



Faculty of Humanities



ETHIOPIAN TIĞĀNIYYA IN CONTEXT

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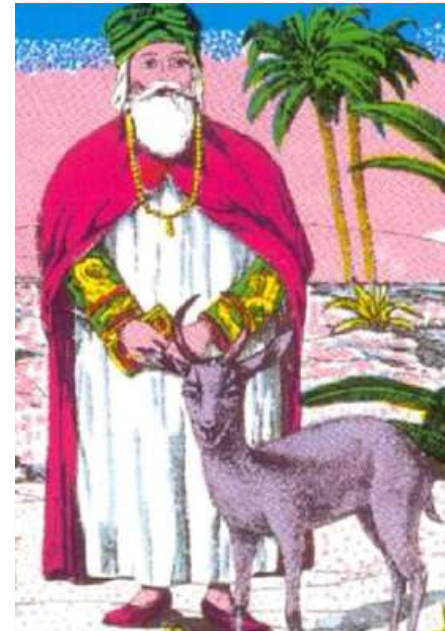
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The *ṭarīqa* Tiġāniyya

- Founded by Aḥmad b. Maḥammad al-Tiġānī (d. 1815) in Maġrib (‘Ayn Mādī, Fés, Abou Samghoun)
- Diffused in sub-Saharan Africa since the first generation of *murid*
 - Muḥammad al-Ḥāfiẓ al-Šinqītī (d. 1830)
 - Mawlūd Fāll (d. 1861)



The *ṭarīqa* Tiġāniyya in Ethiopia

Recent studies related to the Tiġāniyya in East Africa

- M. Ishihara, The life history of a Muslim holyman: Al-Faki Ahmad Umar, in *Ethiopia in Broader Perspective*, Kyoto: Shokado Booksellers, 1997, Vol. 2, pp. 391-402.
- M. Ishihara, Spirit Possession and Pilgrimage. The Formation and Configuration of the Tijjānī Cult in Western Oromoland, in, ed. by Svein Ege, Harald Aspen, Birhanu Teferra and Shiferaw Bekele, Trondheim 2009, pp. 505-15.
- M. Ishihara, Beyond Authenticity: Diverse Images of Muslim Awliya in Ethiopia, in *African Studies Monographs*, Suppl.41: 81-89, March 2010.
- A. Seifedin, Islam And The Muslim Community of Gommaa: A Historical Survey (1886-1974), MA Thesis, University of Addis Ababa, 2006.



The *ṭarīqa* Tiġāniyya in Ethiopia

- Diffused probably starting from the second half of the 19th century.
- Based in the Gibe Kingdoms (Jimma Abba Jifar and Gommaa)
- Promoted by clerics coming from abroad (?)



Sources used for this study

Manuscript Sources:

- Jimma
- Agaro (Abbā Ġüllī)
- Warukko
- Tije
- IES

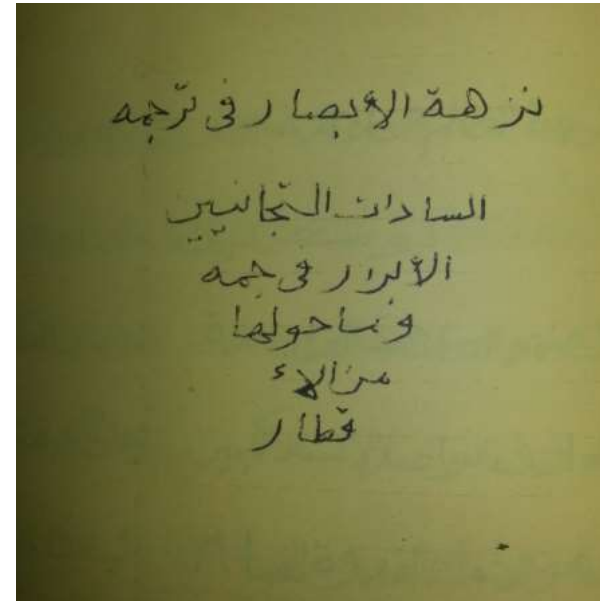
Known issues:

- Materials still fragmentary
- Collections not entirely explored
- More sites to investigate



Written Sources for the History of the Tiḡāniyya

Nuzhat al-Abṣār fī Tarḡamat al-Sādāt
al-Tiḡāniyyin al-Abrār fī Ġimma wa Mā
Ḥawlahā min al-Aqṭār, Anonymous
(?), 2nd half of the 20th century.



