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**Philological Inquiry of Selected Arabic Manuscript of Šayḥ
Mahmmūd Sulaymān /Abbaa Mechaa Abbaa Waaji/ (1911-1976)**

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Sulaymān (Abbaa Mechaa Abbaa Waaji) (1911-1976)**

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Addis Ababa University

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Šayḥ Mahmmūd Sulaymān (Abbaa Mechaa Abbaa Waaji)**

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Abstract

This thesis inquires the contributions of Šayḥ Mahmmūd Sulaymān to Islamic education in general and Sufism in particular. It is a reconstruction of his biography, an analysis of his available works and a content description of a manuscript composed by the Šayḥ

The thesis deals with the biography and works of a prominent Muslim scholar who worked throughout his life for the betterment of the Muslims and the literary works related to this people. In fact, this thesis is devoted to one of his works which demonstrates the intellectual acumen and religious sagacity of Šayḥ Mahmmūd Sulaymān. He as a religious scholar generally and deeply reflect the culture and wisdom of his people giving emphasis to the importance of education and religious faith as a powerful means for those in search of guidance and purpose of life.

The thesis shows what truly motivated Šayḥ Mahmmūd Sulaymān and what ultimately dominated his literary works. Through many years of selfless efforts, Šayḥ Mahmmūd Sulaymān had brought his immense skill, energy, dedication, and motivation to develop literacy among the Muslim society of Ğimma . To this effect, he produced works on the teachings of Ṭāriqā āl-Ṭiġāniyā. He was also one of the leading personnel in disproving and commenting on the critiques of Ṭāriqā āl-Ṭiġāniyā. Besides being a religious scholar, Šayḥ Mahmmūd Sulaymān excelled in herbal medicine and exorcism which helped him gain considerable respect in Ğimma society. In addition to that, coming from a royal family, the Šayḥ was able to immensely motivate and guide the people. He is, thus, considered as one of the most influential people in the history of Ğimma . As a philological work a content analysis and philological description of the manuscript are modestly treated.

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Abbreviations

Ms= manuscript

Mss= manuscripts

AH= After Hijra

PBUH= Peace Be Upon Him

fl.= folio

1. Arabic Transcription

Arabic consonants	Transcription
أ, آ	Ā
ب	B
ت	T
ث	t̤
ج	Ǧ
ح	ħ
خ	ħ
د	D
ذ	Ḍ
ر	R
ز	Z
س	S
ش	š
ص	ṣ
ظ	ḏ
ط	ṭ
ظ	Z̤
ع	ʿ
غ	Ġ

ف	F
ق	Q
ك	K
ل	L
م	M
ن	N
ه	H
و	W
ي	y
ة	ï

Arabic Vowels:

Vowels	Phonetic symbols
-	Ā
,	Ū
—	Ī

2. Afaan Oromo Sounds Transliteration

Long Afaan Oromo vowels are also transliterated into its equivalent English vowels:

Afaan Oromo Vowels	Its equivalent
Aa	Ā
Ee	Ē
Ii	Ī
Oo	Ō
Uu	Ū

I used Qubee Afaan Oromo for Afaan Oromo words. For non-Afaan Oromo speakers I put here its equivalent transliteration in the following table.

Afaan oromo Consonants	Its equivalent
C	d
Dh	Ĉ
Ny	Ñ

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CHAPTER ONE

INTRODUCTION

1.1. Background of the study

Every community in the world has its own culture, language and belief system and has different ways of keeping and transmitting their culture to the next generation. This culture is mainly transferred through two main ways: one is oral; the second is through written documents. Ethiopia is rich in both oral and written legacy. But relatively little systematic study has been done and much is yet left for researchers.

Ethiopia is a pioneer country in welcoming Islam. Five years have passed since Mohammed's message was announced that the first Muslim migrants arrive in Ethiopia. This event enhances the gradual spreading of Islamic centers of learning in different parts of the country.¹ The Islamic centers are a reason for the production of manuscripts, since Arabic got high prestige among Muslim communities. Although Arabic manuscripts are produced by many scholars only few of them are known. Most of the manuscripts exist in the hands of the individuals.

Muslim scholars throughout the world use Arabic regardless of their ethnic and national differences. Muslim scholars in Ethiopia too have been using Arabic and write various Arabic and 'āḡamī (local language in Arabic script) texts. The genres of Arabic and 'aḡamī legacy of Ethiopia comprise theology, jurisprudence, Arabic grammar, morphology, medicine, rhetoric, prosody. Biographical work is a rare contribution. The development of the Ethiopian Arabic philological studies, and findings between philologists and historians will certainly enrich our limited knowledge about the history of Islam, Islamic literature and literary heritages in the country.²

In fact, the Muslim scholars of Ethiopia have been using the Arabic language for the teaching learning process, over the centuries, the present philological study of an Arabic manuscript of the important Ethiopian scholar, Šayḡ Mahmmūd Sulaymān of Ġimma entitled *kitāb Al minhāḡ ālṣāwāb (The Path of Rightfulness)* is one of those precious relics, with merits, investigation to show scholar' s

¹ Abbink 1998:111

² Bulletin of philological society of Ethiopia,2006.(p56).

significant contribution to the history of the Ğimma Oromo. The original manuscript of *kitāb Al minhāğ ālṣāwāb* was found in the hands of the writer's son.

Islamic Literature of Ğimma

In Ethiopia, areas like Hārār, Wällo, Ğimma and Arsi are most often thought of as rich in Islamic literary heritage. In terms of religious literature written in Arabic, it is clear that a large volume of different kinds of manuscripts can be found in Ğimma. By contrast, ḤAğamī manuscripts seem few in number. "Oromo scholars in Ğimma produced only a modest amount of religious literature in their own language... few Oromo scholars produced religious poetry in their own language" (Mohammed Hassen 1990: 159).

1.2. Statement of the problem

Every community in the world has its own culture, language and belief system and has different ways of keeping and transmitting their culture to the next generation. Our country Ethiopia is characterized as a country with diversity of ethnic groups, religions and languages which has ample amount of written tradition in Ge'ez, Arabic and other languages that afterwards shaped the identity of Ethiopia as multi-cultural religious country. These useful resources are peculiar for this country in comparison with other African countries. But relatively little systematic study has been done and much is yet left for researchers.³

Ethiopia is a land of both Ge'ez and Arabic texts. When we compare the Ge'ez texts with the Arabic texts, a great many Ge'ez texts have been collected, catalogued and microfilmed and their historical and cultural values explained.⁴ On the other hand, relatively little has been done on Arabic manuscripts; most of the Arabic and ḥāğamī texts are dispersed in the possession of individuals and only few of them are collected in public institutions. It's therefore, not debatable that the study of Islamic manuscript of Ethiopia came latter.

³Lapiso Delebo(2003).*Introduction To Ethiopian History*, pp.38

⁴ Hassen Muhammad Kawo (2008). *The contribution of Šeikh Muhammed Jaju (Abi Al-Mahasin 1894-1956) to Arabic literature in Arsi. Unpublished MA thesis, Addis Ababa University.*pp.13.

Arabic language played an outstanding role and influence not only among Muslims of Ethiopia but also Christians of Ethiopia. Because of strong relation with Arabian countries, The Muslim community throughout Ethiopia like their Christian counter parts have contributed in various fields of human endeavor towards the development of Ethiopian society and have had a great impact on its history, through the precise nature of this contribution and impact has not unfortunately been recognized and studied. This neglect constitutes a major gap of knowledge about Ethiopia's past. Such a gap needs to be filled in with whatever material could be derived from. There is strong indication suggesting the existence of Ethiopian written and oral literature.⁵ Searching for unexplored collections of manuscripts in Ethiopia, digitizing and cataloguing already located collections are the main tasks for which the very few scholars of this field are requested.⁶

As we know, the Islamic educational system and culture dominantly in Arabic language started right from the migration of the followers of the prophet Muhammad (PBUH) to Ethiopia (615 AD) and has persisted ever since.

Even though many of the Ethiopian traditional Muslim scholars, had a very sound knowledge of Islamic, and secular knowledge including theology, grammar, classical literature, law, philosophy, history and astronomy unfortunately all these important knowledge were not yet studied. The literacy which these scholars possessed and their associated culture was generally confined to a minority segment of the community, yet their intellectual achievement was nonetheless impressive.

The researcher hopes all the problems which were mentioned above will be solved, if the academic community works towards diversification of the sources in documentation of Ethiopian manuscript tradition. The present contribution is aimed at bringing this fact to the attention of specialists.

⁵ Hussein Ahmed(1982). *"Ethiopian Islam: A Review of the Sources, "Paper Presented to the International Conference on Ethnography and History in Ethiopian Studies. Addis Ababa, IES, pp.12*

⁶ Allesandro Gori(2016)*Some Observation On Composite and Multiple-Text Manuscripts in The Islamic Tradition Of The Horn Of Africa. Ed./ Michael Fredrich; Eosima Scharke. V.9 Berlien Boston, pp.155-169*

Coming to Šayḥ Mahmmūd Sulaymān, he was known for his great impact on Islamic education in Ğimma, however, there are no academic works that dealt with his works and literary contributions.

The thesis will contribute in filling the gap and introduce the manuscript of the Šayḥ to the academic world by giving basic information on the following problems.

1. Where is the location of the manuscripts written by Abba Macha?
2. What is the social, cultural and educational background of Abba Macha?
3. What is the general description of the manuscript?
4. What is the content of some selected manuscripts?
5. What is the main significance of the manuscripts for Ethiopian literature in Arabic?

1.3. Significance of the study

Šayḥ Mahmmūd Sulaymān is a prominent Muslim scholar who worked throughout his life for the betterment of his society. He, as a religious intellectual generally and deeply reflect, the culture and wisdom of his people giving emphasis to the importance of education and religious faith as a powerful means for those in search of guidance and purpose of life.

It is very important to show some of the Ethiopian literate society which were not studied well for a long period of time due to lack of attention from scholars. For this reason, the researcher planned to introduce selected literary works of Abbaa Machaa, the prominent figure of Ğimma from the royal family and to notice what other researches done in this valuable resource. His collection as any Arabic literature of Ethiopia is found in manuscript that remain until now unpublished, except few, even unnoticed or forgotten in private or public hands all over the country.

The thesis shows what truly motivated Šayḥ Mahmmūd Sulaymān and ultimately dominated his literary works. Through many years of selfless efforts,

Šayḥ Mahmmūd Sulaymān had brought his immense skill, energy, dedication, and motivation to develop literacy among the Muslim society of Ğimma. To this effect, he produced works on the teachings of *Ṭāriqā āl Ṭiġāniyā* . He was also one of the leading personnel in disproving and commenting on the critiques of *Ṭāriqā āl Ṭiġāniyā* . Besides being a religious scholar, Šayḥ Sulaymān excelled in herbal medicine and exorcism which helped him gain considerable respect in Ğimma society. Coming from a royal family, the Šayḥ was able to immensely motivate and lead the people, thus, considered one of the most influential people in the history of Ğimma. As a philological work a content analysis and linguistic description of the manuscript are modestly treated.⁷

1.4. Objectives of the study

The general objective of this project is to introduce written literary experiences of one of the least studied areas of south western part of Ethiopia that is the old kingdom of Ğimma Abajifar.

The specific objectives of the paper were:-

- To introduce unknown prolific scholar who dedicated a lot to Ethiopian literature in Arabic by giving information about their social, cultural and educational background of the writer, and the general and content description of the manuscript.

1.5. Literature Review

Islam in Ethiopia was considered as a pagan cult and was conceived to have played only a minor role in the modern Ethiopian state. As a result, the culture of Muslim society was neglected and we see local and foreign scholars focusing primarily on Christian literature and history in Ethiopia.⁸ Although some scholars consider that Islam and Islamic literature is a recent phenomenon in Ethiopia, Muslims have

⁷ *Ibid.*

⁸ Braukamper (2004). *Islamic History and Culture in Southern Ethiopia: Collected Essays*. MÛnster-Berlin-Hamburg-London-Wien: LIT Verlag, pp.5

been well established in the country since at least the 13th and 14th centuries, which shows a remarkable literary presence in the country.⁹

The expansion of Arabic and ‘Aḡamī literature is directly or indirectly connected with the consolidation of Islam. Ethiopia has been in in close contact with the Arab world even before the advent of Islam.¹⁰

There was close relation between Ethiopia and Egypt, especially with the Coptic Church, which resulted in a lot of literary production in Ge’ez consisting of translations from Arabic works used by the Coptic Christians of Egypt.¹¹ Gori remarks on the importance of Arabic texts for Christian history and also explains the relation that Ethiopia had with Egypt.¹² Gori also mentions the dialogue between Kassa, later Tewodros II, and his teacher, the monk Abba Gabra Masih, explaining the agreement between them about the importance of learning Arabic for national and cultural purposes.¹³

The pioneer writer about the history of Islam and Arabic manuscripts in Ethiopia was Enrico Cerulli, who made a great contribution by collecting and introducing Arabic Mss. which he translated and edited.¹⁴ Since then, the contribution of few Muslim clerical scholars has been dealt with by some native and foreign scholars. Most of the scholars working on North-eastern Africa – with few exceptions such as the Italian Enrico Cerulli – devoted their attention to Christian Ethiopia or to the unwritten cultures of the local peoples (perceived and qualified as purely ‘African’), and did not consider Islam as a field of research.¹⁵ Until now, only a small group of Arabists and Ethiopianists such as Enrico Cerulli and Ewald Wagner have employed Ethiopian Islamic written production as a source for the study of Ethiopian Islam.¹⁶

⁹ Hussein Ahmed (1982). *Ethiopian Islam: Review of Sources. The Seventh International Symposium on history and Ethnography of Ethiopian Studies*. pp.209-210

¹⁰ Erlich (2007). *Saudi Arabia and Ethiopia: Islam, Christianity and Politics Entwined*, Lynne Rienner Publisher

¹¹ Ferguson (1971). *Language Structure And Language Use*. pp. 6

¹² Gori () *Encyclopedia Aethiopica*, v. 3, pp.744

¹³ Hassen Mohammed Kawo(2008).(11)

¹⁴ *Ibid pp.11*

¹⁵ *Ibid*

¹⁶ Adday Hernandez Lopez. *Transfer of knowledge in Twentieth Century Muslim Ethiopia: The Library of alṢayḥ al-Ḥāḡḡ Ḥabīb from Wällo Aethiopica 20. pp.106-128*

Gori (2006: 3) lists some foreign scholars who collected some Arabic and ‘ağamī Mss, from different areas of the country. The German scholar Hans Martin Schlobies collected 22 Arabic Islamic Mss. and a few ‘ağamī, especially Silṭi, which are now kept in the archives of the Berlin- Brandenburgische Akademie der Wissenschaften in Berlin. E. Wagner collected some Arabic Mss. from Harar and published most of them. The Dutch scholar A.J. Drewes collected some Arabic Mss. in a private collection. Gori adds, referring to Dobronravin (2003), that There are unstudied Arabic and ‘ağamī Mss. that are kept in the, St. Petersburg Institute in Russia.¹⁷

The following are some recent philological theses, at the MA level, conducted at Addis Ababa University on Arabic and ‘ağamī Mss. of Ethiopia. The following are studies done recently since 2007:

1. Kemal Abdulwehab (2007) discusses ‘ağamī Mss of Šayḥ Talha Ja’far. In his work he explains about ‘ağamī literature, especially Amharic ‘ağamī, listing 18 Amharic ‘ağamī Mss by Talha Ja’far though he restricts his philological and linguistic study to nine of them.
2. Nuredin Delil (2007) discusses the contributions of the Šayḥ of Abret. He collected and analyzed Arabic Mss of the Šayḥ and gives physical and content description of all of them.
3. Hassen Muhammad Kawo (2008) writes on the literary contributions of Šayḥ Muḥammad Jaju. He collects and describes his Mss with philological description.
4. Remedan Ahmed (2008) explains the contributions of Šayḥ Sayyid Kemal with philological and content description.
5. Fathulbari Muhammadnur (2012) explains the literary contributions of Šayḥ Ibrahim Affuso. He gives philological and content description for seven short Arabic and Alaaba ‘ağamī Mss of the Šayḥ.
6. Kemal Ibrahim (2012) catalogued 52 Arabic Mss of the Seddeqyyu Mosque, Ğimma zone and described their physical and philological features.
7. Endris Muhammad (2007: 6-7), MA thesis explains the literary contribution of Šayḥ Seid Muhammed Sadiq (1897-1977).
8. Makida Abdurahman (2014) Catalogue Of Some Selected Arabic Manuscripts in Dr. Jeylan Kadir Private Collection

¹⁷ Gori (2006: 3).*ibid*

There are a number of Arabic and ‘ağamī Mss, now more than 300 that are found in the Institute of Ethiopian Studies (IES), although there are also many Arabic Mss that are found in different individual collections and in some centers of Islamic learning all over the country.

The following are list of some of the philology researchers who had been conducted on various Muslim Oromo scholars under the department of linguistics and philology.

1. Abdul Selam Muhammed (2008): Šeikh Hussein Kimo’s (sultan Husein’s) poetry manuscript and its cultural importance for the Arsi Oromo.
2. Abdallah Kedir Ahmed (2009): The ‘Ajami Oromo interpretation of Ajurumiyya.
3. Adnan Muhammed (2008) Analysis of Arabic manuscripts of Šeikh Mohammed Rašid.
4. Hassen Muhammed Kawo (2008): The contribution of Šeikh Muhammed Jaju (Abi Al-Mahasin 1894-1956) to Arabic literature in Arsi.
5. Muhammed Hakim (2007): A philological inquiry into Šeikh Ahmed Šeikh Siraji’s Birille Safa (‘Ajami-Oromo) Manzumah.
6. Nuredin ‘Abda (2009): The Arabic numerology manuscripts of Šeikh Muhammed ‘Aman Hadaga of Arsi.
7. Remedan Ahmed (2008): The Biography and selected Arabic manuscript works of Šeikh Sayyid Kemal (1984:1951).

As discussed above, there are a few manuscripts done on Islamic manuscripts. In fact, it is too difficult to find researches done on Arabic Mss., especially in Ğimma.

As a result, there are relatively less studies done in Ğimma area. The available ones written on Islam and Islamic History and Culture in Ğimma:

1. Abir Mohammed(1965): The Emergence and Consolidation of Monarchies of Enarea and Ğimma in the first half of the 19th c Journal of African History
2. Antonio Cecci (1885) Da Zeila alla Frontiere del Kaffa, 3 vol
3. Guluma Gamada (1984) Islamization of the Gibe Region, Southwestern Ethiopia from c 1830 to the Early Twentieth. Journal of Ethiopian Studies
4. Herbert S. Lewis (1965), A Galla monarchy: Ğimma Abba Jifar, Ethiopia, 1830-1932.
5. Minako Ishihara (1995) Report on the Islamic Religious Activities and Folk Belief in the Ğimma Area.
6. Mohammed Hassen(1990) The Oromo of Ethiopia: A History 1570-1860

The other researchs done on philology and manuscript studies are:

1. Kemal Ibrahim (2012) catalogued 52 Arabic Mss of the Seddeqyyu Mosque, Ğimma zone
2. Gori(2013-2018) project IslHornAfr: Islam in the Horn of Africa, A Comparative Literary Approach

However, there is no any other philological work regarding the collection of Šayḥ Mahmmud Sulaymān and the Mss. under his custody have not yet been referred to by Ethiopian as well as foreign scholars. The only work which can be related to the Šayḥ is Minako Ishihara's research named *Beyond Authenticity: Diverse Image of Muslim Awliya in Ethiopia. (2010)*. Ishihara studied the case of Al-Faki Ahmed Umar(d. 1953) which happens to be the teacher of Šayḥ Sulaymān. The research mentioned the Šayḥ as a student of Al-Faki. Therefore, it can be used as a reference in the narration of the Šayḥ's biography.

Islam in the Horn of Africa, a project which was led by Gori, Allesandro digitized some letters sent to Abbaa Machaa. The database of Islam in the horn of Africa has been helpful in this regard.¹⁸

There are complete lacuna of research on Šayḥ Mahmmūd Sulaymān which initiates the researcher's curiosity to explore his untouched manuscripts.

This research is a humble contribution into our knowledge of Islam in Ethiopia in general, and Ğimma in particular giving emphasis to the impact of Šayḥ Mahmmud's contribution on this regard.

To conclude, this research might act as initiator of a new enterprise work in the field of manuscript analysis by giving an important data about Arabic Ethiopian manuscripts for further philological, historical, social, cultural studies written by Šayḥ Mahmmūd Sulaymān.

1.6. Methodology

The research is a descriptive research mainly focusing on describing the literary works of Abbaa Mechaa.

- The researcher collected the data from libraries and religious centers. This is supported by interview of different people to enrich the research.
- Data gathering instrument and methodology based on qualitative methodology.
- Observation mainly helped the researcher for validity as it helped him to get empirical data.

1.7. Scope and Limitation

The research covers the general features of the manuscript which contains the book that the researcher decided to study deeply. The research mainly focuses on the book entitled *kitāb Al minhāğ ālšāwāb (The Path of Rightfulness)* by providing information about the physical features and the content of the book.

It is obvious that any research has been limited by different reasons and obstacles.

¹⁸ Islhornafr.tors.ku.dk

Although, the researcher expect that this would happen those kinds of reasons which affect the study of this thesis. Accordingly, unavailability of a study previously conducted on the subject, time constraint, the business of the informant and this has affected the oral information and as well as the unwillingness of the informant to give more information about the background of the Šayḥ and even giving up the original Ms. because of their fright about losing the treasured manuscript, besides, the current medical case of the country has also brought travel bans were the main limitations of this study which forced to limit my description on what exist in my hand.

CHAPTER TWO

2. Islamic Education Among the Oromo of Ğimma

2.1. The Oromo

The Ğimma Oromo people are one of the most numerous in Africa. Geographically, their territories extend from the highlands of Ethiopia in the north, to the Ogaden Somalia in the east, to the Sudan and to the Kenyan border in the south.

Since census data is not reliable and sources differ it can be estimated that there are probably thirty million people whose first language is Oromo (afaan Oromoo) and who recognize themselves as Oromo.¹⁹

The Oromo, who ethnically belong to the Cushitic people, expand into several cultural and dialectic subgroups. Oromo as a language is seen to be East Cushitic, whereas the Oromo people as an ethnic group are categorized in different Cushitic classifications.

To make things even more complicated, scholars in recent Oromo studies put more emphasis on social and cultural creation of identity that focuses on the construction and spread of the idea of an ethnic community emotionally charged in search for self-identification. This requires the researcher to make a clear distinction between distribution of nationalistic ideas and certain cultural and anthropological patterns of sharing and values setting them apart from others.

There is a generally accepted theory based on oral traditions of Abbaaa Jobir Abbaaa Duula that the Oromo came from the west and crossed the river of their country which is called Galan, to the frontier of Bali (Bale) in the time of Atsē Wānā Sāgēd²⁰.

¹⁹ Claudia Launhardt(2003),*THE HISTORY OF JIMMA AND THE DIGGO DYNASTY Translation and Introduction of ABBAA JOBIR ABBAA DULA'S Chronicle,p:5 unpublished, Addis AbbaAbbaa*

²⁰ Mohammed Hassen (1990) *The Oromo of Ethiopia: A History 1570-1860*, Cambridge university press, Cambridge,UK.

Theories like that of the Amhara court historian Aläqa Tayä, who claimed the Oromo migrated in the fourteenth and sixteenth centuries from Madagascar and Asia via Mombasa are simply lacking any evidence or delivering evidential credibility. In fact, From the Bale region the Oromos started their migration to different parts of the horn of Africa, including the Ğimma region.²¹

2.2. The Gada System

The Gada system represents a most complex system of ranking authority and decision-making for the entire local society. During and after the time of migration, the segmented Oromo society was stratified and controlled by the Gada system.²²

Mohammed Hassen describes in detail the origin of the name.

The Gada system is a system of classes that succeeded each other every eight years in assuming military, economic, political, and ritual responsibilities and duties. Each class remained in power during a time period of eight years (gada), which started and resumed with formal celebration of transferring power. All male members of the Oromo society were classified into generation sets and gada grades. The full circle of gada was ten grades.

Table 1 Gada system:

Name of the Gada class	Gada time grade	Age	Traits
Dabbaalle	1	1-8	children, nursed by their parents
Gamme (Folle)	2	9-16	children, who are dependent on their

²¹ Ibid, p:6

²² Dinsa Lapisa(1975) *Abbaa Jobir. The Gada System of Government and Sera Cafee Oromo*. MA Thesis,. AAU

			parents
Kusa (Kondala)	3	17-23	adolescents, who are prepared for their future tasks
Rabbaa (Ruba)	4	24-32	young men, who participate in political and spiritual life, but do not possess the right to vote
Gada	5 6	33- 40 41-48	These classes are completely independent of their parents, they execute political and spiritual power and are decision makers
Yuba (first) (second) (third)	7 8 9	49-56 57-64 65-72	respected members of political power, they contribute to society as advisors
Gada mogi	10	73-80	the members of this group leave the active life of politics , they are declared socially

			dead, the voting rights are taken and the possession is transferred to their children
--	--	--	---

Sources: Claudia Launhardt 1993²³, Paulos Daffa 1984²⁴, Asmaron Legesse 1973²⁵.

The Gada system carried to some extent political significance. During each period twelve honorary titles were given to members. Persons who were charismatic or especially gifted were awarded with a specific title.

The Gada system and the qallu system weakened and finally failed for several reasons, which were mainly internal aspects that contributed to abolishing the Gada system²⁶

2.3. The Gada System in Ğimma (Odaa Hullee)

Odaa Hullee has spread around Ğimma area in between the year 1730 and 1738. When the main Gada started spreading out, one section of them came and settled around North Shawa by the name Odaa Bisiil Oselee (Odaa Mecaa). This became the reason for the establishment of the four Gadaas²⁷:

- Oromoo Shawaa
- Oromoo Wallagaa
- Oromoo Illubaboor
- Oromoo Ğimma

²³ Claudia Launhardt(1993) *History and life of Abbaa Jiffar Guda, the most influential king in the Jimma dynasty*. Unpublished MA Thesis

²⁴ Paulos Daffa(1984) *Oromo: Contributions to the political history of Ethiopia*. Saarbrücken: Breitenbach, Germany

²⁵ Asmaron Legesse(1973) *Gada: three approaches to the study of African society*. Free Press, USA

²⁶ Ibid p:8

²⁷ Abdulkerim Abbaagaroo, Gutama Zayid, Miliyoon Tigist, Kamil Mohammed (2010) *Odaa Hullee Sirna Gadaa Jimmaa*, Magazine, January 2010 pg:40

The Gada around the Ğimma area is called Odaa Hullee, established by people called Seddechaa. It was established around Laloo beyyemme and choollee beyyemme, 130 km from Ğimma. Nine clans were involved during the establishment, Abbukaakkoo, Abulluu, Agaloo, Badii, Billoo, Diggoo, Harsuu, Laaloo and Qoree. Baabo Koyyee takes the credit in organizing the Odaa and Abbaa Dibbaanoo legislated all the rules that were needed for the establishment.²⁸

As mentioned before, the Gada grades change every eight years and until this festival arrives, all areas created a small Gada system to help them stay coordinated.²⁹

The spiritual place where the festivals occur is called Ardaa Jilaa. It is where all important decisions are made.³⁰

No.	The Ardaa Jilla Name	People	Location
1	Odaa Hamdoo	Noonoo	Noonoo Beenjaa
2	Odaa Tunjoo	Limmuu	Limmuu Saqqaa
3	Odaa Seenqaa	Gommaa	Gommaa
4	Odaa Maayii	Geeraaa	Geeraa
5	Odaa Goopha	Guumaa	Saxxammaa
6	Caffee Doqqee	Cooraa Botor	Cooraa Botor
7	Tumaa Odaa Diimaa	Caffee Sadachaa	Omoo Naaddaa
8	Odaa Baaqil	Magaalaa Ğimmaa	Oromoo M/Ğimmaa

Source: Odaa Hullee Sirna Gadaa Jimmaa (2010)

The uniqueness of the Ğimma arose from the fact that a woman has become the Aba Gada of the system. She is called Makko Horee. One of the things changed

²⁸ Ibid: 39,40

²⁹ Abdulkarim Abaagaro-Historian

³⁰ Ibid: 41

during her reign is the recognition given to craftsmen. She is also the one who spread the culture of hospitality in Ğimma.³¹

But After the year 1738, when the state started developing in trade and private ownership, the Abbaa Duulaas began to widen their power over the soldiers, courts and prisons and began to collect wealth. As a result, The Abbaa Duulaas ceased obeying the Abbaa Gadaas which resulted in lawlessness. Consequently, in 1742, Abbaa Faaroo Kobii Danglaa became the first king of Ğimma.³²

2.4. The five Gibe States

In the 1700, the upper Gibe region was conquered by six Machaa tribes, detached from the mass of Oromo migration south of the Abbaay. Each of the conquering Oromo tribes settled and became territorial in one of the regions intersected by numerous rivers which formed the boundaries of a number of Sidama Kingdoms. Gradually as they settled to an agricultural economy, the Oromos fused with the subjected Sidama and both became unified in the gada system, whilst the Oromo adopted many of the religious conceptions and institutions of the Sidama. During the second half of the eighteenth century and the beginning of the nineteenth five monarchies emerged: Ğimma, Geeraaa, Gommaa, Limmuu and Guumaa, a form of government utterly foreign to the Oromo.

