

*These are the Litanies of the
Blessed Tijani Tariqah given to
our master, Sidi Ahmad Tijani ﷺ
by the Messenger of Allah ﷺ*

***The Litany of the Morning and
Evening (al-Wird)***

- 1. Seeking forgiveness from Allah by saying “astaghfiru Llāh” 100 times.*
- 2. Sending prayers upon the Prophet ﷺ 100 times.*
- 3. Repeating the blessed phrase “lā ilāha illa Llāh” 100 times.*

*One must maintain this specific
order for the litany.*

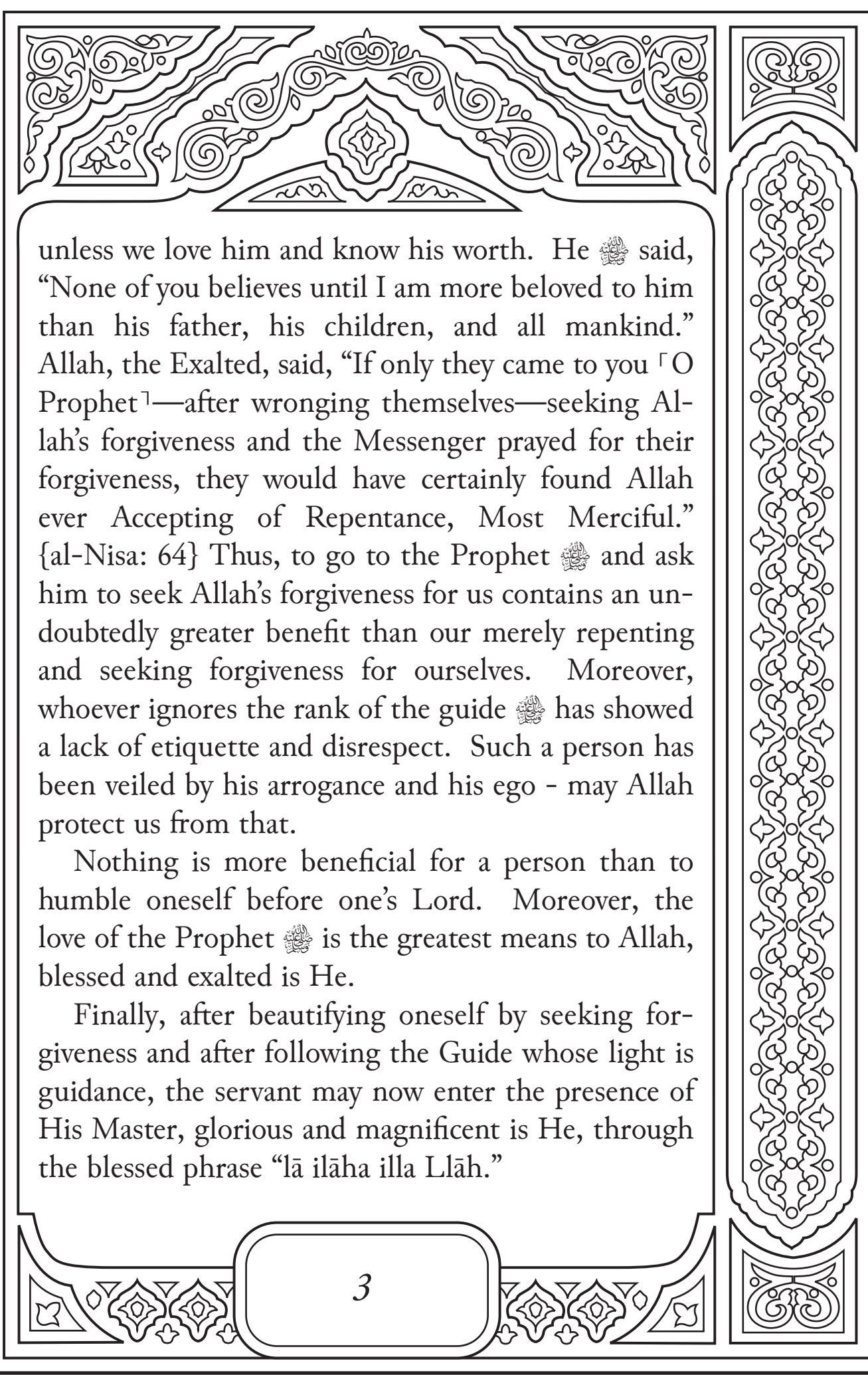
*Times for Performing the
Litany of the Morning and Evening.
Times for the Late Performance of the
Wird. A Brief Explanation of the
Purpose of Each Part of the Wird.*

The time for the morning recitation is from dawn until noon. The time for the evening recitation is from afternoon ('asr) until evening (isha).

