

**Exploring the Esoteric Dimensions of the Tijāniyyah Ṣūfī order:
A critique of *Ṣalāt al-fātiḥ* and *Jawharat al-kamāl***

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Abstract

The study of Ṣūfī orders and their activities has attracted significant scholarly interest, underscoring the complexities of their rituals, beliefs, and historical evolution. This writeup provides a critical examination of two key (*wirds*) from the Tijāniyyah Ṣūfī order: *Ṣalāt al-fātiḥ* and *Jawharat al-kamāl*. These concepts are crucial to the Tijāniyyah tradition, offering insight into its theological foundations and spiritual practices. However, the practices of *Ṣalāt al-fātiḥ* and *Jawharat al-kamāl* have been subjects of both veneration and controversy. While they are central to the spiritual life of Tijāniyyah adherents, they have also faced criticism from various quarters, including concerns about their orthodoxy, exclusivity, and the claims of spiritual efficacy associated with them. This writing critiques these two formulas and compares them with the dictates of the Qurʾān and Sunnah, aiming to discuss the opposing views of both the proponents and opponents. The critique also addresses the controversies surrounding the claims of exclusivity, divine origin, and the elevated status of these prayers compared to traditional Islamic supplications. It adopts a qualitative method, utilising library materials such as books, journals, articles and other relevant sources. It also employs a structured interview to analyse the Tijāniyyah practices. The writing finds that *Ṣalāt al-fātiḥ* and *Jawharat al-kamāl* are deeply embedded in the Tijāniyyah tradition and are perceived as essential for spiritual progress by adherents. However, both within and outside the order, critiques highlight concerns about the practices' alignment with Islamic orthodoxy and exclusivity. The finding suggests that while these practices are meaningful to their practitioners, they also reflect the broader tensions within Islamic thought regarding tradition, innovation, and the diversity of spiritual expression.

Keywords: *Jawharat al-kamāl*, *Ṣalāt al-fātiḥ*, *Ṣūfī*, *Tijāniyyah*, *Wird*

Article Progress

Received: 17 Jul 2024

Revised: 10 Aug 2024

Accepted: 9 Aug 2024

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Introduction:

This writeup examines the concepts of *Ṣalāt al-fātiḥ* and *Jawharat al-kamāl* and their conformity with the Qur'ān and Sunnah to provide a comprehensive understanding of their theological implications. It should be within the scholar's knowledge of the two divides between proponents and opponents. These litanies have spiritual significance within the Tijāniyyah Ṣūfī order but have also been disputed and criticised among non-Tijānis. The authors employ qualitative analysis and structured interviews to analyse the two formulas of *Ṣalāt 'ala Nabbiyyi* by the Tijāniyyah Ṣūfī order. In this writing, the writers discuss Tijānī's tenets regarding the litanies of *ṣalāt al-fātiḥ* (the opening praise) and *Jawharat al-kamāl* (the pearl of perfection), two of the most controversial litanies of the Tijāniyyah. Sufism has been described as the spiritual aspect of Islam. Some scholars opined that it is the inner dimension of Islam. Hence, Sufism and Islam cannot be separated in the same way the higher consciousness or awakening cannot be separated from Islam. (Baldock, 2005) This is to underscore its importance.

Statement of The Problem

The practices of *Ṣalāt al-fātiḥ* and *Jawharat al-kamāl* have been subjects of both reverence and controversy. While they are central to the spiritual life of Tijāniyyah adherents, they have also faced criticism from various quarters, particularly from the Salafiyyah. This includes concerns about their orthodoxy, exclusivity, and the associated spiritual efficacy claims. The Tijāni *adkhār* or *awrād* has come under strict criticism by the non-Tijāni, thereby resulting in unnecessary rivalry and name-calling. The problem related to *Ṣalāt al-fātiḥ* and *Jawharat al-kamāl* shall be examined in this paper through the lens of both the proponents and opponents.

Research Objectives:

The objectives of this write-up shall be to:

- Provide a critical examination of *Ṣalāt al-fātiḥ* and *Jawharat al-kamāl*.
- Analyse the theological foundations of these Tijāniyyah *awrād*.
- Investigate the textual sources behind *Ṣalāt al-fātiḥ* and *Jawharat al-kamāl*.
- Explore the communal implications of these practices.
- Examine the critiques these practices have attracted from the non-Tijānis
- Understand the place of these practices within the Tijāniyyah Ṣūfī order.
- Study the reception of *Ṣalāt al-fātiḥ* and *Jawharat al-kamāl* within the wider Muslim community.

Research Methodology

This writing adopts a qualitative method, utilising library materials such as books, journals, articles, and other relevant sources. It also employs a comparative method to analyse the Tijāniyyah practices. This methodology allows for a comprehensive assessment of the practices and the debates surrounding them. A qualitative approach is ideally suited for achieving the defined study objectives as it facilitates a thorough and contextual comprehension of the Tijāniyyah *wird* and its significance within the Tijāni community. It will also provide a balanced view of the non-Tijāni.

