

ADDIS ABABA UNIVERSITY  
SCHOOL OF GRADUATE STUDIES

**SUFISM ACCORDING TO SHAYKH JAMALUDDIN**

**AL- ANNI**

**BASED ON HIS MANUSCRIPT**

***AL- KHULASAT AL-NAQIYYA FI TARIQAT AL-  
SUFIYYA AL- ZAKIYYA AL- NAQIYYA***

**BY**

**HUSSEN MUHAMMED ALI**



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Institute of Language Studies  
Department of Linguistics (Philology)**

*Sufism According to Shaykh Jamaluddin al-Anni*

**By**

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## ABSTRACT

This research presents “Sufism according to Shaykh Jamāluddīn al-Ānnī”. The study is organized in to five chapters.

The first chapter is the introductory section which deals with background, statement of the problem, research methodology, objective of the study, significance of the study and review of related literature.

The second chapter treats the biography of Shaykh Jamāluddīn al-Ānnī (the author of the manuscript) in which his birth place, educational background, main achievements, profession as well as attitudes of other scholars towards the Shaykh has been briefly explained.

In the third chapter Sufism is explained, where it’s early and current definitions, different orders of Sufism and its introduction to Ethiopia is briefly discussed.

The description of the manuscript which is discussed in the fourth chapter consists the brief explanation about the manuscript “*Al-khulāṣat al-naqiyya fī ṭarīqat al-ṣūfiyya al-zakiyya al-naqiyya*” (the brief summary about the blameless right path of Sufism).

The fifth chapter broadly shows those ideas which has been criticized in Sufism in parallel to the shaykh’s view to them.

The summary and conclusion as well as the recommendation are dealt in this chapter.

## TRANSLITERATION SYSTEM

### 1-Arabic consonants

Consonants	Phonetic symbols	Example	Gloss
ء	,	'ab	Father
ب	b	bahja	Splendor
ت	t	tawba	Repentance
ث	ṭ	ṭawb	Cloth
ج	j	jahl	Ignorance
ح	ħ	ħajj	Pilgrimage
خ	kh	khalwa	Seclusion
د	d	dīn	Religion
ذ	dh	dhikr	Remembrance of Allah
ر	r	rizq	Livelihood
ز	z	zuhd	Asceticism
س	s	sard	Enumeration
ش	sh	shams	Sun
ص	ṣ	ṣawm	Fasting
ض	ḍ	ḍarar	Harm
ط	ṭ	ṭalab	Quest
ظ	ẓ	ẓulm	Injustice
ع	‘	‘ilm	Knowledge
غ	gh	ghawṭ	Help
ف	f	fawz	Victory
ق	q	qalam	Pen
ك	k	kashf	Exposure
ل	l	layl	Night
م	m	murīd	Disciple
ن	n	najm	Star
ه	h	nuzha	Excursion
و	w	qawl	Word/speech
ي	y	bayān	Rhetoric

## 2-ARABIC VOWELS

Vowels	Phonetic symbols	Example	Gloss
ا	a	tawba	Repentance
و	u	munā	Wish/desire
ي	i	fiqh	Jurisprudence
آ	ā	irshād	Guidance
أ	ū	yanbū‘	Spring/source
إ	ī	munīr	Luminous/shining

## ABBREVIATIONS

A.H.	Anno Hejirae(Islamic calendar)
A.D.	Anno Domini
E.c.	Ethiopian calendar
D.A.H	Died after Hijra
f	folio
r	recto
v	verso
PBUH	Peace be upon him(the prophet Muhammed)

# CHAPTER ONE

## 1. Introduction

### 1.1 Background

Islam was introduced into Ethiopia in its early age. It spread to different parts of the country from time to time. Later on different ideologies have been brought to the country. Sufism is one among these ideologies.

Mystical orders began to spread widely in Ethiopia. According to Trimmingham and Hussein, sixteenth century was the beginning of Sufism in the country. That is when the *Qādiriyyā* order was first introduced to Harar by a foreign cleric, Sheriff Abu Bakr ibn ‘Abdallah al-‘Aydarus who died at Aden in 909A.H.(1503A.D). (Trimingham, 1965:234, Hussein, 2001:78)

The *Qādiriyyā* was the first order to be introduced by Yemenite and people from Hadramawt. The order was introduced amongst the Rāyyā people by Shaikh Muhammad *al-Ānnī*, (Trimingham, 1952: 241) who was born in Rāyyā-Gogolō (d.A.H 1299 /3 February 1882A.D). (*Jāmi’u al-Fatāwa*, 2003:1: Hussein: 2001, 90).

The Shaykh has written many printed and unprinted manuscripts. One of his unprinted manuscripts is “*al-Khulāṣat al-Naqiyya, fī ṭarīq al-ṣūfiyya al-Zakiyya al-Naqiyya*” (the brief summary about the blameless right path of Sufism) which deals with Sufism. My research is based on this manuscript. The Shaykh has about ninety-nine printed and unprinted works on *dhikr* (remembrance of Allah) and *ṣalawāt* (intercessory prayers). (Hussein, 2001:90). For instance “*Kifāyat al-ṭālibīn*” (sufficient for knowledge seekers) “*rawḍat al-asrār*” (the mystery meadow) and “*Jāmi’u al-Fatāwā*” (a comprehensive legal opinion) are from printed works. “*Al-Ṭayyārāt*” (the flying) and “*al-najm al-munīr*” (the shining star) are some of the unprinted works.

## **1.2. Statement of the problem**

In Ethiopia, there are many useful manuscripts, which are written in Arabic and Geez. Though they are scarcely studied by foreign scholars, in fact, they are not given attention by local researchers.

Many indigenous Muslim scholars have written on different topics of Islamic issues and other aspects in the early times. These manuscripts could have a significant role in the literature of the country although it has not well studied yet. The manuscript written by Shaykh Jamāluddīn al-*Ānnī* is based on Sufism and it is one of the assets written by local scholars of the time.

## **1.3. Objectives**

### **1.3.1. General objectives**

The general objective of the study is to organize and describe the idea of Sufism within the manuscript.

### **1.3.2. Specific objectives**

- A. To introduce the contribution of the *Shaykh* on the development of Ethiopian literature
- B. To show the country's literature level at the time.
- C. To study the wide spread of Sufism in Ethiopia
- D. To show the role of local '*Ulamā* (scholars) on the expansion of Islam in the country
- E. To evaluate the language (grammar & usage) in the manuscript

## **1.4. Methods**

The research has been carried out through description of the manuscript, collection of data's as well as through interview of resourceful and concerned individuals, since oral information is also the main part of this research. In addition, field study was made at Wallo and Tigrai (specifically *Ānnā* and *Rāyyā*) area to get more information.



### **1.5. Significance of the study**

This research exhibits the religious and socio-cultural development of the country in addition to the literary level of the local '*Ulamā* (scholars).

The country and the society get benefit from this work and this research serves as a base line for further studies. Moreover, the research may improve the societies handling of different manuscripts and historical heritages.

### **1.6. Literature Review**

Much has been said and written on Sufism throughout the world by various scholars in different languages. However, it is too difficult to get books dealing with Sufism in the Ethiopian context.

Hussein Ahmed who contributed greatly on Islamic History of Ethiopia, in the book "Islam in nineteenth century Wallo, Ethiopia: under the title "Sufism and the revival of Islam in Wallo," mentioned that, Sufism was brought to Ethiopia due to two main external reasons. The general reawakening of Islam in the whole world, the movement of people for trade and pilgrimage. Similarly he has mentioned that some *shaykhs* went to Sufi centers especially the Sudan and came back with different *ṭariqās* (dervish orders).

On the other hand, on his paper, "Traditional Muslim Education in Wallo", which is presented on the ninth international congress of Ethiopian studies, he has alluded that *Qādiriyyā* (branch of Sufism) is the first order introduced into Wallo by Ahmad ibn ṣāliḥ. The introduction of the *ṭariqās* (dervish orders) to Ethiopia was very important for revival of Islam and contributed great role for the spreading of classical education.

Abebe Kifleyesus's paper "Sufism the Rural and Urban reality of Argobba mysticism" which was read at the department of Anthropology in Northwestern University focuses only on one ethnic group (Argobba) and he stated that most of the Argobban's are the followers of the *Shādhiliyya* order except some specific place in which *Qādiriyyā* order followers are found.

Conversely, Trimmingham on his book "Islam in Ethiopia" under the title "The Dervish Order" attempts to transcend ethnic and territorial restriction through analysis of multi-ethnic people.

When we see Sufism in general around the four corners, there are so many books written by different scholars. Among those who has written in English the renowned "Mystics of Islam" penned by Richard Nicholson. According to him Sufism was largely the product of divert philosophical and spiritual influences including Christian Neo-Platonism and others.

Nicholson's student Arberry, in his book "Sufism an Account of the Mystics of Islam" maintained that although Sufism the recipient of many influences from Neo-Platonism and other sources that it was in essence derived from the *Qurān* and prophetic tradition. Therefore, he attempted to view "The movement from within as an aspect of Islam, as though these other factors which certainly determined its growth did not exist". (Arberry, 1950:23)

Martin Lings on Encyclopedia Britannica, 14<sup>th</sup> edition said that Sufism has started from the time of the prophet and the influences on Sufism from outside have been enormously exaggerated.

So many books are written on Sufism in Arabic. To mention some of them, one is "*Lam'a*" (The book of flashes) written by Abu Naṣr al-Sarrāj d /378 AH/ 988 AD/ which is considered as the first book written on Sufism by most people and later translated in to English by R. Nicholson.



Abu Nu'aym al-Aṣḥabani (d 430/1038) has written an encyclopedia "*ḥilyat al-Awliyā*" which casts light upon the history of *Awliyā* (Saints). In this book one hundred thirty four definitions of Sufism are given.

Is'ād 'Abd al-hādī has authored a book "*Kashf al-Maḥjub*" (Illumination of hidden) which provided boney insight of Sufism aside from the origin of the word.

The other is the one written by *Imām* (religious leader/Master) Ghazālī titled "*Iḥyā'u 'ulūm al-dīn*" (Revival of Islamic knowledge). This is a book written by Sufis and has enjoyed good acceptance. The book focuses on good ethics and ideals of Sufism elucidated succinctly.

"*Lamaḥāt min al-Taṣawwufi wa Tārikhihī*" (Casual look to Sufism and it's history) is a book written by Sā'ih 'Ali Hussein, which is the best of all books written on Sufism I ever seen. The author renders moderate space to expound Sufism parse. Subsequently, he draws the readers' attention into historical appraisal to provide a full picture of Sufism.



## CHAPTER TWO

### 2. Biography of Shaykh Jamāluddīn al-Ānnī

#### 2.1. Place and Date of Birth

Shaykh Jamāluddīn Muhammad al- Ānnī was born to his father Rōbsō Bābbō and his mother Ḥawwā Shaykh ‘Abd al-qādir in 1200 (A.H), 1783(A.D)<sup>1</sup> at Rāyyā Gogolō<sup>2</sup> village.

His mother Ḥawwā is from Kurāwalē tribe. This was stated on the book<sup>3</sup> written by her grandson Shaykh ‘Abd al-jalīl Shaykh ‘Abduṣṣamad Shaykh Jamāluddīn as follows:

Ḥawwā Shaykh ‘Abd al-qādir Shaykh Muṣṭefā Shaykh ‘umer Shaykh Ayferāh Shaykh Muhammad Sayyid *al- Mulaqqab* (nicknamed) Namāsīd Kurāwoliyyi.

His father is from Sharīf tribe<sup>4</sup>. The same book also states this as follows:

Muhammad Rōbsō Bābbō Borū Dayyū<sup>5</sup> Barēntū Hamō Sayyid Hussein Al-sharīf Al-Zūliyyi.<sup>6</sup>

Shaykh Sayyid Hussein Sharīf told the people of the time that from his seventh generation “there would be a person who would fear Allāh, intellectual, good mannered, honest and beloved unto people”. In addition, Allah has made the prophecy practical that from the seventh generation of him Shaykh Jamāluddīn Muhammad al- Ānnī has become a person with good behavior, fear Allah and intellectual.

Shaykh Jamāluddīn Muhammad al-Ānnī has seven children; from which one is male and the others are females. Since his elder daughter is Waliyyā, he was known by the name

<sup>1</sup> According to an interview made with shaykh Muhammad Nur siraj

<sup>2</sup> Located at the southern zone of Tigray

<sup>3</sup> Al-Mawāhib Al-‘Aliyya

<sup>4</sup> Some scholars ( shaykh Muhammad Wale, shaykh Awwal Yasin and shaykh Abdallah Idris) said, he is from Oromo tribe shaykh busair Izzadīn also said he is from oromo traibe specifically Harsu

<sup>5</sup> The name Dayyu is not mentioned in the manuscript “I‘lām al aghbiyā...”

