

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وصلى الله على سيدنا محمد الفاتح الخاتم وعلى آله و أصحابه ومن آمن به

## Understanding the *Faydah Tijaniyyah* - Part 3

*By Imam Fakhruddin Owaisi al-Madani al-Tijani*

### The *Sahib al-Faydah* and the *Maqam of Khilafah Kubra*:

It must be understood that the *Faydah* that appeared with Shaykh Ibrahim (RA) was not only about large numbers of people entering the Tariqah and experiencing the Opening of *Ma'rifah*, as predicted by the Shaykh al-Tijani (RA). This was its *Zahir* aspect. In the *Batin* however, it was moreso about the Manifestation of the *Ibrahimi* Reality, i.e. the *Maqam* of the complete *Khilafah Ahmadiyyah Muhammadiyyah Ilahiyyah*. Shaykh Ibrahim (RA) appeared as the Complete *Khalifah* of the Seal of the Saints and the Greatest Door to his Divine Secrets.

While many other *Khalifahs* appeared before him and even after him, the *Sahib al-Faydah* was the seal of the Seal. Indeed, many of the great Masters of Mauritania and Nigeria have openly described him as *Khatm al-Khatm* (Seal of the Seal) or *al-Khatm al-Thani* (the Second Seal) or *Khatam al-Khatmayn* (The Seal of the Two Seals, i.e. of the *Nabi* and the *Wali*).

This also made him the *Abd-Allah* (Slave of Allah), i.e. the complete Slave of God in His Manifestations of *Nubuwwah* and *Wilayah*; *Muhammad* and *Ahmad*, for Shaykh Ibrahim (RA) clearly stated that none knows them better than him. He wrote in his *Diwan*:

فمن رام دركي في اشتياق نبينا  
فقد رام أمراً مستحالاً محرماً

*Faman Rama Darki fi Istiyaqi Nabiyyina  
Faqad Rama Amran Mustahalan Muharrama*

And whosoever tries to attain My Place in the Passion for our Prophet (SAW)  
Has indeed tried to attain an impossible and forbidden matter!!

And:

فمن رام دركي في اشتياق إمامنا  
كمن رام مسك البدر منه السواجم

*Faman Rama Darki fi Istiyaqi Imamina  
Kaman Rama Maska 'l-Badri minhu 's-Sawaji'u*

Whosoever tries to attain My Place in the Passion for our Imam (al-Tijani)  
Is like the one who has tried to catch the Moon with his songs!

This *Maqam* was also manifested by the appearance of the Grand Tijani Faydah on the hands of Shaykh Ibrahim (RA), and his *Talibes* inherited it as well.

The sum total of this was the *Ma'rifah* of Allah in all His levels. Indeed, throughout his poetry Shaykh Ibrahim (RA) refers to himself as "*al-Abd*". For example he says:

و أشكر رباً ألهم العبد رشده  
فأصغر أتباعي برئ من الشرك

و ذلك فضل الله فالعبد عاجز  
على وصل حق أو مجانبة الشك

And I thank my Lord who has granted His Guidance to the Slave  
For the smallest of my followers is free from *Shirk* (i.e. is an *Arif*)

And that is the Bounty of Allah, for the Slave is powerless  
To Guide anyone to the Truth or remove their Doubt

This was the *Maqam* of *Khilafah*, vice-regency.

So, the *Maqam* of Mawlana Shaykh Ibrahim (RA) is that of *Harazimiyyah Kubra* and *Khilafah Mutlaqah* of the *Qutb al-Maktum* (RA). And this was outwardly manifested in the *Zahir* in his position as the "*Sahib al-Faydah al-Tijaniyyah*", a Colossal Gift that none of the Tijani *Khalifahs* before or after him were granted by the *Hadrah al-Ahmadiyyah*.

This *Maqam* is higher than that of all the *Aqtab*, but nevertheless, under the rank of the *Qutb al-Maktum* (RA).

