

Lets Review the books of Tijani

In the name of Allah, the Beneficent, the Most Merciful

Al-Tijani mentions that he graduated from Al-Zaytounah University in Tunisia when he was a Sufi belonging to the Tijaniyah misguided sect. Then he says that he left to Saudi Arabia, became a Wahhabi, came back to Tunisia and went on spreading Wahhabism – as he claims – and fighting Sufism and alike. Then he traveled to Beirut and met aboard a ship a man named Mun'im and was affected by him. Then Al-Tijani left to Iraq and became a Shia. Al-Tijani claims that he only became a Shia after a serious search for the truth. We wish that he was serious in his claim. If he were, then we would put our hands in his hands, and walk the same path he walked. But unfortunately, he filled his books with lies, frauds, and incrustations as we will see.

- **A general criticism of the author and his books:**

Before giving a detailed or a general answer to the claims of Al-Tijani, we have to stop to see the course he set up for himself in writing his books. Therefore, we can see his share of knowledge and truthfulness. Hence, the reader will know this before reading the answers to Al-Tijani's claims. Especially if we knew that Al-Tijani shows himself as a scholar. This is evident in places where the reader of Al-Tijani's book gets the illusion that Al-Tijani was a Sunni scholar and found the truth after long ages in darkness!

This contender misguided lots of people. These innocent people had no clue of the doubts that this man creates! And they do not have information regarding the books this man gets his doubts from. They had trust in him, and he used that trust to take them – without the people knowing it - into darkness after being guided through the name of guidance, through the title of looking for the truth, and by the name of loving Ahl Al-Bayt!

Therefore, we will criticize this man taking his books as sources. These books in themselves are convictions of the ideology that this man is spreading among Muslims.

First: His ignorance of the Islamic jurisprudence and the tenets of faith of Ahl Al-Sunnah:

Al-Tijani admits that he never had a private library but only after he received some books from the Shia of Iraq, "I was surprised when I entered my house and found many books had arrived home before me. I knew where they had come from ... I was very grateful for the books which I organized and kept in a special place, which called the library."! [*Then I was Guided, 86-87*]

Then he says, "I traveled to the Capital, and from there I bought the "Sahih of al-Bukhari", the "Sahih of Muslim", the "Mosnad of Imam Ahmed", the "Sahih of al-Tirmidhi", the "Muwatta of Imam Malik" and other famous books. I could not wait to get back to the house and read these books, so throughout the journey between Tunis and Gafsah I sat in the bus looking through the pages of al-Bukhari's book searching for the incident of "The great misfortune of Thursday" and hoping that I would never find it. Nevertheless, I found it ..." [*Then I was Guided, 88*]

Let the reader contemplate Al-Tijani saying, "I was very grateful for the books which I organized and kept in a special place, which called the library." As if he is the first person to invent libraries at houses! Then he gave it a name, which he thought no one had it before!

Then he says that he bought Saheeh Al-Bukhari, Saheeh Muslim, and other famous hadeeth books when he never had them before, and knew nothing about them! In contrast, the library of any religious student is never emptied of such books! Then what about a person who claim to be a scholar and a researcher like Al-Tijani? Especially if he writes and researches in the most dangerous and finest issues in tenets of faith!

And Al-Tijani confesses in another place in his book *Then I was Guided* that he does not have the knowledge in Islamic jurisprudence, claiming the he does not need it in his research about the Companions! Therefore, Al-Tijani had fallen into many mistakes and errors where even an introductory student in Islamic religious studies would not make.

Al-Tijani says, "If you ask them [Ahl Al-Sunnah]: "Who are these hypocrites [concerning] whom more than 150 verses were revealed in chapters 9 and 63?" They will respond: "They are 'Abd Allah b. 'Ubayy and 'Abd Allah

b. Salul". Besides these two people, they do not find any other [people]." *[Ask Those Who Know, p.119]*

And, "how can the hypocrisy be restricted to Ibn Ubayy and Ibn Abi Salul, those two who were known to the Muslims?" *[Ask Those Who Know, p.119]*

Al-Tijani made sever faults:

