<sup>30</sup> *Ibid.*, 176.

hadith, it should be discarded. I strongly recommend the recitation of Ṣalat al-Ibrahimiyyah as this is authenticated by numerous sayings of the Prophet and explanations of classical scholars such as Ibn Taymiyyah and Ibn Qayyim. It is, therefore, preferred to use the recommended one as mentioned in the various authentic ḥadīth. This idea should not lead to name-calling or labelling between the Tijāni and non-Tijāni, as recently witnessed on social media.<sup>31</sup>

#### 4.4.2.2 *Jawharat al-Kamāl (Pearl of Perfection)*

Another *dhikr* of the Tijāniyyah which has come under criticism is the *Jawharat al-Kamāl*. The content of which is as follows:

اللهم صل وسلّم علي عين الرحمة الربانية والياقوتة المتحققة الحائطة بمركز الفهوم والمعاني  
ونور الأكوان المتكونة الأدمي صاحب الحق الرباني البرق الأسطع بمزون الأرباح المألفة  
لكل متعرض من البحور والأواني ونورك اللامع الذي ملأت به كونك الحائط بأمكنة  
المكاني, اللهم صل وسلّم علي عين الحق التي تتجلي منها عروش الحقائق عين المعارف  
الأقوم صراطك التام الأسقم . اللهم صل وسلّم علي طلعة الحق بالحق الكنز الأعظم –  
افاضتك منك اليك احاطة النور المطلسم صلي الله عليه وعلي اله صلاة تعرفنا بها اياه<sup>32</sup>.

Translation:

Oh Allah! Give peace and blessings to (Muhammad), the source of God’s compassion; a genuine ruby which encompasses the centre of comprehension and meaning, the son of Adam, the possessor of divine truth; the most luminous lighting in the profitable rain cloud which fills all the intervening seas and receptacles, the bright light with which you have filled your surroundings (the places of existence). Oh Allah! Bless and salute the source of truth from which the tabernacles of realities, the sources of knowledge, and the most upright, complete, and straight path are manifested. Oh Allah! Bless and salute the advent of the truth by the truth, the greatest treasure, your mysterious light. Overflowing from you to you is the encompassing of ‘talismanic’ light. May Allah bless him and his household, a prayer that brings us to know him.

Shaykh Awwal claims that this *dhikr* was dictated to Shaykh Aḥmad Tijāni by the holy Prophet Muḥammad himself while awake and not in dreams. This claim has

<sup>31</sup> Hakeem Adeyinka Kolawole and Che Amnah binti Bahari, “Exploring the Esoteric Dimensions of the Tijāniyyah Sūfī Order: A Critique of Ṣalāt Al-Fātiḥ and Jawharat Al-Kamāl,” *Al-Hikmah: International Journal of Islamic Studies and Human Sciences* 7, no. 3 (2024): 11.

<sup>32</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 94.

been the subject of aggressive attacks by the opponents of the Tijāniyyah, who postulated that seeing the Prophet in real life, long after his death, amounts to resurrection, which Islam does not preach except for once, on the day of judgement.<sup>33</sup> Nonetheless, opponents never dispute the Hadith that the Ṣūfis typically cite to support the notion that their leader may see the Prophet. The maṭn of hadith states:

من راني في المنام فسيراني في اليقظة فان الشيطان لا يمثلي بي<sup>34</sup>

Whoever sees me in the dream will see me in his wakefulness, for Shayṭān cannot imitate me in shape.

Shaykh Awwal further claims that *Jawharat al-kamāl* has enormous benefits, which include but are not limited to the following:<sup>35</sup>

- i. Reciting it once is equivalent to *Subḥanallāh* recited thrice by a scholar or the World.
- ii. Whoever recites it seven times daily will be loved explicitly by the Prophet.
- iii. Whoever recites it seven times regularly before sleep with ablution shall be privileged to see the Prophet.
- iv. The Prophet and his four companions and Shaykh Aḥmad Tijani are present at the seventh recitation of *Jawharat al-Kamāl*.

Furthermore, he claims that *Jawharat al-Kamāl* should not be recited except with water ablution.<sup>36</sup> The Tijāniyyah believe that the Prophet appears during the recitation; hence, its recitation without complete cleanliness achieved with water is not allowed. Instead, it should be replaced with twenty recitations of *Ṣalāt al-Fātiḥ* if the water ablution cannot be achieved.<sup>37</sup>

The non-Tijāni have consistently refuted the above claims of the Tijāniyyah in their writings. For instance, Hanif has documented various arguments of both the protagonists and the antagonists of the *Jawharat al-Kamāl*.<sup>38</sup> He writes that almost all

<sup>33</sup> Abdul-Azeez, “Ṣūfi Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo,” 47.

<sup>34</sup> Muhammad Muhsin Khan, “Sahih Al-Bukhari,” 6993, accessed August 9, 2024, <https://sunnah.com/bukhari>. See also Muslim (2266)

<sup>35</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 43.

<sup>36</sup> Ibid., 84. See also *Jawāhir al-Ma’ānī*, 53

<sup>37</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*.

<sup>38</sup> Hanif, *Debating Sufism: The Tijāniyya and Its Opponents*, 196–204.

of the order's antagonists have severe issues with this condition, which is unnecessary for reciting the Quran. This implies the superiority of the pearl of perfection, *Jawharat al-Kamāl*, over divine eternal speech.<sup>39</sup> Opponents of the Tijāniyyah believe that reciting *Jawharat al-Kamāl* without complete ritual cleanliness is an attempt to create new legislation (*tashri' jadīd*). Al-Ifriqī also accuses followers of the order, claiming that neither Allah nor His Prophet would approve of such an act. According to him, the apparent unsoundness of this Tijāni tenant eliminates the need for further explanation of the situation.<sup>40</sup>

Moreover, some of the wordings of *Jawharat al-Kamāl*'s content are subject to criticism by the antagonists, as documented by Hanif. He posited that the non-Tijāni take issue with the litany due to the presence in it of the allegedly prosaic words (*alfāz rakīkah*) of the ill (*al-asqam*) and talismanic (*muṭalisam*), as they dismiss the attribution of such problematic words to the Prophet.<sup>41</sup> He quotes al-Hilālī saying, "He who truly knows the language of Arabs would not believe that a member of the Arab community uttered the prosaic speech".<sup>42</sup> In addition, the term *al-asqam* is claimed by al-Hilālī to be an abusive term that could neither be used concerning the Prophet nor to define the word *Ṣirat* ('path', here meaning, *sharī'ah*) for which it is intended to function as an adjective. He states that while some antagonists objected to using such problematic terms, they failed to discover the reason behind it. The reason for their usage, according to al-Hilālī, was due to a particular Muḥammad b. Al-‘Arabī al-Tāzī, whom Tijānis considered to have been the most significant channel of communication (*al-wasiṭa al-mu'azzam*) between their supreme master and the Prophet before the commencement of the daylight communication between the two. Aḥmad Sukayrij had reportedly informed al-Hilālī that *Jawharat al-kamāl* was first communicated to al-Tāzī, who then passed it to the supreme master. Therefore, the appearance of the prosaic *al-asqam*, which may be translated as *aqwam* (straight) in the vernacular of the Arabic of the Maghrib, owes its existence to the illiterate Moroccan al-Tāzī.<sup>43</sup> The same is reportedly the case with *muṭalsam*, used as an adjective for the Prophet. In fact, according to al-Hilālī, as reported by Hanif, the whole formula provides enough clues of its being far from the

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<sup>39</sup> Ibid., 196–97.

<sup>40</sup> Hanif, *Debating Sufism: The Tijāniyya and Its Opponents*.

<sup>41</sup> Ibid., 201.

<sup>42</sup> Hanif, *Debating Sufism: The Tijāniyya and Its Opponents*.

<sup>43</sup> Ibid., 201.

speech of an eloquent Arab, let alone that of the Prophet.<sup>44</sup> It is instructive to note that Hanif also reported a particular scholar proficient in Arabic, Aḥmad ibn al-Amīn (d.1331AH/1913CE), the author of *al-Wasīṭ fī tarājim udaba' Shinqīt* (The Mediator About the Life Stories of the Scholars of Shinqīt), who had written to justify *al-asqam* as being the superlative of the word *mustaqīm* (straight), allegedly repented towards the end of his life and relinquished his ties with the Tijāniyyah Ṣūfī order.<sup>45</sup>

‘Abd al-Raḥmān’ Abd al-Khāliq (b. 1939CE), a contemporary notable Salafi figure, accuses Tijānīs of defaming the Prophet (*sabb li-l-rasūl*) by including problematic terminology in the litany. In his statement on behalf of the brotherhood, ‘Unaar Mas‘ūd is trying to dismiss the accusation. He engages in a lengthy linguistic discussion to demonstrate that Arabic uses the terms *asqam* and *Muṭalsam*. He claims that the same litany contains other eulogies that the accuser missed. He contends that if Tijānīs intended to malign the Prophet, they would not have used such expressions. Maḥmūd b. Bensālim, a grandson of the Tijāni master, recommends a metaphorical interpretation of the term *al-asqam*, which means inadequate and incomplete, in addition to the usual line of arguments established by ‘Umar Mas‘ud. The term *ṣirāt*, employed as an adjective, is imperfect and defective due to its association with human deficiencies. It may achieve perfection through divine mercy.<sup>46</sup>

#### 4.4.2.3 *Al-Istighfār*

A core of the *adkhār* of the Tijāniyyah Ṣūfī order is the chanting of *Istighfār*. The author mentions that *Istighfār* is an essential aspect of the *adkhār* of the *ṭarīqah al-Tijāniyyah*, which is supported by the evidence from the Qur’an and Sunnah. He gives a catalogue of the several Qur’anic verses that allude to the importance of saying *Istighfār*.<sup>47</sup> He also mentions some Prophetic traditions on the importance of *istighfār*.<sup>48</sup> According to him, the formula of the *istighfār* expected of a *murīd* is as follows:

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<sup>44</sup> Hanif, *Debating Sufism: The Tijāniyya and Its Opponents*.

<sup>45</sup> *Ibid.*

<sup>46</sup> *Ibid.*, 201–2.

<sup>47</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 39–40.

<sup>48</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*.

استغفر الله العظيم الذي لا اله الا هو الحي القيوم ولا يزداد فيه وأتوب اليه<sup>49</sup>

Translation: I seek forgiveness in Allah, the Mighty, whom there is no deity worth of worship except Him, the Ever living, the self-subsisting. This is without adding the phrase, “And I seek repentance.”

This is an aspect of the *adkhār* of the Tijāniyyah that is not controversial and of which there seems to be agreement between the Tijāni and non-Tijāni. It is a known fact that *istighfār* is a cardinal part of the *adkhār* of a Muslim, as this is ordained in both the Qur’an and ḥadīth. For instance, the Qur’an mentions several benefits of seeking forgiveness.<sup>50</sup> Similarly, the Prophet is reported to have been seeking forgiveness until his leg got swollen and when asked by his wife Aishah while he would not rest, he responded that he had to be a grateful servant. This has been well documented in various books of Aḥādith.

#### 4.4.3 Miftāḥu Al-Khayrāt

The second part of the book Al-Mafāhīm Al-Tijāniyyah is devoted to espousing some secrets of the Tijāniyyah, as the author puts it. The special prayers are said to be very efficacious. It is named Miftāḥu Al-Khayrāt (key to all successes). In the introduction of this section of the work, the author writes inter-alia:

فان هذه الأسرار عجيبة لا يستعملها ولا يحصل المقصود الا باذن المشايخ الكمل لأن كثيرا  
من الأسرار والخصائص كسلالة الانسان يتولد من المشايخ المأذونين<sup>51</sup>

Translation: Indeed, these secrets are truly miraculous. The *Mashāykh* must authorise before using or achieving the goal. The *Mashāykh*’s approval is required to demystify many secrets and specific situations affecting humanity.

As earlier mentioned elsewhere in this work, the author asserts from the outset that the *adkhār* contained in this book are strange secrets which are peculiar to the Tijāniyyah Ṣūfī order. However, they should not be recited by any murīd except with express permission and approval of his Shaykh. These “secrets” have thirty-three unique prayers recited to God for various purposes. He further asserts that whoever gets

<sup>49</sup> Ibid., 54.

<sup>50</sup> See Qur’an 71:10-14.

<sup>51</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 157.

oral permission to the “secrets” from his Shaykh will be immune from aberration and faults. Conversely, anyone who reads these “secrets” from printed materials will live to regret it according to the understanding of the people of “secrets”. This assertion is contained in the following poetic verses composed by the author:

من يأخذ السرمن الشيخ مشافهة يكن عن الزيغ والتصحيف في حرم  
ومن يكن اخذا للسرمن صحف فسرره عند اهل السر كالعدم<sup>52</sup>

Translation:

Whoever learns the secret directly from the Shaykh will be saved from deviation and error.

Whoever acquires secrets from books does not understand them as well as those who know the true secrets.

Below are some of the “secrets” prayers or strange secrets (*al-Asrār ‘ajībah*) as mentioned by the author.<sup>53</sup>

### 1. Secret of *Al-Laṭīf* to Ease all Difficulties سر اللطيف لتيسير جميع العسير

Shaykh Awwal claims that anyone afflicted with difficulty or in dire need of something should recite the following secrets daily or after the five daily prayers. Such difficulty or problem will be resolved in no distant time.

تقرأ : صلاة الفاتح لما أغلق (مائة 100)

واسم الله اللطيف بياء التقدير والترتيل واظهار الضمة علي الفاء

يا اللطيف –(الف 1000) – بالسكينة والوقار عند قراءتها ثم صلاة الفاتح مرة واحدة

يا اللطيف (اربع مرات 4)

اللهم اسمك اللطيف الطف بي في الأمور كلها واسلك بي مسالك النجاة والطف بي يا

اللطيف (يا اللطيف اربع مرات 4)

<sup>52</sup> Ibid.

<sup>53</sup> Ibid., 157–99.

اللهم بسر اسمك اللطيف الطف بي فيما جرت به المقادير عندك يا اللطيف – اللهم بسر اسمك اللطيف ادخليني في دائرة اللطيف والحفظ والنجاة والامان يا اللطيف – (يا اللطيف اربع مرات 4)

اللهم بسر اسمك اللطيف الطف بي لطفا خفيا من دقائق لطفك الخفي الذي اذا لطفته به العبد كفي يا اللطيف – (يا اللطيف اربع مرات 4) ثم صلاة الفاتح ثلاث مرات

### Transliteration:

- i. *Ṣalāt al-Fātiḥ* 100times
- ii. *Yā al-Laṭīf* 1000times
- iii. *Ṣalāt al-Fātiḥ* once
- iv. *Ṣalāt al-Fātiḥ* 4times
- v. *Allahumma ismuka al-Lāṭif ulṭif bī fī al-umūri kullihā wasluk bī masālik Al-Najjāt waltuf bī Yā al-Laṭif Yā Laṭif.* 4times
- vi. *Allahumma bisirri ismuka al-Laṭif ultuf bī fīmā jarat bihi al-Maqādīr ‘indaka Yā al-Laṭif. Allahumma yassir ismuka al-Laṭif idkhilinī fī dāirati al-Laṭif wa al-ḥifzi wa al-Najjāt wa al-Amāni Yā al-Laṭif Yā Laṭif* 4times
- vii. *Allahumma bisirri ismuka al-Laṭif ulṭuf bī lutfan khafiyān min daqā’iq lutfika al-Khafiyi al-ladhī idhā laṭafta bihi li’abdin kafāza Yā al-Laṭif Yā al-Laṭif.* 4times
- viii. *Ṣalāt al-Fātiḥ* 3times
- ix. *Ṣalāt al-Fātiḥ* 100times
- x. *Yā al-Laṭif* 1000times
- xi. *Ṣalāt al-Fātiḥ* once
- xii. *Ṣalāt al-Fātiḥ* 4times
- xiii. *Allahumma ismuka al-Lāṭif ulṭif bī fī al-umūri kullihā wasluk bī masālik Al-Najjāt waltuf bī Yā al-Laṭif Yā Laṭif.* 4times
- xiv. *Allahumma bisirri ismuka al-Laṭif ultuf bī fīmā jarat bihi al-Maqādīr ‘indaka Yā al-Laṭif. Allahumma yassir ismuka al-Laṭif idkhilinī fī dāirati al-Laṭif wa al-ḥifzi wa al-Najjāt wa al-Amāni Yā al-Laṭif Yā Laṭif* 4times
- xv. *Allahumma bisirri ismuka al-Laṭif ulṭuf bī lutfan khafiyān min daqā’iq lutfika al-Khafiyi al-ladhī idhā laṭafta bihi li’abdin kafāza Yā al-Laṭif Yā al-Laṭif.* 4times
- xvi. *Ṣalāt al-Fātiḥ* 3times

## 2. Secret of Al-Laṭīf Known as *Damdama* to Ease all Matters

سر اللطيف المسمي دمدم لتيسير الأمور

تقرأ : صلاة الفاتح لما أغلق – (مائة واحدي عشر 111)

يا اللطيف – (اربعة الاف واربعمائة واربع واربعون 4444) بشرط ان تبدأ من العدد الصغير وتنتهي الي العدد الكبير اي تبدأ بالعدد المركب مثلا :

اربعة -4

اربعون -40

أربعمائة 400

اربعة الاف 4000

ثم الفاتحة وصلاة الفاتح

According to Shaykh Awwal, anyone who has difficulties and wishes that Allah should ease his affairs should recite the following;

- i. *Ṣalāt al-Fātiḥ* 111times
- ii. *Yā al-Laṭīf* 4444times
- iii. *Sūrat al-Fātiḥah* once
- iv. *Ṣalāt al-Fātiḥ* once

He states that the reciter must start from the least to the highest number, such as from number four to four thousand while chanting the secret of *Al-Laṭīf* in this formula.

### 3. *Laṭīf* of the Four Cardinal Directions

لطيف الجهات الأصلية

تقرأ - صلاة الفاتح - (مائة 100) الى القبلة ثم تدور الى الجهات الأصلية وتقرأ يا اللطيف (الف 1000) في كل جهة وهي:

الشروق : المكان الذي تشرق منه الشمس

الغرب : المكان الذي تغرب فيه الشمس

الشمال : اذا كان الشرق علي يمينك , كان ( الشمال ) امامك.

الجنوب : اذا كان الشمال امامك كان الجنوب خلفك بشرط ان تبدأ من اليمين وتنتهي

الي القبلة مثلاً

شمال يا اللطيف 1000

شرق يا اللطيف 1000

جنوب يا اللطيف 1000

غرب يا اللطيف 1000

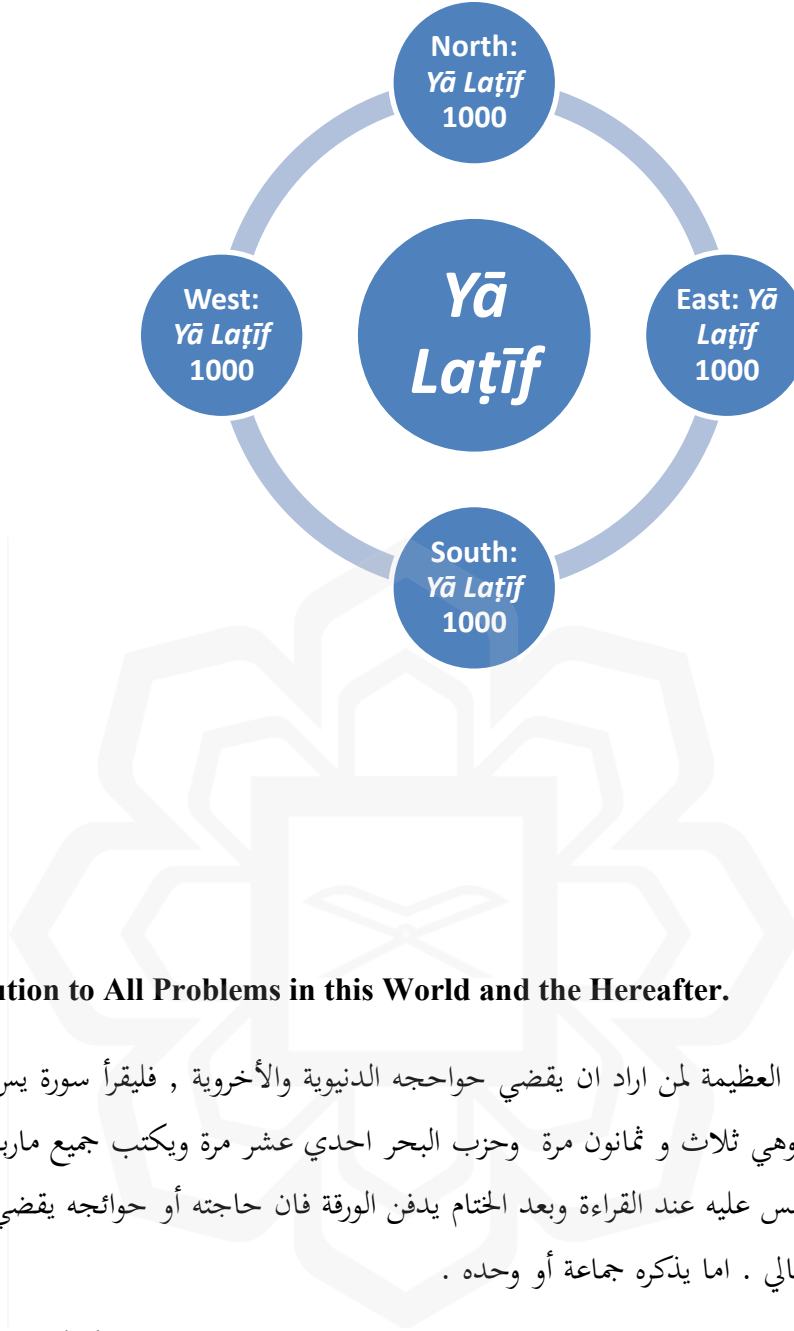
ثم الفاتحة والصلاة الفاتح.

#### **Transliteration/translation:**

*Laṭīf al-Jihāt al-Asliyyah*

Recite *Ṣalāt al-fātiḥ* 100 times facing *Qiblah*, then face the four cardinal points reciting *Yā Laṭīf* 1000 times at every point.

Then, recite *Sūrat al-Fātiḥah* and *Ṣalat al-Fātiḥ*.



#### 4. Solution to All Problems in this World and the Hereafter.

هذه الفائدة العظيمة لمن اراد ان يقضي حوائجه الدنيوية والأخروية , فليقرأ سورة يس بعدد اياتها وهي ثلاث و ثمانون مرة و حزب البحر احدي عشر مرة ويكتب جميع ماريه في ورقة ويجلس عليه عند القراءة وبعد الختام يدفن الورقة فان حاجته أو حوائجه يقضي بقدرة الله تعالى . اما يذكره جماعة أو وحده .

##### Translation

This is a huge benefit for those who want to solve their problems in this World and the hereafter. He should recite *Sūrat Yāsīn* 83 times, the number of verses it contains. Then, equally recites *ḥizbu al-Baḥr* 11 times. He should put all his problems on a sheet of paper and sit on it during the recitation. The paper should be buried after the recitation. The power of Allah shall meet all his needs. This can be done congregationally or individually.

## 5. Repayment of Huge Loan, Seeking Abundant Wealth and Continuous Grace

فائدة عظيمة جلييلة لمن كان له الدين ولو كثرت وكذلك يستعملها لوسعة الأرزاق ومداومة النعمة وهي:

عن الولي الصالح السيد العربي بن السائح رضي الله عنه ان الاسم الذي لقه الشيخ التجاني رضي الله تعالى عنه لعارف بالله سيدي ومولاي محمد فتحا بن ابي النصر رضي الله عنه في امر دينه الكثير وهي:

سبعة الفاظ تقرأ سبعين مرة صباحا ومساء وهي:

1. اللهم 70

2. صل 70

3. علي 70

4. سيدنا 70

5. محمد 70

6. وءاله 70

7. وسلم 70

هذا ولا يقرؤه أحد الا باذن الخاص , جاء الاذن في تلاوة هذا الاسم المبارك عن شيخ الاسلام الحاج ابراهيم ابن عبد الله الكولخي السنغالي رضي الله عنهما وعنا بهما آمين.