<sup>6</sup> From the manuscript “I‘lām al aghbiyā...” By shaykh muhammad Taj al-din

"*Abbā Waliyyā*" (which is equivalent to waliyya's father). The rest females are Amatū, Maryam, Riḥāna, Āsiya and Neīfsa. The only male in the family was 'Abduṣṣamad. He has these children from three wives namely Dādhiyyō Wadājō (the mother of 'Abduṣṣamad), Badriyya (the mother of Maryam, Āsiya and Neīfsa) Fāṭumā (the mother of Amatū). My principal informants did not mention Waliyyā and Riḥāna's mother.<sup>7</sup>

## 2.2. Educational Background

Ḥājj Muhammad Ṭāhir (Muftī Ṭāhir) together with greatest intellectual Muftī Dāwud left for Zebid (Yemen) to search for better knowledge. After Muftī Ṭāhir completed his aim, while he returned to his home Dawwē, he arrived at Rāyyā Sōtelā village. He liked the village and he decided to live there. At this time Jamāluddīn Muhammad, al- Ānnī was very young. Although he was too young, he started to learn preliminary studies of Islamic education<sup>8</sup> from the local Shaykh (Shaykh Muhammad)<sup>9</sup>. After the death of his Shaykh, he went to Ḥājj Muhammad Ṭāhir (Muftī Ṭāhir) who was living in Sotela. The Shaykh had great sympathy for Jamāluddīn al- Ānnī for he was competent among others. Jamāluddīn has spent about twelve years on learning different disciplines such as *Fiqh* (Jurisprudence), Arabic, *Ma'āni* (Thematic purport), *Bayān* (Rhetoric), *Badī'a* (The art of science of metaphors), *Uṣūl* (The four foundations of Islamic Jurisprudence) and *Tafsīr* (Commentary of the holy *Qurān*). Then he asked permission from his Shaykh to leave and to turn back after two years to learn the *Ḥadīth* (Prophetic tradition) education.<sup>10</sup>

After he (Jamāluddīn) left his Shaykh, he met the son of Faqīh Zubeir [Shaykh Sayyid (Getaw Sayyid)] at Funyān Dīmā in 1233 A.H. Nowadays the place where they met is known by Hijrā<sup>11</sup>.

<sup>7</sup> Informant. shaykh Busair 'Izzadin

<sup>8</sup> From the holy quran to 'umdatul ahkam

<sup>9</sup> According to shaykh muhammad Al-Mubark , he got the knowledge of the holy quran from his mother, but this Idea is rejected by all informants

<sup>10</sup> Informant: shaykh Busair 'Izzadin

<sup>11</sup> Al-mawahib Al-'aliyya

Jamāluddīn took *Qādiriyyā ṭarīqa* (order) from his spiritual master Gētāw Sayyid. At the final year of his appointment with his favorite Shaykh Mufti Ṭahir, he comes across the news of the death of Mufti Ṭahir and he abruptly went to Sotela to take part on the funeral.<sup>12</sup>

Then he returned from Sotela and learned for more five years and totally for seven years from Gētāw Sayyid.

In addition to the two Shayks (Mufti Ṭahir and Gētāw Sayyid) who contributed great effort on the behavioral change of Jamāluddīn al- Ānni, he also learned from Shaykh Taqyuddin Muhammed of Gissir<sup>13</sup> and Shaykh Muhammed Namr who came from the Sudan<sup>14</sup>.

### **2.3. Main Achievements of the Shaykh**

After taking the necessary education for about twenty years, Shaykh Jamāluddīn was recognized by his teachers that he could teach by himself. Moreover, he had the *Ijāzā*<sup>15</sup>. He got this *Ijāzā* (license) from the two teachers with whom he spent Nineteen years. That is the license of teaching *fiqh* (Jurisprudence) and other discipline from Mufti Ṭahir and the license of teaching Sufism and *Qādiriyyā* order from Gētāw Sayyid.

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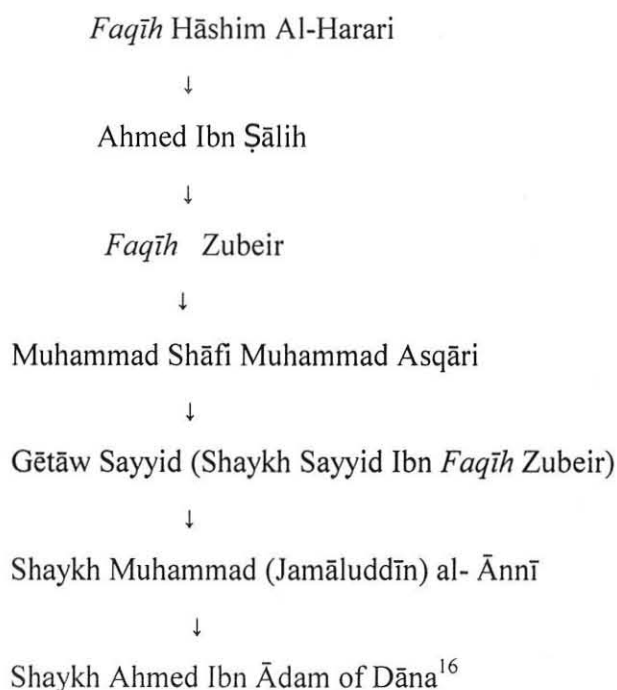
<sup>12</sup> Informant shaykh Awwal yasin

<sup>13</sup> Most of the ‘ulemas from Rayya do not accept this idea, they said he went to Gissir due to the drought happened at Rayya , that is after he became a great scholar

<sup>14</sup> Informant : shaykh Busair ‘Izzadin

<sup>15</sup> The liecence given for teaching

The chain of the *Tariqā* (Order) is as follows:



Shaykh Jamāluddīn Muhammad al- Ānnī, after getting this license he did not sit and take rest proudly, nor did he say he should take rest, rather he understood that he was at the right time to call the Rāyyā people to the right *'Aqīda* (Ideology) and good manner. Therefore, he decided to use this opportunity and hence entered directly to the teaching process in 1240 A.H at Hijra.<sup>17</sup>

Since his educational status has good acceptance among people, many people were attracted to accept Islam. Because of his tremendous endeavors, the Rāyyāns came to end the conflict between them and directed their joint effort in peace and love for common goals.

He taught not only the surrounding people but also people who came from different corner of the country for fifty-six years. He taught all these people about good manners and other knowledge's and helped them to reach higher position. For an evidence of this,

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<sup>16</sup> From the audio of shaykh muhammad wale intituled " history of the Ethiopian 'ulemas'"volume 1

<sup>17</sup> Informant : shaykh Busair Izzadin

we need not go further, it is enough to list those who have learned from him and got higher position as follows:

### **Shaykh Ahmad ibn Ādam**

He was famous by the name *Ad-Dāniyyi al-Awwal* (the first shaykh at Dana village), some people used to call him Ahmad "*Gurrācha*" which is to mean by Oromo language (the black Ahmad).

He stayed with the Shaykh for many years and gained all types of Islamic knowledge and spiritual training. Finally, he became the successor of his Shaykh.

Shaykh Ahmad ibn Adam has established an educational center in Dana(southern Wallo), and taught there for twenty-three years. During this period, many students graduated from his school. To list some of them:

Shaykh Ma‘rūf of Ṭaranṭar

Shaykh ‘Ali Mūsā of Darra

Ḥājj Yūsuf of Qawwā

Shaykh ‘Īsa of Qaṭbāre and

Shaykh Bushrā of Abrīt.

Lastly, Shaykh Ahmad *ibn* Ādam was died in 1321 AH.<sup>18</sup>

### **Shaykh Sirājuddīn ibn Shaykh Sharafuddīn**

Although he got Islamic educations from his well-known father Shaykh Sharafuddīn, he was also among those who got spiritual training under Shaykh Jamāluddīn al- Ānnī.

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<sup>18</sup> From the audio of shaykh muhammad wale intituled “ history of the Ethiopian ‘ulemas volume 1

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<sup>18</sup> From the audio of shaykh muhammad wale intitled “ history of the Ethiopian ‘ulemas volume 1

Shaykh Jamāluddīn gave him special attention and appreciations due to his intelligence. For that matter, he was the first to get *Ijāzā* (license) of teaching from Shaykh Jamāluddīn.

In his appreciation, the Shaykh used to say, "No one is permitted to translate our sayings, except those who understand our *Iṣṭilāh* (terminologies) like Shaykh Sirājuddīn." He also said, "I Always give thanks to Allah, who gave me an opportunity to teach these two brilliant students. Sirājuddīn and Ḥāmid"<sup>19</sup>

### **Shaykh ‘Abd al-Samad al-Ānnī**

As it was mentioned above ‘Abd al-Ṣamad is the only son of Shaykh Jamāluddīn, but like others, he became student of his father and got all types of Islamic knowledge from him, and became a great scholar of his time.

Some of his students were:

Ḥājj Ahmad of Darrā, who learned the book *Dirāya* and *Nuqāya* (Knowledge and Elite) which consist of fourteen different types of ‘*Ulūm* (Sciences) from the Shaykh and the famous *muḥaddiṭ* (Narrator) Shaykh Muhammad Sirāj, who was known by 'Mufti Rāyyā."<sup>20</sup>

### **Shaykh Ḥāmid**

He was among great scholars, who gained all types of Islamic knowledge from Shaykh Jamāluddīn al- Ānnī. He taught for many years and was the author of several manuscripts. *Ghidhā’ al-Qulūbi Min Laṭā’if ‘Ālim al-Ghuyūb* is one of his famous writings on *ṣalawāt* (Intercessory prayer).

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<sup>19</sup> *Al-mawāhib Al-‘aliyya*

<sup>20</sup> From the audio of shaykh mahammad wale intitled “ history of the Ethiopian ulemas”volume 1and Al-mawahib Al-aliyya

## Shaykh Ahmad Dīmā

He was very close to Shaykh Jamāluddīn al- Ānnī. He stayed with him for a long period of time and acquired all types of education from the Shaykh. He was serving the Shaykh by preparing *Madd*<sup>21</sup>

Shaykh Ahmad Dīmā wrote a book on history of the Shaykh entitled "*Al-Maṭl' al-Rawiyyi fī Manāqib sayyidunā al-Ānnī*" (The introduction of outstanding final letter of Master al-Anni)

Other great Scholars educated under Shaykh Jamāluddīn al- Ānnī were Shaykh Muhammad ibn Ahmad, who wrote many manuscripts on *ṣalawāt* (Intercessory prayer) and a number of poems in appreciation of his Shaykh. Shaykh Yasin ibn Buṣair who was an *Imām*(prayer leader) in the Mosque of Shaykh Jamāluddīn al- Ānnī. Shaykh Ḥaidar of Gabbati who was the son-in-law of the Shaykh (He married Āsiya, the Shaykh's daughter). Shaykh Muhammad Ḥamadē

Shaykh Ahmed ibn al-Hādi

Shaykh Yūsuf ibn al- Ḥājj of Kombolcha

Shaykh Bushrā of Harṭamī

Shaykh Muhammad Nūr ibn Shaykh Surūr

Shaykh Muddaṭir

Shaykh Muhammad 'Ali ibn Muhammad 'Arab

Shaykh Shāfi

Shaykh Yasīn ibn Ayichal

Shaykh 'Aliyy of Dānnisā

Shaykh Yaḥya Abbā Zeynabā

Shaykh 'Abd al-selam of Čaffā

Al- Ḥājj Buṣair of Warraqāllū

Shaykh Hussein of Wājjā

Shaykh Ṭāhir of Bābbo

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<sup>21</sup> Ink prepared locally from dry cell and used for writing

Shaykh Muhammad of Kombolcha

Shaykh Oumer Mekonnen

Shaykh Aliyyi ibn Nigusē (who was known by the *Shahīd* (Martyr) of Marsā)

Al-Hājj Habib of Marsa

Al-Hajj Ahmad of Ifāt, and others.

Those who listed above thought Islamic education with higher '*Ulamā* (Scholars) of the country after taking enough education from the Shaykh.

In addition to teaching students, Shaykh Jamāluddīn has written so many manuscripts on different titles, with an aim of spreading the education to those who could not learn from him. The historical heritage of the time shows that, no one writer has written so many manuscripts as Shaykh Jamāluddīn at that time. Shaykh Muhammad Tāj al-din has noted the following in his book *I'lām al-Aghbiyā* (notification of ignorant). "he has written about fifty best books" similarly he noted "No one has written as many books as Shaykh Jamaluddin al-Anni in Ethiopia, even the writer *Ustādh*<sup>22</sup> Hussein Ibn Ḥabīb al-Ḥanafī didn't write as many books as him, Unless they may write equivalent books." Shaykh Muhammed Walē has also mentioned that the Shaykh wrote more than fifty books. As Hussein Ahmed cited from Shaykh Muhammad Walē, a number of works on *dhikr* and *ṣalawāt* (intercessory prayers) composed by the Shaykh are Ninety-nine. (Hussein, 2001:90)

To list some of his books (Manuscripts):

***Al-Khulāṣat al-Naqiyya fī Tarīqat al-Sūfiyya al-Zakiyya al-Naqiyya***

(The brief summary about the blameless right path of Sufism)

The research is based on this manuscript. It is an unprinted book on Sufism. It has eight chapters with an introduction and conclusion. Its total number of page is 126. It is fully an Arabic manuscript.

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<sup>22</sup> Title given to religious teachers

**Al-Najm al Munir fi Irshadi Murid al-Safari ila al-Akhirati Wa Yasir**

(The shining star: Guidance for the travelers to the *akhirah* (hereafter))

It is an unprinted manuscript on Sufism. It was written in 1259 AH. It has thirteen chapters with an introduction and conclusion. Its total number of page is 252. It is fully an Arabic manuscript.

**Al-Lam'at al-Nuraniyya fi Fadli dhikri Rabb al-bariyya**

It is a manuscript on Sufism, which is unprinted. Chapters do not divide it. It has an introduction, and then the following pages are about *dhikr* (remembrance of Allah), its importance, criteria's and rules and lastly conclusion about *ṣalawāt* (intercessory prayers). Its total number of page is thirteen. It is fully an Arabic Manuscript.

