

## **The Tariqa Tijaniyya: its Characteristics and Merits, Part II**

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Address at the International Forum of the Followers of the Tijaniyya Order, Hotel Jnan, Fes, Morocco, 12 Jamadi al-Thaniyya 1428, 28 June 2007.

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Concerning the Seal of Sainthood and his Exemplary Successors[1]

Among the accomplished scholars, the (Sufi) people have widely confirmed (the reality) of seeing the Prophet, Allah's peace and blessing upon him, in a waking state. Through the grace of Allah, Shaykh (Ahmad) al-Tijani, may Allah be pleased with him, attained this rank, and it was the Prophet (S.A.W.) who so gave him his Tariqa (in a waking vision). The Shaykh continued to climb the peaks of sainthood until he attained the ranks of Khatmiyya (Seal of Sainthood) and Katmiyya (The concealed station).

Some of the saints (awliya'), such as al-Hakim al-Tirmidhi, Ibn-al-Arabi and Abd-al-Wahhab al-Sha'rani, have spoken about the position of Khatmiyya. In fact, Sidi Shaykh al-Mukhtar al-Kunti[2] mentioned (in his Kitab al-Tara'iq) that the Seal of Sainthood would appear in the 12th century (hijri); and indeed that is the century in which Shaykh Tijani lived. In a citation reproduced in the Tanbih al-Azkiya fi Kawn al-Shaykh al-Tijani Khatam al-Awliya of Shaykh al-Islam Ibrahim Niass, Shaykh Kunti said:

Among the characteristics of the century in which the Seal of Sainthood will appear is that it will be similar to the century of the Prophet (S.A.W.) in a number of ways. For example, the Seal of the Saints will appear in it just as the Seal of the Prophets appeared in his century. Also, the followers of this Saint, Reviver and Seal will call towards goodness, enjoin virtue, forbid evil, believe in Allah only and strive against the misguided people. They will also fight the Greater Jihad against the lower self, vain desires and Satan. For when the Companions asked the Prophet (S.A.W.), "What is the greatest Jihad?" He replied, "To fight the lower self". Thirdly, there is an indication that this century (i.e. the 12th century) is more virtuous than all centuries before it with the exception of the first three centuries, as their virtuousness has been confirmed by the words of the Prophet (SAW): "The best of eras is my century, then the one that follows it..." But the Prophet also pointed to this (12th) century when he said, "The best of this community is the first of it and the last of it. (But) There will be some crookedness in between them, neither am I of them nor are they of me."

If we ponder over the words of this exalted pole (Mukhtar al-Kunti), we find them applying very clearly to the followers of the Seal (Sidi Ahmad) al-Tijani. Indeed, the most perfect guides to Allah graduated from his school (of spiritual training). They were men who guided towards Allah with their states and statements, and trained generations (of men) who became lamps of guidance, and sources and criteria for understanding the Divine realities (haqa'iq). Countless people benefited from them, as they called to Allah with His permission, and they trained and raised people (in spiritual ranks) through (following) the character of the Chosen Prophet (S.A.W.). Indeed, following him (the Prophet) is sufficient (for such training), adhering to his guidance grants one complete contentment, and to arrive in his presence is the greatest of

goals.

Without attempting to be exhaustive, I mention here by way of example such men as the great striver (in the path of Allah), the renowned pole, Shaykh Umar ibn Sa'id al-Futi[3], who took (the Tariqa) from Abd al-Karim al-Naqil, who took from Sidi Mawlud Fal, who took from Shaykh Muhammad al-Hafiz, who took from the Seal, Shaykh (Ahmad) Tijani, may Allah be pleased with them. He (Shaykh Umar) also took (the Tariqa) from al-Sharif Muhammad al-Ghali[4], and accompanied him until Shaykh Ghali testified to his attainment of the position of Khilafa (Successorship) of Shaykh Tijani, may Allah be pleased with him. Through Shaykh Umar, may Allah be pleased with him, the Tariqa spread widely, especially in Africa, where his school (madrasa) produced several spiritual schools that shined in (the realization of spiritual) heights, and illuminated the paths (for seekers of the Divine presence).