### Explanation

Shaykh Awwal claims that the above *du'ā* is a huge benefit for anyone who is indebted, wants to expand his wealth, or requires continuous grace. It is a special *du'ā* with the chain of transmitters from Al-Waliyy Al-Sāliḥ Al-Sayyid to Shaykh Tijāni, who gave it to Sīdī Muḥammad Faṭḥan ibn Abi al-Nasar. The seven words should be recited in the morning and evening thus:

*Allahuma* 70

*Ṣalli* 70

*'Ala* 70

*Sayyidinā* 70

*Muḥammad* 70

*Wa ālihi* 70

*Wa Sallam* 70

He further claims that the prayer must not be recited except with the permission of a specific and honorific Shaykh. He asserts that he has been granted permission for recitation from his own Shaykh al-Islam, AlḤaji Ibrāhīm ibn Niyyās Al-Kawlahī Al-Sinigālī (Senegal).

## 6. *Nāfilah* in the Night of Friday and Monday

نافلة ليلة الجمعة والاثنين

تصلي ركعتين , الأولى بالفاتحة وأية الكرسي سبعة , والثاني بالفاتحة وسورة القدر سبعة وبعد تسليم تقرأ : 1- صلاة الفاتح لما أغلق (مائة 100) تهدي ثوابها لروح سيدنا محمد صلي الله عليه وسلم .

2- صلاة الفاتح لما أغلق (خمسون 50) تهدي ثوابها لروح الشيخ احمد التجاني .

3- صلاة الفاتح لما أغلق (خمسة وعشرون 25) تهدي ثوابها لروح أبويك .

ثم جوهرة الكمال خمسة وستين (65)

وان كنت متيمما تنوب عنها باسم الله تعالي ( يا ديان 65)

### Explanation

According to Shaykh Awwal, a special *Nāfilah* would be observed on Friday and Monday. The *Murīd* should observe two units of *Raka'ah*. He must recite *Sūrat al-Fātiḥah* and *āyat al-Kursy* seven times in the first *Raka'ah* and *Sūrat al-Fātiḥah* and *Sūrat al-Qadr* seven times in the second *Raka'ah*. After *Taslim*, he shall recite the following:

- i. *Ṣalāt al-Fātiḥ* 100times, the reward is credited to the soul of Muḥammad
- ii. *Ṣalāt al-Fātiḥ* 50times, the reward is credited to the soul of Shaykh Aḥmad Tijāni
- iii. *Ṣalāt al-Fātiḥ* 25times, the reward is credited to the soul of the *murīd*'s parents
- iv. *Jawharat al-Kamāl* 65times.

This can be substituted with *Ya Dayyān* (65 times) if the *murīd* performed dry ablution when water is unavailable.

## 7. The Greatest Name الاسم الأعظم

الاسم الأعظم الذي أعطاه الله لسيد الوجود صلي الله عليه وسلم وهي:

ألتعوذ الي اخر سورة الفاتحة

استغفر الله (الف 1000)

صلاة الفاتح لما اغلق ( مائة واحدي عشر 111)

حسبنا الله ونعم الوكيل (الف وثلاثمائة وخمسون 1350) بضرب خمسة وثلاثين مرة

وتقرأ: يا كافي ( مائة واحدي عشر 111) علي رأس كل الف وثلاثمائة وخمسون

ثم الفاتحة واحد والصلاة الفاتح اربعة

سبحان ربك رب العزة عما يصفون والسلام علي المرسلين والحمد لله رب العالمين.

### Explanation

Shaykh Awwal claims that the unique name known as the most excellent name (*al-ism al-'azami*) was given directly by Allah to Prophet Muḥammad. The *Murīd* is expected to recite in the following order:

- i. *Sūrat al-Fātiḥah*, including Al-Ta'āwuz once
- ii. *Astaghfirullah* 1000times
- iii. *Ṣalāt al-Fātiḥ* 111times
- iv. *Hasbunallah wa ni'imah al-wakīl* 1350times
- v. *Yā Kāfī* 111times
- vi. *Sūrat al-Fātiḥah* once
- vii. *Ṣalāt al-Fātiḥ* 4times.

He should end with; *Subḥāna rabbika rabbi al-'izzati 'ammā yaṣīfūn wa salām 'ala al-mursalīn wa al-ḥamdulillahi rabbi al-'ālamīn.*

## 8. Prayer to Alleviate Calamity, Seek Guidance to Peaceful Paths and Resolve Problems

من الفوائد الجليلة لتفريج الكروب وهداية سبل السلامة وقضاء الحوائج ان تقرأها بين الساعة الثالثة والخامسة في اخر الليل قبل طلوع الفجر :

1- استغفر الله العظيم الذي لا اله الا هو الحي القيوم (12)

2- صلاة الفاتح لما اغلق (30)

3- لا اله الا الله (100)

4- ربنا اتنا من لدنك رحمة وهيء لنا من امرنا رشدا (99)

وهذه الأبيات علي رأس التسعة مرة وعلي رأس كل عشرة كذلك :

يا رب هيء لنا من امرنا رشدا واجعل معونتك العظمي لنا مددا

فلا تكلنا الي تديبر انفسنا فالعبد يعجز عن تديبر ما فسدا

أنت العليم وقد وجهت يا املي الي رجائك قلبا سائلا ويذا

فقد مددت يدي بالذل مفتقرا اليك يا خير من مدت اليه يدا

فلا تردنھا يا رب خائبة فيبحر جودك يروي كل من وردا

وللرجاء ثواب أنت تعلمه فاجعل ثوابي دوام الستر لي ابدا

### Explanation/ transliteration:

Shaykh Awwal explains that the above prayer is efficacious in alleviating calamity, seeking guidance for peaceful paths, and solving numerous problems. It should be recited between 3 a.m. and 5 a.m. before dawn.

- i. *Astaghfirullāha al-‘azīm al-ladhi lā ilaha illa huwa al-Ḥayyu al-Qayyūm* (12)
- ii. *Ṣalat al-fātiḥ limā ughliqa* (30)
- iii. *Lā ilaha illā Allāh* (100)
- iv. *Rabbanā ātinā min ladunka raḥmatan wa hayyi’ lanā min amrinā rashadan* (99)

The following poetic verses shall be recited after every ninth and tenth counts;

- a. *Yā Rabbi hayyi' lanā min amrinā rashadan # Waj 'ali ma 'unataka al- 'uzmā lanā madadā.*
- b. *Falā taklinā ilā tadbīri anfusinā # fal 'abdu yu 'jizu an tadbīri mā fasadā.*
- c. *Anta al- Alīm wa qad wajahtu yā amalī # ilā rajāika qalban sāilan wa yadā.*
- d. *Faqad madadtu yadaya bi dhuli muftaqiran # ilayka yā khayra man madat ilayhi yadā.*
- e. *Falā tarudanahā yā Rabbi khā'ibatan # fabaḥru jūdika yariwī kulla man waradā.*
- f. *Wa lirajā'i thawāba anta ta 'alamuhu # faj 'ali thawābi dawāma al-sitra lī abadā.*

## 9. Prayer for Resolving Problems

تصلي ركعتين , الأولى سورة الفاتحة وهذه الآية : وعنده مفاتيح الغيب لا يعلمها الا هو ويعلم ما في البر والبحر وما تسقط من ورقة الا يعلمها ولا حبة في ظلمة الأرض ولا رطب ولا يابس الا في كتاب مبين .  
الثانية : سورة الفاتحة وهذه الآية : وما من دابة في الأرض الا علي الله رزقها ويعلم مستقرها ومستودعها كل في كتاب مبين . وبعد التسليم تقرأ :

1 – سورة الفاتحة (129)

2 – يا معطي (129)

3 – صلاة الفاتح (99)

يا معطي أعطني كذا وكذا أي حوائجك وبعدها تقرأ صلاة الفاتح سورة الفاتحة وصلاة الفاتح .

### Explanation/ Transliteration:

Among the various secret prayers mentioned above by Shaykh Awwal is one that he claims can help resolve all problems. The *murīd* is expected to observe the supererogatory prayers and recite the following:

- i. First *raka'ah*; *Sūrat al-Fātiḥah* and this verse; *wa 'indahū mafātiḥu al-ghayb lā ya 'lamuhā ilā huwa waya 'alam mā fī al-barri wa al-baḥri wa mā tasquṭu min waraqatin illa ya 'alamuha walā ḥabbatin fī zulmati al-'arḍi walā raṭibin wa lā yābisin illa fī kitābin mubīn.*
- ii. Second *raka'ah*; *Sūrat al-Fātiḥah* and this verse; *wa mā min dābatin fī al-'arḍi illa 'ala llahi rizquhā waya 'alamu mustaqarahā wa mustawda 'aā kullun fī kitābin mubīn.* Thereafter, he should recite the following after *taslīm*;
- iii. *Sūrat al-Fātiḥah* (129)
- iv. *Yā Mu'ī* (129)
- v. *Ṣalat al-fātiḥ* (99)
- vi. *Yā Mu'ī a'atinī kadha wa kadha* ( mention the problems) then recite;
- vii. *Ṣalat al-fātiḥ*
- viii. *Sūrat al-fātiḥah*
- ix. *Ṣalat al-fātiḥ*

### 10. The Importance of the Name of Allah

من كفيات الاسم الله (21) حرفا

ان تذكر لا اله الا الله شيجكذيش ( مائة 100)

أرسط مكصوه علقند خنضدغني (ثلاثمائة 300)

يا الله يا رب يا الرحمان يا رحيم يا مالك (100)

ثم هذا الدعاء :

اللهم افتح لي الرموز وهب لي الكنوز وأرني الحقائق وعلمي الدقائق وانصرتي بنصرك الرباني الأحمدى  
المحمدى بمحضرتك القهرية المرثية في هذه الحضرة العظمى اللهم امين يا رب العالمين , وصلي الله علي سيدنا  
محمد واله وصحبه وسلم (ثلاث مرات).

#### Transliteration

- i. *Min Kayfiyāt al-Ismu Allah (21) harfan*
- ii. To recite; *Lā ilaha Illa Allāh Shayjikadhīshu (100)*
- iii. *Arsaṭu Makasūhu ‘alqidu Khididhighi (300)*
- iv. *Yā Allahu Yā Rabbu Yā Al- Raḥmān Yā Raḥīm Yā Mālik (100)*. Then recite the following *du‘ā*;
- v. *Allahuma iftaḥ lī al-rumūz wa hablī al-kunūz wa arinī al-ḥaqāiq wa ‘alimnī al-daqaīq wan surinī bi nasrika al-rabbanī al-aḥamadī al-muḥammadī bi ḥadiratika al-qahariyah al-mar’iyah fī hadhi’I al-ḥadratil al-husmā Allahumma āmīn Yā rabba al- ‘alāmīn. Wa Ṣalla Allah ‘alā sayyidinā Muḥammadin wa alihi wa saḥbihi wa sallim (3 times).*

The above samples of the secret prayers mentioned in the book, *Al-Mafāhīm Al-Tijāniyyah*, from pages 157-199, were analysed within the ambit of the Qur’an and Sunnah. The researcher was curious to search for these prayers from the Qur’an and Ḥadīth of the Prophet, as mentioned by the author at the beginning of the book. It was discovered that no reference was cited for these secret prayers. This is because it was believed to be passed down from one superior Shaykh in the *ṭarīqah* to the other until the final chain to the *murīd*. In an interview with Shaykh SMA about the author’s claim, he also asserted that the prayers conform with the dictates of the Qur’an and Sunnah.<sup>54</sup>

*Du‘ā*/prayer is a form of *Ibādah*, and the Prophet did not leave it to anyone's whims. It was well explained, and several authentic compilations of prophetic prayers contain it.<sup>55</sup> The various prayers mentioned by the Shaykh Awwal, which include the recitation of *Yā Latīf* in different formats and numbers, leave more to be desired as there

<sup>54</sup> Interview with a Tijāni, July 3, 2023.

<sup>55</sup> For instance, see *Al-adhkār* by Al-Nawawī and *Ḥiṣn Al-Muslim* by Al-Qahtānī.

are no references to support this apart from this book under review. This is one of the reasons why the non-Tijāni youth, particularly in Omupo, are opposed to the practices of the Tijāniyyah Ṣūfī order. For example, in serial number three above, Shaykh Awwal mentions that *Yā laṭīf* should be recited facing the north, south, west and east cardinal points.<sup>56</sup> This is strange as we could learn from the Qur’an that prayers should be performed facing the *Qiblah*.<sup>57</sup> The Qur’an states:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿٢٠٢﴾

We have certainly seen the turning of your face, [O Muhammad], toward heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do.<sup>58</sup>

The above verse is a pointer to facing the qibla for prayers, and the Prophet recommends *du‘ā*. Al-Qaḥṭānī states in his compilations of the Prophetic *du‘ā* that facing the *qiblah* is a prerequisite of supplications.<sup>59</sup> Moreover, the various prayers mentioned by Shaykh Awwal with the recitation of *Yā Latīf* is alluded to the following verse of the Qur’an :

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ  
وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Say, “Call upon Allah or call upon the Most Merciful. Whichever [name] you call – to Him belong the best names.” And do not recite [too] loudly in your prayer or [too] quietly but seek between that a [intermediate] way.<sup>60</sup>

It is axiomatic that the attributes of Allah are used to invoke Him as contained in the above verse and similar verses of the Qur’an. Therefore, there is no harm in the

<sup>56</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 159.

<sup>57</sup> Muhammad Muhsin Khan and MTUD Al-Hilali, “The Noble Qur’an,” *Maulana Maududi* 135 (2020): 2:144.

<sup>58</sup> *Ibid.*

<sup>59</sup> Saheed Ali Al-Qaḥṭānī, *Hisnul Al-Muslim Wa Du‘a Min Adhkār Al-Kitāb Wa Al-Sunnah* (Egypt: Dār al-Manārah, 2003), 152.

<sup>60</sup> Khan and Al-Hilali, “The Noble Qur’an,” 17:110.

use of Yā Latīf as contained in *Al-Mafāhīm al-Tijāniyyah* of Shaykh Muhammad Awwal. However, the addition of specific names and numbers to this name of Allah is a bone of contention between the Tijāni and non-Tijāni. Such words as *Shayjikadhīshu*, *Arsaṭu*, *Makasūhu* ‘*alqidu Khididhighi* have neither linguistic meaning nor literary value. The Shaykh did not also provide references for such names. In light of the lack of authentic sources for such additions to the attributes of Allah, this researcher advocates that such additions are unnecessary and should be avoided.

#### 4.4.4 Al-Istighāthah

In Arabic, *Istighātha* literally means to seek help and aid.<sup>61</sup> It is a high form of du‘ā (supplication), as alluded to in the Qur’anic verse, which means, "Remember, when you sought the help of your Lord, and He answered you ...."<sup>62</sup> It can be referred to seeking Allah’s help or other than Allah. This is evident in the story of Prophet Mūsā as reported in the following verse of Qur’an which reads:

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَعْتَمَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالِ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ.

One day, he entered the city unnoticed by its people. There, he found two men fighting: one of his people and the other of his enemies. The man from his people called to him for help against his foe. So, Moses punched him, causing his death. Moses cried, “This is from Satan’s handiwork. He is certainly a sworn, misleading enemy”.<sup>63</sup>

There are several close synonyms to *istighātha*, such as *istikhārah* (seeking a decision) and *isti‘ānah* (seeking help). However, as scholars of language noted, *Istighāthah* is used when one is under a state of duress and distress. It has two kinds: (1) *al-Istighāthah* with the Creator and (2) *al-Istighāthah* with creatures. As for the first kind, it is not only legal for one in distress to seek Allah’s help but also a duty toward Allah, the Almighty, since He is The Only One who can relieve sorrows, whatever they are. The Qur’an says unequivocally thus:

<sup>61</sup> J G Hava, *Arabic English Dictionary for Advanced Learners*, Goodword Books (New Delhi, 2001).

<sup>62</sup> Khan and Al-Hilali, “The Noble Qur’an,” 8:9.

<sup>63</sup> Ibid., 28:15.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness (Islamic Monotheism)] will surely enter Hell in humiliation!”<sup>64</sup>

It is instructive to note that Muslims are enjoined to seek Allah’s guidance and help not less than seventeen times daily during the obligatory prayers in the first chapter of the Qur’an.<sup>65</sup> As for *al-Istighātha* with creatures, it is also of two types: The first type is *al-Istighātha* with some creature for something he can do. This type is suitable since the Qur’an informs us of a similar incident in the story of Prophet Mūsa, as mentioned earlier in this work. Therefore, there is no harm for the one in distress to seek help from another person with the human capacity to alleviate his suffering. The second type is *al-Istighātha*, with some creatures for something they cannot do, such as seeking help to provide for children, raising from the dead or relieving sorrows. This type of *Istighātha* constitutes a form of Shirk (polytheism), as stated by Muslim scholars. Since the one who seeks *al-Istighātha* thinks that this created can do what the Creator does. Such a situation is completely forbidden and a form of Shirk, even if the one whom we seek his help with is an angel, Prophet, or righteous man. If one believes those are no more than means, he also comes under the same Sharī‘ah ruling, i.e. a form of Shirk. The Qur’an says that those who take idols as a means between them and The Creator as *Mushrik* people (polytheists) and order Muslims to wage war against them.

Invariably, seeking help from a creature is also permissible as long as it can meet its needs. However, the non-Tijāni are opposed to seeking help from a created being, such as seeking assistance from *awliya’* or *shuyūkh*, considering them to be closer to Allah who cannot do what they are being asked of, especially when they are dead.

Conversely, the Tijāniyyah Ṣūfī order believes in the legitimacy of seeking help not only from Allah but even from their Shaykh, whether deceased or living in absolute terms, like asking a prophet or *waliyy* directly for help, believing that Allah has delegated some of his powers to him in a particular area, after which he has become

<sup>64</sup> Ibid., 40:60.

<sup>65</sup> Ibid., 1;5.

independent in those powers, and can do whatever he wants, whenever he wants, gives to whomever he wants and withholds from whoever he wants, without needing permission from Allah in every moment of executing those powers (like the King's delegation of powers to his viceroy and other officials) and for example, asking a *waliyy* to grant children with the belief that he has some hidden knowledge which was bestowed on him by Allah. This type of *istikhārah* is common among Sūfis.<sup>66</sup> This assertion can be established through the statements and poems attributed to some Tijāniyyah Shaykhs. For example, there is a famous poem credited to Shaykh Nūr al-Hakim as follows:

يا الشيخ إبراهيم غوث للورى  
أغثنى بغينتك فالمنى تنفى الكرى  
من دون فضلك لا أهل للتنا  
ولحاجة من فرط ذنب قد جرى

Translation:

O Shaykh Ibrāhīm, the saviour of the humankind,  
Grant me your help, for a great wish, denies sleep.  
Without your favour, I am not liable to get a favour  
For I am too engrossed in sin

The above poem runs to several lines; it combines *istighāthah* and *tawāsul* with Shaykh Ibrāhīm Niyyās. Many members of the Tijāniyyah Sūfī order in Nigeria and Africa chant it regularly with the belief that Allah bestowed some spiritual powers to him. Other poetical verses allude to this type of *istighāthah* among the Tijāniyyah. This researcher recounts poetical verse taught during his days at the *madrasah* in Lagos, Nigeria, as follows:<sup>67</sup>

عباد الله رجال الله \*\* أعينونا بعون الله  
وكونوا عوننا في الله \*\* عسى نحظى بفضل الله

<sup>66</sup> Interview with a Tijāni, age 50, on July 3, 2023, at Omupo.

<sup>67</sup> Researcher's personal experience.

Translation:

O you, the servants of Allah, The holy men of Allah

Come down and help us with the favour of Allah

Be our Helper and intermediary to Allah,

So, we may be favoured by Allah, the Almighty.

This is one of the contentious issues between the Tijāni and non-Tijāni in Omupo. However, one of the respondents in Omupo denies this allegation and insists that there is no rivalry between the people of Omupo in this regard.<sup>68</sup> Meanwhile, the non-Tijāni consider this type of *istighāthah* opposed to the dictates of the Sunnah, asserting the fact that Allah Most High is unlike worldly kings nor is He comparable with any of His creatures. Allah does not have such subservient rulers working under Him who become independent after receiving powers from Allah. The worldly kings require such deputies because of their weaknesses, while Allah Almighty has no such need. All matters are in His hands. The non-Tijāni in this instance, relies on such Qur'anic verses as follows:

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنْ  
الْحُكْمَ إِلَّا لِلَّهِ ۗ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Whatever you worship, other than Him, are nothing but names you have coined, you and your fathers. Allah has sent down no authority for them. Sovereignty belongs to none but Allah. He has ordained that you shall not worship anyone but Him. This is the only right path. But most of the people do not know.<sup>69</sup>

قُلْ مَنْ مِنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ ۗ إِنْ كُنْتُمْ تَعْلَمُونَ

And, say, who is the One in whose hand lies the kingdom of everything and who gives protection, and no protection can be given against him if you have knowledge?<sup>70</sup>

<sup>68</sup> Interview with a Tijāni, age 50, on July 3, 2023, at Omupo.

<sup>69</sup> English Translation - *Sahih International* retrieved from [www.quranenc.com](http://www.quranenc.com) on May 22, 2024. Q12:40.

<sup>70</sup> Ibid. Q23:88

However, the author of *Al-Mafāhīm Al-Tijāniyyah* claims that the Tijāniyyah calls on Allah alone, believing he is the Omnipotent. He has absolute, permanent, and intrinsic powers over all things, as evident in his writings and the poems in the book.

Shaykh Muḥammad Awwal believed that *istighāthah* is a form of worship to be channelled to Allah alone on matters relating to seeking help and aid, knowing that no one can grant favour or remove burden but Allah. In light of this, he composed an acrostic poem in which certain letters of each line combined to spell out a verse in the Qur'an when read vertically, and he termed it *qasīdah al-istighāthah* as follows:<sup>71</sup>

ليس لها من دون الله كاشفة

Meaning:

besides Allah, there is no one can remove (pain).<sup>72</sup>

ل	لطيف الصنع يا منجى البرايا	من العقبات وشر البلايا
ي	يود الخلق منك الكشف عنهم	جميع الغم أو محن الرزايا
س	سلامة كل حي منك تأتي	من الأحزان والضرر الخفايا
ل	لخوف الفقر أزعج كل قلب	فنج الكل بالمين العلاية
هـ	هداة القوم نادوا بانكسار	لتيسير العمير كذا الخزايا
ا	إذا لم تأت بالفرج الجليل	فمن ذا يرتجى رب البرايا
م	معين لا يمن عليه أحد	فأرض عن الجميع رضا الجلايا
ن	نعيم الخلق لا يأتيه إلا	بمحض العفو عن زلل الخطايا
د	دار الأيمن البسنا إلهي	بجاء المصطفى خير السجايا
و	وعنا اصرف مكاييد الأعادي	بتقديس الصفات عن الدنيا

<sup>71</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 261–69.

<sup>72</sup> English Translation - *Sahih International* retrieved from [www.quranenc.com](http://www.quranenc.com) on May 22, 2024. Q53:58.

ن	نعوذ من الإهانة بالأسامي	لك الشكر الأليق على الهداية
ا	إذا ما كنت للعبد الفقير	فإن السعى كان له رضيا
ل	لقد صرنا بهذا طالين	لديك الحاجيات كذا العطايا
ل	لأنت العالم الحق المجيب	بجاه الذات اسمع للشكايا
هـ	هبات منك لا يأتيها نقص	لكثرة ما نشرت من الهدايا
ك	كنقص دخول إبرة في البحور	جميع الجود منك إلى البرايا
ا	إلهي لا ترد دعانا خيبا	فإن رددت تشكي بالحميا
ش	شداد الإثم اليس ضيراً	لشأنك ياء فارحم في القضايا
ف	فصل الطل والوبل الس	ليم على طه محمد ذي السنايا
ت	تعين الضعاف العاجز	على الطاعات أو حسن المزايا

Translation:

1. Allah, The Compassionate! The Saviour of Mankind from obstacles and the evil of afflictions. All Creations look up to you to remove all grief and afflictions from them.
2. The safety of every living person is only you, and you come against the hidden sorrows and harms.
3. The fear of poverty seriously troubles every heart, O Lord! Save everyone from hidden and public harm.
4. The guides of the people have surrendered in defeat, for Your power, for You may ease the sufferings and remove the calamities.
5. If you do not grant relief and ease our hardship, who can we hope for, O Lord of creation?