Ownership statement, from ms
WRK0010, f. 2r.



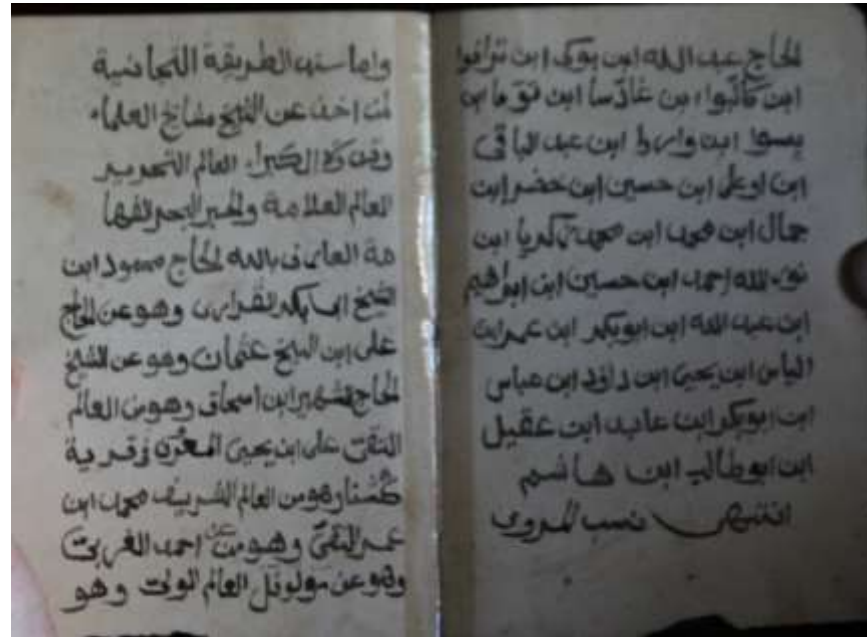
Tomb of Abbā Ġullī, Agaro

Sted og dato
Dias 7

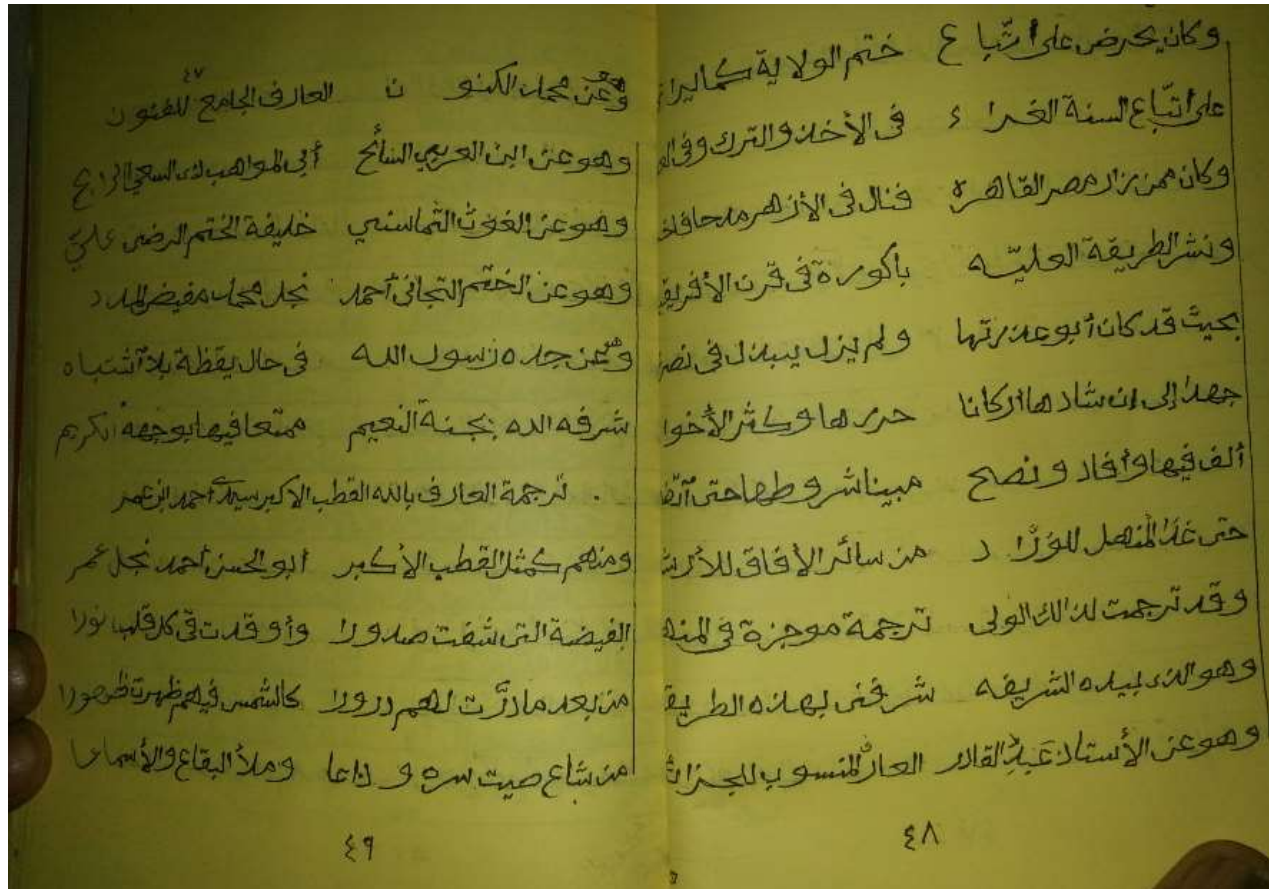


The ṭarīqa Tiḡāniyya in Ethiopia

اوما سند الطريقة التجانية
 لمن اخذ عن الشيخ مشايخ العلماء
 وقدوة الكبراء العالم التحرير
 العالم العلامة والحبر البحر الفها
 مة العارف بالله الحاج محمود ابن
 الشيخ ابي بكر القراري وهو عن الحاج
 علي ابن الشيخ عثمان وهو عن الشيخ
 الحاج الشهير ابن اسحاق وهو من العالم
 التقي علي ابن يحيى المعروف في قرية
 كشنا وهو من العالم الشريف محمد ابن
 عمر التقي وهو عن احمد الغري
 وهو عن مؤلوا قل العالم الولي وهو



The ṭarīqa Tiḡāniyya in Ethiopia



Silsila of Ḥāḡḡ Yūsuf b. Ḥalīfa, from *Nuzhat al-Abṣār*, pp. 48-49.



Members of al-Ḥāğğ Yūsuf's *silsila*

- Hajj Yūsuf took his *bay'ā'* from 'Abd al-Qādir from Algeria (not yet identified)
- From Muḥammad Gannūn (d. 1302/1884)
- From Sīdī al-'Arabī b. Al-Sā'ih (d. 1310/1892)
- 'Alī al-Tamasīnī (d. 1261/1845), *ḥalīfa* of Aḥmad al-Tiğānī





Iğāza to perform the Pilgrimage issued to the son of Abbā Ġullī.