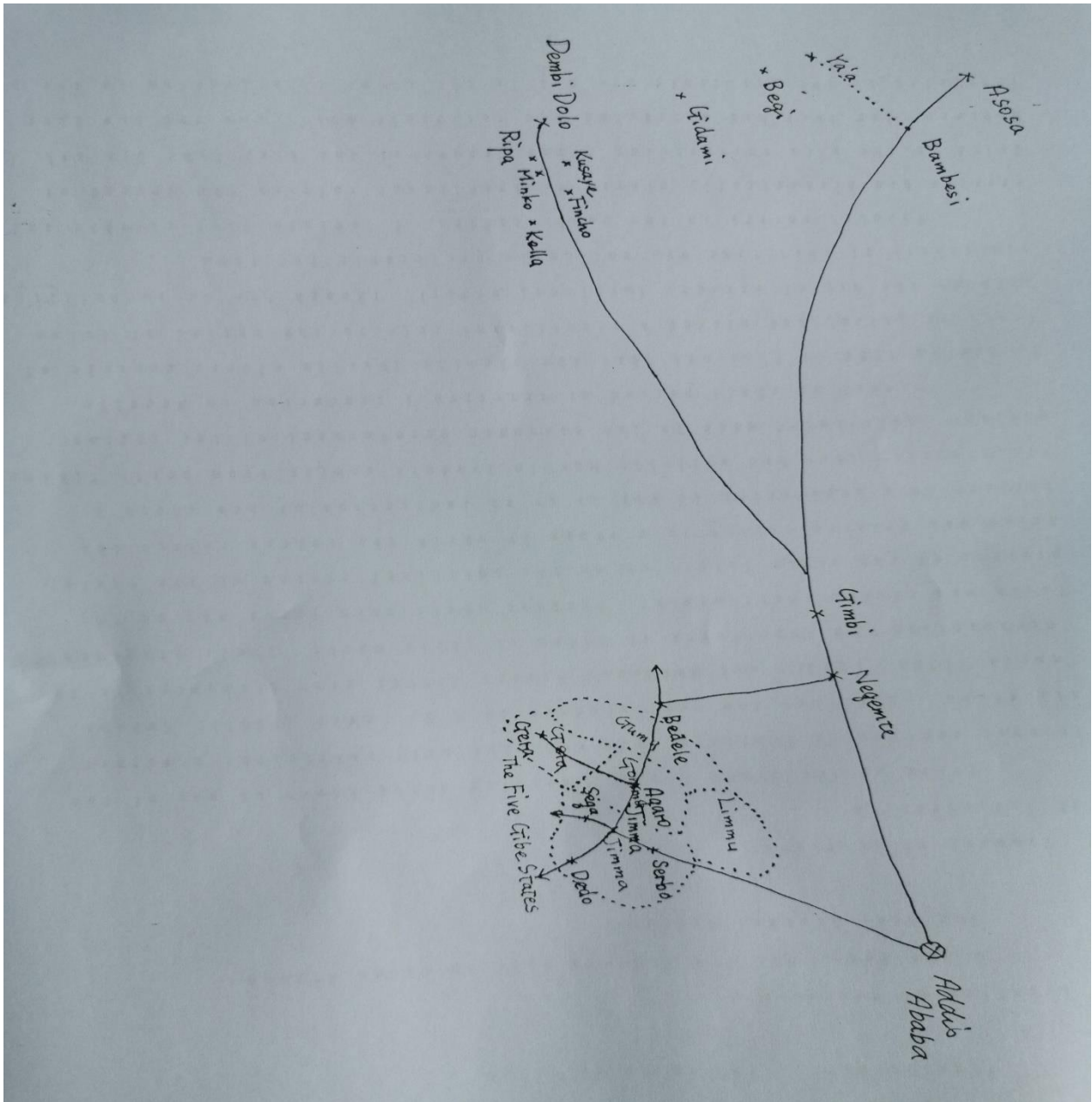
The first of these states to accept Islam was the kingdom of Gommaa, followed by Limmuu, Gummaa, Geerraaa and finally Ğimma respectively. All the four states excluding Ğimma were conquered by Emperor Menelik, while Ğimma submitted peacefully, thus allowed entertaining full local autonomy.³³

³¹ Ibid: 40

³² Abdulkarim Abaagaro- Historian

³³ J. Spencer Trimingham(1952). *Islam and Ethiopia*. London, New York, Oxford University Press

Map of the Five Gibe States



Source: Minako Ishihara³⁴

³⁴ Minako Ishihara (1995) *Report on the islamic religious activities and Folk belief in Jimma area*, PhD Thesis, Tokyo University

2.5. The Kingdom of Ğimma

A careful review of the historical records suggests that there were some important centers that predated the campaigns of Emperor Menelik. One of these settlements was the present Ğimma town.³⁵ In the history of urbanization in western and southwestern Ethiopia, the history of Ğimma town is somewhat different. It combines three elements which none of the other urban centers in southern Ethiopia exhibit. First, it was an urban center that was built on indigenous origins. Second, it emerged as a chief administrative center for the whole of southwestern Ethiopia. Third, its growth and internal character came to be closely intertwined with the development of coffee production and trade. In fact, only a few cities in Africa (Kano, in Northern Nigeria is one example) have had such a history of connectedness with both indigenous and external dynamics.³⁶

2.6. Islam in the kingdom of Ğimma

The kingdom Ğimma was the third to be formed and to accept Islam. In 1830, Abbaa Ğifar I came to power in Hirmata as an Abbaa Duulaa (war leader). The Ğimma tribes, notably Digo of Manna and Badi of Saqqa, were in continuous conflict with each other. “He [Abbaa Ğifaar I] embarked upon the forceful unification of the Ğimma tribes; and within a few years of his coming to power he succeeded in establishing the united kingdom of Ğimma, Ğimma-Kakka, or Ğimma Abbaa Ğifar”.³⁷

When Abbaa Ğifar I created the kingdom, he soon realized that it needed wealth and an ideology, which not only would nourish the unity of the people but also would consolidate the dynasty’s grip on the territory”. He was intelligent enough to manipulate Islam for his political goals.³⁸ His reign prepared the ground for Muslim clerics, preachers and saints to spread Islam. Abbaa Ğifar invited preachers and saints to Ğimma from other Islamic areas. He was converted to Islam and became the first muslim leader of Ğimma by Šāyḥ Abdu al Hakim³⁹,

³⁵ Guluma Gameda(1989)*Markets, local traders and long-distance merchants in southwestern Ethiopia during the nineteenth century* pg.32

³⁶ Yonas Seyfu – Jan Zahorik (2017). *Jimma Town: Foundation and Early Growth from ca. 1830 to 1936 Ethnologia Actualis Vol. 17, No. 2/2017*

³⁷ Mordechai Abir (1968), *The era of the princes: the challenge of Islam and the re-unification of the Christian empire, 1769-1855*. London: Longmans, pg.:89

³⁸ Ibid:157

³⁹ Abdulhakim: the history doesn’t say much about him other than being a trader and a preacher but the only source is that Lewis in his bŭk *A Galla Monarchy: Jimma Abba Jifar, Ethiopia* (1965) has written that as of 1960, Abdul Hakim's tomb in [Jiren](#) was still a venerated site.

who is known to have been a trader and preacher who came from Gondar”.⁴⁰ However, his conversion seems to have been nominal, and motivated by politics rather than religious devotion. As the first Muslim ruler of Ğimma he made a preliminary effort to make Islam the sole religion of the people, declaring it the religion of the court.⁴¹

Their aggregate efforts started to bear fruit in the 1860s when a fanatic and devout Muslim king named Abbaa Boqaa (1859-61) came to power. He was the champion of Islam in Ğimma. Contrary to his predecessors, “[he] devoted his short reign to the cause of Islam”⁴² “Abbaa Boqa established mosques at his court of Jiren [the capital of the Ğimma kingdom] and in the nearby merchant quarter of Mendera. He also ordered his officials to build mosques in their respective provinces [Qoro].⁴³“The mosque which was built at the court was named masjid[a] Afurtāmā (Mosque of the forty), It was named after the forty leading Muslim clerics who settled at Jiren and were given land by Ğimma kings”.⁴⁴

Abbaa Gomol (1861-78), who succeeded Abbaa Boqa, followed in his predecessor’s footsteps in many respects. During his reign Islamic fervor was high. However, it was in the long reign of Abbaa Ğifar II (1878-1932) that Islam reached its climax. “During the reign of Abbaa Ğifar II, Ğimma became the center of commerce, Islamic studies and Islamic culture in the [Gibe] region” As Endalew notes, two events contributed to boosting the Muslim community in Ğimma during the reign of Abbaa Ğifar II. The first was the decline of Limmu Ennarea as the leading center of commerce in the Gibe region, with the result that many traders and scholars came to Ğimma instead. The second was the coming of Muslim scholars from Wallo who were escaping the persecution of the Ethiopian Christian King Yohannes IV.⁴⁵

In the 1860s Ğimma saw substantial growth both economically and politically. In this advance Islam played the important role of constituting the ideology binding

⁴⁰ Mohammed Hassen(1990),*The Oromo of Ethiopia: A History, 1570-1860*. Cambridge: Cambridge University Press, pg.157

⁴¹ Herbert S. Lewis (2001), *Jimma Abba Ğifar, an Oromo monarchy: Ethiopia, 1830-1932*. Madison, Wisconsin, pg.41

⁴² *ibid*:158

⁴³ Guluma Gameda (1993), *The Islamization of the Gibe region, southwestern Ethiopia from c. 1830s to the early twentieth century*. Journal of Ethiopian studies Journal of Ethiopian Studies, vol. 26, no. 2, pp. 63-79 vol. 26, no. 2, pp. 63-79 pg.72

⁴⁴ Tadesse Semma. *Origin and Development of Jimma Town to 1942*. MA Thesis. Addis Ababa: Addis Ababa University, p 36

⁴⁵ Endalew Djirata(2007), *Islam and the Muslim Community in the Kingdom of Jimma (1870-1941)*. Unpublished MA thesis, Addis Ababa University, Department of History. Pg.53

the different tribes of Ğimma under one rule. Islam brought about various changes in the society of Ğimma. Islamic education was one manifestation of the deep Islamic fervor in Ğimma. In addition to the itinerant clerics, local clerics played an important role for the development of Islamic education in Ğimma. It is evident that at the beginning of the twentieth century Ğimma had become the most famous center of Islamic learning for all Oromo in the Horn of Africa.⁴⁶

With the influx of Muslim teachers and merchants to Ğimma kingdom, a large number of children (students) from Illubabor, Arsi, Bālē, Hārarghē, southwestern Shawā (Walisoo), and the southern peoples of Ethiopia, such as Kafā and the surrounding Gibe Oromo states came to Ğimma to learn Qur'an and Islamic education including Islamic law.⁴⁷

The most popular Madhab⁴⁸ (school of Islamic jurisprudence) in Ğimma around that time was the Šāfi'ī school, which was introduced by clerics from Wallo. However, the "Hānāfi Madhab which is believed to have been introduced by Shaykh Abdul Hakim from the north had also a significant number of followers in the kingdom".⁴⁹

The other change concerns the implementation of the Šāfi'ī law, it was practiced in Qadi courts established by the order of the Ğimma kings. Since the rule of Abbaa Boqaa, Qadis were appointed to work in their respective areas [Qoro]. "[The Qadis were] chosen for their knowledge of the Koran and the Sharia. They settled disputes relating to divorce, marriage and inheritance"⁵⁰

Another change seen in the area is the flourishing of Sufi orders (ṭarīqas⁵¹) due to itinerant Muslim clerics and saints. "The orders were established in the countryside, where they were supported by land grants from the king and gifts from wealthy Muslims. They became centers of Islamic learning and culture"⁵²

⁴⁶ ibid:159

⁴⁷ Ibid: 57

⁴⁸ maḡāhib, [ma'ḡa:hīb] is a schūl of thought within fiqh (Islamic jurisprudence). The major Sunni madhhabs are Hanafi, Maliki, Shafi'i and Hanbali.

⁴⁹ Ibid: 52

⁵⁰ Haile Mariam Goshu,(1970) *'The kingdom of Abbaa Jiffar II (1861-1934)'*, B.A. thesis, Addis AbbaAbbaa University.

⁵¹ A tariqa is a schūl or order of Sufism, or specifically a concept for the mystical teaching and spiritual practices of such an order with the aim of seeking Haqiqa, which translates as "ultimate truth".

⁵² ibid:158

Abbaa Ğifar II also remunerated these Muslim teachers with Waqf⁵³ land to be used by them⁵⁴.

The dominant ʔarīqa was the Qadiriyya; yet, the most influential one was the Tijaniyya. In the 20th century the Tijaniyya order was introduced to Ğimma by Šāyḥ Al-Hajj Yousuf⁵⁵, who was initiated whilst on pilgrimage in Mecca. he was given official protection by the Sultan Aba jifar of Ğimma, who, however, restricted it to teaching and practice of the cult. The opening of the new trade route via Gambella in 1904 paved the way for Tijani Šāyḥs to come to Ğimma and spread their order.⁵⁶ Following this opened route, the coming of Al-Faqi Ahmad ‘Umar, came and became in the 1920s was another factor which furthered the spread of the Tijaniyya order in the Gibe region and in Ğimma.⁵⁷ In the Ğimma area the tjanis hold their assembly.

Mohammed Hassen notes that “the Ahmadiyya Order which had its headquarters at the shrine of Šāyḥ Hussein in Bali also established itself in Ğimma”.

Since the introduction of Islam in Gibe region and through time, Islam in Gibe changed, reshaped and incorporated a number of traditional values of the Ğimma society to the religion; despite the Islamic fervor in the kingdom it is not safe to conclude that Ğimmans were particularly orthodox Muslims. As Endalew (2007:63) notes, quoting from Abdo, Islamic law and culture were simplified though the basic and fundamental rules were not abbaandoned. For instance, although private mosque (Ḥalwā) construction by private people and daily prayer, Salat and Ramadān were obligatory regulations in the kingdom, some food and drinking avoidance were overlooked.^{58 59}

In Ğimma the consumption of alcoholic drinks like tadjj was common. Additionally, Trimmingham reports that women in Ğimma often do not wear a veil on their head as Islamic law prescribes. Similarly, as Hailemariam Goshu (1970:43) notes, “His

⁵³ A waqf also known as hubous or mortmain property, is an inalienable charitable endowment under Islamic law. It typically involves donating a building, plot of land or other assets for Muslim religious or charitable purposes with no intention of reclaiming the assets.

⁵⁴ *ibid*:57

⁵⁵ Sheikh Yousuf was a companion of Sheikh Suleyman, father of Sheikh Mahmūd Suleyman

⁵⁶ *Ibid*: 64

⁵⁷ Minako Ishihara (2010), *Beyond Authenticity: Diverse Images of Muslim Awliya in Ethiopia. African Study Monographs*, Suppl. 41: 81-89.

⁵⁸ *Ibid*:63

⁵⁹ Abdo Adam(1992), *Qubba Abba Arabu: An Islamic Shrine in Jimma*. Unpublished BA Thesis in History, Addis Ababa University.

court was often the scene of many people including women with their hair done and adorned in the traditional fashion”.⁶⁰

Among the reshaped practices of Islam, pilgrimage stands out. Before the advent of Islam the Oromos of Ğimma used to go on pilgrimage to the site of the Abbaa Mudda ceremony. The Muslims of Ğimma changed their direction of pilgrimage to the shrine of Šāyḥ Hussein in Bali near the river Wabi Shebelle and of course the most basic pilgrimage was the Ḥāḡḡ. Abbaa Ğifar II even erected a building in Mecca as a pilgrimage lodge for his subjects and for Ethiopian Muslims in general.⁶¹

2.7. Introduction to written culture in Ğimma

The history of writing in Arabic scripts extends over a period close to two hundred years in the Ğimma area, although it is impossible to pinpoint an exact date when Arabic as a language reached Ğimma. But Trimmingham and Hassen⁶² agree that the Arabic language came with traders and merchants who brought Islam to that region.⁶³ At the time, Muslim education consisted of learning the Arabic alphabet and memorizing the Qur’an, Islamic poetry, history, and Arabic songs.

Most of the first known writers in Arabic were merchants. The preacher Shaikh Abdul Hakim from Libo in Gondar was known and another preacher Abbaa Arabo from Matakkaḷ in Gojam. Both of them prepared the ground for Muslim missionary work in Ğimma around 1830 and succeeded in the conversion of Abbaa Ğifar I. They also began to teach the younger segments of society and convinced the king of the importance of building a mosque, which was eventually constructed. Forty Shaikhs used to pray and teach in the mosque called *masjida afurtama*.⁶⁴

⁶⁰ Ibid: 43

⁶¹ Ibid: 55

⁶² Spencer Trimmingham 1976, Mohammed Hassen 1990: 157.

⁵⁵ Approximately 45-50% of the Oromo population today are Muslims. Jimma census 1998. Before the introduction of Christianity and Islam the Oromo practiced their own religion (animist 12%, Jimma census 1998) they believed in one waqayū, which resembles the English word God. He is the creator and source of life; he is omnipotent and intolerant of justice. Almeida 1954, Gadaa Melba 1988:8. See Bartels for a detailed description of Oromo religion 1983.

⁶⁴ Claudia Launhardt: 11

Arabic was the chosen language of the doctrinal, judicial, poetical, polemical and Islamic teaching manuals, as well as historical literature that was frequently written in praise of the Prophet or to elegize departed friends.⁶⁵

In terms of religious literature written in Arabic, it is clear that a large volume of different kinds of manuscripts can be found in Ğimma. By contrast, Aġamī manuscripts seem few in number. “Oromo scholars in Ğimma produced only modest amount of religious literature in their own language and few Oromo scholars produced religious poetry in their own language”.⁶⁶

Mohammed Hassen states that Ğimman scholars produced only a modest amount of literature in their own language written in Ethiopic script. Indeed, in the second half of the nineteenth century, usage of Arabic as literary language of written communication had become more widespread.⁶⁷

Ğimma also became the center of Islamic studies. By 1880 there were more than sixty Islamic high schools which were partly financed by Abbaa Ğifar personally. He ordered the purchase of Arabic books in literature and science. Even the son of the Sultan of Zanzibar sent his son to the Ğimma Islamic school center.⁶⁸

2.8.Sufism and Tijaniya in Ethiopia

The presence of Sufi orders in East Africa is attested since the beginning of the diffusion of Islam in the region. Sufism(*tasawwuf*) is a mystical movement affiliated with Sunni Islam, aimed at the adherents gaining a closer connection to and higher knowledge of Allah. It is geared to personal spiritual growth and union with Allah, performed collectively, in fraternities or brotherhoods, virtually all male. In Sufist religious practice, the intermediary roles of holy men or saints play a great role. While a specific ‘Sufi Islam’ cannot be delineated as such because its thought has always been part of mainstream Islam. It can certainly be argued that many Sufist representatives and leaders are different form of ‘purist’ – scripturalist and Wahhabist Muslim clerics who tend to label present day form of Sufism often as ‘insuffuciently Islamic’.

⁶⁵ Ibid: 11

⁶⁶ Mohammed Hassen: 159

⁶⁷ ibid:159

⁶⁸ Ibid: 11

Despite the political and numerical dominance of Ethiopian Orthodox Christianity, Islam gradually expanded in Ethiopia from a relatively early age. The reason for this is not only war and conquest, the leadership by Muslim missionaries and scholars who by their teachings piety converted people to an authoritative, literature tradition and contributed to the development of a body of Muslim literature.⁶⁹ Also important, perhaps decisive was the unifying appeals of Sufi orders as mystical brotherhood that emphasized common religious performance (e.g. through *dhikr*⁷⁰ or meditative prayer recitation, praising God), initiation, piety and solidarity among common people. It also brought holy men with specific healing powers and a perceived power to work ‘miracles’⁷¹

In many areas (Ethiopia, Somalia) the most powerful and active *Tarīqa* is still the *Qādiriyya*, in its different local nuances.⁷² In Ğimma area the *Tijāniyya*, originally founded in Morocco at the end of the eighteenth century by Ahmad al-Tijānī (d. 1814), found a significant number of followers. Cerulli gives evidence of the presence of the order, stating that there are some *Tijānīs* in the area (formerly known as *Hirmata*) and also in the reign of Gomma. He noted that: ‘It may appear remarkable to find establishments of the *Tijāniyya* of southern Oran (Algeria) at Ğimma, but it was brought here by a *šayḥ* coming from the Sudan’.⁷³

Unfortunately he does not give the name of any local master. *Tijānīs*, while present in the region, appear to have been living quite separately from the other orders or, in some cases, to hide their belonging to the *Tijāniyya*. This is due to a double faced element: they are prohibited to visit masters of other *turuq* with the intention of seeking their *baraka* and spiritual influence. This led to an at least skeptical attitude of the other orders (and in general of other Muslims) towards them. On the other hand, this prevented the *Tijāniyya* from splitting in different sub-orders, has it happened for the *Šādiliyya* or the *Qādiriyya*.

Trimingham, in his classic *Islam in Ethiopia*, gives some scant information about the presence of the order among the Oromo⁷⁴ of western Ethiopia. He remarkably

⁶⁹ Hussen Ahmed 1990

⁷⁰ **Dhikr**, also spelled *Zikr*, (Arabic: “reminding oneself,” or “mention”), ritual prayer or litany practiced by Muslim mystics (*Šūfīs*) for the purpose of glorifying God and achieving spiritual perfection.

⁷¹ *karama*

⁷² *Aethiopica* 11 (2008)

⁷³ Cerulli (1930- 1933) II 193

⁷⁴ Trimingham 1959, 236, 238, 240, 246

points out the role of West African Tijānīs in the diffusion of the tarīqa in Dambidollo among the Banī Šanqūl (Beni Shangul) and then to Ğimma. He gives account of the role of al- Yūsuf b. Halīfa (d. 1956) in actively spreading the Tijāniyya in the region.

CHAPTER THREE

3. Biography of Šayḥ Mahmmūd Sulaymān

3.1. Birth and Early Childhood

He is Šayḥ Mahmmūd bin Sulaymān bin Dawūd or Donoochoo⁷⁵ Abbaa Machaa Abbaa Waajii Abbaa Gommol Abbaa Boqaa (king), his high rank governor name. He was born in 1911 (1330 AH) in an area called Dedoo, which is close to Ğimma, the city of Abbaa Jifaar to his father Prince Abbaa Waajii Abbaa Gommol (Šayḥ Sulaymān bin Dawūd)⁷⁶ and his mother Gene Sedechittii.⁷⁷

Donoochoo Abbaa Machaa was raised inside a royal family and he lived a luxurious life. Despite that, he didn't fall behind in education. He spent his childhood learning the Qur'an and different religious books. Šayḥ Mahmmūd was a very energetic child with a sharp mind. He used to spend a lot less time than his fellow mates in studying the books and memorizes better than most of them.⁷⁸

Most of his childhood was spent in companion with the King Abbaa Jiffar II in the castle. The King loved him so much and used to always speaks so high of him. The King attested his intelligence, his ability to solve problems and his maturity and used to say that this kid was going to be a distinguished figure in the future. As a kid, Donoochoo used to always prepare the kings ablution water and cares for his other personal needs. Of all his siblings, he was the closest to the king.

3.2. Physical appearance and personality

Šayḥ Mahmmūd was well-sounded, light brown in color, moderate in height, a bit closer to tallness,⁷⁹ he was a man of good manners, excellent ethics, easy auspiciousness; he grew up in his father's nurture in literature and religion. He was the ally of his house working on it, keeping his times interested in the matters of his religion, avoiding many of the returns and pleasures and was ascetic as a prodigy who did not show money.

⁷⁵ Donoochoo means Prince

⁷⁶ Informant: Abdulkerim Abbaagarū

⁷⁷ Informant: Abbaa jebel Šayḥ Yusuf

⁷⁸ Informant: Hussen Dawud

⁷⁹ Mahmūd Suleyman (1959) *Al-Manhal Al-Asfar*, pp. 308: 311

3.3. Educational background

Before any teacher he used to study under his father Šayḥ Sulaymān since his childhood. Then he started his education at the palace by a well-known Muslim Scholars, Šayḥ Ebrāhīm bin Šayḥ Umar, a very knowledgeable person in both religion and Arabic Grammar (syntax and morphology). Other than his teacher, he obtained immense spiritual knowledge from the King Abbaa Jiffar II himself, as he served him for most of his childhood. He trained well in both fields at home without any difficulties.⁸⁰ After that he joined Ṭāriqā Al- Tiḡāniya from Šayḥ Abū Al-Fedl Al-Ḥājj Yūsuf bin Ḥalīfa⁸¹

And after that he went to Al-Fekih Ahmed Ūmer Al Burnawī Al Sharīff Al Hassanī to his village named “Siywo” around the time Šayḥ Ahmed settled in “Menko” near Dembidolo. He learned from the Šayḥ Ṭāriqā Tiḡāniyā then went back. After that he visited him many times. He found his vocations and blessing from him and learned some secrets from him.⁸²

Šayḥ Ahmad Ūmar gave him recognition and wrote a letter to him before his death in 1943 (1363H) to declare that he is going to be his successor in Ṭāriqā al-Tiḡāniyā, the letter written for him reads as follows

”بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله العليم والصلاة والسلام على النبي ﷺ الكريم وعلى آله وصحبه ذوى المراتب العظيم

أما بعد فهذا أنا أحمد عمر قد اتخذت ولدى المكرم الحاج محمود ابن سليمان التجاني حبيبا وخليلا لى فى الدنيا والأخرة وجعلته خليفة لى فى جملة خلفاء لشيخ أبى العباس فى جميع شؤون الطريقة التجانية المحمدية الأحمدية الإبراهيمية الحنيفية نفعا الله تعالى بذلك وارزقنا وإياه فضلها دنيا وأخرى أمين

"In the name of Allah, the Most Gracious, the Most Merciful

⁸⁰ Šayḥ Yūsuf bin Ḥalīfa is a companion of Šayḥ Sulaymān (Donoochoo's father) and descendant of Šayḥ Abdu al kadir Al Megani, the descendant of Šayḥ Mohammed Al -Kenuni who is descendant of Šayḥ Mohammed Al – Arabi, the descendant of Šayḥ Alı Temsani the descendant of sayed Ahmed ibn Mohammed Al-Tijani who descended from Prophet Mohammed (P.B.U.H).

⁸¹ Mahmūd Suleyman () *tāšwyq ālhlān*

⁸² Ibid:7

Praise be to God, the Knower, and prayers and peace be upon the Holy Prophet, may God's prayers and peace be upon him, and his family and eminent companions

After that, I am Ahmed Ūmer, and I have taken the honorable ḤājjMahmmūd bin Sulaymān Al-Tiğāni as a beloved and a successor to me in this world and the Hereafter and made him a successor to me in the succession of Šayḥ Abū Al-Abbās in all matters of the way of the Tiğāni to all the way of Muḥammadiyah Aḥmadiyya Ibrāhim Al-Hanīfa”

He started writing poems since he was at the age of 16. At that age, the poems written by the Šayḥ were found to have kept all rules of poetry even if he didn't learn about it.

He attended travels by reading the books of religion and picking up the unique benefits of him and restricting his anomalies, especially books of biographies and great merits.

3.4. Family Background

The Šayḥ belongs to a royal family. His father was prince of Ğimma and his mother was princess of Limmu. He grew up with his 7 sisters and 8 brothers. Their father has thought all his children the religion well and they lived a voluptuous life. The Šayḥ has 7 children.

His father is Donoochoo Abbaa Waajii Abbaa Gommol (Governor and Brother of King Abbaa Jifaar). Abbaa Waajii Abbaa Gommol was born in 1863 at the Palace of Jiren from his mother Gumayti (the daughter of King Abbaa Duulaa Abbaa Jilcha of Gūma), and his father King Abbaa Gommol (7th King of Ğimma kingdom).

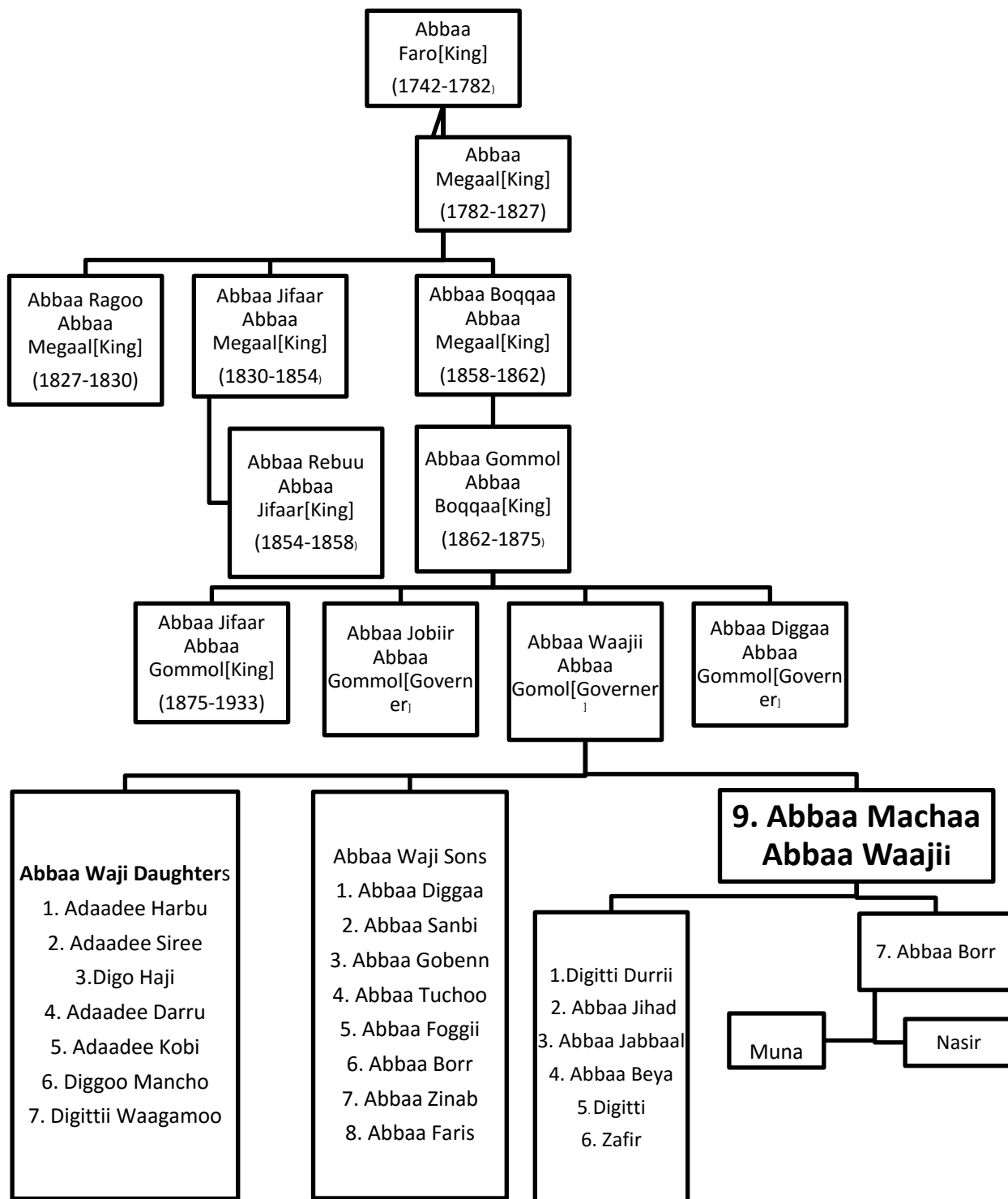
His father Abbaa waajii's childhood Oromo name was Lencho (The Lion) and his Arabic religious name was Sulaymān Dawūd. He was the second son, after Abbaa Jifaar. Like Abbaa Jifaar, he was highly respected at the palace. He learned Islamic religion at the palace and in other different palaces other than the palace in Ğimma by a much known Muslim Fiqh scholars, Shekota Gūma, Tawhid by Šayḥ Mohammed Hadisuu, and so on. In his 17 age, he was assigned at Mancho from Koro. He built his palace at Wegamo near Šayḥ (capital of Dedoo wereda). After a

year his brother, King Abbaa Jifaar appointed him as a governor of The Great Mancho and Great Dedo.

