

THE DIVINE OPENING

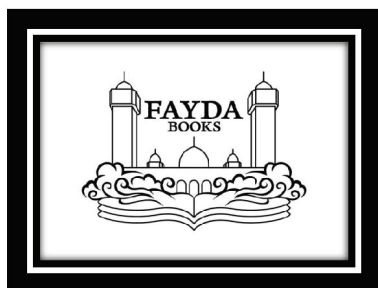
*A HANDBOOK ON THE RULES AND
ETIQUETTES OF THE TARIQA TIJANIYYA*

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We ask Allah to shower all of the above mentioned, with abundant blessings and happiness in this life as well as the next. Amin.

Ma'Salaam,

Muqaddam Anwar Ahmad Bayat Cisse (South Africa)

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Dedication

Praise be to Allah (swt), This humble effort is dedicated to his Eminence, the Succor (Ghawth) of his Time, the true inheritor of Shaykh Ibrahim Niasse (ra), the symbol of Haqîqah and Shari'a, the Manifestation of Truth by the Truth and who has guided the world on the Straightest of Paths, a man who emulated the Prophet (saws) step by step, a complete 'arif, who fortified Islam in every Murid's heart, Shaykh Hassan 'Ali Cissé (ra), may Allah (swt) have a special mercy upon him, and may he be with whom he loves, and may Allah (swt) reward him bountifully for his contribution to the religion of Islam throughout the world and to mankind in general. Amin.

Not an atom existed, except that it felt the sorrowful, yet graceful departure of our dear father. There was not an eye of any Tijani adherent (murid) that did not shed a tear because of his departure. All the hearts of the Gnostics ('arifun) bled, in the wake of his departure. Each generation of human beings has its own experience of sadness; and the sadness of the passing of Shaykh Hassan Cissé stands unmatched in our generation. Coming to terms with this painful reality was only by Allah's mercy and because of Shaykh Hassan's (ra) legacy. It seems as if Shaykh Hassan is alive because of the tremendous work he has left behind which is continuously growing. Shaykh Hassan has taken the Fayda of Shaykh Ibrahim Niasse (ra) throughout the world, especially the English-speaking communities. Therefore, he is the father of the Fayda of the English-speaking world. Hence, this book is inspired by him, and may Allah (swt) reward him for that. We ask Allah (swt) to support all of Shaykh Hassan Cissé's inheritors to successfully continue with the mission of Shaykh Ibrahim Niasse (ra), which is nothing but the mission of our hero, our Prophet Muhammad (saws). The biography of Shaykh Hassan (ra) is found on the home page of the web site "Noor-ala-Noor" and the homepage of the African American Islamic Institute (AII).

www.aaii.info

www.tijani.org

We appeal to every murid to recite eleven Surah al-Ikhlâs and ten Salat al-Fatihah as a gift (hadiya) to Shaykh Hassan Cissé (ra).

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Letter to the ummah

Dear Muslim brothers and sisters,

Oh Ummah of the Prophet Muhammad (saws)! We, the Murideen of the Chief Imam of the Grand Mosque of Medina Baye-Kaolack, Shaykh Tijani Cissé, humbly appeal to your kind-heartedness to constantly look after your Muslim brothers. They vigilantly seek to practice extra worship ('ibada) via the Tariqa Tijaniyya. When meeting them in your journey towards Allah (swt), encourage them to be constant in these spiritual practices. If by chance or destiny you have read this book, hold them to the criteria of the perfect murid and/or *muqaddam*. If you find them weak, advise them and remember all servants have faults.

Muqaddam Anwar Ahmad Bayat Cisse

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Publishers' foreward

In the Name of Allah the Most Gracious, the Most Merciful,

May the prayer and peace of Allāh be upon the secret of the Divine Essence (*dhāt*), the light of the Divine Essence, our master Muhammad (saw), the light of existence (*wujūd*), the spiritual support (*madad*) of existence.

When I was asked by Imam Fakhruddin, to publish this book, I felt a deep honor and blessing from the Divine Presence, completely and immediately. I understood that this book contained the first published explanation, proof and defense of the Tarīqa Tijāniyya, written by the budding stars of Islam and Tarīqa, of my generation.

The amazing blessing, to have Fayda Books as an instrument to publish and disseminate this exposition of light, is overwhelming. We beseech Allah's Tawfiq and his permission to continue as a servant of the Holy Hadara.

May Allah Give Us Allah.