6. You are the Helper that no one can boast of, so give Your utmost pleasure to everyone.
7. The Comforter of His creation, that no one come to Him except through pure forgiveness of sins.
8. You are the place of succour, O Lord; clothe us (with Your blessing) with Your beloved Prophet Muḥammad, who possessed the best attributes.
9. Keep us away from the machinations of enemies by Your Holy attributes, O Allah!
10. We seek refuge from humiliating people of high spirits (*awliyā'*). We sincerely thank you for the guidance.
11. If You stand for a poor servant, then his efforts would be pleasing and crowned with success.
12. We have become (sober at Your door) asking for needs and Your bounties.
13. You are The All-Knowing, The Truth, and the one who responds to (prayer); we ask You by Your Holy Self to hear our crying.
14. No shortage of blessing from your (Divine store) for merely giving out the blessing in abundance.
15. It takes nothing out of Your abundant blessing but a needle drop from the sea; that is what You give to Your entire creatures.
16. Allah, do not reject our supplications in disappointment, but we will suffer the denial if you reject.
17. The load of the sin is not harmful to you but to us, so have mercy on us over the issues of sins.
18. Allah, The Almighty, sent the dew but rain of mercy on Taha Muhammad, the possessor of high attributes.
19. Help the weak and helpless (servants) to perform worship and good deeds.

The above poetic lines are monologues and confidential talks in the form of prayers to the Ultimate Being Allah, along with His beautiful name and high attributes.

He intentionally composed the lines in an acrostic poem style with the certain letters of each word in the verse, as given above, to seek the Holy Qur'an's blessing for his supplications. It is noteworthy through the lines that Shaykh Muḥammad Awwal did not subscribe to seeking help and beseeching other than Allah, whether living or dead. As such, he called on Allah with names such as *Latīf*, the Compassionate; *Munjī*, the Saviour; *mu'īn*, The Helper, *Al-Na'im* The One Who blesses *al-'Afuwwu*; The All-Forgiving; *al-'Alim*, The All-Knowing, *al-Ḥaqq* The Absolute Truth, *al-Mujīb* The Responsive one, among others. He did not channel his supplications or *istigāthah* through any *waliyy* or shaykh and spiritual master except to Allah, knowing fully the absolute power of all things lies with Allah. This is another argument by the Tijāni adherents that they do not supplicate to other than Allah.

Shaykh Muḥammad Awwal also composed another monologue in the same acrostic style, in which certain letters of each line combined to spell out the following verse in the Qur'an when read vertically.<sup>73</sup>

أني مسني الضر وأنت أرحم الراحمين

Great harm has afflicted me, and you are the Most Merciful of the merciful.<sup>74</sup>

يا من ينجي المستضعفين	ربي إلهي كن لي معينا	ر
يا من يولي الصالحين	بالعفو كن لي مستعانا	ب
من دونه من زائلين	بك الخطوب تزول يا	ب
دونك ربي المضطرين	أمن يجيب إذا دعوه	ا
نعبد غيرك ذا المتين	نؤمن حقا بك ولا	ن
من كائن مما يكون	نشرك لا بك أحدا	ن
يا رازق الخلق أستعين	يا خالق الكون أجمعين	ي

<sup>73</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 263–65.

<sup>74</sup> Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan, *Complete Interpretation of the Meaning of The Noble Quran In the English Language* (Saudi Arabia: Darussalam International Publications Limited, 2005), 21:83.

ل	لا يضر ولا يجود	لسنا له من عابدين
س	سراؤنا ضراؤنا	منك إليك نفدي البيان
س	سل تعط وعد منك إلينا	وقد سألنا آت المعون
ن	نرجوك أن ترزقنا	علما فنا شرا الزمان
ي	يوما يكون الطفل شييا	أعتق رقابنا من نيران
ا	أفدى حياتي كلها	أدعو بها الناس لليقين
ل	لم أدعهم بل للكتاب	سنة خير المرسلين
ض	ضممتهم إلى التوحيد	والحج وصوم رمضان
ر	رعتهموا إلى الصلاة	إلى الزكاة للمضطرين
ر	رب منكر كم ظالم	أرجوك في قمع الظالمين
و	وما رجاك من مدقع	إلا وآب ملء اليمين
ا	أنت رجائي أنت منانا	يسر أمور المدقعين
ن	نمسي ونصبح بالرجا	فلا تردنا خائبين
ت	تعلم كل ما في الفؤاد	من معلى ومن مصون
ا	أجب لنا بالبركات	واليمن يا خير من يعين
ر	رام العدى في تدبيرهم	تدبير من قام باليقين
ح	حينما يخونوا طورا يشنو	كم مكروا أم كم ما يهين
م	مكر لهم رد كيدهم	وأنت خير الماكرين
ا	أمنن علينا بارك علينا	طيب لنا خير المنان
ل	لا حول ولا قوة لنا	إلا بك العسر يستلان
ر	رمت إلهي عفو الذنوب	فيما مضى وما لا يحين

يا قابل توب التائبين	أبت إليك تبت إليك	ا
ما للعباد من كائنين	حقا سواك من غافر	ح
فأنت أرحم الراحمين	مهما تكون زلاتنا	م
فتب علينا منهمين	يا غافر الذنب اغفر لنا	ي
على إمام المرسلين	نرجو الصلاة ثم السلام	ن

Translation:

1. My Lord (Allah)! Be my Helper; surely You are The One Who supports the weak and the miserable.
2. With forgiveness, O Lord! Stand for my help, for You are the protector of the righteous ones.
3. With you, all troubles are vanished. Who else can remove the pains except You? O (Allah)!
4. Is there anyone who can answer when they call upon him? Without You, O The Lord the of the distressed.
5. We truly believe in You and worship none but You, O The Powerful One.
6. We do not associate with You, no matter how big it seems.
7. Creator of the entire universe, The Sustainer of creation, (O Allah) You alone I seek for help.
8. Not anyone besides You who cannot harm nor does he grant need can we be his worshipers.
9. Our good and evil are from You, and we put our hearts to You.
10. "Ask, and it will be given". A promise from You to us, and thus, we have asked for help; kindly send down Your Blessings.

11. We ask you to grant us beneficial knowledge that can protect us from the evil of time.
12. In a day, a small child will grow grey hair, O Allah, and free us from the torments of the Hellfire.
13. I have sacrificed my whole life to guide people to Your way of certainty, O Lord!
14. I call them for nothing, but rather for the Book (Qur'an) and the Sunnah of the best of messengers, Muḥammad (SAW)
15. I enjoin them to *tawhīd* monotheism, Hajj, and fasting during Ramadan.
16. I nurture for Ṣalāt (prayer) and to give zakat to those in need.
17. Many deny people unjust you are around. O Allah! Grant me the power that suppresses the oppressors.
18. No one poor would supplicate to him except that he becomes rich by His (permission).
19. You are my hope; I beg Allah to ease the affairs of the distressed.
20. We sleep and wake up with hope, O Allah, do not send us away empty-handed.
21. You know everything that is in the heart, whether declared or hidden.
22. Answer us with bounties and blessings, O the best of helpers.
23. Ram Al-Adda, in their management, is the management of those who stand with certainty.
24. The enemy wishes in their measure (that I fail) even though they are uncertain.
25. Sometimes, they betray, and other times, they wage war against me, how much they plotted against or insulted me.
26. Send back their evil plans and scatter them, for You are the best of Planner.
27. Grant us favours (O Allah) and bless us; be kind and gracious to us.

28. No power nor strength for us except through You (and with You) hardship is relieved.
29. Allah! I hope for Your forgiveness over my past and future sins.
30. I regret my actions and turn to You in repentance, O The One Who takes the arms of the repentant.
31. Truly, no one can forgive besides You, and Your servants have no place to hide from You (O Allah).
32. No matter what our mistakes are, You are the Most Merciful of the Kind.
33. Forgiver of sins, forgive us our misdeeds, so accept us as repentant.
34. We beseech Your blessing and peace upon the best and the leader of the Messengers (Muḥammad).

Shaykh Muḥammad Awwal has many other poems in this regard. Based on the limitations of this research, we have cited the above two poems. This poem showcases his proficiency and mastery of Arabic and presents a pattern of his practice and belief regarding *istighāthah*.

#### 4.5 SUMMATION

This chapter discussed the content of *Al-Mafāhīm Al-Tijāniyyah* and its conformity with the dictates of the Qur‘an and Sunnah. It explained the demography of the area where the research was carried out and the procedure for data collection. A structured interview was conducted and analysed based on the respondents’ affiliation with either Tijāni or non-Tijāni. The researcher further examined and analysed the principles of the adherents of the Tijāniyyah Ṣūfī order. It juxtaposed the *adkhār* of the Tijāniyyah with the recommended *adkhār* of the Prophet, citing relevant sources. The issue of ṣalāt al-fātiḥ and *Jawharat al-kamāl*, which has led to polemical debates between the Tijāni and non-Tijāni, particularly among the youth of Omupo, was discussed and analysed. Finally, the question of *istighātha* was analysed based on the acrostic style of poetry written by the author of *Al-Mafāhīm Al-Tijāniyyah*. The poetry displayed the erudition and proficiency of the Shaykh in Arabic. It also explained his understanding of

istighātha, which conforms with the Qur'an and Sunnah contrary to the allegation levied by some non-Tijānis.



## CHAPTER FIVE

### IMPACT OF THE TIJĀNIYYAH ŞŪFĪ PRACTICES ON THE INTERACTIONS BETWEEN THE TIJĀNĪS AND NON-TIJĀNĪS IN OMUPO NIGERIA

#### 5.1 INTRODUCTION

The Tijāniyyah Şūfī order, established by Shaykh Aḥmad al-Tijāni in the late 18th century, has left an indelible mark on the lives of its adherents worldwide, particularly in North and West Africa.<sup>1</sup> The practices of this Şūfī order have profoundly influenced the interactions between its adherents and her opponents, particularly among the youths in Omupo, Kwara State, Nigeria. The impacts of these practices on the masses were examined in this chapter. This is reviewed from the spiritual, social, economic, and political perspectives. The seeming feud between the proponents and opponents of the ṭarīqah was also discussed, and I proffered adequate solutions to foster unity among the Muslim youths in Omupo.

#### 5.2 IMPACT OF THE TIJĀNIYYAH ŞŪFĪ PRACTICES ON THE MASSES

##### 5.2.1 Spiritual Impact

The *Tijāniyyah Şūfī* order places a strong focus and significant emphasis on the individual's spiritual development and their unique, personal connection with the Divine. Central to Tijāniyyah practices is reciting the *wird* (specific prayers and litanies) and the *dhikr* (remembrance of God). These daily spiritual exercises are designed to purify the soul, enhance spiritual awareness, and foster a direct, personal connection with God.<sup>2</sup> The repetition of divine names and other supplications keeps practitioners in constant remembrance, deepening their spiritual experiences and reinforcing their faith. This continuous spiritual discipline leads to a heightened sense

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<sup>1</sup> Dauda Gambari Yusuph, "The Feud Between the Salafiyyah And Şūfiyyah And Its Effects on The Unity of Nigerian Muslims," *AL-Qalam* 28, no. 02 (2023): 101–10.

<sup>2</sup> John Carmody, "Islamic Spirituality: Foundations. Edited by Seyyed Hossein Nasr. World Spirituality: An Encyclopedic History of the Religious Quest, 19. New York: Crossroad, 1987. Xxix+450 Pages. \$49.50.," *Horizons* 15, no. 1 (2008): 438–45.

of inner peace and fulfilment, a cornerstone of *Tijāniyyah* practice and a testament to the profound personal connection with God it fosters.<sup>3</sup>

Furthermore, the *Tijāniyyah Ṣūfī* order strongly emphasises the pivotal role of the spiritual master (*Murshīd*) and the spiritual path (*ṭarīqah*) in guiding adherents towards achieving spiritual enlightenment. The relationship between the disciple and the master is not just fundamental, but it is the very backbone of *Tijāniyyah* practice. The master, a figure of profound spiritual wisdom and guidance, provides spiritual direction and helps navigate the challenges of the spiritual journey.<sup>4</sup> This mentorship fosters a deep sense of spiritual accountability and growth among followers, highlighting the importance of guidance and mentorship in individuals' spiritual development.<sup>5</sup> The *Tijāniyyah Ṣūfī* order has a profound impact on the spiritual development of the masses in Omupo because it fosters a deeper connection with Allah and promotes spiritual growth through mystical practices among its adherents.<sup>6</sup> This is manifested in the publicly chanting *adhkār*, particularly during the annual celebration of *Mawlīd Nabbiyy* in Omupo. Schimmel notes that Sufism's emphasis on love, compassion, and self-purification has helped Muslims cultivate a more personal and intimate relationship with the divine.<sup>7</sup>

The *Ṣūfī* concept of *waḥdat al-wujūd* (the unity of existence) has also facilitated a greater understanding of the interconnectedness of all things, encouraging Muslims to embrace a more holistic and inclusive worldview.<sup>8</sup> Moreover, the *Tijāniyyah Ṣūfī* orders' use of ritual practices such as *dhikr* (remembrance of God) and *samā'* (spiritual concert) has provided the *murīd* with a means of accessing higher states of consciousness and experiencing spiritual ecstasy.<sup>9</sup> As Chittick argues, the Sufi path has enabled Muslims to transcend the limitations of the ego and attain a state of *fana'*

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<sup>3</sup> Ibid., 436.

<sup>4</sup> Robert Gleave, *Islam and Literalism: Literal Meaning and Interpretation in Islamic Legal Theory* (Edinburgh University Press, 2012), 54.

<sup>5</sup> Keith R Anderson and Randy D Reese, *Spiritual Mentoring: A Guide for Seeking Giving Direction* (Intervarsity Press, 1999), 33–52.

<sup>6</sup> Annemarie Schimmel, *Mystical Dimension of Islam* (Noura Books, 2013), 21.

<sup>7</sup> Schimmel, *Mystical Dimension of Islam*.

<sup>8</sup> William Cleveland Chittick, *The Sufi Path of Love: The Spiritual Teachings of Rumi* (Suny Press, 1983), 44.

<sup>9</sup> Javad Nurbakhsh, *Sufism: A Brief Introduction* (London: Khaniqahi-Nimatullahi Publications, 1990), 56–60.

(annihilation in God), thereby realising their true nature as spiritual beings.<sup>10</sup> It should be noted that throughout Islamic history, Sufism has played a vital role in the propagation and preservation of Islam and its culture throughout Africa in general and Nigeria in particular.<sup>11</sup> From architecture to politics, it has impacted all elements of Islamic life in Nigeria and Africa.

Most importantly, Sufism has allowed generations of pious and saintly men and women to be trained as spiritual grandeur and wisdom models. Millions of Africans who have accepted the call of Islam have admired and followed such people across the continent and over the centuries. Sufism's spirituality is still alive and well today in Africa, where Muslims make up the majority of the population.<sup>12</sup> The Ṣūfī organisations carried out several reform efforts, the main goal of which was to restore Islam to its purity and spirituality as it was during the Prophet's time.<sup>13</sup> Some Ṣūfī brotherhoods frequently claim a spiritual lineage, tracing their ancestors back to the Ṣaḥābah and eventually to the Prophet.<sup>14</sup> This validates the argument that a Ṣūfī disciple possesses religious virtues superior to regular individuals. Sufism quickly expanded across northern Africa and Nigeria. The impact is thus felt in Omupo, as discussed earlier. Even now, the Tijāniyyah Ṣūfī order continues to promote Islamic education and propagate Islam. This is because, via the power of prayers drawn from it, Ṣūfīs have solved various personal difficulties of Muslims in Nigeria.<sup>15</sup> This is reflected in *Al-Mafāhīm Al-Tijāniyyah*, as the author devoted a whole chapter to various supplications, which underscores the impact of spirituality in the Tijāniyyah Ṣūfī practices among the masses.<sup>16</sup> The Tijāniyyah Ṣūfī order has, therefore, played a vital role in the spiritual development of her members, offering a rich and diverse array of teachings, practices, and experiences that have helped the murids deepen their faith and connection with the divine.

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<sup>10</sup> Chittick, *The Sufi Path of Love: The Spiritual Teachings of Rumi*, 78–80.

<sup>11</sup> John Hunwick, "Sub-Saharan Africa and the Wider World of Islam: Historical and Contemporary Perspectives," *Journal of Religion in Africa* 26, no. 3 (1996): 230–57.

<sup>12</sup> David Robinson, *Muslim Societies in African History*, vol. 2 (Cambridge University Press, 2004), 19.

<sup>13</sup> Mohammad Nafissi, "Reformation, Islam, and Democracy: Evolutionary and Antievolutionary Reform in Abrahamic Religions," *Comparative Studies of South Asia, Africa and the Middle East* 25, no. 2 (2005): 407–37.

<sup>14</sup> Nurudeen Lamini, "Sufism in Africa [West Africa]," n.d., 9–13.

<sup>15</sup> Kamal-deen Olawale Sulaiman, "An Examination into the Impact of Sufism on Muslim Elites and the Development of Islam in Nigeria," *The Journal of Rotterdam Islamic and Social Sciences* 4, no. 1 (2013): 35.

<sup>16</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 156–236.

### 5.2.2 Social Impact

The Tijāniyyah Ṣūfī order practices also play a crucial role in fostering social cohesion and communal bonding among its followers. Regular gatherings for collective *dhikr*, prayers, and spiritual instruction create a strong sense of community. These gatherings provide spiritual nourishment and support networks, promoting mutual aid and solidarity among members.<sup>17</sup> The communal aspect of the Tijāniyyah practice helps mitigate social isolation. It fosters a sense of belonging, essential in the context of the often-challenging socio-economic conditions many followers face in Nigeria.

Additionally, the Tijāniyyah teachings emphasise the values of compassion, generosity, and mutual support. These values are manifested in the community through charity and social welfare activities, strengthening social ties and enhancing communal harmony. The Tijāniyyah order has also been instrumental in promoting education and literacy among its followers, as discussed in establishing the Khudam al-Islam School of Arabic and Islamic Studies in Omupo and Lagos by Shaykh Muḥammad Awwal.<sup>18</sup> Many Tijāniyyah leaders have established schools and educational institutions that provide religious and secular education, contributing to intellectual and social development in their communities.<sup>19</sup>

Moreover, the Tijāniyyah practices have impacted the social development of Muslims in the community, fostering a more inclusive, compassionate, and harmonious society, emphasising the importance of social justice, and encouraging Muslims to stand up against oppression and inequality. Sufi teachings have inspired many social reform movements and charitable initiatives.<sup>20</sup> It has also created a sense of community and belonging among Muslims, transcending ethnic, linguistic, and cultural divides. Ṣūfī gatherings and rituals have provided a platform for social interaction, fostering empathy and understanding among his adherents.<sup>21</sup> Furthermore, the Tijāniyyah Ṣūfī order stresses the importance of education and knowledge, leading to the establishment of *madāris*, libraries, and other educational institutions. Ṣūfī scholars have contributed significantly to Islamic thought, science, and literature.<sup>22</sup> It has also impacted some of

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<sup>17</sup> J Spencer Trimingham, *The Sufi Orders in Islam* (Oxford University Press, 1998), 2.

<sup>18</sup> Interview with Shaykh Abdul Salam, July 3, 2023.

<sup>19</sup> Gleave, *Islam and Literalism: Literal Meaning and Interpretation in Islamic Legal Theory*, 24.

<sup>20</sup> Schimmel, *Mystical Dimension of Islam*, 43.

<sup>21</sup> Chittick, *The Sufi Path of Love: The Spiritual Teachings of Rumi*, 79.

<sup>22</sup> Nurbakhsh, *Sufism: A Brief Introduction*, 57.

the most beautiful and enduring Islamic art, literature, and music works. Ṣūfī poetry, in particular, the poetry has expressed the longing for spiritual connection and union with God, which fosters social cohesion among its members.<sup>23</sup> The provision of social services by the Tijāniyyah Ṣūfī order is another impact of its practices among the masses. This is reflected in establishing hospitals, orphanages, and other social welfare institutions, demonstrating their commitment to serving humanity. Ṣūfī *zawāyah* have often become centres of social support and community service.

Ṣūfī orders have promoted a culture of tolerance and coexistence, encouraging Muslims to respect and appreciate other faiths and traditions. Ṣūfī teachings have emphasised the unity of existence and the interconnectedness of all beings.<sup>24</sup> Patrick Ryan posits that every Ṣūfī order has its unique perception of the Islamic tradition, with varying effects on the social and cultural settings of those who engage in this type of Islamic practice. The theology of the Tijāniyyah has exercised a defining influence on the social setting of its adherents.<sup>25</sup> The Tijāniyyah Ṣūfī order, like other Ṣūfī orders, has its distinct understanding of the Islamic tradition, which significantly impacts the social and cultural contexts of its followers. The theology of the Tijāniyyah has profoundly influenced the social setting of its adherents, shaping their beliefs, practices, and communal dynamics.<sup>26</sup> It, therefore, emphasises the importance of love, compassion, and spiritual purification. Its theology strongly emphasises the Prophet Muḥammad’s example and the significance of spiritual guidance through a murshid (guide). This has led to a strong sense of community and brotherhood among Tijāniyyah adherents, who gather for spiritual practices, such as *dhikr* (remembrance of Allah) and *hadrah* (collective spiritual chanting). The social setting of Tijāniyyah adherents is also marked by a strong sense of social responsibility and service to others.<sup>27</sup> The order’s emphasis on compassion and love has led to various charitable and educational initiatives benefiting its members and the wider community.

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<sup>23</sup> Llewellyn Vaughan-Lee, *Spiritual Power: How It Works* (The Golden Sufi Center, 2019), iii.

<sup>24</sup> Ira Marshall Lapidus, *A History of Islamic Societies* (USA: Cambridge University Press, 2014), 134–38.

<sup>25</sup> Patrick J Ryan, “The Mystical Theology of Tijānī Sufism and Its Social Significance in West Africa,” *Journal of Religion in Africa* 30 (2000): 208–24.

<sup>26</sup> Ryan, “The Mystical Theology of Tijānī Sufism and Its Social Significance in West Africa.”

<sup>27</sup> Yusuph, “The Feud Between the Salafiyyah And Ṣūfiyyah And Its Effects on The Unity of Nigerian Muslims,” 2.

Furthermore, the Tijāniyyah Ṣūfī order has played a significant role in promoting Islamic scholarship and intellectual pursuits, contributing to the rich cultural heritage of Islamic civilisation.<sup>28</sup> The theology of the Tijāniyyah Ṣūfī order has had a profound impact on the social and cultural settings of its adherents, shaping their beliefs, practices, and communal dynamics.<sup>29</sup> Its emphasis on love, compassion, and spiritual purification has created a strong sense of community and social responsibility, contributing to the rich diversity of Islamic practices and traditions.<sup>30</sup> The Tijāniyyah Ṣūfī order has played a vital role in the social development of Muslims in Omupo, promoting social justice, community, education, art, social services, and tolerance. Their impact continues to be felt in many parts of the world, inspiring Muslims to work towards a more harmonious and equitable society. Notwithstanding the differences of opinions between the Tijānis and non-Tijānis in Omupo, as in other parts of Nigeria, there is social cohesion among the people, as observed in their interpersonal relationships.<sup>31</sup>

### 5.2.3 Economic Impact

Economically, the Tijāniyyah Ṣūfī order has contributed significantly to the welfare of its host communities. Many Tijāniyyah leaders have initiated various social and economic development projects, such as establishing schools, hospitals, and other social welfare institutions. These initiatives provide essential services to the community and create employment opportunities, thereby enhancing the economic well-being of followers.<sup>32</sup> Moreover, the Tijāniyyah emphasis on ethical conduct and honesty in business has positively influenced the financial behaviour of its adherents. The spiritual discipline instilled through the regular practice of the Tijāniyyah litanies and adherence to ethical guidelines promotes integrity and ethical behaviour in economic activities.

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<sup>28</sup> Adam Sirajudeen et al. (eds.), “The Legacy of Sheikh Ahmad Awelenje: Impacts & Influences in Nigerian Arabic Islamic Scholarship of the 21st Century,” 2018, 20.

<sup>29</sup> Oludamini Ogunnaike, “Sufism and Ifa: Ways of Knowing in Two West African Intellectual Traditions,” 2015, 65–69.

<sup>30</sup> Attahir Shehu Mainiyo and Muhammad Maga Sule, “Impact of Qur’anic Moral Excellence on the Lives of Muslim Society: An Exposition,” *Demak Universal Journal of Islam and Sharia* 1, no. 03 (2023): 188–205.

<sup>31</sup> Interview with a Tijāni, July 3, 2023.

<sup>32</sup> Trimmingham, *The Sufi Orders in Islam*, 10.

This has led to the development of trust and social capital within Tijāniyyah communities, facilitating economic transactions and member cooperation.