Donoochoo Abbaa Waajii acted not only as a governor of the two Qoros but also as a high rank official of the kingdom. At the age of 60, he became the much known Islamic religious leader. Among this time, the king appointed him to lead the delegation of the kingdom to Egypt, Saudi Arabia and Israel (to visit Aqsa Masjid). In this delegation group there were a very popular and educated Muslim Šayḥs like Ḥājj Yūsuf Chokorsa (father of Al Jamal), Ḥājj Mūhammad Yāssin and others.

Being said that, having a knowledgeable person as a father has helped the Šayḥ greatly in achieving his life.

Abbaa Machaa Family tree



Source: Abdulkarīm Abbaagaroo (Pele), Unpublished handwritten source

3.5. Literary Work and Contribution to Tiġāniyā

He was the religious leader of the society. Šayḥ Mahmmūd bin Sulaymān has contributed a lot to Ġimma people, not only by writing but also by giving spiritual services as a religious leader. The contribution of the Šayḥ is not only for Ġimma people but also for the people of Wollaga.⁸³

When his father passed away, he assumed the emirate and he did not want it, so he refused for fear of the danger on the emirate from what the people of the era did. When Šayḥ Ahmed Ūmar heard about this and saw other people's interest in the charge, he persuaded the Šayḥ into accepting the position. Nevertheless, it did not turn him away from what he is of obedience and worship.⁸⁴

Unlike most Sufi leaders, Šayḥ Mahmmūd never left out female followers. Infact, they thought the tāriqā to both male and female followers. In addition to that, two of his writers were his sisters, Digittii Siree and Digittii Harbuu, who were knowledgable in both Arabic language and Islamic religion.

Šayḥ Mahmmūd used to treat patients differently from his peers. He began examining patient, his weight and pulse and checking his blood pressure and then preparing the medicine like pills for the Patient. which makes his way a bit similar to the modern medical system.⁸⁵ He used to treat diseases like blood cancer, skin cancer, any type of skin diseases and even Autism by giving herbal medicine.

Beside the herbal treatment, Šayḥ Mahmmūd was also an exorcist. He used medicine as a way of supporting people and spreading Islam and āl tāriqā āl tiġāniyā. He thought his students the religion and the tāriqā first followed by herbal and spiritual medicine after mastering the Tāriqā. Then he used to send his qualified students into different regions like Wollegaa, Wollo and Addis Ababa to spread what they were thought.

⁸³ Informant: Abbaa Nuraa

⁸⁴ Ibid:313

⁸⁵ Informant: Abdulkerim Abbaagaroo

Šayḥ Mahmmūd Sulaymān had used different literary works for social economical and religious purpose. He had written more than fifteen (15) mss. Some of them are poems. Some of the literary works of Šayḥ are listed as follows⁸⁶

Šayḥ Mahmmūd Sulaymān:

1. *ālmīnhāl āl aṣfa' fī zīyārāt ālnāby ālmūṣṭāfa'* المنهل الأصفى فى زيارة النبي المصطفى . Published. “*the pure spring in the visit of the Prophet Mustafa.*” It discusses about visiting the Prophet and his love and attachment to him.
2. *ḡālā' ālfīkr fī tārgāmāt āl'ārīf bīāllah.* جلاء الفكر فى ترجمة العارف بالله . Unpublished. “*clarifying the thought in the biography of the knowers of Allah*”. Poems in the praise of Ahmad ūmar, may God be pleased with him, and it is printed, one of which is the Šayḥ Muhammad Al-Mukhtar Al-Shanqītī and the second is by the scholar Šayḥ Ibrahim Talib and the third is a pity for him. All together containing about eight hundred and half homes.
3. *zūbdāt āl āzbād fī mādh̄ hyr āl'bād* زبدة الازباد فى مدح خير العباد . Unpublished . “*The essence of praising the best creature*” It is a collection of poems, with some poems of the author
4. *anfās āl āšwāq fī āl tāwāṣūl ālā āl mūṣṭāfa' bīhāl āl wātāq* أنفاس الاشواق فى التوصل الي المصطفى بحل الوثائق . Unpublished. “*Breaths of longing for Mustafa to solve the bonds*” It is poem, which follows the writing style of the famous poem Bānāt Suād by Ka'ab bin Zuhair⁸⁷, Lāmiyya in which all the last letters of every verse ends with the Arabic letter " L"“ل”
5. *tūhfāt āl iḥwān* تحفة الإخوان . Unpublished “*Gifts of Brother*” it's a book of Jurisprudence(Al-fiqh)
6. *rīyād āl mādyḥ fī tāstyāt bīlnāby* رياض المديح فى تسلية بالنبي . Unpublished. “*Garden of the panegyric poem for amusement for the*

⁸⁶ The path of rightfulness p 130-131

⁸⁷ Ka'ab bin Zuhair was one of the companions of the Prophet(PBUH), he was famous in writing poems and was the personal praiser using poetry.

Prophet” It is the collection of specialized poems by creation of the author

7. *alfīyāt āldīfā ‘ ān hātm ālawlīyā*. ألفية الدفاع عن ختم الأولياء. Unpublished. “Poems in Defending The Seal of Awliya” it’s a collection of poems written in defence against those whose who deny the seal⁸⁸ given for Awliyas
8. *tārgīb āl lābīb fī gāyāt āl tāqrīb*. ترغيب اللبيب في غاية التقريب. Unpublished. “Awakening of a desire of the intelligent o the book of *gāyāt āl tāqrīb* ” It’s a book of explanation of the worshipping section of Shafi’i jurisprudence book
9. *māydān āl ‘īrfān fī ḥāqīqāt kāmīl ālīnsān*. ميدان العرفان في حقيقة كامل الانسان. Unpublished “The Field of knowledge about the reality of (the prophet)” it’s all about the biography of the prophet.
10. *fākīhāt tāmārāt āl s’ūd*. فاكهة ثمرة السعود. Unpublished. “The fruit of goodluck” It is a poem that is recited on the Mawlid celebration.
11. *būlgāt āl mūhtāg fī nāzm dūrāt āl tāg* بلغة المحتاج في نظم درة التاج. Unpublished. “Sufficient answer for the needy on a poem called *durat al-taj*” it’s a book of jurisprudence of Tārīqā Tijānīyā
12. *al mīnhāg āl ṣāwāb*. المنهج الصواب. Unpublished “The Path of Rightfulness” it is book written as a response for the book of Šāyḥ Al-Jikenī.
13. *nāšr ālmāqāl fī nāšr ālmūtāl*. نشر المقال في نشر المثال. Unpublished. “The Published Article with Published Examples” In response to Al-Hilal newspaper, where he published the example of the noble prophetic poetry, a poem about four hundred verses
14. *tāḥdīr āl ḥūgāg ‘ ān bād’ āl wāhābīyāt bīl iḥtīgāg* تحذير الحجاج عن بدع الوهابية بالإحتجاج. Unpublished “Warning pilgrims about innovation of Wahhabis” It is a response to the pilgrimage to Macca

⁸⁸ It is mark or symbol that represent their position

15. *šārḥ āl šūdūr fī āl iḥtīfāl līdīkra' īyd mīlād ālnūr* شرح الصدور في الإحتفال لذكرى عيد ميلاد النور “*opening the heart in the celebration of the birthday of the Prophet*” unpublished “Explain to the output in the celebration of the birthday of the Prophet”

16. *kītāb šāms āl māḥālī'ī* كتاب شمس المطالع “*the book of the rising of the sun*” it’s a poem about the journey of the Prophet, īsra’ and mī’rāj, the journey of the night and their ascension to the sky respectively.

17. *rāf' āl mālām mīn šāra 'a bīladā'āt fī āl šīyām* رفع الملام من شرع بالأذاعة unpublished “Lifting the blame from someone who legalized fasting using radio” it’s a short letter.

Donoochoo Abbaa Machaa has also expanded books of other authors by adding his own comment and additions on the marginalia of the ms. These are:⁸⁹

1. *asnā āl wāsā'īl fī taḥmīs lāmīyāt ālšāmā'īl lib' d āl afāḍīl* “*the shining means in the Takhmīs of lāmīyat al-šāmā'īl*”
2. *bulgāt ālmūḥtāḡ fī nāzm dūrāt āl tāḡ* “*Sufficient answer for the needy on a poem called durat al-taj*”
3. *ālzūhr āl lāīḥ fī tāḥmys ḥāyr āl mādāīḥ* “*The visible flower in the Tahmis of the best panegerical poems.*”

Among the Oromo of Ğimma, Šayḥ Mahmmūd (Donoochoo Abbaa Machaa) is considered as an outstanding scholar and prolific writer. His works were mainly in Arabic and some of his works were published in Egypt.⁹⁰ After finishing a work, the Šayḥ always sends his work to well-known local Šayḥs to get a feedback. The book *The Path of Rightfulness* has 5 comments from Šayḥ’s at the end of the book.

⁸⁹ Ibid:131

⁹⁰ Informant: Abbaa jebel Abbaa Machaa(b.1947)-son

3.6. Pilgrimage to Al Haramain⁹¹

The Šayḥ performed Hajj⁹². He visited the prophet (PBUH), twice, and on the second time, his journey was accompanied by Šayḥ Sayid Ahmad Ūmar in the year 1950 (1370AH). He wrote poems and commemorates with thirty-five verse of in which he said the following. He also has other authorships.⁹³

أتيت رسول الله بابك راجيا نوا لك يا ابن الأكرمين الأطايب
أتيت رسول الله بابك هاربا من الجهل قد سدت علي مطالبى
أتيت رسول الله بابك لائذا . من الوزر قد ضاقت علي مذاهبى
فبابك رحب مشبع من أتاه من فقير غنى ليس يألو بخائب

Oh Messenger of God, I came to your door hoping

Desiring you, oh son of the kindest generosity

Oh Messenger of God, I came to your door escaping

From the ignorance that hindered my demands

Oh Messenger of God, I came to your door seeking refuge.

Of the sins that have narrowed my doctrines

Your door welcomes everyone who came

A poor, rich man did not spoil with disappointment

3.7. Miracles

According to the informants, Šayḥ Mahmmūd had many miracles which were well known by the society, one of them is that after an accident the Šayḥ couldn't move

⁹¹ Al Haramain is the traditional Islamic appellation of the two holy cities of Islam, Mecca and Medina.

⁹² The Hajj is an annual Islamic pilgrimage to Mecca, Saudi Arabia, the holiest city for Muslims. Hajj is a mandatory religious duty for Muslims that must be carried out at least once in their lifetime.

⁹³ Ibid:310

his legs but he used to be observed in two different places, on the hadra.⁹⁴ and his healing centre.⁹⁵ It was also believed that the Šayḥ can sense a pregnant woman at an early age of pregnancy before she started showing any symptoms.

He also predicted the whole structure of a masjid in Wollega that hasn't been built yet. He told a traveller from Wollega about the structure but the person was unable to believe him as a masjid with that structure never existed in Wollega area. Yet after a while, the traveller came back and told him that the masjid with the same structure was built.⁹⁶

3.8. Death

The Šayḥ suffered from an unknown illness for three days. He was being treated inside his own bedroom. When the illness intensified, he asked to be transferred to his living room. On the third day, the Šayḥ died and was washed inside his living room.⁹⁷ After the ritual of the death prayer, he was buried inside his house behind his *Zawya*⁹⁸ on October 1, 1976.⁹⁹ A fence was built around his tomb and it is still visited to this day.

⁹⁴ Hadra: is a spiritual meeting or assembly between the Šayḥs to praise Allah and remember the Prophet (PBUH)

⁹⁵ Informant: Negusie Abbaa jebel

⁹⁶ Informant: Abbaa nuraa

⁹⁷ Informant: Zakir Abbaa Borr

⁹⁸ Zawya is an Islamic religious school or monastery.

⁹⁹ Informant: Hussien Dawud

CHAPTER FOUR

4. Philological and Content Description

According to researcher's observation, the majority of Islamic literatures in Jimma deal with the praise of the Prophet Muhammed (PBUH) and some of religious obligations. On the other hand, one could find a sizable amount of written manuscripts that deal with secular subjects such as philosophy, grammar, mathematics, history, medicine, astronomy and other subjects. Most of these manuscripts are written in Arabic language.¹⁰⁰

Šāyḥ Mahmmūd's works show particular features. Therefore, it is important to have some of these features for a better understanding of their contents. The features that are found in his writing are categorized into the following ways for ease of understanding:

1. Most of his manuscripts are properly organized /dated and the topics are written in a proper manner/
2. In reading through any of his work, it would not be difficult to understand Šāyḥ Mahmmūd's deep knowledge of his religion and Arabic language skills.
3. The contents of his Mss have mixed nature. Such as
 - The Prophet's hagiography
 - Praise of the Prophet
 - Explains the details of Ṭāriqā āl Ṭiġāniyā
 - The biography of servants of sufi

In this chapter, the researcher intended to examine the philological features of a selected section of a manuscript titled āl-mīnhāj āl-sāwāb. "The Path of Rightfulness" together with its translation and brief annotations. After stating the general features of the manuscript, the specific features of the Mss from fl. 3-fl. 13 will also be treated separately.

¹⁰⁰ The researcher has mentioned a list of some researches done on aġami manuscripts on chapter one.

The researcher got the original manuscript under study from the son of the author, Abbaa Jabal Abbaa Machaa who lives in Addis Ababa. He provided the researcher with most of the original Mss and the published books of Šāyḥ Mahmmūd.

4.1. General features of manuscripts of 20th century

Calligraphy

The style of many Arabic Mss which were written in Ethiopia, before a half century, was professional Naskh. That is because of the copying of the Holy Quran that was written in clear Naskh. After that, other writing styles, Riq'ah, Al-kufi, Aθulaθ, Thuluth, Diwanic, and Nasta'liq started developing since calligraphy as an art was on its peak.

Data

Many Ethiopian Islamic Mss lack a colophon. This problem by itself brought a big challenge in this field of study in describing the author, the exact place and date of the Mss. According to the researcher's investigation, this dilemma may return to the following reasons:

1. Despite finishing his writing, the author of the manuscript did not want to mention his name even write a date to avoid being known.
2. The author of the manuscript might have decided to put the date after the compilation of the work and he could probably not finish his work because of his death.

4.2. Content Description and Annotated Translation of Selected Section of the Manuscript of Minhāğ āl šawāb

4.2.1. Title

The selected manuscript to be studied is a collected manuscript that contains three different textss compiled together. The research has choosen the first chapter of the first book entitled āl minhāğ āl šawāb which contains a total of six chapters. I

selected the first chapter due to its importance in introducing the theme of the manuscript. By reading the first chapter, one can have gist of the book.

4.2.2. Physical Description of the Manuscript

The cover of the manuscript is made up of hard cover with heavy paperboard materials which has peach color. The horizontal length of the manuscript is 15.4cm and the vertical length is 19.2cm. Moreover, the papers of the manuscript are not as much as modern as recent papers on which we could write a text. Nevertheless, it seems like the first old text of the modern text. In general, the paper of the manuscript is neither old nor modern. The author of the manuscript had been Šayḥ Mahmmūd bin Sulaymān, as stated on the title folio. The physical materials of the manuscript are made up of soft paper and hard paperboard cover. The internal characteristic of each folio of the manuscript has marginal notes.

The manuscript has 199 folios. The number of folios that has writing on them is 109 folios. Nevertheless, folio number “1”, “2” and “111-199” are jumped (left blank). Each folio of the manuscript contains 23 lines, and the author created his own writing frame which is 9.5 x 14.6 cm in area.

4.2.3 The Internal Description and organization of the Manuscript

Accordingly, the manuscript is a compilation of considerable amount of different books, of which some of them are poems. The manuscript totally contains three books compiled together.

1. Al mīnhāj āl-Šawāb from fl. 3- fl.-69
2. Alfīyāṭ āldīfā‘ ‘ān ḥātm ālawlīyā’. from fl70.- fl.-100
3. būlgāt āl mūhtāğ fī nāẓm dūrāṭ āl tāğ from fl.101- fl.-110

The first two books are of his own writing while the last book from different author with additional note from this author. The first two folios of the manuscript are empty pages and the third contains the title of the first book in the compilation. It also informs that there will be more than one book in the manuscript. The fourth folio of the manuscript focuses on doxology, praising Allah and blessing the prophet. The first book contains two introductions on its own. The first talking

about the doxology and the second giving a hint about the content of the first chapter.

The marginal notes were also written by the author. They are mostly references and reviews of a different book. In the book *the path of rightfulness*, the marginal note talked about a book by Shakib Arslan, who lived between 1869-1946), was a Druze prince from Lebanon who was known as Amir al-Bayān because in addition to being a politician, he was also an influential writer, poet and historian. A prolific author, he penned some 20 books and 2000 articles, to which can be added two collections of poetry and a "prodigious correspondence." He was named Prince of the Statement for his abundance of writings, and he is considered one of the leading thinkers and advocates of Islamic unity and cultural unity. This indicates that the writer is a Muslim with knowledge of Arab writers and thinkers and the presence of Arab merchants in Ğimma, which facilitated the Šāyḥ to this knowledge.

4.2.4. Writing Style

The style of the writing is *Naskh*. The handwriting in the text area and marginal note area are different which clearly indicates that it is written by two different people; the author and his writer¹⁰¹, Mohammed Awel Bedir.

The manuscript is written down with both black and red ink. The margin is drawn by black pen. The writing was clear and readable with beautiful handwriting. Nevertheless, the last book in the manuscript was written with black pen.

The language of the text of the manuscript is a classical Arabic. The word choice and grammar usage shows the deep knowledge of the author in Arabic language. He conveyed his message especially in explaining his love and praise of the prophet through using Arabic Manzuma (poem) and prosaic writings.

The title of the manuscript had been written by the same black ink that was used to write the text. The author writes the title with its details and decorated it with an inverted triangular borderline.

¹⁰¹ The Sheikh had a writer which jots down whatever the Sheikh says should be written. The writer has a very legible and admirable handwriting.

4.2.5. Date and Colophon¹⁰²

The author had only mentioned the date of completion of the manuscript. It is mentioned with the colophon as 14/06/1401H (19/04/1981). He has presented the colophon by praising the creator, Allah, and blessing the prophet Mohammed (PBUH) and equally praising the date of the completion of the manuscript.

4.2.6. Introduction

The theme of Šāyḥ Mahmmud Mss is that both the poem and prosaic writings highlight of glorification of the Prophet. Some part of his Mss text also deals with Prophet Muhammed's way of life and his ascension to the seven heavens, the sects of Sufism; especially the tījānīya way, and the biography of the tījānīya Šāyḥs and the chronicles of Abbaa Ğifar.

The main themes of this particular manuscript have dealt with attempts to sketch an overall feedback on the book muštehā āl ḥārf āl ġāny fī rād zālāqāt āl tīġāny ālġāny by Šāyḥ Al-Jikenī Al-Shanqītī(1885-1959).

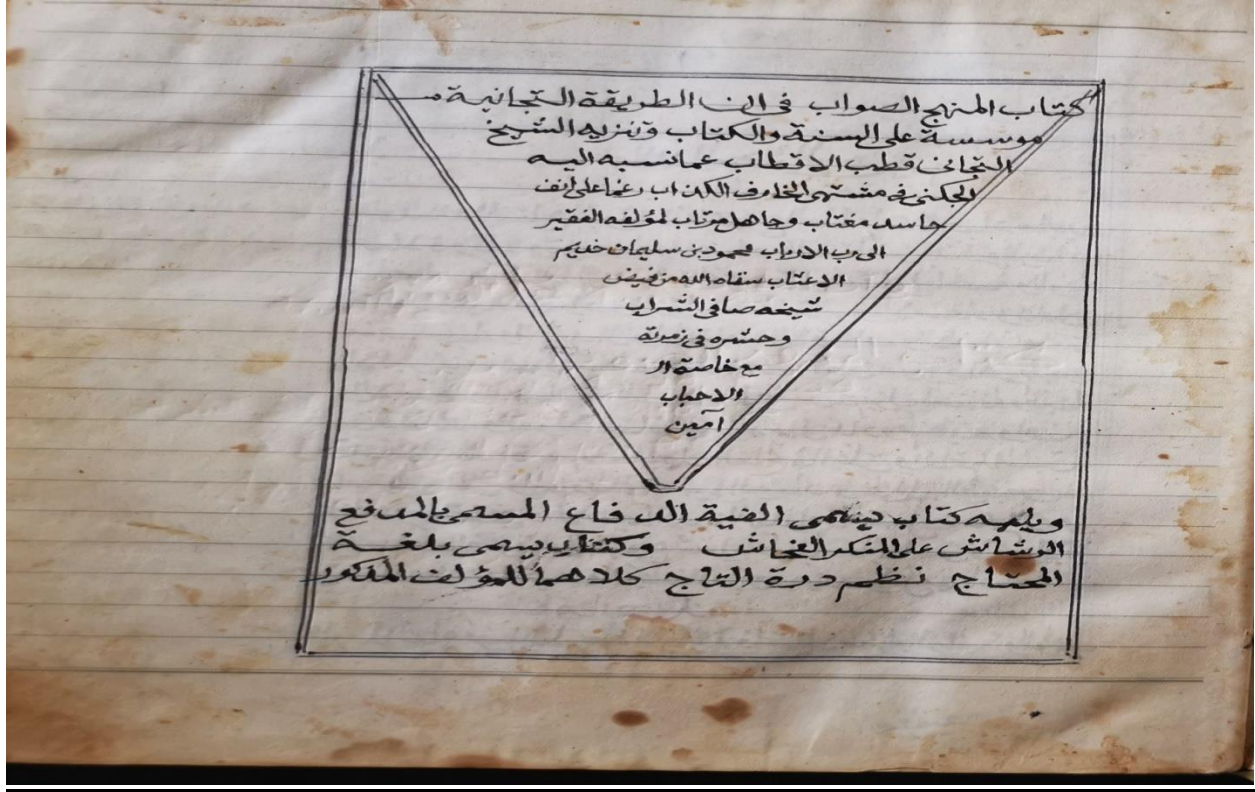
Like most of Islamic documents, it is started with Bismillah¹⁰³. The manuscript has a brief introductory part from folio 1 to 7, which mainly talks about the flow of the book and the reason behind writing it. The introduction contains three sections. The first one is about praising Allah –the creator using beautiful and detailed explanatory statements and sending blessing to the prophet Mohammed on the folio 1 then it talks about the merits of Ṭāriqā ālṬiġāniyā and accuses Šeyḥ Al-Jikanī Al-Shanqītī who was the first to occupy the position of Judge, in the Jordanian state, in addition to the position of the Ministry on April 4, 1921. Jikanī issued a fatwa against French colonialism, was one of the leaders of jihad, and moved to the Hījaz and settled in Medina in the year 1335 AH (1912 AD) and was chosen as the mufti of the mālikī doctrine. And Šāyḥ Mahmmūd wrote Ms to give a response to one of the books of the Šāyḥ al-Shanqītī. The second section explains

¹⁰² An inscription written at the end of treatise (or a section of a treaties), in which the copyist records the date on, which he completed the copy and some times also his name and where he was working. Other information can also be included in Colophon

¹⁰³ The formula "bi-ism-Allah ar-Rahman ar-Rahīm" In the name of Allah, the Beneficent, the Merciful. This formula almost always begins a treatise, and it is some times placed within the illuminated opening of a treatise

the contents of each chapters of the book while the third section is an introduction for chapter one of the book starting from folio 6 to 7.

4.2.7. Annotated Translation of the Manuscript

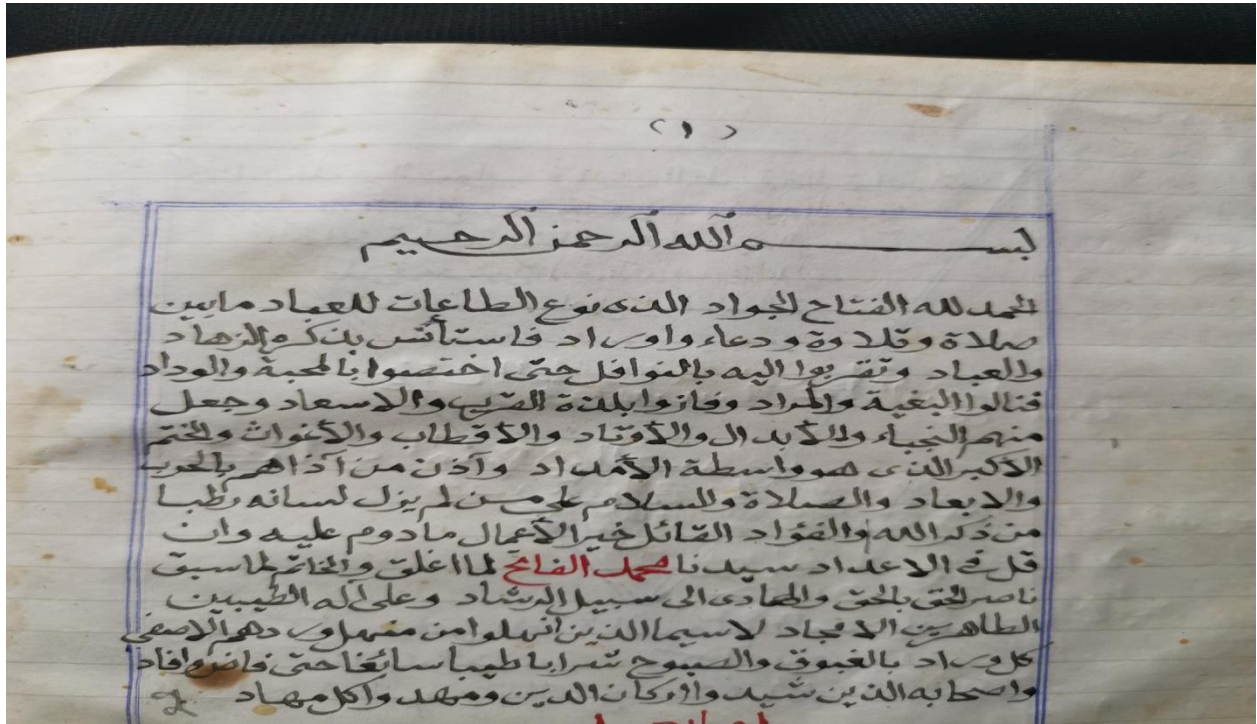


كتاب المنهج الصواب في ان الطريقة التجانية مؤسسة على السنة والكتاب وتنزيه الشيخ قطب الأقطاب عما نسب اليه الجكنى في مشتهى الخارف الكذاب رغما على انف حاسد مغتاب وجاهل مرتاب لمؤلف الفقير الى رب الأرباب محمود ابن سليمان خديم الأتاتب سقاه الله من فيض شيخه صافي الشراب وحشره في زمرة مع خاصة الأحباب آمين

kītab al-mīnhāğ al-šawāb fi ānā al-tāryqāt al-tiğāniyāt muāsasāt alā alsūnāt wāl-kītab wātanzyh alsāyh al-tiğāni qūṭb al aqṭāb ‘mā nesebehu ālayh alğīkeni fi mūštehā al ḥārf ālkāḍāb rğmā ‘lā ānf ḥāsīd mūğtāb wāğāhīl mūrṭāb lmuālīf ālfaqyr ālā rāb āl

ārbāb māhmūd ībn sulāymān ḥedym āl ātāb sqāh āllah mīn fāyḍ šāyhīh šāfi āl
 šārāb wāḥāšārāhū fī zūmrāt m' ḥāṣāt āl āḥbāb āmīn

The book of The Path of Rightfulness explains the Tijaniya Order organized according to Sunna and Kitab¹⁰⁴ and corrects the deception that was forwarded towards the poles of poles Šāyh Tījānī by Šāyh Al jikani, was written by the poor servant of the Lord, Mahmmud bin Sulayman, may God bring him together with his beloved servants on the day of judgement. Amiin¹⁰⁵



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الفتاح الجواد الذى نوع الطاعات للعباد ما بين صلاة وتلاوة ودعاء وأوراد فأستأنس بذكره الزهاد والعباد وتقربوا إليه بنوافل حتى اختصوا بالمحبة والوداد فنالوا البغية والمراد وفازوا بلذة القرب والإسعاد وجعل منهم النجباء¹⁰⁶ والأبدال¹⁰⁷ والأوتاد والأقطاب¹⁰⁸ والأغوات¹⁰⁹ والختم الأكبر الذى هو واسطة الأمداد واذان من آذاهم بالحرب والإبعاد والصلاة والسلام على من لم يزل لسانه رطبا من ذكر الله

¹⁰⁴ Sunnah means the way of the prophet and Kitab in Islam is a word used in exchange for the word Qur'an.

¹⁰⁵ The tilte was very long which can be said that it is a paragraph. It explains describes the title of the book and the author. It also explains the reason behind the book. The Sheikh used the writing style of shcolars from ancient generation.

