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

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_Futūḥ al-buldān_ is a well-known work of al-Balāḏūrī (d. 297/892), one of the most important Muslim historians who lived in the third century of hīǧra. The reference to classical Muslim historiography in the series’ title is coupled with the semantic spectrum of the Arabic root of the word _fath_. It refers to ‘military conquest,’ as well as to the ideas of to ‘open,’ ‘begin,’ and/or ‘reveal.’ Thus, the title of the series is a tribute to a great Muslim historian, but it also represents a synthesis of the ideological framework that underpins he series, which is to disclose pieces of history of Islamic societies.

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

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Introduction

In spite of a lack of exact and reliable information on the present distribution of the Islamic mystical brotherhoods in Ethiopia (and Eritrea),1 the Qādiriyya is the most widespread Islamic brotherhood, ṭarīqa, 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 ṭarīqa 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-Ġilānī (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.

1 The Somali Qādiriyya 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 maqṣūm 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 Qādiriyā 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-Šakur b. Yūsuf of Harar (d. 1794) had a mosque called ‘Abd al-Qādir al-Gilānī built near the shrine of šaykh Ḥusayn in the south Ethiopian region of Bale. In Asmara a modern mosque with a maqṣūm perpetuates the memory of the eponymous of the Qādiriyā. ‘Abd al-Qādir al-Gilānī 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 etiopi I. La lingua e la storia di Harar, Istituto per l’Oriente, Roma 1936, pp. 44 and 51.

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with the names of local Ethiopian holy men. The text collection recited during the mawlid ceremony in Harar contains a poem attributed to ‘Abd al-Qādir (Tuf bi-ḥalī sab‘an) and a long pious supplication to ask for his help (Yā qūb yā rabbānī al-haykal al-nūrānī ‘Abd al-Qādir al-Ḡilānī). In many Ethiopian Muslim regions, famous Qādiri centres exist: Anna in Rayya Qobbo (Wällo), Dana in Yağgū (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 Qādiriyya (e.g. Ġamāl al-Dīn Muḥammad al-Annī, d. 1882; Ahmad b. Ġādīl al-Dānī, d. 1903; ‘Īsā b. Ḥamza al-Qatbarī d. 1947, ‘Umar b. ‘Alī al-Ḡalamsī, fl. first half of the 20th century) and contributed to enhance the influence and the prestige of the ṭarīqa.

Despite the apparent rooting of the brotherhood in the country, the history of the Qādiriyya in Ethiopia has never been investigated by scholars and is therefore almost completely unknown. The ways the ṭarīqa 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 (manāqīb, silsilas, handbooks of doctrine, litanies and devotional texts) are still to be located, collected and critically published.

11 Dirk Bustorf, s.v. “Qatbäre,” in EAE.
12 Mohammed Hassen, s.v. “Gälämso,” EAE.
It is often repeated in scholarly literature that the first introducer of the Qādiriyya in Ethiopia was Abū Bakr b. ‘Abd Allāh al-‘Aydarūs, the revered patron saint of Aden (d. 1508), member of the al-Saqqāf branch of the Ḥadrami Bā ‘Alawī sayyid, who allegedly brought the ṭarīqa to Harar. However, no evidence for this assertion has ever been shown yet. 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 Qādiriyya. While carrying out some field work in his native region, he came to know a local silsila of the Qādiriyya that sheds light on the spread of the brotherhood from Harar into Wällo in the 19th century.

The silsila published by Hussein Ahmed runs as follows:

Sāyiḍ Musāfīr – faqīḥ Ḥāṣim – Ahmad b. Ṣāliḥ – faqīḥ Zubayr – Shayḥ Muhammad Šāfi (d. 1814/15) – Muḥammad b. faqīḥ Zubayr – Shayḥ Ġamal al-Dīn Muḥammad al-Anī – Ahmad b. Ādām (d. 1903) – Muhammad Yasin (d. 1924); sayyid Ḥibrāhīm (d. 1956).

According to Hussein Ahmed’s informants, sayyid Musāfīr was of Yemeni origin and thus was a trait-d’union between the local Ethiopian Qādiriyya and the broader brotherhood network. He initiated to the Qādirī wird “a certain faqīḥ Ḥāṣim” of Harar who in his turn entrusted the ṭarīqa to Ahmad b. Ṣāliḥ. The latter took the brother-