Ibrahim Ahmed Dimson
Publisher, Fayda Books



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Biography of Imam Shaykh Tijani Cissé

Shaykh Tijani bin ‘Ali Cissé (b. 1955) is the second son of Shaykh Ibrahim’s most beloved Murid, Shaykh Sayyidi ‘Ali Cissé (ra), and his first daughter, Fatima Zahra Niasse. After memorizing Qur’an in Medina-Baye Kaolack, Shaykh Tijani himself became a Qur’an teacher in Medina Baye while continuing his Islamic studies. In his late teens, he devoted himself full-time to personalized instruction (Majalis al-‘Ilm), first under his father, Shaykh Sayyidi ‘Ali Cissé (ra) (1971-1972); and then under his grandfather, Shaykh Ibrahim (1973). He was the last person to be instructed by Shaykh Ibrahim in the classical texts, focusing mostly on Arabic literature and poetry. He would later receive the highest of licenses from his father, Shaykh Sayyidi ‘Ali Cissé, who told him: “Whatever Shaykh Ibrahim gave me, I am giving you.”

After completing his early education in Sénégal, he traveled to Egypt where he lived with his elder brother, Shaykh Hassan Cissé (ra) during his last year of study in Cairo. Like his brother, Shaykh Tijani excelled in his formal studies in Egypt; the result, he says, of the rigor of the informal instruction given him in Sénégal. He graduated first in his class in the al-Azhar Preparatory School, receiving his diploma in Arabic language in 1974. He received his Baccalaureate in 1977 in Arabic Language, graduating fourth in his class. By 1981, he had distinguished himself at the University of al-Azhar with a degree in the Faculty of Theology (‘usul al-din) department of Prophetic Traditions (hadith).

The Sénégalese government recognized the scholarship of Shaykh Tijani Cissé, and appointed him Sénégal’s General Commissioner for the Hajj in 2001. In 2006, he was recognized yet again, by Sénégalese President, Abdoulaye Wade and appointed a Sénégalese “Special Missions Ambassador”, a position he holds until the present time. He also received Sénégal’s distinguished award, the Ordre National du Mérite in 1993. His country’s high esteem for his scholarship was revealed most recently by a personal visit of President Abdoulaye Wade to the Shaykh’s home in Medina Baye in 2008.¹

1 Zachary Wright; <http://tijani.org>

The leading representatives of the legacy of Shaykh Ibrahim Niasse (ra) unanimously agreed upon the installation of Shaykh Tijani Cissé as Imam of the Grand Mosque of Medina Baye. His inauguration on August 15, 2008 was attended by delegations from Nigeria, Mauritania, Ghana, south America, China, Europe, Indonesia, Malaysia and the United States of America.

Shaykh Ibrahim's Last Will designated leadership of Medina Baye's Grand Mosque to his closest disciple, Shaykh Saydi Ali Cissé, then to be passed next to his eldest son, Shaykh Hassan, and thereafter "to whomever Allah (swt) wills." The unanimous validation of Shaykh Tijani Cissé as the community's new Imam proved him to be he "whom Allah (swt) wills" according to the will of Shaykh Ibrahim Niasse (ra). May Allah (swt) prolong his life, and allow his lofty aspiration (himma) to lift the hearts of those in need. The person accompanying Shaykh Tijani Cissé in this mission is his younger brother, Shaykh Mahy Cissé. He is an 'alim in his own right in Islamic studies, and has a Degree from al-Azhar University in Arabic literature, whom Shaykh Hassan has left the running of the Institute of all the Islamic sciences in Medina Baye to as well as the academy of 70 hifz schools in Medina Baye and the role of Imam of Kossi Atlanta. His biography is also available on the AAI web site's home page.

Introduction

All praise belongs to Allah (swt), who has put the source of His wisdom in His chosen ones amongst His creation. Peace and blessings be on our Master Muhammad (saws), the Opener and the Sealer of Prophets and Messengers, and the chosen one from the children of ‘Abd al-Muttalib, son of Hashim. He is Divine Mercy, and the straightway of Allah (swt). May Allah (swt) bless His family, and may these blessings be according to his true position with Allah (swt) and His magnanimous value in our hearts. May Allah (swt) be pleased with our Shaykh, the Hidden Pole (*al-Qutb al-Maktum*), and raise us in his group. May Allah (swt) quench our thirst in Paradise from *al-Rahiq al-Makhtum* (a lake in paradise with an aroma of musk).