### **Sidina Shaykh Ahmad al-Tijani (RA) points to this Rank**

Sidina Shaykh Ahmad al-Tijani (RA) pointed to this Rank and its Holder when he stated:

"لا ينال مني أحد شيئاً إلا بواسطة سيدي علي حرازم"

"Nothing reaches anyone from me save through the channel of *Ali Harazim*".

**And:**

"هو مني بمنزلة أبي بكر من رسول الله"

"He is to me as *Abu-Bakr* to the Messenger of Allah (SAW)"

**And:**

"ما خلفت سواه"

"I have no *Khalifah* but *him*"

**And:**

"الرجل من الطائفة ظهر لا يعرف في الدنيا ولا في الآخرة"

"A Man will appear from my Group, whose rank will not be known in this World or the Hereafter"

The title "*Ali Harazim*" above, as in "*Ali bin Abi-Talib*" (*Hadith*: I am the City of Knowledge and Ali is its Door!), refers to nothing but the *Maqam/Martabah/Da'irah* of *Khilafah Batinah* (**Hidden** Spiritual Viceregency).

"*Abu-Bakr*" here refers to nothing but the *Maqam/Martabah/Da'irah* of *Khilafah Zahirah* (**Manifest** Spiritual Viceregency).

"*I have no Khalifah but him*" refers to this special person's complete *Khilafah* of the Seal of the Saints, outwardly and inwardly.

There is only one Eternal Master of this *Da'irah*/Circle of *Khalifah* (just as in the *Dawa'ir*/Circles of *Nubuwwah* and *Wilayah*).

Indeed, the first Sidi Ali Harazim RA (whose name is used for this *Maqam*) died in the lifetime of Shaykh al-Tijani (RA), and was buried ALIVE in Badr before he could reveal the Special Knowledge of Allah that was granted to him then. Nevertheless, after him, many Tijani Saints (e.g. Mawlay Muhammad bin Abi'n-Nasr RA, Sidi Ali al-Tamasini RA) claimed that *Harazimi Maqam*, proving thereby that this *Maqam* is transferable. The *Qutb* Sidi al-Arabi bin al-Sa'ih (RA) points to this in his *Bughyah*, as well as Sidi Ahmad Sukayrij (RA) in his *Kashf al-Hijab*.

Now let us listen to Shaykh Ibrahim (RA) when he clearly states that this Rank of Grand-*Khilafah* is for none other than him. He writes in his most important book *al-Sirr al-Akbar wa al-Nur al-Abhar* (*The greatest Secret and the Dazzling Light*):

يقول مولانا صاحب الفيضة التجانية الشيخ ابراهيم عبد الله انياس  
الكولخي التجاني رضي الله عنه في تأليفه النادر المسمى بالسر الأكبر  
والنور الأبهـر:

".. ثم يشاهد تنزل حضرة الأحمديّة في الحقيقة الرابعة وهي حضرة آدم أي آدم الأرواح عين أحمد ونفس أحمد وهذه الحضرة هي التي أشار إليها الشيخ رضي الله بقوله "لا ينال مني أحد شيئاً إلا بواسطة سيدي علي حرازم"، وقوله "ما خلفت سواه"، وقوله "هو مني بمئة أبي بكر من رسول الله"، ولا غرو أن يخلف هذا الرجل غيره فافهم؛ فحقيقة هذه الحضرة أنّها ظل الشيخ ومظهره في كل زمان ومكان والموجودات بأسرها منطوية في رجل تلك الحضرة.

وليس على الله بمستنكر

أن يجمع العالم في واحد

وهو الرجل الذي ظهر لا يعرف في الدنيا ولا في الآخرة أي لا تعرف حقيقته وهو عبد الله والإنسان الكامل وحامل الأمانة"

"And then he (i.e. the complete *Arif*) witnesses the *Tanazzul* (Descend) of the *Hadrah al-Ahmadiyyah* in the Fourth Reality, which is the *Hadrah* of Adam, i.e. the Adam of the Souls, the Being and *Nafs* of Ahmad. And this is the *Hadrah* to which the Shaykh (al-Tijani), may Allah be please with him, pointed to when he said, 'Nothing reaches anyone from me save through the channel of Ali Harazim', and when he said, 'I have no Khalifah but him', and when he said, 'He is to me as Abu-Bakr to the Messenger of Allah'. And it is not unthinkable that someone else should inherit this man (i.e. Sidi Ali Harazim), so understand.