**Lat'if al-isharat ila Maqami ahl al-'inayat**

It is an unprinted manuscript on Sufism; chapters do not divide it. It is an advice, which he wrote for some one who seeks his advice. It consists of thirty-two pages. It is fully an Arabic manuscript.

**Anfa'al-Rasa'il bi Ahamm al-Masa'il**

(Useful epistles for very important questions)

It is the collection of his letters to different people. His students collected the letters. The Shaykh was interested in the work of his students. He then gave it the above title and wrote an introduction for it. It has twenty-eight pages, and fully an Arabic manuscript that is unprinted.

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*Al-Tayyārāt* (the flying)

It is unprinted manuscript on Sufism; chapters do not divide it. It talks about *tawba* (repentance), *tawhid* (monotheism), *Ṣidq* (truth), *sum'a* (reputation) and *riyā'* (hypocrisy). The conclusion is about *dhikr* (remembrance of Allah). It has only seven pages and fully an Arabic manuscript.

*Al-Risālat al-Maymūnah al-Zakiyya*

Is an unprinted manuscript on Sufism, not divided by chapters, It consists of different topics such as knowledge and its importance, good character, repentance, proper utilization of time. It has only nine pages and is fully an Arabic manuscript. It is his first book. He wrote it when he was a student.

*Al-As'ilat al-tis'a Wa ajwibatuhā* (the nine questions and their answers)

It is a manuscript on questions and answers, which is not printed. It consists of nine questions about Sufism. It has seventeen pages and is fully an Arabic manuscript.

*Jāmi' al-fatāwa al-Ānni* (comprehensive formal legal opinion of shaykh al-Ānni)

It is the one among the printed book of the Shaykh. It consists of fifty- four different questions and answers. The questions deal with many aspects of life such as education, economy, society, culture and spiritual life. It was published in 2003. Its total number of page is seventy-five.

Beside the above-mentioned manuscripts, he also has other manuscripts that I got only the titles. They are the following:

*Al-risāla fī marātib at- tawḥīd* (epistles in steps of monotheism) it is about monotheism

*Istimdād al-Nafḥa fī sharḥ al-Minḥa* (Procurment of breez) it is commentary of the book *Minḥa* (gift). It is about Sufism).

*Al-Nafḥat al-Ilāhiyya fī Sharḥ al-Hadya* (divine breez), it is commentary of the book *Hadya*

*Yanbū 'al-Anwār, fī ḥāshiyati rawḍat al- asrār* (stream of lights...)

*Al-durr al-Fākhir fī Sharḥ al-Fajr al-Sāfir* (pearl of proud: commentary of wayfarer of down)

*Maṭāli' al-Shurūq fī Murā'āt al-ḥuqūq* (It is a book, which is about rights of human being and animals)

*Nihāyat al-Bughya fī sharḥ al-maw'izāt al-bahiyya* (the end of desire...)

*Tārīkh al-Ānniyya* (history of Ānnia) in this manuscript, the author collected events and facts happened in his time until his death. And then completed by his students Shaykh Ahmad Dīma and others)

*Ḥāshiyat al-awrād 'alā Sardi awrādi Mashāyikhinā*

*Al-Mi'at al-Kāfiya* (the adequate hundred) it is *Ḥadīth*/Prophetic tradition

*Nihāyat al-Munā fī al-Ibtihāli bi al-ad'iyatil ḥasnā fī al-asmā' al-ḥusnā*. (The end of wish in beautiful supplication)

*Bahjat al- 'Ārifīn wa sabābat al-Ṣādiqīn*

*Nuzhat al-Sālikīn min aqwāl akābir al-awliyā' al-Muslikīn*

*Al-Muntakhab min bahjat al-asrār* (selection from splendor secrets)

*Rawḍat al-asrār fī al-Ṣalāt 'alā al-Nabiyy al-Mukhtār*

*Al-Ṣalātu 'alā Sayyid al-Sādāt* (praise on master of masters)

*Miftāh al-Madad fī al-Ṣalāti 'alā Sayyid al-Sanad*

*Tuḥfat al-rabbāniyya fī al-Ṣalāti 'alā imāmi haḍrat al- Qudsiyya*

*Al-mīdāniyyatu wa Ṣalawāt al-'ashr*

*Kifāyat al- Ṭālibīn* (sufficient for knowledge seekers) It is printed *fiqh*/jurisprudence book on Shāfi'ī *madh-hab* /school of thought

*Al-risāla fī-Taqrīri mā yaqṣuduhū al-dhākiru 'inda Zikri lāilāha illallāh*



There are also other works of the Shaykh, which I have not mentioned due to Shortage of reference materials.<sup>23</sup>

## 2.4 Profession of the Shaykh

Even if shaykh Jamāluddīn al-Ānnī spent most of his time on teaching and writing different manuscripts, he was not reluctant on his family issues and lives of his students.

Hence, besides this teaching process, he used to engage on agricultural work. For this agricultural work, there were employed workers, and his students will help them in protecting the harvest from birds.

From this agricultural work he used to get about seven hundred quintals per annum. However, once up on a time he got one thousand quintal from which he spent one hundred quintals for *Zakāt* (alms tax)

Although he got this, much product per annum he distributed it for the needy. After he has finished by distributing for the poor, he used to borrow from others. This shows his generosity.<sup>24</sup>

## 2.5 Shaykh Jamāluddīn al-Ānnī in the view of other Scholars

Shaykh Jamāluddīn al-Ānnī, in his knowledge, personality, respect, and love for others, educating so many people with good manner, and being a leader of the order, in his kindness, and generally for his great contribution to Islam and Muslim society, he got much thanks and honors from different scholars. Among these, the following are some of them.

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<sup>23</sup> For all the above listed books my informants are shaykh muhammad Mubarak, shaykh Awwal yasin and shaykh Busair ‘Izzadin

<sup>24</sup> Informants : shaykh Awwal yasin, shaykh Faid, shaykh Abdallah Idris, shaykh Busair ‘Izzaddin

"Shaykh Jamāluddīn al-Ānnī had great goal (mission) with good personality. He was the one who followed the right path of Islam. He was a great leader. He was the one who is not simply explained by words. He was a gift of a time". (Shaykh ‘Abd al-jalīl Shaykh ‘Abd al-ṣamad)

In other words, he explained the Shaykh as follows. "Among the evidences which explain the greatness of the Shaykh was his ability to teach his colleagues and make them deeply understand and know the secret of the order. In addition, there was no place in the country where there is no student and follower of him".

Among the Scholars who said, a lot about Shaykh Jamāluddīn al-Ānnī was Shaykh al-‘Allāmat al-Qarsiyy, who explained the Shaykh as follows "He was the right leader to the right path. He spread Islam in to every corner of the country. He was the right source of knowledge. He was the man whose greatness is not simply explained orally (by words) and was the gift of the time.

Among his students and his followers, Shaykh Ahmad *Dīmā* explained the Shaykh as follows. "He was the owner of great honors, beloved and respected among people. He was a man if you see him a number of times you are not tired of. He was a man who got great respect from scholars and respected people around. His knowledge is comprehensive and he is an ocean of knowledge".

His student Shaykh Muhammad Al-Nabrī said about him, "What ever people struggle a lot to explain about our Shaykh, (Jamāluddin al-Ānnī) perhaps no one could fully explain about him". Shaykh Muhammad al-Nabrī has written a poem, which explains the greatness of the Shaykh.

Among those Scholars who appreciate Shaykh al-Ānnī was Ḥājj Bushrā who is known by Sayyid al-Bā. As his respect and love for Shaykh al-Ānnī, he said about him, "one who followed you earns a best. To the contrary one who opposes you is a real loser."

The great scholar Shaykh Muhammad Azān said about him, “Shaykh al- Ānnī is an ocean of knowledge that is sent to serve the Muslim society”. Moreover, Shaykh ‘Abd al-Rahmān al-Jabartiyyi who was the student of the great scholar Mufti Dawud was among those who loves and appreciates Shaykh Jamāluddīn al-Ānnī .

The well-known *Muḥaddith* (narrator) Shaykh Muhammad Sirāj stated about Shaykh Jamāluddīn al-Ānnī as follows: “the teacher of Islamic knowledge and ṭarīqa (the Sufi order).The one who deserve to be the right model. The man whom people are proud of, the man whose time is full of light, the source of knowledge throughout the country, the right man who made the country free from idol”<sup>25</sup>

## 2.6 The death of the Shaykh

Shaykh Jamāluddīn al-Ānnī passed away due to an illness on Monday morning *Rabi’al awwal* (the third month of Islamic calendar)25/3/1299A.H/ 3 February 1882A.D at the age of Ninety-nine after he and his students migrated to Wallo due to the pressure from emperor Yohannes IV.<sup>26</sup>

His tomb is found at Korem (yeju) it is visited every time by many people. During the funeral, the prayer was lead by Shaykh Ahmad Abba Jannato and the place where his body rest was chosen by Shaykh Nuriyye Oumer, because the first place which was suggested, was rocky.<sup>27</sup>

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<sup>25</sup> All the above mentioned informations are collected from different poems about the shaykh from the manuscript Al-mawahib Al-‘Aliyya (it is without page number)

<sup>26</sup> The conflict between them is stated by Trimingham as follows “... they were the allies of Ras Kasa against the emperor Theodore , but when Kasa became the emperor Jhon IV , they were included in his campaign for religious unification : he sent the expedition against them and depopulated parts of their country (Trimingham, 1965:194)

<sup>27</sup> Informants :Busair Izzadin,Awwal Yasin

## CHAPTER THREE

### 3. Elements of Sufism

#### 3.1. What is Sufism?

Different scholars define Sufism in different ways; 'Sufis' themselves define it differently because every Sufi defines Sufism depending on his personal feelings. Abu Nu'aym al-Aṣḥabānī (d.430/1038) gave one-hundred and thirty-four definitions in his encyclopedic biographical collection, the *Ḥilyat al-awliyā'*. The great English scholar of Sufism Nicholson collected and translated seventy-eight of the above sayings. 'Abd al-qāhir al-Baghdādī also collected about one thousand definitions of Sufism from different popular Sufis (Sā'ih, 1994: 29; Muhammad, 1986: 147)

##### 3.1.1 Early definitions of Sufism

Samnūn defined Sufism, as "Sufism is that you should not possess any thing nor should any thing possess you".

Concerning Sufism, Abu Muhammad al-Jarīr said, "Sufism consists of entering every *Khuluq* (exalted quality) and leaving behind every despicable quality".

According to Muhammad ibn 'Ali al-Qasab, "Sufism consists of *akhlāq Karīma* (noble behavior) that is made manifest at a noble time on the part of a noble person in the presence of a noble people".

When he was asked about Sufism, Junayd Said, "Sufism is that you should be with God without any attachment". (Jamaluddin, 2003:3)

With regard to Sufism, Ruwaym ibn Aḥmad said, "Sufism consists of abandoning oneself to God in accordance with what God wills".

When he was asked about Sufism, ‘Amr ibn ‘uṭmān al-Makkī said, "Sufism is that at each moment the servant should be in accord with what is *awlā* (most appropriate) at that moment".

Regarding Sufism, ‘Ali ibn ‘Abd al-Rahīm al-Qannād said, "Sufism consists of extending *nashr maqām* (a spiritual station) and being in *ittiṣāl bi-dawām* (constant union)".

All of these definition of Sufism given by Sufis who lived in the ninth and tenth centuries are provided by al-Sarrāj (d.378 AH/ 998 AD) in the *Kitāb al-Lam‘a* (The book of Flashes) (ed. by R. Nicholson, PP. 34-35).

An Anonymous Persian poem, which is translated by A.A.Godlas, also gives us a brief idea about what Sufism is. The poem is translated as follows:-

What is Tasawwuf? Good Character and awareness of God.

That's all Tasawwuf is. And nothing more

What is Tasawwuf? Love and affection

It is the curse for hatred and vengeance. And nothing more

What is Tasawwuf? The heart attaining tranquility.

Which is the root of religion. And, nothing more.

What is Tasawwuf? Concentrating your mind,

Which is the religion of Ahmad (PBUH). And, nothing more.

What is Tasawwuf? Contemplation that is traveling to the Divine throne.

It is a far-seeing gaze and nothing more.

Tasawwuf is keeping one's distance from imagination and supposition.

Tasawwuf is found in certainty, and nothing more.

Surrendering one's soul to the care of the inviolability of religion, this is Tasawwuf. And nothing more.

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Tasawwuf is found in certainty, and nothing more.

Surrendering one's soul to the care of the inviolability of religion, this is Tasawwuf. And nothing more.

Tasawwuf is the path of faith and affirmation of unity; this is the incorruptible religion.  
And nothing more.

Tasawwuf is the smooth and illuminated path.

It is the way to the most exalted paradise and nothing more.

I have heard that the ecstasy of the wearers of wool Comes from finding the taste of religion. And nothing more.

Tasawwuf is nothing but *Sharī'at*.

It is just this clear road. And nothing more.

In a commentary on this anonymous Persian poem, Godlas said, "(it) contains a number of essential concepts that are helpful in gaining an understanding of Tasawwuf. Direct statements about the nature of Tasawwuf (Sufism) are an important aspect of Sufi literature."