This book contains information about rules and conditions of the Tariqa and its litanies, and the ethics (*adab*) of the adherent (*murid*) with himself and his *Shaykh*. The book also highlights the spiritual blessings achieved by the murid, the spiritual position of the Shaykh and the position of *al-Qutb al-Maktum* (ra). The book also responds to criticisms facing the Tariqa Tijaniyya, and proves its practices with evidences from the Qur’an, the Sunna and the books of great Islamic scholars and jurists.

This book contains extracts of many Tijani books, such as: *Jawahir al-ma’ani* by Shaykh ‘Ali Harazim al-Barada, *Kitab al-Rimah* by al-Hajj Umar Tal al-Futi, *Ahzab wa awrad* and *Qasd al-sabil* by Shaykh Muhammad al-Hafiz al-Misri, *al-Fat’h al-rabbani* by Shaykh Muhammad bin Hasanayn al-Tafsawi, *al-Futuhat al-rabbaniyya* by Shaykh Ahmad Shinqiti and *Ruh al-adab* by Shaykh Ibrahim Niasse and its translation, “*The Spirit of Good Morals*” by Shaykh Hassan ‘Ali Cissé, as well as other works.

We compiled the book in this manner in order to help clear up misunderstandings about the Tijani Tariqa. The book does not deal with Sufism in general, as it focuses specifically on Tariqa Tijaniyya only. If the reader has questions or criticisms with regards to subjects not discussed in this book, we advise them to research other great Sufi books like *Ihya ‘ulum al-din* by Imam al-Ghazali, *al-Hikam*

by Shaykh Ibn ‘Ata’illah al-Iskandari or *Shawahid al-haqq* by Shaykh Yusuf al-Nabhani.

Sufism (Tasawwuf) originates from the hadith narrated by Sayyidina ‘Umar bin al-Khattab (ra) named “The Hadith of Jibril (al-Hadith al-Jibriliyya)”:

“One day we were sitting with Prophet Muhammad (saws) and a stranger came and sat with us, wearing a very white garment, having dark black hair, with no sign of travel on him and none of us knew him. He then sat in front of the Prophet (saws), his knees against the Prophets’ knees and placed his hands on the Prophets’ thighs. And he said, ‘Oh Messenger of Allah! Tell me about Islam.’ The Prophet (saws) replied, ‘Islam is to bear witness that there is no god except Allah, and Muhammad is the Messenger of Allah, to perform Salah, to give Zakah, to fast the month of Ramadan and to perform Hajj if you are able to do so.’ Thereafter the man said to the Prophet (saws), ‘You have spoken the truth. Tell me about Iman.’ The Prophet (saws) answered, ‘Iman is to believe in Allah, His Angels, His books, His Messengers, the Day of Judgment and to believe in Destiny of good and evil.’ Again the man said, ‘You have spoken the truth. Please tell me about Ihsan.’ We were surprised at this person who was asking the Holy Prophet (saws) and thereafter saying the answers are correct. Thereafter the Prophet (saws) answered regarding Ihsan, and said, ‘Ihsan is to worship Allah as if you are seeing Him; and if you do not see Him, indeed He sees you.’ After asking other questions regarding the Day of Judgment and its signs the man departed. And the Prophet (saws) asked his Companions, ‘Do you know who the questioner was?’ The Companions replied, ‘No, Allah and His Messenger know best.’ The Prophet (saws) said, ‘He was Jibril (as) who came to teach you your religion.’”

By observing the *hadith* we find that the ‘*Ulama*’ has extracted the three core subjects that Islam is comprised of, e.g. jurisprudence (*fiqh*), Divine Unity (*tawhid*) and spiritual purification (*tazkiyya* and *tasawwuf*). **Islam** comprises of bearing witness that there is no god but Allah (swt) and that Prophet Muhammad (saws) is His Messenger; conditions, beautifications and nullifications of prayer (*Salat*); rules guiding alms (*zakat*), and the correct performance of the Pilgrimage (*Hajj*), and the rules of fasting (*sawm*). This comprehensive subject is called jurisprudence (*‘usul al-fiqh*).

Secondly, **Iman** comprises of believing in Allah (swt), His Essence and His Attributes, His Angels, His Books, His Messengers, the Day of Resurrection and Judgment, and destiny of good and evil. This subject matter is called and compiled as Divine Unity (*‘ilm al-tawhid*).