The reality of this *Hadrah* is that it is the Shadow and Manifestation of the Shaykh (al-Tijani) for all time and place, and the whole of Existence is folded in the Man of this *Hadrah*. (as the poet said):

It is not impossible for Allah  
to gather the whole world in one

And he is the Man who has appeared and who will not be known in this World or the Hereafter, i.e. his reality, and he is the *Abd-Allah* (Slave of Allah), *al-Insan al-Kamil* (the Complete Human), and *Hamil al-Amanah* (the Carrier of the Divine Trust)".

Do note that this particular work of the Shaykh (RA) has never been published as per the Shaykh's own instructions.

لا يخفك أن كتاب السر الأكبر و النور الابهر لصاحب الفيضة من المكتوم في غاية و لا يطلع عليه الا خواص الخواص طريقنا

However the Shaykh (RA) dictated it to his *Khalifah* Saydi Ali Cisse (RA) in the year 1932-33 (*al-Humdulillah*, I have a copy of this manuscript!). After that, handwritten

copies of these were circulated amongst the senior *Muqaddams*. The work is normally only given by *Idhni* (Permission) to those senior *Muqaddams* who have completed the *Tarbiyah* and are trustworthy of preserving Allah's Secrets.

Shaykh al-Sharif al-Haj Abd-Allah al-Mishri (RA) sums it up when he writes in *Indhar wa Ifadah*:

قال العارف بالله الكبير سيدي عبد الله المشري رضي الله عنه في كتابه إنذار وإفادة:

و الشيخ التجاني هو خاتم الأولياء و قدماءه على رقابهم و مقامه حرام على غيره و الشيخ إبراهيم وارثه في كل ذلك فهو خليفته المطلق و لا يوجد الله صلى الله عليه وسلم ولي بعد الشيخ التجاني أقرب منه للرسول بل و لا معه في درجة و لن يوجد إلى قيام الساعة

“And the Shaykh al-Tijani (RA) is the Seal of the Saints and his feet are on their necks and his *Maqam* is *Haram* on any other till the Trumpet is Blown. And Shaykh Ibrahim (RA) is his Inheritor in all of that, for he is his Complete *Khalifah*, and there is no *Wali* after the Shaykh al-Tijani (RA) who is closer to the Prophet Muhammad (SAW) than Shaykh Ibrahim (RA); in fact, there is no one who can even share his rank with him, and can never be till the Day of Judgment”.

As for the statement about the “*Man whose Maqam will not be known in Dunya and Akhirah*”, it refers to the *Batin al-Batin Martabah* of this *Khalifah*, and we have nothing to talk about its reality.

Sidna Shaykh (RA) also mentioned that this “Man” would be “*Fasi Umman wa Aban*” i.e. “*His mother and father would be from Fez*”. It is obvious that this is not referring to lineage, as the *Awliya* speak in Metaphors. The statement basically means that this *Khalifah* would take the *Idhn* and the *Tarbiyah* of the Tijani Tariqah directly from Shaykh Ahmad Tijani (RA) of Fez, without the intermediary of any other *Khalifahs* and *Muqaddams*.

Indeed, *Mawlana Sahib al-Faydah* (RA) confirmed that he takes directly from Shaykh Ahmad Tijani (RA) and has no other Shaykh but him. He writes in *Kashif al-Ilbas*, after mentioning all his normal *Sanads* (as from Sidi Sukayrij, Sidi al-Hafiz, Sidi Wudl al-Haj...etc):

و سندنا عن الشيخ الختم التجاني من غير واسطة إذ هو و لله الحمد حاضر معنا دائماً

“And our *Sanad* (chain) is directly from the Shaykh al-Khatm al-Tijani without any intermediaries, and he (RA) is present with me all the time, and all praise is for Allah.”

