A short note on a silsila of the Qdiriyya brotherhood in Ethiopia

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A short note on a silsila of the Qādiriyya brotherhood in Ethiopia∗

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(University of Florence)

Introduction

In spite of a lack of exact and reliable information on the present distribution of the Islamic mystical brotherhoods in Ethiopia (and Eritrea),† the Qādiriyya is the most widespread Islamic brotherhood, ṣarīqa, in the country.

In the present paper I carry out a brief research on a spiritual genealogy (silsila) of the Ethiopian Qādiriyya trying to shed light on the ways the ṣarīqa followed to spread in the different regions of Ethiopia, and to contribute to the reconstruction of the history of the group in that country.

1. The Qādiriyya in Ethiopia

‘Abd al-Qādir al-Ḡilānī (m. 561/1166) is widely known and devotedly venerated in Ethiopia. His cenotaphs are scattered across the country, and mosques named after him are found in many different towns and

∗ The research on which this article is based was made possible thanks to the support of the Alexander von Humboldt Stiftung.

† The Somali Qādiriya is, on the contrary, relatively well known (see Alessandro Gori, Studi sulla letteratura agiografica islamica somala in lingua araba, Dipartimento di Linguistica, Firenze 2003, in particular pp. 28-32).
villages. To mention only a few examples, in Harar, a famous maqām of ‘Abd al-Qādir and his mother Umm al-Ḥayr Fāṭima (locally called Umma Koda) is located outside the wall of the old town (ḡugal), in the area known as Qurra-be limay just in front of the main bus-station. Eighteen kilometres east of Harar, in the Argobba land, a renowned sacred compound hosts the shrines of ‘Abd al-Qādir and Umma Koda with a house for the congregational meetings of the Qādiriya brotherhood (ḥadra). Both locations are cherished holy sites to which the faithful of the Harar region flock in pilgrimage to seek the baraka of the saint and his mother. In Eritrea, a very famous shrine (mazār) of ‘Abd al-Qādir exists on the homonymous stretch of land north of Massawa and local traditions obviously claim that the saint actually died there. Emir ‘Abd al-Šakr b. Yūsuf of Harar (d. 1794) had a mosque called ‘Abd al-Qādir al-Ǧilānī built near the shrine of šayḥ Ḥusayn in the south Ethiopian region of Bale. In Asmara a modern mosque with a maqām perpetuates the memory of the eponymous of the Qādiriya.

‘Abd al-Qādir al-Ǧilānī is invoked in devotional poems and prayers

2 Unfortunately, no exhaustive list of the cenotaphs of ‘Abd al-Qādir in Ethiopia (and in the Horn) is available. There is no need to underline the interest and the importance that such a list could provide to clarify the dimensions of the cult of this saint in Northeastern Africa.


5 See Gori, s.v. “Umma Koda.”


7 Enrico Cerulli, Studi etiopici I. La lingua e la storia di Harar, Istituto per l’Oriente, Roma 1936, pp. 44 and 51.

with the names of local Ethiopian holy men. The text collection recited during the mawlid ceremony in Harar contains a poem attributed to Ṭuf bi-ḥalī sab’an and a long pious supplication to ask for his help (Yā qūb yā rabbānī al-hayakal al-nūrānī Ṭuf bi-ḥalī sab’an). In many Ethiopian Muslim regions, famous Qādirī centres exist: Anna in Rayya Qobbo (Wällo), Dana in Yəğğu (Wällo), Qatbare in Qabeena and Galamssoo (Gälämso) in Oromia are among the most celebrated headquarters of the brotherhood and host famous Islamic schools which attract scholars and students to teach and study not only mysticism but the whole syllabus of the Islamic traditional education.

A number of Ethiopian Islamic renowned learned men were affiliated with the Qādiriya (e.g. Ğamāl al-Dīn Muḥammad al-Annī, d. 1882; Ahmad b. Ğamāl al-Dīn Muḥammad al-Annī, d. 1903; Ḥasan al-Ǧamāl b. Ḥasan al-Dīn Muḥammad al-Annī, d. 1922; Umar b. Ğamāl b. Ḥasan al-Ǧamāl b. Ḥasan al-Dīn Muḥammad al-Annī, d. 1922) and contributed to enhance the influence and the prestige of the ṣīrāqa.

Despite the apparent rooting of the brotherhood in the country, the history of the Qādiriya in Ethiopia has never been investigated by scholars and is therefore almost completely unknown. The ways the ṣīrāqa followed in its spread into the different cultural and ethnical landscapes of Islamic Ethiopia are so far only vaguely describable. The reciprocal relationships of the various centres of the brotherhood are not precisely identifiable and the biographies of the Ethiopian Qādirī masters can only be sketched. First-hand sources on the mystical group and its literature (māḏīt, ṣīlṣīlāt, handbooks of doctrine, litanies and devotional texts) are still to be located, collected and critically published.