Thirdly, **Ihsan** comprises of worshiping Allah (swt) as if you are seeing Him. The method of achieving this beautiful spiritual condition is a subject named and

compiled as (*Tasawwuf*). This subject, since the demise of the Prophet (saws), has been presented to the world by numerous shuyukh through spiritual Paths (*Tariqa*). There are many Paths, such as the *Tijaniyya*, *Qadiriyya*, *Naqshbandiyya*, *Chistiyya*, and *Shadhiliyya*, which all lead to the state of Ihsan. Although there has been an arrival of many distortions, none of the great ‘Ulama’ have neglected the importance of this subject, which has constantly been shown to us in the Holy Qur’an:

“By the sun, and its brightness; and the moon, as she follows him, by the day, which shows its splendor; by the night which draws a veil over it; by the heaven and Him Who made it; by the earth and Him Who spread it; by the soul and Him Who perfected it; and inspired it with knowledge of what is wrong for it and what is right for it; indeed successful will be the one who keeps it pure, and indeed (a) failure will be the one who corrupts it!”

[Qur’an 91:1-10]

In these verses above, Allah (swt) swears by different elements of His creation to emphasize the importance of purifying the ego-self (*nafs*). In the last two verses, after Allah (swt) has been swearing by His elements, He says that whoever has purified oneself has succeeded and whoever has not purified himself has lost a great deal.

Always remember that most distortions found in this subject are due to a lack of research by some scholars as well as a lack of knowledge of the science of *tasawwuf*, either by seekers or non-seekers. Consequently, Imam Malik bin Anas (ra) says:

“Whoever acts on the Law (Shari’a) without knowing its Reality (Haqiqa) is a degenerate; and whoever acts on Haqiqa without Shari’a is an infidel. Only the one who combines the two into balanced practice proves true.”

In this century, we have the *Tariqa Tijaniyya*, which is the latest of all the other *turuq*. Some Tijani elders have said that there have been three hundred and thirteen different *turuq* that have come to the *Ummah* of the Prophet (saws) in order to revive Islam. Each *Tariqa* representing one of the Companions (as’hab) that fought alongside the Prophet (saws) in the Battle of Badr and this *Tariqa Tijaniyya* is the three-hundred and thirteenth one, known as *al-Tariqa al-Khatm* (the Seal of Paths).

We introduce this *Tariqa* to you by the story of the great Egyptian *Shaykh* Muhammad bin ‘Abd-Allah bin Hasanayn al-Tafsawi (ra), the author of *al-Fat’h al-Rabba’ ni*, on how he entered this *Tariqa* as he narrated it to us in his book. He was born into an honorable *Naqshabandi* community, in his village resided only ten people from the *Tariqa Tijaniyya*. Whenever he heard the recital of the *tijânî*

Wazifa, his heart would be touched. However, his father was not keen on him becoming a *Tijani*. One day, after traveling to Cairo, he had a dream of Shaykh ‘Umar Tal al-Futi (ra), the great West African shaykh and author of *al-Rimah*. The Shaykh was in a big congregation close to the mosque of his village. Sidi Taf-sawi then recited Surah Ya Sin in the *Warsh* dialect, in front of Shaykh ‘Umar al-Futi while sitting. The Shaykh was excited and asked him if he had memorized the Qur’an. He replied that he had memorized the Holy Qur’an in *Hafs* and *Warsh* dialectic styles, he thereafter ate some meat with Shaykh ‘Umar, and then woke up. He had this dream when he was only seventeen years of age. Sidi al-Tafsawi then dreamt two nights later that he was with a Tijani of his village in al-Goria Street (where the main Tijani *Zawiya* in Cairo is situated), where he met a *muqaddam* who addressed him as Shaykh Muhammad, and he immediately requested initiation into the *Tariqa Tijaniyya* from that muqaddam, and received it. Three days later, he had another dream and he saw himself in the mosque of his village, he performed full ablution and entered the mosque where he saw Sidi al-Bashir al-Zaytuni (ra) and requested the *Tariqa* from him.

Later when he travelled to Cairo with his father, they visited the tomb of Imam Husayn (ra), grandson of the Prophet (saws). When entering the tomb to make ziyara (visit), he asked his father to permit him to take the *Tariqa Tijaniyya* with Imam Husayn (ra) as the mediator between them, and his father agreed. Thereafter, he took the *Tariqa*, and later became a great shaykh and muqaddam.

We have related this story in order to highlight the link between Allah (swt) and His servants. Allah (swt) is The One who has guided this shaykh to the *Tariqa Tijaniyya*. There is no competition between *Tariqa Tijaniyya* and other paths. The path that Allah (swt) has presented you to approach Him is undeniably His decision. Therefore, we advise the followers of other paths to love their shuyukh and their litanies (*awrad*), because all authentic paths lead to Allah (swt).