Furthermore, Tijāniyyah followers often engage in various forms of informal economic activities, such as small-scale trade and artisan work, supported by the communal networks and mutual aid systems established by the order. These economic activities provide a source of income and economic stability for many followers, contributing to the overall economic resilience of Tijāniyyah communities.<sup>33</sup> The annual *Mawlūd Nabbiyi* celebrations at Omupo and Oshodi, organised by the Tijāniyyah Ṣūfī order, enhance the economic activities of the masses. During this festival, the influx of people from various parts of the country is always an economic booster to the community, thereby improving the economic well-being of the individuals and the revenue of the Local Government Authority.<sup>34</sup>

The Tijāniyyah Ṣūfī order has significantly impacted economic development in Nigeria, particularly among its adherents. It emphasised self-reliance and hard work and encouraged entrepreneurship and innovation among Nigerians, leading to the establishment of Small and Medium-sized enterprises.<sup>35</sup> This has enabled many Nigerians to break the cycle of poverty and improve their socio-economic status.<sup>36</sup> The Tijāniyyah's community-oriented approach has built social capital and fostered social cohesion, increasing economic cooperation and collaboration.<sup>37</sup> The impact of the Tijāniyyah Ṣūfī order is also reflected in human capital development. It emphasises education and skill acquisition, enabling its members and other Nigerians to compete in the global economy.<sup>38</sup> In Senegal, as in different parts of Africa where the Tijāniyyah is well established, its adherents have established thriving businesses and educational institutions, contributing to the country's economic growth and stability.<sup>39</sup> They have founded successful businesses, including banks, agricultural cooperatives, and trade

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<sup>33</sup> Gleave, *Islam and Literalism: Literal Meaning and Interpretation in Islamic Legal Theory*, 23.

<sup>34</sup> Interview with a Tijāni, July 3, 2023.

<sup>35</sup> Bamidele Adeleye, "The Tijaniyyah and Entrepreneurship in Nigeria," *Journal of Entrepreneurship and Innovation* 22, no. 1 (2013).

<sup>36</sup> Abdullah Aliyu, "The Impact of Tijaniyyah on Economic Empowerment in Nigeria," *Journal of Economic Development* 35, no. 2 (2012).

<sup>37</sup> Khalid Mohammed, "Social Capital and Economic Development in Nigeria: The Role of Tijaniyyah," *Journal of Social Capital* 3, no. 1 (2011).

<sup>38</sup> Ismail Sani, "Human Capital Development and Tijaniyyah in Nigeria.," *Journal of Human Capital Development* 5, no. 2 (2010).

<sup>39</sup> Eric Ross, "Producing Sufi Shrines in Modern Senegal," *Islamic History and Civilization*, 2024, 257.

companies, contributing to Senegal's economic development.<sup>40</sup> The order has also promoted social welfare programs, such as healthcare initiatives and poverty reduction projects, benefiting thousands of Senegalese citizens. In Morocco, the order has played a crucial role in promoting political reform and human rights, fostering a culture of democracy and accountability.<sup>41</sup> Tijāniyyah adherents have contributed to Morocco's economic development through entrepreneurship, innovation, and investment in critical sectors like agriculture, industry, and tourism. In Mali, Tijāniyyah adherents have played a significant role in promoting political stability and economic development, mainly through their involvement in agriculture and trade.<sup>42</sup> In Niger, the order has established educational institutions and healthcare programs, contributing to the country's social and economic progress.<sup>43</sup>

#### 5.2.4 Political Impact

The Tijāniyyah Ṣūfī order has also had a notable impact on the political landscape in the regions where it is prominent. Omupo in Nigeria is not an exemption from this, either. Historically, Tijāniyyah leaders have played essential roles in mediating conflicts and providing community leadership. The moral and spiritual authority of Tijāniyyah leaders often extends into the political realm, where they serve as advisors and mediators in local and regional conflicts.<sup>44</sup> Sometimes, Tijāniyyah leaders have been involved in anti-colonial movements and struggles for independence. Their spiritual authority and moral leadership have mobilised followers to support political causes, contributing to the broader socio-political movements in their regions. For example, during the colonial period in West Africa, Tijāniyyah leaders were instrumental in organising resistance against colonial powers and advocating for the rights and freedoms of their communities.

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<sup>40</sup> Laura L Cochrane, "Religious Motivations for Local Economic Development in Senegal," *Africa Today* 58, no. 4 (2012): 3–19.

<sup>41</sup> Luke Wilcox, "Reshaping Civil Society through a Truth Commission: Human Rights in Morocco's Process of Political Reform," *International Journal of Transitional Justice* 3, no. 1 (2009): 49–68.

<sup>42</sup> Ross, "Producing Sufi Shrines in Modern Senegal," 256–87.

<sup>43</sup> Adam Michael Barnes, *A Comparative Spirituality of Liberation: The Anti-Poverty Struggles of the Poverty Initiative and the Tijaniyya Sufi of Kiota* (Union Theological Seminary, 2016), 160–71.

<sup>44</sup> Carmody, "Islamic Spirituality: Foundations. Edited by Seyyed Hossein Nasr. *World Spirituality: An Encyclopedic History of the Religious Quest*, 19. New York: Crossroad, 1987. Xxix+ 450 Pages. \$49.50.," 440–42.

Furthermore, the Tijāniyyah Ṣūfī order's emphasis on social justice and ethical governance has influenced its followers' political attitudes and behaviours. Shaykh Aḥmad al-Tijani's teachings stress the importance of justice, equity, and good governance, which resonate with the political aspirations of many followers. This has led to the development of political consciousness among Tijāniyyah adherents, who prioritise social justice and ethical leadership. In contemporary times, Tijāniyyah leaders play a significant role in local and national politics. They often act as intermediaries between the government and the people, advocating for their communities' needs and rights. Their involvement in politics is guided by the principles of social justice and ethical governance, which are central to Tijāniyyah teachings and practices.<sup>45</sup> Abdul Ganiy discusses Shaykh Ibrahim Niyās's political efforts during the colonial era in Senegal. His political sagacity is reflected in his resistance to colonial hegemony and Christian evangelisation, which he achieved through his sound educational teachings and moral precepts.<sup>46</sup>

The impact of the Tijāniyyah Ṣūfī order in the political space of Nigeria cannot be overemphasised as it has contributed to the political stability of the country. Its emphasis on spiritual purification and selfless service has contributed to political stability in Nigeria, as many politicians and leaders have been influenced by the order's teachings, particularly during post-colonial Nigeria.<sup>47</sup> Similarly, it utilises the community-oriented approach, which enhances and encourages political engagement and participation among Nigerians, particularly in education and healthcare.<sup>48</sup> Its social justice and human rights advocacy has inspired many Nigerians to advocate for political reform and accountability.<sup>49</sup> It also advocates for inclusive interfaith dialogue. This inclusive approach has facilitated interreligious dialogue and cooperation between Muslims and Christians in Nigeria, promoting political tolerance and understanding.<sup>50</sup>

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<sup>45</sup> Humayun Abbas Shams and Abdul Quddus Suhaib, "Shaykh Ahmad Sirhindi's Contribution to Islamic Thought," *Pakistan Journal Of Islamic Research* 10 (2012): 35–50.

<sup>46</sup> Abiodun, "Shaykh Ibrahim Niass: His Revival of the Tijāniyyah Ṣūfī Order and Response to Colonialism," 146–49.

<sup>47</sup> Abun-Nasr, *The Tijaniyya: A Sufi Order in the Modern World*, 149–55.

<sup>48</sup> Lapidus, *A History of Islamic Societies*, 769–75.

<sup>49</sup> Lamido Sanusi Sanusi, "The Tijaniyyah and Social Reform in Nigeria," *Journal of Islamic Studies* 21, no. 2 (2010).

<sup>50</sup> Shefiu Abdulkareem Majemu, "Strengthening Interfaith Dialogue through Religious Moderation Discourse: An African Perspective," *International Journal of Civilizations Studies & Tolerance Sciences* 1, no. 1 (2024): 80.

Shaykh Adam Abdullah Al-Ilory well captures the political impact of the Tijāniyyah Ṣūfī order as he describes the efforts of the leaders of the prominent Ṣūfī orders in West Africa namely, the Qādiriyyah, Tijāniyyah and Ṣanusīyyah. When Abdullah bin Yasin established the Almoravid state, Muḥammad al-Nasir succeeded in establishing the Songhai state. They marched under the banner of Islam when Shaykh Uthman bin Fodio was able to find the strength of Islam in Nigeria, when Mahdi Muhammad bin Abdullah was able to defeat the British army led by Kitchener in Sudan, and when Ḥajj ‘Umar al-Fūṭī was able to resist French colonialism for nearly a quarter of a century in Futa, and when the Sanusiyyah were able to resist French and Italian colonialism in Libya, the most essential Ṣūfī orders that played a general role in West Africa are three: the Qādiriyyah, the Tijāniyyah, and the Shadhiliyyah. The Ṣūfī path was a spiritual bond, teaching self-denial, asceticism, and reform of the self and society, and establishing a discipline that elevates one to the degree of spiritual connection with the Divine so that everything else becomes insignificant in their eyes and that is the realisation of the meaning, ‘There is no god but Allah.’ Although Sufism has deviated from its original purpose today and has been infiltrated by foreign ideas and desires, it has still served as a strong advocate for Islamic da’wah, especially in West Africa, to the point where its contribution to the spread of Islam cannot be denied.<sup>51</sup> The impacts of the Tijāniyyah Ṣūfī practices on the masses are multifaceted and profound.<sup>52</sup> Spiritually, the Tijāniyyah order enhances the individual’s connection with the Divine and fosters profound spiritual growth. Socially, it promotes communal bonding, mutual support, and social cohesion. Economically, it contributes to its communities’ welfare and economic stability through various development initiatives and promoting ethical conduct in business. Politically, the Tijāniyyah order influences the political landscape through its leaders’ roles as mediators, advisors, and advocates for social justice and ethical governance. These impacts underscore the holistic and transformative influence of Tijāniyyah Ṣūfī order on the lives of its followers.

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<sup>51</sup> A. al-Ilory Adam, *Al-Islam Fi Najiriyyā Wa Uthmān Bn Fūdī* (Cairo, 1971), 41–42.

<sup>52</sup> Sirajudeen, “The Legacy of Sheikh Ahmad Awelenje: Impacts & Influences in Nigerian Arabic Islamic Scholarship of The 21st Century,” 55.

### 5.3 ANALYSIS OF NON-TIJĀNIS' VIEWS ON THE TIJĀNIYYAH ṢŪFĪ PRACTICE

The Tijāniyyah Ṣūfī order is among the most influential Ṣūfī orders in the Muslim world, particularly in North and West Africa.<sup>53</sup> While it has garnered a significant following, it has also faced criticism and scrutiny from various quarters, both within the broader Muslim community and from other Ṣūfī orders. This section explores non-Tijāni perspectives on the Tijāniyyah practices, highlighting areas of contention and critique.

One of the primary criticisms from non-Tijani perspectives concerns theological issues. Critics argue that some Tijāniyyah practices and beliefs deviate from orthodox Islamic teachings. For instance, the Tijāniyyah belief in the supreme spiritual status of Aḥmad al-Tijani, regarded as the “Seal of Saints” (*Khatm al-Awliyā'*), has been contentious. This belief implies that no saint can surpass al-Tijāni in spiritual rank, which some non-Tijāni scholars view as an unfounded and excessive elevation of a human figure.<sup>54</sup> Moreover, the Tijāniyyah's practice of exclusive litanies (*awrād*) that are said to be divinely revealed to Aḥmad al-Tijāni is another point of contention. Critics argue that these litanies, which are mandatory for followers, could lead to a form of religious exclusivity and innovation (*bid'ah*), which is frowned upon in many Islamic traditions. They assert that introducing new spiritual practices that were not part of the original teachings of Prophet Muhammad can lead to doctrinal deviations.

Another criticism of the Tijāniyyah Ṣūfī order is its perceived elitism and exclusivity. Non-Tijāni critics argue that the order's emphasis on Ahmad al-Tijani's unique status and divinely revealed practices creates a sense of exclusivity among its followers. This perception is reinforced by the Tijāniyyah's requirement that its litanies and spiritual practices are not to be shared or practised by non-members. Such exclusivity can lead to divisions within the Muslim community, fostering an environment where Tijāniyyah adherents are seen as separating themselves from other Muslims.<sup>55</sup> Additionally, the Tijāniyyah's hierarchical structure, where spiritual leaders hold significant authority over followers, has been criticised for creating power dynamics that may not align with the egalitarian principles of Islam. Critics argue that

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<sup>53</sup> Ryan, “The Mystical Theology of Tijānī Sufism and Its Social Significance in West Africa,” 208–24.

<sup>54</sup> Shams and Suhaib, “Shaykh Ahmad Sirhindi's Contribution to Islamic Thought,” 35–50.

<sup>55</sup> Gleave, *Islam and Literalism: Literal Meaning and Interpretation in Islamic Legal Theory*, 188–96.

this hierarchical system can lead to the undue veneration of spiritual leaders and potentially exploitative relationships between leaders and their followers.<sup>56</sup> The ritualistic practices of the Tijāniyyah, particularly the collective *dhikr* (remembrance of God) sessions, have also been a point of contention. Non-Tijāni critics often view these practices as overly ritualistic and emotional, potentially leading to a form of spiritual ecstasy that may detract from the more sober and reflective aspects of Islamic worship. The loud and rhythmic chanting, accompanied by bodily movements during *dhikr*, is sometimes perceived as deviating from the quieter, reflective forms of prayer that are more common in other Islamic traditions.<sup>57</sup>

Furthermore, some criticised the Tijāniyyah's practice of seeking spiritual intercession from Shaykh Aḥmad al-Tijāni and other deceased saints, bordering on *shirk* (associating partners with God). Critics argue that such practices can blur the line between respect for saints and their worship, which is strictly prohibited in Islam.<sup>58</sup> However, A Tijāni respondent debunked this allegation during the researcher's visit to the tomb of Shaykh Muḥammad Awwal in Omupo, Nigeria.<sup>59</sup> Non-Tijāni perspectives also offer socio-political critiques of the Tijāniyyah Ṣūfī order. Historically, some Tijāniyyah leaders have held significant socio-political influence, acting as intermediaries between colonial authorities and local populations during the colonial period. Critics argue that this relationship with colonial powers sometimes positioned Tijāniyyah leaders in ways that compromised their moral and spiritual authority. The cooperation with colonial authorities, whether real or perceived, has led to accusations of complicity in colonial exploitation and suppression of resistance movements.<sup>60</sup> In contemporary times, the socio-political involvement of Tijāniyyah leaders continues to draw scrutiny. Non-Tijāni critics argue that the participation of Tijāniyyah leaders in politics can lead to the politicisation of the order and the use of spiritual authority for political gain. According to critics, this entanglement of spiritual and political spheres can undermine the spiritual integrity of the order and lead to conflicts of interest.<sup>61</sup>

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<sup>56</sup> Trimingham, *A History of Islam in West Africa*, 157.

<sup>57</sup> Shams and Suhaib, "Shaykh Ahmad Sirhindi's Contribution to Islamic Thought," 35.

<sup>58</sup> Gleave, *Islam and Literalism: Literal Meaning and Interpretation in Islamic Legal Theory*, 188–96.

<sup>59</sup> Interview with a Tijāni, July 3, 2023.

<sup>60</sup> Trimingham, *A History of Islam in West Africa*, 158–59.

<sup>61</sup> Gleave, *Islam and Literalism: Literal Meaning and Interpretation in Islamic Legal Theory*, 189–91.

The Tijāniyyah has also faced criticism from other Ṣūfī orders, who sometimes view it as a rival. These inter-Ṣūfī order rivalries often stem from differences in spiritual practices, doctrines, and the quest for followers. Other Ṣūfī orders may criticise the Tijāniyyah’s claim to spiritual supremacy and unique divine revelations, viewing these claims as undermining the universal Ṣūfī principles that transcend individual orders.<sup>62</sup> Additionally, the rapid spread and popularity of the Tijāniyyah order in certain regions have sometimes led to tensions with other established Ṣūfī orders. These tensions can manifest in competition for followers, resources, and influence within the Muslim community. Non-Tijāni Ṣūfī orders may view the Tijāniyyah’s practices and teachings as overly assertive or unorthodox, challenging other Ṣūfī community’s established spiritual norms and traditions.<sup>63</sup> The non-Tijāni views on Tijāniyyah practices have been varied and multifaceted. Some scholars have criticised Tijāniyyah practices as overly focused on spiritual purification and mystical experiences, while others have praised the order’s emphasis on love, compassion, and selfless service. According to Trimingham, the Tijāniyyah order has been criticised for its excessive focus on spiritual purification and limited understanding of Islamic law and theology.<sup>64</sup> According to Abun-Nasr, the Tijāniyyah order has been praised for its inclusive and ecumenical approach to Islam, making it accessible to many Muslims.<sup>65</sup> Some scholars have also criticised the Tijāniyyah order’s use of Ṣūfī practices such as *dhikr* (remembrance of God) and *sama* (spiritual concert) as being “innovative” and “un-Islamic”.<sup>66</sup> Meanwhile, according to Lapidus, these practices have been an integral part of Islamic spirituality for centuries and have been used by many Ṣūfī orders, including the Tijāniyyah.<sup>67</sup>

The Tijāniyyah Ṣūfī order, while highly influential and revered by its followers, has faced substantial criticism and scrutiny from non-Tijāni perspectives. The theological criticisms focus on the perceived deviations from orthodox Islamic teachings, particularly regarding the elevated status of Aḥmad al-Tijāni and the exclusive nature of Tijāniyyah practices. Socially, the order’s perceived elitism and

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<sup>62</sup> Shams and Suhaib, “Shaykh Ahmad Sirhindi’s Contribution to Islamic Thought,” 35–50.

<sup>63</sup> Trimingham, *A History of Islam in West Africa*, 156–59.

<sup>64</sup> Trimingham, *A History of Islam in West Africa*.

<sup>65</sup> Abun-Nasr, *The Tijaniyya: A Sufi Order in the Modern World*, 44–45.

<sup>66</sup> Schimmel, *Mystical Dimension of Islam*, 42–45.

<sup>67</sup> Lapidus, *A History of Islamic Societies*, 769–75.

hierarchical structure are points of contention, while its ritualistic practices are sometimes seen as excessively emotional and potentially bordering on shirk. Socio-politically, the historical and contemporary involvement of Tijāniyyah leaders in politics has drawn criticism for compromising the spiritual integrity of the order. Additionally, inter-Şūfī order rivalries highlight the competitive dynamics and doctrinal differences that can lead to friction within the broader Şūfī community. Despite these criticisms, the Tijāniyyah order continues to be a significant spiritual and social force, demonstrating the complex and multifaceted nature of Sufism in the Muslim world. Understanding these non-Tijāni perspectives provides a more nuanced view of the Tijāniyyah's place within the broader Islamic tradition and the diverse reactions it elicits from various quarters.

#### **5.4 POTENTIAL SOLUTIONS TO THE SEEMING CONFLICTS BETWEEN THE TIJĀNĪS AND NON-TIJĀNĪS**

The seeming conflicts between the Tijāni and non-Tijāni in Omupo and Nigeria are an age-long rivalry that has always pitted them against each other for various reasons, ranging from seeming doctrinal differences to the methodology of expressing some religious activities.<sup>68</sup> Some scholars often refer to this feud between Salafīyyah and Sūfīyyah.<sup>69</sup> There are many ways to address these issues, mitigate conflicts and promote harmony and mutual understanding between Tijāni and non-Tijāni communities, and these include the following:

##### **1. Interfaith and Intra-faith Dialogue**

One of the most effective ways to resolve conflicts between the Tijāni and non-Tijāni communities is through structured interfaith and intra-faith dialogue. These dialogues can facilitate mutual understanding by providing a platform for representatives from both sides to discuss their beliefs, practices, and concerns openly. By fostering an environment of respect and openness, such dialogues can help dispel misconceptions and build bridges of understanding.<sup>70</sup> Organising regular interfaith conferences and workshops can encourage direct engagement and discussion on contentious issues.

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<sup>68</sup> Salisu Bala, "Sufism, Sects and Intra-Muslim Conflicts in Nigeria, 1804–1979.," *Comparative Islamic Studies* 2, no. 1 (2008): 79.

<sup>69</sup> Yusuph, "The Feud Between the Salafīyyah And Şūfīyyah And Its Effects on The Unity of Nigerian Muslims," 63.

<sup>70</sup> John L Esposito, *The Future of Islam* (Oxford University Press, 2010), 1–13.

These events should highlight commonalities in Islamic faith and Ṣūfī practices while respectfully addressing theological differences. Engaging respected scholars and leaders from Tijāni and non-Tijāni communities to lead these dialogues can lend credibility and encourage broader participation. The youth should actively participate in such dialogue. This will encourage open and respectful dialogue between Tijānis and non-Tijānis to promote mutual understanding and respect for each other's beliefs and practices.<sup>71</sup>

## 2. Education and Awareness Programs

Educational initiatives can play a crucial role in reducing conflicts by addressing ignorance and misinformation. Comprehensive educational programs that cover the history, beliefs, and practices of different Islamic traditions, including the Tijāniyyah, can foster a more informed and respectful understanding among Muslims. Incorporating courses on Sufism and its various orders into Islamic education curricula at schools, *madāris*, and Universities can help students appreciate the diversity within Islam from an early age. Such programs should emphasise the shared spiritual goals of all Ṣūfī orders and the broader Muslim community, promoting unity despite doctrinal differences.<sup>72</sup> Thus, educating both Tijānis and non-Tijānis about the teachings and practices of each other's traditions is crucial to dispel misconceptions and stereotypes.<sup>73</sup> Recognising and respecting the diversity of Islamic traditions and practices and acknowledging the validity of different approaches to Islamic spirituality will also foster unity.<sup>74</sup>

## 3. Promoting Inclusive Religious Practices

Another possible solution involves promoting inclusive religious practices that emphasise everyday worship experiences. Encouraging joint religious activities, such as communal prayers, *dhikr* sessions, and Islamic festivals, can strengthen bonds

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<sup>71</sup> Abun-Nasr, *The Tijaniyya: A Sufi Order in the Modern World*, 56–57.

<sup>72</sup> Gleave, *Islam and Literalism: Literal Meaning and Interpretation in Islamic Legal Theory*, 189–91.

<sup>73</sup> Abun-Nasr, *The Tijaniyya: A Sufi Order in the Modern World*, 163–85.

<sup>74</sup> Schimmel, *Mystical Dimension of Islam*, 42–45.

between Tijāni and non-Tijāni Muslims. These shared spiritual experiences can help break down barriers and foster a sense of unity and brotherhood. Additionally, religious leaders can play a pivotal role by advocating for inclusivity in their sermons and public statements. Highlighting the Quranic principles of unity, brotherhood, and mutual respect can encourage followers to adopt a more inclusive attitude towards other Islamic traditions.<sup>75</sup> This will also encourage Tijānis and non-Tijānis to collaborate on common goals and projects, such as social justice and community service initiatives.<sup>76</sup>

#### **4. Addressing Socio-Political Factors**

Socio-political factors, such as resource competition, political influence, and leadership roles, often exacerbate conflicts between Tijāni and non-Tijāni communities. Addressing these underlying issues requires a multifaceted approach that includes equitable resource distribution, fair political representation, and inclusive leadership structures. Governments and local authorities can facilitate this process by promoting policies that ensure equal opportunities for all religious groups. Establishing inclusive community development projects and resource allocation mechanisms can help reduce competition and foster cooperation among religious communities.<sup>77</sup>

#### **5. Building Stronger Community Networks**

Strengthening community networks through inter-community projects can promote collaboration and mutual support. Initiatives such as joint social welfare programs, educational initiatives, and economic development projects can create interdependencies that foster positive relationships between Tijāni and non-Tijāni communities. For example, collaborative efforts to address common social issues like poverty, health care, and education can build trust and cooperation. By working together on these projects, communities can shift their focus from doctrinal differences

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<sup>75</sup> Shams and Suhaib, "Shaykh Ahmad Sirhindi's Contribution to Islamic Thought," 35–50.

<sup>76</sup> Lapidus, *A History of Islamic Societies*, 769–75.

<sup>77</sup> Trimingham, *A History of Islam in West Africa*, 228–31.

to shared goals and mutual benefits.<sup>78</sup> Therefore, emphasising Islam’s shared values and principles, such as compassion, justice, and love, unite all Muslims regardless of their specific tradition or practice.<sup>79</sup>

## **6. Encouraging Scholarly Collaboration**

Scholarly collaboration between Tijāni and non-Tijāni scholars can provide intellectual frameworks for understanding and resolving conflicts. Joint research projects, academic conferences, and publications can explore the conflicts’ theological, historical, and social dimensions, offering insights and potential solutions. Encouraging Tijāni and non-Tijāni scholars to co-author articles and books on Islamic unity, Sufism, and interfaith harmony can contribute to a work that promotes reconciliation and mutual respect. Such scholarly endeavours can also serve as educational resources for religious leaders and community members.<sup>80</sup>

## **7. Utilising Media and Technology**

In the contemporary world, media and technology can promote understanding and harmony between religious groups. Developing online platforms, social media campaigns, and multimedia content highlighting the positive aspects of Tijāni and non-Tijāni traditions can reach a broad audience and counter negative stereotypes. Documentaries, podcasts, and social media posts that showcase stories of cooperation, shared values, and mutual respect between Tijāni and non-Tijāni communities can help change public perceptions and foster a culture of inclusivity. Moreover, online forums and discussion groups can provide spaces for constructive dialogue and exchange of ideas.<sup>81</sup>

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<sup>78</sup> Esposito, *The Future of Islam*, 1–13.