Brief Exposition of the Tijāniyyah Ṣūfī order

A Ṣūfī order is commonly referred to as a *ṭariqah* (pl. *ṭuruq*), an Arabic word meaning ‘road’. ‘path’ or ‘way’.(Attas, 2022, p.80) A Ṣūfī order is an aspect of Islam called *taṣawwuf* or Sufism. Scholarly articles have discussed the permissibility or otherwise of Sufism in Islam by proponents and opponents. In brief, the Tijāniyyah Ṣūfī order was founded by Abu al-Abbas Ahmad b. Muḥammad Al-Tijānī (1150-1230AH 1737-1815CE). (Jah, 2023) The Tijāniyyah Ṣūfī order originated in the Maghrib region and

is today still popular throughout West Africa, particularly in Senegal, Mauritania, Mali, Guinea, Gambia, Ghana, and Nigeria. (Jah, 2023) The disciples of this order are known as Tijānis, named after its founder. This order prioritises culture and education, and their practices are exceptional. They underline the disciple's specific commitment. To join the order, individuals called *murīd* must receive the Tijāni *wird* from a *muqaddam*, and he should not disclose this to anyone except with the permission of his Shaykh. (Awwal, 1997, p. 23) The order has many followers in West Africa and was instrumental to Islam's spread, particularly in Nigeria.

B. G. Martins, in his *Islamic Brotherhoods of Eighteenth-Century Africa*, claims that Tijāniyyah centres were established in Kano and Borno during the lifetime of its founder Ahmad al-Tijānī. Apart from oral traditions, no existing document supports this contention and should be accepted only with reservations. However, Martins admits that the centres' foundation does 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 that 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 eight years (1830 – 1838). Here, he sought proselytes for the new order, of which Muhammad Bello appeared interested. For, his *wazīr*, Gidado (1817 -1842 CE), was reading the *Jawāhir al-Ma'ānī* on Ahmed Tijānī to him. (Nobili, 2021) 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 CE). (Nobili, 2021) The impact of the spread of the *Tijāniyyah* in other parts of Nigeria is felt through the efforts of Shaykh Ibrahim Niyās. (Abiodun, 2016, pp. 25–45) Another key figure who facilitated the spread of the *Tijāniyyah Ṣūfī* order in Nigeria is Shaykh Muḥammad Awwal of Omupo. (Ghali, 2021)

Among the *Tijāniyyah Ṣūfī* order, the term *wird* (*pl. awrād*) is interchangeably used for *dhikr* (*Pl. adhkār*). There are four essential elements of such *wird*, namely, *Istighfār*, chanting of *Lā Ilaha illa Allah*,

recitation of *Ṣalāt al-fātiḥ* and *Jawharat al-Kamāl*. The writing analyses the contentious debates that characterised the last two elements between the Tijānis and non-Tijānis, shown in the following discussion.

The Issue of *Ṣalāt al-Fātiḥ* (the opening praise)

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

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ نَاصِرِ
الْحَقِّ بِالْحَقِّ وَ الْهَادِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَ عَلَى آلِهِ حَقٌّ قَدْرِهِ
(Awwal, 1997, p. 41) وَمِقْدَارِهِ الْعَظِيمِ

Transliteration:

Allahumma ṣalli ‘alā sayyidinā Muḥammad al-fātiḥ limā ughliqa wa al-khātim limā sabaqa nāṣir al-ḥaqqi bi al-ḥaqqi wa al-hādī ilā ṣirāṭika al-mustaqīm wa ‘alā ālihi ḥaqqā qadrihi wa miqdārihi al-‘aẓīm.

Translation:

Oh Allah! Bless our Prophet Muḥammadﷺ 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.

The author of *al-Mafāhīm Al-Tijāniyyah* 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 made by any other person, young or old. (Awwal, 1997, p. 93) Another claim is that the recitation of *Ṣalāt al-Fātiḥ* is equivalent to worshipping Allah for one hundred and twenty-eight years. (Al-‘Arabī, 2012, p. 58) 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 proponents and the opponents. ‘Alī 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. (Al-'Arabī, 2012, p. 59) 'Abd Al-Raḥmān Al-Ifriqī refuted this claim in his *Al-Anwār Al-Raḥmāniyyah*, arguing that it amounts to concealing 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, 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'ān that commands the Prophet to communicate divine instructions truthfully. (Al-Hilali & Khan, 2005, Q6:25) Prophets cannot possibly hide their heavenly mission in such a way, according to Al-Ifriqī. Moreover, he stated that the Tijāni claim to this high status would mean that he was superior to Abu Bakr, the Prophet's confidant and the first Khalīfah of Islam. (Al-Ifriqī, 1991) Some Ṣūfī Scholars under the auspices of *Jamā'ah Ṣūfiyyah* claimed that each of the phrases in the *Ṣalāt al-fātiḥ* has a supporting and corresponding Qur'ānic verse. (Madinah-Ilorin, 1978, pp. 5–10) For instance, in a well-circulated *YouTube* video posted by Djibril Diallo Bode, a Tijāniyyah Ṣūfī scholar enthusiastically recited verses of the Qur'ān that he claimed alluded to the phrases of *Ṣalāt al-Fātiḥ* as presented in the table below. (Bode, 2022)