15 The personality of Abū Bakr b. ‘Abd Allāh al-‘Aydarūs 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 Qādiriyya is still unclear as some sources point instead to his affiliation to the Ṣāhilīyya (Oscar Löfgren, s.v. “‘Aydarūs,” in Clifford E. Bosworth et al. (eds.), The Encyclopaedia of Islam, 2nd edition, Brill, Leiden 1960-2005).
16 On this figure see Hussein Ahmed, s.v. “Muḥammad Šāfi,” in EAE.
18 Interviewed by Hussein Ahmed, Shayḥ Muhammad Wale said that sayyid Musāfīr came from a not well-specified “West” and that faqīḥ Ḥāṣim received the qādirī wird also “from an unknown ‘ālim from Medina” (Hussein Ahmed, 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 Qādiriyā most probably arrived in Ethiopia from Yemen, although not through the intermediation of Abū Bakr b. ’Abd Allāh al-‘Aydarūs, whose name appears nowhere; 2) the Qādiriyā came to Wällo through šayḥ Aḥmad b. Śāliḥ among whose pupils also figured the much revered saint and learned man sayyid al-Bā’ al-hāqq Buṣra 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 Hāsim with the Harari learned man and member of the Harari emir family Hāsim b. ‘Abd al-‘Azīz (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 würd for the Qādiriyā brotherhood and a Harari poem, al-Muṣṭafā, known both in a shorter and a longer version.

2. Šayḥ Aḥmad b. Śāliḥ and his silsila

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

19 On this famous holy man of Wällo see Eloi Ficquet, s.v. “Buṣrā āy Muhammad,” in EAE; Hussein Ahmed, “Al-Hajj Bushra Ay Muhammad: Muslim reformer, scholar and saint of nineteenth-century Wällo, Ethiopia,” in Bertrand Hirsch – Manfred Kripp (eds., éds., Hrsg.), Saints, Biographies and History in Africa – Saints, biographies et histoires en Afrique – Heilige, Biographien und Geschichte in Afrika = Nordostafrikanisch / Westasiatische Studien 5, Peter Lang – Europäischer Verlag der Wissenschaften, Frankfurt am Main-Berlin – Bern – Bruxelles – New York – Oxford – Wien 2003, pp. 175-190. According to the sources, it seems that šayḥ Buṣrā had been initiated not only to the Qādiriyā but to several different brotherhoods. The phenomenon of the multiple affiliations to the Islamic brotherhoods in Ethiopia has not been studied at all.

20 For some introductory information on him see Ewald Wagner, s.v. “Hāsim b. ‘Abd al-‘Azīz,” in EAE. The affiliation of faqīḥ Hāsim to the Qādiriyā 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.
come into light. In Ramadan 1425 (Oct.-Nov. 2004)\textsuperscript{21} the Nağāši printing press, the main Islamic publishing house of the country based in Addis Ababa,\textsuperscript{22} published the İqāz himam al-ağhīyā’ bi-raṣh qaṭra min tārāqīm al-’ulamā’ wa-al-awliyā’, fi ḍumhūriyyat İyūbiyā, a collection of short biographies of holy men written by the renowned Wāllo šayḥ Muḥammad Wale.\textsuperscript{23}

Among the saints whose manāqib were published in the book there is also šayḥ Aḥmad b. Sāliḥ, trait d’union between the Harari and the Wāllo branches of the Qādirīyya. No factual detail about the life of šayḥ Aḥmad b. Sāliḥ is recorded in the short biographical note of the İqāz.\textsuperscript{24} 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. Sāliḥ “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, Muhammad Wale reports only a single karāma which he himself seems to consider unbelievable. It is said that Aḥmad b. Sāliḥ on his way to Yə qqū where he was to give the iğāza to faqīḥ 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 ḍikr: 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

\textsuperscript{21} This is the date given on page 2 of the book. In the short biography of the author however, it is said that the text was published just a few days before his death (Sep. 10\textsuperscript{th} 2005).


\textsuperscript{24} Muhammad Wale, İqāz himam al-ağhīyā’ bi-raṣh qaṭra min tārāqīm al-’ulamā’ wa-al-awliyā’, pp. 137-140.
Muhammad Wale stresses also a general theological inconsistency: it is highly questionable whether it is legitimate to give a sort of iṣṭa in absentia to someone who is not (yet) alive.25

Notwithstanding its scanty amount of information, the section of the Iṣṣa is very interesting because it records the complete silsila of Ahmad b. Šaliḫ. The spiritual genealogy connecting šayḫ Ahmad back to ‘Abd al-Qādir al-Ḥilānī runs as follows:

\[
\begin{align*}
\text{Al-sayyid} & \quad ‘Abd al-Qādir al-Ḥilānī – \text{al-sayyid} \quad Abū Bakr \quad ‘Abd al-Razzāq – \quad gâdî al-qudāt \quad al-sayyid \quad Nāṣir – \quad al-šayḥ \quad Abū \quad al-Naṣr \quad al-sayyid \quad Muḥammad – \quad al-šayḥ \quad Zâhir \quad al-Dīn \quad al-sayyid \quad Aḥmad – \quad Sayf \quad al-Dīn \quad al-sayyid \quad Yahyā – \quad al-sayyid \quad Naǧm \quad al-Dīn \quad Muḥammad – \quad ‘Alī – \quad al-sayyid \quad Nūr \quad al-Dīn \quad Ḥusayn – \quad al-sayyid \quad Šarâf \quad al-Dīn \quad Aḥmad \quad al-Qādirī – \quad Shâh \quad al-Dīn \quad al-sayyid \quad Aḥmad \quad al-Qādirī – \quad al-sayyid \quad ‘Alī \quad al-Hāšimī – \quad al-sayyid \quad Šarâf \quad al-Dīn – \quad Baṭr \quad al-Dīn \quad sayyid \quad Aḥmad \quad al-Qādirī – \quad sayyid \quad Ibrâhîm \quad al-Qādirī – \quad al-sayyid \quad Musâfîr \quad al-Maḡribī – \quad Abū \quad ‘Abd \quad Allâh \quad Hâšim \quad b. \quad ‘Abd \quad ‘Azîz \quad al-Harârī – \quad Ahmad \quad b. \quad Šaliḫ. \quad \text{26}
\end{align*}
\]

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-Ḥilānī) down to ‘Alī al-Hāšimī, Šarâf al-Dīn and Baṭr al-Dīn Aḥmad, correspond to the physical and spiritual genealogy of the Āl al-Ḥilānī al-Ḥamāwī, the descendants of ‘Abd al-Qādir in the Syrian town of Ḥamā.27

In particular, the nasab of this šarīf group almost literally confirms the section of the Ethiopian silsila/nasab: ‘Abd al-Qādir al-Ḥilānī –

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25 Ibidem, p. 139.


al-sayyid Abū Bakr ‘Abd al-Razzāq – qādī al-qudāt al-sayyid Nāṣir (called al-Naṣr in the Syrian source) – al-ṣayḥ Abū al-Naṣr al-sayyid Muhammad – al-ṣayḥ Ţāhir 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-Gilānī to settle in Ḥamā in 685/1286-87 on his way back from the haqqa (hence his nickname nazil Ḥamā) and from him the whole Al Kilānī group originated. The names from Sayf al-Dīn Yahyā back to al-sayyid ‘Alī al-Hāšimī are not completely identical in the Syrian nasab and in the Ethiopian silsila 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-Qādir who, however, could be an avatar of Ibrāhīm b. Sharaf al-Dīn b. Aḥmad b. ‘Alī al-Hāšimī who appears in the nasab of šayḥ ‘Abd al-Raḥmān Al Kilānī, naqīb al-āšrāf, in Damascus (d. ca. 1172/1758-59).29

As for sayyid Musăfīr al-Mağribī, 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 Musăfīr al-Mağribī 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 Musăfīr al-Mağribī is nothing but a ghost name functioning to connect the Near-eastern silsila with Ethiopia.

The Īqāz also contains a cursive mention of the line of Qādirī spiritual descendency initiated by šayḥ Aḥmad b. Šāliḥ. The silsila in this


29 How the Syrian nasab came to be known in Ethiopia so that Muhammad Wale could insert it in his book as a silsila is not clear. A feedback from an Arabic written source is most likely but cannot be proven.
case is:


This is once more the famous Anna-Dana silsila, already recorded by J. Spencer Trimingham and then studied by Ḥussein Aḥmed.\(^{31}\)

From the al-Ḍānī al-Ṭāḥī, the Ethiopian Ṭāḍirīyya apparently managed to spread widely in every corner of Ethiopia. Among the most famous disciples of the “second” al-Ḍānī ṣayḥ, Muḥammad Wāle mentions:

\[\text{al-ṣayḥ al-Ṣayyid b. al-sayyid Ibrāhīm al-Ṭālī; ṣayḥ Abū al-Ḍāṣṭ – ṣayḥ Mahmūd Kanz – ṣayḥ Šahīd al-Dār ṣayḥ al-Kāramī who was, in his turn, master of al-ḥāǧǧ Muḥammad Zayn al-Ḍānī (the third Ḍānī).}^{32}\]

This local Ethiopian section of the silsila thus includes the names of the main representatives of the Ṭāḍirīyya of Wāllo 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 Ṭāḍirī silsila known so far. Other silsīlas based on different Ṭāḍirī centres in Wāllo and/or in Ḥarār 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 Ṭāḍirīyya in the whole region.

\(^{30}\) Muḥammad Wāle, Ḥaż ḥimām al-ağḥiyyāʾ, p. 139.


\(^{32}\) Muḥammad Wāle, Ḥaż ḥimām al-ağḥiyyāʾ, p. 139.