<sup>79</sup> Chittick, *The Sufi Path of Love: The Spiritual Teachings of Rumi*, 9.

<sup>80</sup> Gleave, *Islam and Literalism: Literal Meaning and Interpretation in Islamic Legal Theory*, 189–90.

<sup>81</sup> Shams and Suhaib, “Shaykh Ahmad Sirhindi’s Contribution to Islamic Thought,” 35–50.

## 8. Role of International Organizations in Fostering Unity between the Tijāni and non-Tijāni

International Islamic organisations and bodies, such as the Organization of Islamic Cooperation (OIC) and the Muslim World League, can significantly mediate conflicts and promote unity among Islamic groups. These organisations can facilitate dialogues, provide mediation services, and support initiatives to resolve disputes between Tijāni and non-Tijāni communities. By leveraging their influence and resources, international organisations can advocate for policies and practices that promote religious harmony and inclusivity. Their involvement can also lend credibility to local efforts and encourage broader stakeholder participation.

Furthermore, the researcher sought the informed opinions of some Tijānis and non-Tijānis on the possible solutions to resolve the seeming conflicts among the youths in Omupo. A prominent Tijāni Shaykh, while responding, cautioned that there should be no allegation nor counter-allegation on any practice provided the person gives his evidence from the Qur'an and Sunnah. He insisted that the book *Al-Mafāhīm Al-Tijāniyyah* contains evidence from the Qur'an and Ḥadīth; hence, he queries those who are opposed to the Tijāniyyah practices. He argues that efforts should be made to invite others to Islam with wisdom and beautiful sermons.<sup>82</sup> Similarly, another respondent shared his views on resolving the conflict. He argues that Islam teaches us the importance of unity and truth. As Muslims, we should strive to unite despite our differences and focus on our shared beliefs and values.

The Qur'an emphasises this unity, saying, "And hold firmly to the rope of Allah together, and do not be divided" (Quran 3:103). By embracing this unity, we can overcome our secondary differences and work towards a common goal of pleasing Allah. He further contends that our diversity in knowledge and practice is a strength, not a weakness. He opines that some Muslims may attend Arabic school, while others may not, but they should all be united in our faith. We should recognise and respect this diversity rather than arguing or dividing over it. Instead, he stated that we should focus on supporting one another in our shared journey towards righteousness.<sup>83</sup> He further expresses that truth is also a fundamental aspect of Islam. We should seek

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<sup>82</sup> Interview with a Tijāni, July 3, 2023.

<sup>83</sup> Interview with a Tijāni, June 10, 2023.

knowledge and understanding, and when we see truth in someone's actions or words, we should acknowledge and respect it. The Hadith of Prophet Muhammad (SAW) guides us towards truth and compassion. We can create a more harmonious and inclusive Muslim community by embracing truth and unity.<sup>84</sup> He argues further thus:

The possible solution to resolve conflict is to learn to accommodate ourselves. There are areas in which we are on the same page, even as Muslims. It is those areas that we should try to manage. Then areas of differences we should learn to understand the differences amongst ourselves. The primary area where we meet is Islam because there is no Tijāniyyah, except if that person has derailed, that will say the five pillars of Islam are no longer five, that will say we should not observe salāt. In fact, in *Mafāhimu At-Tijāniyyah*, Shaykh Muhammadul Awwal categorically mentioned that we should not delay the timing of salāt. It is stated there that if we are on the same page on these fundamental issues, we should learn to accommodate ourselves in all other areas where we have differences. And we should know that Allah is the best judge.<sup>85</sup>

Conflicts between Tijānis and non-Tijānis can be resolved by focusing on our shared beliefs and values as Muslims while learning to accommodate and understand our differences. Despite our secondary differences, we are united in our fundamental beliefs, such as the five pillars of Islam and the importance of *salāt* (prayer). This is the view expressed by a non-Tijāni Scholar.<sup>86</sup> He contends that Shaykh Muḥammad Awwal emphasised in *Mafāhīm Al-Tijāniyyah* that delaying the timing of salāt is not acceptable. Thus, this shared understanding can serve as a foundation for building bridges between Tijānis and non-Tijānis. By recognising our shared identity as Muslims, we can work towards accommodating our differences and fostering a sense of unity and brotherhood. This approach acknowledges that our diversity is a strength rather than a weakness, allowing us to learn from one another. Allah says, “And We have made you into nations and tribes, that you may know one another” (Quran 49:13). By embracing our differences and focusing on our shared beliefs, we can create a more harmonious and inclusive Muslim community.

Moreover, recognising that Allah is the ultimate judge, we can humbly acknowledge that our understanding is limited and may have differing interpretations. This humility can lead to a more open and receptive dialogue, where we seek to

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<sup>84</sup> Interview with a Tijāni, June 10, 2023.

<sup>85</sup> Interview with a Tijāni, June 10, 2023.

<sup>86</sup> Interview with a non-Tijāni, July 18, 2023.

understand each other's perspectives rather than insisting on our own. Doing so can create an environment where our shared beliefs and values are celebrated and our differences are respected and understood.<sup>87</sup> Accommodation and understanding are crucial to resolving conflicts between Tijānis and non-Tijānis. We can work towards a more united and harmonious Muslim community by focusing on our shared beliefs and values, learning to accommodate our differences, and recognising Allah as the ultimate judge. Let us embrace our diversity and work towards a brighter future for all Muslims.<sup>88</sup> He posited that the solution is at our heart, emphasising the importance of calling Allah with wisdom and beautiful preachings. He proposes a joint program between the Tijānis and non-Tijānis to openly express their views on various contentions with evidence from the Qur'an and Ḥadīth. He argues that this will allow each party to defend its practices and promote mutual understanding.<sup>89</sup> By providing clear answers and clarifications, Tijānis can help non-Tijānis understand their perspective and potentially attract more individuals to the Tijāniyyah order. This approach will foster greater understanding, respect, and unity among Muslims, recognising that diversity in beliefs and practices is a strength, not a weakness.

Furthermore, non-Tijānis can also share their perspectives and beliefs, promoting cross-cultural understanding and exchange. Through open dialogue and education, both sides can work towards a harmonious coexistence, recognising their shared identity as Muslims. This solution aligns with the Quranic verse, "And hold firmly to the rope of Allah together, and do not be divided" (Quran 3:103). By embracing education, understanding, and open communication, we can overcome conflicts and strengthen the bonds of unity within the Muslim community.<sup>90</sup> This program can include joint community service projects, promoting unity and solidarity among Tijānis and non-Tijānis. Collaborative initiatives can help build bridges and foster a sense of brotherhood, recognising that our shared identity as Muslims supersedes our secondary differences. Scholar exchanges and debates can also be encouraged, allowing for respectful discussions and clarifications on theological and jurisprudential differences. By embracing these solutions, we can work towards a more

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<sup>87</sup> Interview with a non-Tijāni, July 18, 2023.

<sup>88</sup> Interview with a non-Tijāni, July 18, 2023.

<sup>89</sup> Interview with a non-Tijāni, July 18, 2023.

<sup>90</sup> Interview with a non-Tijāni, July 18, 2023.

united and harmonious Muslim community, recognising the diversity of beliefs and practices as a strength rather than a source of conflict as Allah says, “And We have made you into nations and tribes, that you may know one another” (Quran 49:13). Let us strive to know one another better, and work towards a brighter future for all Muslims.<sup>91</sup>

Another non-Tijāni respondent who prefers anonymity argues in the light of the Qur’an that Muslims are but a single brotherhood. Therefore, there should be no dichotomy of belonging to a Ṣūfī order or not. To clarify further, she cited this verse:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

Truly! This, your *Ummah* [*Sharī‘ah* or religion) Islamic Monotheism) is one religion, and I am your Lord; therefore, worship Me (Alone).<sup>92</sup>

She contends there should be no difference between a Tijāni and a non-Tijāni provided no one is against the testimony of faith (*kalimah shahādah*). She further stated that the belief in Prophet Muḥammad should unite the Muslims without unnecessarily polarising Tijāni and non-Tijāni. This, according to her, is sine-quo-non to peaceful coexistence.<sup>93</sup> She explains further that the Quranic verse highlights the oneness of the Muslim Ummah and encourages believers to prioritise their shared identity as Muslims. Unfortunately, secondary differences and divisions often overshadow this fundamental unity. Recognising our shared identity as Muslims and respecting our differences is crucial for harmonious coexistence. Being a Muslim, first and foremost, is a vital reminder. Our shared beliefs and values as Muslims far outweigh our secondary differences. We must focus on our common ground rather than allowing our differences to divide us. The *Shahādah* (the declaration of faith) and the prophethood of Muḥammad are fundamental beliefs that unite all Muslims. We must not oppose these core beliefs but rather embrace our shared identity and respect our differences in opinion and practice.<sup>94</sup> It was further contended that the phrase “*Lakum dīnukum wa Liya dīn*” (To you, your religion, and to me, my religion) as contained in Qur’an 109:6 suggests a live-and-let-live approach, where we respect each other’s beliefs and practices. This

<sup>91</sup> Interview with a non-Tijāni, July 18, 2023.

<sup>92</sup> Al-Hilali and Khan, *Complete Interpretation of the Meaning of The Noble Quran In the English Language*, 21:92.

<sup>93</sup> Interview with a non-Tijāni, July 18, 2023.

<sup>94</sup> Interview with a non-Tijāni, July 18, 2023.

approach allows for diversity and inclusivity within the Muslim community, recognising that our differences enrich our collective identity. By embracing this approach, we can foster a sense of unity and brotherhood, recognising that our shared identity as Muslims supersedes our secondary differences.<sup>95</sup>

The conflicts between Tijāni and non-Tijāni youths are complex and multifaceted, involving theological, social, political, and economic dimensions. Addressing these conflicts requires a holistic approach that includes dialogue, education, inclusive religious practices, equitable socio-political policies, community collaboration, scholarly engagement, media utilisation, and the support of international organisations. These potential solutions can help bridge the divides between Tijāni and non-Tijāni communities by fostering mutual understanding, respect, and cooperation, promoting a more harmonious and united Muslim *ummah*. Ultimately, emphasising shared spiritual goals and the core principles of Islam can pave the way for reconciliation and lasting peace.

## 5.5 SUMMATION

The Tijāniyyah Ṣūfī order has a significant impact on the interactions between the adherents of the order and her opponents. This is manifested in various facets of the spiritual, social, economic, and political lives of the people of Omupo and Nigeria. The rivalry among the youths is manifested in name-calling, resulting in categorisation as either *salafīyyah* or *sufīyyah*. The chapter discussed factors responsible for the seeming conflicts between the Tijānis and non-Tijānis. It traced the origin of the rivalry to the pre-colonial era and post-colonial period. It also analysed the views of the scholars on both divides in resolving the seeming rivalry. The researcher proposed some workable solutions to foster harmonious relationships and peaceful coexistence.

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<sup>95</sup> Interview with a non-Tijāni, July 18, 2023.

## CHAPTER SIX

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 6.1 SUMMARY

The Tijāniyyah Ṣūfī order, founded by Shaykh Aḥmad al-Tijāni in the 18th century, spread to West Africa through influential scholars and traders.<sup>1</sup> The Tijāniyyah allegedly penetrated Kano, Nigeria, during the era of the Ṣūfī order's founder, Shaykh Aḥmad Tijāni.<sup>2</sup> During the late 1820s and 1830s, al-ḥājj 'Umar al-Fūtī, a great *muqaddam* of the Tijāniyyah, visited the country and publicised the Order in some areas. Following his departure from Nigeria, the Order spread far and wide, thanks to the efforts of several itinerant *muqaddams*.<sup>3</sup>

The Tijāniyyah Ṣūfī order is a household name in Omupo, Ifelodun Local Government Area of Kwara State, Nigeria. It has contributed to the early spread of Islam in the town. The key personality who is instrumental to the entrenchment of the Tijāniyyah Ṣūfī order in Omupo is Shaykh Muḥammad Awwal Otolorin. This thesis set out to analytically study his magnum opus, *Al-Mafāhīm Al-Tijāniyyah* and the practices of Tijāniyyah Ṣūfī order in Nigeria. This study was limited to Omupo. An analysis of the book's content was explored to juxtapose the practices of the Tijāniyyah with the dictates of the Qur'an and Sunnah. One of the significant findings from this research is that the seeming rivalry between the Tijāni and non-Tijāni in Omupo is somewhat exaggerated as there seems to be harmonious relationships among the youths who are the focus of this study. It was also discovered that some practices of the Tijāniyyah, as contained in *Al-Mafāhīm Al-Tijāniyyah*, are consistent with the teachings of the Qur'an and Sunnah. Such practices include saying *Istighfār*, chanting *Lā Ilaha Illa Allāh*, observing *Ṣalāt* at the stipulated time and following the Sharī'ah. At the same time, some other practices have been criticised by the non-Tijāni. Such practices include the recitation of the formula of *Ṣalāt al-fātiḥ* and *jawharat al-kamāl*. This was extensively discussed in the previous chapters, and the researcher found out that the

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<sup>1</sup> Ross, "Producing Sufi Shrines in Modern Senegal," 257.

<sup>2</sup> Y A Quādri, "The Role of the Itinerant Muqaddams in the Spread of the Tijaniyyah in Nigeria," *Islamic Studies* 22, no. 2 (1983): 17–29.

<sup>3</sup> *Ibid.*, 18.

claim of the founder of the Tijāniyyah, Shaykh Ahmad Tijāni, that the formulas were transmitted to him by the Prophet Muḥammad has no authority in the various books of ḥadīth consulted.

This thesis has provided a deeper insight into the contribution of the Shaykh Muḥammad Awwal to the spread of the Tijāniyyah Ṣūfī order in Omupo in particular and Nigeria in general. This is partly due to his literary acumen and his spiritual inclination. The annual celebration of *Mawḷīd Nabbiyy* in Omupo during his lifetime and until the present day has fostered unity among the people of Omupo, notwithstanding the opposing view of the non-Tijāni about the celebration. The occasion has been a spiritual rejuvenation for the adherents and social cohesion for the general populace. The Tijāniyyah Ṣūfī order in Omupo has a rich history characterised by its educational and spiritual contributions. Historically, it centred around *Zawāya* and communal worship, strongly emphasising Islamic scholarship. Today, the Order continues these traditions while adapting to contemporary contexts, maintaining its core practices of daily litanies, communal *dhikr*, and special rituals, thus preserving its spiritual heritage in modern Nigeria. The Tijāniyyah Ṣūfī order has had a profound impact on the community of Omupo, Nigeria, influencing various aspects of social, religious, and cultural life. The extent to which the content of *Al-Mafāhīm Al-Tijāniyyah* is in tandem with the teachings of the Qur'an and Sunnah was the core of this present study.

## 6.2 CONCLUSION

The main goal of the current study on the aspect of Sufism is to ascertain the extent of conformity of the teachings of Tijāniyyah Ṣūfī order with the teachings of the Qur'an and Sunnah as contained in *al-Mafāhīm Al-Tijāniyyah* of Shaykh Muḥammad Awwal of Omupo. The choice of this Tijāniyyah scholar is premised on his influence on not only the Tijāniyyah's adherents but most Muslims in Omupo, Kwara state, Nigeria.

Shaykh Muḥammad Awwal bn Abdullah was an icon of Sufism in Nigeria. He was born at Omupo in 1926CE (1344AH).<sup>4</sup> His birth was said to have been predicted by a soothsayer. His father is Abdullah Ologunde Ayinla, son of Oderinlo Oke

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<sup>4</sup> Abdul-Azeez, "Ṣūfī Themes in the Arabic Works of Shaykh Muhammad Al-Awwal Omupo," 179.

Ikurunwon, a great hunter and night guard for Omupo during his time. Ikurunwon was one of the 130 children of his father, Okunola, who migrated from Igbonla and settled in Omupo. The family of Shaykh was one of the earliest converts to Islam in the town. His mother was Princess Aishat Ebe Ajike, a granddaughter of the Oba Makaaye, the third Olomu of Omupo.<sup>5</sup> The Shaykh has much work to his credit, as alluded to earlier. However, this study examined his magnum opus, *Al-Mafāhīm Al-Tijāniyyah*, because it espouses the practices of the Tijāniyyah Ṣūfī order.

*Al-Mafāhīm Al-Tijāniyyah* (The Tijāniyyah Concepts) by Shaykh Muḥammad Al Awwal is an important work that elucidates the doctrines and practices of the Tijāniyyah Ṣūfī order. The book aims to clarify the key concepts and teachings of the Order, ensuring that followers understand their spiritual path. Here are the core teachings outlined in the text:

### 1. Adherence to the Sharī‘ah (Islamic Law)

- a. **Strict Compliance:** Followers of Tijāniyyah are expected to adhere strictly to the Shariah. This includes performing the five daily prayers, fasting during Ramaḍān, giving zakāt (charity), and performing the Hajj (pilgrimage) if they are able.
- b. **Integration with Sufism:** The teachings emphasise that authentic Ṣūfī practice cannot exist without adherence to Islamic law. The spiritual journey is grounded in the fundamentals of Islam.

### 2. The Primacy of *Dhikr* (Remembrance of God)

- a. **Wird:** Specific litanies, such as the “*Wird al-Lazim*,” are central to the daily practice of Tijāniyyah followers. These include recitations like the *Ṣalat al-Fātiḥ*, *jawharat al-kamāl* and other prescribed prayers.

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<sup>5</sup> Ibid., 180.

- b. **Constant Remembrance:** The practice of continuous remembrance of God (*dhikr*) is stressed to purify the heart and draw closer to Allah.

### 3. Spiritual Guidance and Hierarchy

- a. **Role of the Shaykh:** The importance of the Shaykh (spiritual guide) in the Tijāniyyah order is emphasised. The Shaykh provides spiritual direction and helps the *murīdūn* (disciples) in their journey.
- b. **Chain of Transmission:** The spiritual knowledge and practices are transmitted through a *silsilah* (chain) of authorised teachers, tracing back to the founder, Shaykh Aḥmad al-Tijāni.

### 4. Belief in the Spiritual Authority of Shaykh Aḥmad al-Tijāni

- a. **Seal of the Saints:** Shaykh Aḥmad al-Tijāni is regarded as the “Seal of the Saints” (*Khatam al-Awliyā’*), a unique spiritual station believed to be the highest among saints.
- b. **Transmission of Divine Knowledge:** Followers believe that Shaykh Aḥmad al-Tijāni received direct spiritual knowledge and instructions from the Prophet Muḥammad, making his teachings authoritative and essential. The non-Tijānis have severely contested this, as discussed in previous chapters.

### 5. Emphasis on Inner Purification

- a. **Tazkiyah (Purification of the Soul):** The teachings focus on purifying the soul from negative traits such as pride, envy, and greed. The goal is to cultivate virtues like humility, sincerity, and love for God.
- b. **Self-Reflection and Repentance:** Regular self-reflection and repentance are encouraged to maintain spiritual growth and closeness to God.

## 6. Commitment to Sincerity and Intention

- a. ***Ikhhlās* (Sincerity)**: Acts of worship and daily deeds should be performed with pure intentions solely for the sake of God. Sincerity in all actions is crucial for spiritual progress.
- b. **Avoidance of Ostentation**: Followers are taught to avoid showing off or seeking recognition for their piety. Actual spiritual work is done in the heart, away from public attention.

## 7. Love and Veneration of the Prophet Muḥammad

- a. **Central Role of the Prophet**: According to the author, the love and veneration of the Prophet Muḥammad are central to Tijāniyyah practice. Followers are encouraged to recite praises and send blessings upon them regularly.
- b. **Spiritual Connection**: A profound connection with the Prophet is essential for receiving divine blessings and guidance.

## 8. Community and Brotherhood

- a. **Unity Among Followers**: The teachings stress the importance of unity and brotherhood among Tijāniyyah members. This includes mutual support, cooperation, and maintaining harmonious relationships.
- b. **Service to Others**: Serving the community and helping those in need are integral to living the Tijāniyyah principles.

*Al-Mafāhīm Al-Tijāniyyah* by Shaykh Muḥammad Awwal, therefore, encapsulates the core principles and practices of the Tijāniyyah Ṣūfī order. It emphasises adherence to Islamic law, the importance of *dhikr*, the role of spiritual guidance, and the unique authority of Shaykh Aḥmad al-Tijāni. Key themes include inner purification, sincerity, love for the Prophet Muḥammad, and community unity. These teachings guide followers on their spiritual journey, aiming for closeness to God and a life of ethical and spiritual excellence. As earlier elucidated somewhere in this thesis, his *magnum opus* is devoted to the codes of conduct or *shurūṭ* of the Tijāniyyah

Şūfī order. He enumerated forty codes and claimed that there is evidence from the Qur'an, Sunnah, and books of leading Şūfī Scholars.<sup>6</sup> He queries why anyone would criticise this *Ṭarīqah* despite the overwhelming evidence. He further classifies the codes into *Al-lāzimah* and *Al-Kamāliyyah*.<sup>7</sup> The current study also analysed the secrets of *Yā Latīf*, as discussed in the book.<sup>8</sup>

The issue of *Ṣalāt al-fātiḥ* was discussed by the author as the main formula of *Ṣalāt 'ala Nabbiyy* among the Tijāniyyah. This has been a contentious issue between the Tijāni and the non-Tijāni. While the Tijāniyyah claimed that the formula was directly dictated to the founder, Shaykh Aḥmad, the non-Tijāni vehemently opposed such notion as it would accuse the Prophet of not fulfilling his mission. The adherents of Tijāniyyah claimed that it conveys immense spiritual benefits and is recited frequently during their daily wird and other spiritual gatherings. It is considered highly potent in terms of spiritual rewards and blessings. The *Ṣalāt* is seen as a means of drawing closer to the Prophet Muḥammad, invoking blessings upon him and seeking his intercession. The author argued that sending blessings upon the Prophet is deeply rooted in the Sunnah and that *Ṣalāt al-fātiḥ* is essential for such practice. He contended that numerous Tijāniyyah scholars have full support for it. There are numerous anecdotal accounts within the Tijāniyyah order of miraculous events and divine assistance attributed to the recitation of *Ṣalāt al-Fātiḥ*. Conversely, the non-Tijānis have continuously refuted the claim and insisted that *Ṣalāt al-fātiḥ* is an innovation which runs contrary to the prescribed formula of seeking blessing for the Prophet. They argued that if the Tijāniyyah claimed that the Prophet taught the founder and did not teach his companions, such as *Ṣalāt*, then it would amount to *kitmān* of revelation, which is not an attribute of Prophethood.<sup>9</sup> *Ṣalāt al-Fātiḥ*, critics contend, is an innovation (*bid'ah*) that neither the Prophet Muḥammad nor his Companions did. They see it as an addition to the required forms of prayer and *dhikr* that have no clear origin in early Islamic tradition.<sup>10</sup> The non-Tijāni argued that the claim for the extraordinary benefits of *Ṣalāt al-fātiḥ* is exaggerated and is not supported by any authentic religious

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<sup>6</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 14.

<sup>7</sup> Ibid., 15.

<sup>8</sup> Ibid., 157–60.

<sup>9</sup> Al-Ifriqī, *Al-Anwār Al-Raḥmāniyyah Li Hidāyah Al-Firqah Al-Tijāniyyah*, 20.

<sup>10</sup> Muhsin Adekunle Balogun, "Syncretic Beliefs and Practices amongst Muslims in Lagos State Nigeria; with Special Reference to the Yoruba Speaking People of Epe" (University of Birmingham, 2011), 13.

texts. They insisted that it is *bid'ah* and that Muslims should desist from reciting it. Some scholars question the origins of Ṣalāt al-Fātiḥ, doubting whether it was truly divinely revealed or simply a creation of later Ṣūfī practitioners. The lack of early Islamic sources supporting its use is a reason for scepticism.<sup>11</sup> The strong association of Ṣalāt al-Fātiḥ with the Tijāniyyah Ṣūfī order contributed to sectarian divisions within the broader Muslim community. Critics argue that such practices can create unnecessary rifts and distraction from the unity of the Ummah.