According to Abu al-Ḥasan al-Nūrī (d.295/907-8) Sufism is "not composed of *rusūm* (practices) and '*Ulūm* (sciences) but it is *akhlāq* (good character.)"

### 3.1.2 Recent Definitions

Modern writers define Sufism in different ways. Some of these definitions are "...is, the religious philosophy of Islam described in the oldest extant definition as the apprehension of divine realities". (Nicholson, 1914:24)

According to A.J. Arberry Sufism is "the mystical movement of an uncompromising Monotheism" or "is the name given to the mysticism of Islam."(Arberry, 1952:12)

Sufism is a science by means of which you learn how to behave in order to be in the presence of the ever-present lord through purifying your inner being and sweetening it with good actions. The path of Sufism begins as a science, its middle is actions and its end is divine gifts. (Faḍlallāh, 1985:25)



According to encyclopedia Britannica, Sufism is a mystical movement within Islam that seeks to find divine love and knowledge through direct personal experience of God. It consists of a variety of mystical paths that are designed to ascertain the nature of humankind and God and to facilitate the experience of divine love and wisdom in the world.

Martin Lings defined Sufism as "the name by which Islamic mysticism came to be known in the eighth or ninth century AD". (Encyclopedia Britannica 14th edition)

Sufism is briefly defined as the institutional expression of the mystical tradition (Nimtz, 1980:55)

### 3.2 The Origin (Etymology) of the Word "*ṣufiyya*"

Why and when the word "Sufi" is given for ascetics and worshipers is somewhat controversial for scholars.

Some researchers indicate that the word "Sufi" does not exist in its current meaning during the early stage of Islam. In addition, they indicate that it is a new terminology that appeared after the early stage of Islam. They take as evidence that the word does not exist in *Quran* and *Ḥadīth* (Prophetic traditions). (Sā'ih, 1994: 33)

Others indicate that the word was used even before Islam and it is given to the guards and servants of the *K'ba* (the Kaaba) before Islam during the time of *Jāhiliyya* (pre-Islamic times). The name was given to them because of the *ṣūf* (wool) which they wore at that time. (Al-Aṣbahāni, 1978: 290)

A few etymologies for the word *ṣūfī* have been suggested. Some scholars suggest the origin is from *Ahl al-ṣuffa* or *aṣḥāb al-ṣuffa*<sup>28</sup> who were a group of Muslims during the time of the prophet Muhammad (PBUH) who spent much of their time on the veranda of

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<sup>28</sup> people of the veranda

the prophet's mosque (Sā'ih, 1994: 35). Another etymological theory states that the word *Ṣūfī* is from the Arabic word *ṣafā*<sup>29</sup>. This is due to the emphasis of Sufism on Purity of heart and soul.

Others linked the word with the Greek term '*Sophia*' or '*Sophos*', but for various reasons this derivation is not accepted. ('Afīfī, 1988:67)

The preferable view by many scholars is that the word originates from *ṣūf*, the Arabic word for wool, referring to the simple cloak the early Muslim ascetics wore. However, not all Sufis wear cloaks or clothes of wool.

This view is preferred due to the following reasons:-

1. *Ṣūfī* or *ṣūfīyya* can be derivate easily /Simply from the word *ṣūf*
2. Due to its roughness, *ṣūf* was the selected cloth among ascetics and worshipers in all eras, because the raw material of *ṣūf* can be found easily more than cotton and Linen. In addition, it can be worn in a simple and easy way.

Here what we have to take in to consideration is that although most *ṣūfīs* wear *ṣūf*, it is not mandatory to wear *ṣūf* to be *ṣūfī*.

Whatever its origin, the term Sufism has come to mean those who are interested in inner knowledge, those who are interested in finding a way or practice towards inner awakening and enlightenment.

From many of the recorded sayings and writings on Sufism, it can be concluded that the basis of Sufism is the purification of the heart and safeguarding it from any affliction, and that its product is the correct and harmonious relationship between man and his Creator. (Faḍlallāh, 1985:28)

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<sup>29</sup> meaning purity

### 3.3 The *Tarīqās* (Sufi Orders)

From the time that the idea of Sufism have been introduced in the Muslim Society, different orders were developed concerning topics of mystical experiences, education of the heart to purify it of baser instincts the love of God and so on. I will try to mention some of these orders:

#### 3.3.1 *Al-Qādiriyyā*

*Qādiriyyā* is one of the oldest Sufi orders. It derives its name from ‘Abd al-qādir al-Jilāni (1077-1160 A.D) who was born in the Persian province of Gilan (Iran) south of the Caspian Sea. At the age of eighteen, he went to Baghdād (1095) where he pursued the study of *Hanbalī* school of thought under several teachers. He received lessons on *Fiqh* (Jurisprudence) from Abu Sa‘id al-Mukarrimi, *Ḥadīṭ* (Prophetic traditions) from Abu-Bakar-bin-Muẓaffar and *tafsīr* (Commentary of the holy Quran) from the renowned commentator, Abu Muhammad J‘afar (Sā‘ih, 1994:339).

After completion of his education, he left Baghdād, and spent many years in the desert regions of Iraq. Then he returned to Baghdād in 1127 and began to preach in public. He moved in to the school belonging to his old teacher al-Mukarrimi. There he engaged himself in teaching. Soon he became popular. In the morning time, he taught *Ḥadīṭ* and *tafsīr*. In the afternoon, he held discourse on mysticism and the virtue of the *Quran*. This contribution to teach in the Muslim world earned him the title *al-Ghawṭ al-A‘ẓam*.<sup>30</sup> The order is the most widespread of the Sufi orders in the Islamic world and can be found in Turkey, Pakistan, India, the Balkans as well as much of the East and West Africa.

The order was spread through trade and education. The order eventually divided into three branches. *Qādiriyyā bukā‘iyya*, *Qādiriyyā Aḥrār* and *Qādiriyyā walāṭa*. (Al-ṣiyādī, 1982:45; Shakib, 1988:395)

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<sup>30</sup> The Supreme Helper

*Qādiriyā* order is characterized by vocalized *dhikr* in group, hard exercises, decreasing of food and *Khalwā* (Seclusion).

### **3.3.2 *Al-Rifā'iyya***

The *Rifā'iyya* is one of the Sufi orders. It derives its name from the founder, Abu al – ‘Abbās Aḥmad ibn ‘Ali ibn Aḥmad al-Rifā‘ī. He was born in Iraq in 1118 AD in the place called Umm ‘Ābida which is located between Basra and Wasit (West).

Shaykh Aḥmad al-Rifā‘ī was an extremely pious man of a humble nature who preferred to be amongst the poor and weak society. He also loves and sympathizes with animals (including insects). Due to this, his followers are known for training wild animals including the dangerous ones. They also have been known for piercing their bodies using skewers, place hot irons in their mouths, and eat glasses without being injured.

The order spread to Syria, Egypt, Turkey, and the Balkans. The founder also authored a number of works on Sufism, which have survived to this day. He died in 1181(AD) in Wasit (west) in Iraq. Even if he did not go to Egypt, there is a Mosque in Cairo by his name. In the Mosque, there are graves of his followers.

After the death of Shaykh Aḥmad al-Rifā‘ī, the order was divided in to two; namely ‘Alwāniyya and Jabāwiyya. (Sā'ih, 1994:329-30)

### **3.3.3 *Ash-Shādhiliyya***

The founder of this order Abu al-Ḥasan ‘Ali ibn ‘Abdullah ibn ‘Abd al-jabbār ibn ‘Ali (1175-1258 AD), was born in north Morocco near Sabta. For his education, he went to Fez, where he met some scholars who introduced him to the science of Islamic law. Then, in Iraq he met a great Sufi called Wāsiṭī who told him to return to his country where he could find Shaykh Abd al-Salam ibn Mashish, the great Moroccan Spiritual Master. He did so, and became the close follower of this great spiritual master who initiated him in the way of remembrance of Allah and enlightenment.(Sā'ih,1994:331)

Abu al- Ḥasan ash- Shādhilī was sent by his master ibn Mashish in to Shādhala<sup>31</sup>, and the name *Shādhiliyya* that is given to him and his order was derived from the name of this village.

He was a great scholar worshipper and among famous Sufi. He learned different books like *Shifā'* of Qāḍi 'Iyāḍ, *Risālat al-Qushayriyya* and *al-Muḥarrar al-wajīz* of ibn 'Aṭīyya and others. When his student and successor Abu al-'Abbās al-Mursi, was asked about the knowledge of his master, he said, "He was an ocean with out a shore". He traveled to Egypt, Iraq, Mecca, and Spain and finally he got married in Cairo and started teaching in Kamiliyya School. (Al-Iskindri, 1976:215)

Abu al- Ḥasan ash- Shādhilī has many followers not only from the common people but also from the ruling classes. He taught his followers to lead a life of contemplation and preached remembrance of Allah while performing the normal everyday activities of the world. He disliked initiating any would- be follower unless that person already had a profession. His admonition to his followers was to apply the teachings of Islam in their own lives in this world.

The order was based on *Tawbā* (Repentance), *Tazkiya* (Purification), and *'Uzla* (Seclusion) for a fixed time, struggle with *Nafs* (soul) and working every day activity of the world. Also *dhikr* (Remembrance of Allah) has special place in the order.(Sā'ih,1994:331-333)

He died in the south Egypt near the Red Sea while he was on his way to the pilgrimage in Mecca in 1258 AD. (Al-Iskindri, 1976:50,351)

### **3.3.4 Al-Mawlāwiyya**

The *Mawlāwiyya* is one of the known Sufi orders founded by Jalāluddīn Muhammad ibn Muhammad ibn Hussein.

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<sup>31</sup> a small village near Tunis

Mawlānā Jalāluddīn Rūmī was born in 604 A.H. On the line of his father he is from the tribe of Abu Bakr al-ṣiddīq (the 1<sup>st</sup> Islamic Caliphate), and from his mother's side, he is from al-khawārizmī family. After getting enough knowledge from his father who was the scholar of Ḥanafī school of thought he spent most of his time on teaching and preaching. His meeting with wandering Sufi Shaykh Shams al-dīn at-Ṭibrīzī at his age of forty changed his life style. He was changed from Ḥanafī school of thought teacher and preacher to Sufi poet and Philosopher. Even if he started poetry at the end of his life, he has written about seventy thousand poems. (Sā'ih, 1994:343)

The order was spread in to the Balkans, Syria, Persia, and Egypt. His student and successor Ḥasan Ḥassāmuddīn has played a great role in the spreading of the order.

The order was based on performing *dhikr* in the form of a dance and music ceremony called the Sam'ā. (Abdul Mun'im, 1993:385)

### **3.3.5 Al-Bakṭāshīyya**

*Al-Bakṭāshīyya* is also among the Sufi order which was associated with the name of a semi-legendary Turkish Sufi called Bakṭāsh of Khurāsān who immigrated to Anatolia after the Mongols had destroyed the Seljuk state and the remains of the caliphate. He probably died about 738 A.H/1337AD.

However, the organization of the *Bakṭāshīyya* did not develop until the fifteenth century and the Janissary corps; instituted by Murād I was associated with it from end of the sixteenth century. One consequence of this association with the Janissaries and so with Ottoman authority was that the *Bakṭāshīs* were rarely affected on grounds of doctrine of innovations. Ottoman authorities some times took severe measures against leaders, but that was through their involvement in the numerous Janissary revolts, not because of their beliefs and practices. But immediately the Janissary corps was abolished in 1826. The *Bakṭāshīs* fell with them. The 'Ulemā' (Scholars) then castigated them. Some were killed and their tekkes were destroyed. Their properties handed over to *Naqshabandīs*.

Some historians rejected the existence of Bakṭāsh, and they probably said the first leader of any true *Bakṭāshi* organization was Bālim Sulṭān (d.922/1516), whose title of pirsani, the second patron saint, implies that he is the founder. From him (Bālim Sulṭān derives the organized *Bakṭāshi* initiatory system, with initiates living in tekkes situated near, but not within towns and to be distinguished from the village groups. (Trimingham, 1971:80-3; Shakib, 1988:349; Sā'ih, 1994:322-3)

### 3.3.6 *Al-'Arūsiyya*

The name of the order is derived from Abu al-'Abbās Aḥmad ibn 'Arūs ibn 'Abdallāh, who was the founder of the order. He was born in Quleybiyya <sup>32</sup>in 781 A.H.

Starting from his childhood, many miracles had occurred in the life of the Shaykh. One of these is that he refused to suck his mother's breast because; she ate 'ḥarām' <sup>33</sup>meat.

He was known for being compassionate for the needy, strangers and even for animals.

Shaykh Aḥmad ibn 'Arūs has traveled to different towns of Tunisia. Finally, he settled in Tunis (the capital). He died in 869 A.D at the age of Ninety.

The order spread into many North African countries. It is very similar with *Shādhiliyya* order. (Muhammad, 1985:74; Al-Masrati, 1987:186)

### 3.3.7 *Al-'Īsāwiyya*

*Al-'Īsāwiyya* is a Sufī order founded by Shaykh Muhammad ibn 'Īsā al-Fahdī al-Ṣufiānī who was born in al-Maknasī in 873 AD. He is ancestrally from the tribe of 'Alī ibn abī Ṭālib, Prophet Muhammad's (PBUH) cousin, son-in-law, and the fourth caliph. (Ahmad, 1992:40)

One of the things that draw one's attention in this order is the great position given the Shaykh (master) of the order.