¹⁰⁶ Al-Nujaba' meaning a man of noble rank or birth (www.almaany.com)

¹⁰⁷ Al-budala' meaning an ancestor, someone who revives the past orders(www.almaany.com)

¹⁰⁸ Al-Awtad and Aqtab meaning chief ; head ; leader(www.almaany.com)

bism āllah āl rāḥmān ālrāḥym

ālḥāmd lilāh ālfātāḥ ālġāwād āllādy nāwā‘ āl ṭā‘āt lil‘ībād mā bāyn ṣālāt wātīlāwāt
wādū‘ā‘ wā āwrād fāstāenāsā bīdīkrīhī ālzāhād wāl‘ībād wātāqārābū ilyh bīnāwāfīl
ḥāta‘ āḥtāṣū bīlmāḥābāt wālwīdād fnālū ālbāgyāt wālmūrād wfāzū bīlādāt ālqūrb
wālis‘ād wāḡā‘l mīnhūm ālnāġbā‘ wālābdāl wālāwtād wālāqtāb wālāḡwāt wālḥātm
ālākbār āllādī hūwā wāsītāt ālāmdād wāādān mīn ādāhūm bālḥārb wāl ib‘ād wāṣlāt
wāsālām ‘lā mān lām yāzāl līsānūh rāṭbā mīn dīkr Allāh

In the name of Allah The Most Gracious, The Most Merciful

Praise be to God. The Opener¹¹⁰, The Noble One¹¹¹, who diversified obedience to the servants between prayer, recitation, supplication, and prayers, then I sought the remembrance of asceticism and servants, and they approached him with Sunnah until they specialized in his love and affection. And peace be upon those whose tongue is still wet from the remembrance of God.¹¹²

والفوائد القائل خير الأعمال ما دوم عليه وان قل في الأعداد سيدنا محمد الفاتح لما أغلق والخاتم لما سبق ناصر
الحق بالحق والهادى إلى سبيل الرشاد وعلى آله الطيبين الطاهرين الأمجاد لا سيما الذين انهلوا من منهل
وردهم الأصفى كل وراد بالغبوق والصبوح شرابا طيبا سائغا حتى فاض وأفاد وأصحابه الذين شيدوا أركان
الدين ومهد وأكل مهاد

wālfāwāīd ālqāīl ḥāyr āl a‘māl mā dūm ‘ālāyhwā īn qāl fī āl a‘dād sāydīnā
mūḥāmād ālfātīḥ lmā ūḡlīqā wāl ḥātīm lmā sābāq nāṣīr ālḥāq bālḥāq wālḥādi ila
sābyl ālrāṣād wā‘la ālīh ālṭāybyn āl ṭāhīryn ālamḡād lā symā ālādyn ānhālū mīn
mīnhāl wīrdhīm āl aṣfā kull wīrād bīlḡūbuq wālṣūbuḥ šārābā ṭybā sāīḡā ḥāta fād wā
afād wā aṣḥābūh ālādyn šāyādū arkān āl dyn wāmāhād wā akl mīhād

Peace be upon who said that the most beloved deeds to Allah are those that are most consistent, even if they are few, Muhammad, the Opener of every closed doors, the last of the messangers, the one who guides to the righteous path and

¹⁰⁹ Aḡwaṣ meaning helper(www.almaany.com)

¹¹⁰ The Opener is one of The 99 Names of Allah الفاتح (ālfātāḥ)

¹¹¹ The Noble one is also another name for Allah which is الجواد (ālġāwād) in Arabic.

¹¹² This paragraph talks about praising and showing gratitude to Allah.

*companions, especially who praised him day and night and build the pillar of the religion with him.*¹¹³

اما بعد

فانه لما شاع فضل الطريقة التجانية ذات الأسرار الربانية والمواهب العرفانية وللطائف الإمتنانية وذاع صبتها وانتشر حتى ملأ الأسماع والأصقاع وظهر بالمزايا العديدة الغراء الفاخرة شاملة لخيرات الدنيا والأخرة في أكثر أنحاء المعمورة من البلاد لما رغب فيها كثير من العباد من المحضر والباد ممن يريد خلاص نفسه من أسر الشهوات والأبعاد فاهتدوا بها إلى سبيل الرشاد وتيسريها الكثير من المرشدين الإرشاد من أهل السر الجامع بفيض مددها الهامع من مدها ختم الأولياء القطب المكتوم وبرزخ البرازخ المختوم الذي أبرزه سبحانه وتعالى الحى القيوم فى سنة 1150 (برزبرزخالعلا)

āmā bā‘d

fāīnāhu lāmā šā‘ā fādī āltārīqā āltiġāniyā dāt ālasrār ālrābāniyā wālmāwāhīb
āl‘rfāniyā wātāif ālimtnāniyā wādā‘ šabātīhā wāntāšār ḥatā māla‘ ālasmā‘ wālašqā‘
wāzāhārā bīlmāzāyā āl‘dīdāī ālgārā’ ālfāḥīrah šāmilāī lhāyrāt āldūnyā wālahīrāī fī
aktār anḥā’ ālmā‘mūrā mīn ālbīlād lāmā rāgb fīhā kātyr mīn ālī‘bād mīn ālmūḥḍār
wālbād mīmān yūrīd ḥālāš nāfsīh mīn asr ālšāhāwāt wāl abā‘ād fāhtādū bīhā ila’
sābīl ālrāšād wātāysīrīhā ālkātīr mīn ālmūršīdīn ālīršād mīn ahl ālsīr ālgāmī‘ bīfāyḍ
mādādhā ālhāmī‘ mīn māmādīhā ḥātm ālāwliyyā’ ālqūṭb ālmāktūm wābārāzāhū
ālbārāzīh ālmāhtūm ālādy abrāzāhū sūbhānāhū wātā‘āla’ ālḥay ālqāyūm fī sānāī
1150 (brzbrzḥāl‘lā)

Now then,

For when the merits of the Tariqa¹¹⁴ Tijaniya¹¹⁵, its secrets, customary talents and gratitude sects were popular and spread its cast until it filled all ears in both urban cities and rural towns and when many worshipers of God, who wanted to save themselves from lust of the worldly life sought to follow this path of guidance, the

¹¹³ This kind of praisal is common in Tārīqā Tiġāniyā

¹¹⁴ Tārīqā is the Sufi doctrine or path of spiritual learning.

¹¹⁵ Tijaniyyah is a Tariqat which means Sufi Order, founded by Grand Sheikh Ahmad Tijani in the 1800s. Like all non-deviant Sufi orders, the Tijaniyyah (and our order Muridiyya and most others) are based on Islam, Iman and Ihsan as described in Hadith Jibril.(www.wikipedia.com)

*Almighty sent a guidance anad leader for the path of Tijaniya in the year 1150AH
(Berzarskhala Ala¹¹⁶)*

حين لاح بركتها على أهلها الصادقين الأبرار بلأسرار والأنوار ثم إنها احتجبت من شدة الظهور
واللمعان عن عين كل حاسد معين فلم يطق النظر إليها بلإمعان كالخفافيش لا تطيق الأبصار شعاع الشمس
بالإبصار وكالجعل عند رائحة الورد من بين الأزهار فلا يقدر سيئ الخلق والسريرة شم وردها المعطار ولا
يهتدى إليها من أهمل نفسه فى تيه الأغبار وتعود عداوة كل مالم يفهمه بالعناد والإستكبار ولإنها تنفى خبتها
للو لكونها مدينة الأسرار الا من سبقت له العناية الأزلية بفضل المنان الستار ليسوقه إلى دائرة المسماة بدائرة
السعادة والأنوار ولما كان كل ذى نعمة محسود فالحسود لا يسود لابد من ناعق ينعو بالبهتان والزور كاكلاب
اذارات البدور كما افترى صاحب كتاب مشتهى الخارف الجانى على الشيخ التجانى

hīn lāh bārākātūhā ‘āla’ ahlīhā ālšādīqīn ālabrār bīlasrār wālanwār tūm ināhā
īhtāgābāt mīn šādāt ālzūhur wāl lāmān ‘ān kūl ḥāsīd mā’yān fālām yūṭīq ālnāzārā
ilāyhā bīlimā’ān kālhāfāfiš lā tūṭīq ālabšār sū’ā’ ālšāms bīl ibšār wākālgā’īl ‘īnd
rāīhāt ālāwrād mīn bāyn ālazhār fālā yāqdīr sāyi’ ālhālq wālsārīrāt šām wārdūhā
ālām’ṭār wālā yāhtādī ilāyhā mīn ahmāl nāfsāhū fī tīh ālaḡbār wātā’ūd ‘ādāwāt
kūl mālām yīfhāmh bīl’īnād wālistīkbār wālīānāhā tānfa’ hūbthā lāw līkāwnīhā
mādīnāt ālasrār ālā mān sābāqāt lāhū āl’īnāyāt ālazālīyāt bīfāḡl ālmānān ālsātār
līyāsūqāh ila’ dāīrah ālmūsāmāt bādāīrāt ālsā’adaī wālanwār wālāmā kān kl ḡa’
nīmaī māḡsūd fālḡāsud lā yāsud lābūd mīn nā’īq yān’u bīlbūhtān wālzur kākīlāb
īḡārāt ālbūdūr kāmā īftra’ šāḡīb kītāb mūštāha’ ālhārīf ālḡānī’ ‘la’ ālšāyh āltīḡānyī

*When the blessing of the path hinted upon the righteous follower and when its light
shines bright, its light was concealed and not tolerated by every envious eyes,as a
bat doesn’t tolerate the sun’s ray, and like that one flower with a bad scent in the
garden. Like those who dusted themselves with malice, arrogance and
stubbornness, will not be guided to the city of secrets except for those who had
previously been in eternal care and selected by the Al-Mannan¹¹⁷ to join the circle*

¹¹⁶ Ancient scholars used to write dates in two ways, using numeric and Arabic letters called Alphabetical Table. The Alphabetical Table, which is the calculation of sentences, which is the basis in astronomical and spiritual calculations. It is in which working days, number of capacities and working capacities are also calculated. Each letter represents a specific number and the calculation is done by adding all the numbers represented by the letters, ب=2, ر=200, ز=7, ح=2, س=200, خ=600, ل=1, ل=30, ع=70, ل=30, ل=1 the summation of these numbes give 1150.(1737 GC)

¹¹⁷ Al-Mannan is one of the names of Allah which means The Benefactor

of happiness and light. As it is said “the envious ones doesn’t prevail.”¹¹⁸ “They croak with disception as Šāyḥ Jikeni¹¹⁹ did to Šāyḥ Al-Tijani.”¹²⁰

فجنى على نفسه وعلى كل من طالع كتابه سوء البوار فحاشاه بالخرافة كاسمه ذلك المغرور الغار فجعله
كالمخدة الكبار ولم يخش من العار والشنار الذى بلحق الأفاك إذاكن به الحس وفضحه من دون استار على ان
لسان حال الطريقة التجانية مهما أطل العتاب تخاطيه بقولها وترى الجبال تحسبها جامدة وهى تمر مر
السحاب

Fāḡāna’ ‘āla’ nāfsīh wā‘āla’ kūl mān ṭāl’ kītābūh su’ ālbāwār fāḡāshāh bīlḥūrāfāī
kāsmīh ḡālīk ālmāḡrur ālgār fāḡā‘ālāhū kālmāḡhādāī ālkībār wālām yāḡūš mīn āl‘ār
wālšīnār āldī yūlāḡīq ālafāk idā kān bīhī ālḡīs wāfāḡdāḡhāhū mīn dun āstār ‘la’ ānā
līsān ḡāl ālṭārīqā ālṭīḡānīyā māḡmā aṭāl āl‘ītāb tūḡhāṭīh bīqāwlīhā wātāra’ ālḡṭbāl
tāḡsābūhā ḡāmīdā wāḡīyā’ tāḡmūr māḡ ālsāḡhāb

So he reaped on himself and on everyone who read his book decimation, so he filled it with superstition like his name, the arrogant laurel, so he made it like the great pillow and did not fear the shame and the sin that afflicts only if he has known the shame he has caused himself. Yet, Tariqa Tijaniya will stand strong regardless of obstacles it has faced. It passed it just like the saying: you see the mountains and think them firmly fixed; but they shall pass away as the clouds pass away.¹²¹

وقد ثبت عندنا من طريق الثبات أن مؤلف كتاب مشتهى الخارف إنما ألفه خدمة لبعض الخونة من أذئاب
الإستعمار والمستعمرين الذين تضجروا من اتباع السادة الصوفية فى كثيرتهم ونفوذ قولهم يعنى السادات
الصوفية كما فى أفريقية الشمالية والجنوبية كما ذكره العلامة أمير شكيب فى حاضر العلم الإسلامى
ومرادهم نفى اتباع الصوفية من وجه المعمورة والقضاء عليهم وقد ألفه يعنى صاحي كتاب المشتهى بعد ما
أخذ طائلا كبيرا من المال فى ذلك الفرض ولذا أتى بالخرافات والأكاذيب السيئة التى لا يكاد يصدقها العقل
السليم نسبتها إلى السادة الصوفية أهل الطريق المتبعة المحررة المؤسسة على الكتاب والسنة

¹¹⁸ This is a famous Arabic proverb

¹¹⁹ Šāyḥ Jikeni al-shanqītī was one of the leaders of Mālīkī doctrine

¹²⁰ In this paragraph, the Šāyḥ(author) accuses Šāyḥ Jikanī of envy, arrogance and stubbornness.

¹²¹ Quoted from the Qur'an (27:88)

wāqād ṭābāt 'īndānā mīn ṭārīq āltābāt an mualīf kītāb mūštāha' ālhārīf ināmā alāfāhū hīdmāt lb'ād ālhāwānā mīn aḍnāb āl ist'imār wālmūst'āmīrīn ālādīn tāḍḡārū mīn ātbā' ālsādāt ālṣūfiyā fī kātrātīhīm wānūfūḍ qāwlihīm yā'nī ālsādāt ālṣūfiyā kāmā fī afrīqyā ālsāmāliyyāt wālgānubiyā kāmā ḍākārāh āl'lāmāt amīr šākyb fī ḥāḍīr āl'ilm āl islāmy wāmūrādūhūm nāfy ātbā' ālṣūfiyā mīn wāgh ālmā'mūrā wālqāḍā' 'ālyhm wāqād alāfāhū yā'ny ṣāḥīb kītāb ālmūštāha' bā'd mā aḥādā ṭāilā kābyrā mīn ālmāl fī ḍālīk ālfārāḍ wālīḍā ata' bīlhūrāfāt wāl akādīb ālsāyīāt ālāty lā yākād yūṣādīqūhā āl'āql ālsālīm nīsbthā ila' ālsādāt ālṣūfiyā ahl āltāryq ālmūtābā' ālmūḥārārā ālmuāsāsāt 'āla' ālkītāb wālsūnā

It has been proven by us through the way that the author of the book of the Mūštāhā al-ḥarīf was written by a service for some traitors from the colonial guards and the colonists who were bored by the followers of the Sufi masters in number of follower and the influence of their saying meaning, Sufi masters as in North and South Africa as mentioned by the scholar Amir Shakib¹²² in the book Reality of Islamic science and intended to deny the existence of followers of Sufism¹²³ from the face of the world and eliminated it. It was written by the author of Al-Mushtaha after he took a large amount of money in that assumption. Therefore, he brought the myths and bad lies that the sound mind can hardly believe attributed to the follower of Sufism, Kitab and Sunnah

الذين كانوا من أقوى الأسباب في نشر الديانة الإسلامية والتبشير بهافي أنحاء القارة المعمورة بعد توقف الجهاد الإسلامي بالكيفية المعلومة سابقا كما شهد بذلك الإفرنج الذي ترجم عنه العلامة الأمير شكيب بالعربية على أن الشيخ التيجاني رضى الله عنه وعنايه بريء من كل ما نسبته إليه ذلك الكذوب براءة الذئب من دم ابن يعقوب ولقد تشوش بالكثير من مطالعي مشتهى الأحرف حتى أداهم ذلك إلى سوء الظن بكل ولى وعارف ممن نطق بإسرار والمعارف إذ لم يتفطنوا للدسيسة التي هي سبب تأليف الكتاب أقال الله عثرتهم وأدهم إلى الصواب

ālādīn kānū mīn aqwa' ālasbāb fī nāṣr āldīyānāt ālislāmīyāt wāltābšyr bīhā fī anḥā' ālqārāt ālmā'mūrā bā'd tāwāqūf ālgīhād āl islāmy bīlkāyfiyāt ālm'lūmūt sābqā

¹²² **Shakib Arslan** (1869 –1946) was a Druze prince (amir) from Lebanon who was known as Amir al-Bayān (Arabic for "Prince of Eloquence") because in addition to being a politician, he was also an influential writer, poet and historian.

¹²³ Sufism is a form of Islamic mysticism that emphasizes introspection and spiritual closeness with God. While it is sometimes misunderstood as a sect of Islam, it is actually a broader style of worship (www.wikipedia.com)

kāmā šāhād bīdālīk āl ifrīng āldī tūrġīmā ‘ānh āl‘ālāmā’ ālamīr šākyb bīl‘ārābīyāh
‘āla’ an ālsāyḥ āltīġānī rādī Allāh ‘ānh wā‘ānābāh bāry’ mīn kūl mā nāsābāhū ilāyḥ
dālīk ālkādub bārā’āh āldīb mīn dām ībn yā‘qūb wālāqād tāšāwāšā bīlkātyr mīn
māṭālī‘īy mūštāha’ ālahrūf ḥāta’ adāhūm dālīk ila’ sāwā’ ālḡān bīkūl wlī wā‘ārf
mīmān nāṭāq bīlīsrār wālmā‘ārīf idā lām yātāfātānū līldīsīsāh ālāty hīya’ sābāb
ta’lyf ālkītāb aqal Allāh ‘ātrātūhūm wā adīhīm ila’ ālšāwāb

Those who were one of the strongest reasons for spreading and preaching the Islamic religion across the globe after the Islamic jihad¹²⁴ stopped as witnessed by the Europeans, which was translated by the scholar Prince Shakeeb in Arabic is that Šāyḥ Al-Tijani, may God be pleased with him and his innocence, is innocent of all that was attributed to him that the false innocence of the wolf from The blood of Ibn Yaqoub¹²⁵, and he was confused by a lot of people who craved the letters until this led them to mistrust with every guardian and acquaintance because they did not realize the intrigue that is the reason for writing the book. I say God found them and supported them to the right

ولقد ألف علماء الطريقة التجانية فالقوافي الرد عليه نظما ونقرأ وطعنوه بطنا وظهرنا بالسمهري الرماح
حتى أئخنوه بالجراح بالأدلة الواضحة الصحاح لأن السادات التجانية جلمهم من فطاحيل العلماء الأعلام
للمنكر شيئا من ممن تدربوا على الرماية بالأقلام كيف لآ وهم الذين جهزوا الجيش والسرايا التي لم تترك
الخبايا إلا ودمرته بالمرهفات القطع كل من أنكر وتقطع وبالجواب المسكت لسان كل متعنت حتى أن
بعض السيدات البارزات من الأشبال بشارات المعارك تنادى بالنزال فضلا عن أولئك الرجال فضربت
بسيفها اليماني تحضر الجكنى الجاني قردته عن حرم الشيخ التجاني

wālāqād alf ā ‘ūlmā’ ālṭārīqā āltīġānīyā fālqāwāfy ārrād ‘ālyḥ nāzāmā wānātārā
wātā‘ānūh bāṭnā wāzāhrā bīlsāmhāry ālrīmāḥ ḥāta’ athānūh bīlġārāḥ bālādālā
āl wādīḥā ālšāḥāḥ līan ālsādāt āltīġānīyā ġūlūhūm mīn fātāḥyl āl‘ūlmā’ āl‘ālāmā
mīmān tādarābū ‘āla’ ālrīmāyā’ bīlaqlām kāyf lā wāhūm ālādīnā ġāhāzū ālġāyṣ
wālsārāyā ālāty lām tūtrāk līlmūnkār šāyīā mīn ālhāfāyā ilā wādāmārāthū

¹²⁴ In Islamic tradition jihad or the struggle in the way of God, is an armed struggle, or any form of opposition of the wrong,

¹²⁵ In Islamic scriptures, the 10 brothers of Joseph(yusuf), son of Yaqoub(Jacob) decided to get rid of their brother out of envy. So, they decided to take him with them and throw him into a well. When the sons came back to Jacob that night, they pretended to weep and they further told him that the wolf had devoured Joseph. To trick their father, they stained Joseph's shirt with false blood, but Jacob, who had been gifted with knowledge, knew this was a false concoction that they had devised.

bīlmūrāhāfāt ālāqāt' kūl mān ankār wātāqāt' wābīlǧāwāb ālmūskīt lsān kūl
mūtā'ānt ḥāta' an bā'ād ālsāydāt ālbārīzāt mīn ālašbāl bīšārāt ālmū'ārīk tūnādī
bīlnīzāl fādla 'n ulāīk ālrīǧāl fādārābāt bīsāyfiḥā ālyāmāny tūḥḍīr ālǧīkānī ālǧānī
qārādāthū 'ān ḥūrūm ālšāyḥ āltīǧānī

The scholars of the method of synthesis, tariqa tijaniyya have composed the poems, the response to it was organized and read and stabbed him with a stomach and back by Samaritan spear¹²⁶ until they were thickened by the wounds with clear evidence, right because the masters of the Tijani are mostly from the people of the media scientists who trained in shooting with pens¹²⁷, how did they who prepared the army and the companies that did not leave something wrong but destroyed it With slave heads, everyone who denies and cuts, and with the answer, has silenced whoever intended to offend (i.e. Al-Jikeni) Šāyḥ Al-Tijani.

فله در القائل درى أنما الجهال تفكر فضله فأفرغ في أتباعه السر والعلماء بحيث لو طالع المنكر تلك
الكتب الغراء لشفته عن داء الحسد المؤدى إلى الشفاء ولكن إذا أمكن الداء لم ينفع الدواء على أن الكتب
المؤلفة في فقه الطريقة بكثرتها التي كل واحد منها كالحديقة الأنيقة لو أمعن فيها المنصف لصدته عن
تصديق مشتبهى الخارف

fālılāḥ dūr ālqāıl dāra' anāmā ālǧīḥāl yūfākīr fādlaḥ fa'afraǧā fı atbā'ih ālsīr
wāl'ulāmā' bīḥāyt lāw ṭāl' ālmūnkār tīk ālkītb ālǧārā' līšāfātīh 'ān dā' ālḥīsd
ālmuaḍy ıla' ālšīfā' wālākīn idā amkān āldā' lām yānfā' āldāwā' 'āla' anā ālkītāb
ālmualīf fı fıqh ālṭārīqā bīkāṭrātīhā ālātī kūl wāḥīd mīnhā kālḥādīqā ālanīqā lāw
am'ān fyḥā ālmūnšīf līšādātīh 'ān tāšdīq mūštāha' ālḥārīf

Almighty Allah knows what the ignorant think about his grace, and he emptied to his followers the secret and the scholars so that those who disgrace those books will attraction and healed him from the disease of envy but if the disease became strong, the medicine is of no use¹²⁸ because the books composed in the jurisprudence of the path of Tijaniya in its abundance which each of them is like

¹²⁶ Here is the name and origin of the Samaritan spear attributed to a man who was selling spears. His Spears were known for their high quality.

¹²⁷ Shooting with pens: is an idiom used by Arabs to indicate that the writing is on point and very powerful.

¹²⁸ This proverb is common in the Arab society which is used to imply that when the problem deepens, then it becomes impossible to solve.

the elegant garden if it was examined by the equitable person it would certainly repel it from Ratification of Mūstāhā' ālhārīf

وقد أغربه بعض المنتسبين للعلم بسوء الفهم حتى تجرأ على أهل الله فأنكر وعادى وتعدى طوره حتى تناول عرض التجاني الغوث الشهير بالإفك والبهتان وسوء التذكير أقال الله عثرته وبدد كثرته وقد باض ذلك البعض وأفراح مصر حتى صار لكثير من الطلبة مضرا ولما قام بعض تلك الإفراج تبعاله يتعلق بصراخ من غير تميز ولا استبصار ولا استيفاء شيء من شروط الإنكار تصدى له بعض خدام تلك الإعتاب بطرده عن حمى أهل الله كما تطرد بالمذبة الذباب عن شراب السادات الأحباب فكتب في الرد عليه رسالة سماها المنهج الصواب في أن الطريقة التجانية مؤسسة على السنة والكتاب وتنزيه الشيخ التجاني قطب الأقطاب عما نسبته الجكنى في مشتهى الخارف الكذاب رغما على أنف كل حاسد مغتاب وجاهل مراتب فيها أنا أرتبه في مقدمة وستة مباحث بما يشفى الصدور وبزبل عن كل منكر الغرور.

wāqād aḡrābāhū bā' d' ālmūntāsībīn līl'ilm bīsū' ālfīhm ḡāta' tāḡāra 'āla' ahl Allāh fankūr wā'ādā wātā'ādā tāwārāhū ḡāta' tānāwāl 'ārḡ āltīḡānī ālgūt ālsāhīr bīlīfk wālbūhtān wāsū' āltādkīr aqāl Allāh 'ātrātāhū wābādādā kātrātāh wāqād baḡ dālīk ālbā'ād wa āfrāh mīsrā ḡāta' šār līkāṡīr mīn āltālābā mūdārā wālāmā qām bā'ād tīlk ālīfrāḡ tābī'ālūh yātā'ālq bīsūrāh mīn ḡāyṡ tāmyīz wālīstībšār wālā īstīfā' šāy' mīn šūruṡ āl inkār tūšdī lāhū bā'ād ḡādām tīlk ālī'tāb bṡārdīh 'ān ḡāmī ahl Allāh kāmā tūtrād bīlmāḡābāī āldūbāb 'ān šārāb ālsādāt ālahbāb fākātābā fī ālrād 'ālyh rīsālāh sāmāhā ālmīnhāḡ ālsāwāb fī anā āltāriqā āltīḡānīyā mūāsāsā 'āla' ālsūnā wālkītab wātānzīh ālsāyḡ āltīḡānī qūṡb ālaqtāb 'āmā nāsābāhū ālgīkānī fī mūštāhā' ālhārīf ālkāḡāb rāḡmā 'āla' anf kūl ḡāsīd mūḡtāb wāḡāhīl mūrṡāb fīhā anā ūrātībūh fī mūqādīmā wāsītāī mābāḡīṡ bīmā yūšfy ālsūdūr wāyāzbāl 'ān kūl mūnkār ālgārur

Some of the associates struck him with knowledge with a misunderstanding until he dared to the people of God. By screaming without distinction, insight, or fulfillment of any of the conditions of denial, some servants of that admonition addressed him by expelling him from the fever of the people of God, just as the flies expelled from the drink of aristocrats of loved ones. So he wrote a feedback letter called The book of The Path of Rightfulness that explains the Tijaniya Order is organized according to Sunnah and Kitab and correct the deception that was forwarded towards the poles Šāyḡ Al jikenī. I organized it in an introduction and 6 chapters to make it easy to understand.

في أقسام الإنكار وشروطه المبحث الأول في مشروعية أهوال الأوراد وما يترتب عليه المبحث الثاني في إمكان رؤية النبي ﷺ يقظة وما يترتب على ذلك المبحث الثالث في بيان هل الإشتغال بالصلاة عليه ﷺ أفضل أم بتلاوة القرآن وفيه الجواب عما يتعرض على الشيخ في مسألة تفضيل الإشتغال للعاصمة بصلاة الفتح على الإشتغال بتلاوة القرآن في حق السالك الذاهب إلى الله والعناصر الذي لم يأمر بالمعروف المبحث الرابع في إثبات إمكان تفضيل ختم الأولياء على من عدى الصحابة الكرام رضى الله عنه المبحث الخامس في إثبات إمكان دخول الجنة بعض هذه الأمة بلا حساب ومنهم أتباع ختم الأولياء رضى الله عنهم وعناية وفيه الجواب عما يعترض على الشيخ رضى الله عنه في قوله ينصب لى منبر من نور وينادى مناد هذا إمامكم إلخ

muqādīmā

fī aqsām ālīnkār wāšūrutūh ālmābhāt ālawāl fī māsrū'iyāt ahwāl ālawrād wāmā yātārātāb 'ālāyh ālmābhāt āltānī fī imkān ruyāh ālnāby šāla' Allāh 'ālāyh wāsālām yāqāzāt wāmā yātārātāb 'āla' dālīk ālmābhāt āltālīt fī bayān hāl ālišṭīgāl bīlšālāt 'ālyh šāla' Allāh 'ālyh wāsālām afdāl am bītīlāwāt ālqūrān wāfih ālgāwāb 'āmā yātā'ārād 'āla' ālšāyh fī mās'alāh tāfḍyl āl ištīgāl līl'āšma bīšālāt ālfātīh 'āla' ālišṭīgāl bītīlāwāt ālqūrān fī ḥāq ālsālīk āldāhīb ila' Allāh wāl'ānāšīr ālāḍy lām yamīr bīlmā'ārūf, ālmābhāt ālrābī' fī iṭbāt imkān tāfḍyl ḥātm ālawlīyā' 'āla' mān 'āda' ālšāhābāh ālkīrām rāḍyā Allāh 'ānh ālmābhāt ālhāmīs fī iṭbāt imkān dūḥul ālgānāt bā'ād ḥādā ālūmā bīlā ḥīsāb wāmīnhūm atbā' ḥātām ālawlīyā' rāḍyā Allāh 'ānhm wā'īnāyāt wāfyh ālgāwāb 'āmā yā'tā'rād 'āla' ālšāyh rāḍy Allāh 'ānh fī qāwlīh yūnšāb ly mīnbār mīn nur wāyūnādy mūnād ḥādā imāmūkūm ilāh

Introduction

In the sections of denial and his conditions, the first topic is in the legality of the Al-Awrād¹²⁹ and its consequence, the second topic is the possibility of seeing the Prophet, peace, and blessings of God be upon him, vigilant and its consequence, third topic in a statement which is the best work to pray upon him, peace be upon him or recitation of the Qur'an and in it is the answer to what the Šāyḥ faces in Questions of preference to work with disobedience by praying to overwork in

¹²⁹ Awrads: are praisals and remembrance of God. It is a prayer consisting of a series of invocations and supplications.

reciting the Qur'an against the right who goes to God and those who did not order the favor. The fourth topic is in proving the possibility of preferring the Seal of the Patriarchs to those of the noble companions, may God be pleased with him, the fifth topic is in proving the possibility of entering Paradise in some of this nation without an account, including those who follow the Seal of the Saints¹³⁰, may God be pleased with them, and in it, is the answer to what he objects to the Šāyḥ, may God be pleased with him in his saying to me is a platform From light and call out this imam, etc.