S/N	صلاة الفاتح	Transliteration (<i>Ṣalāt al-fātiḥ</i>)	Qur'ānic Verse	Verse Number
1.	اللَّهُمَّ	<i>Allahumma</i>	دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ	<i>Q10:10</i>
2.	صَلِّ عَلَى	<i>ṣalli 'alā</i>	صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا	<i>Q33:56</i>
3.	سَيِّدِنَا	<i>Sayyidinā</i>	وَسَيِّدَا وَحْصُورَا وَنَبِيَّا	<i>Q3:39</i>
4.	مُحَمَّدٍ	<i>Muḥammad</i>	مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ	<i>Q48:29</i>
5.	الْفَاتِحِ	<i>al-fātiḥ</i>	إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا	<i>Q48:1</i>

6.	لِمَا أُغْلِقَ	<i>limā ughliqa</i>	وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ	Q12:23
7.	وَالْخَاتِمِ	<i>wa al-khātim</i>	وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ	Q33:40
8.	لِمَا سَبَقَ	<i>limā sabaqa</i>	فَأَسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا	Q2:148
9.	نَاصِرٍ	<i>nāṣir</i>	إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ	Q47:7
10.	الْحَقِّ بِالْحَقِّ	<i>al-ḥaqqi bi al- ḥaqqi</i>	وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ	Q17:10 5
11.	وَالْهَادِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ	<i>wa al-hādi ilā ṣirāṭaka al- mustaqīm</i>	وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ	Q42:52
12.	وَ عَلَى آلِهِ	<i>wa 'ala ālihi</i>	إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَعَالِ إِبْرَاهِيمَ	Q3:33
13.	حَقِّ قَدْرِهِ	<i>ḥaqqā qadrihi</i>	وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ	Q39:67
14.	و مِقْدَارِهِ	<i>wa miqdārihi</i>	وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ	Q13:8
15.	الْعَظِيمِ	<i>al-'aẓīm</i>	وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ	Q68:4

In his opinion, Shaykh Qamarudeen Idris posited that *Ṣalāt al-Fātiḥ* is the most cherished *Ṣalāt 'alā Nabbiyyi* by the Tijāniyyah. However, he is opposed to the claim that it is superior to both the Qur'ān and *Ṣalāt al-Ibrāhīmīyyah*, as claimed by some adherents of Tijāniyyah. He claimed 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, *Ṣalāt al-Fātiḥ* has the same benefit as any other form of *Ṣalāt 'alā Nabbiyyi*. (Interview with Imam Qamarudeen Idris, June 10, 2023.)

Another respondent who is also a Shaykh in the Tijāniyyah Ṣūfī order opined that *Ṣalāt 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* of the Tijāniyyah following the directive of the Qur’ān that commanded that Muslims should seek blessings for the holy Prophet Muḥammad ﷺ. (Interview with Shaykh Abdul Salam, July 3, 2023.)

Ṣalāt al-Fātiḥ is described as just another form of showering blessings on the Prophet as commanded by Allah. This is the opinion of Ustādh Usman Ayuba, 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-Ibrāhīmiyyah* is being recited during obligatory and non-obligatory prayers, *Ṣalāt al-Fātiḥ* is just another formula invented by the Tijāniyyah Ṣūfī order for the various *awrād* and *adhkār*. (Interview with Ustādh Usman Ayuba, July 18, 2023.) However, a respondent who is also a non-Tijāni queried why another formula of *Ṣalāt* should be invented apart from the *Ṣalāt al-Ibrāhīmiyyah*, which the Prophet taught his companions and was recited by the *ṭabī’ūn* and those following them. (Interview with a non-Tijāni, July 18, 2023.)

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 proponents and opponents of the Tijāniyyah Ṣūfī order. The author of *Jawāhir*, ‘Alī Harāzīm, 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 (*tasbīḥ*), all the prayers said in remembrance of God (*dhikr*), all the long and short invocations (*du‘ā*), and six thousand Qur’ānic recitations. (Hanif, 2018, p. 175). He goes on to say that, from the perspective of al-Ifriqī, the claim is equivalent to disbelief (*kufr*), apostasy (*riddah*), and abandonment of 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 asked, 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 Salafi chastises his interlocutors for failing to independently use their intellects—a priceless divine gift—to discover the truth. (Hanif, 2018, p. 176) This issue has been a source of polemical exchange among the Muslim youths, with each party claiming superiority.

Indeed, this contentious issue can be resolved by understanding the Qur'ānic explanation, which commands showering blessings on the Prophet Muhammad ﷺ. The verse reads thus:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

Allāh sends His Salāt (Graces, Honours, Blessings, Mercy) on the Prophet (Muḥammad) and also His angels (ask Allāh to bless and forgive him). O you who believe! Send your Salāt on (ask Allāh to bless) him (Muḥammad), and (you should) greet (salute) him with the Islāmic way of greeting (salutation, i.e. Al-Salāmu‘alaykum). (Khan & Al-Hilali, 2020, Q33:56)

The Tijāniyyah Scholars contend that they adopted the wurd of *Ṣalāt al-fātiḥ* based on their understanding of the above verse. They posited that the verse did not specify any particular formula. Conversely, the non-Tijāni contend that the Prophet taught the companions to read *Ṣalāt al-Ibrāhīmiyyah* while explaining this verse. In other words, *Ṣalāt al-fātiḥ* was not known during the era of the Prophet and that of the *ṭabi‘ī* and *ṭabi‘ ṭabi‘ūn*, who are regarded as the best three generations (*al-qurūn al-maḥādalla*). The fact that these were the best generation is alluded to in a ḥadīth contained in *Ṣaḥīḥ al-Bukhārī* (2652) and *Ṣaḥīḥ Muslim* (2533). For instance, the report in Bukhārī reads thus:

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَحْبَبَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ
عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ . رَضِيَ اللَّهُ عَنْهُ . عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ " خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُوهُمْ، ثُمَّ الَّذِينَ يَلُوهُمْ، ثُمَّ يَجِيءُ

أَقْوَامٌ تَسْبِقُ شَهَادَةَ أَحَدِهِمْ بِمِثْنِهِ، وَبِمِثْنِهِ شَهَادَتَهُ". قَالَ إِبْرَاهِيمُ وَكَانُوا
يَضْرِبُونَنا عَلَى الشَّهَادَةِ وَالْعَهْدِ.

Narrated by 'Abdullāh:

The Prophet ﷺ said, **“The people of my generation are the best, then those who follow them, and then those who follow the latter.** After that, there will come some people whose witnesses will go ahead of their oaths, and their oaths will go ahead of their witnesses.” Ibrāhīm (a sub-narrator) said, “We used to be beaten for taking oaths by saying, ‘I bear witness by the Name of Allah or by the Covenant of Allah.’” (emphasis is mine). (Khan, 1986)

Therefore, the opponents of *Ṣalāt al-fātiḥ* queried why such a formula was not known during these best three generations. This point is the contention of a non-Tijāni mentioned above. Ibn Kathīr mentioned in his famous *tafsīr* that various *aḥādīth* on the interpretation of the above verse pointed to the correct formula of the *Ṣalāt 'alā Nabbiyy* according to the reports of various companions. For instance,

Al-Bukhārī informed that Abū Al-'Aliyah said: **“Allah’s *Ṣalah* is His praising him before the angels, and the *Ṣalāh* of the angels is their supplication.”**

Ibn 'Abbās said: **“They send blessings.”** Abū 'Īsā Al-Tirmidhī said: “This was narrated from Sufyan Al-Thawrī and other scholars, who said: **“The *Ṣalāh* of the Lord is mercy, and the *Ṣalāh* of the angels is their seeking forgiveness”**. These are *mutawātir aḥādīth* narrated from the Messenger of Allah ﷺ commanding us to send blessings on him and how we should say *Ṣalāh* upon him. We will mention as many of them as possible if Allah wills, and Allah is the One Whose help we seek. In his *tafsīr* of this *āyah*, Al-Bukhārī recorded that Ka'b bin 'Ujrah reported, “It was said: “O Messenger of Allah, concerning sending *Ṣalām* upon you, we know about this, but how about *Ṣalāh*?” he said:

قُولُوا: اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَىٰ
 إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَّجِيدٌ، اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ
 وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ ، إِنَّكَ
 حَمِيدٌ مَّجِيدٌ (Ibn Kathir, 2000)

There are other variations of the *Ṣalāt al-Ibrāhīmiyyah* itself, as recorded in books of ḥadīth and supplications. (Al-Qaḥāṭānī, 2003, pp. 34–35) In light of these variations, some Tijāni adherents opine that any formula of *Ṣalāt ‘alā Nabbiyy* can be used. However, this assertion is not supported by any evidence from the ḥadīth. 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. (Yunus, 2024) Indeed, the polemical debate between the proponents and opponents of *Ṣalāt al-fātiḥ* centres on the permissibility or otherwise of the *wird*. While the Tijāniyyah Ṣūfī order opined that it is legitimate, the non-Tijāni argued that it is innovation (*bid’ah*) which should be avoided. The preceding pages have discussed this argument and counterarguments according to the Qur’ān and Sunnah. The following section shall be devoted to another *wird* (*Jawharat al-Kamāl*) of the Tijāniyyah, which has also led to controversies between the Tijānis and non-Tijānis.

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:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَىٰ عَيْنِ الرَّحْمَةِ الرَّبَّانِيَّةِ وَالْيَاقُوتَةِ الْمَحْقُوقَةِ
 الْحَائِطَةِ بِمَرْكَزِ الْفُهُومِ وَالْمَعَانِي، وَنُورِ الْأَكْوَانِ الْمَتَكُونَةِ الْأَدْمِي
 صَاحِبِ الْحَقِّ الرَّبَّانِيِّ، الْبَرَقِ الْأَسْطَعِ بِمُزُونِ الْأَرْبَاحِ الْمَالِئَةِ لِكُلِّ
 مُتَعَرِّضٍ مِنَ الْبُحُورِ وَالْأَوَابِي، وَنُورِكَ اللَّامِعِ الَّذِي مَلَأَتْ بِهِ كَوْنَكَ

الْحَائِطِ بِأَمْكِنَةِ الْمَكَانِي، اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَيْنِ الْحَقِّ الَّتِي تَتَجَلَّى
 مِنْهَا عُرُوشُ الْحَقَائِقِ عَيْنِ الْمَعَارِفِ الْأَقْوَمِ صِرَاطِكَ التَّامِّ الْأَسْقَمِ،
 اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى طَلْعَةِ الْحَقِّ بِالْحَقِّ الْكَنْزِ الْأَعْظَمِ إِفَاضَتِكَ
 مِنْكَ إِلَيْنَا إِحَاطَةَ النُّورِ الْمُطْلَسَمِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ، صَلَاةٌ
 تُعَرِّفُنَا بِهَا إِيَّاهُ (Awwal, 1997, p. 94)