If missed during the above-mentioned times, the morning wird can be made up between noon and sunset (maghrib). The evening wird can be made between isha and dawn.

Asking forgiveness erases sins by the grace of Allah, effectively removing darkness and blemishes from the heart.

Next comes sending prayers upon the Prophet ﷺ. The Prophet ﷺ said, "He who does not thank the creation, has not thanked Allah." There is no one on whose hands Allah has blessed us more than the Messenger of Allah ﷺ. Perfect faith is not realized



unless we love him and know his worth. He ﷺ said, “None of you believes until I am more beloved to him than his father, his children, and all mankind.” Allah, the Exalted, said, “If only they came to you ‘O Prophet¹—after wronging themselves—seeking Allah’s forgiveness and the Messenger prayed for their forgiveness, they would have certainly found Allah ever Accepting of Repentance, Most Merciful.” {al-Nisa: 64} Thus, to go to the Prophet ﷺ and ask him to seek Allah’s forgiveness for us contains an undoubtedly greater benefit than our merely repenting and seeking forgiveness for ourselves. Moreover, whoever ignores the rank of the guide ﷺ has showed a lack of etiquette and disrespect. Such a person has been veiled by his arrogance and his ego - may Allah protect us from that.

Nothing is more beneficial for a person than to humble oneself before one’s Lord. Moreover, the love of the Prophet ﷺ is the greatest means to Allah, blessed and exalted is He.

Finally, after beautifying oneself by seeking forgiveness and after following the Guide whose light is guidance, the servant may now enter the presence of His Master, glorious and magnificent is He, through the blessed phrase “lā ilāha illa Llāh.”

The Daily Litany (al-Wazīfah)

This is recited at least once a day, either in the morning or the evening. Even better is to recite it at both times.

- 1. Seeking forgiveness from Allah by saying “astaghfiru Llāha l-‘azīm alladhī lā ilāha illā huwa l-hayya l-qayyūm” 30 times.*
- 2. Sending prayers upon the Prophet ﷺ by reciting **Ṣalāt al-Fātiḥ**, 50 times.*
- 3. Repeating the blessed phrase “lā ilāha illa Llāh” 100 times.*
- 4. Reciting **Jawharat al-Kamāl** in a state of complete ritual purity, 12 times. Being in a state of ritual purity while performing dhikr is something recommended by the sacred law according to all the leading scholars. If one is unable to meet this condition, then one should recite **Ṣalāt al-Fātiḥ**, 20 times, instead of **Jawharat al-Kamāl**.*

*Times for Performing the Wazīfah.
Times for the Late Performance of the
Wazīfah. On Taking an Oath to Per-
form Litanies.*

The time for reciting the Wazīfah is anytime during the day or night. One who misses a recitation of the Wazīfah for a religiously valid excuse can make it up the following day.

Such matters as pertain to litanies normally fall under the category of recommended acts in the religious law, but when a person makes an oath to perform them, they become obligatory.

The Messenger of Allah ﷺ said, “Whoever takes an oath to obey Allah, then let him obey.”

The Friday Dhikr

*One of the three obligatory litanies in the Tariqah is to repeat the blessed phrase “**lā ilāha illa Llāh**” on Fridays for an hour or more - just before sunset and after ‘asr. There is no need to abide by a specific number, however, if one is unable to sit for the hour, then one can repeat the blessed phrase from anywhere between 1000 to 1600 times.*