Also to be mentioned in this regard was the school of the knowledgeable one of Allah, the divinely supported pole, al-Hajj Abd-Allahi Niass of Kaolack, who was known, as he was described by the great (Moroccan) scholar, Sidi Ahmad Sukayrij al-Ayyashi, to exercise authority over humans and jinn (spirits). And there was also the school of the hard-working scholar and righteous saint, Shaykh al-Hajj Malik Sy, may Allah be pleased with them all.

These two Mujaddids (Revivers of the Faith) established the pillars of the Religion, and their teachings remain as sources of light that revive bodies and souls through the remembrance (of Allah) and adherence to the Qur'an and the Sunnah (the Prophetic way). They exerted tremendous efforts, playing a major role in the spread of the Tariqa and (in enforcing) the practice of its ethics. Moreover, they trained their distinguished children and followers to follow this straight path. And surely, Shaykh Tijani was always with them in all circumstances.

When they (al-Hajj Abd-Allah and al-Hajj Malik) passed away in 1922 - which corresponds with the 'year of the Sun,' or 1340 A.H. [5] - the Senegalese scholar Shaykh Mbacke Boussou memorialized their death with the following couplet:

A Sun and a Sun disappeared in the 'year of the Sun'  
And mankind cried for the overwhelming Darkness.

The Qadi (chief Justice) of Nouakchott (Mauritania), al-Mukhtar Walad al-Mahbubi similarly marked their passing with the following couplet:

And in it (the year 1340), the two performers of the Hajj passed away  
Malik and Niass; and they left behind a great reputation.

The noble children and students of al-Hajj Abd-Allahi Niass continued to carry the torch of enlightenment for Creation, guiding and training others in the disciplines of this blessed Tariqa. The learned scholar (Ahmad) Sukayrij, may Allah be pleased with him, testified to this in the beautiful verses of his travelogue named Taj al-Ru'us fi al-Tafassuh bi-Nawahi Sus. He stated:

And a similar statement was made by our affectionate friend  
(Muhammad Khalifa) Niass,[6] and others from the fair-skinned ones (Arab scholars)

An honorable scholar indeed, from Kaolack  
Well-versed in knowledge, in the land of blacks (al-Sudan)

A worthy khalifa indeed in the Tariqa of our Shaykh (Tijani)

On behalf of us and the distinguished ones before us

He has excelled over others in the knowledge of the Shari'a  
And the Haqiqah (Divine Reality), truly without doubt

I praise and thank him  
And thank all his brothers, possessors of divine knowledge.

Among of them is Abu-Ishaq, Ibrahim, who,  
I have given residence in my heart as long as I live[7]

Admirable are they! Noble masters who have guided  
To the Truth in private and in public

They knew the path and remained steadfast in the journey  
Seeking by it to attain (Allah's) pleasure and forgiveness

They drew from the (divine) secrets with which they learned  
The wherewithal of the arrival (in the Divine Presence), so as to obtain every safety

And their father Abd-Allahi - mercy be upon him - was for me,  
The most pious of my brothers[8]

He used to refer to me in private as 'his father'  
And through him, I have (extended) two hands (of favor) in the Senegal[9]

With one hand I gave him the pledge (of the Tariqa) and Ijazah  
An Ijazah Mutlaqah (complete unrestricted license), with certainty

With the other I (spiritually) shook hands with my loved one,  
In his absence, through a divine introduction[10]

Indeed I thank him (al-Haj Abd-Allahi), and I thank my Lord,  
For the increase in spiritual excellence (ihsan) in his country

(And) al-Haj Malik Sy, son of Uthman, with whom I am pleased  
So he shares with him (al-Hajj Abd-Allahi) these praises

The Continuation of Spiritual Training in this Tariqa and the appearance of the Fayda through  
Shaykh Ibrahim Niass

Through the Bounty of Allah, the Tariqa remains a shore of safety for the seekers. Spiritual  
genius and complete Muhammadan inheritance continue to manifest themselves among its  
adherents. Its blessings will persist until the arrival of Judgment Day, for it is a Tariqa that is  
based upon Divine selection. It is the shortest and best of pathways to reach Allah, and the  
closest to the way of the righteous predecessors (al-salaf al-salih).