- 1) Al-Tijani says that more than 150 verses were revealed in the hypocrites in chapter 9 (Al-Towbah) and chapter 63 (Al-Munafiqoon), but he does not know that the total number of verses of the both chapters does not exceed 150! Al-Towbah has 129 verses, and Al-Munafiqoon has 11 verses, although not every single verse in both chapters are about the hypocrites! Al-Towbah has many verses that are not revealed in the hypocrites. A person may understand from Al-Tijani's saying that the verses that were revealed in the hypocrites are limited to these two chapters, and this is another mistake. Many verses had been revealed in the hypocrites in Al-Baqarah, A'al Umran, Al-Nisa', Al-Ma'eda, and many other chapters from the Quran.
- 2) Al-Tijani wrongfully thought that b. 'Ubayy is different from 'Abd Allah b. Salul, and that they were two men. In reality, they are one person, and he is Abdul Allah bin Ubayy bin Salul, the leader of the hypocrites in Medina.
- 3) Then Al-Tijani says, "Besides these two people, they do not find any other [people]," and this is Al-Tijani's double-folded ignorance and great boldness in talking without knowledge or proof. If this bold man read the most prominent book about the life of the prophet Muhamed *peace be upon him* which is *Seerat Ibn Hisham*, then he would have found that Ibn Hisham mentions in the second part of the book the names of lots of hypocrites in more than ten pages. Ibn Hisham mentions the hypocrites by their name and their fathers' names illustrating some of the verses that were revealed in them. Other historians and Quran interpreters mention that as well.

In one of his most notorious mistakes, AL-Tijani's says, "I have changed the Companions who turned back on their heels, like Muawiah, Amr ibn al-As, al-Mughira ibn Shu'ba, Abu Hurayra, Ikrima, Ka'b al-Ahbar and others, for the grateful Companions ..." *[Then I Was Guided, p.158]*

This saying, regardless of its falsehood and deceit – we will answer it later -, includes an erroneous fault when Al-Tijani considered Ka'b Al-Ahbar as one of the Companions! The truth is that he is one of the Tabi'een. Ka'b Al-Ahbar announced his Islam after the demise of the Prophet *peace be upon him* and the people of knowledge and history very well know this, but Al-Tijani because of his ignorance had fallen to this flawed mistake. Al-Tijani's errors in his books are many, and if we wanted to follow and check every idea he claims, then we could find many mistakes. However, the previous examples are sufficient to illustrate the scholarly side of Al-Tijani, hence the reader would know the ignorance of Al-Tijani, and ignorance does not lead to guidance.

Second: Al-Tijani's self-conceit and self-admiration:

Al-Tijani's personality was characterized by excessive self-conceit and self-admiration. This is evident when Al-Tijani talks about himself and his self-justification in different places in his books, like:

“Allah has cared for me in many ways, for I was liked by everybody I met in the conference, and many asked for my address in order to write to me in the future.” *[Then I Was Guided, p.14]*

Then he talks about his status in his country, “My reputation passed from my hometown to other neighboring towns through visitors who might attend the Friday prayer and listen to the lessons then go back to their communities.” *[Then I Was Guided, p.16]*

“They informed me that (the greatest of his age) Shaykh Ismail himself had chosen me among all people to be one of his closest private circle of followers. I was absolutely delighted when I heard the news. In fact I cried in response to the divine care which had elevated me to the highest and best places...” *[Then I Was Guided, p.17]*

These are the sayings of this man about himself, and self-justification. This is enough as a slander against him, and it indicates his lack of faith, knowledge and intellect. Allah says, “Therefore justify not yourselves: He knows best who it is that guards against evil.” *[Al-Nijm 32]*

And, “Hast thou not turned thy vision to those who claim sanctity for themselves? Nay, but Allah doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing. @Behold! how they invent a lie against Allah! but that by itself is a manifest sin!” *[Al-Nisa'a 49-50]*

Although Al-Tijani had fallen into this pit, we find him admitting candidly in falling in self-conceit when he says, “The main point which I have mentioned in this chapter is that I started feeling big and somehow over confident, and I thought I had actually become learned. Why should I not feel so when there were a number of Ulama from al-Azhar who attested for me, some of them even told me that my place was there, i.e. at al-Azhar. What really made me proud of myself was the fact that the Prophet peace be upon him had given me permission to enter to see his relics as the official of Sidi al-Husayn mosque in Cairo informed me.” *[Then I Was Guided, p.24]*

This might explain Al-Tijani's boldness in talking in tenets of faith, history, Companions, and other various issues in Islam despite of his ignorance. Perhaps the lack of knowledge, which is evident in his books, is enough to illustrate this point.

