ETHIOPIAN TIĞĀNIYYA IN CONTEXT

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The ṭariqa Tiǧāniyya

• Founded by Aḥmad b. Maḥammad al-Tiǧānī (d. 1815) in Mağrib (ʿAyn Māḍī, Fés, Abou Samghoun)

• Diffused in sub-Saharan Africa since the first generation of murid
  • Muḥammad al-Ḥāfiẓ al-Šinqīṭī (d. 1830)
  • Mawlūd Fāll (d. 1861)
The ṭarīqa Tiģāniyya in Ethiopia

Recent studies related to the Tiģāniyya in East Africa

The ṭariqa Tiǧāniyya 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 Ġūlli)
- Warukko
- Tije
- IES

Known issues:

- Materials still fragmentary
- Collections not entirely explored
- More sites to investigate
Written Sources for the History of the Tiǧāniyya


Ownership statement, from ms WRK0010, f. 2r.
Tomb of Abbā Ğūllī, Agaro
The ṭarīqa Tiǧāniyya in Ethiopia

اوما سند الطريقة التجانية
لمن اخذ عن الشيخ مشايخ العلماء
وقدوة الكبيرة العالم التحرير
العالم العلامة والخصر البحر الفها
enerima العارف بالله الحاج محمود ابن
الشيخ أبي بكر القراري وهو عن الحاج
على ابن السويق عثمان وهو عن الشيخ
الحاج الشهير ابن اسماعيل وهو من العالم
التفرق على اب يحيى المعروف في قرية
كشنا وهو من العالم الشريف أحمد ابن
عمر المتقن وهو عن أحمد الغزيري
وهو عن مولو قل العالم الوالي وهو
The ṭarīqa Tīğāniyya in Ethiopia

*Silsila* of Ḥāgg Yūsuf b. Ḥalīfa, from *Nuzhat al-Abṣār*, pp. 48-49.
Members of al-Ḥāǧǧ 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’iḥ (d. 1310/1892)
- ‘Alī al-Tamasīnī (d. 1261/1845), ḥalīfa of Aḥmad al-Tīǧānī
Iğāza to perform the Pilgrimage issued to the son of Abbā Ğullī.
The *tawassul* and the visit to other saints

Invocation of *tawassul*, Abbā Ġullī
The *tawassul* and the visit to other saints

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

1. The author (unknown) felt free of reusing a basic text of the ṭariqa
2. The *tawassul bi’l-awliyā’* is a popular genre in Ethiopia, which is present in the Tiǧāniyya 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 tiǧānī environment, as attested by some textual allusions to the *Rimāḥ Ḥizb al-Raḥīm* of ʿUmar al-Fūṭī. (f. 9r, l. 8; the verse is used in different tiǧānī 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 Ġullī.
Mawlid

Sources of the texts about the permissibility of Mawlid:

• Ḍiyā' al-qulūb fī ḍikr awliyā' al-Maḥbūb
• Madāriḡ al-ṣuʿūd of al-Nawawī
• Tafsīr al-Qurʾān attribute to Ibn ʿArabī
Prayers on the Prophet

al-Asrār al-Rabbāniyya wa al-Anwār al-ʻIrṣāniyya min al-Fuyūḍāt al-Tīgāniyya,
Sources:

• Al-Ṭīb al-Fā’iḥ wa al-wird al-Sā’iḥ fī al-ṣalātu’l-Fāṭih of Muḥammad b. ʻAbd al-Wāḥid al-Naẓīfī
• Al-Narḡasa al-ʻAnbariyya fī al-ṣalāt ‘alā ḥayr al-Barriyya of Ibrāhīm al-Riyāḥī al-Tūnisī
Prayers on the Prophet

Ownership statement of Sh. Nāṣir, WRK0010, Warukko.
Prayers on the Prophet

Prayers on the Prophet

Donation statement, WRK0010, Warukko.
Prayers on the Prophet

Beginning of the Kitāb ǧāmiʿ al-asrār wa al-anwār by Ibn YarkI Čalaqo al-Muḥtār, WRK0010, Warukko.
Poetry

Poems (*manzūmāt*) in praise of Aḥmad al-Tīğānī

Poem in praise of Ahmad al-Tīğānī, Abbā Ğullī.
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 Tiǧāniyya in Ethiopia based on oral sources with the newly discovered manuscript ones

• Elaborate a wider perspective that puts Ethioipian Tiǧāniyya in the context of the diffusion of the ṭarīqa in Sub-Saharan Africa

• Explore local literary production linked to the Tiǧāniyya
Thank you!