Spiritual training (tarbiya) in this Tariqa is based on two poles, as stated in the Kashif al-Ilbas  
(by Shaykh al-Islam Ibrahim Niass):

Firstly: To establish the five obligatory prayers with all their conditions.

Secondly: To offer salutations on the Prophet (S.A.W.), during the night and day, with the intention of carrying out the command (in the Qur'an to send salutations on him), and this in veneration, honor and love for the Messenger of Allah (S.A.W.).

Shaykh Ibrahim Niasse, the Owner of the Flood (Fayda), may Allah be pleased with him, has further explained tarbiya in the Jawahir al-Rasa'il:

Spiritual education (tarbiya) in our Tariqa is by the zeal of Shaykh Tijani, who said, "Who would know me, must know me by me alone." [11] There is no instruction incumbent upon the authorized teacher (muqaddam) except the instruction (talqin, i.e., of the litanies) and informing them of what has been duly ordained concerning the conditions (sharut) and proper manners (adab). As for the disciple, there is nothing for him to do except to guard the known religious obligations. The exigencies of the litany (wird) are necessary and critically important, along with the belief that the requisite wird is the greatest of the secrets of the Tijaniyya, so he should run (nafar) to it (in refuge). Thereafter, the disciple may practice what he can of the supererogatory litanies to the extent he has been authorized. He should desire nothing by them except the countenance of Allah, the Bountiful; neither this world nor the next, and no rank among the ranks, for he should witness the favor (as it is). He should have the best of thoughts (of Allah), and he must entrust his affairs completely to Him. If he persists in this, without any other goal, then he should thank Allah always. [12]

It was only due to the grace of Allah to the people of this Tariqa, and the continued flow of Divine assistance in the Tijaniyya, that the Tijani Flood (Fayda) has become manifest. And this simply proves true the words of Shaykh Tijani himself:

A flood (fayda) will descend on my followers, so that people will enter the Tariqa in droves. This fayda will appear when people will be in a state of extreme suffering and difficulty.

In fact, mention of the Fayda has been widely transmitted among the followers of Shaykh Tijani, and they used to wait for it and watch out for its emergence. It is stated in Kashif al-Ilbas (by Shaykh Ibrahim Niass) that:

The wisdom for the emergence of the Faydah in this age of corruption is the weakness of Faith in the hearts of people as well as the abundance of misguided sects that are misguiding others. However, this ummah has been endowed with Mercy (from Allah), therefore, the (divine) sciences and realities (of Allah) have been poured on them (through the Faydah), so that they may return to the natural state of Iman".

If we ponder upon the words of the Owner of the Fayda, it will be clear to us that the signs of the emergence of this Fayda did not appear in anyone but Shaykh Ibrahim Niass, may Allah be pleased with him. Indeed, through him, people entered the Tariqa in droves and multitudes, from all races, Arabs and non-Arabs; all of whom arrived at the gnosis of Allah, through (direct) witnessing and beholding (the Presence of Allah), and not by the way of (deductive) evidence (dalil) or (material) proof (burhan).

The author of al-Durra al-Kharida, Shaykh Muhammad bin Abd-al-Wahid al-Nazifi [13] stated:

The Tariqa Tijaniyya will persist, remaining through the ages  
And in the later times, it will bring forth a fayda

Then mankind will enter it in droves, (awakened) in longing  
For what they witness of Divine connection blossoming (before them).