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<sup>32</sup> 50 miles from Tunis

<sup>33</sup> unlawful

Shaykh Muhammad ibn 'Īsā has not written a single book, but the order is some how similar with *shādhiliyya*.

The order spread into Morocco, Algeria, Tunisia, Libya and Mauritania (Ahmad, 1992:90)

### **3.3.8 Al-Tījāniyya**

The *Tījāniyya* was founded by Aḥmad ibn Muhammad ibn al-Mukhtār al-Tījānī (1737-1815A.D) who was born in a village called 'Ainmādi in Algeria. He died in Fez, Morocco. His father and mother died during a plague in 1752. (Sā'ih, 1994:324)

Concerning Shaykh Aḥmad ibn Muhammad al-Tījānī, there are two contradicting ideas. (That is People were divided in to two groups). One group exaggerates in glorification of the Shaykh and the other group exaggerates criticizing the Shaykh.

The first group is the murids(disciples). According to them, the Shaykh was very active. He memorized the holy Quran under Muhammad ibn Bā'āfiya and *mukhtaṣar* by Shaykh Sīdī Khālī when he was seven years old. Afterwards, he studied the *risālat jamā'at al-ṣūfiyya bi bilād al-Islam* by Abu al-Qāsim al-Qushairī and the *Muqaddimās* of ibn Rushd and Shaykh 'Abd al-rahman al-Akhḍarī. As consequence, the Shaykh joined three Sufi orders: The *Aḥmadiyya*, the *Qādiriyya* and the *Nāṣiriyya*. Then he went to al-'Ābida a village on the outskirts of the desert and settled in the Zanlikga of Sīdī 'Abd al-Qādir ibn Muhammad for five years.

After wards, Shaykh Aḥmad al-Tījānī went to Mecca and then to Medina to visit the tomb of the prophet (PBUH). There he met the leader of the *Sammāniyya* order Shaykh Muhammad ibn 'Abd al-karīm al-Sammāni who informed the Shaykh that he became among the *waliyyis* (saints).Then he left Medina went to Abi Sanghum. After he stayed there for one year, he announced to his followers that the prophet (PBUH) had authorized him to start his work of *tarbiya* (spiritual training and guidance).

The other groups who criticize the Shaykh are some historians. Among them, Muḥibb al-dīn al-Khaṭīb has described him as "deceived youth who has weak understanding and ill knowledge of Islam. He went to Sufism without knowledge. He took few words from here and there..." These words could be considered as commendation with what is written by Muhammad al-Ṭāhir Mighrī al-Barnāwī in his book *al-tuḥfat al-ṭaniyya*.

Although the birthplace of *Tījāniyya* order is North Africa, the order has become the largest Sufi order in West Africa. It spread into Senegal, Mali, Nigeria, Ivory cost, Burkina Faso, Niger and Mauritania. (Muhammad, 1963:223; Sā'ih: 324-5)

### 3.3.9 *Ad-Darqāwiyya*

The *Darqāwiyya* order was founded by Shaykh Abu-Ḥāmid al-‘Arabī ad-Darqāwī (1760-1823), who was born in a village near Fez in Morocco. He studied the Quran and Islamic law under the guidance of the traditional teachers in his village, and then went to Fez, where he met many religious Scholars of Islamic law and some of the Spiritual masters. (Abulmejid, 1978:43)

The order was the revivalist branch of the *Shādhiliyya* order because the aim (objective) of Shaykh al-‘Arabī ad-Darqāwī was restoration of errors that overtook to the *Shādhiliyya* order by the followers. Requisition and working habit is respectful and has great value in the *Shādhiliyya* order. However, through time, the followers neglected this habit from the order. Their evidence was saying of some people, "even if you do not work to find your *rizq* (livelihood), it will find you by itself." Therefore, Shaykh Darqāwī founded this order to correct this misunderstanding. By this movement, it became one of the leading orders in Morocco. It gained widespread support among the rural inhabitants and urban lower classes. (Sā'ih, 1994:326-7)

In addition to Morocco, the order spread to Algeria, Libya, Egypt, Syria, Palestine and many other countries of Africa and Asia. (Abdulmejid, 1978:44-7,312-14)



### 3.3.10 *Al-Murīdiyya*

*Al-Murīdiyya* is among the Sufi order founded in Senegal by Shaykh Aḥmad Bāmbā. Its reputation was restricted in Senegal. The founder was born in 1850 A.D. He founded the order in 1888 A.D. The next year he started the establishment of the Ṭuba town.

At the time the French officials felt the dangerousness of those *murids* (disciples) who were around him, they deported him to Gabon and then to Mauritania. The order was based on inheritance and has a clear chain of inheritance.

Besides the spiritual education and training, the clear economical guide to help the followers had a great value for the fast spread of the order. Their focus on the economy had a great effort on the development of the country. (Sā'ih, 1994:343-44)

### 3.3.11. *Al-Naqshabandiyya*

*Naqshabandiyya* is one among the Sufi order formed in 1380 by Shaykh Muhammad ibn Muhammad Bahā'uddīn al-Bukhārī, who was known by his nickname Naqshaband.

The word *Naqshaband* is Persian, which means "Image maker" or "Pattern maker. However, the name was not derived from this meaning. (Amin, 1964:500)

The order was previously called *al-ṣiddīqiyya* to show that the *Naqshabandiyya* order is the only Sufi order to trace its *silsila* (spiritual lineage) to Prophet Muhammad (PBUH) through Abu-Bakr al-ṣiddīq the first caliph. In contrast, most other orders trace their lineage to 'Ali ibn Abī-Ṭālib, the fourth caliph.

The Shaykh married at the age of eighteen and gained Spiritual education from Shaykh al-Simāsī then from al-Amīr Kalāl and other Muslim intellectuals. He went to Ḥajj twice and traveled to different Islamic countries. He spent most of his time by teaching and educating his *murīds* (disciples). Due to this, more than ten thousand *murīds* (disciples) have been graduated from his school. (Amin, 1964:502)

The *Naqshabandiyya* order spread in to Persia, China, Turkistan, Turkey, and other countries. The Order is based on silent *dhikr* (remembrance of Allah) rather than the vocalized forms of *dhikr* common in other orders.

There is no single authority for the *Naqshabandi* order today. Rather there are numerous sub-orders (branches). Among them are the *Owaisiah*, *Ḥaqqāni*, *Ḥijāzi*, *Mujarradiyya* and *Tawḥidiyya* branches. (Sā'ih, 1994:348)

### 3.4 Sufism in Ethiopia

"If you go to Abyssinia you will find a king under whom none are persecuted. It is a land of righteousness, where Allah' will give you relief from what you are suffering". (Trimingham, 1965:44). This is what prophet Muhammad (PBUH) said to his followers, when 'Quraishes'<sup>34</sup> persecuted them in Mecca.

Therefore, in the 5<sup>th</sup> year of his call (615 AD) refugees began to cross the straits in small groups. This is referred to as the first *Hijra* (emigration). Therefore, Islam was introduced to Ethiopia, before it was introduced to Medina. Since that time different ideologies have been developed.

Sufism is one among the ideologies introduced to the Ethiopian Muslims. Although many references do not mention the accurate time of the introduction of Sufism to Ethiopia, Trimingham stated that sixteenth century was the beginning of Sufism in the country. That is when the *Qādiriyya* order was first introduced to Harar by a foreign cleric, Sherif Abu Bakr ibn 'Abdallāh al-'Aydarus who died at Aden in 909 AH (1503 AD). (Trimingham, 1965: 234, Hussein, 2001:78)

No other orders were introduced until the second half of the eighteenth century. In this period the orders were brought to Wallo. (Hussein, 2001:78)

In the beginning of the nineteenth century, as part of the general re-awakening then taking place in Islam, new orders were founded and the old ones revived. In Ethiopia also the wide spread of Sufism has taken place in this century. (Trimingham, 1965: 234, Hussein, 2001: 78)

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<sup>34</sup> One of the tribes living in Mecca

The orders were brought to Ethiopia by the foreign clerics as well as local *'Ulemās* (scholars) through the agency of pilgrimage made by local *'Ulemās* (scholars) and their visit to other Sufi orders.

The *Qādiriyya* was the first order brought to the country and is more widespread than the more recent orders. It entered through the commercial relations that existed between coastal towns and other Islamic countries. In Harar, it is the predominant order due to an official recognition given to it by Amirs (leaders). In Bale, on the holy site of Dirrē Shaykh Hussein there is a mosque built by 'Abd al-Shakūr, Amir of Harar (1783-94), and is dedicated to 'Abd al-Qādir al-Jīlanī the founder of the order. This indicates that there are followers of the order in this region (Trimingham, 1965: 239-40).

In South West Ethiopia, the *Qādiriyya* order was introduced by a Somali Shaykh and had many followers in Limu Ennarya, the Gurage, the Alaba Ṭembaro and Hadiyya (Sidama). Although it is not strong in Jimma and Gomma, in Guma it is the Predominant order (Trimingham, 1965: 240).

In Wallo, it was introduced by Aḥmad ṣālih who initiated the celebrated Yajju Scholar, Faqīh Zubayr 'Ali, who in turn trained other prominent scholar saints of Wallo (Hussein, 2001: 97).

In Rāyyā, the order was introduced by Shaykh Jāmāluddīn Muhammad al Ānnī (d-1882A.D), who is the topic of my study, and got many followers. His successor Shaykh Aḥmad ibn Ādam also played a great role in the spread of the order in to Dana (a village in Yajju).

Another order that was widely spread in the country is the *Tījāniyya* order. Al-Hājj Yūsuf of Jimma introduced the order in to the then Muslim kingdoms of the valley of The Gibe. The West African Shaykh Alfa Hāshim initiated him during the pilgrimage at Mecca.

In western Ethiopia, the *Tījāniyya* order was spread into Jimma, Gomma, Bani Shangul, Gera and Guma. It has been given official protection by the sultān Abbā Jifār of Jimma. It was the predominant order in Jimma and Gomma.

Although they did not get many followers, the orders like *Samānniyya* and *Mirjāniyya* were also introduced to Ethiopia.

## CHAPTER FOUR

### 4. Description of the Manuscript

#### 4.1. General Description

The title of the manuscript is “*Al-Khulāṣat al-Naqiyya fī Tarīq al-Ṣūfiyya al-zakiyya al-Naqiyya*” (the brief summary about the blameless right path of Sufism) which is written by Shaykh Jamāluddīn Muhammad al-Ānnī. However, the manuscript in my hand is not the original one. It is the copy of the original manuscript, which is written by Shaykh ‘Abd al-jalīl Shaykh ‘Abd al-ṣamad Shaykh Jamāluddīn al-Ānnī, who is the grandson of the Author.

The copyist finished the work in the month of *Shawwāl* (tenth month of Islamic calendar) 1331 A.H. That is thirty-two years after the death of the author. This implies that the copy itself is ninety-seven years old. The author died in 1299 A.H. If we assume that the author has written the manuscript at the end of his lifetime, the manuscript would be about one-hundred & twenty-nine years of age. Nevertheless, since the author spent the last years of his lifetime fighting with Yohannes IV, migration and illness, it is not expected that the manuscript to have been written during that time. Hence, we can assume that the manuscript is at least one-hundred & fifty years of age. The manuscript is written in Arabic language and has 126 pages. He used a normal A4 sized paper and is written by *Medd* (ink prepared locally from dry cell). The bottom margin of the manuscript is fastened by thread. It has no outer cover.

## 4.2. Methodology

Just like any modern book, the manuscript has its own title "*Al-Khulāṣat al-Naqiyya...*" divided into eight chapters including introduction and conclusion. Some chapters have sub titles.

Even though he didn't mention the reference materials, he described the sources i.e. if it is from the holy Quran he writes, "Allah said" and if it is from *ḥadīṭ* (prophetic traditions) he writes, "the messenger of Allah said" without mentioning the chapter, page number, the title of the book and other pieces information. Sayings of some scholars are also cited. But in some places he simply writes, "somebody said".

He wrote some footnotes on the points that, he thought, would create some sort of confusion to readers. The footnote is not written only by the author, but also by the copyist and the owner of the manuscript (Shaykh 'Abdallāh Idrīs). It is simple to identify which one is written by the author, the copyist, or the owner of the manuscript.

That is if the author writes the footnote it is quoted "the author" at the end. If the owner of the manuscript writes it, it is quoted as "'Abdallāh Idrīs". In addition, the copyist writes the others.

On the other hand, to differentiate chapters and subtitles the copyist used bold letters. He used the symbol (o) at the end of sentences. After describing the idea of other persons, he used the word (انتهى) "the end". He also used the symbol (√) while he enumerates words, which have similarity in type or category.

The methodology that is used by the author to write this and other manuscripts indicates that, he is very talented and smart. It also depicts how he was a man of literature in his time.

### 4.3. Content Description

#### 4.3.1 The Title

The title of the manuscript is "*Al-Khulāṣat al-Naqiyya fī Tarīq al-Ṣūfiyya al-zakiyya al-Naqiyya*". Its parallel English meaning is "the brief summary about the blameless right path of Sufism".

On the next page, just like any other Islamic literature, he started by the name of Allah, by giving thanks to Allah, seeking (blessing) peace for the messenger of Allah and his followers. He described a short profile of the manuscript in its first page rather than using contents. That is he has noticed that the manuscript is divided into eight chapters to remind the eight gates of the paradise. It includes sub titles, an introduction, and conclusion. He has used also the speech of some scholars as an evidence to strengthen his idea.