Third: His lies and deceptions:

There are many examples that show Al-Tijani's lies, deceptions, and frauds in his books:

Al-Tijani says in his book '*Shia are Ahl Al-Sunnah*,' "As we have already indicated, those who call themselves "Ahl al-Sunnah wal Jama`a" are the ones who believe in the legitimacy of the four "righteous caliphs," namely Abu Bakr, Umar, Uthman, and Ali. Everyone knows this in our time. But the sad fact is that Ali ibn Abu Talib was not originally counted by "Ahl al-Sunnah wal Jama`ah" among the "righteous caliphs;" they did not even recognize the legitimacy of his caliphate; rather, his name was added to the list at a very late time in history: in 230 A.H./844 A.D., during the lifetime of Imam Ahmad ibn Hanbal. As for the *sahaba* who were not Shi`as, as well as the caliphs, kings, and princes who ruled the Muslims from the time of Abu Bakr and till the reign of the Abbaside caliph Muhammad ibn al-Rasheed al-Mu`tasim, they never recognized the caliphate of Ali ibn Abu Talib at all. Moreover, some of them used to curse him and regard him non-Muslim; otherwise, how did they justify cursing him from their pulpits?!" [*Shia Are Ahl Al-Sunnah, p.45*]

He also says, "...we have said that "Ahl al-Sunnah wal Jama`ah" refused to recognize the legitimacy of Ali's caliphate till many years after Ahmad ibn Hanbal. It is true that Ahmad ibn Hanbal was the first person to promote this notion, but he could not convince the scholars of *hadith*, as we have pointed out to adopt his view due to their following in the footprints of Abdullah ibn Umar." [*Shia Are Ahl Al-Sunnah, p.48-49*]

It is a great lie and slander against Ahl Al-Sunna when Al-Tijani claims that Ahl Al-Sunnah did not recognized the Caliphate of Ali and did not admit its legitimacy, but only way after the time of Ahmad bin Hanbal and that the Companions were like that and some attributed kufr to Ali! To love Ali *may Allah be pleased at him*, and to believe the legitimacy of his leadership after the first three Righteously Guided caliphs – where he is the fourth – is of unanimous agreement between Ahl Al-Sunnah in all the times and places, from the time of the Companions to our time. This matter is so famous that it is taken for granted where no one argues about it save for a very ignorant person or a big time liar.

Then Al-Tijani also lies when he claims that some soldiers had hit some pilgrims in Medina, “I visited al-Baqee Cemetery once, and while I was calling for mercy upon the souls of Ahl al-Bayt, I noticed an old man standing near me crying, and because of that I realized he was a Shii. He positioned himself towards the Kaba and started to pray, and suddenly a soldier rushed towards him, as if he had been monitoring his moves, and kicked him while he was in a position of prostration. The man fell on his back unconscious, then the soldier started beating him and cursing him. I felt so sorry for the old man and thought he might have been killed and so I shouted at the soldier, ‘You must not do that! Why did you beat him while he was praying?’ He rebuked me and said, ‘You be quiet and do not interfere, or else I will do to you what I have just done to him!’” *[Then I Was Guided, p.82]*

His lies are obvious from his sentences. Anyone who visited Makkah or Al-Medina as a pilgrim or a visitor – and they are many, in millions – they all witness and notice what the pilgrims and visitors receive, i.e. security, physiological and emotional comfort and prominent services. All of the manpower that is available is used to make life easier for the pilgrims and visitors. Where does all that stand from what Al-Tijani claims? As if Al-Masjid Al-Nabawi became a political fort where people get beaten and kicked! Why Al-Tijani is lying if he is truly looking for truth and speaks the truth??

Forth: Contradictions in his statements:

Al-Tijani is contradictory in his statements and judgments in his books. For every matter he mentions in one place, he contradicts it with another statement in a different place! Until this became a characteristic of his books! This shall not be any wonder for anyone since all the people of lie and desire have this same common character, i.e. contradictions because they build their words on the opinions of men and desire. Allah says, “Had it been from other than Allah, they would surely have found therein much discrepancy.” *[Al-Nisa’a 82]*

Examples of these discrepancies include:

Al-Tijani says, “It is enough for us to have one proof that would give us an acute argument. As we said earlier, Ahl Al-Sunnah were not known but in the second century after Hijra as a reaction against the Shia who allied themselves with Ahl Al-Bayt. Therefore, we do not find anything unique in their jurisprudence or in their worship. All their tenets of faith are traced back to Ahl Al-Bayt.” *[Al-Shia are Ahl Al-Sunna, p.300]*

And, “And the non-Shia companions, the caliphs and kings, and the leaders who ruled the Muslims from the time of Abu Bakr until the time of the Abbasid Caliphs Muhamed bin Rasheed Al-Mu’atasim did not acknowledge the caliphate of Ali bin Abi Talib. Moreover, some of these rulers cursed him, and did not consider him as a Muslim.” *[Al-Shia are Ahl Al-Sunnah, p.45]*

And, “For these reasons we said that Ahl Al-Sunnah did not accept the caliphate of Ali but only way after the time of Ahmed bin Hanbal.” *[Ibid, p.48]*

And many others similar sayings (look in Al-Shia are Ahl Al-Sunnah, pages 24, 49, 152, 229, and 230).