Furthermore, the formula of *jawharat al-Kamāl* is also criticised by non-Tijāni. The author claimed that the Prophet (SAW) dictated this to the founder of the Tijāniyyah, a claim that the opponents have consistently refuted.<sup>12</sup> The Tijāniyyah claimed that one must not recite *jawharat al-Kamāl* except in absolute purity. Opponents of the Tijāniyyah argued that reciting *Jawharat al-Kamāl* without complete ritual purity is an attempt to establish new legislation (*tashri' jadīd*). They, therefore, criticise adherents of the Order, arguing that neither Allah nor His Prophet would approve of such actions.<sup>13</sup> In addition, some of the wordings of the content of *jawharat al-Kamāl* are subject to criticism by the antagonists, as reflected in the writings of the non-Tijāni scholars. They take issue with the litany due to the presence in it of the allegedly prosaic words (*alfāz rakīkah*) of the ill (*al-asqam*) and talismanic (*muṭalisam*), as they dismiss the attribution of such problematic words to the Prophet.<sup>14</sup>

The book contains some secrets, prayers and various uses of the Attribute of Allah, *Yā Latīf*, as claimed by the author.<sup>15</sup> This was analysed by this researcher using the lens of the Qur'an and Sunnah. It was discovered that there are problems with the number of times such names should be chanted, as no source is attributed to the Qur'an or ḥadīth of the Prophet. The Tijāni and non-Tijāni scholars disagree on adding specific names and numbers to Allah's name. Words like *Shayjikadhīshu*, *Arsaṭu*, and *Makasūhu' alqidu Khididhighi*<sup>16</sup> lack grammatical or literary meaning. The author did not provide a reference for such names. This researcher believes they are unnecessary

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<sup>11</sup> Glen Wade McLaughlin, "Sufi, Saint, Sharif: Muhammad Fadil Wuld Mamin. His Spiritual Legacy, and the Political Economy of the Sacred in Nineteenth Century Mauritania" (Northwestern University, 1997), 4.

<sup>12</sup> Hanif, *Debating Sufism: The Tijāniyya and Its Opponents*, 169–96.

<sup>13</sup> Hanif, *Debating Sufism: The Tijāniyya and Its Opponents*.

<sup>14</sup> *Ibid.*, 196.

<sup>15</sup> Awwal, *Al-Mafāhīm Al-Tijāniyyah*, 157–59.

<sup>16</sup> *Ibid.*, 180.

and should be removed because of the lack of an authentic source for such additions to Allah's qualities.

The author devoted a substantial part of the book to *istighāthah*. He used acrostic to compose poems with certain Qur'an verses to convey his message. From the understanding of the poetic verse, this researcher observed that Shaykh Muḥammad Awwal did not believe in seeking help from anybody other than Allah, living or dead. A respondent corroborated this during the researcher's visit to the tomb of the Shaykh in the courtyard of the Shaykh's Mosque at Omupo.<sup>17</sup> The poetry is a testimony to the proficiency and literary acumen of the author of *Al-Mafāhīm Al-Tijāniyyah*. The poetry demonstrated Shaykh's learning and talent in the Arabic language. The author argues that his interpretation of *istighāthah* aligns with the Qur'an and Sunnah, refuting arguments made by non-Tijānis.

This thesis examined the impacts of the Tijāniyyah Ṣūfī practices on the interactions between the adherents and the non-members. The Tijāniyyah Ṣūfī order, with its spiritual practices and teachings, has a considerable impact on how its followers (Tijānis) interact with non-Tijāni members of the Omupo community in Kwara State, Nigeria. These relationships were examined through various social, religious, cultural, and economic lenses, revealing good partnerships and occasional difficulties. Tijāniyyah practices often involve communal activities such as group prayers, *dhikr* sessions at *zāwiyah*, and religious festivals such as the annual *Mawlid Nabbiyy* celebration held at Omupo and in Lagos where the Shaykh lived until death. These events brought together diverse members of the community, fostering social cohesion. This researcher was privileged to attend some of these celebrations in the early 2000s. However, some non-Tijāni youths perceived these practices as exclusive of the Tijāniyyah and a form of innovation which should not be supported. As observed elsewhere in this study, the Tijāniyyah is a household in Omupo; most of the leaders of the Tijāniyyah served as mediators and facilitated peaceful resolutions of conflicts among the youths. The elders are resolving the differences of opinions exhibited by the youths. Both Tijāni and non-Tijāni share the town Mosque and other facilities. This has fostered harmonious relationships among the youth. In some other clime, the

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<sup>17</sup> Interview with a Tijāni, July 3, 2023.

altercation between the Tijāni and non-Tijāni is fierce.<sup>18</sup> The non-Tijāni youths abhorred the recitation of *Ṣalāt al-fātiḥ* by the Tijānis, and this sometimes led to arguments which the elders in the community usually resolve. While the Tijāniyyah Ṣūfī order practices improve community life in Omupo, it also requires continual efforts to address potential tensions and misunderstandings between Tijānis and non-Tijānis particularly among the youths. This study has shown that there could be a harmonious relationship between the Tijānis and non-Tijānis if there is mutual trust among them. The result of this study indicates that knowledge is a critical factor in fostering interpersonal relationships among the Muslim youths of Omupo. The thesis has, therefore, provided a deeper insight into the seeming conflicts between the Tijāniyyah members and non-members. It confirmed that, although there were opposing views to the practices of the Tijāniyyah Ṣūfī order in Omupo, it did not lead to communal clash among the community.

### **6.3 RECOMMENDATIONS**

Resolving the seeming conflicts between Tijānis and non-Tijānis in Omupo, Kwara State, Nigeria, requires a multifaceted approach that promotes understanding, respect, and cooperation. The researcher hereby recommends the following potential solutions to mitigate these seeming conflicts:

#### **1. Inter and intra-faith Dialogue and Education**

##### **1. Regular Inter and intra-faith Meetings:**

- a. Dialogue Sessions:** The council of Ulāma in Yoruba land should organise regular intra- and interfaith dialogue sessions where Tijānis and non-Tijānis can respectfully discuss their beliefs, practices, and concerns.

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<sup>18</sup> KA Balogun and Abdul Salam AA, “Arguments and Counter-Arguments: A Critical Analysis of the Ahlus-Sunnah and Tijāniyyah Brotherhood Dispute in Ghana.,” *International Journal of Humanities and Social Science Invention*, 2015, 1–11.

- b. Shared Learning:** To foster mutual understanding, the government should facilitate educational programs that teach the core tenets of both Tijāniyyah and mainstream Sunni Islam. These programs should be incorporated into our educational institutions' Islamic Studies curricula. The expertise of the Nigeria Association of Teachers of Arabic and Islamic Studies will be precious.

## 2. Community Education Programs

- a. Workshops and Seminars:** The local government should organise workshops and seminars on tolerance, unity, and respect for diverse religious practices.
- b. Intra and inter-faith Education in Schools:** The Nigeria Educational Research and Development Council (NERDC) should integrate interfaith education into school curriculums to educate the younger generation about religious harmony and respect for diversity.

## 2. Inclusive Religious Practices

### 1. Shared Religious Spaces:

- a. Joint Use of Facilities:** The leaders of the Omupo community should encourage the shared use of religious spaces for significant events and celebrations to promote unity and cooperation. The Omupo Central Mosque will be helpful in this regard.
- b. Joint Prayers:** The community should also organise joint prayer sessions on special occasions to foster a sense of communal worship and mutual respect.

### 2. Inclusive Religious Leadership:

- a. Intra and inter-faith Councils:** The expansion of the Nigeria Interreligious Council (NIREC) to include sections on intra-faith councils comprising leaders

from both Tijāniyyah and non-Tijāni communities to address contentious issues collaboratively.

- b. Training for Religious Leaders:** The Nigerian government should provide training for religious leaders on interfaith dialogue, conflict resolution, and community cohesion.

### **3. Cultural and Social Integration**

#### **1. Joint Cultural Celebrations:**

- a. Unified Festivities:** Organise joint cultural and religious festivals that celebrate Tijāniyyah and non-Tijāni traditions, fostering a sense of shared cultural heritage. The Omupo Day celebration could serve as a veritable avenue for this collaboration.
- b. Community Events:** Promote sports, arts, and cultural performances that unite diverse community members. The age-long tradition of swimming at the Odo Osin River in Omupo could serve as an avenue to promote peaceful coexistence among the youths.<sup>19</sup>

#### **2. Social Inclusion Programs**

- a. Inclusive Community Projects:** The Olomu of Omupo should facilitate the implementation of community projects that involve both Tijānis and non-Tijānis, such as building infrastructure, community centres, and recreational facilities.
- b. Volunteer Initiatives:** He should also encourage volunteer initiatives that include participants from both groups, promoting cooperation and mutual support.

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<sup>19</sup> Aribidesi Usman, "The Ethnohistory and Archaeology of Warfare in Northern Yoruba," *Journal of African Archaeology* 1, no. 2 (2003): 201–14.

### **3. Economic Collaboration**

#### **1. Shared Economic Ventures**

- a. Joint Business Projects:** To promote economic interdependence, the community should initiate joint business ventures and cooperative societies that include Tijānis and non-Tijānis.
- b. Microfinance and Loans:** They should provide microfinance and loan opportunities accessible to all community members, regardless of religious affiliation.

#### **2. Equitable Resource Distribution:**

- a. Transparent Processes:** The Local Government should ensure transparency and fairness in resource distribution and help foster equitable resource distribution among the community.
- b. Inclusive Charitable Activities:** The council should also organise charitable activities that benefit the entire community, such as healthcare camps, educational scholarships, and food distribution.

### **4. Conflict Resolution Mechanisms**

#### **1. Mediation and Reconciliation Committees:**

- a. Establish Committees:** As mentioned earlier, the NIREC should form mediation and reconciliation committees comprising respected leaders from Tijāni and non-Tijāni communities to address conflicts and grievances.
- b. Conflict Resolution Training:** Community leaders and members are trained in conflict resolution and mediation techniques.

#### **2. Community Policing and Security**

- c. Joint Security Initiatives:** There should be joint community policing initiatives to ensure the safety and security of all community members.

**d. Early Warning Systems:** The community should develop early warning systems to detect and address potential conflicts before they escalate. Using technology to create an application for community policing is a veritable tool to address this challenge.

Religious leaders, community members, local government authorities, and youth must work together to implement these solutions. The purpose is to create a pleasant environment for Tijānis and non-Tijānis to cohabit and contribute to the Omupo community's general well-being and growth through mutual respect, understanding, and cooperation.

The impetus of this research is the correlation between the practices of the Tijāniyyah Ṣūfī order as contained in *al-Mafāhīm al-Tijāniyyah* of Shaykh Muḥammad Awwal and the teachings of Qur'an and Sunnah. Our findings reveal that while some practices conform to the teachings of the Qur'an and Sunnah, others are variants. Tolerance and understanding between the Tijānis and non-Tijānis will foster harmonious relationships among the youths of Omupo in the Ifelodun Local Government Area of Kwara State, Nigeria.

Notwithstanding the relatively limited sample, this work offers valuable insights into the practices of the Tijāniyyah Ṣūfī order as contained in *al-Mafāhīm al-Tijāniyyah* of Shaykh Muḥammad Awwal Omupo. A natural progression of this work is to analyse the impact of the Tijāniyyah Ṣūfī practices on Muslims in Yoruba land, South West Nigeria. Further research could also be conducted to determine the effectiveness of the practices of the Tijāniyyah in promoting peaceful coexistence among the Muslim youths in Yorubaland. Continued efforts are needed to make a balanced understanding of pristine Islam with the knowledge of the best generations more accessible to the youth through collaboration.

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## APPENDICES

### APPENDIX A: INTERVIEW QUESTIONS

#### Demography Questions: Name, Age, Sex, Affiliation (Tijāni or Non- Tijāni)

1. How would you describe the growth of the Tijāniyyah Şūfī order in Omupo?
2. What is your opinion of *Al-Mafāhīm Al-Tijāniyyah* of Shaykh Muḥammad Awwal?
3. What is/are the benefit/s of reciting *Şalāt al-fātiḥ* as against *Şalāt Ibrāhimiyyah*?
4. What are the advantages of the celebration of *Mawlīd Al-Nabiyy* in Omupo?
5. What are the benefits of being a Tijāniyyah or Non-Tijāniyyah?
6. To what extent do you agree with the teachings of Tijāniyyah Şūfī order as contained in *Al-Mafāhīm Al- Tijāniyyah*?
7. What factors contributed to your affiliation or otherwise with the Tijāniyyah Şūfī order?
8. To what extent are the teachings of Tijāniyyah Şūfī order in conformity with the Qur'an and Sunnah?
9. What causes rivalry between the protagonists and antagonists of Tijāniyyah Şūfī order in Omupo?
10. What are the possible solutions to resolve the conflicts between the *Tijāni* and *Non-Tijāni* in Omupo?

## APPENDIX B: TRANSCRIBED INTERVIEW OF RESPONDENT 1

I: *Al Salāmu ‘Alaykum Warahmatullah Wabarakatuh*

R<sub>1</sub>: *Wa alaykum salām warahmatullah wabarakatuh*

I: Please, may I meet you, sir? What is your name?

R<sub>1</sub>: *Audhubillah mina Shaytāni rajim Bismillahir Rahmanir Rahim.* My name is Imam KIA

I: Thank you, Sir.

Please tell me how old you are now, Sir.

R<sub>1</sub>: I am 53 years old.

I: Thank you, Sir. Please, are you a member of Tijāniyyah?

R<sub>1</sub>: *In Sha Allah.* I am a member.

I: Sir, please, how would you describe the growth of Tijāniyyah Šūfi-Order in Omupo?

R<sub>1</sub>: *Alhamdulillah.* Tijāniyyah Šūfi-Order in Omupo is er more or less like a tradition that has come to stay in Omupo because of the influence of Shaykh Muhammadul Awwal Ayinla Otolorin, who is a prominent scholar of Tijāniyyah Order in Omupo. And there is hardly a home or a family in Omupo that you will not find traces of Tijāniyyah Šūfi-Order.

I: Thank you, Sir. Sir, what is your opinion of *Al Mafāhim Al-Tijāniyyah* of Shaykh Muḥammadul Awwal?

R<sub>1</sub>: The *Mafāhim Al-Tijāniyyah* of er Shaykh Muhammadul Awwal is a work that Shaykh has really err..... dealt with. The rudiments and fundamentals of Tijāniyyah, and in that book, he has been able to explain even to the layman what Tijāniyyah Šūfi-Order entails. And err....., he has err..... also given the dos and don'ts of the Tijāniyyah Order in that text.

I: Thank you. *Jazakumullahu khayr.* Sir, what or what are the benefits of *Šalātul Fātih* as against *Šalātul Ibrāhīmiyyah* that people recite?

R<sub>1</sub>: *Na 'm*. Err....., in my own opinion, *Ṣalātul Fātih* is like eeh, it is one of the *Salawāt* that we do recite for the Prophet, *Ṣalla llāhu alayhi wassalam*. Despite the fact that it is on record that when the Prophet was asked concerning the best *Salāh* that should be recited for him, he mentioned *Ṣalātul Ibrāhīmiyyah*. But to the Ṣūfī especially, Tijāniyyah because other Ṣūfī orders have their *Salawāt* that they do recite, but to the Ṣūfī-Order to the best of my own knowledge, *Ṣalātul Fātih* is one of those *Salawāt* that they so much cherished for the Prophet because of the wordings that entails in it. And err..... however; we have err..... some motions or some texts that people do err..... quote that they will say *Ṣalāt al-Fātih* is better than *Ṣalāt al-Ibrāhīmiyyah* than other *Ṣalāt* than reciting the Qur'an which I as a person based on my own background I do not subscribe to it. But *Ṣalāt al-Fātih* has its own benefits because the Prophet has said whoever recites any *Ṣalāt* on him, even if there was a particular *Ṣalāt* for him, Allah will ask the angel to continue to recite *Salawāt* for that person. This is one of the benefits of *Ṣalāt al-Fātih*.

I: Thank you, Sir. Question four asks what the advantages of celebrating *Mawlīd Nabīyy* in Omupo are.

R<sub>1</sub>: *Mawlīd Nabīyy* celebration in Omupo is one of those things that has turned Omupo into a tourist centre. That is one of the advantages. Because we have so many towns in Kwara State, especially in Ifelodun Local Government, but there is hardly a Tijāniyyah err..... follower or a *Murīd* that you mention Omupo to that will not know Omupo, that will not know to err....., Omupo. Then, it also err..... assisted in the economic growth of that town, especially during the period of Mawlud Nabīyy.

I: Thank you. Err....., what are the benefits of being a Tijāniyyah?

R<sub>1</sub>: The benefit of being a Tijāniyyah is that it has assisted one in spiritual growth if one practices it the way it is supposed to be. I am not talking of the contemporary err....., err....., Shuyukh or the contemporary *Murīd* that their aims and objectives for practising whichever Ṣūfī-Order is for worldly bases. But, if you are the type that practices it the way it is supposed to be practised, it will assist you in your spiritual eh or upliftment, that is one. Two, if we look into Mafāhimu At-Tijāniyyah, the Shaykh err....., I think in the introduction of that text, Shaykh Muhammadul Awwal gave all those things that are not expected of a Muslim according to the Qur'an and Sunnah. Shaykh

Muhammadul Awwal mentioned those things that are forbidden in Islam and that are not expected to be practised by any Muslim, not to talk of now being a Tijāniyyah member.

I: Thank you, Sir. Number six: to what extent do you agree with the teachings of Tijāniyyah Ṣūfī-Order as contained in *Al Mafāhim At-Tijāniyyah*?

R<sub>1</sub>: I agree to a great extent. However, based on my Islamic understanding and background, I have little reservations in some areas, especially the over-eulogisation of err..... *Ṣalāt al- Fātih*. But, as I have said, the Shaykh has dealt with all aspects of the Ṣūfī-Order so much that if one follows that err..... the teachings in that err..... *Mafāhim Al-Tijāniyyah*, one would not go astray while practising the because, based on my own experience, I have come across some Ṣūfī-Order that they do, what they are practising is almost contradictory to what we have in *Mafāhim Al-Tijāniyyah* based on my personal experience.

I: Thank you, Sir. Err....., what factors contributed to your affiliation with the Tijāniyyah Ṣūfī-Order?

R<sub>1</sub>: One of the factors is that I was born and raised in a Tijāniyyah family. My dad, Alhaji Idris Aduragba, was a staunch Tijāniyyah of blessed memory. Then, while I was growing up, I had the opportunity to meet one of my Shaykh, who gave me the initiation we call (owo gbigba) in our local language. He has always been my mentor and my tutor since the time I have err....., even when I came across those doing things contradictory to the teachings of Tijāniyyah. I quickly ran to him, and he was the one that now put me back on track that this thing, this one, this one they are doing are not part of the Tijāniyyah teachings.

I: Thank you, Sir. To what extent are the teachings of Tijāniyyah Ṣūfī-Order in conformity with the Qur'an and Sunnah?

R<sub>1</sub>: Like I have said, if you study *Mafāhim Al-Tijāniyyah* of Shaykh Muhammadul Awwal and if you are fortunate to meet the right Shaykh or the right Murshid in Tijāniyyah Ṣūfī Order. There are lots of most of those things that Islam has taught us have err..... imbibed in us are also in Tijāniyyah Ṣūfī Order. So, if anybody is now doing anything contradictory to the teaching of Islam, that person is doing it out of his own volition.

I: So, to a greater extent?

R<sub>1</sub>: To a greater extent.

I: Is it conforming with the teachings of the Qur'an and Sunnah?

R<sub>1</sub>: *Na'am.*

I: Thank you, Sir. So, what causes rivalry between the protagonist and the antagonist of the Tijāniyyah Ṣūfī-Order in Omupo?

R<sub>1</sub>: One of the major causes is the way and manner people project the Tijāniyyah Ṣūfī Order, and when people act are not in consonant with the teachings of the Qur'an Sunnah. There is always, err..... a crisis between those who are not Tijāniyyah and those who are Tijāniyyah. Then, if we also have this superiority complex of err..... err..... majority of us, both the Tijāniyyah and non-Tijāniyyah both the Ṣūfī people and non Ṣūfī people we have this superiority complex that it is our own that right. We are on track, while other people will say we are on track.

I: Thank you, Sir. Sir, what are the possible solutions to resolve these conflicts between the Tijāni and non-Tijāni in Omupo?

R<sub>1</sub>: The possible solution to resolve conflict is to learn to accommodate ourselves. There are areas in which we are on the same page, even as Muslims. It is those areas that we should try to manage. Then, in err..... differences, we should learn to understand our differences. The basic area where we meet is Islam because there is no Tijāniyyah, except if that person has derailed, that will say the five pillars of Islam are no longer five; we should not observe *Ṣalāt*. In fact, *Mafāhim Al-Tijāniyyah* Shaykh Muḥammadul Awwal categorically mentioned that we should not delay the timing of *salāt*. It is stated there that if we are on the same page on these fundamental issues, we should learn to accommodate ourselves in all other areas where we have differences. And we should know that Allah is the best judge.

I: Thank you so much, Sir, for your time.

R<sub>1</sub>: It is my pleasure.

I: *Jazākumullāhu khayran*

R<sub>1</sub>: *Āmin wa iyyakum*

I: *Wa Salāmu ‘alaykum waraḥmatullāh wabarakātuh*

R<sub>1</sub>: *Wa ‘alaykum salām waraḥmatullāh wabarakātuh.*



## APPENDIX C: TRANSCRIBED INTERVIEW OF RESPONDENT 2 WITH TRANSLATION

I: Edakun, please, *e je ki a mọ orúko yin* in full Sir

R<sub>2</sub>: *A ‘ūdhubillah min al-shayṭān al-rajīm bismillāh al-Raḥmān al-Raḥīm. Adupe fún Olohun,*

I: *Alḥamdulillāh*

R<sub>2</sub>: *asì se ike ati ike fún Anobi wa Muḥammad, ṣallah llahu alayo wa sallah.*

I: *Sallah llahu alayo wasallam*

R<sub>2</sub>: *Err..... Oruko temi ni baba wa Shaykh SMAI ti o je ikan ninu awon omo baba wa Shaykh Muhammad Awwal ti n se eni to je wipe owun lo se akoso gbogbo nnkan ti o wa ni Omupo. Ki Olohun Oba ki o dakun ba wa se aforijin fún àwọn baba, Ko De ba wa se alekun ike won ni ibi ti won wa*

I: *Edakun, nje Tijāniyyah ni yin Abi e ki I se Tijāniyyah?*

R<sub>2</sub>: *Tijāniyyah lo didi tori inu è ní won bi wa sí, aa sì yapa kúrò ní nibe.*

I: *Edakun, bawoni idagbasoke Tijāniyyah se ri ni ilu Omupo ni ṣoki?*

R<sub>2</sub>: *Err.....r. Alḥamdulillah rabbil ‘alamin. Adupe fún Olohun Oba na lekan na sí*

I: *Alḥamdulillah*

R<sub>2</sub>: *A sí iṣẹ ike ati ike fún Anobi wa Muḥammad.*

I: *Salla llahu alayhi wa sallam.*

R<sub>2</sub>: *Err..... akoko ni pe ni ilu Omupo, ti wón bá sope an gbo oruko ilu Omupo, ije Tijāniyyah baba ninu ibe oṣá lara nnkan ti Aye fi ni gbọ pé ah Omupo Omupo tori kosi nnkan ti Aye fi ni gbọ Omupo ti wón dé fi ni babara Omupo owun naa ni mawlud nabiyy ti baba ma na se leṣkan lodun to je wipe through out the whole world ni won se kini ni wo n wa sí ibe. Gbogbo Nigeria pata pata lapapo ni won wa sí bẹ ni won mo wipe mawlud nabiyy yi o ni exist lodo dun. So, ilapa Tijāniyyah ni bée náà ni n ti baba gbé da ni bẹ náà ni mawlud. O sí rinle o sí hàn lara awon eyan awon ti se ni bẹ po. Awon ti*

won se Tijāniyyah ni ilu Omupo won po. Lara awon ekan ekan ti awon na se kini ti won ti lo bi baba se ti papoda ti awon na ti bawon se ti won dé je omọ inú ilu Omupo.

I: Eseun Shaykh! Edakun, baba Ko tira ti a mọ sí Al Mafāhimu Al Tijāniyyah. Boya ki è kó so diẹ fún wa nipa tira na.