#### 4.3.2 The Introduction

The introduction is explained in three and half pages, which is from page three to page six of the manuscript. In this part, the definition of Sufi and Sufism are written in detail. Sixteen definitions of Sufism are presented. From which four of them are the definitions of the popular Sufi Abu al-Qāsim al-Juneid. Two definitions are for Abu 'Alī al-Rawhabāri and the rest of definition belongs to Abu al- 'Amr al-Dimashqiyyi, Abu 'Abdallāh Muhammad ibn Khafīf al-ḍabiyyi, Abu Muhammad al- Jureyriyya, Abu Bakr ibn Abu al -Qāsim al-Nasrabādiyyi, Abu Ya'qūb Ishāq ibn Muhammad al-Nahrajūriyyi and Abu Hussein al-Nuriyya. In addition, he has written two definitions without mentioning the authors he simply wrote, "some body said" and he has included one definition of his own.

Concerning the 'Sufis', he has written three definitions of which the source of two of them is unknown. But he has written simply as "Some body said" however the third one is the definition of Master Junayd

Another issue written in the introduction is about the strong side and goodness of Sufism. It is stated that no one follows except those who Allah guides to the straight path and that the Sufis are the chosen people and have higher status. Finally, according to him, those who criticize the earlier Sufis are not in the right path and they have no appropriate perception about Sufism.

### 4.3.3 Chapter One

#### Instigation in correcting faith

This chapter has nine pages, which starts from page six to page fourteen of the manuscript. As the title indicates, the chapter shows that correcting the faith is a primarily activity. This is because the faith is the base for every thing and that all other things depend on it.

It claims that it is not important to go to another issue before correcting the faith because if the base of some thing is not good, its end will not be good. For the reason he said, "If the servants do not know his leader he would not know the order of whom he follows". He also mentioned the books, which are important for the students of *tawḥīd* (monotheism). These are Shaykh Muhammad al Sannūsi's *al-Muqaddimat al-Kubrā* (the great preamble), *al-wusṭā* (the intermediate), *al-ṣuḡhrā* (the minute), *al-ṣuḡhraṣṣuḡhrā* (the minute of minute) and *al-ḥafīda* and then Shaykh Faraḥ ibn Muhammad Tuktūk's *al-ḍu'afā'u wal Masākīn* (the weaks and the needy) and Shaykh Aḥmad al-Maqarīrīs *Iḍā'at al-Dujna* which is a *manzūma* (hymn). He has mentioned that these books are sufficient.

#### The Sufis faith and path is based on Quran and Sunna

In this sub-title, the speeches of different scholars that strengthen the idea of the above-mentioned subtitle are explained. Some of them are Imām (religious leader) Junayd; who said, "The base of our school of thought is as strong as it is based on Quran and *Sunna*."

All the paths are closed unto people except for those who follow the path of the messenger."

Abu al-Hussein al-Nūri on his part said, "do not follow those who say I am close to Allah, while they are in the wrong path". The saying of Abu Ḥamzat al-Khurāsāni also consolidated this idea. "No one will direct us to the right path except following the foot steps, deeds, speech and all aspects of the messenger in our life."

The author has tried to show that the faith of Sufi's is based on Quran and *Sunna* by mentioning the sayings of the above scholars and others. He set the criteria's that one has to fulfill to be an *Imām* as follows.

1. *‘Ilm al-Naẓari wal Istidlāl* (science of theory and substantiation)
2. *‘Ilm al-Dirāya* (science of cognizant)
3. *‘Ilm al-Riwāyati wal akhbāri wal-āṭār* (science of narration, news telling and trace)
4. *‘Ilm al-Ḥaqā’iqi wal Munazalāti wal-aḥwāl* (science of facts, revelations and situations)

If a person is familiar with these four subjects completely, he can call people to the right path and following him as an *Imām* (leader) is compulsory.

Finally, he explained that the Sufis are free from straying and innovations.

### ***Ihsān***

In the sub-title it is shown that, if somebody fulfils the bases of the *Īmān* (faith) and *tawḥīd* (monotheism), then he should go to the stage of *Ihsān* (worshipping Allah as if you see Him for although you do not see Him, He sees you).

Lastly, he ends up the chapter by reminding that every body should fear Allah in his every action.



### 4.3.4 Chapter Two

#### Obligation in seeking for knowledge

This chapter has three pages (from page 14-16 of the manuscript).

In this chapter it is indicated that every body should learn things that are important in his day to day religious activities like *ṣalāt*(the official Islamic prayer), *zakāt*(alms tax), *ṣawm*(fasting), *ḥajj*(pilgrimage) including their *ahkām*<sup>35</sup>, *shurūṭ*<sup>36</sup> and *arkān'*<sup>37</sup>. It is also compulsory to know *Sunna*<sup>38</sup> to identify *ḥalāl*<sup>39</sup> from *ḥarām*<sup>40</sup>.

Learning of good manners is also very important, but the main thing is to practice what we have learned.

At the end, he quoted a prophetic traditions and verses from the holy Quran that Support his idea.

### 4.3.5 Chapter Three

#### Correction of ideas

This chapter covers eight pages (from page 16-23 of the manuscript). The chapter focuses on

the importance of ambition and that a person who has no ambition will not achieve his goals.

He mentioned three things that hinder the achievement of a person.

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<sup>35</sup> law

<sup>36</sup> criteria

<sup>37</sup> steats

<sup>38</sup>The reported deeds and words of the Prophet Muhammad

<sup>39</sup> Lawful

<sup>40</sup> unlawful

1. If the person do not know clearly what he needs.
2. If the ambition of the person is very low
3. Following wrong idea to achieve his goal

Concerning this idea, he mentioned the sayings of different scholars. From this, Shaykh ‘Ali ibn Muhammad al-Muzayyan said, "If you search a path that you do not know you end up with failure".

Concerning *murīd* (disciple), he stated, a *murīd* is some one who sends his ideas not to other things but to Allah."

The author also mentioned problems of the disciple that challenges their concentration on ‘*ibāda*<sup>41</sup>.

- Frequent traveling
- To be busy on *dunia* (the world)
- Marriage
- To have relationship with people that have different attitude.
- Wasting of time on unnecessary knowledge

According to Abu Ishāq Ibrāhīm al-khawāṣṣ the problems are:

- Excess love of money
- Excess love of women and
- Excess love of power

Al-Ḥasan al-Jusqī has indicates them as follows:

- Anger
- participating on things which do not concern one.
- spreading one's secret.

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<sup>41</sup> worship

### 4.3.6 Chapter Four

#### Truth, sincere devotions, and their signs

The chapter has only five pages (which is form 23-28 of the manuscript).

As the title indicates, the chapter concentrates on explaining about the truth and sincere devotion. Concerning this, the author has mentioned many verses from the holy Quran, the traditions of the prophet and the sayings of different scholars.

Among these, Abu Muhammad Sahl ibn ‘Abdallāh at-Tasatturī said, “*Ikhlaṣ*<sup>42</sup> is to do all of the visible and secret doings for the sake of Allah”.

According to Abu-‘Ali al-Daqqāq "*Ikhlaṣ* is to be cautious from showing your deed to some body and *ṣidq*<sup>43</sup> is to be free from admiring one self”.

As stated by Abu-al-Fayḍ Zul-nūn al-Maṣrī the signs of *Ikhlaṣ* are to have the same feeling whenever you are blamed or praised by some body and seeking the repayment of your work only in the *ākhirah*<sup>44</sup> .

Lastly, he concluded the chapter by stating the importance of appropriate training and exercises to acquire the above-mentioned things.

### 4.3.7 Chapter Five

#### Efforts, exercises and their product

This part constitutes twenty-two pages (from page 28-50 of the manuscript). The chapter focuses on exercise and the struggle with soul. Just like other chapters in this chapter,

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<sup>42</sup> Sincere devotion

<sup>43</sup> truth

<sup>44</sup> hereafter

also Quran, *Ḥadīṭ* (prophetic traditions) and the speech of great scholars are mentioned as evidence.

To mention some of them"

"There are ten types of struggles. From these one is the struggle with external enemies but the other nine are the struggle within the soul."

There are three steps of *Mujāhada* <sup>45</sup>

1. partial
2. Medium
3. Comprehensive

One cannot attain the second one before the first, or the third before the second.

Next to this, the author mentioned what is important for *Mujāhada* (efforts). Among the major focus areas that *mujāhada* (efforts) relays on is *Tawbā*<sup>46</sup>.

*Tawbā* (repentance) can be achieved if the following four requirements have been fulfilled.

1. Regretting on the past sinful act
2. Abstaining from the wrong deeds
3. To decide not to commit the sinful act again.
4. To give/pay back what he has taken as theft or denial etc.

Another thing, which is important for *mujāhada*, is *taqwā*<sup>47</sup>. Concerning this he has mentioned eight verses from the holy Quran.

#### **Defending *Taqwā* (fear of Allah) from malice and the Effect of its Absence**

Under this sub-title, ten things that people who have no *taqwā* face are mentioned:

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<sup>45</sup> efforts

<sup>46</sup> Repentance

<sup>47</sup> Fear of Allah

1. Crisis on this world
2. Crisis on *ākhirā* (hereafter)
3. Being known by the Society as having bad habits
4. Punishment in hereafter
5. Being reluctant in Understanding
6. Facing Allah's wrath
7. Dying a bad death
8. Rejection of deeds
9. Failure to succeed
10. Bitter regret

### Ways of achieving *Taqwā*

Under this subtitle how to acquire *taqwā* is well mentioned.

1. Agreement with one's soul
2. Evaluation
3. Blame
4. Punishment

It is stated that, first, one should promise with oneself to abstain from any act, word or thought that Allah has forbidden. Then one has to evaluate whether his soul has performed what he has promised. Then one should blame himself for his bad action. If his soul still disobeyed what he has promised punishment must proceed.

Performing these actions will lead to higher status. That is it leads to "*arkān al-wilāya*".

The four things required at to reach "*arkān al-wilāya*" are-

1. *al-'Uzla* (loneliness)
2. *al-ṣamt* (silence)
3. *al-Jū'* (hunger)
4. *al-Sahar* (sleeplessness)

### ***Al-'uzla (loneliness)***

Here *'uzla* means, "To be in seclusion not to see any sinful act ". This measure is to be taken if one could not avoid evil deeds. Similarly, he has mentioned that *'uzla* means to be alone to worship Allah in private, to protect himself from evils and to evaluate one self.

Next, the author has tried to show that people are divided in to three categories concerning *'uzla*.

1. Those who make *'uzla* thinking people will bring up on us bad deeds.
2. Those who make *'uzla* not to bring bad things on other people
3. Those who make *'uzla* to worship Allah in private

Lastly, different evidences that support this idea are shown (in page 37-43 of the manuscript).

### ***Al-ṣamt (Silence)***

It has been mentioned that silence is preferable except when worshipping Allah, making *dhikr*(praising Allah) and good speech.

As evidence, the author has mentioned different sayings. For instance, "If you keep your tongue silent, your crime will decrease"

### ***Al-Jū' (Hunger)***

Under this subtitle, he has mentioned that hunger is very important but it should not be an extreme hunger. That is, one should not eat much and should not be extremely hungry, because if one eats much he will face a difficulty to perform *'ibāda* (worship). Similarly,

if he is extremely hungry, he will worry only about food (not about worshipping Allah). Therefore, it is advisable to eat in a way that is sufficient to him.

### ***Al-Sahar* (Sleeplessness)**

One should, particularly, not sleep at the following times of a day:

1. The last one- third of a night
2. from ‘*asr*<sup>48</sup> up to the Sun set
3. From *maghrib*<sup>49</sup> to ‘*ishā*<sup>50</sup>
4. after *ṣubḥ*<sup>51</sup> to the time when the sun rise

### **Cleanness at every time**

In Islam, hygiene is given a special consideration. This *ṭarīqa* (*qādiriyya* order) also considers hygiene as one of the ethics of the order.

A *murīd* (disciple) must always be clean since it is believed that external cleanness will lead to internal cleanness. There fore when a disciple eats, drinks, seats, or sleeps, he should be clean. Different evidences that strengthen this idea are discussed.

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<sup>48</sup> Afternoon prayer

<sup>49</sup> Prayer at sunset

<sup>50</sup> Evening prayer

<sup>51</sup> Morning prayer

### 4.3.8 Chapter Six

#### **Increasing *dhikr* (remembrance of Allah), its Importance and the rank of *dhākirīn* (those who praise Allah)**

This chapter is the widest chapter which constitute forty-two pages (from 50-91 of the manuscript).

The chapter focuses on remembrance of Allah, the rank and benefit of those who praise Allah in detail. It has been mentioned that *dhikr* is the key to get delight and all other things. It is the pillar of Sufism. Next, he mentioned ten verses from the holy Quran that deals with the importance of *dhikr*.

#### **Types of *dhikr***

Even if the subtitle says there are many types of *dhikr*, he has mentioned only one type of it. That is *lā ilāha illa Allāh* (there is no true God, but Allah). In addition, he has explained that *lā ilāha illa Allāh* is the greatest *dhikr* by listing different evidences. From this, eight prophetic traditions and the speech of many scholars are stated.

Al-Imām ‘Abd al-wahhāb al-Sha‘arāwī Said: “always to make *dhikr* is one of the characteristics of *waliyy* (saint)”.