مقدمة

فالمنكرون على السادات الصوفية الأولياء على ثلاثة أقسام قسم الحامل على الإنكار مجرد التعاصب والمكابرة والحسد والعناد فهذا الكلام لنا معة لأنه لو تليت عليه التورات والإنجيل والفرقان, ما رجع عن انكاره كما قيل. كل العداوة قد ترجى إزالتها الا عداوة من عاداك بالحسد وقسم الحامل على الإنكار الذب عن الدين الحنيف ولهذا يشترط له فيه أن يكون عالما باختلاف العلماء متضلعا من جميع العلوم عالما بمعجزات بالأنبياء وكرامات الأولياء إلى غير ذلك من الشروط التي ذكره في الجيش وغيره وقسم ليس مستكتما الشروط الإنكار وغرضه من أنصاره الرجوع إلى الحقيقة متى ظهرت وهو المراد لنا في هذا الكتاب وسيرى فيه إنشاء الله تعالى ما يرجعه عن إنكاره إن كان منصفا وقد قيل إذا نظرت الأمور بعين الإنصاف لا بعين الشهوة والغضب والتعصب للمذهب ظهرت الحقائق لا سيما إذا خلا من داء الحسد المؤدى إلى العطب فإذا تمهد هذا فما أنا بين الحقائق بالنصوص الصريحة من الكعاب والأحاديث الصحيحة فإن من كان عنده النصوص الصريح لا يحتاج إلى غيره ولو كان صحيحا فأقول وبالله التوفيق وهو الهدى بمنه إلى سواء الطريق

Muqāḍīmā

fālmūnkīrun ‘āla’ ālsādāt ālšufiyā ālawliyā’ ‘āla tālātā aqsām qīsm ālhāmīl ‘āla’
 ālinkār ālīnkār mūgārād āltā’āšūb wālmūkābārā wālḥīsd wāl‘īnād fāhādā ālkālām
 lānā mā’āh līānāhū lāw tālāytā ‘ālyh āltāwrāt wālīngīl wālfūrqn, mā rāgā’ ‘ān
 īnkārīh kāmā qīl. kūl ālā’dāwā qād tūrḡī īzālātāhā ālā ‘dāwā mān ‘ādāk bīlḥīsd
 wāqīsm ālhāmīl ‘ālā ālīnkār āldūb ‘ān āldyn ālhānīf wālīhādā yāštārīt lāhū fīh an
 yākun ‘ālīmā bīhīlāf āl‘ūlāmā’ mūtāḍālī’ā mīn ḡāmī’ āl‘ūlum ‘ālmā bīlmū’ḡīzāt
 bīlanbīyā’ wākārāmāt ālawliyā’ ila’ ḡāyr dālīk mīn ālsūrūt ālāty dākārāh fī ālgāyš
 wāḡāyrūh wāqīsm lāys mūstākmlā ālsūrūt ālinkār wāḡārādāh mīn anšārīh ālrūḡū’
 ila’ ālhāqīqā māta’ zāhārāt wāhuwā ālmūrād lānā fī hādā ālkītāb wāsīrī fīh inšā’

¹³⁰ Seal of Saints is a spiritual hierarchy which runs along spiritual transmission.

Allāh t'āla' mā yūrāgī'ūh 'ān inkārīh in kān mūnāṣāfā wāqād qyl idā nāzārtā ālūmur bī'āyn āl inṣāf lā bī'āyn ālshāhāwāt wālgāḍāb wāltā'āṣūb lilmādhāb ḡāhārāt ālhāqāiq lā sīyāmā idā ḡālā mīn dā' ālhāsād ālmuady ila' āl'ūṭb faidā tāmāhādā hādā fihā anā bāyn ālhāqāiq bīlnūṣuṣ ālsāryāḡ mīn ālkā'āb wālahādyt ālsāhyḡā fin mān kān 'īndāhū ālnūṣuṣ ālsāryḡ lā yāḡtāḡ ila' ḡāyrūh wālāw kān ṣāhyḡā faqul wābillāh āltāwfyq wāhūwā ālhūdā bīmānīh ila' sāwā' āltāryq.

Introduction

Those who deny the mystical masters of the saints are divided into three sections: the one who carries the denial is the one who is guilty of the true religion, and for this, it is required for him to be a scientist with differing scholars who is diligent of all sciences, aware of the miracles of the prophets and the dignities of the saints. Among his supporters, to return to the truth whenever it appeared. It is what is intended for us in this book and he will see in it the creation of God Almighty, which will lead him to deny that he was fair. Frankness is one of the heels and authentic hadiths because whoever has the explicit texts does not need others, and if it is correct, then I say, by God's success, and he is guided by him to the same path

اعلم أيها القارئ الكريم إن الكتب المؤلفة في فقه الطريقة التجانية قد تفوق على نحو مائة كتب قيمة ما بين طوال وقصار وجلها مطبوعة سهلة الوجود لمن طلبها ومع هذا فأني لم أحول المنكر عليها ليطالعتها ربمايسامها لطفلها ولأنها لا تخلوا من المناقب وفضائل الأذكار التي هي الحجر العشرة والعقبة الكنود بين يديه فإذا رأى فيها كرامة أولى أو مزية من المزايدة وفضيلة ذكر قامت قيامته فيكون سببا الهجران المطالعة فيها على أنه يؤمن بوجود الأولياء في الغيب فإذا وصف له ولى معين إما من الأحياء ومن الأموات لا يقبله بل يحاول ما ينفي عنه الولاية بقدر طاقته ولم تفده فلا يتأتى له التميز بين الحق والباطل عند ثوران الغضب ولذا لم أتعرض لذكر المناقب في هذا الكتاب بالمستطاب المجرد الجواب تسهيلا لكل طلاب ليستحضروا مستندهم عند الخطاب ويكونوا على بصيرة في أداء أورادهم المستطاب

ī'lām ayūhā ālqārī ālkārym in ālkītāb ālmualīfāh fī fiqh āltārīqā āltīḡānīyā qd tāfuq 'āla' nāḡw mīāṡ kītāb qāyāmāh mā bāyn tūwāl wāqṣār wāḡūlūhā māṡbūā'ī sāhlāṡ ālwūḡūd līmān ṡālābāhā wāmā' hādā fa'āna' lām ūḡāwīl ālmūnkār 'ālāyhā līyūṡālī'āhā rūbāmā ysāmīhā līṡīflīhā wālīānāhā lā tāḡlū mīn ālmūnāqīb wāfāḡāil āladkār ālāty hīyā ālhīḡr āl'āṣārā wāl'āqābā ālkāūd bāyn yādāyh faidā rāa' fyhā kārāmaṡ awla' aw māzāyā mīn ālmzāyḡṡ wāfāḡylāṡ ḡīkr qāmāt qīyāmātūh fykun

sābāb ālhīgrān ālmūṭālā ‘āṭī fihā ‘āla’ anāhu yuamīn bīwğud ālawlīyā’ fī ālgāyb fā
 idā waṣāfā lāhū wālī mū‘āyān imā mān ālahyā’ wāmīn ālamwāt lā yāqbālūh bāl
 yūhāwīl mā yānfy ‘ānhū ālwīlāyāṭī bīqādr ṭāqātīh wālām tūfīdhū fālā ytā’ata’ lāhū
 āltāmyīz bāyn ālhāq wālbāṭīl ‘īnd ṭāwārān ālgāḍāb wālīdā lām atā’rād līdīkr
 ālmūnāqāb fī hādā ālkītāb bīlmūstātāb ālmūğārād ālgāwāb tāshīlā līkūl ṭulāb
 līyāstāhḍīrū mūstānādūhūm ‘īnd ālhātāb wāyākunū ‘āla’ bāşyrāh fī adā’
 awrādūhūm ālmūstūtāb

Remember, dear reader, that the books composed in the fiqh¹³¹ of the Tijani method have surpassed about a hundred valuable books in either long or short form and the majority of them are an easy-to-print publication for those who requested them. In his hands, if he saw in it a first dignity or an advantage from the bidding and the virtue of a male who rose to his resurrection, then he will be a reason for abandonment. However, if he believes in the presence of the saints in the unseen, and if he describes a certain guardian for him either from the living and from the dead, he does not accept it, but he tries to deny the state as much as he couldt, so it is not possible for him to distinguish between truth and falsehood when the anger erupts. And for this reason, I did not subject to mentioning the merits in this book as a simple, reasoned and easy answer. For all students to present their document at the speech and be aware of the performance of their patients

المبحث الأول

في مشروعية أصول الأوراد وما يترتب عليه قال الله تعالى فاذكروني أذكركم وقال الله تعالى وذكروا الله كثيرا العلكم تفلحون وقال تعالى ولذكر الله أكبر وقال تعالى إن المسلمين والمسلمات إلى قوله تعالى والذاكرين الله كثيرا والذاكرات أعد الله لهم مغفرة وأجرا عظيما وقال تعالى يا أيها الذين آمنوا اذكروا الله ذكرا كثيرا وسبحوا بكرة وأصيلا الآية والآيات في هذا الباب كثيرة معلومة فلا نظير بذكرها عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ سبق المفردون قالوا وما المفردون يا رسول الله قال الذاكرون الله كثيرا والذاكرات رواه مسلم وروي المفردون بتشديد الراء وتخفيفها والمشهور الذي قاله الجمهور التشديد

¹³¹ Fiqh is the theory or philosophy of Islamic law, based on the teachings of the Qur’an and the traditions of the Prophet. (www.wikipedia.com)

ālmābhāt ālawāl

fī māšru ‘īyā’ ūsul ālawrād wāmā yātārātāb ‘ālyh qāl Allāh t‘āla’ fādkūrūny
adkūrūkūm wāqāl Allāh t‘āla’ wādkrū Allāh kātyrā lā‘lākūm tūflīhun wāqāl
t‘āla’ wālāḍīkr Allāh akbār wāqāl t‘āla’ Inā ālmūsīmīn wālmūsīmāt ila’
qāwlūhū t‘āla’ wāldākīrīn Allāh kātīrā wāldākīrāt a‘ād Allāh lāhūm māḡfīrāt
wa‘āḡrā ‘āzymā wāqāl t‘āla’ ya āyūhā lādyn āmānū īdkūrū Allāh ḍīkrā kātyrā
wāsābīhū būkrātā wā ašylā āl āyā wālayāt fī hādā ālbāb ktyrā mā‘lūmā fālā
nāzyrā bīdīkrīhā ‘ān aby hūrāyrā rādyā Allāhū ‘ānh qāl, qāl rāsul Allāh šāla’
Allāh ‘ālyh wāsālām sābāq ālmūfārādun qālū wāmā ālmūfārādun yā rāsul Allāh
qāl āldākīrun Allāh kātyrā wāldākīrāt rāwāh muslīm wārāwāh ālmūfārādun
bītāšdīd ālrā’ wātāhḡfīhā wālmāšhūr ālādy qālāh ālgūmhur āltāšdīd

The first topic

In the legitimacy of the origins of things and the consequences that God Almighty said: Remember me, I remember you¹³² and God Almighty said, and remember Allah much that you may be successful¹³³ and God Almighty said, and the remembrance of Allah is greater¹³⁴ “God Almighty said that For Muslim men and women,- till- women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.¹³⁵ And God Almighty said: O you who believe, remember Allah with frequent remembrance. And glorify Him morning and evening.¹³⁶ and the known verse and verses in this section are many, so there is no match for mentioning it on the authority of Abu Hurairah, may God be pleased with him. The Messenger of Allah (ﷺ) said, "The Mufarridun have gone ahead." He was asked, "Who are the Mufarridun?" He (ﷺ) replied, "Those men and women who frequently celebrate the remembrance of Allah."¹³⁷ and the singulars narrated by emphasizing and mitigating the opinion, and the famous saying by the audience.

¹³² Quoted from the Qur’an (2:152)

¹³³ Ibid (8:45)

¹³⁴ Ibid (29:45)

¹³⁵ Ibid (33:35)

¹³⁶ Ibid (33:41,42)

¹³⁷ Sahih Muslim Book 49, Hadith 6984

وعنه أيضا أن رسول الله ﷺ قال يقول الله تعالى أنا عند ظن بعدى بى وأنا معه إذا تذكرنى فإن ذكرنى فى نفسه ذكرته فى نفسى وان ذكرنى فى ملاء ذكرته فى ملاء خير منه متفق عليه وعن أبى موسى الأشعري رضي الله عنه عن النبي ﷺ مثل الذى يذكر ربه والذي لا يذكره مثل الحي والميت رواه البخاري رضي الله عنه

wā‘ānh ayḍā anā rāsul Allāh ṣāla’ Allāh ‘ālyh wāsālām qāl yāqul Allāh t‘āla’ anā ‘īnd ḡān āb’dy bī wa anā mā‘āhā iḍā tāḍākārāny fā’in ḡākārānī fī nāfsīh ḡākārtūhū fī nāfsy wā’in ḡākārānī fī māla ḡākārtūh fī māla ḡāyr mīnhū mūtāfāq ‘ālyh wā‘ān aby musā ālaš‘āry rāḡyā Allāh ‘ānh ‘ān ālnāby ṣāla’ Allāh ‘ālāyh wāsālām mīṭl ālāḡy yāḡkūrū rābāh wālāḡy lā yāḡkūrū mīṭl ālhāyī wālmāyīt rāwāh ālbūḡāry rāḡyā Allāh ‘ānh

It was also reported that the Messenger of God, may God’s prayers and peace be upon him, said: God Almighty I am as my slave expects me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly.¹³⁸ As it was reported by Abu Musa Al-Ash’ary that the Messenger of God may God’s prayers and peace be upon him said like the one who remembers his Lord and who does not remember him are, as the living and the dead¹³⁹. Narrated by Al-Bukhari, may God be pleased with him.

ورواى مسلم فقال مثل البيت الذى يذكر الله فيه والبيت الذى لا يذكر الله فيه مثل الحي والميت وعن عبد الله ابن بسر رضي الله عنه أن رجلا قال يا رسول الله ﷺ أن شرائع الإسلام قد كثرت علي فأخبرني بشيء أتشبهت به قال لا يزال لسانك رطبا من ذكر الله وعن أبى الدرداء رضي الله عنه قال قال رسول الله ﷺ الا أنبئكم بخير أعمالكم وأزكاها عند مليكم وأنفعها فى حياتكم وخير لكم من إنفاق الذهب والفضة وخير لكم من أن تلقوا عدوكم فتضربوا أعناقهم ويضربوا أعناقكم قالوا بلى قد ذكر الله تعالى رواه الترمذى قال الحاكم أبو عبد الله إسناده صحيح رواه الترمذى وقال حديث حسن. والأحاديث فى هذا الباب كثيرة معلومة فلا نطيل بذكرها

Wārāwāh mūsulīm fāqāl mīṭl ālbāyt ālāḡy yūḡkār Allāh fyh wālbāyt ālāḡy lā yūḡkār Allāh fyh mīṭl ālhāy wālmāyīt wā‘ān ‘ābd Allāh ībn bāsr rāḡyā Allāh ‘ānh an rāḡulā qāl yā rāsul Allāh ṣāla’ Allāh ‘ālāyh wāsālām anā ṣārāih‘ ālislām qād kāṭūrāt ‘ālāy fa’āḡbīrnī bīṣāy’ atāṣābāt bīhī qāl lā yāzāl līsānūk rāṭbā mīn ḡīkr

¹³⁸ Bukhari and Muslim Book 16, Hadith 1435

¹³⁹ Bukhari and Muslim Book 16, Hadith 1434

Allāh wā‘ān aby āldārdā’ rāḍyā Allāh ‘ānh qāl, qāl rāsul Allāh ṣāla’ Allāh ‘ālāyh wāsālām ālā unābiukūm biḥāyr a‘mālūkūm wā azkāhā ‘ind mālikīkūm wā anfā‘āhā fī ḥāyātīkūm wāḥāyr lākūm mīn infāq āldāhāb wālfīdā wāḥāyr ālhākīm mīn an tālāqū ā‘dūwūkūm fātāḍārābū ā‘nāqūhūm wāyāḍrūbū a‘nāqākūm qālū bāla’ qād ḍīkr Allāh t‘āla’ rāwāh āltīrmīḍy qāl ālhākīm abū ā‘bd Allāh isnādūh ṣāḥyḥ rāwāh āltīrmīḍy wāqāl ḥādyt ḥāsān. Wāl aḥādyt fī ḥādā ālbāb kātyrā mā‘lumāh fālā nūṭyl bīḍīkrīhā

And Muslim narrated, and he said, like the house in which God is mentioned in it, and the house in which God is not mentioned is like the living and the dead,¹⁴⁰ and on the authority of Abdullah Ibn Bīsr, may God be pleased with him, that men said, O Messenger of God, may God bless him and grant him peace, there are many injunctions of Islam for me. So tell me something to hold fast, He said: keep your tongue wet with remembrance of Allah¹⁴¹. and on the authority of Abu Darda’e, may God be pleased with him, he said: The Messenger of God, may God’s prayers and peace be upon him, said that, will I not tell you the best of your deeds and the best of them in your possession and beneficial in your life And it is better for you than to spend gold and silver and better for you than to receive your enemy and beat their necks, they said: Yes, Remembrance of Allah.¹⁴² narrated by Al-Tirmidhi said the ruler Abu Abdullah, his chain of transmission, is authentic. And the hadiths in this section are many known, so we should not mention them longspun.

وأفضل الذكر تلاوة القرآن وفضله الوارد أشهر من نار على علم ولذا حض الشيخ رضى الله عنه أصحابه على قراءته فقال أقل ما يجزئ أى ما يجزئه لقارئ القرآن فى اليوم حزبان أى يختم فى كل شهر

wā afḍāl āldīkr tīlāwaī ālqūr‘ān wāfāḍālāh ālwārīd ašhūr mīn nār ‘āla’ ‘īlm wālīdā ḥāḍ ālsāyḥ rāḍyā Allāh ‘ānh ašḥābūh ‘āla’ qīrā’ātāh fāqāl aqāl mā yūḡzīu āy mā yūḡzīuh lqārī ālqūr‘ān fī ālyāwm ḥīzbān āy yīḥtām fī kūl šāhr

¹⁴⁰ Bukhari and Muslim Book 16, Hadith 1434

¹⁴¹ Bukhari and Muslim Book 16, Hadith 1438

¹⁴² Sahih Al-Tirmidhi Hadith 3377

The best remembrance is the recitation of the Qur'an and its preferred virtues, which are more famous than fire, so the Šāyḥ, may God be pleased with him, urged his companions to read it. The least you can read is 2 hizb¹⁴³ which is completing recitation of the whole Qur'an in a month.

أصل تأسيس الشيخ رضى الله عنه أورادهم على ثلاثة أركان أولها الإستغفار وثانيها الصلوات على النبي ﷺ وثالثها الكلمة الشرعية التى ثبت فضلها على سائر الأذكار ولما كانت الكلمة الشريفة أفضل كلمة فى القرآن حيث قال الله تعالى فاعلم أنه لا إله الا الله فهى ذكر القرآن فى آن واحد وعلى هذه الكلمة من كتاب الله مدار أركان الطرق و أورادهم

aṣl tā'asys ālšāyḥ rādyā Allāh 'ānh awrādūhūm 'āla' tālātā arkān awālūhā ālistīḡfār wātānīyā ālšālāt 'āla' ālnāby šāla' Allāh 'ālyh wāsālām wātālītā ālkālīmā ālšārī'yā ālātī tābāt fāḍlūhā 'āla' sāir āladkār wālāmā kānāt ālkālāmā ālšāryfā afdāl kālīmā fī ālqūr'an ḥūyt qāl Allāh t'āla' fā'lūm anāhā lā ilāhā ilā Allāh fāhyā dīkr ālqūrān fī ān wāḥīd wā'āla' hādīth ālkālīmāt mīn kītāb Allāh mādār arkān āltūrūq wū'awrādūhūm

The origin of the foundation of the Šāyḥ, may God be pleased with him, their interests are based on three pillars, the first of which is seeking forgiveness, the second of which is the prayer of the Prophet, may God's prayers and peace be upon him, and the third is the legal word, which is proven to be preferred over all dhikr. And the best saying as given by the Almighty is known, therefore, (O prophet), that there is no god but Allah¹⁴⁴. At the same time and on this word from the Book of God, the orbit of the pillars and their ways

وفى الحديث لكل شيء مصقلة ومصقلة القلب الذكر وأفضل الذكر لا إله الا الله فهى القلب نكتة وبياضة وتنويره بالذكر ولا إله الا الله أبلغ من قولنا الله وبينهما ما بين قولنا لا صديق لى إلا زيد وصديقى زيد يعلم ذلك من ذاق طرفا من علم البيان

wāfy ālhādīt līkūl šāy' mšūqālā wāmūšqālāt ālqālb āldīkr wā'afdāl āldīkr lā ilāhā ilā Allāh fīhī ālqālb nūktātā wābāyādūhū wātānwīrūh bīldīkr wālā ilāhā ilā Allāh

¹⁴³ Hizb means one sixtieth of the Qur'an or half A Juz'

¹⁴⁴ Quoted from the Qur'an (47:19)

ablāgā mīn qāwlīnā Allāh wābāynāhūmā mā būyn qūwlīnā lā ṣādyqā lī ilā zāyd
wāṣādyqy zāyd yā ‘lāmū dālīk mān dāq ṭārāfān mīn ‘ilm ālbāyān

In the hadith¹⁴⁵, everything is refined and refined, the male heart and the best remembrance are reciting, and there is no god but God (Allah). And there exists blackness in the heart that will not be purified but by remembrance of Allah.

فبعد الذاكر نفسه ليتحقق بالأدب في ذكرها بالإستغفار الآن فيه تطهير نفسه من كدوراتها وظلماتها ثم الصلاة على النبي ﷺ بأي صيغة كانت على أن فضل الإستغفار والصلاة على النبي ﷺ قد تواترت به الآثار كتابا وسنة فلا نحتاج إلى إيرادها ولكني أذكر طرفا منها استحباب المحافظة على الأعمال قال تعالى الم يأن للذين آمنوا أن تخشع قلوبهم لذكر الله إلى قست قلوبهم وقال الله تعالى وقفنا بعيسى ابن مريم الى قوله حق رعايتها وقال تعالى ولا تكونوا كالتى نقضت غزلها من بعد قوة أنكاثا وقوله تعالى وأعبد ربك حتى يأتيك اليقين

fābā‘d āldākīrī nāfsāh līyātāḥāqāqā bīladāb fī dīkrīhā bīlistīḡfār āl‘ān fīhī tāṭhyr
nāfsih mīn kūdūrātīhā wāzūlūmātīhā tūm ālṣālātī ‘āla’ ālnāby ṣāla’ Allāh ‘ālyh
wāsālām bī‘ay ṣyḡā kānāt ‘āla’ anā fādīlā ālistīḡfār wālṣālātī ‘āla’ ālnāby ṣāla’
Allāh ‘ālāyh wāsālām qād tāwātārāt bīhī ālātār kītābā wāsūnā fālā nāḥṭāḡ ila’
īyrādīhā wālākīna’ adkūrū ṭārāfā mīnhā īstīḥbāb ālmūḥāfāzātī ‘āla’ āl a‘māl qāl
t‘āla’ ālām yanī līlādīn āmānū an tūḥṣa’ qūlūbūhūm līdīkr Allāh ila’ qāsāt
qūlūbūhūm wāqāl Allāh t‘ālā wāqāfāynā bī‘āysa’ ībn māryām īla’ qāwlīhī ḥāq
rī‘āyātīhā wāqāl t‘āla’ wālā tākūnū kālāty nāqādāt ḡāzīlāhā mīn bā‘d qūwāt ankātā
wāqāwlīhī t‘āla’ wa‘būd rābākā ḥāta’ ya’tīyākā ālyāqyn

After remembrance of himself to be achieved in literature by mentioning forgiveness now, it purifies himself from its cycles and darkness, then praying on the Prophet, peace, and blessings of God be upon him in any formula, that the virtue of seeking forgiveness and praying on the Prophet, may God bless him and grant him peace, has been repeated by the effects of a book and a year, so we do not need to mention it, but I remember a party Including the desirability of preserving the deeds, the Almighty said: Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of

¹⁴⁵ Hadith is a collection of traditions containing sayings of the prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Qur’an.

Allah¹⁴⁶ And God Almighty said and followed up with Jesus son of Mary- its due observance.¹⁴⁷ And God Almighty said: And serve your Lord until there comes to you that which is certain.¹⁴⁸

وعن عبد الله ابن عمرو بن العاص رضي الله قال رسول الله ﷺ قال يا عبد الله لا تكن مثل فلان كان يقوم الليل فترك قيام الليل متفق عليه تحديد العدد في الذكر من السنة قال ﷺ أحب الأعمال أدومها وإن قل ومن البين إن من داوم على قدر من الذكر لا بد أن يكون معلوما محدودا ولذا قال ﷺ وإن قل من صلى عشرين ركعة في ليلة وعشرات في ليلة أخرى وأربعة في غيرها فالاربع التي داوم عليها هي أحب الأعمال إلى الله والقدر الذي لم يدام عليها عمل محبوب فقط ومن داوم على أربع من أول الأمر فقد جاء بالعمل الأحب إلى الله تعالى عز وجل وهذا التحديد موكول إلى كل عامل بحسب ما يراه مما يشق عليه والناس في ذلك تتفاوت استطاعتهم قال ﷺ أطلقوا من العمل ما يطيقون فإن الله تعالى لا يمل حتى تعملوا رواه البخاري فوكل ﷺ كلا إلى طاقته وهو بها أعرف فمن عدد لنفسه قدرا من العبادة تسهل المداومة عليه بالفعل فقد جاء بأحب الأعمال

wā‘ān ‘ābd Allāh ībn ‘āmru ībn āl‘āṣ rāḍyā Allāh qāl rāsul Allāh ṣāla’ Allāh ‘ālāyh wāsālām qāl yā ‘ābd Allāh lā tākūn mītl fūlān kān yāqum āl lāyl fātārākā qīyām āl lāyl mutāfāq ‘ālyh tāḥḍīd āl‘ādād fī āldīkr mīn ālsūnāt qāl ṣāla’ Allāh ‘ālāyh wāsālām aḥāb āla‘māl adwāmūhā wāin qāl wāmīn ālbāyn in mān dāwāmā ‘āla’ qādrī mīn āldīkr lā būd an yākun mā‘lumā māḥḍudā wālīdā qāl ṣāla’ Allāh ‘ālāyh wāsālām wā an qūl mān ṣāla’ ‘īṣryn rākā‘āh fī lāylāt wā‘āṣrāt fī lylāt uḥra’ wā‘arbā‘āt fī ḡāyrīhā fālārbā‘ā ālāty dāwāmā ‘ālāyhā hīyā aḥāb āl a‘māl ila’ Allāh wālāqādr ālādy lām yūdām ‘ālyhā‘āmāl māḥḥub fāqāṭ, wāmān dāwāmā ‘āla‘arbā‘ā mīn awāl ālamr fāqād ḡā‘ā bīl‘āmāl ālaḥāb ila’ Allāh t‘āla’ ‘āz wāḡāl wāḥādā āltāḥdyd māwkul ila’ kūl ‘āmāl bīḥāsāb mā yārāh mīmā yāṣūq ‘ālāyh wālnās fī dālīk tātāfāwāt īstīṭā‘ātāhūm qāl ṣāla’ Allāh ‘ālāyh wāsālām aṭlīqū mīn āl‘āmāl mā yūṭīqun fāin Allāh t‘āla’ lā yāmāl ḥāta’ tā‘mālū rāwāh ālbūḥāry fākāl ṣāla’ Allāh ‘ālāyh wāsālām kālā ila’ ṭāqātīhī wāḥūwā bīhā a‘rāf fāmān ‘ādādā līnāfsīhī qādrā mīn āl‘ībādāt tāṣāḥāl ālmādūmāt ‘ālāyh bīlfī‘īl fāqād ḡā‘ā bīaḥāb āla‘māl

¹⁴⁶ Quoted from the Qur’an (57:16)

¹⁴⁷ Ibid (57:27)

¹⁴⁸ Ibid (15:99)

And on the authority of Abdullah Ibn Amr Ibn Al-Aas, may God be pleased with him, he said the Messenger of God, may God's prayers and peace be upon him, said, "Oh, Abdullah, do not be like so-and-so. He used to get up at night for optional prayer but abandoned it later,"¹⁴⁹ agreed upon. And what is said about setting a fixed number from Sunnah, the Messenger of God, may God's prayers and peace be upon him, said, The acts most pleasing to Allah are those which are done continuously, even if they are small.¹⁵⁰ What is clear is that whoever persists in a measure of dhikr must be limited and known and that is why he said, may God's prayers and peace be upon him, and if he says whoever prays twenty rak'ahs¹⁵¹ in one night and dozens in another night and four in another Only whoever keeps the first of four comes up with the most loving deed of God Almighty This determination is entrusted to each worker according to what he sees, which is difficult for him, and the people in that vary their ability to able them, he said, may God's prayers and peace be upon him, release what they can do, because God Almighty does not tire until you do it¹⁵². Narrated by Al-Bukhari, he entrusted all of him to his energy, and he knows best.

وأما التحديد بعد معين في الذكر كمائة مرة في الإستغفار ومائة مرة للصلاة على النبي ﷺ ومائة مرة للكلمة المشرفة كما حدده الشيخ رضى الله عنه للأركان الثلاثة في الأوراد فقد جاء في السنة ما يؤيده تصريحاً أما في الإستغفار عن الأعرابين يسار المزنى رضى الله عنه قال قال رسول الله صلى الله عليه وآله وسلم يا أيها الناس توبوا إلى الله واستغفروه فإنى أتوب إليه في اليوم مائة مرة رواه مسلم

wamā āltāhdydū bī'ād mū'yān fī āldīkr kāmīāt mārāt fī ālistīgfār wāmīāt mārāt līlšālāt 'āla' ālnāby šāla' Allāh 'ālāyh wāsālām wāmīāt mārāt līlkālīmāt ālmūšārāfāt kāmā ḥādādāhū ālsūyh rādyā Allāh 'ānh līlarkān āltālātāt fī ālawrād fāqād gā'ā fī ālsūnāt mā yuayīdūhū tāşryḥā amā fī ālistīgfār 'ān ālağrābyn yāsār ālmūzāna' rādyā Allāh 'ānh qāl, qāl rāsul Allāh šāla' Allāh 'ālāyh yā ayūhā ālnās tubū ila' Allāh wāstgāfīruh fāinī atub ilāyh fī ālyāwm mīāt mārāt rāwāh muslīm

¹⁴⁹ Al-Bukhari and Muslim Book 2, Hadith 692

¹⁵⁰ Al-Bukhari and Muslim Book 6, Hadith 258

¹⁵¹ Rak'ah is consists of the prescribed movements and words followed by Muslims while offering prayers to Allah. It also refers to a single unit of Islamic prayers.

