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THE TIJAANI FAITH

A RELIGION OF BID'AH AND SHIRK

A 'sheikh' of the Tijaani religion of West Africa is currently on a visit of South Africa. Muslims are warned that the Tijaani faith is a religion of shirk and bid'ah. Some of the kufr of this misguided sect is as follows:

(1) Ahmad Tijaani said:

"Thus isma has been guaranteed to the prophets and with them the qutbs. The Prophet has not mentioned them (the qutbs) when he said 'there is no infallibility except for a prophet, because he wanted to keep them concealed since their rank had not been revealed,,,... (Jawaahir) The Ijma' of the Ahlus Sunnah Wal Jama'ah is that only the Ambiya (alayhimus salaam) are Ma'soom, i.e, they only enjoy the attribute of ismah (sinlessness), not Auliya even if they are qutbs.

(2) Hajj Umar al-Futi, the disciple of Ahmad Tijani, says in Rimah of Umar Bin Said:

"....that walis never sin, and any breach of the Shariah in which they may become involved is only apparent but not real, and is always designed by the walis themselves to test the faith which their followers have in them."

It is baseless to claim that walis never sin. Walis are not like the Ambiya.

(3) "After Ahmad al-Tijani started his order he relinquished his affiliation with the four orders which he had joined, asserting that he did not achieve spiritual realization through the aid of any of the founders of these orders and he owed fealty to none of them."

This is a vile attack against the illustrious Mashaa-ikh of the Four Sufi Orders. A man who has strayed from Siraatul Mustaqeem will find fault with the great Auliya of former times.

(4) Ahmad Tijaani produced no Silsilah. Unlike the four Silsilah which all trace their origin to Hadhrat Ali or Hadhrat Abu Bakr, Tijaani claims that his link with Rasulullah (sallallahu alayhi wasallam) is direct. He has no Mashaa-ikh before him in his silsilah. Stating this, Jamal Abdun Nasr says:

"Contrary to the usual practice among the Sufis, Ahmad Al-Tijani produced no silsila, or perhaps it would be truer to say that he produced a one-link silsila which went directly from him to the Prophet. (Jawahir)."

The greatest defect in the claim of wilaayat made by Tijaani is that he has no silsilah.

(5) The following statement of Ahmad Tijaani is recorded in Jawahir

"None of the men (i.e. Walis) can admit his followers to Paradise without my reckoning or punishment, nomatter what sins and acts of disobedience they may have committed, except I alone."

In this statement Tijaani regards himself as the pivot of Najaat (salvation) whereas this is baseless. The Pivot of Najaat is the Kalimah Shahaadat. Furthermore, no wali can ensure anyone's admission to Jannat. This is the function of only Allah Ta'ala. Intercession (Shafa'ah) will be with the permission of Allah Ta'ala. No wali and no Nabi has the right to admit anyone

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Written by Administrator

Sunday, 13 May 2012 15:38 - Last Updated Sunday, 13 May 2012 15:41

into Jannat.

(6) Among the beliefs of bid'ah and even shirk of the Tijanis is that Rasulullah (sallallahu alayhi wasallam) and the four Khulafa-e-Raashideen attend their special thikr sessions where their littany, Jawaharatul Kamal is recited. There is absolutely no Shar'i basis for this claim. Furthermore, the logical conclusion of this belief is that if there are 100 groups of Tijanis reciting this thikr in different places at one and the same time, then Rasulullah and the Khulafa are present at all the gatherings at one and the same time. This is the conference of the attribute of omnipresence to Rasulullah (sallallahu alayhi wasallam) and the Khulafa. But, only Allah Ta'ala is omnipresent.

(7) The Tijanis give greater importance to their prayer than to the Qur'aan Majeed. They claim that their Salatil Faatih, in addition to a long list of outrageously exaggerated benefits is 6,000 more meritorious than reciting the Qur'aan. They also assert that if a person is unable to take wudhu then he may not recite the Jawaharatul Kamal with Tayammum. But, the Shariah allows one to touch and recite the Qur'aan with Tayammum if water is not available. Salaat for Allah Ta'ala can be performed with tayammum, but the prayer of the Tijaanis cannot be recited with tayammum! This is outrageous to say the least.

(8) Tijaanis during their wazifah sessions spread a white cloth. The purpose of this is to reserve the place for Rasulullah (sallallahu alayhi wasallam) and the four Khalifas who, they believe, attend their sessions. This is utterly baseless.

The following is an article which had appeared in the magazine, Muslim Challenge. It also explains some of the shirk and kufr of the Tijaani religion.

THE TIJANIYYAH FAITH

There are some among men who dispute concerning Allah without knowledge and follow every rebellious misguided one, concerning whom it is decreed that whosoever makes friends with him, he will lead him astray and will guide him to the torment of the fire.

Qur'an: 22. 2-5.