#### **Failure to perform *dhikr***

Under this subtitle, it is mentioned that failure to perform *dhikr* is very dangerous and it causes wrath of Allah. Concerning this, some sayings of scholars are mentioned in the manuscript. For instance, Zul-Nūn al-Maṣrī said

"Every thing has its own sign and the sign of one who is dismissed from Allah's Mercy is one who ceases performing *dhikr*". The saying of Shaykh Aḥmad al-Nūriyya has also

stated as “Every thing has a punishment; a punishment of a disciple is to stop performing *dhikr*”

### **The use /Profit of *dhikr* (remembrance of Allah)**

In this subtopic many importance of *dhikr* are mentioned. Some of them are that it:-

- Safeguards from the whisper of Satan
- A way of getting Allah's love
- Removes from oneself Stress and Tension
- Gives Spiritual, mental and physical strength
- Is a means of getting subsistence
- Is source of dignity
- Protects oneself from evil
- Gives mental stability as if accompanied by angels
- A way to Paradise

### **Criteria and Formalities of *dhikr***

Some of the criteria's to make *dhikr* are:-

- To know correctly the meaning of *dhikr*
- To do it only for the sake of Allah
- To make it secretly and sincerely

Some of the formalities (regulations) to make *dhikr* mentioned in the subtopic are-

- *Tawba* (Repentance)
- *Wudū'* (ablution)
- Being well dressed
- To turn one's face towards *qibla*(direction to which Muslims turn in praying)) if he is alone
- To concentrate on what he is doing/saying

- Closing his eyes for concentration
- Preferring dark place if possible
- Making the preferred place to have a good smell
- Eating only lawful foods
- Turning full heartedly to Allah
- Being faithful

### **Dhikr has Fire and Light**

In this subtitle, it is mentioned that *dhikr* has fire and light. By fire, it is meant that it removes bad characteristics of human being and all evil things. On the other hand, if the person is purified from evil actions, it is substituted by light.

### **4.3.9 Chapter Seven**

#### **Accompanying with the Shaykhs and the expected Manners with them**

This chapter has twenty-four pages that are from pages 91-114 of the manuscript. The chapter focuses on explaining the relationship with shaykhs and the manners one should have when he is with them. Concerning this, the author has mentioned verses of the holy Quran, prophetic traditions, and twenty-four sayings of different scholars.

This relation is needed because one who lives without leader throughout his life will not get what one wants. Hence, it hinders the shortest way to reach what one deserves and needs. To mention some of the sayings, "the most important thing for disciples is to become a friend with righteous person and to be guided by their speech, action, and behavior". (Abu 'Abdallāh al-Shajarī) "Be far away from illiterates; be close to intellectual, use your knowledge and make *dhikr* always. If you perform these things correctly, then you are the member of the *ṭarīqa* (order)". (Abu Y'qūb Ishāq ibn Muhammed Al-Nahrjūriyi)

When asked about the member of the *ṭarīqa* (order), shaykh Daqqāq said, "A person can have a good manner by establishing relationship with shayks".

### **Important things for *murīd* (disciple)**

If a disciple needs to follow only one shaykh as his leader, first he has to investigate about the shaykh (is he educated or not). If the leader is educated, the disciple has to study whether the shaykh puts his knowledge into practice or not. He should also check whether he follows the Prophet Muhammad's (PBUH) path or his own philosophy. Besides the disciple should also beware of whether the leader knows the Sufism's right way or not.

The writer reminds that if the disciple cannot study the shaykh by himself, he can ask the help of other scholars.

The following things can evaluate an *Imām* (leader)

- 1) Adherence to the teachings of the holy Quran
- 2) Adherence to the prophetic tradition
- 3) Acceptance of what has been reached on consensus by scholars.

According to the author, many people misbehave because of making relations with shaykhs who are not in the right way. Hence, one should be careful in choosing his leader.

If the shaykh fulfills the above listed criteria's, the next step is to evaluate his knowledge about the *ṭarīqa* (order).

Things that help the disciples in evaluating shaykhs knowledge about the order are:

- the attitude of people towards the shaykh
- number of his followers

- the behavior of his followers
- their acceptance in the community
- the idea of scholars of the time about the shaykh

By considering the above criteria's, if the good deed of the leader surpasses his bad deeds then the disciple chooses the shaykh as his *imām* (leader). Moreover, this is known as *tawḥīd al-maḥḥab* (unification of quest/search). Starting from this time, he has to follow the shaykh without any disobedience. Even, if he needs *khalwa* (seclusion) unless the shaykh allows that he should not ask such question.

### **Criteria's of special *khalwa* (seclusion) and its manner**

After discussing the importance of *khalwa* (seclusion) by giving different evidences, the author has stated the criteria's and manners of seclusion as follows:-

- Decreasing amount of food and sleeping time before getting out for *khalwa* (seclusion).
- The disciple should get permission from his shaykh to go for *khalwa* (seclusion).
- thinking that people can get rest from his bad habit
- to contemplate about himself
- asking Allah to protect him from Satan and bad acts
- should not enter to the *khalwa*(seclusion) before his shaykh
- The shaykh should enter first and has to pray two *rak'ās* (a bending of the torso from an upright position, followed by two prostrations) then ask Allah in order to facilitate things for the disciple.
- Should not lean on the wall or other things
- Should close his eyes starting from the time he seats in the *khalwa* up to the time he leaves.
- Should ask the help of his shaykh when he faces problems.
- Should not think about his wife or his children while he is in *khalwa*

- Should be always clean
- Should stop joking or unpermitted talk
- the place for *khalwa* should be dark and far from any noise
- fasting is compulsory
- should not miss *Ṣalāt al-jamā'a*(congregational prayer)
- Should not move here and there when he is in *khalwa*, but if he is tired, he can stand up and stretch slowly to remove tiredness. After that he should go back to his *dhikr*

### **Remark**

*One should wait at least for two weeks between two khalwas. This is to avoid bowering and tiredness.*

### **4.3.10. Chapter Eight**

#### **Understanding the unattainability of perfection**

The chapter has six pages, which are (from page 114-120 of the manuscript).

The chapter focuses on a human being should not think that he is perfect; he has to know that he has faults (imperfection). Thinking that (I am perfect) could lead to proudness and forgetness. The end of those who have this thought (I am perfect) is not good. On the other hand, those who think that they are not free from fault will work day and night to avoid that fault. So they will become successful and they will have good acceptance in the society.

Twenty-four saying of scholars are listed as evidence. Some of these are "great person means a person who doesn't talk about his greatness". (Al-Imām al-Rifā'ī)

"One who does not evaluate himself in every second or do not blame him-self for his fault could not to be listed on records of great person ". (Ahmad ibn Rifā'ī)

"A great person will not speak about his greatness but things around him testing his greatneses. Hypocrites talk about their greatness. But things around them do not recognize their greatneses". (Abu Bakr al-Tirmīdhī)

Finally the author finishes the chapter by listing four criteria's one should have to be a *waliyy* (saint)

- 1) Knowledge of pillars of Islam
- 2) Knowledge of Islamic jurisprudence
- 3) Having good manners
- 4) Fear of Allah at all times.

#### **4.3.11 Conclusion**

##### **Advices**

The conclusion has seven pages (120-126) of the manuscript. It focuses on advice. Especially it advises young generation to use their time accurately since one can do many things in this age.

Since fear of Allah is the base for every thing, he advises people to fear Allah, doing good works continuously, practicing to have good manner every time, to follow good *imām* (leader). If this is not possible, it is advisable to read books written by different scholars. Trying to improve our-selves, and our relation with Allah. To give time for '*uzla* (being with Allah by separating from society for specific time). to visit graves to remind that we are not living in this world for ever, to know what we face tomorrow, to evaluate what we have done day and night (if we have done good to do better thing more and if it is bad trying to avoid it).

After writing this advice, the author quoted "what I want to write will end up at this point. I hope those who got mistakes in this writing will be with those persons who change the mistakes by the right one. For those who looks it as a good writing it could lead them for the better and perfect way. May Allah accept our works and excuse us for our faults".

Finally, he has ended by praising Allah and by seeking peace and mercy for the messenger.

### 4.3.12 Language evaluation

The language used in the manuscript shows the status of the author and how he is the man of literature. Because, it is written in strong and well-organized Arabic.

From my study of this manuscript, I observed the following errors of writing

Page number	Mistakes	Correction	Meaning	Remark
2	افحامالجاهلين	افها ما للجاهلين	To make them understand	(ح) is mistaken for (ه)
3	رب العلمين	رب العالمين	God of the world	(ل) is missing
3	الاحوال	الأحوال	situations	(ة) is missing
2	الباب الاول	الباب الأول	Chapter one	The place of (ة) is changed
	الامام	الإمام	The leader	(ة) is missing this error occurred for fifty four times.
5	اخلاق	أخلاق	manner	(ة) is missing
6,14	اهل	أهل	family	(ة) is missing
6	الامة	الأمة	The nation	(ة) is missing
6	الباب	الباب	The door	(ة) is not needed

Page number	Mistakes	Correction	Meaning	Remark
8	الأرتياب	الإرتياب	suspicion	The place of (ء) is changed
10,32	تعلى	تعالى	to be high	(ل) is missing
11	الأستدلال	الإستدلال	reasoning	The place of (ء) is changed
19	والذكون	والركون	reliance	(ر) is substituted by (د)
34	وسكاتها	وسكناتها	dweller	The letter (ن) is missing
34	يمهل	يهمل	to neglect	The place of (م) and (هـ) is changed
35,64,15,81	رءس	رأس	Head	(ل) is missing
42	ضرار	ضرر	Harm	(ل) is not needed
48	داوام	دوام	Persistence	The (ل) between (و) and (م) is not needed
52	عناقهم	أعناقهم	Their neck	(أ) is missing
60	تفصح	تصفح	Study	the plac of ن) and (ص) changed
64	يوم القيمة	يوم القيامة	The day of resurrection	(ل) is missing
112	سائمة	سامة	bourdon	(ء) is not needed

The following table shows missed words by comparing with other manuscript

Page No.	Mistakes	Correction	Missed word or letter
61	أن يعبد العبد كأنه بالعيان	أن يعبد العبد كأنه يراه بالعيان	يراه
74	في صورة دمي	في صورة آدمي	أ
77	إلى جوهره هو من جنسه	إلى جوهره الذي هو من جنسه	الذي
77	وان ناقصا	وان كان ناقصا	كان
77	الألفاظ اصطلاحا عليها	الألفاظ التي اصطلاحا عليها	التي
78	فهم قال القائل	فهم كما قال القائل	كما
82	علم البقاء والفناء حول الإخلاص	علم البقاء والفناء يدور حول الإخلاص	يدور
85	فإنه عز وجل بخلا ذلك	فإنه عز وجل بخلاف ذلك	ف
110	في مقاما الصدق	في مقامات الصدق	ت

The following table shows the word written in different lines

Page Number	Mistakes	Correction	Remark
63	حا	حاجتكم	it must written in one line
	جنكم		
65	والا	والإقترات	"
	قتراب		

Page Number	Mistakes	Correction	Remark
65	الفضا	الفضائل	"
	ئل		
89	ير	يرجع	"
	جع		
97	السا	السالمين	"
	لمين		
105	المشا	المشاهدة	"
	هدة		
109	بوا	بواقعته	"
	قعتة		

## CHAPTER FIVE

### 5. Shaykh Jamāluddīn al-Ānnī and Sufism

As attempt has been made to explain in chapter two, Shaykh Jamāluddīn al-Ānnī met his spiritual master shaykh Sayyid ibn *Faqīh* Zubeir in 1233 A.H at a place named Funyān Dīma.<sup>52</sup> Then he received essential knowledge based on the *Qādiriyya* order. By considering his ability, his Shaykh was convinced to make him khalifa<sup>53</sup> and licensed him to work on the behalf of him at a place called Hijrā.

Beginning from 1240 A.H, shaykh Jamāluddīn al-Ānnī taught comprehensive Islamic knowledge such as *fiqh* (jurisprudence), *ḥadīth* (prophetic traditions), *tafsīr* (commentary of the holy Quran), *uṣūl* (the four foundations of Islamic jurisprudence), *tawḥīd* (monotheism), *lughā* (language) and the *Qādiriyya* order as well, for about fifty-six years. In addition, he was able to write a number of books especially on Sufism.

#### 5.1 Criticism about Sufism

In the third century of *hijra*, Sufism was well known in the Muslim society and became an independent school. With this deep and broad concept, the gap between it (Sufism) and *fiqh* was observed to be wider. *Fiqh* concentrates on *ibāda* (worship) and outer laws of the Islamic law. In the contrary, the conventional criticism and accusation levied against Sufis from within the Islamic community is that they care only for inner development, and are interested only in the unseen world, and that they neglect the outer laws of the Islamic law and renounce the physical world. They prioritize purification of the heart prior to knowledge, so that people go to Sufism without acquiring any Islamic knowledge, in which what they distract overwhelms what they built up. (Sā'ih, 1994:149)

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<sup>52</sup> Located in southern Tigrai

<sup>53</sup> successor

On the other hand, they (Sufis) falls in different ideologies like those that unity of existence which is a belief derived from ideologies of extremist *shī'ās*. (Sā'ih, 1994:149-50)

Generally, in evaluating Sufis School, scholars of Islam have taken two different positions. The first opinion considers Sufism as a newly introduced idea that contradicts the teaching of Islam. Therefore, they reject all forms of Sufism. The other groups however, consider Sufism as extension of early Islamic scholars like Ḥasan al-Baṣri, Ibrāhīm ibn Adham, Fuḍayl ibn 'Iyāḍ. However, after the third century (*hijra*) strange ideas were introduced. Therefore, according to this group, plausible ideas (practices) have to be differentiated from the absurd ones.