¹⁵² Sahih Bukhari Hadith 1970

As for determining a specific amount in the dhikr¹⁵³, a hundred times in asking forgiveness, and a hundred times praying against the Prophet, may God's prayers and peace be upon him, and a hundred times for the honorable word as specified by the Šāyḥ, may God be pleased with him, for the third pillars in the vein, in the Sunnah came what was supported by a statement. On the authority of Aghrabayn Yesar Al-Muzani. He said the Messenger of God, may God's prayers and peace be upon him, said: O people, repent to God and ask forgiveness, for I will repent to him on the day a hundred times,¹⁵⁴ narrated by Muslim

وأما في الصلاة على النبي ﷺ قال ﷺ من صلى على عشرة صلى الله عليه مائة ومن صلى على مائة صلى الله عليه ألفا ومن زاد صابرة وشوق كنت له شفيعا وشهيدا يوم القيامة أخرجه أبو موسى المدنى عن أبي هريرة رضي الله عنه وفي رواية من صلى على مائة قضى الله له مائة حاجة سبعين منها في الآخرة وثلاثين منها في الدنيا أخرجه ابن منه عن جابر رضي الله عنه وقال الحافظ أبو موسى المدنى أنه حديث غريب حسن وفي رواية من صلى على مائة صلاة حين يصلى الصبح قبل أن يتكلم قضى الله له مائة حاجة يعجل له منها ثلاثين ويدمر له سبعين وفي المغرب مثل ذلك قالوا وكيف الصلاة عليك يا رسول الله ﷺ قال إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما اللهم صل على محمد حتى تعد مائة رواه أحمد بن موسى الحافظ عن جابر رضي الله عنه

Wā'amā fī ālšālāt 'āla' ālnāby šāla' Allāh 'ālāyh wāsālām qāl šāla' Allāh 'ālāyh wāsālām mān šāla' 'ālayā' 'āšrā šāla' Allāh 'ālāyh mīāt wāmān šāla' 'āla' mīāt šāla' Allāh 'ālāyh alfā wāmān zād šābrīt wāšāwqā kānāt lāhū šāfy'ā wāšāhydā yāwm ālqīyāmāt ahrāğāh abū mūsa' ālmādāny 'ān aby hūrāyrāh rādīyā Allāh 'ānh wāfī rīwāyāt mān šāla' 'āly mīāt qāda' Allāh lāh mīāt hāğāt sāb'īyn mīnhā fī ālahīrāh wātālātyn mīnhā fī āldūnyā ahrāğāh ībn mīnh 'ān ġābīr rādyā Allāh 'ānh wāqāl ālhāfīz abū mūsa' ālmādāny anāhū hādyt ġāryb ḥāsān wāfī rīwāyāt mān šāla' 'ālayā' mīāt šālāt ḥynā yūšāly ālšūbh qābl an yātākālām qāda' Allāh lāhū mīāt hāğāt yū'ğīl lāhū mīnhā tālātyn wāyūdmīrū lāhū sāb'īyn wāfī ālmāğrīb mītlā dālīk qālū wākāyf āl šālāh 'ālāyk yā rāsul Allāh šāla' Allāh 'ālāyh wāsālām qāl in Allāh wāmālāīkātāhū yūšālun 'āla' ālnāby yā ayūhā āllādīn āmānū šālū 'ālāyh wāsālīmū tāslīmā Allāhūmā šālī 'āla' mūḥāmād ḥāta' tā'ūdū mīāt rāwāh aḥmād bīn mūsa' ālhāfīz 'ān ġābīr rādyā Allāh 'ānhū

¹⁵³ Dhikr is a form of devotion, associated chiefly with Sufism, in which the worshipper is absorbed in the rhythmic repetition of the name of God or his attributes.

¹⁵⁴ Sahih Muslim Book 1, Hadith 14

As for praying on the Prophet, may God's prayers and peace be upon him, he said, may God's prayers and peace be upon him, whoever prays on the tenth, may God's prayers be upon him a hundred, and whoever prays a hundred, may God's prayers be upon him a thousand. Whoever increased patience and longing I used to have an Intercessor and a martyr on the Day of Resurrection which Abu Musa Al-Madany narrated from Aby Hurraira, may God be pleased with him In the narration of the one who prays a hundred, God spent a hundred needs for him seventy of them in the hereafter and thirty of them in this world,¹⁵⁵ a son brought it out from Jaber may God be pleased with him Al-Hafiz Abu Musa Al-Madani said that it is a good and ominous hadith in a narration of one who prays a hundred prayers when he prays the morning prayer before he speaks. God spent a hundred needs for him, expediting thirty of them and keeping Seventy of them, the same at dusk. They asked him how to pray upon you, O Messenger of God, may God bless him and Grant him peace said God and his angels pray to the Prophet, O those who believe, and prayers and peace be upon him,¹⁵⁶ O God, pray upon Muhammad until one hundred narrations were narrated by Ahmed bin Musa Al-Hafiz on the authority of Jaber, may God be pleased with him

وأما في الكلمة الشريفة عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال من قال لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير في يوم مائة مرة كانت له عدل عشر رقاب وكتب له مائة حسنة ومحيت عنه مائة سيئة متفق عليه وأخرج أبو نعيم والخطيب في رواية مالك والد سلمى في مسند الفردوس عن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من قال في كل يوم مائة مرة لا إله إلا الله الملك الحق المبين كان له أمانا من الفقر وأنسا من وحشة القبر وأيضا فقد ورد في رواية الإمام أحمد والطبراني وغيرهم قوله ﷺ لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير فمن قالها مائة مرة كانت له حرزا من الشيطان

Wā'amā fī ālkālīmāt ālsāryfāt 'ān aby hūrāyrāt rādyā Allāh 'ānh anā rāsul Allāh šāla' Allāh 'ālāyh wāsālām qāl mān qāl lā ilāh ilā Allāh wāḥdāhū lā šārykā lāhū lāhū ālmūlkū wālāhū ālḥāmdū wāhūwā 'āla' kūl šāy'ī qādyr fī yāwm mīāt mārāt kānāt lāhū 'ādlā 'āšār rīqāb wākūtībā lāhū mīāt ḥāsānāt wāmūḥīyāt 'ānhū mīāt

¹⁵⁵ Bukhari and Muslim Book 8 Hadith 314

¹⁵⁶ Quoted from the Qur'an (33:56)

sāyīaī mūtāfāq ‘ālāyh wā’ahrāğā abū nā‘īym wālḥātyb fī rīwāyāh mālik wālīd sālma’ fī mūsnād ālfirdāws ‘ān ‘ālī rāḍyā Allāh ‘ānhū qāl, qāl rāsul Allāh ṣāla’ Allāh mān qāl fī kūl yāwm mīāt mārāt lā ilāh ālā Allāh ālmālik ālhāq ālmūbyn kān lāhū amānā mīn ālfāqr wā’anāsā mān wāḥṣāt ālqābr wā ayḍā fāqād wārād fī rīwāyāt ālimām aḥmād wāltābarāny wāğāyriḥīm qāwlāhū ṣāla’ Allāh ‘ālāyh wāsālām lā ilāhā ilā Allāh wāḥdāhū lā šārīkā lāhū lāhū ālmūlkū wālāhū ālhāmdū wāhūwā ‘āla’ kūl šāy’ī qāḍīr fāmān qālāhā mīāt mārāt kānāt lāhū ḥīrzā mīn ālšāyṭān

As for the honorable word on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God’s prayers and peace be upon him, said: “He, who said, there is no god but God alone, has no partner. For him is the Dominion, and for him is all praise and he is able to do all things, one hundred times a day then it is equivalent to him feeding ten slaves, a hundred good deeds are written for him and wiped out a hundred bad deeds for him”¹⁵⁷. agreed upon and put by Abu Naim and Al-Khatib in the narration of Malik father of Salma in the Musnad Al-Firdaws on the authority of Ali may God be pleased with him he said the Messenger of God, may God bless him: There is no god but Allah, The King, The Right, The Manifest, it will be for him a protection from poverty and a protection and a protection from the loneliness of the grave.¹⁵⁸ From the graveness of the grave, as well as it was mentioned in the narration of Imam Ahmad, al-Tabarani and others, his saying, may God bless him and grant him peace, there is no god but God and De no partner to Him praise and He is over all things, it was uttered by a hundred times and protect him from the devil.¹⁵⁹

أيها القارئ الكريم إنما أوردت هذه النصوص الصريح لبيان أن الطريقة التجانية لم تخالف السنة حتى في تقيده العدد في الأذكار على أنه لو لم نوردها لكفانا دليلا وحجة الحديث الذي رواه البخاري وهو قوله ﷺ أكلفوا من العمل إلخ فقد قال العارف بالله الأستاذ الشيخ محمد الحافظ المصري أحد كبار علماء هيئة الجامع الأزهر سابقا في معنى هذا الحديث فقد وكل ﷺ كلا إلى طاقته وهو بها أعرف فمن حدد لنفسه قدرا من العبادة تسهل المداومة عليه بالفعل فقد نص ﷺ على أنه قد جاء بأحب الأعمال إلى الله عز وجل

¹⁵⁷ Sahih Bukhari Book 24 Hadith 9540

¹⁵⁸ It’s a very weak hadith

¹⁵⁹ Bukhari and Muslim Book 16 Hadith 1410

ayūhā ālqārī ālkārīm ināmā awrādtū hādīh ālnūṣuṣ ālsāryh lībāyān an āltārīqā
 āltiġānīyā lām tūhālīf ālsūnāt ḥāta' fī tāqyīdīhī ālā' dād fī āladkār 'āla' anāhū lāw
 lām nūrīdhā lākāfānā dālīlā wāḡgāt ālhādyt ālādy rāwāh ālbūhāry wāhūwā qāwlūhū
 ṣāla' Allāh 'ālāyh wāsālām aklīfū mīn āl' āmāl ilāh, fāqād qāl āl' ārif bīllāh ālūstād
 ālsāyh mūḥāmād ālhāfīz ālmīṣry aḥād kībār 'ulāmā' hāyī' atī ālgāmī' ālāzhār sābīqā
 fī mā'na' hādā ālhādyt fāqād wākāl ṣāla' Allāh 'ālāyh wāsālām kūlā ila' tāqātīh
 wāhūwā bīhā a'rāf fāmān ḥādād līnāfsīhī qādrā mīn āl' ībādāh tāsāhāl
 ālmūdāwāmāh 'ālāyh bīlfī' il fāqād nāṣ ṣāla' Allāh 'ālāyh wāsālām 'āla' anāhū qād
 ḡā' ā bīāḥāb āla' māil ila' Allāh 'āz wāḡāl

Dear reader, I only mentioned these explicit texts to show that the Tariqa Tijaniya did not contradict the Sunnah, even in restricting the number in the dhikr, that if we did not supply it, we would have had evidence and the argument of the hadith narrated by Bukhari, which is his saying, may God bless him and grant him peace, assigned from work¹⁶⁰, etc. As spoken by Al-Hafiz Al-Masry¹⁶¹ who is one of the leading scholars of the Al-Azhar Mosque¹⁶² in the past. In the meaning of this hadith, he, may God's prayers and peace be upon him, did everything to his energy, and he is with him. I know whoever has set a degree of worship for himself that facilitates maintenance of it already exalted and the Prophet, may God bless him and grant him peace, stated that he had brought the love of deeds to God Almighty.

فمن وافقت طاقته طاقة أخ له فعمل مثل عمله مختاراً فلا حرج عليه فالأمر واسع ولا ينبغي أن يلتفت إلى
 من خالف المصطفى ﷺ وزعم أن مثل هذا التحديد ممنوع فهو خطأ مردود وإنما البدعة مالا اذن فيه
 للشارع وهذا قد جاء الإذن فيه من الشارع والحجة كلام المعصوم ﷺ لا كلام سواه أه كلامه فاحفظه فإنه
 نفيس جدا ويكون من أقوى الحجج على من ينكر تقييد العدد في الذكر كالقرنين لأن كل واحد من مشايخ
 الطرق كلف طاقته فتناقل مريدوهم تلك الطاقة سلفاً عن خلف مختارين تلك الطاقة

fāmān wāfāqāt ṭāqātūhū ṭāqāt ahīn lāhū fā'īmāl mītl ā' māilīh mūhtārā fālā ḥārāḡā
 'ālāyh fāl'amrūl wāsī' wālā yānbāgy an yāltāfit ila' mān ḥālāf ālmūṣṭāfā ṣāla'

¹⁶⁰ Sunan Ibn Majah Vol. 5, Book 37, Hadith 4240

¹⁶¹ Shaeikh Mohammed al-Hafiz al-Misri al-Tijani (1897-1977)

¹⁶² It was the first mosque established in Cairo, a city that has since gained the nickname "the City of a Thousand Minarets" Its name is usually thought to allude to the Islamic prophet Muhammad's daughter Fatimah, a revered figure in Islam who was given the title az-Zahrā' ("the shining or resplendent one").

Allāh ‘ālāyḥ wāsālām wāzā‘amā anā mītlā hādā āltāhdīd māmnu‘ fāhūwā ḥāṭā’ mārduḍ wā’ināmā ālbīd‘āṭ mālā īdnā fīḥ līlšārī‘ wāḥādā qād ḡā’ āliḍnū fīḥ mīn ālšār‘ī wālḥūḡātū kālām ālmā‘šūm šāla’ Allāh ‘ālāyḥ wāsālām lā kālām sīwāḥ kālāmūḥ fāḥfāzhū fā’ināhū nāfys ḡīdā wāyākun mīn aqwa’ ālḥūḡāṭ ‘āla’ mān yūnkīr tāqyīd āl‘ādd fī ālḍīkr kālqārḥāyḥ lī’anā kl wāḥīd mīn māšāyḥ āltārīqā kālāfā ṭāqātāhū fātānāqāl mūrīdūhūm tīlk āltāqāṭ sālāfā ‘ān ḥālāf mūḥtārīn tīlk āltāqāṭ

He who has his brother’s energy agreed to the energy of his brother, so he did like his work of choice, and there is nothing wrong with him, because the matter is broad, and he should not pay attention to those who violated the Mustafa¹⁶³, peace, and blessings of God be upon him. He claimed that such identification is forbidden, as it is a wrong error, but rather heresy is what there is no permission has come from the project and the argument is fallacy. The infallible, may God’s prayers and peace be upon him, no words other than him, uh, his words, then memorize it. It is very precious and it is one of the strongest arguments for those who wrong restricting the number in a dhikr. Such as the horns, because each of the Šāyḥs of the roads that cost his energy, so their aspirants transmitted that energy in advance from behind those who chose that energy.

ولهذا تنسب الأوراد إلى المشايخ لأتباع من جاء بعدهم طاقتهم في اختيارهم لها كما تسبت إليهم زواياهم
لأجل أنها مختصة بقراءة الأوراد فيها زيادة على الصلاة فيها والأفهي في الحقيقة مسجد من المساجد
ولهذا جوزوا فيها إقامة صلاة الجمعة فيها

wālīḥādā tānāsābā ālawrād ila’ ālmāšāyḥ lī’atbāī‘ mān ḡā’ā bā‘dāhūm ṭāqātāhūm fī iḥtīyārīhīm lāhā kāmā tāśābātā ilāyḥīm zāwāyāhūm lī’aḡlī anāhā mūḥtāšāṭ bīqīrā’āṭ ālawrād fīḥā zīyādāṭ ‘āla’ ālšālāṭ fīḥā wālāfḥa’ fī ālḥāqīqāṭ māšḡīd mīn ālmāsāḡīd wālīḥādā ḡuzū fīḥā iqāmāṭ šālāṭ ālḡūm‘āṭ fīḥā

That is why the lineage is attributed to the Šāyḥ for the followers of those who came after their energy in their choice of it, as their angles attributed to them because they are specialized in reciting the vein in them in addition to the prayer,

¹⁶³ Mustafa is one of the names of Muhammad, and the name means "chosen, selected, appointed, preferred"

and in fact, It is the divine mosque from all mosques, and this is why they allowed performing Friday prayers¹⁶⁴ in it

وإذا كان الأمر كما تقرر فمن أنكر أوراد المشائخ من حيث التقييد بالعدد فقد أنكر قول المعصوم الصادق المصدق الذي نصه في الحديث الذي رواه البخاري الذي بالأصح منه بعد كتاب الله تعالى الذي التعليم الأمة

Wā'idā kān ālamrū kāmā tāqārārā fāmān ankār awrād ālmāšāih mīn ḥāyṭ āltāqyyīd
bīl'ādād fāqād ankār qāwl ālmā'šūm ālsādīq ālmāšdūq ālādy nāšāhā fī ālhādīt ālādy
rāwāh ālbūḥārī ālādy bīlālaṣāḥ mīnhū bā'dā kītāb Allāh tā'la' ālādy āltā'īm ālūmāt

And if the matter is as it was decided, whoever denies the Awrad of the Šāyḥs in terms of restricting the number, he denies the saying of the infallible, truthful and authentic who stated in the hadith narrated by Al-Bukhari, who is more correct than it after the Book of God Almighty, who teaches the nation

وأما الطريقة التجانية فإنها مع دخولها في ضمن مفهوم هذا الحديث الذي أطلق تقييده العدد في بالطاقة كل كما ترى فإنها لم تقيد العدد إلا بما جاء التصريح به في الحديث كما ذكرنا أنفاً فحينئذ فلا مجال للإعتراض عليه البتة

Wā'amā āltāiyqāt āltiḡāniyā fā'ināhā mā'ā dūḥūlīhā fī ḍīmn māfhūm hādā ālhādīt
ālādy atlāqā tāqyyīdāhū āl'ādād fī bīltāqāt kūlūn kāmā tāra' fā'ināhā lām tūqāyīd
āl'ādād ilā bīmā ḡā'ā āltāšriḥ bīhī fī ālhādīt kāmā dākārnā ānfān fāḥynāidīn fālā
māḡāl līl i'tīrād 'ālāyh ālbātā

As for the method of Tijaniya, it is with its entry within the concept of this hadith, which has been released restricting the number in energy each as you see it did not restrict the number except with what was stated in the hadith as mentioned above, then there is no room for objection at all

¹⁶⁴ Friday prayer rituals among the followers of Sufism: the time between the Asr and Maghrib prayers is spend by performing dhikr.

أصل مشروعية الذكر في الصباح والمساء قال الله تعالى واذكر ربك في نفسك تضرعا وخيفة ودون الجهر من القول بالغدو والأصل ولا تكن من الغالطين قال أهل اللغة الأصل جمع أصيل وهو ما بين العصر والمغرب وقال تعالى وسبح بحمد ربك قبل طلوع الشمس وقبل غروبها وقال تعالى وسبح بحمد ربك بالعشي والإبكار إلى غير ذلك من الآيات وأما السنة فكثيرة وفي الأحاديث التي أسلفها للتصريح بذلك حتى لا يحتاج إلى الزيادة عليها ومنها ما أخرجه ابن أبي الدنيا والبيهقي والأصبهاني عن أنس قال قال رسول الله صلى الله عليه لأن أجلس مع قوم يذكرون الله بعد صلاة الصبح إلى أن تطلع الشمس أحب إلي مما طلعت عليه الشمس ولأن أجلس مع قوم يذكرون الله بعد العصر إلى أن تغيب الشمس أحب إلي من الدنيا وما فيها

aşl māşrū'iyā' āldīkr fī ālşābāh wālmāsā' qāl Allāh t'āla' wādkūr rābāk fī āīfsīkā tādarū'ā wāhyfā wādūn ālgāhrī mīn ālqāwl bīlgūdūwī wālaşāl wālā tākūn mīn ālgāfīlīn qāl ahlū āllūgāt ālaşāl ġām'ū aşyl wāhūwā mā bāyn āl'āşr wālmāgrīb wāqāl t'āla' wāsābīh bīhāmdī rābīkā qāblā tūlū' ālşāmsī wāqāblā gūrūbīhā wāqāl t'āla' wāsābīh bīhāmdī rābīkā bīl'āşīyī wālibkār ila' ġāyri dālīkā mīn ālāyāt wā'amā ālsūnāt fakātīrāt wāfī ālahādīt ālāty aslāfāhā liltāşryh bīdālīkā hāta' lā yāhtāġā ila' ālzāyādāt 'ālāyhā wāmīnhā mā ahrāġāhū ibn aby āldūnyā wālbāyhīqy wālaşbāhāny 'ān anās qāl qāl rāsul Allāh şāla' Allāh 'ālāyh lān āġlīsā mā'ā qāwm yādkūrūn Allāh bā'd şālāt ālşūbhī ila' an tātilā' ālşāmsū aḥāb ilāyā mīmā atlā'āt 'ālāyh ālşāms wālan āġls mā'ā qāwm yādkūrūn Allāh bā'd āl'āşr ila' an tāġyb ālşāms aḥāb ilāyā mīn āldūnyā wāmā fihā

The origin of the legitimacy of remembrance in the morning and evening; God Almighty said, "Remember your Lord in yourself, praying and frightening, and without speaking aloud to say that it is bad and authentic."¹⁶⁵ Do not be from the ungrateful." The people of the original language said, "It is an authentic gathering, which is between the Asr and the Maghreb. God Almighty said And praise your Lord before sunrise and before sunset¹⁶⁶ and God almighty said celebrate the Praises of thy Lord in the evening and in the morning¹⁶⁷ and all other verses. As for the Sunnah, there are many, and in the hadiths, I propose to state this, so that he does not need to increase it, including what Ibn Abi Al-Dunya and Al-Bayhaqi and Al-Asbhani put on the authority of Anas because I sit with a people who remember God after the Morning Prayer until the sun rises. He is dearer to me than the sun has risen to, and because I sit with a people who remember God

¹⁶⁵ Quoted from the Qur'an (7:205)

¹⁶⁶ Ibid (20:130)

¹⁶⁷ Ibid (40:55)

*after the afternoon until the sun goes down, he is dearer to me than the world and what is in it.*¹⁶⁸

أصل مشروع قضاء الأوراد إذا فات أخرج مسلم في صحيحه عن عمر ابن الخطاب رضي الله عنه قال قال رسول الله صلى الله عليه من نام عن حزبه من الليل أو عن شيء منه أقرأه ما بين صلاة الفجر وصلاة الظهر كتب له كأنما قرأه من الليل رواه مسلم وفي هذا الحديث الحض على قضاء ما عود المرء نفسه من العبادة حتى تستطيع نفسه بحب المثل في حضرة مولاه سبحانه وتعالى

asl māsrū'iyāt qādā' ālawrād idā fāt ahrāgā mūslīm fī šāhyhīh 'ān 'ūmār ībn ālhātāb rādyā Allāh 'ānh qāl qāl rāsul Allāh šāla' Allāh 'ālāyh mān nām 'ān hīzbīh mīn āllāyl aw 'ān šāy'in mīnhū aqrāuhū mā bāynā šālāt ālfāgr wāšālāt ālzūhr kūtībā lāh kā anāmā qāra'āh mīn āllāyl rāwāh mūslīm wāfy hādā ālhādīt ālhādū 'āla' qādā' mā 'āwād ālmār'ū nāfsāhū mīn āl'ībādāt hāta' tāstāṭy'ā nāfsūh bīhūb ālmūtūl fī hādrāt māwlāh sūbhānāh wāt'āla'

*originality of making up for Awrad, it is permissible to make things up if he misses a Muslim in his Sahih on the authority of Omar Ibn Al-Khattab, may God be pleased with him, he said: The Messenger of God, may God bless him said Whoever sleeps and fails to recite his nightly portion, or part of it, and then recites it between the Fajr prayer and the Zhuhr prayer, it will be recorded for him as if he recited it during the night.*¹⁶⁹*narrated by Muslim. This hadith urges the elimination of what a person promises to worship himself so that he or she can love to appear in the presence of his glory be to Him*

والأصل في هذه الأمور الندب فإن نذرت صارت واجبة قال ﷺ من نذر وأن يطيع الله فليطيعه قال تعالى يأبها للذين آمنوا أوفوا بالعقود الآية رجال صدقوا ما عاهدوا الله عليه وهذه الآيات الثلاثة هي أصول الأوراد من لدن زمان النبي ﷺ إلى يومنا هذا

wālaṣlū fī hādīhī ālūmūr ālnādāb fā'in nāḍārtā šārāt wāgībāt qāl šāla' Allāh 'ālāyh wāšālām mān nāḍārā wā'an yūṭī'ā Allāh fālyūṭī'h qāl t'āla' yā'ayūhā āllāḍyn amānū awfū bīl'ūqūd ālāyāt rīgāl šādāqū mā 'āhādū Allāh 'ālāyh wāhādītī ālāyāt āltālātā hīyā uṣūl ālawrād mīn lādūn zāmān ālnāby šāla' Allāh 'ālāyh wāšālām ila' yāwmīnā hādā

¹⁶⁸ Al-shu'ub Book 1 Hadith 559

¹⁶⁹ Sahih Muslim Book 1, Hadith 1537

The basis for these matters is mourning. If you vow that it becomes obligatory, he said, may God's prayers and peace be upon him who vowed and obeyed God, let him obey him. God Almighty said: Oh those who believe fulfill the contracts¹⁷⁰ and the verse Men believe what they pledged to God. On him and these three verses are the origins of wurd from the time of the Prophet, peace be upon him to this day.

أما أصل أخذها فالبيعة الإسلامية كما في حديث عبادة ابن الصامت قال تعالى إن الذين يبايعونك إنما يبايعون الله وقال عليه الصلاة والسلام من لم يمت تحت بيعة شيخ مات ميتة جاهلية فأخذت هذا وجوب الأوراد ووجوب المحافظة عليها بالنص

amā aṣlū aḥdīhā fālbāy'ā ālislāmīyā kā mā fī ḥādīt 'ībādāt ībn ālsāmīt qāl t'āla' inā ālādyn yūbāyī'ūnākā ināmā yūbāyī'ūn Allāh wāqāl 'ālāyh ālsālāh wālsālām mān lām yāmūt tāhtā bāy'āh šāyh mā t māytāt ālgāhīlīyāh fā'ahādā hādā wāḡīb ālawrād wāwāḡābā ālmūḥāfāzāt 'ālyhā bīlnāṣ

As for the basis of taking it, the Islamic pledge of allegiance, as mentioned in the hadith of Ibn Al-Samet worship, The Almighty said that those who pledge allegiance to you only pledge allegiance to God¹⁷¹ and said, peace and blessings be upon him. Whoever does not die under the pledge of allegiance to a Šāyh who died in ignorance¹⁷², then this must be fulfilled.

قال في الكوكب القواد حكم الأوراد عند السلف حكم الفرائض لأنها فرائض بالالتزام والعهود بالندرج فتجب إعادتها والفرائض

qāl fī ālkāwkāb ālqāwād ḥūkm ālawrād 'īnd ālsālāf ḥūkm ālfārāīd lī'anāhā fārāīd bīliltīzām wālyāhūd bīlnādrī fātāḡībū iādātūhā wālfārāīd

He said on the pimp planet the rule of Awrad of the predecessors Ruling on the obligatory prayers because they are obligatory to be adhered and the promises vowed are to be returned and are obligatory

¹⁷⁰ Quoted from the Qur'an (5:1)

¹⁷¹ Ibid : (48:10)

¹⁷² It is a weak hadith

وفى كتاب الطرائف والقوائد أوجبوا على المرید تدارك ما فاته من أوراده وظائفه وعدم مسامحة نفسه فوراً ملزوماً مع أن ما يأخذون من الأوراد المسلسلة الأسنان يأخذونها على جهة النذر والإلتزام ولا قائل بعدم قضاء الإلتزامات فإذا تقرر هذا فقد تبين أن المشائخ ما أوجبوا وإنما المستوجب على نفسه هو البريد الأخذ بهذه الإلتزامات والعهود ولو أوجبوا كما فهمه المعترض لقالوا يجب على كل أحد أوردنا ولم يقله أحد منهم الله فسقط حينئذ دعوى المعترض الذى فهم بسوء فهمه إنهم أوجبوا عافانا الله من الفهم السقيم

wāfy kītāb āltārāif wālqāṣāid awḡābū ‘āla’ ālmūryd tādarūkū mā fātāhū mīn awrādīh wāzāifih wā‘ādām mūsāmāhāt nāfsīh fāwrā mālzūmā mā‘ā anā mā ya’hūdūn mīn ālawrād ālmūsālsālāt ālasnān ya’hūdūnāhā ‘āla’ ḡīhāt ālnādr wāliltizām wālā qāil bī‘ādām qāḏā’ āliltizāmāt fā’idā tāqārārā hādā fāqād tābāyānā anā ālmāshāihā mā awḡābūhā wāināmā ālmūstāwḡābā ‘āla’ nāfsīh hūwā ālbārīd ālahdū bīhādīhī āliltizāmāt wāl‘ūhūd wālāw awḡābū kāmā fāhīmāhū ālmū‘tārīḏ lāqālū yāḡībū ‘āla’ kūl aḡād awrādnā wālām yāqūlhū aḡād mīnhūm Allāh fāsāqāṭā ḡnādī dā‘wa’ ālmū‘tārīḏ ālāḏy fāhīmā bīsū’ fāhmīhī ināhūm awḡābū ‘āfanā Allāh mīn ālfāhmī ālsāqīm

In the book Antiques and Poems¹⁷³, they are obligated to see the aspirant to redeem what he misses from his duties and his functions and not to forgive himself immediately obligatory, even though what they take from the chained teeth they take on the side of the vow and commitment, and it is not said that the obligations will not be fulfilled. If this is decided, it has become clear that the Ṣāyḡs did not obligate them, but what is required for himself in the follower to take into account these obligations and covenants. If they were obliged, as the objector understood, they would have said that everyone should have mentioned us and none of them said God, and then the compliant’s claim, which he misunderstood, would have been forgotten.