By Allah, most of the great Tijani scholars of Shaykh Ibrahim's era testified to his being the Owner of the Fayda. Indeed, Allah honored him with that which we never heard before from our Shaykhs; (for example) 8000 people entered into Islam at his hands in one gathering in Ghana. The thanks is to Allah for this great blessing, for the Prophet has said, "For Allah to guide one man through you is better for you than to possess the red camels (the most expensive camels, i.e. all the wealth of the world)." Shaykh Ibrahim related the circumstances of this event in his "Travelogue of Ghana," saying,

I instructed thousands, too many to count,  
With the words of Divine Oneness (tawhid), loosing count of their numbers

And the unbelievers and nature worshippers (majus)[14] repeated the words  
As well as their leaders; so the souls became content.

He also stated in one of his letters reflecting on Allah's bounty in this instance:

And I, and all praise is for Allah, know of tens of millions of Muslims who took this Tariqa through me; and even more who were unbelievers, idol-worshippers and Christians before coming in contact with us; and even more who attained the Opening (of the Knowledge of Allah) through witnessing and beholding (the Presence of Allah) without any proof or reasoning. And it is as if I beheld Shaykh (Ahmad) Tijani reciting: "They have chosen you for a matter if you only understood (its importance), so beware of your ego, lest you indulge in negligence."

Shaykh Ibrahim also related about this incident:

I said, 'There is none worthy of worship but Allah;  
Muhammad (S.A.W.) has been sent by Allah'

Then from me overflowed His Secret, so there is no one  
Who follows me and does not know Allah, the Self-Subsisting.

The manifestation of the Fayda brought forth in the souls (of men) the fruits of piety (taqwa), abstinence (zuhd), sincerity (ikhlas), serenity (itmi'nan), and immersion (istighraq) in the love of Allah, of His Prophet, and of the Shaykh (Tijani) and his secret. The people of Fayda do not do anything except by Allah, and they are the ones keeping up the zawiyas through the remembrance of Allah throughout the night and day; (and this) through the remembrance of and salutation upon their shining exemplar (the Prophet Muhammad), following his Sunnah, his ethics, his traditions and his manners.

The Owner of the Fayda (Shaykh Ibrahim Niass) did not stray even a finger's breadth from the teachings of Shaykh Tijani. He always made clear that his own popularity was through the continued spiritual support of Shaykh Tijani, may Allah be pleased with him. When mentioning the names of the tribes that took (the Tariqa) from him, he said:

The first among them were the Hausa and the people of Zarma[15]  
As well as the Dagomba;[16] all of whom were overwhelmed with blessing.

And he ended by saying:

Bassa,[17] Ra'adar,[18] these were the tribes  
Whom the Seal (Ahmad) Tijani gave to drink, the one who said:

'The heavy cannon hits its mark from afar'  
Such explains his hidden and unique spiritual station

Shaykh Ibrahim's conduct and words have provided evidence that the Tariqa is among the schools for the soul's refinement. He, may Allah be pleased with him, said:

Let the humans and jinn be witness that we hold fast to the rope of the Muhammadan Sunnah, that we hold fast to the path of the Prophet, the master of the first ones and the last. We walk in the light of his teachings, and vie in following his guidance, which is the savior from calamities. The Tariqa is one of the schools of purification, spiritual training and refinement of character, so praise be to Allah, who guided me to hold fast to it, to adopt its discipline, to draw from it lights, to benefit from its blessings, and to work with its pioneers and men of distinction. Within this Tariqa I live, and within it I will die, and I will be resurrected with my master, Abu al-Abbas Ahmad bin Muhammad al-Tijani al-Hasani, may Allah be pleased with him. May He grant him His pleasure, and may He be pleased with us through him. Amen. And this Tariqa Tijaniyya is the Tariqa of the scholars and righteous ones: a school that produces the guardians of the religion and the sacred law (shari'a), beginning with Shaykh Tijani himself, who declared in his famous statement: "If you hear anything attributed to me, weigh it on the scale of the Shari'a. Whatever is in conformity with it, take it; whatever contravenes it, leave it."