Tijaniyyah Faith is a religious association common in West Africa and have played an important missionary and political role in West Africa. They represent a puritan aspect of Islam, thus an initiated member believes he belongs to a religious elite. Some of their leaders such as Alhaji Umar al-Furi as used their devotees oath of allegiance for cause of bitter feuds and rivalry among the muslims. They have degenerated into a state of shaykh worship and have given less concern to learning the Qur'an in preference to their doctrine: Salat al-Fatih and Jawharai al-Kamal.

The Tijaniyyah faith was founded by Ahmad al-Tijani about 1815 and entered Nigeria in West Africa during the reign of Muhammad Bello (1807 - 1837), son and successor of Uthman dan Fodio. Ahmad al-Tijani claimed that Prophet Muhammad (Peace and blessings of God be upon him) appeared to him in a particular way and taught him Salat al-Fatih and Jawharat al-Kamal after having appointed him "al-Tijani", Khatam al-wilayah and qutb al-aqtab, and he also claim that the two are part of God's revelation after God has stated in the Qur'an: This day have I

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perfected your religion for your benefit and have completed My favor unto you and have chosen for you Islam as your faith. Qur'an: 5.4. Ahmad al-Tijani also claim that the recitation of Salat al-Fatih and Jawharat al-Kamal without other Islamic pillars (Belief in one God; Prayer, Charity; Fasting and Holy Pilgrimage) is six thousand times more rewarding than reading the Qur'an. (Read Abun Nasr, J.M. The Tijaniyyah, O.U.P. 1965. p. 177).

It is further stated that Jawharat al-Kamal is the most exalted of prayers and Ahmad al-Tijani prescribe that it should not be recited except when one has performed wudu (Water ablution) only, that tayammun (sand ablution) which God Prescribed in the Qur'an in the absence of water, that tayammun is not acceptable.

The Tijanis believe that when they reach the seventh recitation of Jawharat al-Kamal in the wazifah, Prophet Muhammad (peace and blessings of God be upon him) and the four caliphs attend the Circle of the wazifah. As such. the Tijanis always place down a clean white piece of cloth generally called "izar" for their unseen august guests.

The wazifah is the second of the three rites the Tijanis are required to performed in addition to the five pillars of Islam, the other two are the ward (the litanies or incantatory recital) and the hadrah (the seance, meeting at which persons receive spiritual messages). The wazifah is performed every day at least once.

It consist of reciting the formula of penitence (exhibiting remorse for one's sin) 30 times; Salat al-Fatih 50 times; saying Laillah illallah (There is only one God) 100 times; and reciting the Jawharat al Kamal 12 times. (See page 52 of Abun Nasr book).

Ahmad Tijani also claimed ismah (infallibility) despite the fact that prophets and messengers of God such as Joseph (PBUH) was related in the Qur'an as saying: I do not claim infallibility for myself. Qur'an: 12-54. Ahmad also claimed the right of intercession on the day of judgement on behalf of his followers, his claim of intercession included every person who saw him especially on Friday and Monday, even if the person was an infidel.

I am of the personal opinion that one has to be careful in making salat behind the Tijanis, in that, after salat (Islamic prayer), during supplications they recite salat al-Fatih after Surat al-Fatihah (The opening chapter of the Quran). This may lead to holding the Tijaniyyah faith as contained in the book Jawahir al Ma'ani wa Bulugh al-Amani, volume 1 (32) by Ali Hirazim Baradah al-Maghribi which the Tijanis rely upon for their doctrines' Ahmad al-Tijani claimed that the Prophet gave him the Tijaniyyah's "God's external speech" is contrary to the Qur'an for God says: We have expounded for man all things necessary in this Qur'an, but most people adhere obstinately to disbelief. Qur'an: 17.76. And that: It (Qur'an) is a revelation from the Lord of the worlds. If he (Muhammad) were to invent any saying in Our name, We would surely have seized him with the right Hand, and then cut off the artery of his heart, and not one of you could have kept Us from it. Qur'an: 69.43-47.

God says of people like Ahmad al-Tijani: Surely, many mislead others by following their vain desires through lack of knowledge. Qur'an: 6.120. This lack of knowledge is obvious in the claim that his falsified "God's eternal speech" attributed to the prophet is six thousand times more rewarding than reading the Qur'an, and other pillars of Islam, for God had made them obligatory without any mention of Ahmad's false attributions. Prayer is an obligation on the believers to be observed at its appointed times. Qur'an: 4.104. To those who observe prayer and pay the Zakat believe sincerely in God and the last day, will we surely give a great reward. Qur'an. God who is the true Guide and the Most Merciful warns: Thou hast no concern all with those who have split up their religion and have become divided into factions. Qur'an: 6.160. He who follows other than the way of the believers, We shall turn him to that which he himself turns and

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make him enter hell; this is an evil resort. Qur'an: 4.115. Proofs have indeed come to you from your Lord; so he who comprehends, it is for his own benefits, and he who ignores it is for his own loss. I am not a guardian over you. Qur'an: 6.105.

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