11 Dirk Bustorf, s.v. “Qatbar,” in EAE.
12 Mohammed Hassen, s.v. “Gälämso,” EAE.
It is often repeated in scholarly literature\textsuperscript{14} that the first introducer of the \textit{Qādiriyya} in Ethiopia was Abū Bakr b. ‘Abd Allāh al-‘Aydrūs, the revered patron saint of Aden (d. 1508), member of the al-Saqqāf branch of the Ḥadrami Bā ‘Alawī \textit{sayyid}, who allegedly brought the \textit{ṭarīqa} to Harar. However, no evidence for this assertion has ever been shown yet.\textsuperscript{15} The first inception of the brotherhood remains thus still enshrouded in obscurity.

The late Hussein Ahmed was the first researcher to concretely contribute to the enhancement of our knowledge of the Ethiopian \textit{Qādiriyya}. While carrying out some field work in his native region, he came to know a local \textit{silsila} of the \textit{Qādiriyya} that sheds light on the spread of the brotherhood from Harar into Wällo in the 19\textsuperscript{th} century.

The \textit{silsila} published by Hussein Ahmed runs as follows:

\begin{center}
\textit{Sayyid} Musāfīr – \textit{faqīh} Ḥāşim – Ahmad b. Ṣālīḥ – \textit{faqīh} Zubayr – \textit{ṣayḥ} Muhammad Šāfī (d. 1814/15)\textsuperscript{16} – Muhammad b. \textit{faqīh} Zubayr – \textit{ṣayḥ} Ğamal al-Dīn Muḥammad al-Anī – Ahmad b. Ādām (d. 1903) – Muḥammad Yasin (d. 1924); \textit{sayyid} Ibrāhīm (d. 1956).\textsuperscript{17}
\end{center}

According to Hussein Ahmed’s informants, \textit{sayyid} Musāfīr was of Yemeni origin\textsuperscript{18} and thus was a \textit{trait-d’union} between the local Ethiopian \textit{Qādiriyya} and the broader brotherhood network. He initiated to the \textit{Qādiri} \textit{wird} “a certain \textit{faqīh} Ḥāşim” of Harar who in his turn entrusted the \textit{ṭarīqa} to Ahmad b. Ṣālīḥ. The latter took the brother-


\textsuperscript{15} The personality of Abū Bakr b. ‘Abd Allāh al-‘Aydrūs is still little known and deserves more in-depth research. He is credited to have introduced the habit of drinking coffee into Arabia. His connection with the \textit{Qādiriyya} is still unclear as some sources point instead to his affiliation to the Šāliyya (Oscar Löfgren, s.v. “‘Aydarūs,” in Clifford E. Bosworth et al. (eds.), \textit{The Encyclopedia of Islam}, 2\textsuperscript{nd} edition, Brill, Leiden 1960-2005).

\textsuperscript{16} On this figure see Hussein Ahmed, s.v. “Muḥammad Šāfī,” in \textit{EAE}.


\textsuperscript{18} Interviewed by Hussein Ahmed, \textit{ṣayḥ} Muḥammad Wālī said that \textit{sayyid} Musāfīr came from a not well-specified “West” and that \textit{faqīh} Ḥāşim received the \textit{qādiri} \textit{wird} also “from an unknown ‘ālim from Medina” (Hussein Ahmed, \textit{Islam in Nineteenth-Century}, p. 69).
hood to Wällo where it took root in the entire region.

The spiritual genealogy collected by Hussein Ahmed provides us with at least two important pieces of information: 1) the Qādiriyya most probably arrived in Ethiopia from Yemen, although not through the intermediation of Ābū Bakr b. ʿAbd Allāh al-ʿAydarūs, whose name appears nowhere; 2) the Qādiriyya came to Wällo through šayḥ Aḥmad b. Šāliḥ among whose pupils also figured the much revered saint and learned man sayyid al-Bāʿ al-hāq Buṣrā b. Āy Muḥammad.19

Hussein Ahmed’s informants were not able to give further details on the personalities of the three oldest šayḥs mentioned in the silsila, so they remain nothing more than simple names. However, it is possible to identify with certainty faqīḥ Hāšim with the Harari learned man and member of the Harari emir family Hāšim b. ʿAbd al-ʿAzīz (d. 1765)20 who authored a much renowned Arabic collection of pious litanies and prayers in praise of the Prophet (called the Fatḥ al-Raḥmānī [sic!]), a wird for the Qādiriyya brotherhood and a Harari poem, al-Muṣṭafā, known both in a shorter and a longer version.