The *tawassul* and the visit to other saints



Invocation of *tawassul*, Abbā Ḡullī

The *tawassul* and the visit to other saints

Rewriting of some verses of the *Minyat al-murīd* of Aḥmad Tiġānī b. Bābā al-‘Alawī al-Šinqīṭī (d. 1850)

1. The author (unknown) felt free of reusing a basic text of the *ṭarīqa*
2. The *tawassul bi’l-awliyā’* is a popular genre in Ethiopia, which is present in the Tiġāniyya but not widely used and diffused.
3. It is mixed with other texts like a *du‘ā’* used together with the *Ḥizb al-‘Izz* of Ismā‘īl b. Tuqādīm al-Naqšbandī (from ff. 9v-10v, *passim*)
4. A large part of the text is probably the result of a work in produced in a tiġānī environment, as attested by some textual allusions to the *Rimāḥ Ḥizb al-Raḥīm* of ‘Umar al-Fūtī. (f. 9r, l. 8; the verse is used in different tiġānī contexts, both in Indonesian and Moroccan texts).



The *tawassul* and the visit to other saints



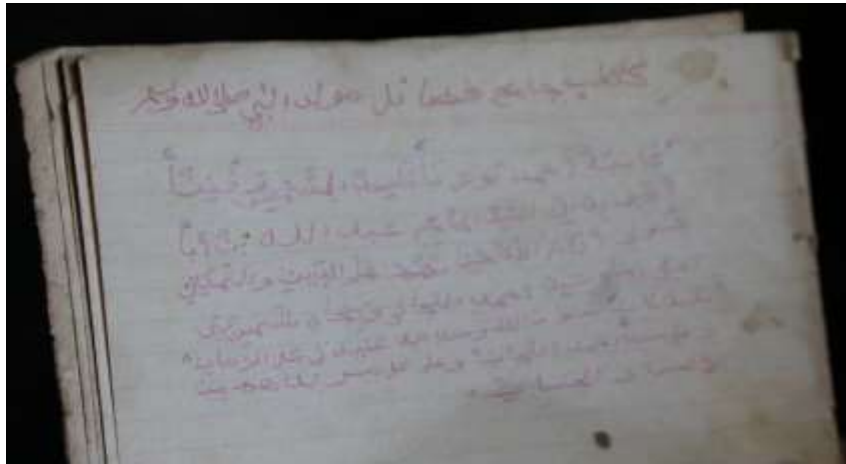
First and last page of the *fawā'id*, about the permissibility of *tawassul*, Jimma.

The *tawassul* and the visit to other saints



Invocations to be recited when visiting the tombs of the saints and of pious men, Jimma.

Mawlid



Two collections of opinions about the permissibility of the *mawlid*, Abbā Ḡullī.

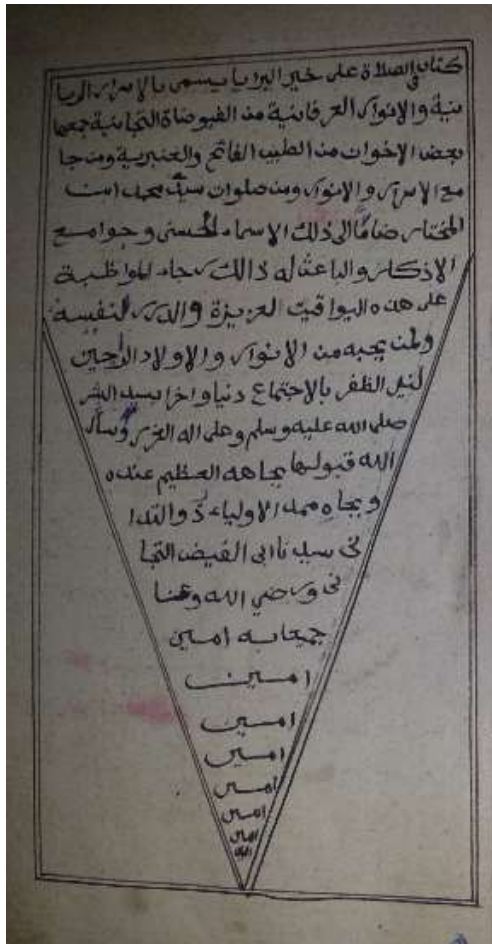
Mawlid

Sources of the texts about the permissibility of
Mawlid:

- *Ḍiyā' al-qulūb fī ḍikr awliyā' al-Maḥbūb* of Aḥmad b. Zayn al-Dīn Daḥlān.
- *Madāriğ al-ṣu'ūd* of al-Nawawī
- *Tafsīr al-Qur'ān* attribute to Ibn 'Arabī



Prayers on the Prophet



*al-Asrār al-Rabbāniyya wa al-Anwār
al-‘Irfāniyya min al-Fuyūḍāt al-
Tiğāniyya,*

Sources:

- *Al-Ṭīb al-Fā’ih wa al-wird
al-Sā’ih fī al-ṣalātu’l-
Fātiḥ* of Muḥammad b.
‘Abd al-Wāḥid al-Naḏīfī
- *Al-Narğasa al-‘Anbariyya
fī al-ṣalāt ‘alā ḥayr al-
Barriyya* of Ibrāhīm al-
Riyāḥī al-Tūnisī
- *Ġāmi‘ al-Asrār wa al-
Anwār fī al-ṣalawāt ‘alā
al-Nabī al-Muḥtār* of al-
Muḥtār b. Wadī‘at Allāh
al-Māsini

Prayers on the Prophet



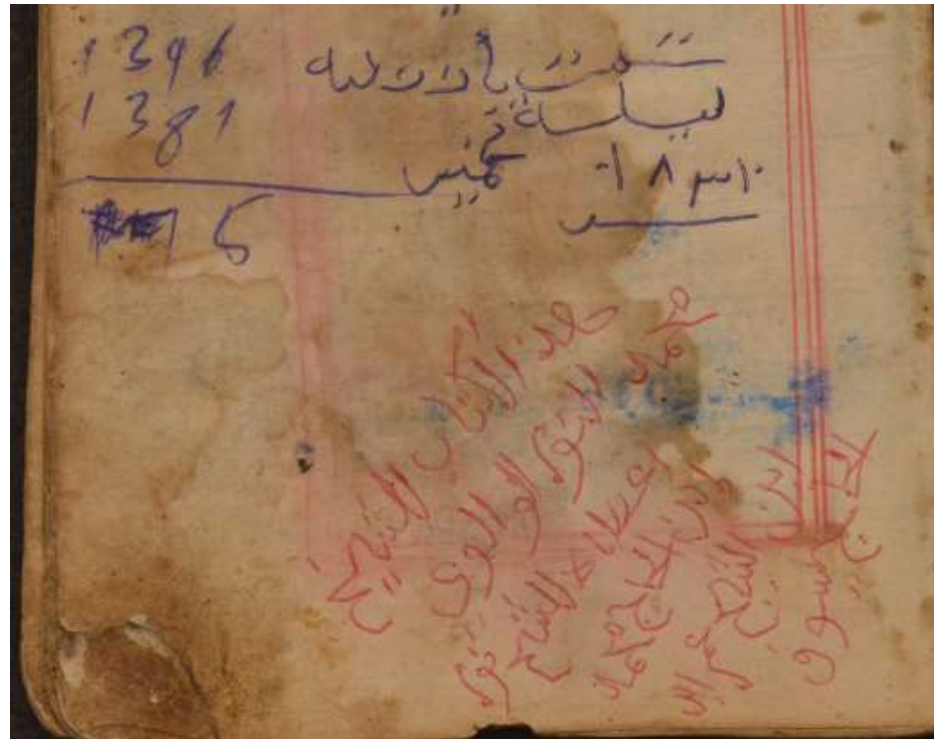
Ownership statement of Sh. Nāṣir, WRK0010, Warukko.