In fact, when some of his senior Muqaddams, the Mauritanian Sidi Muhammad al-Amin al-Jakani (RA) asked him if it is allowed for him to give them *Ijazah* through this direct *Sanad* stated in the *Kashif* without the mention of any previous Shaykhs, Shaykh Ibrahim (RA) replied in the affirmative. In fact, he simply wrote to him:

أذنت لك في الطريقة عن الشيخ التجاني رضي الله عنه

“I give you *Ijazah* in the Tariqah directly through Shaykhuna Ahmad al-Tijani (RA)!!!”

The Shaykh (RA) wrote the same to his beloved student and Muqaddam Sidi Umar bin Malik:

فجددت لك الورد اللازم بسندي العالي عن الشيخ التجاني عن رسول الله

“So I have renewed for you the *Wird* through our High *Sanad* from Shaykhuna al-Tijani (RA) from Rasul-Allah (SAW)”.

The Shaykh wrote this at the age of 30! *Subhan Allah!*

See the *Jawahir al-Rasa'il* and the *Ziyadat al-Jawahir* by the *Khalifah* Abu'l-Fath (RA).

Do note as well that the *Sahib al-Faydah* could never appear from Fas, as that is the domain of the *Hadrah al-Ahmadiyyah*. So how could the *Khalifah* manifest himself in the Presence of his Shaykh al-Qutb al-Maktum (RA)? Where is the Adab there?

Indeed, the Shaykh al-Tijani (RA) himself had ordered Sidi Ali Harazim (RA) and some of his other *Muqaddams* who had attained the Level of *Ma'rifah* and *Tarbiyah* to leave Fez or other wise get destroyed.

So, the *Faydah* and the *Sahib al-Faydah* appeared in Senegal far away from Fas, just as the *Khatam al-Awliya* appeared in Fas, far away from Medina Munawwarah, just as the Final Prophet (SAW) appeared in Medina, far away from Makkah, the domain of Allah.

### **The Mahdi will also take from the Khalifah Mutlaq:**

Know also, that after this Sealing of the Divine Matter, there is no other Reality (*Haqiqah*) emerging in the Circle of *Ma'rifah*. The matter has been sealed through *Nubuwwah* (Prophethood), *Wilayah* (Sainthood) and *Khilafah* (Viceregency). God may only be known through these Circles. The appearance of the *Mahdi* (AS) will not change any of this, only support it and confirm it.

The appearance of the *Mahdi* (AS) will be a physical phenomenon, but not the appearance of a new Divine Reality. That is why the *Maqam* of the *Sahib al-Faydah* is higher than that of the *Mahdi*.

The Prophet (SAW) stated that the *Mahdi* will be his descendant, Shaykhuna al-Tijani (RA) stated that he will be a Tijani, and Shaykh Ibrahim (RA) mentioned that he himself will be the Shaykh of the *Mahdi*. Indeed, one of the eminent disciples of Shaykh Ibrahim (RA), i.e. Shaykh Umar Toure (RA), had even entered the *Maqam* of *Mahdiyyah* and claimed it, but the Shaykh (RA) brought him back.

### **Issues of Lineage and Divine Justice:**

While there is no doubt that most of the great *Maqams* in this *Ummah* are reserved for our Masters, the *Ahl al-Bayt*, the noble descendants of the Prophet (SAW), nevertheless, Our Lord Allah is most Just and Fair, and His *Habib* (SAW) as well.

He granted the *Nubuwwah* to Sayyidna Muhammad (SAW).

And *Wilayah* to his Family (Shaykh al-Tijani RA).

And *Khilafah* to his Ummah (Shaykh Ibrahim RA).

This is Justice from our Just Lord, *al-Rabb al-Adl*, and the Generosity of the *Hadrah al-Muhammadiyah*.