2. Šayḥ Aḥmad b. Šāliḥ and his silsila

Very recently, new evidence on the silsila of the Wällo Qādiriyya has


20 For some introductory information on him see Ewald Wagner, s.v. “Hāšim b. ʿAbd al-ʿAzīz,” in EAE. The affiliation of faqīḥ Hāšim to the Qādiriyya is proved by an unpublished silsila contained in the manuscript Hs. or. 10472 of the Staatsbibliothek in Berlin (see the description of the document in Ewald Wagner, Afrikanische Handschriften. Teil 2. Islamische Handschriften aus Äthiopien, “Verzeichnis der orientalischen Handschriften in Deutschland 24-2,” Steiner, Stuttgart 1997, pp. 10-11.

Among the saints whose *manāqib* were published in the book there is also šayḥ Aḥmad b. Śāliḥ, *trait d’union* between the Harari and the Wållo branches of the Qādiriya. No factual detail about the life of šayḥ Aḥmad b. Śāliḥ is recorded in the short biographical note of the *İqāz*. \footnote{Muḥammad Wale, *İqāz himam al-ağbiyā’ bi-raṣḥ qaṭra min tarāğim al-’ulamā’ wa-al-awliyā’ fi ’grundur’ıyyat Iyūbiyā*, pp. 137-140.} The sources of the information given in the book are not revealed. The dates of birth and death of the holy man remain unknown and the data about his genealogy are not ascertained. The fact that someone calls Aḥmad b. Śāliḥ “Aḥmad Kubrā” irritates the author/collector who deems it as a manifestation of coarse ignorance of the basic principles of the Arabic language.

Among the many prodigies which are commonly attributed to šayḥ Aḥmad, Muḥammad Wale reports only a single *karāma* which he himself seems to consider unbelievable. It is said that Aḥmad b. Śāliḥ on his way to Yāḡğu where he was to give the *iğāza* to faqīh Zubayr, made a detour to Rayya. There, he noticed a girl who was playing with some boys. He stopped her and announced that she would give birth to someone who would renew his *ḏikr*: she was actually the mother-to-be of šayḥ Gamāl al-Dīn Muḥammad al-Annī. Besides the general skepticism of the author about *karāmāt*, in this specific tale
Muhammad Wale stresses also a general theological inconsistency: it is highly questionable whether it is legitimate to give a sort of *iğāza in absentia* to someone who is not (yet) alive.\(^{25}\)

Notwithstanding its scanty amount of information, the section of the *İqāz* is very interesting because it records the complete *silsila* of Aḥmad b. Ṣāliḥ. The spiritual genealogy connecting ṣayḥ Aḥmad back to ‘Abd al-Qādir al-Ġilānī runs as follows:

\[ Al-
sayyid 'Abd al-Qādir al-Ḡilānī – al-
sayyid Abū Bakr ‘Abd al-Razzāq –
gūḏī al-quḍāt al-
sayyid Nāṣīr – al-
şayḥ Abū al-
Naṣr al-
sayyid Muḥammad –
al-
şayḥ Zāhīr al-
Dīn al-
sayyid Aḥmad – Sayf al-
Dīn al-
sayyid Yahyā – al-
sayyid Naḍm al-
Dīn Muḥammad – ‘Alī – al-
sayyid Nūr al-
Dīn Ḥūsayn – al-
sayyid Ṣarāf al-
Dīn Aḥmad al-
Qādirī – Ṣihāb al-
Dīn al-
sayyid Aḥmad al-
Qādirī – al-
sayyid ‘Alī al-
Ḥāšimī – al-
sayyid Šarāf al-
Dīn – Baḥr al-
Dīn sayyid Aḥmad al-
Qādirī – sayyid Ibrāhīm al-
Qādirī – al-
sayyid Musāfīr al-
Māqrīzī – Abū ‘Abd Allāh Ḥāṣim b. ‘Abd al-‘Azīz al-
Harārī – Aḥmad b. Ṣāliḥ.\(^{26}\)

The reliability of the *silsila* linking the Ethiopian branch of the brotherhood to the wider Islamic world can hardly sustain critical analysis. Quite surprisingly, most of the names mentioned, from Abū Bakr ‘Abd al-Razzāq (one of the sons of ‘Abd al-Qādir al-Ḡilānī) down to ‘Alī al-Ḥāšimī, Šarāf al-Dīn and Baḥr al-Dīn Aḥmad, correspond to the physical and spiritual genealogy of the Āl al-Ḡilānī al-
Ḥamawī, the descendants of ‘Abd al-Qādir in the Syrian town of Ḥamā.\(^{27}\)

In particular, the *nasab* of this ṣārīf group almost literally confirms the section of the Ethiopian *silsilahناسب*: ‘Abd al-Qādir al-Ḡilānī –