وغاية ما عند المشائخ أنهم ذكروا فضيلة الأذكار وليرغب الناس فى ذكر الله تبعاً للشارع ﷺ فى ترغيبه الناس فى ذكر الله كما أسلفنا من الأحاديث لا غير الفهم وأما اختيار الشيخ رضى الله عنه وعن ابن فى الركن الثانى من أركان الورد صيغة الصلاة الفاتح مع أنها تجزئ بأى صيغة كانت من صيغ الصلوات على النبى ﷺ لما فيها من جوامع الثناء على رسول الله ﷺ ولأن من روايتها ما يؤثر عن سيدنا على رضى الله عنه وكرم وجهه وكل ما ورد فى السنة قلنا فيه الإذن الخاص والعام والله الحمد

¹⁷³ The author didn’t the citation of the book and not even the title.

wāgāyāt mā'īnd ālmāshāih anāhūm dākārū fādylāt ālaḍkār wālīyārgābā ālnāsū fi dīkr Allāh tāb'ā līlšārī'ī šāla' Allāh 'ālāyh wāsālām fi tārgybīh ālnās fi dīkr Allāh kāmā aslāfnā mīn ālahādīt lā gāyr ālfāhmī wā'amā ihtīyār ālšāyh rādyā Allāh 'ānh wā'an ābīn fi ālrūkn āltāny mīn arkān ālwīrd šīgāt ālšālāt ālfātīh mā'ā anāhā tūgzi bīay šīgāt kānāt mīn šīyāg ālšālāwāt 'āla' ālnāby šāla' Allāh 'ālāyh wāsālām lāmā fīhā mīn gāwāmī'ī āltānā' 'āla' rāsul Allāh šāla' Allāh 'ālāyh wāsālām wālīan mīn rīwāyātīhā mā yuatīr 'ān sāyīdīnā 'ālī rādyā Allāh 'ānh wākārāmā wāghāh wākūlā mā wārādā fi ālsūnāt qūlnā fīh ālīdnū ālhāṣ wāl'ām wālīlāhī ālhāmd

The purpose of the Šāyḥs is that they mentioned the virtue of supplications and that people wish to mention God according to the legislator, may God bless him and grant him peace, in ordering people to mention God as we have already mentioned from the hadiths, except for understanding and the choice of Šāyḥ, may God be pleased with him, and on the authority of the second pillar of Awrad form the Fateh prayer, even though it is fragmented. In whatever form, among the prayers on the Prophet, may God's prayers and peace be upon him, for the synagogues of praise for the Messenger of God, may God's prayers and peace be upon him, because it contains the general praise of, the Messenge of God, may God bless him and grant him peace, and because of its narration, what affects our master is on God's pleasure, his generosity, and all that was mentioned in the Sunnah we said in it the special and general permission of God Praise

أصل الخيالة في يوم الجمعة في كتاب الوابل الصيب من الكلم الطيب للعلامة بن القيم وقال أبو هريرة قال رسول الله ﷺ سيروا سبق المفردون قالوا وما المفردون قال الذين استهتروا بذكر الله تعالى بضع الذكر عنهم اوزارهم اشتروا بالشيء وفيه أول عوابه ولزموه وجعلوه رأيهم وفي بعض ألفاظ الحديث المستهترون بذكر الله ومعناه الذين أولعوا به يقال استهتار فلان بكذا إذا أولع به وفي تفسير آخر إذا اختاروا في ذكر الله أي كثروا واهلك أقرانهم وهم في ذكر الله تعالى يقال اختر الرجل فهو مهتر إذا سقط في كلامه من الكبر والهتر السقط من الكلام كأنه بقي في ذكر الله حتى خرف وأنكر عقله وقد اهتر في ذكر الله تعالى أي أولع به وأغرى به يقال استهتار فيه وبه وتفسير هذا في الأثر الآخر وفي هذا كله حض على ذكر الله بالاستهتار ويصدق في ذكر الهيلة يوم الجمعة فإذا دام الذاكر من بعد عصر الجمعة متصلاً إلى الغروب ذاكراً الكلمة الشريفة وتارة الاسم المفرد في جماعة صاروا مستهترين بذكر الله والحس شاهد بذلك كما لا يخفى على الذوق السليم ولما ورد أيضاً أن الصحف تعرض على الحق سبحانه في كل اسبوع فيكون آخر صحيفته لا إله الا الله مع كونها ساعة الإجابة في زاوية ولما ورد أيضاً أكثرها من ذكر لا إله الا الله فكونها في ساعة

الإجابة أخرى وأما ذكر الإسم المفرد فقد قال المفسرون في قوله تعالى اذكروا الله اى اذكروا لفظ هذا الإسم الشريف الله وهو الإسم الأعظم عند كثير من العلماء

aṣl ālhīyālātī fī yāwm ālgūm'ātī fī kitāb ālwābīl ālsāyīb mīn ālkālīm āltāyīb
līl'ālāmātī bīn ālqāyīm wāqāl abū hūrāyirā qāl rāsul Allāh ṣāla' Allāh 'ālāyih
wāsālām sīrū sābāqā ālmūfrādūn qālū wāmā ālmūfrādūn qāl ālādīn īstāhtārū bīdīkr
Allāh t'āla' bāḍ'ū āldīkr'ānhūm āwzārāhūm īstārāw bīlšāy'ī wāfyhī awl āwābīh
wālāzāmāh wāgā'ālūh ra'yāhūm wāfy bā'ḍ alfāz ālhādīt ālmūstāhtīrūn bīdīkr
Allāh wāmū'anāt ālādīn ulī'ū bīh yūqāl īstāhtār fūlān bīkāḍā idā awlā'a bīh wāzfy
tāfsīr āhār idā īhtārū fī dīkr Allāh āy kāṭārū wā'ahlākā aqrānāhūm wāhūm fī dīkr
Allāh t'āla' yūqāl īhtār ālrāgūl fāhūwā mūhtār idā sāqātā fī kālāmīh mīn ālkībār
wālhātr ālsāqtū mīn ālkālām kā'anāhū bāqa' fī dīkr Allāh ḥāta' ḥārūf wā'ankārā
'āqlāh wāqād āhtārā fī dīkr Allāh t'āla' āy awlā'a bīhī wā'āgra' bīh yūqāl īstīhtār
fīhī wābīhī wātāfsīr hādā fī ālatār ālāhār wāfī hādā kūlīhī hādā 'āla' dīkr Allāh
bīlīstīhtār wāyūšādāqū fī dīkr ālhāylālātī yāwm ālgūmū'ātī fā'idā dām āldākīr mīn
bā'd 'āshr ālgūmū'ātī mūtāšīlān ila' ālgūrūb dākīrā ālkālīmātī ālsārīfātī wtārātī ālism
ālmūfrād fī ḡāmā'ātī šārū mūstāhtīrīn bīdīkr Allāh wālhīs šāhīd bīdālīkā kāmā lā
yāhfa' 'āla' āldāwq ālsālīm wālīmā wārādā ayḍā an ālsūhūf tā'ārād 'āla' ālhāq
sūbhānāhū fī kūl ūsbū' fāyākūn āhīrā šāhīfātīh lā ilāhā ilā Allāh mā'a kāwnīhā
sā'ātī āliḡābātī fī zāwyātī wālāmā wārādā ayḍā aktīrū mīn dīkrī lā ilāhā ilā Allāh
fākāwnīhā fī sā'ātī āliḡābātī ūhra' wā'amā dīkr ālism ālmūfrād fāqād qāl
ālmūfāsīrūn fī qāwlīhī t'āla' īdkūrū Allāh āy īdkūrū lāfzū hādā ālism ālsārīf Allāh
wāhūwā ālism ālāzīm 'īndā kātyr mīn āl'ulāmā'

The origin of the cavalry on Friday in the book Al-Wabel Alsāyīb from the good words of scholar bin Al-Qayyim¹⁷⁴ and Abu Hurairah said the Messenger of God, may God's prayers and peace be upon him, will see the preceding the singles. The disgraceful hadith of the remembrance of God and its meaning, those who have been admired by it, it is said that it is disdain for such and such if he is admired and in another interpretation, if they choose to mention God, that is, multiply and destroy their peers while they mention God Almighty It is said: Choose the man, then he is ravished if he fell into his words of oldness and hatred. Falling from the words as if he remained in the remembrance of God until he got demented and denied his mind, and he ravished in the remembrance of God Almighty, that he

¹⁷⁴ Shams al-Dīn Abū 'Abd Allāh Muḥammad ibn Abī Bakr ibn Ayyūb al-Zur'ī l-Dimashqī l-Hanbalī (1292–1350 / 691 AH–751 AH) or Known as Ibn Al-Qayyim is the author of *the book Al-Wabel Alsāyīb*

cared for him and tempted him. Recklessly and truthfully in the mentioning of the Hillelah¹⁷⁵ on Friday, if the memory lasts after Friday afternoon connected to the sunset, mentioning the honorable word and sometimes the singular name in a group, they became reckless with the remembrance of God and the sense of witnessing this as it is not hidden from good taste, and when it was also reported that the newspapers are presented to the right Almighty every week His last newspaper will be No God but God, even though she is a watch The answer is in a corner, and when it was mentioned, more than once said, There is no god but God, so it is in the hour of the other answer. As for the mention of the singular name, the commentators said in God Almighty's words: "Remember God," meaning mention the name of this honorable name, Allah, which is the greatest name of many scholars.

أصل مشروعية الإجتماع للذكر وفي رواية مسلم عن أبي هريرة رضي الله عنه عن النبي ﷺ قال إن الله ملائكته سيارة فضلاء يبتغون مجالس الذكر فاذا وجدوا مجلسا فيه ذكر قعدوا وحف بعضهم بعضا بأجنتهم حتى يملؤا ما بينهم وبين سماء الدنيا فإذا تفرقوا عرجوا وصعدوا إلى السماء فيسألهم الله عز وجل وهو أعلم من أين جنتم فيقولون جننا من عند عبادك في الأرض يسبحونك ويكبرونك ويهللونك ويحمدونك ويسألونك قال وماذا يسألوني قالوا يسألونك جنتك قال وهل رأوا جنتي قالوا لا أى رب قال فكيف لوراوا جنتي قالوا ويستجبرونك قال ومما يستجبرونني قالوا من نترك يارب قال وهل رأوا نارى قالوا لا فكيف لوراوا نارى قالوا ويستغفرونك فيقول قد غفرت لهم وأعطيتهم ماسالوا وأجرتهم مما استجاروا قال ويقولون رب فيهم فلان خطأ إنما مر فجلس معهم فيقول وله غفرت هم القوم لا يشقى جليسهم متفق عليه

as̄l māšrū'iyā'ī āliġtīmā' līldīkr wāfy rīwāyā'ī mūslīm 'ān abī hūrāyṛā'ī rāḍyā Allāh 'ānhū 'ānā ālnāby ṣāla' Allāh 'ālāyh wāsālām qāl in Allāh mālā'kātūh sāyārātū fūdālā' yābtāġūn māġālīs āldīkrī fā'idā wāġādū māġlīsā fih dīkr qā'ādū wāḥāfā bā'ḍūhūm bā'ḍā bīāġnīhātīhīm ḥāta' yāmlāuū mā bāynāhūm wābāyn sāmā'ī āldūnyā fā'idā tāfārāqū'ārgū wṣā'ādū ila' ālsāmā'ī fāyās'alūhūm Allāh 'āz wāġāl wāhūwā a'lāmū mīn aynā ġītūm fāyāqūlūn ġīnā mīn 'īndī 'ībādīkā fī ālarḍ yūsābīhūnākā wāyūkābīrūnāk wāyūhālīlūnāk wāyūḥāmīdūnāk wāyāsalūnāk qāl wāmāḍā yāsalūny qālū yāsalūnāk ġānātāk qāl wāḥāl rā'aw ġānāty qālū lā yārāb qāl fākāyfā lāw rā'aw ġānāty qālū wāystāġīrūnāk qāl wāmīmā yāstġīrūnāny qālū mīn nārīk yārāb qāl wāḥāl ra'aw nārī qālū lā fākāyfā lāw rā'aw nārī qālū wāyāstāġfirūnāk fāyāqūl qād ġāfārtū lāhūm wā'aṭāytūhūm māsā'alū

¹⁷⁵ Hillelah : is saying La ilaha ila Allah (There is no God worthy of worship except Allah)

wā'aḡārātūhūm mīmā īstāḡārū qāl wāyāqūlūn rābī fīhīm fūlān ḡāḡā' ināmā mār fāḡālās mā'āhūm fāyāqūl wālāhū ḡāfārtū hāmā ālqāwmī lā yāšqā ḡālīsūhūm mūtāfāq 'ālāyh

The origin of the legitimacy of the meeting for the male and in the Muslim narration on the authority of Abu Hurairah¹⁷⁶, may God be pleased with him from the Prophet, peace, and blessings be upon him said, "Allah, the Exalted, has teams of angels who go about on the roads seeking those who remember Allah. When they find some people remembering Allah they call to one another and say, 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered. Allah, the Exalted and Glorious, asks them (although He is best informed about every thing): 'What are my slave saying?' They say: 'They are glorifying Your Tasbih, Tahmid, Takbir, Tamjid, (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah).' He asks: 'Have they seen Me?' They reply, 'No, indeed, they have not seen You.' He asks: 'How would they act if they were to see Me?' Thereupon they reply: 'If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.' He would say: 'What do they beg of Me?' They say, 'They beg You for Your Jannah.' Allah says, 'Have they seen My Jannah?' They say, 'No, our Rubb.' He says: 'How would they act if they were to see My Jannah?' They reply, 'Were they to see it, they would more intensely eager for it.' They (the angels) say, 'They seek Your Protection.' He asks, 'Against what do they seek My Protection?' They (the angels) say, 'Our Rubb, from the fire of Hell.' (He, the Rubb) says, 'Have they seen the fire of Hell?' They say, 'No. By Your Honour, they have not seen it.' He says: 'How would they act if they were to see My Fire?' They say: 'If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness.' He says: 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection from.' One of the angels says: 'Our Rubb, there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance. He passed by them and sat down with them.' He says: 'I also

¹⁷⁶ Abd al-Rahman ibn Sakhr Ad-Dausi, better known as Abu Hurairah, was one of the sahabah of Muhammad and, according to Sunni Islam, the most prolific narrator of hadith.

grant him pardon because they are the people by virtue of whom their associates will not be unfortunate',¹⁷⁷ agreed upon.

وعنه عن أبي سعيد رضي الله عنهما قال قال رسول الله ﷺ لا يقعد قوم يذكرون الله إلا حفتهم الملائكة وغشيتهم الرحمة ونزلت عليهم السكينة وذكرهم الله في من عنده رواه مسلم قال سيدي أحمد زروق أما الجمع للذكر في المتفق عليه من حديث أبي هريرة الأمر إلخ فأخذ منه جواز قصد الإجتماع لعين الذكر بوجه لا يسوغ تأويله الحديث ما جلس قوم مسلمون مجلسا يذكرون الله إلى آخر ما مر أنفا ثم قال فلزم جوازه بل ندبه بشرطه نعم وتأويل التسييح والتحميد والتمجيد بالتذاكر في التوحيد من أبعد البعيد وتأويله غير مقبول لبعده عن الأفكار حتى لا يخطر بالإفطار وذلك عن مقاصد الشرع بعيد جدا أفافهم أه ذكره في الجيش الكبير. وهذا الحديث كما كان دليلا للإجتماع للذكر يكون دليلا للجهر به كما قال غير واحد

wā'ānh 'ānā abī sā'id rāḍyā Allāh 'ānhūmā qāl qāl rāsul Allāh ṣāla' Allāh 'ālāyh wāsālām lā yāq'ūdū qāwmūn yāḍkūrūn Allāh ilā ḥāfāthūm ālmālāikāt wāgāšiyāthūm ālrāhmāt wānāzālāt 'ālyhīm ālsākīnāt wāḍākārāhūm Allāh fī mān 'īndāhū rāwāh mūsīm qāl sāydy aḥmād zārūq amā ālgām'ū līldīkrī fī ālmūtāfaq 'ālāyh mīn ḥādīt abī hūrāyrā ālamr ilāh fā'ahādā mīnhū ḡāwāz qāsd āliḡtīmā' lī'āyn āldīkr bīwāgh lā yāsūḡ tā'awīlūh ālhādīt mā ḡālās qāwmūn mūsīmūn māḡlsān yāḍkūrūn Allāh ila' āhīr mā mārā ānāfā tūm qāl fālzām ḡāwāzūh bāl nādābāhū bīšārīth nā'am wātā'awīl āltāsbiḥ wāltāhmīd wāltāmḡīd bīltāḍākūr fī āltāwhīd mān ab'ād ālbā'id wātā'awīlūh ḡāyrā māqbūl lībā'dīh 'ān ālafkār ḥāta' lā yāḥtūr bīlīftār wāḍālīk 'ān māqāšīd ālsār' bā'id ḡīdā afāfūhūm ah dīkrūh fī ālgāyš ālkābīr. wāhādā ālhādīt kāmā kān dālīlā āliḡtīmā' līldīkr yākūn dālīlā ālgāhr bīhī kāmā qāl ḡāyr wāḥīd

On his authority, on the authority of Abu Saeed, may God be pleased with them, he said: The Messenger of God, may God's prayers and peace be upon him, said that no people will remember God but their angels are rugged and their mercy is overwhelmed. A serenity was revealed upon them, and God mentioned them in his companions,¹⁷⁸ which was narrated by Muslim. Seyid Ahmed Zarrouk said: As for the gathering of dhikr in the agreed-upon from the hadeeth of Abu Hurairah, the matter, etc. So he took it from him for the purpose of meeting of the targeted dhikr in a manner that doesn't justify his interpretation of the hadith, when Muslim

¹⁷⁷ Bukhari and Muslim Book 16, Hadith 1447

¹⁷⁸ Sahih Muslim Book 16, Hadith 1448

people sat in a house remembering God to the last of what was mentioned above, then he said that it is permissible for him to delegate him on the condition of yes, and to praise, gratification and glorification of God in monotheism from the far distance. And praising and glorifying the dhikr in unification from the faraway, and its interpretation is unacceptable for its distance from ideas so that it does not occur with breakfast, and that is due to the intentions of Sharia is very far away. This hadith, as was the evidence for the meeting for the male, will be evidence of speaking out as only one said

وقال العلامة سيدي عبد الواحد الحاج إبراهيم العلوي في نظمه المسمى رشد الغافل والجمع للذكر وللقرآن جرى به العمل في البلدان. ونصه الصحيح رد المنكر والعذر من خفائه قد ظهرت ويعنى بالنص الصحيح حديث أبي هريرة المتفق عليه المذكور آنفا. وقال شيخ المشايخ محض بابيه وأنكروا الجهر والاجتماع للذكر وهو جائز إجماعاً

wāqāl āl‘ālāmāt sāydī ‘ābd ālwāhīd ālhāğ ibrahīm āl‘ālwa’ fī nāẓmīh ālmūsāma’ rāšd ālgāfil wālgām’ līldīkr wālīlqūrān ġāra’ bīh āl‘āmāl fī ālbūldān. wānāṣūh ālsāhīh rād ālmūnkār wāl‘ūdīr mīn hāfāth qād zāhārāt wāyā’ny bīlnāṣ ālsāhīh hādīt abū hūrāyrā ālmūtāfāq ‘ālāyh ālmādkūr ānāfā. wāqāl šāyh ālmāšāyīh mūhānād bābūh wā’ankārū ālgāhr wālīğtīmā’ līldīkr wāhūwā ġāiz iğmā’ā

The scholar Sayid Abdel Wahed Al-Haj Ibrahim Al-Alawi¹⁷⁹ said in his systems called Rushd Al-Ghafal¹⁸⁰ and the gathering of remembrance and for the Qur’an in which work was done in countries. Its correct text is the response of the evil and the excuse for its concealment has appeared, and the correct text means the hadith of Abi Hurairah, the hadith agreed upon above. And the Šāyh of the Šāyhs said that his door was incongruous and they denied the speaking and meeting of dhikr, which is permissible unanimously

جرى على ذلك من أعصار شرق وغربا بالعمل الإنتصار
فوق الإجماع بعد الخلف فيه أجاز اليوم دون خلف

¹⁷⁹ Sayid Abdalla Al-Haj Ibrahim Al-Alawi (1739 -1817) is the author of Rushd Al-Ghafil.

¹⁸⁰ The author perhpaps made a mistake while writing the mane of te author of the book because the first name of the one written on the ms, Abdul wahab and The name written on the actual book, Abdallah is different.

ğāra' 'āla' dālk mīn ī'sār šārq wāğārbā bīl'āmāl ālintīšār

fāwāqā' āliğmā' bā'd ālhālf fīhī ağāzū ālyāwmī dūn hālāf

It was run for eras

East and West victory comes by working

The consensus occurred after the successor

It is permissible today without opposition

أنظر الجيش أصل مشروعية الجهر بالذكر عن أبي سعيد مولى ابن عباس أخبره أن رفع الصوت بالذكر حين ينصرف الناس من المكتوبة كان على عهد رسول الله ﷺ رواه البخاري. وفي نتيجة الفكر في الذكر قال فيه بعد البسمة والحمدلة سألت أكرمك الله عما اعتاده الصوفية من عقد حلق الذكر والهجر به في المسجد ورفع الصوت بالتهليل وهل ذلك مكروه أم لا. الجواب أنه الكراهة في شيء من ذلك وقد وردت أحاديث تقتضي استحباب الجهر بالذكر وأحاديث تقتضي الأسرار به والجمع بينهما أن ذلك يختلف باختلاف الأشخاص كما جمع النووي بمثل ذلك بين الأحاديث الواردة باستحباب الجهر بقراءة القرآن والأحاديث الواردة باستحباب السر بها ثم ساق من أحاديث الاستقبال في الجهر نحو خمسة وعشرين حديثاً تصريحاً أو التزاماً منها ما ذكرناه في استحباب الاجتماع للذكر وهو حديث أبي هريرة المتفق عليه ومنها ما أخرجه مسلم والترمذي عن معاوية أن النبي ﷺ خرج على حلقة من أصحابه فقال ما يجلسكم قالوا جلسنا لذكر الله وتمحيده فقال أنه أتاني جبريل فأخبرني أن الله يباهي بكم الملائكة ومنها ما أخرجه الحاكم في صحيحه والبيهقي في شعب الإيمان عن أبي سعيد الخردة قال قال رسول الله ﷺ أكثروا ذكر ربكم حتى يقولوا مجنون. عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال يقول الله تعالى أنا عند ظن عبدي بي وأنا معه إذا تذكرني فإن ذكرني في نفسه ذكرته في نفسي وإن ذكرني في الملاء ذكرته في ملاء خير منه متفق عليه قال السيوطي والذكر في الملاء لا يكون إلا عن جهر

īnzūr ālğāyş aşl māşrūī'yāť ālğāhr bīldīkr 'ān abī sā'īd māwla' ībn 'ābās aħbārāh
an rāf' ālşāwt bīldīkr ħīn yānşārīf ālnās mīn ālmāktūbā kānā 'āla' 'āhd rāsul Allāh
şala' Allāh 'ālāyh wāsālām rāwāh ālbūħārī. wāfī nātīğāt ālfīkrī fī āldīkr qāl fīh

bā'ad ālbāsmālā' wālḥāmdālā' sālāt akrāmākā Allāh 'āmā ī'tādāh ālṣūfīyā' mīn 'āqd ḥālāq āldīkrī wālḥāgr bīh fī ālmāsḡīd wārāfā'ā ālṣāwt bīltāhlīl wāhāl dālīk mākrūh am lā. ālgāwāb anāhū ālkārāhā' fī ṣāy'ī' mīn dālīk wāqād wārādāt aḥādīt tāqtādy īstīḥbāb ālgāhr bīldīkr wā'aḥādīt tāqtādy ālasrār bīh wālgām'ū' bāynāhūmā anā dālīk yāhtālīf bīhtīlāf ālaṣḥāṣ kāmā ḡāmā'a' ālnāwāwy bīmītlī dālīk bāyn ālahādīt ālwārīdā' bīstīḥbāb ālgāhr bīqīrā'a' ālqūr'an wālahādīt ālwārīdā' bīstīḥbāb ālsār bīhā tūm sāqā mīn aḥādyt ālistīqbāl fī ālgāhr nāḥw ḥāmsā' wā'īsrīn ḥādītā tāṣrīḥā aw iltīzāmā mīnhā mā dākārnāh fī āstīḥbāb āliḡtīmā' līldīkr wāhūwā ḥādyt abū hūrāyrā' ālmūtāfāq 'ālāyh wāmīnhā mā aḥrāḡāhū mūslīm wāltīrmīdy 'ānā mū'āwīyā' an ālnāby ṣāla' Allāh 'ālāyh wāsālām ḥārāḡā 'āla' ḥālāqā' mīn aṣḥābīh fāqāl mā yūḡlīsūkūm qālū ḡālāsnā līdīkr Allāh wātāmhīdūhū fāqāl anāhū atānī ḡībrīl fā'aḥbārānī an Allāh yūbāhī bīkām ālmālāikā' wāmīnhā ma aḥrāḡāh ālḥākīm fī ṣāḥīḥīh wālbāyhīqī fī ṣā'īb āliymān 'ānā abī sā'id ālḥūdri qāl qāl rāsul Allāh ṣāla' Allāh 'ālāyh wāsālām aktīrū dīkr rābīkūm ḥāta' yāqūlū māḡnūn. 'ān aba' hūrāyrā rādyā Allāh 'ānh anā rāsul Allāh ṣāla' Allāh 'ālāyh wāsālām qāl yāqūl Allāh t'āla' anā 'īnd zānī 'ābdy bī wā'anā mā'āh idā tāḡākārāny fā'in dākārāny fī nāfsīh dākārtūh fī nāfsy wā'in dākārāny fī ālmāla dkrūh fī māla' ḥāyr mīnhū mūtāfāq 'ālāyh qāl ālsīyūty wāldīkr fī ālmāla' lā yākūn ilā 'ān ḡāhr

See the army, the origin of the legality of speaking out about Abu Sa'id Mawla Ibn Abbas. He told him that raising the voice by mentioning when people were leaving the scripture was during the era of the Messenger of God, may God bless him and grant him peace.¹⁸¹ Narrated by Al-Bukhari .In the result of the thought in the dhikr, he said: After the Basmalah and the Hamdahl, I ask God to grant you what Sufi used to do in order to circle the dhikr and forsake him in the mosque, and to raise the voice by cheering, and is that unpleasant or not? The answer is that hatred is something of that, and there are hadiths which require the desirability of speaking openly, and hadiths requiring secrets in it and the combination between them, that that differs with different people, as the Al-nawawi¹⁸² collection similarly between the hadiths mentioned in the desirability of speaking out in recitation of the Qur'an and the hadiths mentioned in the desirability of the secret

¹⁸¹ Sunan Abu Dawud Book 2, Hadith 998

¹⁸² Abū Zakariyyā Yaḥyā ibn Sharaf al-Nawawī (1233-1277), popularly known as al-Nawawī or Imam Nawawī, was a Sunni Shafi'ite jurist and hadith scholar. He authored numerous and lengthy works ranging from hadith, to theology, biography, and jurisprudence

in it and then it was stipulated in the hadiths of receptivity in speaking out towards Twenty-five hadith statements or commitment, including what we mentioned in the desirability of the meeting for the remembrance. It is the hadeeth of Abu Hurairah that was agreed upon, including what was narrated by Muslim and al-Tirmidhi from Muawiya, that the Prophet, peace and blessings be upon him, went out on a circle of his companions. and he asked: what sits with you, they replied: we sat down to mention and praise God, and he said that Gabriel came to me, so he told me that God boasts of how many angels there are faith.¹⁸³ on the authority of Abu Saeed Al-Khardah said: The Messenger of God, may God bless him and grant him peace, said more than mention your Lord until they say crazy¹⁸⁴ .On the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, said God Almighty says I am when my servant thinks about me and I am with him. If he remembers me, then if he reminds me of himself, I mentioned him in myself. and if he remembered me in public, I mentioned him in a better public than him.¹⁸⁵ It is only about speaking out

وفى مفتاح الفلاح ما نصه وإن كان الذاكرون جماعة فالأول في حقهم إن يرفعوا أصواتهم بالذكر مع توافق الأصوات بطريقة واحدة موزونة ثم ساق من أحاديث الجهر حديث البخاري الأمر. وقد شبه الغزالي رحمه الله تعالى ذكر شخص واحد وذكر جماعات مجتمعين بمؤذن واحد وجماعات المؤذنين فكأنما أصوات المؤذنين تقطع جرم الهواء أكثر من صوت شخص واحد فكذلك ذكر جماعات على قلب واحد أكثر تأثيراً في تأثير الحجب عن ذكر شخص واحد فكذلك ومن حيث الثواب فلكل واحد ثواب ذكر نفسه وثواب ذكر رفقاءه

wāfi mīftāḥ ālfālāḥ mā nāṣāhū wā'in kān āldākīrūn ḡāmā'āt fālawāl fī ḥāqīhīm in yārfā'ū aṣwātāhūm bīldīkr mā' ā tāwāfūq ālaṣwāt bīṭāriqāt wāḥīdāt māwzūnāt tūm sāq mīn aḥādyt ālgāhr ḥādyt ālbūhāry ālamr. wāqād šābāhā ālgāzālī rāḥīmāhū Allāh t'āla' dīkr šāḥṣ wāḥīd wādīkr ḡāmā'āt mūḡtāmī'in bīmuādīn wāḥīd wāḡāmā'āt ālmuādīnīn fākanāmā aṣwāt ālmuādīnīn tqṭāū' ḡūrm ālhāwā' aktār mīn ṣāwt šāḥṣ wāḥīd fākādālīkā dīkr ḡāmā'āt 'āla' qālb wāḥīd aktār ta'tīrā fī ta'tīrā ālhūḡūb 'ān dīkr šāḥṣ wāḥīd fākādālīk wāmīn ḥāyt āltāwāb fālīkūl wāḥīd tāwāb dīkr nāfsīh wātāwāb dīkr rūfāqāih

¹⁸³ Sahih Muslim Book 16, Hadith 1450

¹⁸⁴ It's a weak hadith

¹⁸⁵ Sahih Al Bukhari Book 97, Hadith 34

In the key to success, what was stipulated, and if the praisers are in group, the first is in their right to raise their voices by mentioning the compatibility of the voices in one balanced way, then it is stipulated in the hadiths of public speaking, Bukhari's hadith Al-Ghazali¹⁸⁶, may God Almighty's mercy, likened the mention of one person, and he mentioned the groups of people gathered together with one muezzin and groups of muezzins, as if the voices of the muezzins cut off the air more than the voice of one person, so also mentioning groups on one heart is more influential in the effect of the blocking than mentioning one person so and so in terms of reward, each one has a reward Himself and the reward of mentioning of his companions.