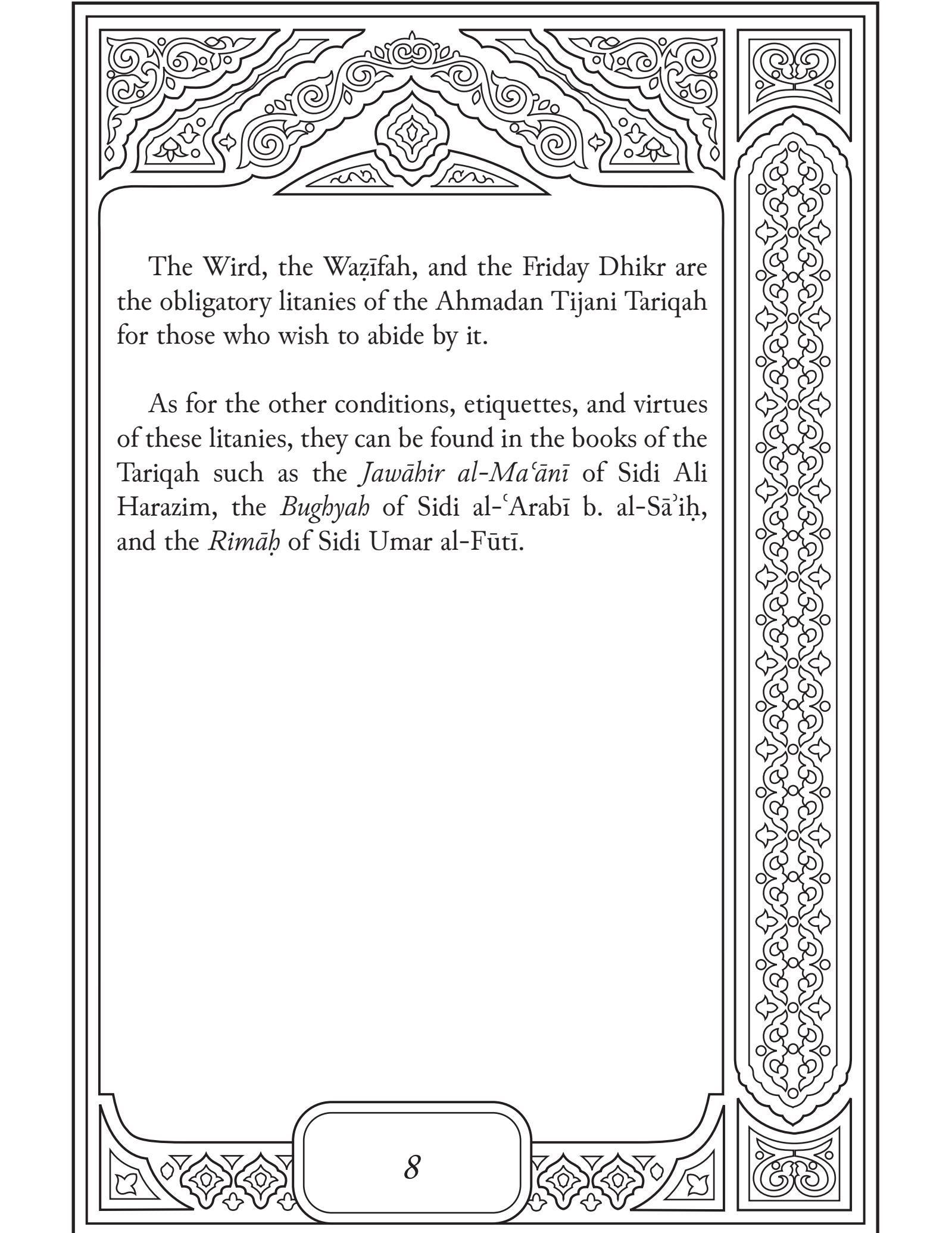
As mentioned, the time for the Friday Dhikr is between ‘asr and sunset. This dhikr cannot be made up at another time if missed.

*One must perform this dhikr right up until the time of sunset whether or not one is trying to repeat it a specific number of times or not. This is because it has been reported that the scrolls of our deeds are presented to the Real, glorious is He, every week and so performing the dhikr just before sunset ensures that the last and first thing in our scrolls will be “**lā ilāha illa Llāh.**”*

*Special Allowances Regarding Con-
necting the Friday Dhikr to Sunset.
Books Containing the Other Condi-
tions of the Tijani Tariqah.*

Performing the Friday Dhikr up until sunset was the practice of Shaykh Ahmad Tijani رحمته الله and those companions of his who lived in the city of Fes and its environs. However, in the event that some matter prevented him from performing the Friday Dhikr just before sunset, he would repeat the blessed phrase 1000 or 1600 times after the ‘asr prayer, and then proceed to the matter requiring his attention.

The Shaykh رحمته الله allowed those companions of his who lived in the desert to perform this dhikr after ‘asr (1000 times at least) as a dispensation for them.