R<sub>2</sub>: Err.....r. Alhamdulillah. Ti a ba wo tira na eeh lóòtó o gbé oruko Tijāniyyah dani pe agboye Tijāniyyah ni ẹkùn rere a bá pàdè nbe, awon nnkan mi tu wá wa ni bẹ to se eyan lanfaani ti è bá wo inu bẹ ẹrí pé àwọn khutbah khutbah khutbah khutbah wa ni bẹ. Khutbah idi ti iléyá o wa ni bẹ and then etun wa tun wa lo wo awon khutbah awon khutbah to je ti Jimoh o wa ni bẹ ti è bá lo wo daada e bá pàdè nbe láwọn khutbah. So, kò ni se Tijāniyyah nikan la ma so pe Err.....r tira Mafāhimu Tijāniyyah yen se kini ni o wúlò fún. O wúlò fún Tijāniyyah o dé o kọ ọrọ Tijāniyyah sí inu to kenu. Amo, o kọ nnkan ti o nje islamu na sí ní. Owun lo fi je wipe gbogbo awon khutbah idi, eeh ba ni kini, è bá nibe, ki n se Tijāniyyah nikan lo ki idi gbogbo musulumi lo ni se kini lo ki idi. So, baba se awon nkan yen kale ti o ni je ki o nira fún àwọn tí wọn bo leyin ninu islamu lodindi. Amo, ni kà gbé tan ọrọ Tijāniyyah baba fo gbogbo è wewe sí bẹ. Bi Tijāniyyah se bere ati awon anfani ti o wa ninu Tijāniyyah ati awon ti won se Tijāniyyah awon aperi ti a gbodo tope awon eleyi oò awon Tijāniyyah gbogbo awon aperi ta gbodo ri lara won baba so gbogbo è sibe.

I: Eseun sir. Nje anfani kan wà ki eyan o ka salatu Fatih lai se pe o ka salatu Ibrahimiyah gege bi awon kan se ma na so wipe salatul Fatih bid'ah ni nje anfani kan wà fún salatul Fatih.

R<sub>2</sub>: Err..... Alhamdulillah rabbil alamin le kan sí tori gbogbo ọrọ wa láyé fún ẹni tó bá mọ wipe Olohun se ore fún òun o gbodo ma dupe ni işeju işeju. Ehn, se ri è mó pé lodindi inu Islam awon ayé kan wa to je wipe ba ba awon Origun kan wa ti won ti ni ki a se asalatu. To je wipe salatu Ibrahimiyah won da oruko è ni ponbele Nipe salatul Ibrahimiyah ni kà kà. Bi oro Anobi wa Muhammad

I: Salla llahu alayhi wa sallam.

R<sub>2</sub>: Ti won sọ Nipe ti eyan ba kirun to wa se ataya tan ti o wa ke salatul Ibrahimiyah, won ni Anobi ni kò pada lo se kini, ki o lo tun Irun yẹ ki. Aye yen salatul Ibrahimiyah won ni a se kini, ki a ke. Abi igba to je wipe a fi kirun sí oku lara, salatul Ibrahimiyah ni won ka se kini, ka ke. So, awon Origun kan wa ninu Islam to je wipe salatul

*Ibrahimiyyah ni won ki a se kini, ka ke. Se wa mo wipe kò se salatul Ibrahimiyyah nikan lo wa, salatu tunjina wa. O po lorisirisi. Amo salatul Fatih o ni awon aye to je wipe owun nikan ewo al-qur'aani, ba' ada audhu billahi minna Shaytani Rajim bismillahi al-Rahman Al-Rahim. Aliqurani so wipe: Yā ayuha ladhīna āmanū Ṣallu alayhi wa salimū tasliman. Eri wipe, Olohun se kini, o so so. So ti ye yin sir? Ti è bá wo salatul Fātih alubarika ti n bẹ nbi salatul Fatih o po, se ri gbogbo ti won ma na sope ki a ma se salatul Fatih ki a ma se nnkan, ejo nitori Olohun Oba, è je ki a bi ara wa, işe ti anobi wa. Muhammad ti o se, ejo nitori Olohun kini an ka ninu salatul Fatih to fi wa je pe opoju fun awon Anobi wa Muhammad gege bi işe to se kini, to se.*

*I: Ah, edakun kini awon anfani gan pato boya diẹ to wa ninu pe a nşe mawlund nabiyy ni Omupo. Gbogbo awon eyan wa ni gbogbo ayé. Se ari anfani kan kan nbe?*

*R2: E ma je ki a ni Omupo. È je ki a sope ki lanfani to wa nbi mawlund lodindi. Abi kò ye yin?*

*I: Na'am.*

*R2: Kò, e je ki a so pe, ti a ba wo Tijāniyyah Abi kini complete sualu yin yen Abi kini complete ibere yin yen lodindi. So ti ye. Nipe o da óò, kini paapaa Tijāniyyah. So ti ye yin sir? Tori pé mawlund nabiyy sí şe, kò ye yin? Awon eyan pe ni bid'ah. En pe bid'ah adaa dále to je wipe al-qur'aani won gbe won mo kale lagborin wipe al-qur'aani la fi se kini, la fi se eri fun, se o ti ye yin sir?*

*I: Na'am*

*R2: E mó pé awon adaa dále kan wa ti a kò ti a awa na mo pe kò se kini, kò dá but awon adaa dále kan wa to şe kini? Ti won da. Se o ti ye sir? È wò mawlund nabiyy ti a n se yi, ti a ba wo, ma mu awon aaya meji wa; so ye sir? Olohun Oba ni, er, o ni,: Inna llaha wa malāikatahu yusalūna 'ala Nabiiyi Yā ayuha ladhina amanū salū alayhi wa salimū tasliman. Oni è ní Olohun Oba gan paapaa ati awon malaika mi, ki lo ni a n se? O ni a nşe asalatu fun Anobi wa Muhammad, o se wa pé awon eyan, kotun wa pé ordinary awon eyan, o ni Yā Ayuha ladhina Amanū ni mo pe eyin olugbagbo ododo, a I bẹ kó ní sir? O ni leyin ti owun ati awon malaika owun ti awon se asalatu fun Anobi Muhammad, o wa da awon esa awon esa o wa tun wa fawon pe, wipe ka se kini? Ki a se asalatu fun Anobi wa Muhammad. È jó tori Olohun gbogbo n ti a se ninu mawlund ati ti a n se loju ona Tijāniyyah, Abi a ni se istigfar a n se salatul Fatih. Istigfar ni pe ibo*

okun Ese kuro ni kini sir? L'orun. Salatul Fātih Nipe ki a se asalatu fūn Anobi Muhammad bi Olohun fūn ra re se gbe wa ninu al-qur'aani Abi beeko ni sir? Er Jawratul Kamal ti a n se se na bi asalatu naani, se o ti ye sir. A tun wa se kalimatu la ilaja illa llah. Se mo wipe awon nnkan ti a ka yi awon nnkan ti a n se ni oju ona wirti náà I yen. Right? N ti o fūn wa ni proof. Se o ti ye yin? Npe ni ti a se yi, kò ye yin sir? Nnkan ti Olohun pe wa sí la ni se kini? La ni dá sí. Akoko ni yen, se o ti ye yin? Ti a ba wo lara awon Eri ta muwa, se o ti ye? To back wirti ti a n se, ati eyi ti o back mawlud nabiiyy ti a fi le mo so pe a n se mawlud nabiiyy.

leekan si, al-qur'aani mi na tun wa. O ni, ba' ada audhu billahi minna Shaytāni al-Rajīm Aydan, qul in kuntum tuḥibuna llaha fatabi'ūnī yuḥbibkum llahu wa yaghfir lakum dhunūbakum wa llahu ghafūrun Raḥīm

Ti a ba wo, bi Olohun Oba se se kini? Bí o se se pataki ife Anobi wa Muhammad, lodo wa ewo bi Olohun gan se gbe wa oju bi awa gan se se kini? Bi awa gan se gbe lo. Oni; Qul in kuntum tuḥibuna llaha fatabi' unī

O ni iwo Anobi sofun gbogbo awon ti won ye kini tiwon tele e pe ki won tan si inu ife re Anobi, yuḥbibikum llaha wayaghfir lakum dhunūbakum wallahu ghafūrun Raḥīm

O ni ti o tan ba ti tan si inu ife iwo Anobi wa Muhammad (SAW) oni owun Olohun Oba Oni owun Olohun Oba o ma nife won; Yuḥbibikum llahu wa yaghfir lakum dhunūbakum O wa ni ki ise yen lasan o; wa yaghfir lakum

Oni owun Olohun Oba a wa se aforijin fūn won. Awon aforijin ti won ti se, so ti ye? A ti eyi ti won se tun se, eyi o wun ninu aforijin. Owun o se kini owun o se aforijin fūn won. È jó nitori kini nitori ti a ba tan si inu ife Anobi wa Muhammad. Wa yaghfir lakum dhunūbakum wallahu ghafūrun Raḥīm

Ejo E wò bí Olohun se gbe ife Anobi yen se ta ba wa gbe ta ba ni a n se mawludi a ni se ojo ibi Anobi gbogbo n ti a si se nbe a ka al-qur'aani, a ka burdah, a se gbogbo nnkan to je Ibadah ni be. Awon n to push wa gan re ti ife Anobi to fi duró loḵàn wa pé ki a má se mawlud nabiiyy. Ehn looto awon kan sope Anobi o se ri amo ojo Monday Monday idi to fi ni gba owun naa ni yen sir. Ti o ba ti e pe èrò jó, ti o pe ijo jo, kò ye? A ri àperè pé owun na fūn dupe fūn Olohun pé owun na dupe.

I: Ehn nje anfani wa wa, pẹlu gbogbo nnkan tẹ ti sọ yi, ati ti o sugbon a fẹ mo nipato eni ti o je Tijāniyyah ati eni ti o je Tijāniyyah nje anfani wa lori eni to je Tijāniyyah ti o fi lágbára jù eni ti o se Tijāniyyah lo?

R<sub>2</sub>: Ah! Ehn anfani wa. Anfani to wa fún awa tí a n se Tijāniyyah. Lotoo ta ba wo aaya akoko ti mo ka yen so ti ye, pe; Inna llaha

ti a ba wo aaya yen dáadáa se mo pe Olohun Oba so pé owun ati awọn malaika owun awọn se kini sir? Awọn se asalatu fún Anobi wa Muhammad bo se ye ka se. O pa wa l'ase Irun na, kò lohun se kini, kò lohun ba wa ki, ka ki fún owun lo se kini lo so, kò so fun wa pé owun bawa se kini? Owun bawa kirun, o ni kà kii ni o sí di oranyan fún kini fún wa kà ki fún owun Olohun Oba amo kò so fún wa pé a jọ se kini a jo n ki ni. Sugbon ti a asalatu so ti ye, ti awọn oni wiridi se kini? Ti a n se. Ninu aaya ti Olohun Oba ti sọ o so pe "Dajudaju owun Olohun Oba ati awọn malaika owun awọn se asalatu fún Anobi wa Muhammad." Owun ti a n pe ni Tijāniyyah na asalatu na lo se kini, lo gbe lori lodindi.

I: Na'm. Edakun tira Al Mafāhimu Tijāniyyah yi gege bi è ti şalaye sí waju. È gbà gbọ gbogbo nnkan ti tòn kò, ti baba Ko Si bẹ baba Shaykh Muhammadul Awwal nje è gba gbo?

R<sub>2</sub>: Na'am

I: Ṭayyib

R<sub>2</sub>: A gba gbo idi ti a dé fi gba gbo Nipe ti è bá lo wo tira yen dáadáa tí a bá tójú bo daada ibi ti baba Shaykh Muhammad Tijāni ti won je ẹnì tí Olohun ati Anobi wa Muhammad yanda oju ona Tijāniyyah yi fún. È rí nbe ti è bá tójú bẹ daada pe o wa ni bẹ Nipe gbogbo ẹnì to bá sope owun se wiridi yi ti o wa ni se ti è wa ba gbogbo n ti al-qur'aani so fún wa ti è bá lówó è ki n se Tijāniyyah lo ni se kini, nkan mi lo ni se kini lo n se. Ti è dé ba awon er àwọn oṣo Anobi Muhammad lo dó è ko ma je pe owun lo n se kini lo ni tele tori baba la won gbe kale lori al-qur'aani ati sunnah Anobi wa Muhammad.

I: Na'am. Ki lo fa ti Shaykh ti eyin gan fi je Tijāniyyah

R<sub>2</sub>: Alhamdulillah Alhamdulillah Alhamdulillah. Ehn monje Tijāniyyah lóòtó mo je Musulumi è je ki a bi rawa laarin, oṣo mi yi o dàbí sual eyin ko le ma dahun è ki oni

kaluku na ma se kini ki won mo ronú sí kí wọn sì ma dara kini ki won ma da ara won lohun. Ejo, bi a ba bi ọmọ eda eyan nisin pe kí ti è lóde lóótó na bi è sí inu Islam ti a ba wa bi pe kilode paapaa gan ti wo gan fi n se kini ti o fi ni se Islam? È sir è mó idahun ti o dahùn ti o ah mi o fe wọ ina Olohun ni, Abi bẹ ko ni mi o fe wọ ina lohun ah ni kirun ni sìn amo ti wọn ba bi awa ti a nṣe Tijāniyyah ki se tori pé a fẹ wọ ina. A n sìn Olohun Oba Wirdi lo sí fi ohan wa a n sìn Olohun Oba ni tori pé o da wa a sìn ni bẹ. A jí a la ju a ba ra wa pé a n bẹ a sìn ni se kini a sìn ni sìn. Ti a ba wo daada işe Tijāniyyah yen è mo pe ti a ba wo aaya akoko ti mo ka yen mo sope Olohun Oba ni “Dajudaju owun Olohun ati awon malaika owun awon se asalatu fun Anobi wa Muhammad; Salla llahu alayhi wa sallam.” Awon oni wirti a ba rawa pe a ri Ira wa ní ilẹ ayé a dé ni sìn, a sin t’ori ino è, a dé sìn tori alujana è. Be na la n se wirti yen so yen yin? Ejo edakun tori Olohun, aya kan so pe, eni to n kirun kò ye? To wa n ro nnkan mi lori Irun oni ibi Egbe owun Olohun Oba ini ra owun Olohun Oba ko mo ba. Abi bẹ koni? O tunmọ si pe ta lo le kirun ti o fo wo soya pe Irun owun ti owun ki yi o Olohun gba. Kosi. Abi bẹ koni sir? Kosi! Amo asalatu ti Olohun ni ki a se yi toni owun ati awon malaika owun se kò ye yin? O daju pe yi o se kini sir yi o gba yen ko ni da Lu wa ni kini? Laya. Bi a bẹ ti è wa kirun ta ki dáadáa bi Olohun se ni kà ki ti o wa sí ati daju pe yi o gba lowo wa amo a mo pe ti a bẹ tẹra mọ asalatu yi gbogbo awa oni wiridi a mo pe to ba di ojo ti a n wí yí a ba nnkan kan nle Abi bẹ ko ni sir? Ídí nìyẹn awon eni wa, Ibadah àwọn baba Shaykh Ahmada Tijāni gbogbo owun ti won gbe fun wa loju ona Tijāniyyah yi lori Ibadah náà ni tori tẹ ba lo wo aniyan awa oni Sufi ti a ba fẹ se laazimi Abi a fẹ se wazifa wa a da aniyan pe a n ṣiṣe yi o lati fi wa nnkan kan sí lodo Olohun pe bí ayé Abi nkan kan aniyan Ibadah na la se kini, la dá sí. So, idi yen mo gbanju baba fun wa lowo wiridi o sí wun wa nitori awon idi tó fi múlẹ fun wa o sí wun mi pé ah ah eleyii yato sí pé a n korun to je Ibadah n to ni a mo se, ibadah náà ni lati fi wa ere sí orí Irun wa to ni kà è kini, ka ki ka fi josin fun Olohun.

I: So, a le so wipe Tijāniyyah Sufi-Order o tẹ lé nkan ti Quran ati Sunnah so.

R<sub>2</sub>: O tẹ lé nkan ti Quran ati Sunnah so. O wa ku bi onikaluku bo ba se kini? Bó ba se gbo ye sí.

I: Anakumullah! Bawo lo se wa fa to je pe awon eyan n tako ra won paapajulo awon odo ni ilu Omupo awon ti wọn se Tijāniyyah ati awon ti o se Tijāniyyah kini ni to fa to fi dàbí pé ifanfa wa laarin won.

R<sub>2</sub>: *Er akoko na, awa na gbe ilu ni, awa o gbé eko. Awa le so owun to n sele ninu ilu. A le so daada fún ẹni tó se kini to n gbe ta tori a se kini, a wa nu è. bi eyan se bi lori yi o bami nle ti ni ba ti travel. Travel mi o si pò. Akọkọ ni ilu Omupo kò sí ifa ni fa, lakoko niyen, amo awon ti wo n se Sufi na wà n bẹ óò ko De sí ije ni nipa ni dandan dandan pe gbogbo Omupo gbodo je Sufi kosi ije eni nipa. So, ti o ba dé ti sí ije ni nipa ni bẹ ko le sí ifa n fa nbe. So ti ye sir? Ko le sí ifa ni fa nbe. So kò lè sí ifa n fa ni ilu Omupo pe ehn o se Tijāniyyah ehn o se se. Hmmm hmmm. Se o ti ye sir? So, everybody gbogbo wa a ni gbe gbe àlàáfìà àwọn to n se Tijāniyyah even even mo tun fe so, awon christain gbogbo ojo ta ba ti n se mawludi yen gbogbo ile won lo ma nse kini lo ma n fi kale ipe bi gba to se pe won ri awon àlejò kò ye yin, won wa gba won ni àlejò so ti ye, to fi ni itumo sí pé kosi orọ ifa nfa laarin ninu omupo pe o se ma se Tijāniyyah o se ma se Sufi hmmm hmmm, oni kaluku.*

I: *Sugbon a ri awon odo mi ti won boya ko nse ninu ilu omupo ti won ma na bara won ja lori pe enikan je Sufi enikan o je Sufi edakun kini amoran ta le gba won lati pari ifa nnfa to wa laarin won yi.*

R<sub>2</sub>: *Akọkọ na agboye al-qur'aani o jina Si opolopo, opolopo o gbo Qurani ye. Eri pe ta ba ni ka ti Qurani ta ba ni tu, elo mi ti ba ni tu Qurani yi o ma tu ede ede ni o mo se kini, ni o ma tu, larubawa ta n tu yi Christain gbo loju méjèjè daada daadaa. Ti o tun ko... È mó pe a nse language ni, ni university. Ti o je pe eni ti o ba dé ko yin o le ma je ẹni tó lo read fun course yen ati bi eni to je pe ko je Muslim tó dé je pe o n ko wo ni pe bayii la se so ede larubawa yen bayi la se so French bayi a la se so bayi. Se o ti ye yin sir? So, ta ba wo daada agboye onikaluku nitutu Qurani o yato sí ara won, so ti ye. Then ekeji imoran ti emi na gba won Nipe nigbati Olohun Oba sofun Anobi wa Muhammad pe; lakum dīnukum Waliya al-Dīn,*

*Pé, iwo Anobi fi won le je ki won ma se ti won ki iwọ na ma se ti è. Emi o ro pe oye ki ifa ni fa wa láyé ninu ntà pe ni Islam. So ti ye. Eni tí a lè dojodjú le ni to ba nse Islam basa basa owun la lè dojú kọ laarin ara wa pé ah eleyii o sí ninu n ti o pan Islamu le so ti ye. Amo ki se bi mawlud nabiyy tori awa na laarin ara wa awa oni mawlud nabiyy gbogbo awon ti eri ti won se mawlud nabiyy yen ki se gbogbo won naa ni oni Suu oni Sufi óò, gbogbo won na ko lo ni Sufi oo ti è bá wo won daada elo mi a so pe oni Sufi lowun ko de mo nnkan pa Nipa Sufi. So, è je ki a so pe Islam generally, to je pe elomi to bá ti kewu koda eni ti o kewu to kan je Musulumi owun na da asalatú kàà kale ti o ni*

*Musulumi na sa ni kini sa losun. So, imoran ti èmi fe gba wa nipe gbogbo awon nnkan ti a ba ti nse to je lori al-qur'aani la se kini la mo le ati hadith Anobi wa Muhammad Salla llahu alayhi wa sallam. Ta de ri won ipe nnkan to ni se yi so ye a ri pe ododo wa ni kini ni be, ko need ka, iru itako wo la fe se kini la fe fun won. Awon ta ba ri pe won ba Islamu je ko ye o di dandan ka se kini ka se waasi fun ra wa pe bayii ko. So, imoran mi niyen pe ko nse nnkan ta le ma fa laarin ara wa.*

I: *Jazākumullāhu Khayran wa aḥsanallahu ilaykum wa aṭāla Allāhu sūdakum wa Al-salām 'Alaykum waraḥmatullah wabarakātuh*

R<sub>2</sub>: *Wa 'alaykum salām waraḥmatullāh wabarakatuh.*

## **English Translation of the Transcribed Interview of Respondent 2**

I: Edakun, please let us know your full name, Sir.

R<sub>2</sub>: *A 'udhubillah min al-shayṭān al-rajīm bismillāhir Raḥmān al-Raḥīm.* We Thank God,

I: *Alḥamdulillāh*

R<sub>2</sub>: We praise and respect our Prophet Muḥammad, *ṣalla Allāh 'alayh wa sallām.*

I: *Ṣalla Allāh 'alayh wa sallām*

R<sub>2</sub>: Err....., my name is our father, Shaykh SMA, who is one of the sons of our father, Shaykh Muḥammad Awwal, who is in charge of everything in Omupo. May God Almighty be with us, forgive our fathers, and increase their blessing where they are.

I: Please, are you a Tijāniyyah or a non-Tijāniyyah?

R<sub>2</sub>: Tijāniyyah in full because we were born in it and were never separated from it.

I: Please, how is the development of Tijāniyyah seen in Omupo city in brief?

R<sub>2</sub>: Err.....r. *Alḥamdulillāh rabb al-Ālamin.* Thanks to God the Almighty once again.

I: *Alḥamdulillāh.*

R<sub>2</sub>: We give praise and adoration to our beloved Prophet, Muḥammad

I: *Ṣalla Allāh ‘alayh wa sallām.*

R<sub>2</sub>: Err....., first and foremost, in the city of Omupo, if they say that they heard the name of Omupo, Baba being a Tijāniyyah in the city of Omupo is what makes it Omupo. The most important thing is the *Mawlīd Nabiyy* that the father used to do once a year, meaning they come for it worldwide. The whole of Nigeria came there, so they knew that this *Mawlīd Nabiyy* exists yearly. So, the influence of Tijāniyyah brought about the existence of Mawlud Nabiyy, which Baba brought forward. And he appeared among those who have done so much. Those who did Tijāniyyah in the city of Omupo increased. The most influential people in Omupo who supported Baba, who are also dead now, are among those who supported Baba.

I: Thank you, Shaykh! Please, Father wrote a book known as *Mafāhim al-Tijāniyyah*. Maybe you should tell us a little about that.

R<sub>2</sub>: Err.....r. *Alḥamdulillah* If we look at the book, it carries the name of Tijāniyyah; you will find a deep understanding of Tijāniyyah there. There are other beneficial things there. The *khutbahs* that belong to Jumuah are the same if you go and see them yourself, and you will find the *khutbahs* in the book. So, it is not for Tijāniyyahs alone; let us not say what Err.....r, the book of *Mafāhim al-Tijāniyyah*, is useful for. It is useful for Tijāniyyah and deep things about Tijāniyyah. But he also wrote about Islam. That is why all the *khutbahs* are there. It is not only Tijāniyyahs that perform Eid. Father created those things that will make it easier for those who are behind in Islam. But also read and spread the words of Tijāniyyah. How Tijāniyyah started and the benefits that are in Tijāniyyah and those who make Tijāniyyah, the ideals that must be followed, the Tijāniyyah, all the ideals that must be found in them, father put it all there.

I: Thank you, Sir. Is there an advantage for one to read Salatul Fātiḥ without saying *Salāt al- Ibrāhīmiyyah*? As some people say that *Salāt al-Fātiḥ* is *bid‘ah*, is there an advantage for *Salāt al-Fātiḥ*?

R<sub>2</sub>: Err..... *Alḥamdulillāh Rabb al-‘Ālamīn* once again because it applies to all our problems in the world, for the one who knows that Allah is his friend should be thankful every minute. Ehn, there are some places in Islam where only *Ṣalātul Ibrāhimiyyah* was mentioned and ordained that we should recite like our Prophet Muḥammad said.