Some of our Gnostic Shaykhs said that this is what is alluded to in our prayer: *Allahumma Salli ala Sayyidna **Muhammadin** wa **Alihi** wa **Sahbihi**!*

Indeed, the *Khalifah* of the Prophet (SAW), Sayyidna Abu-Bakr al-Siddiq (RA) was **not** from the *Ahl al-Bayt*, and **neither** was Sidi Ali Harazim (RA), the *Khalifah* of Shaykh Ahmad Tijani (RA).

However, all three were related to the Prophetic Household by marriage, for Sayyidna Abu-Bakr (RA)'s daughter Sayyidah Aishah (RA) got married to the Prophet (SAW), and both Sidi Ali Harazim (RA) and Shaykh Ibrahim (RA) married a *Sharifah*.

Shaykh Ahmad Tijani (RA) did not predict that the *Faydah* would appear at the hands of a *Sharif* neither did he say that the *Faydah* would appear at the hands of the *Mahdi*. If anyone has proofs of such a claim then they should bring it forward, for we have quoted the words of some of the greatest Men of this Tariqah.

Of course, while the *Ahl al-Bayt* represent the living family of the Prophet (SAW), the *Qutb al-Ghawth al-Khalifah* is the living representation of the Prophet (SAW) himself!

Therefore, numerous *Shurafa* came to submit to Shaykh Ibrahim (RA) knowing well that they were coming to no one but their own Grandfather (SAW).

### **The Hidden and Most Hidden Maqams of the Khalifah**

Know also, that this Harazimi *Maqam* of *Khilafah Mutlaqah* that we spoke about, is just the ‘mentionable’ *Maqam* of Shaykh Ibrahim (RA), for his real *Maqam* in the *Hadarat al-Tajalli wa al-Tanazzul al-Ilahi* can not be written in books, as it is from the greatest Secrets of Allah, revealed only to those whom Allah Chooses for it.

It is not something higher than the Seal of the Saints or the Seal of the Prophets (in case someone suspects that! For the *Batin* and the *Zahir* never contradict), but it is a great *Sirr* comprehended only by those who realize the Secrets of the Divine Manifestations of Muhammad, Ahmad and Ibrahim, in the Four Letters of the *Ism al-Jalalah*.

The pen is shy to write any commentary in explaining this statement of our Master the Seal (RA) for it contains such Divine Secrets, revealing which is more *Haram* than drinking wine and fornicating.

Those who wish for this *Ma'rifah* must strip themselves of all attachments and humble themselves before a *Murabbi Kamil* from the Men of the *Faydat al-Tijani*, and Allah will show what He has Shown Others.

Then, even beyond *that* is the *Batin al-Batin* (most concealed) *Maqam* of the *Abd al-Dhat* which none knows except Allah, His Prophet (SAW) and the *Qutb al-Maktum* (RA).

This what the Shaykh al-Tijani (RA) referred to in the above-mentioned statement:

”A Man will appear from my Group, whose rank will not be known in this World or the Hereafter”

All we cans say is: الحمد لله و العبد لله

### **No Compulsion in Comprehension of the Khalifah**

Nevertheless, we state once again that believing in this *Maqam* of Ibrahim had nothing to do with the principles and rules of the Tijani Tariqah and can only be recognized and realized through a Spiritual Opening. Therefore, no one is obliged to believe in it or accept it, like no one is obliged to believe in the *Khatam al-Awliya* (RA) or the *Khatam al-Anbiya* (SAW). *La Ikraha fi d'Din!*

Shaykh Ibrahim (RA) himself stated that not knowing his *Maqam* will not harm anyone. He also stated that there would be many in this blessed Tijani Path as well who will not realize it.

More than that, he guaranteed Paradise for all those who follow him (and this is already guaranteed for all Tijanis), love him, have seen him, or are at peace with him (*al-Musalimin*), i.e. are neutral.

However God's Anger and Disaster is guaranteed for those who intentionally fight him, belittle him and deny his statements.