Transliteration:

Allahumma ṣalli wa sallim ‘ala ‘ayni al-raḥmati 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-barqī al-aṣṭa‘i bimazūni al-arbāḥi al-māliati likulli muta‘ariḍin 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 ‘alā ‘ayni al-ḥaqqi al-latī tatajalā minhā ‘urūshu al-ḥaqqāiqi ‘ayni al-ma‘ārifi ṣirāṭaka al-ttāmmu al-asqami. Allahumma ṣalli wa sallim ‘alā ṭal‘ati al-ḥaqqi bi al-ḥaqqi al-kanzu al-a‘azami. Ifāḍatika minka ilayka iḥāṭati al-nūr al-muṭalisami ṣallā Allāhu ‘alayhi wa ālihi ṣalātan tu‘arifnā bihā iyyāhu. (Awwal, 1997)

Translation:

Oh Allah! Give peace and blessings to (Muḥammad), 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 Muḥammad Awwal claims that this *dhikr* was dictated to Shaykh Aḥmad Tijāni by the holy Prophet Muḥammad himself while awake and not in dreams.(Awwal, 1997, p. 112) This claim has 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.(Abdul-Azeez, 2010, p. 47) Nonetheless, opponents never dispute the ḥadīth that the Ṣūfīs typically cite to support the notion that their leader may see the Prophet. The *maṭn* of ḥadīth states:

من راني في المنام فسيراني في اليقظة فان الشيطان لا يتمثل بي
(*Khan, n.d. Bukhari 6993 & Muslim 2266*)

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

He further claims that *Jawharat al-kamāl* offers enormous benefits, which include but are not limited to the following:(Awwal, 1997, p. 43)

- 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, the Shaykh claims that *Jawharat al-kamāl* should not be recited except with water ablution.(Awwal, 1997, p. 84 & Ibn Arabi

p.53) 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. (Awwal, 1997, p. 84) The Tijāniyyah also claimed that the wordings of the *Jawharat al-Kamāl* are alluded to in the verses of the Qur’ān, as shown in the table below: (Bode, 2021)

S/N	جوهرة الكمال	Transliteration (<i>Jawharat al-Kamāl</i>)	Qur’ānic verse claimed	Verse Number
1.	اللَّهُمَّ	<i>Allahumma</i>	دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ	Q10:10
2.	صَلِّ وَسَلِّمْ	<i>ṣalli wa sallim</i>	صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا	Q33:56
3.	عَلَى عَيْنِ الرَّحْمَةِ	<i>ala ‘ayni al-rahmati</i>	وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ	Q21:10 7
4.	الرَّبَّانِيَّةِ	<i>al-rabāniyyah</i>	وَلَكِنْ كُونُوا رَبَّيْنَ	Q3:79
5.	وَالْيَاقُوتِ الْمُتَحَقِّقَةِ	<i>wa al-yāqūtati al-mataḥqiqati</i>	كَأَنَّ الْيَاقُوتَ وَالْمَرْجَانَ	Q55:58
6.	الْحَائِطَةِ بِمَرْكَزِ الْفُهْمِ وَالْمَعَانِي	<i>‘al-ḥāiṭati bi markazi al- fuhūmi wa al- ma’āni</i>	فَقَهَّمْنَاهَا سُلَيْمًا	Q21:79
7.	وَنُورِ الْأَكْوَانِ الْمُتَكَوِّنَةِ	<i>wa nūri al- akwāni al- mutakawinat</i>	قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ	Q5:15
8.	الْأَدَمِي	<i>al-ādami</i>	إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ	Q3:59

9.	صَاحِبِ الْحَقِّ الرَّبَّانِي	<i>ṣāhibu al-ḥaqqi al-rabbānī</i>	هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِأَهْدَىٰ وَدِينِ الْحَقِّ	Q61:9
10.	الْبَرْقِ الْأَسْطَعِ	<i>al-barqi al- asta'i</i>	يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ	Q2:20
11.	بِمُزُونِ الْأَرْبَاحِ	<i>bimazūni al- arbāḥi</i>	ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ	Q56:69
12.	المَالِئَةِ لِكُلِّ مُتَعَرِّضٍ مِنَ الْبُحُورِ وَالْأَوَانِي	<i>al-māliati likulli muta'aridin mina al-buḥūri wa al-awāni</i>	فَدَا أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا	Q65:10
13.	وَنُورِكَ اللَّامِعِ	<i>wa nūrika al- lāmi'i</i>	نُورٌ عَلَىٰ نُورٍ	Q24:35
14.	الَّذِي مَلَأَتْ بِهِ كَوْنَكَ الْحَائِطِ بِإَمْكِنَةِ المَكَانِي	<i>al-ladhī mala'ata bihi kawnuka al- ḥāiṭi bi amkanati al- makānī</i>	إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ	Q18:84
15.	اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَيْنِ الْحَقِّ الَّتِي تَتَجَلَّى مِنْهَا عُرُوشُ الْحَقَائِقِ عَيْنِ	<i>Allahumma ṣalli wa sallim 'ala 'ayni al-ḥaqqi al-latī tatajalā minhā 'urūshu al-ḥaqāiqi 'ayni al-ma'ārifī al- aqwami</i>	إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ	Q17:9