\(^{25}\) *Ibidem*, p. 139.
\(^{26}\) *Ibidem*, pp. 137-138. The text contains also the standard *silsila* connecting ‘Abd al-Qādir al-Ḡilānī to the Prophet through Ḥasan al-
\(^{27}\) See Sulaymān b. Ḥādīd al-Ṣalīfī al-
Ḥirākī al-
Ḩusaynī, *研究成果* ā‘ẓam awā‘il niqābāt al-
aṣrāf fī bilād al-
Ṣām*, internet publication <http://www.ansabcom.com/mosabakat/rch-salimah-hiraki.html>, last accessed June 5, 2011. The text is a concise but comprehensive research on the various branches of the descendants of the Prophet Muḥammad in the Near East.
al-sayyid Abū Bakr ‘Abd al-Razzāq – qādir al-qudāt al-sayyid Nāṣir (called al-Naṣr in the Syrian source) – al-shayḥ Abū al-Naṣr al-sayyid Muhammad – al-shayḥ Žahîr al-Dīn al-sayyid Aḥmad – Sayf al-Dīn al-sayyid Yahyā. Sayf al-Dīn Yahyā (d. 734/1333-34) was the first member of the offspring of ‘Abd al-Qādir al-Ǧilānī to settle in Ḥamā in 685/1286-87 on his way back from the haǧǧ (hence his nickname nazīl Ḥamā) and from him the whole Āl Kilānī group originated. The names from Sayf al-Dīn Yahyā back to al-sayyid ‘Alī al-Ḥāšimī are not completely identical in the Syrian nasab and in the Ethiopian silsilā but the relatively slight discrepancies between the two texts can be easily explained with some disruptions in the transmission.28 The only really missing person in the Syrian nasab is Ibrāhīm al-Qādirī who, however, could be an avatar of Ibrāhīm b. Šaraf al-Dīn b. Aḥmad b. ‘Alī al-Ḥāšimī who appears in the nasab of šayḥ ‘Abd al-Raḥmān al-Kilānī, naqīb al-ašrāf in Damascus (d. ca. 1172/1758-59).29

As for sayyid Musâfir al-Maġribī, who should be the person who practically introduced the tarīqa into Ethiopia, he lays in complete obscurity: one can only speculate on his nisba which often is used in Ethiopia to refer to individuals coming or originating from Sudan. It is of course theoretically conceivable that this sayyid Musâfir al-Maġribī could have met a member of the Kilānī family somewhere in the Near East or in the Arabian Peninsula and have been initiated to the Qādirī brotherhood by him. Such an event, however, would probably have been recorded in Ethiopian tradition with much emphasis. It is thus much more likely that sayyid Musâfir al-Maġribī is nothing but a ghost name functioning to connect the Near-eastern silsilā with Ethiopia.

The ʿIQāẓ also contains a cursive mention of the line of Qādirī spiritual descendency initiated by šayḥ Aḥmad b. Ṣāliḥ. The silsilā in this

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29 How the Syrian nasab came to be known in Ethiopia so that Muḥammad Wāle could insert it in his book as a silsilā is not clear. A feedback from an Arabic written source is most likely but cannot be proven.
A short note on a silsila of the Qādiriyya

A short note on a silsila of the Qādiriyya case is:


This is once more the famous Anna-Dana silsila, already recorded by J. Spencer Trimingham and then studied by Husseīn Ahmed. 31 From the al-Danī al-Ṭānī, the Ethiopian Qādiriyya apparently managed to spread widely in every corner of Ethiopia. Among the most famous disciples of the “second” al-Danī šayḥ, Muḥammad Wale mentions:

al-šayḥ al-Ṣayyid b. al-sayyīd Ibrāhīm al-Ṭālī; šayḥ Abū al-Baṣṭ – šayḥ Mahmūd Kanz – šayḥ Šahīd al-Dār šayḥ al-Karamī who was, in his turn, master of al-ḥāǧǧ Muḥammad Zayn al-Danī (the third Danī). 32

This local Ethiopian section of the silsila thus includes the names of the main representatives of the Qādiriyya of Wållo in the recent past and today. It provides the standard chain of spiritual descent for the whole region, highlighting the pivotal role played by the Anna-Dana connection.

This is the only Ethiopian Qādirī silsila known so far. Other silsilas based on different Qādirī centres in Wållo and/or in Harar which, for sure, exist are still to be discovered. Only further research on the written local tradition of the tarīqa will hopefully allow us to make a more detailed assessment of the network of the Qādiriyya in the whole region.

30 Muḥammad Wale, ʿIqāz himam al-aḥḥiyāʾ, p. 139.
32 Muḥammad Wale, ʿIqāz himam al-aḥḥiyāʾ, p. 139.