Not only him, this is guaranteed for the deniers and enemies of all the *Awliya*!

If one does not understand or comprehend, then one should rather keep quiet and ask Allah for Guidance and Opening, or ask those who understand!

**Imam Hassan Cisse (RA) explains the *Hadarat al-Fayd al-Ilahi* in Simple Terms:**

Sayyidna al-Qutb Shaykh Hassan Cisse (RA) narrates this amazing parable from Shaykh Ibrahim (RA) that explains the Matter very clearly (in his *Spirit of Good Morals*):

“There is a parable the Professor Ibrahim Mahmud Diop (Head of the *Rabat al-Ulama al-Senegal wa 'l-Maghrib*) heard from Shaykh Ibrahim which helps to explain the concept of *fayda*.

We are to picture five things.

First imagine a fathomless well – not an ordinary well, but a well that has no bottom.

Next imagine a leather bucket that never needs repair.

Next, imagine a tireless worker who continually draws water from that well.

Fourthly, imagine a basin next to that well which eventually becomes full.

Finally, imagine water so precious it cannot be thrown away and yet cannot be put back into the well already overflowing.

The question arises, what should be done with the water after the basin is full?

The answer: many basins will be constructed around the well to receive the precious water.

In the parable, the well represents Allah, glorified and exalted is He, whose being is continuous without end. The water is Divine gnosis (*ma'rifa*) and experience (*dhawq*).

The leather bucket is the Prophet (SAW). A saying among Sufis indicates, ‘Without an intermediary, one never reaches a goal and the Prophet (SAW) is the greatest intermediary between the creation and Allah’.

The worker in the parable is Shaykh Ahmad al-Tijani.

The basin is an extraordinary spiritual adept who has received so much in the way of Divine gnosis that he must communicate this Gnosis to others or it will overflow.

He is the owner of the *fayda* or Flood – Shaykh Ibrahim Niasse.”

**The Parable of Arif-Bi’Llah Shaykh Umar Toure (RA):**

*Arif-Bi’Llah* Shaykh Umar Toure (RA), one of the earliest and most senior *Khalifahs* of Shaykh Ibrahim (RA) puts it this way:

“There is the Night in which Nothing is seen.

The progression of daylight is as follows:

From Fajr to Zuhr, it is Rasul-Allah (SAW)

From Zuhr to Asr, it is Shaykh Ahmad Tijani (RA)

From Asr to Maghrib, it is Shaykh Ibrahim Abd-Allah (RA).

Thereafter, the it is Night again!”

Of course, it is only the Secret of Sayyidna Muhamamd (SAW) that is manifest in his Caliphal *Haqa’iq* (Realities), Sidna Ahmad (RA) and Sidi Barham (RA).  
As Shaykh Ibrahim (RA) says:

و الكتاب و خالقي جميع غرامي  
أحمد نور الحق سر الحقائق

*All my love, I swear by my Creator and His Book  
is for the Prophet (SAW), the Light of Allah, the Secret in all the Realities*

Note that it is confirmed that Shaykh Umar Toure (RA) held the rank of a *Khalifah* in the Tijani Path, and used to meet the Prophet (SAW) in daylight, and initiated thousands of people in the *Tariqah* and Tarbiyah.

**The Testimony of Arif-Bi’Llah al-Shaykh al-Akbar Sidi Ahmad Sukayrij (RA):**

The Pride of Morocco and Tijanism, Mawlana Shaykh Ahmad Sukayrij RA (whose Shaykh was the Algerian Sidi Ahmad al-Abdalawi RA) praised Shaykh Ibrahim (RA) with these great words which should be memorized:

قال في إتحاف الأخوان بمآثر غوث الزمان لمؤلفه الأستاذ يعقوب أبي بكر غرب  
بتصرف:

وقد أعلن في عام ١٣٤٨ هـ الموافق ١٩٣٩ م عند حفل ذكرى المولد النبوي الشريف أنه هو صاحب الفيضة التجانية ( التي بشر بها الشيخ التجاني رضي الله . ه وسلم حينما تراءى له يقضة لا مناعنه ) بإذن من رسول الله صلى الله علي . وأمره أن يدعيها لنفسه حقيقة لا مجازا . وهذا العام هو المنعوت بعام الفيض

وممن شهد له بذلك الشيخ القاضي العياشي أحمد سكيرج الفاسي رضي الله عنه ، حيث قال في معرض أبيات نظمها في مدح الشيخ:

شهدت لكم فتحا مبينا بما لكم  
من الحق من بين البرية قد خصا

ورثت عن الشيخ التجاني خلافة  
وإني لكم فيها أنص لكم نصا

وإني أرى الشيخ التجاني خاتما  
وأنت الذي قد صرت في الخاتم الفصا

وما قلت هذا عن هوى وتبجح  
ولا كان عن شطح رققت به رقصا

ولكنه عن وارد جاء ناشرا  
لواء سرور منه حاسدكم غصا

*Shahidtu Lakum Fat'han Mubinan Bima Lakum  
Bihi 'l-Haqqu min bayni 'l-Bariyyati qad Khassa*

*Warith-ta an ish-Shaykh it-Tijani Khilafatan  
Wa inni Lakum fiha Anussu Lakum Nassa*

*Wa Inni Ara 'sh-Shaykh al-Tijani Khataman  
Wa Anta 'l-Ladhi qad Sirta fi 'l-Khatam il-Fussa*

*Wa Ma Qultu Hadha an 'il-Hawa wa Tabajjuhin  
Wa La Kana an Shat'hin Raqastu bihi Raqsa*

*Wa Lakinnahu an Waaridin Ja'a Nashiran  
Liwa'a Sururin minhu Hasidukum Ghussa*

I testify that you have (gained) a manifest Opening  
Specially granted to you by God from amongst all people

Indeed you have inherited the *Khilafah* from Shaykh al-Tijani  
And I state to you my clear testimony to that

**And I see the Shaykh al-Tijani as a *Khatam* (Seal/also a Ring)  
And you are the One who has become the Ruby in the Ring!!!**

And indeed! I did not state this out of my own Desire or Vanity  
Nor due to an ecstatic state that made me dance!

Rather, it is due to a **Warid (Divine Inspiration) that came**  
And spread the Banner of Good Fortune that casts down those jealous of you!

Confirming all of the above, Shaykh Sidi Ahmad Sukayraj (RA) also said to Shaykh Ibrahim (RA) after granting him the unrestricted and complete *Ijazah Mutlaqah* in the Tariqah:

أنت خليفة عن الشيخ التجاني و عن والدك و عني و عن جميع خلفاء الشيخ  
رضي الله عنه

“You are the *Khalifah* of the Shaykh al-Tijani (RA), and of your Father (RA), and of me, and of all the *Khulafa* of the Shaykh Ahmad Tijani (RA).”

O Allah, We believe in what these Masters have said and do not doubt it. Amen.

Was-Salam,

*Servant of the Tijani Door,*

**Fakhruddin bin Ahmad al-Tijani**

والصلاة والسلام على سيدنا محمد الفاتح الخاتم ناصر الحق بالحق والهادي إلى الصراط  
المستقيم وعلى آله واصحابه حق قدره ومقداره العظيم،

ورضي الله عن شيخنا ووسيلتنا إلى ربنا القطب المكتوم والبرزخ المعلوم خاتم الولاية  
المحمدية وصاحب الحضرة الأحمديّة شيخنا أحمد بن محمد التجاني الحسني رضي الله عنه  
وأرضاه وعنا به آمين

ورضي الله عن شيخنا صاحب الفيضة التجانية المتدفقة من حضرة الختمية والكتمية أبي  
إسحاق الشيخ الحاج إبراهيم نياس عبد الله حقيقة رضي الله عنه وعن أصحابه.

وآخر دعوانا أن الحمد لله رب العالمين