	المِعَارِفِ الأَقْوَمِ			
16.	صِرَاطِكَ التَّامِّ الْأَسْقَمِ	<i>širāṭaka al- ttāmmi al- asqami</i>	وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ	Q42:52
17.	اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيَّ طَلْعَةَ الْحَقِّ بِالْحَقِّ	<i>Allahumma ṣalli wa sallim ‘ala ṭal’ati al-ḥaqqi bi al-ḥaqqi</i>	بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ	Q21:18
18.	الكَزْبِ الْأَعْظَمِ	<i>al-kanzu al- a’azami</i>	وَكَانَ مَحْتَهُ كَنْزُهُمَا	Q18:82
19.	إِفَاضَتِكَ مِنْكَ إِلَيْكَ	<i>Ifāḍatika minka ilayka</i>	وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ	Q33:46
20.	إِحَاطَةَ النُّورِ المِطْلَسَمِ	<i>ihāṭati al-nūr al-muṭalisami</i>	يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ	Q24:35
21.	صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ	<i>ṣalla Allahu ‘alayhi wa ‘alā ālihi</i>	إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ	Q42:23
22.	صَلَاةً تُعَرِّفُنَا بِهَا إِيَّاهُ	<i>ṣalātan tu’arifnā bihā iyyāhu.</i>	قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي	Q3:31

The above claim by the Tijāniyyah that both *Ṣalāt al-fātiḥ* and *Jawharat al-Kamāl* are alluded to in verses of the Qur’ān appears to us as Šūfī interpretations. There is no classical Tafsir that gives such interpretations. Therefore, the reverence given to the formulas should be

reviewed to foster acceptance by the opponents. For example, Q18:82 refers to the hidden treasures of the orphans in the story of Prophet Mūsā and Khidr. It does not refer to the Prophet Muḥammad as claimed by the Tijānis. 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*. (Hanif, 2018, pp. 196–204) He writes that almost all of the order's antagonists have severe issues with this condition, which is unnecessary for reciting the Qur'ān. This idea implies the superiority of the pearl of perfection, *Jawharat al-Kamāl*, over divine eternal speech. (Hanif, 2018) Opponents of the Tijāniyyah believe that reciting *Jawharat al-Kamāl* without complete 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. (Hanif, 2018)

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. (Hanif, 2018, p. 201) 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”. (Hanif, 2018)

In addition, the term *al-asqam* is claimed by al-Hilālī to be an abusive term that could neither be used about the Prophet nor to define the word *Ṣirāt* ('path', here meaning Sharī'ah) for which it is intended to function as an adjective. He states that while some opponents 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 Muḥammad al-'Arabī al-Tāzi, whom Tijānis considered to have been the most significant channel of communication (*al-wasiṭa al-mu'azzam*) between their founder and the Prophet before the commencement of physical communication between the two. (Hanif, 2018)

To elaborate further, Aḥmad Sukayrij had reportedly informed al-Hilālī that *Jawharat al-kamāl* was first communicated to al-Tāzī, who then passed it to the founder. 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. (Hanif, 2018)

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 that it is far from the speech of an eloquent Arab, let alone that of the Prophet. (Hanif, 2018) 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 fi 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. (Hanif, 2018)

‘Abd al-Raḥmān ‘Abd al-Khāliq (b. 1939CE), a contemporary notable Salafi figure, accuses Tijānīs of defaming the Prophet (*sabb li al-rasūl*) by including problematic terminology in the litany. In his statement on behalf of the brotherhood, ‘Umar 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.

To alleviate the conflict between the terms, Bensālim, a grandson of the Tijāni master, recommends a symbolic interpretation of the term *al-asqam*, which means inadequate and incomplete, in addition to the usual line of arguments established by ‘Umar Mas‘ūd. 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. (Hanif, 2018)

Another *dhikr* of the Tijāniyyah which has come under criticism is the *Jawharat al-Kamāl*, which is recited twelve times. The Shaykh spoke at length about the benefits and significance of *Jawharat al-Kamāl*. He says that only after water ablution should this *Ṣalāt* be recited. When someone

does their *wazīfah* with *tayammum*, they must recite *Ṣalāt al-Fātiḥ* rather than *Jawharat al-Kamāl*. (Awwal, 1997, pp. 60–97) This assertion does not conform with the established norm and teachings on purification in Islam, which is that *tayammum* (dry ablution) is accepted in place of *wuḍūʿ* (water ablution). It is commanded in Qurʾān 5:6 that worshippers should resort to sand/ dry ablution when water is unavailable to perform their purification.