I: *Ṣalla Allāh ‘alayh wa sallām.*

R<sub>2</sub>: It is said that whoever prays and performs *Tashāhud* and does not recite *Ṣalāt al-Ibrāhīmiyyah* should go back and pray his *Ṣalāt* again. This is the place of *Ṣalāt al-Ibrāhīmiyyah*. When it is time to pray on the dead, *Ṣalāt al-Ibrāhīmiyyah* is recited. So, some places in Islam say that *Ṣalāt al-Ibrāhīmiyyah* is what we should do, so read it. Do you know that there is not only *Ṣalāt al-Ibrāhīmiyyah*, there is also *salāt tunjīnā*. It is different. But, *Salat al-Fātiḥ*, also has its special place as it's in the Qur'an, *ba'da a'ūdhu billāh min al-Shayṭāni Rajim bismillahi Raḥamani Raḥim* Al-Qur'an said: *Yā ayuha ladhīna amanū Ṣalū alayhi wa salimū tasliman*

Do you see what God said? Do you understand, Sir? If you look at *Ṣalāt Fātiḥ*, the blessings that are for *Ṣalāt al-Fātiḥ*, you will see that they will say not to pray *Ṣalāt al-Fātiḥ* and not to do anything. For the sake of Allah, let us ask ourselves, the work of our ancestors, what Prophet Muḥammad has done, is it not enough to pray *Ṣalāt al-Fātiḥ* for him?

I: Oh, what are the specific benefits, maybe a few, for doing *Mawlid Nabiyy* in Omupo? People come from all over the world. Are there any benefits to it?

R<sub>2</sub>: Don't let us say Omupo. Let us say that there are benefits to celebrating *Mawlid* in full. Do you understand?

I: *Na'am*.

R<sub>2</sub>: No, let us say that if we look at *Tijāniyyah*, I should complete your question, Or I should complete that question in full. So, it is clear. What is the essence of *Tijāniyyah*? Do you understand, Sir? Because celebrating *Mawlid Nabiyy*, do you understand? People call it *bid'ah*. The original *bid'ah* that it is from the Qur'an that we get the evidence and testify to it?"

I: *Na'am*

R<sub>2</sub>: You know that some innovations are not promising, but some are good. Do you understand Sir? Look at the *Mawlid Nabiyy* we are doing, I will bring two verses, do you understand, Sir? Allah said, er, He said, *inna llāha wa malā'ikatahu yuṣalūna 'alā nabiyyi yā ayuhā ladhīna āmanū ṣalū alayhi wasalimū tasliman* -

He said, He and His Angels, what are we doing? We send blessings to the Prophet Muḥammad; He then calls the humans He did not call ordinary people. *Yā ayuha ladhīna amanū* -

He called the true believers. He said that after the man and the angels who made *ṣalāt* for the Prophet Muḥammad, He mentioned the people and asked him, he said, what do you do? Let us send *Ṣalāt* to our Prophet Muḥammad. Please, for the sake of Allah, all that we do in *Mawlīd* and we are doing on the way of Tijāniyyah, or we do *istighfār*, we are doing *Ṣalat al- Fātiḥ*. *Istighfār* is the seeking of forgiveness. *Salāt al-Fātiḥ* - We should make *salāt* for the Prophet Muḥammad as Allah has told us in al-Qur'an. Is that not right, Sir? Er, *Jawrat al- Kamāl* that we are doing is like a *Ṣalāt*, do you understand, Sir?

We also read the word of *Lā ilāha illā Allāh*. You know, those are what we read in the line of *wird*. Right? It gave us proof. Have you understood? This is what we did, don't you understand, Sir? What is the thing that God has called us to do? We will intervene. That is the first thing, do you understand? If we look at the proofs we brought, do you understand? To back *wird* that we are doing, and what back *Mawlīd nabīyy* that we can say that we are doing *Mawlīd nabīyy* After seeking refuge in God from Satan the Almighty. Also, once again, my al-Qur'an is there. He said, "If you love God, follow me, God will forgive you and forgive you."

Suppose we look at how important the love of Allah is to us and how He respects us human beings much more than the way we do Him. He said; If you love Allah, follow me (Prophet Muḥammad), i.e. they should love and follow the Prophet Muḥammad (SAW). He said Allah would love them and not only love them but also forgive them of their sins. Please look at how Allah exalted the love of Prophet Muḥammad (SAW). If we now copy the same thing, we will celebrate the birth of the Prophet Muḥammad. With all the things we do there, we read the *Burdah*, we read the Qur'an, and we do all sorts of *'Ibādahs* there. These things make the love of Prophet Muḥammad stay in our hearts. Some people say the Prophet has not done it before, but He usually fasts every Monday, which is why He does fasts, Sir. Even though he did not call people, that is a sign that He is thanking Allah.

I: Are there any benefits with all the things that have been said? And we want to know, in fact, for someone who is a Tijāniyyah and someone who is not, are there any benefits that make the other person greater than someone who is a non-Tijāniyyah?

R<sub>2</sub>: Ah! There is an advantage. The advantages for us who are doing Tijāniyyah. Really, if you look at the verse I read, you will understand that God said He and His angels are doing what, Sir? They made a *Ṣalāt* for our Prophet Muḥammad as it should be. He made *Ṣalāt* compulsory for us, too. He did not say He was praying with us. He only said we should pray to Him, which became very important to us. But the *Ṣalāt* that people of *Wird* do. In the verse where Allah said: *Verily, He and His angels are sending Ṣalāt to the Prophet Muḥammad (SAW)*. That particular *Ṣalāt* is what we call Tijāniyyah in full.

I: Yes. Please, the book *Al-Mafāhim al-Tijāniyyah*, as you have explained before. Do you believe everything that our father, Shaykh Muḥammadul Awwal, wrote?

R<sub>2</sub>: Yes

I: Good

R<sub>2</sub>: We believe, and the reason why we came to believe that if you go and look at that book carefully, we will see that our father, Shaykh Muḥammad Tijāni, was the one whom Allah and our Prophet Muḥammad opened this path of Tijāniyyah. If you look at it, you will see that it is there. So, if you find anyone who is not on the path of Allah (SWT) and the path of His Messenger Muḥammad (SAW) but is doing something else, Then he is not on the path of Tijāniyyah because father said he laid the path on the Sunnah of Allah and his Prophet Muḥammad SAW.

I: *Na'am*. What is the reason why you, Shaykh, are a Tijāniyyah?

R<sub>2</sub>: *Alḥamdulillāh Alḥamdulillāh Alḥamdulillāh*. I am a Tijāniyyah, and I am also a Muslim; let us be honest; my word is like a question: if you cannot answer it, let everyone do what they want and should think about it and answer themselves. Please, if we ask someone now that truly he was born into Islam, why did he remain in Islam? The answer is that he does not want to enter the fire of God. Suppose they ask us who is doing Tijāniyyah, not because we do not want to enter the fire. We worship Allah, and the *Wird* made us know that we were created in it. We woke up to open our eyes

and meet ourselves there. If you look at the work of Tijāniyyah carefully, when reading the first verse that Allah said, *He and His angels are sending praises to the Prophet Muḥammad SAW*. We, the *wird*, met ourselves alive, and we found ourselves worshipping Him. We worship Him because of His hell and paradise.

Please, a particular verse says that anyone performing *ṣalāt* can start thinking about something else on *ṣalāt*. He said His woe should be unto that person, right? It means that who can pray and affirm without a doubt that Allah has accepted his *Ṣalāt*? There is none. Isn't that right, Sir? There is none. But in the case of *Ṣalāt* to the Prophet, where He and His angels are doing it, no doubt will be accepted. Even if we pray the way He asks us, and when the day we are talking about comes, we will be rest assured that we will have something with us. That is why the *'Ibādah* of our father, Shaykh Ahmad Tijāni, was what he gave us on this path. If you look at the intention of we, the Sufis, if we want to do our *lāzim* or do *wāzifah*, we do not usually intend to look for any worldly thing except for worshipping Allah alone. Because of that, I grew up and exchanged the hand of *wird*, and it was confirmed that this is another aspect of *'ibādah* apart from performing *Ṣalāt* to look for more rewards from Allah and to worship Him alone.

I: So, we can say that the Tijāniyyah Sufi Order follows what the Qur'an and Sunnah say.

R<sub>2</sub>: It follows what the Qur'an and Sunnah say. So, it is left with how each person does and understands it.

I: *Anakumullah!* How are people opposing each other, especially the young people in the city of Omupo, those who do Tijāniyyah and those who do not Tijāniyyah? What is the reason why it seems that there is animosity between them?

R<sub>2</sub>: First, we will live in the city, not Lagos. We can tell what is happening in the city. We can tell the person who does not stay in the city. If someone gets here today, he/she will meet me at home if I do not travel. First of all, in the city of Omupo, there is no argument; that is the first thing, but there are those who practice Sufi, and there is no compulsion for every citizen of Omupo to be a Sufi. So, there is no cause for argument on Tijāniyyah in Omupo. So, you understand, Sir? Hmmm hmm. Do you understand, Sir? So, everybody, we live in peace with those doing Tijāniyyah. Even if I have to say,

Whenever we celebrate *Mawlīd Nabiyy*, the Christians usually leave their home for visitors. In honour of the visitors. This means that it is not a question of argument with anyone that why don't you do Tijāniyyah or why don't you do Sufi hmmm hmmm.

I: But we see the youth that may not be in the city of Omupo arguing that someone is a Sufi and someone is not a Sufi. Please, what advice will you give them?

R<sub>2</sub>: The first thing is that the understanding of the Qur'an is far from that of many. If we ask someone to say the meaning of the Quran, they will usually say the linguistical meaning alone. Even Christians understand Arabic, which we translate very well. That will even teach; you know, we study languages at university. The person who will teach you might not study the course at the university or someone who is not a Muslim and only knows how to speak Arabic and French. So, if we look at it carefully, we will have different understandings when it comes to explaining the Qur'an. Then secondly, the advice I usually give them is that when Allah already told Prophet Muḥammad that “*to you is your religion and to me is my religion*”. I do not think there should be any arguments in what we call Islam. The person we can set eyes on is the person practising Islam anyhow, is the person we can say that this is not part of us. But it is not like celebrating *Mawlīd Nabiyy*. Those you see celebrating *Mawlīd Nabiyy* among us, not all of them are Sufi oo. If you look at it carefully, some claim to be Sufi but do not know anything about it. Generally, in Islam, some will go to an Arabic school, and some who do not but are just Muslim will then establish *Al-Ṣalāt* and claim he is a Muslim. So, my advice is that whatever we do is in line with the Qur'an and the Ḥadīth of Prophet Muḥammad SAW. And we see that truth is in what you are doing; we do not need to go against it or argue with them. Those that we see that are spoiling the image of Islam are those that we need to call to caution them. So, my advice is that it is not up to us to argue with each other about it.

I: *Jazākumullāhu Khayran wa aḥsanallāhu ilaykum wa aṭāla Allāhu sūdakum wa Al-salām 'Alaykum waraḥmatullāh wabarakātuhu*

R<sub>2</sub>: *Wa 'alaykum salām waraḥmatullāh wabarakatu.*

## APPENDIX D: TRANSCRIBED INTERVIEW OF RESPONDENT 3

I: *Assalamu 'alaykum waraḥmatullāh wabarakātuh*

R<sub>3</sub>: *Wa 'alaykum salām waraḥmatullāh wabarakātuh*

I: My name is Hakeem Kolawole. I am a student at the International Islamic University Malaysia. I am conducting research on the Tijāniyyah Sufi Order, particularly in Omupo. So, I have some questions that revolve around that.

Sir, how would you describe the growth of the Tijāniyyah Sufi Order in Nigeria?

R<sub>3</sub>: *Alḥamdulillāh Rabb al-'Ālamīn*. The Tijāniyyah Sufi the *Ṭarīqah*, rather the Tijāniyyah *Ṭarīqah* because Sufi is a general name. So, the *Ṭarīqah* is either Tijāniyyah, Qadiriyyah, or any other one. So, the Tijāniyyah *Ṭarīqah* order in Nigeria grows peacefully as we all know that calling to religion requires wisdom, distinct knowledge and good lectures or orientation. Yes.

I: Thank you, Sir. So, what is your opinion on, err....., *Al-Mafāhimu Al-Tijāniyyah* of Shaykh Muhammadul Awwal if you have read the book at all?

R<sub>3</sub>: Yeah, *Alḥamdulillāh*. I have read the book. So, the book titled *Al-Mafāhimu Al-Tijāniyyah* by Shaykh Muḥammadul Awwal. So, the book was excellent and exciting. It is purposefully written as a guide for everyone willing to know more or to practice the *Ṭarīqah* Tijāniyyah, and from my perspective, the book does not go against the doctrine of the Qur'an and the Hadith.

I: Thank you, Sir. Sir, what are the benefits of err..... *Ṣalāt al-Fātiḥ* against *Ṣalāt al-Ibrāhīmiyyah*?

R<sub>3</sub>: The benefits (clears throat) of *Ṣalāt al-Fātiḥ* against *Ṣalāt al-Ibrāhīmiyyah* is that *Ṣalāt al-Fātiḥ* is another way of supplicating prayer to Prophet Muḥammad *Ṣalla Allāhu 'alayh wassallām* and which does not nullify *Ṣalāt al-Ibrāhīmiyyah*. *Ṣalāt al-Ibrāhīmiyyah* is said on obligatory and non-obligatory prayer after *Tashāhud*, but *Ṣalāt al-Fātiḥ* is not. So, *Ṣalāt al-Fātiḥ* is just a supplication that Tijāniyyah says during their *awrād*. That is their daily *adhkār* and uplifts the post that is the *maqāmah* of

everyone who says it. As Allah has said, there will be a reward for whatever we do, whatever the kind of *adhkār* or *al-Ṣalāt* we say. Yes!

I: Sir, what are the advantages of celebrating *Mawlid Nabiyy*, particularly the one being done at Omupo?

R<sub>3</sub>: *Alḥamdulillāh Rabb al-‘Ālamīn*, err.....rr, celebrating *Mawlid Nabiyy* in Omupo has many significant ways to propagate Islam. Unites the Muslims in Omupo and the world entirely. It is an avenue to organise prayer for everyone. And there is always a sign of prayer being accepted for whoever has attended it before, *in sha Allah*.

I: Okay! So, what are the benefits of being a non-Tijāniyyah that you are, or are you a Tijāniyyah?

R<sub>3</sub>: *Alḥamdulillah*. I am not a Tijāniyyah; I'm a Qadiriyyah. I am a Qadiriyyah. And err..... aside from being a Qādiriyyah, I also relate with other *Ṭarīqah*. As the Prophet taught us, we should learn and seek more knowledge. So, I do relate with them to know how they practice and what they do there. So, err....., for non-Tijāniyyah, the only benefit that gives someone *Ṭarīqah*. The only benefit there is that the person will be uplifted in *darajah*. If someone is not practising, any *Ṭarīqah* and the person has *adhkār* that he usually does. So, the *adhkār* will uplift the person as err..... the Prophet said that; *man taqarraba ilaya ‘abd* is similar (in position) to what Allah said to the Prophet: *If any of my servants should move closer to me by nawāfil by adhkar aside from the obligatory prayer or other things.* So the person will be uplifted more. So, that is just that.

I: To what extent do you agree with the teachings of the Tijāniyyah Sufi Order as contained in *Al-Mafāhim Al-Tijāniyyah*?

R<sub>3</sub>: Err.....r, *Alḥamdulillāh*. On this, I agree with the teaching of Tijāniyyah in Nigeria since Shaykh Muḥammadul Awwal quotes the word of Shaykh Tijāni in the book. *Al-Mafāhim*, if you found anything, if you found anything or discovered anything in this *Ṭarīqah*, and not in accordance with the Qur’an and Ḥadīth, leave it. But if you find anything or discover anything in this *Ṭarīqah* in accordance with the Qur’an and Ḥadīth, you should practice it. So, this tells us that if you see what I am doing is right, follow it. If you see that what I am doing is wrong, do not follow it. He tells us that he is not

against what Allah has put down for us. That is why I agree. That makes me agree with Tijāniyyah *Ṭarīqah*'s teaching in Nigeria and Omupo.

I: So, what factors contributed to your affiliation to Qadiriyyah, being a Qādiriyyah?

R<sub>3</sub>: *Alḥamdulillāh Rabb al-‘Ālamīn*. The factors that err.....r affiliated me to the Qadiriyyah are that firstly, my great great grandfather was born in Qadiriyyah, and they were trained and ever since I have been there, err..... I have not seen what is against the will of Allah there. So, this makes me practice it more and more and more.

I: Thank you. To what extent are the teachings of the Tijāniyyah Sufi Order in conformity with the Qur'an and Sunnah?

R<sub>3</sub>: *Alḥamdulillāh Rabb al-‘Ālamīn*. The teaching of Tijāniyyah *Ṭarīqah* or Sufi-Order, as you put it and err....., to relate it to the Qur'an and Ḥadīth, followed the laid down of the Qu'ran and as well the *Ḥadīth al-Rasūl*. It is just that most people practice it nowadays, so they do not follow the rules that are laid down. So, that is why some people believe that what they are doing is not in Order with the Qur'an and Ḥadīth but those that practice it in the initial stage. They follow the Qur'an doctrine and do not neglect any of the Sunnah. But today, they neglect most of the Sunnah and attach what does not belong to the err....., Shaykh Ibrāhīm, Shaykh Aḥmad Tijāni. Let me say the forefather. What does not belong to them, they attach it to them, which confuses people.

I: What causes rivalry between the protagonist and the antagonist of the Tijāniyyah Sufi Order, particularly in Omupo

R<sub>3</sub>: Alḥamdulillah rabbil'alamin . Err....., what will cause it to err.....? Let me use the word err..... misunderstanding, or lack of knowledge, so if I am doing something, and you want to know what I am doing. So, it would help if you could come to me to learn more about it so if you do not know what I am doing, even though Allah said that, *lā tasubū*. There is a verse where Allah said; *lā tasubū aḥadun*, so, if you abuse someone, and suppose you see that someone is doing what is not right to you. So, you move close to them to know what they are doing. You study it very well. If you study it and see anything you do not like or observe that is against Allah's rule, you put them through. You will explain to them. There will be clashes or misunderstandings

because people are not ready to understand each other, and some people do not know it.

I: What are the possible solutions to resolve the conflicts between the Tijāni and the non-Tijāni?

R<sub>3</sub>: *Alḥamdulillāh Rabb al-‘Ālamīn*. The solution is at our heart. Yes. As Allah say that; *ud‘ū ilā sabīli rabbika bil ḥikmati wal maw‘izatil ḥasana*.

So, if there can be a kind of program that a delegate of Tijāniyyah will come on the media to orientating people to share knowledge about Tijāniyyah with concrete evidence explain to people the practice of Tijāniyyah, what they do in Tijāniyyah and all other aspects of Tijāniyyah people must know. So, if they can do that, the non-Tijāniyyah will also pay attention and listen to this, and while they listen, a series of questions will come up, but if answers are provided to all these questions, there will be more Tijāniyyah from those that are not even practising it as well.

I: Thank you for your time. *Jazākumullāhu khayran*

R<sub>3</sub>: You are welcome. *Wa iyyakum*, Sir.

## APPENDIX E: TRANSCRIBED INTERVIEW OF RESPONDENT 4

I: *Al-Salāmu ‘alaykum waraḥmatullāh wabarakātuh*

R<sub>4</sub>: *Wa ‘alaykum salām waraḥmatullāh wabarakātuh*

I: My name is Kolawole, Hakeem. I am a student at the International Islamic University Malaysia.

I am writing on err..... *Al-Mafāhim al-Tijāniyyah* of Shaykh Muhammad al-Awwal, Omupo. About the Tijāniyyah Sufi-Order practices in consonant with the Qur’an and Sunnah. I want to ask a few questions from a non-Tijāni.

R<sub>4</sub>: Okay

I: Thank you, Ma.

I want to know, how would you describe the growth of the Tijāniyyah Sufi Order in Nigeria?

R<sub>4</sub>: *Bismillāh al-Raḥmān al-Raḥīm*. I want to correct the first impression. I am not a Tijāniyyah. I am not at all. Okay. So, I want to state categorically here that I have very little or no knowledge about them. I know they are a vast majority in some parts of the country. Like the northern part of the country and some southwestern states. I know they are the vast majority amongst some groups of people that I can state categorically.

I: Thank you. I do not know whether you have read a book by Shaykh Muḥammad al-Awwal, *Al-Mafāhim al-Tijāniyyah*.

R<sub>4</sub>: No, I have not.

I: Thank you so much. Do you by any means tell us any difference between Ṣalātul Fātih and Ṣalātul Ibrāhimiyyah?

R<sub>4</sub>: Well, to the best of my knowledge, as a Muslim, *Ṣalāt al-Ibrāhimiyyah* is what was recommended. When the Qur’an says; *Inna llah wa malā’ikatahu yuṣalūna ‘ala nabbiyyi yā ayuha ladhīna āmanū ṣallū alayhi wa salimū tasliman*. And then the *Ṣahabahs* asked the Prophet, how do we send *Ṣalāt* upon you? He said: *Allāhumma*

*Ṣalli ‘alā Muḥammad wa ‘alā ‘Āli Muḥammad.* So, I believe and to the little of my knowledge that I have read that the other one, *Ṣalāt al-Fātih*, is part of, you know, praise worship that the *ṭābi‘īn* perhaps, or perhaps the Ṣūfis Order have added to and the eerr..... how do I say it- to the *Dīn*. *Wallāhu A‘lam.*

I: It is common that, err..... people celebrate *Mawlād Nabīyy* in Nigeria. Are there any advantages from your point of view, Ma?

R4: Well, yes, there are. Okay? We could use it as an occasion to showcase Islam, to teach people more about Islam, the light of Islam. And praising the Prophet *Ṣalla Allāh ‘alayh wasallam* does not have to be dedicated to a day. That is my opinion when we pray. When you say your *Ṣalāt*, you cannot say *salāt* without praising the Prophet *Ṣalla Allāh ‘alayh wasallam*. So, dedicating a day to him is really nothing err..... wrong, but not to the extent to which some people celebrate it. Okay? So, again, we can use that day to enlighten people more about Islam. To enlighten people more about the personality of the Prophet *Ṣalla Allāh ‘alayh wasallam* and his message. But then, going to the extreme of making some innovations is what I do not support. *Wallāhu A‘lam.*

I: Is there any reason why you are not a Tijāniyyah?

R4: Err....., my upbringing, one. Secondly, I do not subscribe to following a particular sect. I am a Muslim, and I try as much as possible anywhere I go and I can pick some light and more knowledge about Islam. I hold on to that. So, telling myself, for example, that I am Tijaniyyah and that I am Qadiriyyah is not something I align with. Err..... In addition to the fact that err....., some practices of the people we call Tijāniyyah or Qadiriyyah are not things that my faith is in line with.

I: So, can we say that err..... the Tijāniyyah Sufi practices do not conform with the Qur’an and Sunnah?

R4 : I cannot say that, absolutely. But the way people practice it that I have seen, hmm.... is not totally in conformity with what I understand Islam to be.

I: So, what are the courses of rivalry, therefore, between the protagonist and the antagonist of the Tijāniyyah Sufi order in Nigeria?

R4: It stems from the humanness in us. Even among siblings, you have differences. So, in any community or gathering of people, you have people who would align with a specific group of people and people who will deviate. So, I think that is the first instance. Secondly, it is a fact that perhaps their ways of worshipping and doing things are in contrast to each other. So, that is likely to cause -you know- some elements of deviations of err....., what do they call it again – some elements of differences or violence or whatever you want to categorise it to be.

I: So what are the possible solutions to these seeming conflicts between the Tijānis and the non-Tijāni?

R4: Well, err....., I know that the Muslims; there is a verse of the Qur'an that says, *Inna hādhihi ummatukum ummatan wāḥidatan wa anā Rabbukum fa 'abudūn*, that is what I live by, even if I say Tijāniyyah, Qadiriyyah, I know you are a Muslim first and foremost. So, I know that you are my brother, my sister. So, it is for us to look at each other from this angle and disregard whatever other differences we have. Most important is that we are not against the *Shahādah*, okay? We are not against the Prophethood of Muḥammad *Ṣalla Allāh 'alayh wassalam* but all other practices, live and let live. *Lakum Dīnukum wa Līya Dīn*. Let us be Muslims first before all other irrelevant differences. I think if we look at ourselves as this *Ummatun Waḥidah*. It will be easy for us to co-exist irrespective of our differences of opinion and practices. *Wa Allāhu A'lam*.

I: Thank you for your time, Ma.

R4: You're welcome.

I: *Jazākumullāhu Khayran*

R4: *Āmin, wa iyyākum*.