So these were the teachings of the Owner of the Fayda. He has indeed spread Islam and the Tariqa throughout the world in an unparalleled manner. The Tariqa has continued to spread around the world, thanks and praise belong to Allah, by means of his children, descendents and disciples, until it has reached America, Trinidad, Indonesia, Pakistan, Malaysia, Moscow and elsewhere.

Today, the number of Tijanis in Nigeria alone exceeds forty million and the initiatory chain (silsila) for most of them passes through Shaykh Ibrahim, either directly or indirectly. The historian Amir Shakib Arsalan wrote about the nineteenth century, "Had the Tijani armies not been defeated by the end of the 19th century, the whole of Africa would have become part of a Tijani empire." [19] But despite this defeat, and despite its rejecters and enemies, the Tariqa has continued to spread, finding its way to every corner of the world. Indeed, through its Ahmadan, Muhammadan teachings, the Tariqa has penetrated the hearts of people from all races and nations. Long ago, the Owner of the Tijani Fayda, Shaykh Ibrahim Niass, said that his call would encompass the horizons and spread all over the earth. [20] And he had predicted this at a time when his community was only a few people living in the village of Kosi, a farm outside of Kaolack, Senegal. Thirty years after his passing, we witness today that the Tariqa has indeed reached every corner of the world, as he said it would, may Allah be pleased with him.

As for our own role - only in rehearsing the bounties of Allah, as He said, "As for the bounties of your Lord, proclaim them" [21] - I have introduced the Tariqa in America: in New York, Washington, Atlanta, Chicago, Detroit, California, Memphis, and even Bermuda and Trinidad. I have also introduced the Tariqa in other places, such as South Africa, in its capital of Johannesburg, as well as Durban and Cape Town; and zawiyas have started to multiply in all these places. Recently there has been established an organization for the Tijaniyya in South Africa, the muqaddam in Cape Town being Imam Fakhruddin (Owaisi). [22] And all praise is due to Allah, from the beginning to the end.

There is nothing surprising about the continued flow of this spiritual grace (within the Tijaniyya), if we are firmly convinced that Shaykh Tijani is the ultimate provider (of spiritual sustenance) for all the saints and gnostics (of Allah), and that no saint drinks (of spiritual knowledge) or is given drink except from his ocean.

He (Shaykh Ahmad Tijani), may Allah be pleased with him, said: "And what you have heard (from me) about the extraordinary benefits of the Wird; they will be fulfilled without doubt. So beware of neglecting the Wird, even if once in your life." The desire to extinguish the Light of Allah will remain, but Allah's guarding of His Light will also remain. As He said, "And they desire to extinguish the Light of Allah with their mouths, but Allah will not allow it, except that His Light be fulfilled, even if the unbelievers detest it." [23] Allah has also said:

O You who believe! Respond to Allah and His Messenger when they call you towards that which will give you life. And know that Allah intervenes between a man and his heart, and that unto Him you shall all be gathered.

And fear trials that will not afflict only those amongst you who do wrong! And know that Allah is severe in His punishments.

And remember when you were only few and oppressed in the land, scared that people would snatch you away. So He sheltered you, aided you with His support, and provided you with all good things, so that you may be grateful!

O You who believe! Do not betray Allah and His Messenger, and do not knowingly betray your own trusts. [24]

Surely, Allah the Exalted speaks the Truth.

### Concluding Remarks

We have come to this blessed conference at the head of many delegations. Here are our brothers from Nigeria, Niger, Mali, Mauritania, Burkina Faso and from every corner of the world, and most of them share with us the connection to our Shaykh and Master, Shaykh Ibrahim Niass, may Allah be pleased with him, who in turn connects us to the Greatest Shaykh, the Seal of Muhammadan Sainthood, our master Shaykh (Ahmad) Tijani, may Allah be pleased with him.

We thank the Ministry of Endowments and Islamic Affairs (of Morocco) that made it possible for us to meet up with such large numbers of fellow Tijanis in such a distinguished conference.