Then he contradicts all this and says, “And the caliphate of Ali was through the allegiance of Al-Muhajireen and Al-Ansar, without force or oppression. His allegiance reached the skies. All of the Muslims accepted his allegiance except Mu’awiyah in Al-Sham.” *[Al-Shia are Ahl Al-Sunnah, p.232]*

And against the son of Omar – *may Allah be pleased at them both* – “And we see him (Abdullah bin Omar) refrain from giving allegiance to Ali, an allegiance that all Muslims accepted.” *[Al-Shia are Ahl Al-Sunnah, p.232]*

And we do not know which of the sayings to believe: Al-Tijani's claim that Ahl Al-Sunnah did not accept the Caliphate of Ali until the time of Ahmed bin Hanbal, or his saying that Ahl Al-Sunnah accepted the caliphate of Ali from the first day without force or oppression?

Al-Tijani says, "History has recorded many facts telling us that Ali was the most knowledgeable man among all the Companions and they used to consult him on every important matter, and we do not know of any event in which he declined to give his advice. Abu Bakr said, "May Allah never put me in a predicament that Abu al-Hasan cannot solve. " And Umar said, "If it was not for Ali, Umar would have perished." [*Then I was Guided, p.173*]

And that contradicts totally when he says, "They distanced 'Ali b. Abi Talib, abandoning and leaving him a prisoner in his house, not involving him in anything which pertained to their affairs for a quarter of a century, in order to belittle and denigrate him and to alienate the people from him ... In fact, 'Ali (A.S.) remained in that condition during the Caliphate of Abu Bakr, 'Umar, and 'Uthman, confined at home. Everyone worked to denigrate him and to extinguish his light and to conceal his merits and virtues." [*Ask Those Who Know, p.252*]

Al-Tijani says, "And Quraysh did not like this. Quraysh became very angry after the death of Prophet Muhamed *peace be upon him* and tried to exterminate all of his family. Therefore, they surrounded Fatima's house by woods, and if it were not for Ali's surrender and relinquishing his right in the caliphate, then the prophet's family would be dead, and Islam would stop there." [*Al-Shia Are Ahl Al-Sunnah, p.110-111*]

And this is completely contradicted when he answers a question he claim that he got. The question was whether Imam 'Ali was pleased with the reality, and if he gave them his pledge. Al-Tijani answers and says, "Never. Imam 'Ali was not happy with the reality and he did not keep quiet. Rather, he argued with them and refused to give his pledge in spite of the threat and warnings... 'Ali, in fact, never stayed quiet and, throughout his life, whenever he found the opportunity, he used to relate of his being oppressed and the usurpation of his rights. There is sufficient proof for this in what he said in his well-known *khutba al-Shaqshaqiyya*." [*Ask Those Who Know, p.250-251*]

Fifth: Al-Tijani follows desire and doubt in his judgments:

Al-Tijani does not build his judgments through a right course like taking texts as proofs or following the words of the people of knowledge. Rather, Al-Tijani has a strange way in building judgments. He authenticates and resolves matters through personal favoring and suspicion. Moreover, his course is extended to include the prophetic tradition and historical reasons, which he approves or disapproves through suspicion, desire, and personal opinion. His judgments are not supported on an accepting reasoning or on truthful authentication. This course is very evident in his books. Let us mention some examples.

He says of the prominent companion Abdulrahman bin Owf, “It is more liking that he stipulated on Ali bin Abi Talib to rule by the book of Allah, and the Sunnat of Abu Bakr and Omar. Ali rejected this offer.” [*Al-Shia are Ahl Al-Sunnah. P.179*]

And he says, “Therefore, I personally think that some Companions attributed the banning of temporary marriage to the prophet *peace be upon him* to excuse the action of Omar bin Al-Khattab and to rectify his opinion.” [*With the Truthful Ones, p.195*]

On the contrary of this slander and false accusations against the Companions of the Messenger of Allah only through suspicion, we find him glorifying his Shia in a strange way.