The Wird, the Wazīfah, and the Friday Dhikr are the obligatory litanies of the Ahmadan Tijani Tariqah for those who wish to abide by it.

As for the other conditions, etiquettes, and virtues of these litanies, they can be found in the books of the Tariqah such as the *Jawāhir al-Maʿānī* of Sidi Ali Harazim, the *Bughyah* of Sidi al-ʿArabī b. al-Sāʾih, and the *Rimāḥ* of Sidi Umar al-Fūtī.

صَلَاةُ الْفَاتِحِ

Ṣalāt al-Fātiḥ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ
الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ
نَاصِرِ الْحَقِّ بِالْحَقِّ وَالْهَادِي إِلَى
صِرَاطِكَ الْمُسْتَقِيمِ وَعَلَى آلِهِ حَقَّ
قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ

Allāhumma ṣalli ‘alā sayyidinā
Muḥammadini ‘l-fātiḥi limā
uḡliqa wal khātimi limā sabaqa
nāširi ‘l-ḥaqqi bi ‘l-ḥaqqi wa
‘l-hādi ‘ilā širātika ‘l-mustaqīm
wa ‘alā ālihi ḥaqqā qadrihi wa
miqdārihi ‘l-‘azīm

جَوْهَرَةُ الْكَمَالِ

Jawharat al-Kamāl

اللهم صلِّ وسلِّم على عَيْنِ الرَّحْمَةِ الرَّبَّانِيَّةِ وَالْيَاقُوتَةِ الْمُتَحَقِّقَةِ الْحَائِطَةِ
مَرْكَزِ الْفُهُومِ وَالْمَعَانِي وَنُورِ الْأَكْوَانِ الْمُتَكَوِّنَةِ الْأَدَمِيِّ صَاحِبِ الْحَقِّ الرَّبَّانِيِّ الْبَرَقِ
الْأَسْطَعِ مَزُونِ الْأَرْبَاحِ الْمَالِيَّةِ لِكُلِّ مُتَعَرِّضٍ مِنَ الْبُحُورِ وَالْأَوَانِي وَنُورِكَ اللَّامِعِ
الَّذِي مَلَأَتْ بِهِ كَوْنَكَ الْحَائِطِ بِأَمْكِنَةِ الْمَكَانِي اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيَّ عَيْنِ
الْحَقِّ الَّتِي تَتَجَلَّى مِنْهَا عُرُوشُ الْحَقَائِقِ عَيْنِ الْمَعَارِفِ الْأَقْوَمِ صِرَاطِكَ التَّامِّ
الْأَسْقَمِ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيَّ طَلْعَةَ الْحَقِّ بِالْحَقِّ الْكَنْزِ

الْأَعْظَمِ إِفَاضَتِكَ مِنْكَ إِلَيْكَ إِحَاطَةَ النُّورِ

الْمُطْلَسَمِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ

صَلَاةً تُعَرِّفُنَا بِهَا إِيَّاهُ

Allāhumma ṣalli wa sallim ‘alā ‘ayni
r-raḥmati r-rabbāniyyati wa l-yāqūtati
l-mutaḥaqqiqati l-ḥā’iṭati bi markazi l-fuhūmi wa
l-ma‘ānī wa nūri l-akwāni l-mutakawwinati l-ādamiyyi ṣāḥibi
l-ḥaqqi r-rabbānī al-barqi l-aṣṭa‘i bi muzūni l-arbāḥi l-mālī’ati li
kulli muta‘arriḍin mina l-buḥūri wa l-awānī wa nūrika l-lāmi’
l-ladhī malāta bihi kawnaka l-ḥā’iṭa bi amkinati l-makānī.
Allāhumma ṣalli wa sallim ‘alā ‘ayni l-ḥaqqi llatī tatajallā minhā
‘urūshi l-ḥaqā’iq ‘ayni l-ma‘ārifi l-aqwami ṣirāṭika t-tāmmi
l-asqam. Allāhumma ṣalli wa sallim ‘alā ṭal’ati
l-ḥaqqi bi l-ḥaqqi l-kanzi l-a‘zam ifāḍatika
minka ilayka ihāṭati n-nūri l-muṭalsam Ṣalla
Llāhu ‘alayhi wa ‘alā ālihi ṣalātan
tu‘arrifunā bihā iyyāh