We have mentioned here the names of the pious men, for the mercy of Allah descends upon us with their mention. Their mention brings comfort to the hearts, awakening in them yearning for the Unseen World, and curing them from negligence, in order to do good deeds with complete sincerity. The mention of such pious people creates fresh determination (in the heart) and strength to take stock of the self regarding every matter, small or large. Indeed, these people did not give space for their lower selves, except (in helping) to reach out for the highest of aims, to rush towards that which would secure them the Abode of Bliss (Paradise), and to protect their limbs from being tainted by acts of disobedience and from committing sins. They fulfilled the duties of their Faith by carrying out the Commands (of Allah) and shunning forbidden matters.

About this, Shaykh Ibrahim Niass, may Allah be pleased with him, said:

Whoever wishes to be with me, he should follow my path in both word and deed; by fulfilling the obligations (of the religion) and avoiding the forbidden matters, with a constant desire for gaining the Pleasure of Allah and His Messenger. As for the one who identifies himself with us, but disregards the pure Shari'a by committing forbidden acts, then I call Allah and you as witness that I have nothing to do with him.

This is our Tariqa: it is the seeking and the arriving to Allah Most High, "And to your Lord is the ultimate end." [25] The Shaykh (Ibrahim Niass) said in a lecture delivered in Khartoum: "We do not concern ourselves with miracles, nor do we make claims. Rather, our business is sincere servitude (to Allah) and the fulfillment of the rights of His Lordship."

We cannot conclude our speech without expressing our heartfelt gratitude to the Commander of the Faithful, King Muhammad VI, King of Morocco, for his enormous efforts in uniting the (Muslim) community (ummah). May Allah support him and bring fame to his name. And we request from the brothers present here and all beloved brothers (in the Tariqa) to continuously pray for his protection and triumph, and that he sees what pleases him from his blessed crown prince Mawlay al-Hasan and from his entire noble family. We also request the brothers to pray for the Kingdom of Morocco, this generous and hospitable nation; that it continue to flourish and progress, in peace and safety, under his majesty's able rule. We commend the exceptional care that the King shows for the Tijani order and its zawiyas. Lastly, we thank him for his much-appreciated policies concerning (the development of) our African continent.

We also thank our noble masters, the descendants of the Shaykh (Sidi Ahmad) al-Tijani, may Allah be pleased with him. And we will continue to uphold the pacts (of love between us). And we also thank the noble delegates from all the countries.

Finally, I advise myself and you to be conscious of Allah in private and in public, to adhere to the vow (of the Tariqa), to work together in clearing the pathway (of guidance), uniting (our) aims and entrenching the values promoted by our pure Religion. This should be done by promoting brotherhood, equality and purposeful dialogue to demonstrate the universality of Islam and that it is a religion of compassion (rahma), a religion of civility (insaniya) that does not recognize fanaticism or terrorism.

From the fruits of this blessed conference has been the establishment of familiarity between the (Tijani) brothers from the East, West and every corner of the world. Allah willing, this will result in the mutual cooperation in piety (birr) and righteousness (taqwa), in fulfillment of the verse of the Qur'an where the Almighty says: "And cooperate with one another in piety and righteousness." [26]

We ask Allah, Blessed and Exalted is He, to continue showering His blessings on us, on you and on this nation. May He facilitate all that brings us together and remove all obstacles. May He grant you even more than what we or you might hope.

And the last of our prayers is to praise Allah, the Lord of the worlds.

May the Peace, Mercy and Blessing of Allah be upon you all.

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[1] Subheadings in the text have been altered or added from the original speech to facilitate reading.[2] Shaykh al-Kunti (d. 1811), the great scholar and Qadiri shaykh of Timbuktu, Mali, who was the Shaykh of Uthman b. Fudi (d. 1817).

[3] Also known as al-Haj Umar Tal.

[4] Sidi al-Sharif Muhammad al-Ghali Bu-Talib was the Khalifah of Shaykh Ahmad Tijani in the Holy Land.

