108382 - The Tijani tariqah

the question

We have many people in our country who follow the Tijani tariqah. My family have the wird of Shaykh Ahmad at-Tijani, which is Salaat al-Faatih. They say that Salaat al-Faatih is sending blessings upon the Prophet (blessings and peace of Allah be upon him). Is this Salaat al-Faatih really sending blessings upon the Prophet Muhammad (blessings and peace of Allah be upon him) or not? Because they say that the one who recites Salaat al-Faatih then stops doing so is regarded as a disbeliever (kaafir), and they say that if you did not used to do this and you do not do it, there is no blame on you, but if you start to do it and then stop, then you are regarded as a disbeliever. We hope that you can offer some advice.

Detailed answer

Praise be to Allah.

The Tijani tariqah is undoubtedly an innovated path, and it is not permissible for the people of Islam to follow these innovated tariqahs, whether that is the Tijani tariqah or any other. Rather what is required is to follow and adhere to that which was brought by the Messenger (blessings and peace of Allah be upon him), because Allah says (interpretation of the meaning):

“Say (O Muhammad (blessings and peace of Allah be upon him) to mankind): ‘If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins’”

[Aal ‘Imraan 3:31]

“(Say (O Muhammad (blessings and peace of Allah be upon him)) to these idolaters (pagan Arabs) of your folk:) Follow what has been sent down unto you from your Lord (the Quran and Prophet Muhammad’s Sunnah), and follow not any Awliya’ (protectors and helpers, etc. who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!”

[al-A‘raaf 7:3]

“And whatsoever the Messenger (Muhammad (blessings and peace of Allah be upon him)) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment”

[al-Hashr 59:7]

“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path”

[al-An‘aam 6:153].

The (other) paths are the innovated paths that have been introduced on the basis of innovation, whims and desires, specious arguments and haraam desires. Allah has enjoined upon us to follow His straight path, which is what is indicated by the Holy Qur’an and the saheeh, proven Sunnah of His Messenger (blessings and peace of Allah be upon him). This is the path that must be followed.

With regard to the Tijani, Shadhili, Qadiri and other tariqahs or paths that people have invented, it is not permissible to follow them, except with regard to that which is in accordance with what Allah has prescribed. That may be followed because it is in accordance with the prescribed teachings, not because it is part of any given tariqah, because of the verses quoted above and because Allah, may He be exalted, says (interpretation of the meaning):

“Indeed in the Messenger of Allah (Muhammad (blessings and peace of Allah be upon him)) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much”

[al-Ahzaab 33:21]

“And the first to embrace Islam of the Muhajiroon (those who migrated from Makkah to Al-Madinah) and the Ansaar (the citizens of Al-Madinah who helped and gave aid to the Muhajiroon) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are

well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success”

[at-Tawbah 9:100],

and the Messenger (blessings and peace of Allah be upon him) said: “Whoever introduces anything into this matter of ours that is not in accordance with it will have it rejected.” (Saheeh – agreed upon; narrated from the hadith of ‘Aa’ishah (may Allah be pleased with her))

And he (blessings and peace of Allah be upon him) said: “Whoever does a deed that is not in accordance with this matter of ours will have it rejected.” Narrated by Muslim in his Saheeh.

And he (blessings and peace of Allah be upon him) said: “To proceed: the best speech is the Book of Allah, and the best guidance is the guidance of Muhammad (blessings and peace of Allah be upon him). The worst matters are those which are newly invented, and every innovation is a going astray.” Narrated by Muslim in his Saheeh from the hadith of Jaabir ibn ‘Abdullah (may Allah be pleased with him). And there are many similar hadiths.

Salaat al-Faatih is a kind of sending blessings (salawaat) upon the Prophet (blessings and peace of Allah be upon him) as they said, but its wording was not narrated from the Prophet (blessings and peace of Allah be upon him), as they say: “O Allah, send blessings and peace upon our master Muhammad, the one who opens that which was closed, the seal of all that went before, the one who supports the truth with the truth.” This wording was not the answer that the Prophet (blessings and peace of Allah be upon him) gave to describe how blessings should be sent upon him when the Sahaabah asked him about that. What is prescribed for the Muslim ummah is to send blessings upon him (blessings and peace of Allah be upon him) in the wording that he prescribed for them and taught them, without introducing anything new. An example of that is what is proven in as-Saheehayn from Ka‘b ibn ‘Ajrah (may Allah be pleased with him), that the Sahaabah (may Allah be pleased with them) said: O Messenger of Allah, Allah has commanded us to send blessings upon you; how should we send blessings upon you? He (blessings and peace of Allah be upon him) said: “Say: Allaahumma salli ‘ala Muhammad wa ‘ala aali Muhammad kama

sallayta ‘ala Ibraaheem wa aali Ibraaheem, innaka hameedun majeed. Allaahumma baarika ‘ala Muhammad wa ‘ala aali Muhammad kama baarakta ‘ala Ibraaheem wa aali Ibraaheem, innaka hameedun majeed (O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon Ibraaheem and the family of Ibraaheem, You are indeed Worthy of Praise, Full of Glory. O Allah, bless Muhammad and the family of Muhammad as You blessed Ibraaheem and the family of Ibraaheem, You are indeed Worthy of Praise, Full of Glory).”

Another example is that which is proven in Saheeh al-Bukhaari and Saheeh Muslim from the hadith of Abu Humayd as-Saa‘idi (may Allah be pleased with him), from the Prophet (blessings and peace of Allah be upon him), that he said: “Say: ‘Allaahumma salli ‘ala Muhammad wa ‘ala azwaajihi wa dhurriyyatihi kama sallayta ‘ala Ibraaheem, wa baarik ‘ala Muhammad wa ‘ala azwaajihi wa dhurriyyatihi kama baarakta ‘ala Ibraaheema wa aali Ibraaheem, innaka hameedun majeed (O Allah, send prayers upon Muhammad and upon his wives and offspring as You sent prayers upon Ibraaheem; O Allah, bless Muhammad and his wives and offspring as You blessed Ibraaheem and the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory).”

According to a third hadith that was narrated by Muslim in his Saheeh from Abu Mas‘ood al-Ansaari (may Allah be pleased with him), the Prophet (blessings and peace of Allah be upon him) said: “Say: Allaahumma salli ‘ala Muhammad wa ‘ala aali Muhammad kama sallayta ‘ala Ibraaheem, wa baarik ‘ala Muhammad wa ‘ala aali Muhammad kama baarakta ‘ala aali Ibraaheem fil ‘aalameena, innaka hameedun majeed (O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon the family of Ibraaheem, and bless Muhammad and the family of Muhammad as You blessed the family of Ibraaheem among the worlds; You are indeed Worthy of Praise, Full of Glory).”

These hadiths and similar reports explain the way to send blessings upon him that he approved for his ummah and enjoined upon them. As for Salaat al-Faatih, even though its meanings are sound in general, it should not be adopted at the expense of that which has been narrated in saheeh reports from the Prophet (blessings and peace of Allah be upon him) explaining the sending of blessings upon him that is enjoined. Moreover, the phrase “the one who opens that which was

closed” is too ambiguous, and some of those who follow whims and desires may give it a meaning that is not correct. And Allah is the source of strength. End quote.

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on him).