In addition to the above points, Ṣūfī motifs can also be detected in the author of *al-Mafāhīm Al-Tijāniyyah* postulation, asserting that anyone who recites the *Jawharat al-Kamāl* before bed at night is likely to dream of the noble Prophet Muḥammad. Moreover, he claims that this *ṣalāt* can only be read in a room accommodating an extra six individuals. This practice is due to the Tijāniyyah tradition, which states that the Prophet, the four orthodox *khulāfāʿ*, 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, however, 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*. (Abdul-Azeez, 2010, p. 52)*

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 faithful 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. Shaykh Muḥammad Awwal writes extensively about the significance and other applications of reciting *Jawharat al-Kamāl*. He further discusses the importance of supplications, mainly using the methodology of the Tijāniyyah Ṣūfī order. To assert his viewpoint, Shaykh Muḥammad Awwal refutes the accusations of the opponents as follows:

1. The claim of the Presence of the Prophet ﷺ and the Four Rightly Khulāfā' while Reciting *Jawharat al-Kamāl* the Seventh Time

According to the leader of the *ṭarīqah*, the Prophet and his four rightly *khulāfā'* 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. (Awwal, 1997, p. 126) This claim by the Tijāniyyah contradicts the Islamic belief in death and life after death, which is a fundamental article of faith. In addition, comparing the appearance of the Prophet with the appearance of the Angel of death everywhere at the same time is also against the teachings of the Qur'an and Sunnah on another fundamental article of faith, which is belief in Angels. Angels and human beings are not alike. The Prophet and his companions are dead and cannot appear in any gathering on earth until the day of resurrection.

2. 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 making space for the founder, Shaykh 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. As mentioned earlier, the claim that dead Muslims will attend the gathering of those alive negates the teachings of the Qur’ān and Sunnah. Once a person dies, he is in a state of *barzakh* (the period between death and resurrection). It is strange to expect the dead ones to attend an event, whether religious or otherwise, in this World. In light of this and similar claims, the Tijāniyyah have always faced fierce criticism from their opponents.

3. 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-Ṣūfī opinion held that *jawharat al-kamāl* is more honourable than the Qur’ān 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’ān or the five daily prayers. This claim has led to severe criticism directed at the Tijānis. The anti-Ṣūfī 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’ān, even if he is without water. The reverence given to *jawharat al-Kamāl* by the

Tijāniyyah Ṣūfī order attracted criticism from the opponents. Hence, the claim by the Tijāniyyah that *Jawharat al-Kamāl* should be recited during water ablution only is antithetical to the teachings of the Qur'ān and Sunnah.

Findings and Discussion

Sufism, which some authors also call mysticism, is a method of moral and spiritual development for the practical guidance of individuals with a mystical call. (Attas, 2022) Ṣūfī orders are a product of Sufism. The Tijāniyyah Ṣūfī order is one such which has a large followership in West Africa and Nigeria in particular. The Ṣūfī order has various *Adhkār* or *awrād* specifically for its adherents. Two cores of such *awrād* are *Ṣalāt al-fātiḥ* and *Jawharat al-kamāl*. This point was discussed in the preceding pages. These *awrād* have come under criticism from the non-Tijāni. According to the Tijānis, *Ṣalāt al-Fātiḥ* is considered a powerful and spiritually enriching prayer. It is thought to provide blessings and protection and is occasionally used to request divine intervention or resolve problems. The proponents claimed it has divine inspiration from both the Qur'ān and Sunnah. They supported their claim with verses from the Qur'ān, as earlier discussed. In contrast, opponents frequently claim that *Salāt al-Fātiḥ* lacks direct and valid evidence from the Qur'ān or Sunnah. They argue that it is not one of the Prophet Muḥammad's established practices and hence cannot be regarded as authentic or approved. (Tijani, 2022)

Jawharat al-Kamāl is widely revered among the Tijāniyyah Ṣūfī order. It is claimed that the founder, Shaykh Aḥmad Tijani, received it directed from Prophet Muḥammadﷺ. However, the non-Ṣūfī scholars, particularly the Salafiyyah, constantly refute this claim. Many opponents regard this *wird* as an innovation (*bid'ah*) established into the religion without a solid scriptural foundation. Although the proponents also claimed that it is alluded to in the Qur'ān, as discussed, the non-Tijāni argued that the claim is a misinterpretation of the divine Book. The writers found no mention of either *Ṣalāt al-Fātiḥ* or *Jawharat al-Kamāl* in any classical *tafsīr*.

The acceptance or rejection of *Şalāt al-fātiḥ* and *Jawharat al-kamāl* often depends on individual interpretations, scholarly perspectives, and affiliation within Islam. Balancing respect for diverse practices with adherence to established religious guidelines is critical to understanding and discussing such differences. For example, a theological conference could be organised jointly where each party will present its positions, citing classical materials devoid of inclination. It should be based on understanding the three best generations mentioned by the Prophet. Hence, the recitation of *Şalāt al-fātiḥ* and *Jawharat al-kamāl* should be understood within the context of Şūfi traditions, which often emphasise experiential spirituality and the transmission of prayers through spiritual chains (*silsilah*). Both proponents and opponents give different interpretations of spiritual approaches, which has remained a source of disagreement among Muslim youths.