[5] According to the ancient science of abjad, every letter of the Arabic language has a precise numerical value, and consequently, numbers have the potential of having corresponding words being derived from them. In the case at hand, the number 1340 corresponded with the words, 'year of the sun'.

[6] Shaykh Muhammad al-Khalifah Niass was the eldest son of al-Haj Abd-Allahi Niass. Shaykh Sukayrij was actually quoting from Shaykh Muhammad's fatwa regarding to the controversial issue of paying Zakat on peanuts; at which point he interjected to praise the whole Niass family and al-Hajj Malik Sy, the learned leaders of the Tijaniyya in Senegal.

[7] This is line referring to Shaykh al-Islam Ibrahim Niass, who was al-Haj Abd-Allahi Niass's ninth son.

[8] This is line referring al-Haj Abd-Allahi Niass.

[9] The two "hands" here are meant symbolically and figuratively. They refer to 'two favors' that Shaykh Ahmad Sukayrij granted to the land of Senegal, through al-Haj Abd-Allahi Niass. These favors were the granting of Ijazah Mutlaqah (the highest form of Ijazah in the Tijani Tariqah) to al-Haj Abd-Allahi Niass and al-Haj Malik Sy. It was the first time after al-Haj Umar Tal's era, that Shaykhs from the Senegal had received such a high-ranking and rarely-granted Ijazah. In the above mentioned couplets, Shaykh Sukayrij considers al-Haj Abd-Allahi Niass as the 'channel' for these Ijazahs (which were great favors from him on the Senegal) as al-Haj Abd-Allahi Niass had personally received it from him during his visit to Fez, and it was al-Haj Abd-Allahi also who had gained and carried the Ijazah for al-Haj Malik Sy in Senegal, who used to communicate with Shaykh Sukayrij through letters but had not met him.

[10] This is referring to al-Haj Malik Sy as Shaykh Sukayrij also sent him an Ijazah Mutlaqah, through al-Haj Abd-Allahi Niass.

[11] Shaykh Sidi Ahmad al-Tijani (R.A.) made this important statement when some disciples who had taken the Tariqah from two different muqaddams of his were arguing as to who is better.

[12] Shaykh Ibrahim originally wrote these words in a letter to the Mauritanian Shaykh Manna-Abba in 1935. The full letter can be found in the Jawahir al-Rasa'il, v. I, p. 24-25.

[13] Shaykh Sidi Muhammad bin Abd-al-Wahid al-Nazifi (1853-1947) was a renowned Tijani scholar from Marrakech who had a large following in southern Morocco, especially the region of Sus.

[14] The majus, or Magians, were an ancient sect of nature worshippers that preceded

Zoroastrians in Iran (though sometimes the name is applied to the Zoroastrians themselves). The Prophet Muhammad (SAW) included them in the same category as the ahl al-kitab (people of the Book).

[15] The Zarma are a major ethno-linguistic group in southwestern Niger whose language is closely related to ancient Songhay.

[16] The Dogomba is the largest “tribe” in northern Ghana.

[17] The Bassa are a language group originating in Mozambique, who have become established minority groups in Nigeria, Cameroon and Liberia.

[18] Perhaps also spelled ‘Adar. The reference has yet to be verified.

[19] Amir Shakib was referring here to the holy Jihad movement of the Tijani warrior-saint al-Haj Umar Tal (d.1864), who conquered large areas of West Africa and incorporated them in his Tijaniyyah Islamic State. The French colonialist armies finally defeated and dismantled this African Islamic state in 1893.

[20] This in a letter to Hassan Jayn in 1349/1930, see Jawahir al-Rasa’il, v. I, p. 13.

[21] Qur’an, 93:11.

[22] This sentence was absent from the written version of the speech, but was included in the actual speech as attested to by attendees and video recordings of the conference (Zakariya).

[23] Qur’an, 9:32.

[24] Qur’an, 8:24-27.

[25] Qur’an, 53:42.

[26] Qur’an, 5:02.