Hence, these are two different positions about Sufism. Among those who are totally opponents (of Sufism) is *Imām* Aḥmad ibn Ḥanbal. He says, "Sufism is the changer of ideology and made away its followers from worshipping Allah". On the other hand, as Ḥārīt ibn al-Muḥāsibī had been following Sufism, *Imām* Aḥmad ibn Ḥanbal used to hate him and aware people not to go to him (Ḥārīt). As the result, the society ignored Ḥārīt and there were only four people on his funeral. (Baghdadi, 1973:215)

Abā zar'ā was asked about Sufi's books and replied, "I warn you from these books because it is the source of new invention and misguidance. Follow Quran and *Ḥadīṭ* (prophetic traditions). Whatever you search you can get from them" (Sā'ih, 1994:150)

There are also other groups who pick up some points, which are believed to be wrong in their ideas from Sufi's ideology one by one and criticize each. Among this group, Ibn-Taymiya was the first person who criticized the down side of Sufism. Referring unification in his letter to one of Sufi's named by Al-Naṣr al-Manbajī, Ibn-Taymiya had highly criticized them, and also he gave *fatwā* which forbid visiting graves which is highly respected by Sufis. For this matter, ibn-Taymiya was prisoner until his death. (Sā'ih, 1994:44)

The scholar called Burhānaddīn al-Baqā'i wrote two books *Tanbīh al-Ghabiyyi ilā tafkīr ibn 'Arabī* (warning the ignorants from the thinking of ibn 'Arabī) and *Taḥdhīr al-'Ibād min ahl al-'Inād bi Bid'at al-Ittihād*. When Imām al-Shāṭibī was asked about the *dhikr* held by groups, music and dance replied by saying this it is an innovation which is intended not to follow the prophet Muhammad(PBUH), his companions and *Tābi'īs*( the followers of companions) path.

Ibn Taymiya had selected from the first and last Sufis, which are to be the right in his opinion. They are "Fuḍail ibn 'Iyāḍ, Ibrāhīm ibn Adham, Junaid ibn Muhammad, 'Abd alqādir, Ḥammād and others". According to him, these people preceded Quran and *Sunnā* over doing miracles. That any person who ever he is , whether flying on the sky or walking over the water it is must to practice what Allah has ordered and has to abstain from what Allah forbade. This reality synchronizes with Quran, *Sunnā* and *Ijmā'*(consensus). (Ibn Taymia, 2001:292-3)

There is no doubt that al-Ānnī is the follower of the *Qādiriyya* order , so what has been intended to explain in this chapter is that, critically to observe the shaykh's opinion against the above criticisms. Listing all these points one by one, we will try to know the position of Shaykh Jamāluddīn al-Ānnī.

## 5.2 Worship

According to Islam, *awliyā'* (*sing.waliyy*) means he who believes in Allah and fears Him. Therefore, any Muslim fulfilling these criteria can be a *waliyy*, but according to Sufism, *waliyy* has different meaning as highly respected and highly positioned. They (Sufis) also consider the *waliyy*s as perfect and very absolute. Some of the Sufis gives more value for *awliyā'* than the messenger of Allah. (Ibrahim, 1969:9)

Ibn ‘Aṭā’illāh says, “Our shaykh Abal-‘Abbās told us "had it been clear for us about *waliyy*, we could have worship him because his characteristics is similar with Allah”. (Al-Iskidiri, 1967:90)

According to the above idea in view of some Sufi's *waliyy* has a great value than the adherents of Islam, messengers and even to the extent to be equivalent with Allah.

Taking the above ideology people has started frequently asking *awliyā’* to give them what they need, to keep them away from harmful things, to make them free from every hardship, to be their remedies etc.

In response to this ideology, a number of scholars has written on it and urge the people to take care of this ideology. Among these great scholars, is *Imām* al-Showkāni who says "He who believes in dead or alive people, he who seeks any help from them be it alone or together with Allah, he who asks the people to afford him things that they do not deserve to do. A person having these characteristics is not the right believer and also he gave the status of Allah to the creature, because the *du‘ā’* (prayer) is one and basic part of worship which only Allah has deserve it"(Sā’ih, 1994:197)

Shaykh Jamāluddīn al-Ānnī in all his books has tried to explain well about worship, he used to say there is none to be worshiped but Allah, and in other place he says Allah is the only one who deserve worship.

In the book in which we are dealing about "Al- Khulāṣat al-Naqiyya..." the first chapter is entitled “Instigation in correcting faith”. In this chapter in page seven it is explained that our *‘Aqida*(faith) is being evaluated only the time we worship Allah ,all the rest things comes after this is fulfilled. If a person's *‘Aqida* (faith) has no good base his all *‘Ibāda* (worship) system will be valueless. Shaykh Jamāluddīn al-Ānnī wrote in broad the types of books to be read by followers of the *ṭarīqa* (order), their duties to correct their faith in accordance with Quran and *ḥadīth*(prophetic traditions).

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Shaykh Jamāluddīn al-Ānnī has also clearly explained about *waliyy* by saying they are those people who worship Allah in a right way; however, they do not deserve to be worshiped.

In the next chapter "obligation in seeking for knowledge" al-Ānnī has tried to point out that the type of knowledge we seek should equip us with right faith and indicatory to the greatness of almighty Allah.

### **5.3 Al-Zuhd (asceticism)**

*Zuhd* means to leave comfort and pleasure and simply lead a simplified life. It has given different meaning by different scholars. *Imām* Juneid explained it as "is to decrease ambition of things which are not in our hand".

Sufian al-Ṭawrī says, "*Zuhd* (asceticism) is not meant eating a dry food, but to decrease our ambition". Ibn Taymiya also adds "*Zuhd* (asceticism) is to leave (give up) all things or activities which are not beneficial to hereafter". (Sā'ih, 1994:112-3)

*Zuhd* (asceticism) has a great value in Islam in strengthening the faith but has no acceptance if it is to be extreme. Moreover, it is due to their extreme activities that so many Sufis has been criticized. Some of their extreme activities are complete withdrawal from their day-to-day activities, not being married, if married not trying to fulfill the requirement of their families, harming themselves by missing the essential sleep, social withdrawal, eating dry foods, poor hygienity and others. A number of Muslim scholars have criticized those Sufis practicing all the above and related activities by misunderstanding with *zuhd* (asceticism), which has a positive meaning in Islam.

*Imām* Aḥmad concerning *zuhd* said, "The *zuhd* (asceticism) which forbids us from what Allah has allowed us to have them is rejected according to Islam. Because forbidding what has been allowed is the same as allowing what has been forbidden". Shaykh Sayyid

also adds, "Those who forbid themselves from good things which has been allowed by their Lord, and made themselves stress, are really away from Islam".

Shaykh Jamāluddīn al-Ānnī also adds by saying, *zuhd* (asceticism) is important in training the people who follow the order, to equip them with good personality provided that it is under the principles of Islam. A typical evidence for this is to begin with its definition. In his book "*Jāmi' u al-fatāwā al-Ānnī*" (a comprehensive formal legal opinion of Shaykh al-Ānnī) when asked about *zuhd* (asceticism) shaykh Jamāluddīn said "*zuhd* is to select beneficial things from what is allowed for us and reject what is not important in our life ". His explanation is somehow similar to that of ibn Taymiya.

In his other manuscript "*Laṭā'if al-Ishārāt*" Shaykh al-Ānnī explained *zuhd* as "It is returning ones heart to what is beneficial for your life among all what has been allowed in this world". Moreover, he classified *zuhd* into three categories in this book as:

1. Struggle between the person and his ambition to worldly life is named as *tazahhud*
2. If a person's soul is running away from this world and he support it on that it is meant *zuhd*. However, it is not correct.
3. A person's heart neither is running away from this world nor indulges deep inside into this world. Striking a balance in life and depends on situation. This is the perfect *zuhd*.

Shaykh Jamāluddīn al-Ānnī emphasize on necessities of hyginity ,wearing a good clothes, even the place we sit has to be clean and smelling good, not totally to stop the food, neither to full our belly nor to make it empty but to eat in moderation. In addition, not to Miss *ṣalāt al-Jamā'a* (congregational prayer) in what so ever conditions we are. All these have been explained in chapter six and seven of his manuscript *al-khulāṣat al-Naqiyya*. In shaykh Jamāluddīn's other manuscript *al-as'ilat al-Tis'atu wa ajwibatuhā* (the nine questions and their answers) Withdrawal from people was allowed minimum for a day, Maximum for forty days. However, he criticizes social withdrawal by some Sufis until their life span.

to the universe. Thus there exists a distinction between Allah the creator and the created beings. This is an absolute distinction with no possibility of merging. He then went on to say that those who strip Allah of his attributes and deny that he is the creator are just falling in to the belief of *wahdat al-wujūd* (unity of existence). (Sā'ih, 1994:172)

The rejection of the basic idea of unity of existence is not only by aforementioned scholars but also by some well-known Sufis. Shaykh Rifā'ī explained the weakness and the dangerousness of the idea for his followers as “do not hear about the idea of it as it exposes you to the hell fire”.

Shaykh Jamāluddīn al-Ānnī has short and precise opinion for this concept, which is explained, briefly in his book “*Al-Khulāṣat al-Naqiyya...*,” as “verily our *ṭarīqa* (order) is free from straying, innovation, and unity of existence”.

### **5.8 *Fanā'* (obliteration of the self)**

*Fanā'* is the Sufi term for extinction. It means to annihilate the self while remaining physically alive persons having entered this state are said to have no existence out side of and be in complete unity with, Allah.

*Fanā'* may be attained by constant mediation and by contemplation on the attributes of Allah, coupled with the denunciation of human attributes. It is a sort of mental death.

Among the ideas which have been criticized by many scholars about Sufism *fanā'* is the only idea that is supported by Shaykh Jamāluddīn al-Ānnī.

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لا الحساس له ولا يثأر عن استماعه وهو عظمة والثند  
 ومطالعة الكتاب فلا علاج له وإنما يعالج القلب الذي فيه  
 فيه إحصاس وتألّم وودعاء هذا القطب الذي  
 هذا القلب وذكره كما قاله بعض العامرين أن يكثر  
 من قوله يا قلب القلب ثبت قلبي على دينك وكذا  
 وكذا الله إلا أنت سبحانك اني كنت من الظالمين  
 وترا بأخر سجدة لكل دفعه وكن أسيد الاستغفار  
 وبالله التوفيق وهو حسبي ونعم الوكيل  
 هذه آخر ما قصدنا تسطيره ومن اطلع  
 أو خلل فليكن من يدفع السيئة بالتي  
 وقت أحسنها ونظرا ليهما بعين الانصاف  
 هو منها أحسن وأتقن ربنا  
 أنت السميع العليم وثب علينا  
 أنت التواب الرحيم اللهم اني أعوذ بك من أن أشرك  
 وأنا أعلم واستغفرك لما لا أعلم أنت  
 علام الغيوب الحمد لله حمد ابيوفى نعمه  
 منيبه وصلى الله على سيدنا ومولانا محمد  
 وعلى آله وصحبه كلما ذكره الذاكرون  
 عن ذكره الغافلون سبحان ربك رب العزة  
 عما يصفون وسلام على المرسلين والحمد لله

يعني به سيدنا  
 في النفس له مولف  
 الشكر له غالب على  
 النفس وهو كما جاء  
 في الحديث الا وهو في  
 عهد الاثمة اخفى  
 قال ابو بكر النضلة  
 عن رسول الله  
 رسول الله  
 من دبير النمل  
 وقال النبي صلى الله عليه  
 وسلم لا يبارك  
 الا على كل كلمة ادا  
 قلبها بخير من  
 وجهه

# كفاية الطالب البصير

في  
معرفة صحاح الدين

تأليف

مفتي دارالدين  
فتاوى دارالدين

وبالهامش حواش وتحقيقات للمؤلف

يا بني العلم هذه نفحات  
حيث جاء (الأنبي) بأحكام فقه  
فاطلبوا الدين من بحار هداها  
قد بدت للأنام في حسن طبع  
قد أفيضت على (الجمال) يقيمنا  
بينت للأنام شرعا مبيننا  
فهى حقا (كفاية الطالبينا)  
يشرح المصادر بهجة الناظرينا

طبع على نفقة

عبدالله قاسم الحرازي

صاحب دار الكتب الإسلامية - بأديس أبابا

١٣٧٨ هـ = ١٩٥٩ م

شركة مكتبة ومطبعة مصطفى البابي الحلبي وأولاده بمصر

جامع الفتاوى الأسي  
للشيخ جمال الدين محمد الأسي

المتوفى ١٢٩٩هـ  
رضى الله عنه وأرضاه

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5	Fayd (Shaykh)	27/12/2006	Allamata	54
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9	Tajuddin Siraj (Hajj)	15/01/2007	Addis Ababa	48

## DECLARATION

I the undersigned, declare that this thesis is my original work and that all sources of materials used for this thesis have dully acknowledged.

Name HUSSEN MUHAMMED ALI

Signature 

Place of submission Addis Ababa

Date of submission \_\_\_\_\_