Prayers on the Prophet



Ownership statement of Šayḥ Nūr b. al-Ḥāğğ
Muḥammad b. al-Šayḥ ‘Umar b. al-Ḥāğğ Yūsuf,
WRK0010, Warukko.

Prayers on the Prophet



Donation statement, WRK0010, Warukko.

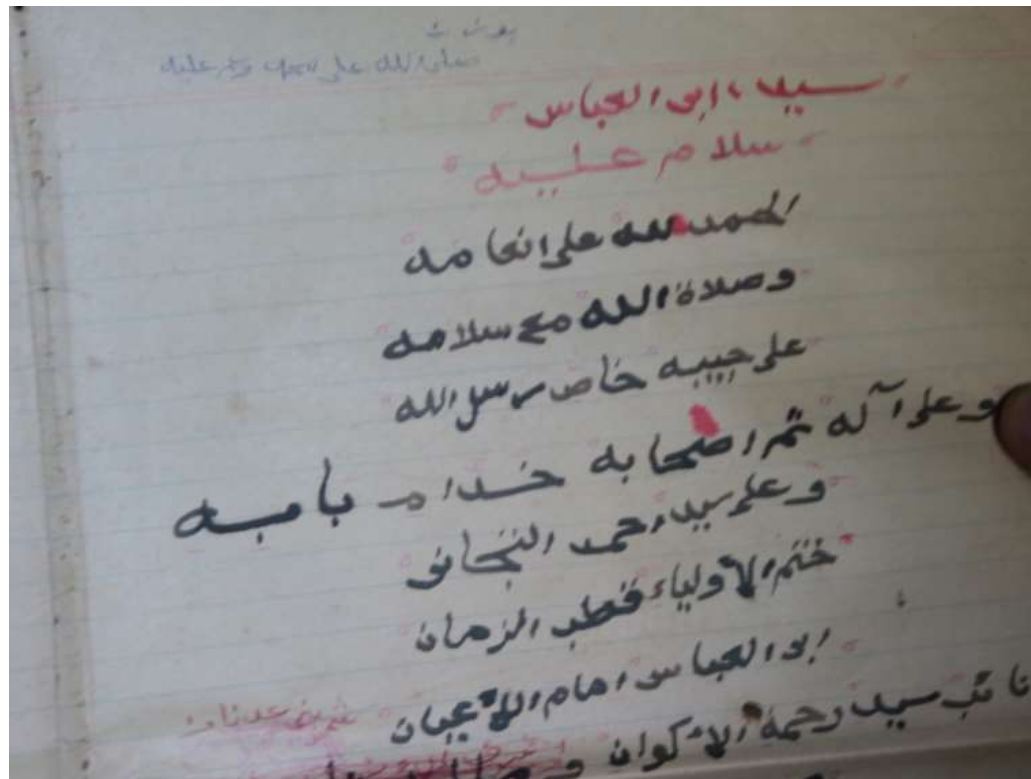
Prayers on the Prophet



Beginning of the *Kitāb ġāmi' al-asrār wa al-anwār* by Ibn Yarkī Čalaqo al-Muhtār, WRK0010, Warukko.

Poetry

Poems (*manẓūmāt*) in praise of Aḥmad al-Tiğānī



Poem in praise of Ahmad al-Tiğānī, Abbā Ġullī.

Conclusions

From a textual point of view Ethiopian Tijaniyya has:

- Relations with other branches of the order
- Developed an autonomous literature
- Established rather new ritual practices for the order (longer prayers on the Prophet)

Local authors have been able to justify their "unorthodox" practices:

- Using sources coming from outside the strict domain of the order
- Using the same rhetoric and symbolic devices of the order





Aims of the Research

- Integrate the already existent scholarship about the Tiḡaniyya in Ethiopia based on oral sources with the newly discovered manuscript ones
- Elaborate a wider perspective that puts Ethioipian Tiḡaniyya in the context of the diffusion of the *ṭarīqa* in Sub-Saharan Africa
- Explore local literary production linked to the Tiḡāniyya



Thank you!