When Al-Tijani talks about his visit to Iraq and seeing the Shia going around the graves and taking blessings from it, he says, “I was looking at the old men with black or white turbans on their heads and the signs of prostration on their foreheads, with their long perfumed beards, which added to their dignity alongside their awesome looks. I noticed that as soon as one of them entered the shrine, he started crying, and I asked myself, “Is it possible that all these tears are false? Is it possible that all these old people are wrong?” [*Then I was Guided, p.43*]

And Al-Tijani’s course in making a *hadeeth* wrong or true is very unique to him, I do not think anyone preceded him in that. This man bends *hadeeths* to his desire. Therefore, he corrects, weakens, and adds to *hadeeths*. Moreover, he authenticates part of a *hadeeth* and weakens the other part! All through desire and suspicion without any prove. Examples:

The *hadeeth* that Muslim narrated through Ibn Omar who said, “The prophet *peace be upon him* came out from Aysha’s house and said, ‘The head of Al-kufr is from here, where the horn of Satan appears,’ meaning the east.”

Then after bringing this *hadeeth* and deleting the last sentence “meaning the east”, he says, “There is no need to pay attention to the additions they have made [to the *hadith*] by their explanation: "That means the east". This is clearly a fabrication to dilute [the accusation against] the mother of the believers and to remove any accusation against her. *[Ask Those Who Know, p.105]*

Does Al-Tijani mean that the prophet *peace be upon him* was living with the horn of Satan in one house? And does he agree what he says against the prophet? Don't be amazed O' dear reader from a man who filled his heart of hatred like this.

Additionally, it is very evident in his books his lack of reference. For example:

He shows some fabricated and false *hadeeths*, and he does not show the reference for these *hadeeths*:

Hadeeth “The disagreement of my Ummah is a mercy” *[With The Truthful Ones, p.126]*

Hadeeth “Ali is the leader of pious men and the killer of wicked people.” *[Ibid. p.45]*

Hadeeth, “My Companions are like stars, whichever you follow, you will be guided.” *[Ibid. p.216]*

Hadeeth, “Ali to me is like myself to Allah.” *[Ibid. p.162]*

Hadeeth, “Halal of Muhamed is Halal until the Judgment Day.” *[Ibid. p.193]*

Hadeeth, “Jealousy for a man is faith, and for a woman is disbelieve.” *[Ask Those Who Know, p.80]*

Sixth: Al-Tijani breaks the rules he set for himself:

Al-Tijani not only violated the principles of writings that are established between the people of knowledge, but he also violated the principles he had setup for himself. I will present some of the principles that he promised to adhere to, and some examples of his violations:

- **His promise not to depend on emotions, desire, or fanaticism, but rather to depend on just and truth:**

Al-Tijani says, "I promised my God - if He led me on the right path - to rid myself from emotional bias and to be neutral and objective and to listen to what the two sides said, then to follow what was best." *[Then I was Guided, p.92]*

And, "I have promised my God to be fair, and I shall never be biased in favour of my creed, and will never use anything but the truth as my criterion." *[Ibid. p.101]*

And, "The researcher should fear Allah in his work, and should not be taken by emotion that would divert him from the truth and should not follow his desire, then he would go astray from Allah's path. The researcher's job is to abide to the truth, even if the truth was with someone else, and he has to free himself from bias, emotions, and selfishness." *[Ask Those Who Know, p.36]*

That what Al-Tijani mentioned about his course. So did he abide to it?

Here are the answers my dear reader:

He says about his Shia, "In fact I liked the way they worshipped, I liked their prayers, their manners, and the respect they gave to their learned people, and wished that I could be one of them." *[Then I was Guided, p.43]*

And, "Then I read "al-Murajaat [correspondences]" by al-Sayyid Sharaf al-Din al-Musawi. As soon as I read the first few pages, I became engrossed in it and could not leave it unless it was necessary, and even took it with me to the institute." *[Then I was Guided, p.87]*

And, "And I don't know how to convince myself or others by the opinions of Ahl Al-Sunnah that depended on, as I think, on the words of the Ummayyads rulers." *[With The Truthful Ones, p.150]*

And, “Therefore, I personally think that some Companions attributed the banning of temporary marriage to the prophet peace be upon him to excuse the action of Omar bin Al-Khattab and to rectify his opinion.” *[Ibid, p.195]*

And, “This possibility pushed me to think that Umar bin Al-Khattab is the one who evoked the people and pushed them to hesitate and disobey the order of the prophet peace be upon him.” *[Then I was Guided, p.95]*

These were some of the examples that shows that Al-Tijani was following his personal desires in his judgments. For example, “I liked,” “As I think,” “As I personally think,” “Possibility pushed me.” Then my dear reader, you would know how Al-Tijani abided to neutrality.

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