In this circumstance, the best action is to return to the Qur'ānic teachings, as exemplified through the Prophetic Sunnah. Allah enjoins this action, saying any dispute should be resolved through the Qur'ān and Sunnah. (Khan & Al-Hilali, 2020, Q4:59) Then, people of authority should advocate for mutual understanding and respect in interpreting religious duties. This deed prevents the prevalent rivalry between the Tijāni and non-Tijāni, particularly among the Muslim youths. To resolve the conflict between Tijānis and Non-Tijānis, people, families, society, scholars, and the government must work collaboratively. Each performs a unique role in promoting understanding and peace among many religious beliefs, thus evading instances like the atrocity committed by Boko Haram Boko. (See Abu/lcm/sbk, "Suspected Boko Haram gunmen kill 13 farmers in Nigeria", AFP - Agence France Presse, August 22, 2024, retrieved August 23, 2024, <https://www.msn.com/en-us/news/world/suspected-boko-haram-gunmen-kill-13-farmers-in-nigeria/ar-AA1pgzv?ocid=BingNewsSerp>).

Consequently, the following **recommendations** are proposed to foster peaceful coexistence and promote unity in the community:

1. Individual:

- a. **Promote Tolerance:** Individuals can contribute by cultivating mutual respect and being open-minded toward diverse understanding between the Tijāni and non-Tijānis.
- b. **Reject Prejudice:** Individuals should avoid stereotypes and avoid engaging in or spreading aggressive rhetoric.
- c. **Engage in Dialogue:** Personal initiatives to participate in conversations can help overcome gaps and refute misconceptions.

2. Family:

- a. **Teach Respect and Understanding:** Families are the bedrock of social ideals. Teaching youngsters to accept other religious beliefs and encouraging critical thinking helps to minimise future conflicts.
- b. **Model Positive Behaviour:** Parents and family members can serve as role models for peaceful cooperation and teamwork by regularly reflecting on these ideals.
- c. **Encourage Unity:** Parents should foster unity by educating their children on the importance of unity among the Ummah and citing examples from the Islamic golden era.

3. Society:

- a. **Promote Inclusive Communities:** Community leaders and organisations such as the Muslim Students Society of Nigeria should organise forums for dialogue, intra and interfaith gatherings, and collaborative activities that unite individuals from diverse religious

backgrounds. This action will enhance the relationship between the Tijānis and non-Tijānis.

- b. **Cultural and Religious Education:** Society can engage in educational programs that highlight religious diversity's significance, emphasizing shared aims over differences.
- c. **Social Support Networks:** Providing support networks that serve everyone, regardless of religious affiliation, fosters a feeling of community and shared identity.

4. Scholars:

- a. **Bridge Building:** Muslim scholars and intellectuals should clarify misconceptions and highlight the commonalities between factions. They can offer neutral interpretations and mediate disputes.
- b. **Educate the Masses:** Scholars can use their platforms, including social media handles, to educate followers on the importance of peace, unity, and the risks of division within the Muslim Community.
- c. **Promote Moderate Ideologies:** Scholarly endeavours should focus on arguing for balanced perspectives that foster concord while discouraging extremism or divisive speech. A moderate position should be advocated at all times.

5. Government:

- a. **Create Fair Policies:** The Government can pass legislation protecting religious freedom while criminalising hate speech or encouraging violence.
- b. **Facilitate Dialogue and Reconciliation:** Government agencies can host peace initiatives, facilitate mediation, and fund programs that promote intra and interreligious understanding. The Nigeria Interreligious Council (NIREC) should be strengthened to perform its statutory functions.
- c. **Support Inclusive Education:** Creating and executing educational curricula highlighting shared values among various sects in a multi-

religious country like Nigeria can contribute to a more cohesive society.

- d. **Ensure Equal Representation:** Government representation and resources should be distributed fairly among all religious groups to prevent any feelings of marginalisation.

Conclusion

In conclusion, the critique of *Ṣalāt al-Fātiḥ* and *Jawharat al-Kamāl* within the Tijāniyyah Ṣūfī order illustrates the complex interplay between spiritual devotion, theological interpretation, and Islamic orthodoxy. The spiritual practices and identities of Tijāniyyah followers rely heavily on these *wirds*, which have been controversial because of their perceived exclusivity and the claims made about their supernatural origins and efficacy. While Tijāniyyah adherents deeply venerate these practices, they are seen by non-Tijānis as contradicting traditional Islamic beliefs.

This analysis highlights contradictions between the Tijāniyyah Ṣūfī order and mainstream Islamic theology by placing these *wirds* in the context of Tijāniyyah interpretations of the Qur'ān and Sunnah. The article emphasised the importance of balancing respect for Tijāniyyah adherents' spiritual experiences with thoughtful engagement with theological and doctrinal concerns raised by these *wirds*. Finally, this study advocates for a broader understanding of the diversity of Islamic spirituality and how different traditions navigate the delicate link between personal piety and communal orthodoxy.

Acknowledgement

I express my profound gratitude to my indefatigable Supervisor, Assoc. Prof. Dr. Che Amnah binti Bahari, for her valuable mentorship and unflinching support in writing this paper. Similarly, the effort of my co-supervisor, Prof. Dr. Wan Azam bin Mohd Amin, is highly acknowledged and appreciated.

Conflicts of Interest

The authors declare that they have no competing financial or personal interests in producing this article. The paper is a contribution to the existing body of knowledge in the study of the Tijāniyyah Ṣūfī order in Nigeria.

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