أيها القارئ الكريم فإن من أنكر الإجتماع للذكر والهجر مع وجود هذه النصوص الصريحة واجماع الأمة عليه إما أن يكون بعيدا عن الحق بعد الثرى عن الثريا كالقرنيين فإنهم أنكروا حتى منعوا مساجد الله أن يذكر فيها اسمه جهرا مجتمعين له مع وجود هذا النص وذلك كله مكابرة وعتاد للحق بالتححرر بن أن القارئ الكريم إذا فهم جميع ما أسلفناه من النصوص حق الفهم يتبين له بيانا جليا أن الطريقة التجانية ما خرجت عن طريق السنة قيد أنملة فيحضر له حينئذ قوله عز وجل وإذا جاءكم فاسق بنبا فتبينوا إلخ الآية

ayūhā ālqārī ālkārym fā'inā mān ankār āliġtīmā' līldīkr wālġāhr mā'ā wūġūd hādīh ālnūsūṣ ālāsrīhāt wā'īġmā' ālūmāt 'ālāyh imā an yākūnā bā'idā 'ān ālḥāq bā'd āltāra' 'ān āltārāyā kālqārīnāyn fā'ināhūm ankārū ḥāta' mānā'ū māsāġīd Allāh an yūdkar fīhā īsmūhū ġāhrā mūġtāmī'in lāhū mā'ā wūġūd hādā ālnāṣ wādālīk kūlūh mūkābārāt wā'ītād līlḥāq bīltāḥārūr bīn anā ālqārī' ālkārīm idā fāhīmā ġām' ā mā aslāfnāh mīn ālnūsūṣ ḥāq ālfāhmī yātābāyān lāhū bāyānā ġālīyā anā āltārīqā āltīġānīyā mā ḥārāġāt 'ān ṭārīq ālsūnāt qāyd anmīlāt fāyūḥḍīr lāhū ḥīnā'id qāwlūhū 'āz wāġāl wā'idā ġā'ākūm fāsīq bīnāba'ī fātābāyānū ilāh ālāyāt

Dear reader, whoever denies the gathering of remembrance and by speaking out with the presence of these explicit texts and the nation's consensus on him, either that he is far from the truth after being rich than the chandeliers like the corners, they denied until they prevented the mosques of God that mention his name in public together to him with the presence of this text and all this is a symbiosis and

¹⁸⁶.Ḥāmid Muḥammad ibn Muḥammad aṭ-Ṭūsiyy al-Ġazālīy; Latinized Algazelus or Algazel; (1917–1996) was a Persian, philosopher who was one of the most prominent and influential Muslim philosophers, theologians, jurists, and mystics, of Sunni Islam.

a right to the truth so let it be translated. So that the honorable reader, if he understood all of the texts that we have already explained, clearly indicates to him a clear statement that the method of Tijaniya did not come out through the Sunnah under an iota, then he will be presented to him by saying, Exalted be He, and if a punk comes to you with a report¹⁸⁷, then show the verse etc.

¹⁸⁷ Quoted from the Qur'an (49:6)

CHAPTER FIVE

5. Conclusion and Recommendation

The emergence of Gibe Oromo monarchial states and their Islamization is a phenomenon of the 18th and 19th centuries. The Islamic fervor in the second half of the nineteenth century especially in Ğimma provided a fertile ground for the flourished Islamic education and culture. Many scholars from all over the Muslim areas of Ethiopia moved to the Gibe states pursuing their Islamic education. This resulted in a large amount of Islamic literature which is mostly ignored by academic researches.

In this thesis, the researcher has tried to present the contribution of a Ğimma scholar Šayḥ Mahmmūd Sulaymān, to the fund of Ğimma Arabic literature with particular focus on his work on minhāğ ālsāwāb (The Path of Rightfulness). Šayḥ Mahmmūd Sulaymān was a brilliant intellectual cleric who contributed greatly to shaping the cultural, religious and notably the social structure of his community. His works attest to his familiarity with a broad range of religious, genealogical and historical knowledge. The fact that one humble Ğimma scholar tried to challenge an international scholar and mufti (Islamic jurist) describes the wideness of his knowledge. Besides, his Arabic language use is similar to the classic Arabic used during the Islamic enlightenment period.

The Šayḥ is also a herbalist and an exorcist. He used to treat some modern medical diagnosis that the modern medicine did not find a legit treatment till now such as blood cancer and autism. In addition to that, the Šayḥ tried teaching his medical knowledge to everyone who is willing to learn from him alongside their education in tāriqā.

Since Šayḥ Mahmmūd 's tomb is still visited by the followers of the Tījānīyā, the extent of his influence on the society is clearly visible.

Some of the final findings in this thesis are that, the researcher had tried to show the biography of Šayḥ Mahmmūd Sulaymān as well as his literary contributions. Accordingly, his Arabic manuscript was philologically analyzed. And also the literary reflections of Šayḥ Mahmmūd's manuscript have been investigated under study from philological view. In fact, the core idea of the manuscript had been selected and translated from the original (Arabic) language, into English.

Moreover, Šayḥ Mahmmūd as a religious leader, the study of his personality has shown us the enormous contributions of Muslim traditional scholars to the national heritage in general. His literary production shows the continuity of the literary heritage from the earliest period. This book can be used as a reference and evidence to persuade anyone who is against the Tārīqā Tījānīyā

The general content of the manuscript deals with a feedback of the book muštāhā ālhārf ālgānī fī rād zālāqāt āltīgānī ālgānī by Šayḥ Al-Jikenī Al-Shanqīti. He criticized the author of this book together with the content of the book. He also used some notable books written by scholar in the muslim world as a reference to prove his point. The ms also deals with praising Allāh and sending blessing to the Prophet in congregation and with louder voice. It also defends the Tījāni way sscholars.

Recommendation

It is a known fact that ever since philologists began search in Ethiopia, some important manuscripts has been studied properly. Nevertheless, this kind of research can only be successful when the ms are kept under good condition. The researcher has found some difficulties to conduct the research and listed them as such

- The manuscripts are mostly distributed among wider sectio of the society thus, makes it unattainable to acquire all of the manuscripts for the study. Therefore, it is recommended that the department of linguistics and philology should attempt to collect ms from individuals and keep them in IES Library microfilmed for further study.
- The other problem is that Ethiopian historical manuscripts are exported by illegal means. As a result, it is essential to recommend that the government should control such illegal acts in collaboration, with the families and preserving the achievements of traditional scholars of the country.
- The Gibe area, specifically, Ğimma has been a home for numerous scholars. Yet the researches done on this area are insufficient. In my opinion the literary resource of the Gibe area needs deep academic researches. My research can open the gate to use the area as a source of manuscripts.

- The current occurrence of corona virus has created travel problem for the researcher while acquiring the manuscripts and interviewing the informants difficult.
- Lastly, the researcher would like to recommend that, the department will give priority to students in helping them with a useful material and financial support in their field works because the university's refusal in funding researches made by self-sponsored students has its own significant impact on the quality of research.

Appendix I

List of Informants

No	Name	Age	Date	Location	Remark
1	Abdulkerīm Abbaa garo (pele)	56	19/01/2020	Ġimma	He is a historian. He is also relative of Donocho AbaMacha
2	Abbaa Jabal Abbaa Machaa	65	24/01/2020	Walataa Town	He is the son of Donocho AbaMacha. Most of the Mss were found with him.
3	Abbaa Jabel Šayḥ Yūsuf	84	17/5/2020	Ġimma	He is a companion and a friend of Šayḥ Mahmmud Sulaymān. He helped us by finding copies of some manuscripts
4	Mohammedamin Abbaa Foogi (Abbaa nuura)	78	12/03/2020, 19/03/2020 phonecalls	Ġimma	He is their reader and companion. Whenever there is a new book , he will read for them.
5	Hussein Dāwūd	53	24/03/2020, 15/05/2020 phone calls	Wollaga	He is one of the student of Donocho. List of all books written by them is found with

					him.
6	Negusie Abbaa Jabal	52	3/01/2020	Ġimma	He is also one of the student of Donocho. He told us about all the Šeyh's miracles and sent copies of some manuscripts.
7	Zakir Abbaaboor Shekii	64	13/08/2020	Ġimma	He first met the Šayh as a patient. After recovery he decided to stay and serve the Šayh while learning the religion from him.

Appendix II

Šayḥ Mahmmūd Sulaymān



(٣)

العراقية والظلمة الرئاسية ذراع صيرت أوتستر حفر ولا
 الخ سماع والاصحاح ونظير المذنب العبد بدية الغراء العاطفة وشاملة
 غير ان الدنيا والاخرة في اكثر اجزاء المعبر من البلاد الما فيها
 كثير من العباد من الظلمة والباد من يربطه ظلمة نفسه من امر
 الثمورات والارباع فاهتدوا بها الى سبيل الشهاد وتيسر هذا الشير
 من المشرق والاشهد من اهل السر الجاهل فيفضله هذا المادح
 من حمد هاتين الايام القلبي الماتية ويرى في الاربع المعبر التي
 ابرزة سبحانه وتعالى الى القوم في سجنه **رَبِّهِ رَجْعُ الْعِلْمِ** ٣
 حيث لا يرى بها على هذا الصمد قبل المبرور بالامداد والافلاس
 ثم اربطه صفت من سيرة الظهور والمهان عن عين كاحاسد -
 ومعيات فله يطق النظر لهما الا ههان كالتفتيش لا يطبق
 التي يصار شعاع الشمس بالاجمعار وكل جعل عند الكثرة التي د
 من بين الاضهار فلا يقدر سبب الخلق والسيرورة تتفرق وحدها
 المقطوع ولا يرتدي اليها من اهل الله في تيمه الا كالماء وتعود
 عداه وكل من يربطه بالعناد ولا يستجير ولا يراثة فيضها الو
 الكثرة من سيرة الامداد والاعتناء له العنابة الازلية بفضل
 الدنيا المستجاب ليهيوة الى اذاعة السهارة بهارة السعادة والادوار
 ولما كان في رعية تهمسة فالمسود واليسود لا يد من ان يعبر
 بالمشائرك والوزر كالكلاب اذا رأت اليدى كالمف تى سلك كتاب
 مستحق الى الخاف الحان طالت بين الخائف في رعية نفسه وطول كما ان يخاله

4

(١)

بسم **الله الرحمن الرحيم**

بالحمد لله المتتابع الخواص الذي يفرغ الطاعات للعباد ما يزين
 سلاوة وقلة وقدره وادواره فاستأنس بذلك ما له من امداد
 والعباد وتغير بواله بالبرهان من حيث اخلصها بالعبادة والورد
 في الا بالعبادة والحمد وفازت بلهنة اللثة والارصاد وجعل
 من غير الخيبة وهو وسطية الاجمال والالتكاف والافورث والفتح
 الاكبر الذي هو وسطية الاجمال واذا من آذ الهم بالخبر
 والادعاء والصلوة والسلمة ليجت لي يربك لسانه رطب
 من ذكر الله والعباد سببنا **الشيخ** المانع والملت والتمه است
 فارجع الاعمال سببنا **الشيخ** المانع والملت والتمه است
 ناصرت بلقى والطاعة الى سببنا **الشيخ** المانع والملت والتمه است
 الظاهر من الايمان والاسما الذي ينزل من سعاد وهو الاضحي
 على ساد بالعبود والصبوح شررا طيبا ساجدا حتى فاسر اواراد
 واحسانه الذي سببنا **الشيخ** المانع والملت والتمه است
اماعيل

العبودية

وقد علمه **الشيخ** ابو يعقوب بن الحسين في رواية الامام الثالث والاربعين
في مسند الصوفيين عن علي بن يحيى الهمداني قال قال رسول الله صلى الله عليه
وسلم من قال في كل يوم مائة مرة لا اله الا الله الملك الحق المبين كان
له امان من النار والجنة فالتسليم وحشة القبر **وانضا** فقد ورد في رواية
الامام محمد بن الحسن بن محبوب في نهج هرق انه قال الله علمه وسلم لا اله الا الله
وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير فمن قالها
مائة مرة كانت له حيا من الموت المنيطان

ابو القاسم الاقوي في رواية اخرى في هذا الصنيع الصحيح لبيان ان الطريقة
التي اذنت لها كانت في سنة هجرية في تسميته العول في الاذكار على انه
لعمري ودها لكها اذ لم يزل وحيد المديون الذي هو له الاجازة وهو قوله
صلواتي عليه وسلم اكله من العمل الخ **فتد** قال العارف بالله الطاهر
الاسدي في التجميع صحيح الخاقاني الصوري انه كان يقرأ هذا التمجيد مع الاله
سائيا في حق هذه الخدود في فاضل وكامل الله عليه وسلم كل ال طائفة
وهو ما امرت فمن عند نفسه قول ارض العباد في شمسا لله اومنة
عليه بالنعمة وقد نفع سما الى العالمين وسلم على قلبه من ربه
الاعمال الا لله عز وجل بمنزلة طائفة طائفة الخ فجمعوا من
عمله في ان قاله في علمه فالله اعلم

ولا ينبغي ان يلهي من يخالف المسئلة بسما الى الله عليه وسلم ويحرم
ان يترجم هذا الحديث منع من يخطاه ورد في كتاب الله عز وجل ان
يقبض اليدين من الذنوب فيمنع من الذنوب الخ الخ الخ

انما الصلاة على رسول الله صلى الله عليه وسلم والتمسك بالسنن في
هذا ما لا يخفى على الله تعالى انما في الورد في كل صلاة في كل صلاة
ما لا يلهي عنه في الاقوي في الاستقلال عن الامم من بسما الذي في قوله
قالا قال رسول الله صلى الله عليه وسلم يا ايها الناس اذوا الى الله فاستغفروا
قالا اوبى اليه في يومه من امة مرة وده مسلم **وله** في الصلاة على
صلواتي عليه وسلم قال صلى الله عليه وسلم من صلى علي بعلم اسأل الله
عليه مائة ومن صلى علي غافرا صلى الله عليه في الف الف مرة ورسول
كثيرا شفعا في يوم القيمة اخره ما وصي به من ان يقرأ في كل صلاة
رضي الله عنه وفي رواية من صلى علي مائة في كل صلاة في كل صلاة
سبعون مرة في الاخرة في الدنيا في الدنيا العرفية من بعد ما جابر
رضي الله عنه **وقال** الحافظ ابو حنيفة في انه صلى على رسول الله
وقرب امة من سنن علي مائة صلاة فممن يصل على النبي صلى الله
له مائة خاتمة يجل له منها ثلثين ولا يترك له سبعين وفي الحديث من
ذات قال اكون في الصلاة عليه يد رسول الله صلى الله عليه وسلم في كل
ان الله عز وجل انما يتسلى من عاله بايعه الذي انما يتسلى عليه وسلم
تسليما الا ان يصلى على النبي صلى الله عليه وسلم مائة مرة وهو من سنن الاطهار
جابر بن عبد الله **واما في الكرامات** الشريفية عن ابن هبة في قوله
عنه ان رسول الله صلى الله عليه وسلم قال قال الله الاله الاله وعده
لا يشرك اليه الملك وله الحمد وهو على كل شيء قدير وفي قوله
كانت الصلوة راقب وكتب له مائة حسنة وكتب عليه مائة حسنة

واعاد الذكر في كل صلاة
وتسأل الله ان يرضى في
يوافقه بسبب
فاكان يترتب من
الذات الخ الخ
لست اقول الاقوي في
فيها الخ الخ الخ
الطاهر

الشمس وتبرع وبرها وقال رسول الله صلى الله عليه وآله وسلم يا أيها الناس اتقوا الله واتقوا ما بينكم وبينه
 التي هي من الأركان والشمس من الأركان وقال رسول الله صلى الله عليه وآله وسلم يا أيها الناس اتقوا الله
 اسفلها الله الصبح في ذلك من الأركان والشمس من الأركان وقال رسول الله صلى الله عليه وآله وسلم
 ما خرج من بين يدي الله من الأركان والشمس من الأركان وقال رسول الله صلى الله عليه وآله وسلم
 رسول الله صلى الله عليه وسلم لا يجلس مع قوم يكفرون بالله
 بعد صلاة الصبح إلى أن تطلع الشمس حب إلى ما جاء في حديثه
 الشمس ولا أن يجلس مع قوم يكفرون بالله بعد العصر إلى أن
 تغيب الشمس حب إلى ما جاء في حديثه
أصل شريعة فصار الأمر إذا أفاضت أخرج مسلماً
 يحيى عن عيسى بن عمار بن الخطاب رضى الله عنه قال قال رسول الله
 صلى الله عليه وسلم من نذر عن خديته من الدنيا ربح من الدنيا ربح من الدنيا ربح
 ما بين صلاة العجوة والحجوة صلاة الظهر كسب له ما بين صلاة العجوة والحجوة صلاة
 مسلم وفي هذه الحديث الحرف على فقه ما عود المراد نفسه من
 العبادة حتى تستطيع نفسه حب المثل في حصة وهو له سبحانه
 وتعالى والأصل في هذه الأوصاف الدرب فان يذرك صارت
 واجبة قال صلى الله عليه وسلم من إن لم يطلع الله فليطعه
 قال تعالى يا أيها الذين آمنوا اتقوا الله الصلوات الأربعة وقال صلى الله عليه وسلم
 ما عاهدوا الله عليه وهذا الأركان الثلاث هو أصول الأركان من
 إن إن إن إن صلى الله عليه وسلم الأركان الأربعة وقال صلى الله عليه وسلم
أصل الحرف ها قال صلى الله عليه وسلم الأركان الأربعة وقال صلى الله عليه وسلم

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الشمس من الأركان والشمس من الأركان وقال رسول الله صلى الله عليه وآله وسلم
 التي هي من الأركان والشمس من الأركان وقال رسول الله صلى الله عليه وآله وسلم
 اسفلها الله الصبح في ذلك من الأركان والشمس من الأركان وقال رسول الله صلى الله عليه وآله وسلم
 ما خرج من بين يدي الله من الأركان والشمس من الأركان وقال رسول الله صلى الله عليه وآله وسلم
 رسول الله صلى الله عليه وسلم لا يجلس مع قوم يكفرون بالله
 بعد صلاة الصبح إلى أن تطلع الشمس حب إلى ما جاء في حديثه
 الشمس ولا أن يجلس مع قوم يكفرون بالله بعد العصر إلى أن
 تغيب الشمس حب إلى ما جاء في حديثه
أصل شريعة فصار الأمر إذا أفاضت أخرج مسلماً
 يحيى عن عيسى بن عمار بن الخطاب رضى الله عنه قال قال رسول الله
 صلى الله عليه وسلم من نذر عن خديته من الدنيا ربح من الدنيا ربح من الدنيا ربح
 ما بين صلاة العجوة والحجوة صلاة الظهر كسب له ما بين صلاة العجوة والحجوة صلاة
 مسلم وفي هذه الحديث الحرف على فقه ما عود المراد نفسه من
 العبادة حتى تستطيع نفسه حب المثل في حصة وهو له سبحانه
 وتعالى والأصل في هذه الأوصاف الدرب فان يذرك صارت
 واجبة قال صلى الله عليه وسلم من إن لم يطلع الله فليطعه
 قال تعالى يا أيها الذين آمنوا اتقوا الله الصلوات الأربعة وقال صلى الله عليه وسلم
 ما عاهدوا الله عليه وهذا الأركان الثلاث هو أصول الأركان من
 إن إن إن إن صلى الله عليه وسلم الأركان الأربعة وقال صلى الله عليه وسلم
أصل الحرف ها قال صلى الله عليه وسلم الأركان الأربعة وقال صلى الله عليه وسلم

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الشمس

ربهم فلان خصلوا انما هم في سبوعهم فيقول والله عز وجل
 هو القوم الا يشعروا جليلهم من متفق عليه
وعلم من اي سبوعه رضي الله عنه قال قال رسول الله صلى الله عليه
 عليه وسلم لا يقعد قوم الا يكرهت الله الا ههنا اهل مكة وسب
 عتبت بها الحجة ويزلت عليهم السمكة وكره الله في من عبده
 وراه مسلم **قال** سبعتي هذا سبوعا وفي الجمع المذكور في
 المتفق عليه من حدِيث ابى هريرة في المار الى فاعلم من ههنا
 فصل الاجتماع لعين الذكر بوجهه لا يسمع تاويله **في**
 ما جلس قوم مسلمون مجلسا يتذكرون الله الى آخره انما
 نخه قال فلان جواراه يابك به شرطه **نعم** وتاويل الشيخ والجملة
 والتعجيل بالثبات كركف التوحيد من ابعث اليه من وتاويله فيقول
 ابوعبد من الاكف ارحق الاخط لا اخطار وتاويله من ههنا
 الشرح بعهد جد افرهم اه ذكره في الحديث
وهذا الحديث وكان داء الراجف المذكر كركف داء الراجف
 كما قاله غيره وهذا

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وقال العلامة سبعتي عبد الواحد الخراج او الهجر العوى في نطقه
 المسمى سبعا الفا قال وللجمع المذكور حديثه العرف لا اله الا
 ونسبه الصحيح **قال** المذكر والعن بوزن غنلة في نطقه
 ويجمع بالحق الصحيح طبعه في هجوه الفتحة عليه المذكر اوتنا
 او قال شيخ المشايخ محمد بن باب

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وانما الاسم المذكر في جماعة سبوعا من سبوعه بل ان الله والحسن
 شاهد بذلك كما لا يخفى على اللغويين **ولما** في داء الفاعل
 المصنف قد عين على سبوعا في كلامه في سبوعا في كلامه في سبوعا
 لا اله الا الله مع كونه سبوعا في الاضافة في سبوعا في داء الفاعل
ولما ذكر في كلامه الا الله ذكر في سبوعا في الاضافة في داء الفاعل
 الا في الاضافة في داء الفاعل في قوله تعالى انزلوا
 الله اي اركبوا لفظه هذا الاسم الشريف **الآلة** وهو الاسم
 والاسم على كونه من العطاء
اصول في سبوعية الاجتماع المذكر وفي رواية مسلم عن ابى هريرة
 رضي الله عنه عن النبي صلى الله عليه وسلم قال ان الله مالا كلمة سبوعا
 فضلاله يتبعون نحو السبوع المذكر فاذا وجدوا لفظه او حقه او حقه
 وحدث بعضهم بعضا بما جعلتهم حتى يتلوا ما بينهم وبين سبوعا
 الا انما اذا تفرقت عن سبوعا وسبوعا والى السبوع في سبوعا الله عز
 وجل وهو علم من ان جعلته في سبوعا في سبوعا في سبوعا في
 الاصل في سبوعا في سبوعا في سبوعا في سبوعا في سبوعا في سبوعا في
 قال وماذا ايسر ان قالوا في سبوعا في سبوعا في سبوعا في سبوعا في
 جعلت في الاول اي سبوعا في سبوعا في سبوعا في سبوعا في سبوعا في
 قال وما من سبوعه في سبوعا في سبوعا في سبوعا في سبوعا في سبوعا في
 قال لا قال كيف لولا انما في سبوعا في سبوعا في سبوعا في سبوعا في
 في سبوعا في سبوعا في سبوعا في سبوعا في سبوعا في سبوعا في سبوعا في

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ب

وقال ابن ابي جبرئيل فاجبت ان الله يباهي بك الملائكة **ومنه**
 ما طردوه طامرا في جميعه واليه اتي في شعب الابرار عن علي بن سعيد
 الخد ابي قال قال رسول الله صلى الله عليه وسلم اكثر واكثر ربي
 حتى يقول الخنون عن ابي هرون بن فضال انه سمع ان رسول الله
 صلى الله عليه وسلم قال يقول الامم قال ارايتنا نطهر بعد موتنا
 معه اذا ذكر في فان ذكر في نفسه ذكرته في نفسي وان ذكر في
 في ملائكته في ملائكته من غير منتهى **قال السيوطي** و
 الاكثر في الاول والاكثر في الثاني
وفي شرح الفلاح ما مضى وان كان الاكثر في حاشية فالاول في
 حاشية وان كان في حاشية فالاول في حاشية **وهذا**
 من رواية **خمس** من احاديث الجرح والبراءة **والله**
وقال في حاشية العذر ان الله تعالى ذكره يخص واطل بركه انما
 يختص به من عزه وان اهل حاشيات المؤمنين وكذا السموات الموزونين
 تشتمل عليهم الاله الاكثر من صوت شخص واحد فكان الاكثر حاشيات
 على قلب واحد الاكثر في ثباته لخص به من لا يشخص واحد من ذلك
 ومن حيث الثواب فكل واحد واحد ذكر نفسه وقاب ذكره في حاشية
وهو الاكثر في الاكثر فان من اياك الاجتهاد الذي الجرح وهو
 هذه ان الصعود الصاعدة والهبوط الاله عليه امان ان يكون انما
 عن طريق يعاد الثرى عن الثرى كالقنطرة فانها اكد واكثر في
 مساجد الله ان يذكروا فيها اسمها جرح المؤمنين انه مع وجود هذا

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وكذلك والاعتماد المذكور وهو حاشياتها
 هو في قوله الله تعالى انما الله هو الذي يرفع الابرار من كل
 موقع الاجتهاد بعد الموت فيمنه في الابرار دون كل من
 ارتقا للعبث **اصل** **ومنه** الجرح والبراءة
 من الابرار عن اسم الجرح ان وقع الصوت بالانكشاف في حاشية
 من الملائكة كان علمه بركه في حاشية الله صلى الله عليه وسلم رواه
 البخاري
وفي حاشية الفخر في الجرح في الذكر قال رحمه الله بعد المسئلة والمقالة
 سالت اهل العلم الله عز وجل عن الصفة من عقل على الذكر
 والجرح في المسائل ورفع الصوت بالانكشاف وهو ان الذكر
 اهل الجرح انه لا يراه في حاشية في حاشية **وقال** **وهو**
 احاديث تقتضي استحباب الجرح والبراءة **وقال** **وهو**
 الاسرار به **والجرح** بينه ان ذلك يختلف باختلاف الاختصاص
 كما اجمع الجمهور في حاشية في حاشية **والاحاديث الواردة** باستحباب
 الجرح في حاشية في حاشية **والاحاديث الواردة** باستحباب
 بها **وهي** **من احاديث** الاستحباب في حاشية **وهي**
 وعشر من حاشية في حاشية **وهي** **من احاديث** في حاشية
 الاجتهاد المذكور وهو حاشية في حاشية **وهي** **من احاديث**
 مسلم والبراءة من حاشية في حاشية **وهي** **من احاديث** في حاشية
 على حاشية من احاديث في حاشية **قال** **الاجتهاد** **والله** **وهو**

تقال

النصر وذلك كله مكابرة وعناد للحق فليحذر
ممن ان القارئ الكريم اذا فهم جميع ما اسلفناه من التصور حتى انهم
 يتبين له بياننا جليا ان الطريقة التجانية ما خرجت عن طريق
 السنة قيد املة فليحضر له حينئذ قوله عز وجل واذا جاءكم
 فاسق بنبأ فتبينوا له الخ الآية

الطبع الثاني

في امكان رؤية النبي صلى الله عليه وسلم وما يترتب على ذلك
لتمهيد قال الاستاذ النبهاني في كتابه حجة الله على العالمين
 نقل عن الامام العارف بالله الباقي في كتابه نشر المحي اسن الغاية
 عن كثير من اكابر ائمة اهل السنة من مشايخ الاسلام جواز وقوع
 جملة خوارق العادات في معرض الكرامات لا ولياء الله تعالى
 منهم امام الحرميين وابوبكر الباقراني وابوبكر بن قيس وحجة
 الاسلام الغزالي ونحو الدين الرازي وناصر الدين البيضاوي
 ومحمد بن عبد الرحمن وناصر الدين الطوسي وحافظ الدين النسفي
 وابوالقاسم القشيري **وبعد** ان نقل عباراتهم قال فهو لادع
 عشرة ائمة ممن له تصنيف محقق وكلام معتبر في العقائد
 من اهل السنة اتصرت عليهم ولا حاجة الى كثرة المعدلاد
 في بعض هؤلاء المذكورين فيه الكفاية **وقد** اتفقوا على ان الفرق
 بين الكرامة والمعجزة هو التحدي في النبوة فقط ولم يشترط احد
 منهم كون الكرامة مفارقة في جنسها وعظمتها **وقال** الامام القشيري

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Marginal Notes

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بسم الله الرحمن الرحيم
 ذكر العلامة الأمير
 شكيب في كتابه
 الحاضر العالم الإسلامي
 قال قال بعض قادة
 الأفرنجيين وينضم
 إلى هذه التأثيرات
 السيئة تفوز الطرق
 الصوفية فإن دورها
 مهم ورحمها كان لها
 القول الفصل فيها
 لو هبت العاصفة
 الملهيئة دأبها للهوى
 في جو الأسلام، فإن
 أتباع عبد القادر
 الجيلاني ولي بغداد
 مالتون أفرنجيينا
 وهم هؤلاء المخرج
 نية، الذين كانت
 لهم اليد الطولى

كتابه سوء البوار فحسناه بلخرافة كاسمه ذلك المفروض
 الغار فجعل كالمخدة الكبار ولم يخش من العار والسناج الذي
 يلحق الافاك اذ الك به الحس وفضحه من دون استار على ان
 لسان حال الطريقة الخانية مهما طال العتاب تحاطبه بقولها -
 وتري الجبال تحسبها جامدة وهي تمر من السحاب **وقد ثبت** عندنا
 من طريق الثبات ان مؤلف كتاب مشرق الخرافات الفه حذمة -
 لبعض الخونة من اقباب الاستعمار والمستعمرين الذين تضجروا
 من اتباع السادة الصوفية في كثير من الديار حيث انهم يفترون
 الشعوب عنهم مع كثرتهم ونفوذ قولهم بعض السادات الصوفية
 كما في افريقية الشمالية والجنوبية كما ذكره العلامة امير شكيب
 في حاضر العالم الاسلامي ومراد لهم نفي اتباع الصوفية من وجه
 المعجزة والقضاء عليهم **وقد افه** يعنى صاحب كتاب المشرك بعد
 ما احدثوا كبر من المال في ذلك الغرض ولذا انى بلخرافات والاحكام
 والا كاذب السيئة التي لا يكاد يصدقها العقل السليم نسبتها الى السادة
 الصوفية اهل الطرق المتبعة المحررة المؤيضة على الكتاب والسنة -
 الذين كانوا من اقوى الاسباب في نشر اديان الاسلام والتبشير بها
 في انحاء القارة المعجزة بعد توقف الجهاد الاسلامي بالكيفية للعلمية
 سابقا كما شهد بذلك التاريخ الافرنجي الذي تبهم عنه العلامة الامير
 شكيب بالعربية على أن الشيخ الخاني رضي الله عنه وعنايه برضى من
 كل ما نسب اليه ذلك الكذب براءة الثابت من دم من يعقوب ولقد

تسويد

كتاب شرح الصدور

في الإحتفال لتذكير ميلاد النور
بالفرح والسرور، صلوات الله عليهم بعدد الحور
والقصور، في

لملائكة
وفريد أواته السيد الأمام

أدامه الله ذخرا

بسم الله الرحمن الرحيم والحمد لله رب العالمين
والصلاة والسلام على خير الأنبياء والمرسلين
الذين هم خير البرية والحمد لله رب العالمين
والصلاة والسلام على خير الأنبياء والمرسلين
الذين هم خير البرية والحمد لله رب العالمين
والصلاة والسلام على خير الأنبياء والمرسلين
الذين هم خير البرية والحمد لله رب العالمين

كتاب ديوان

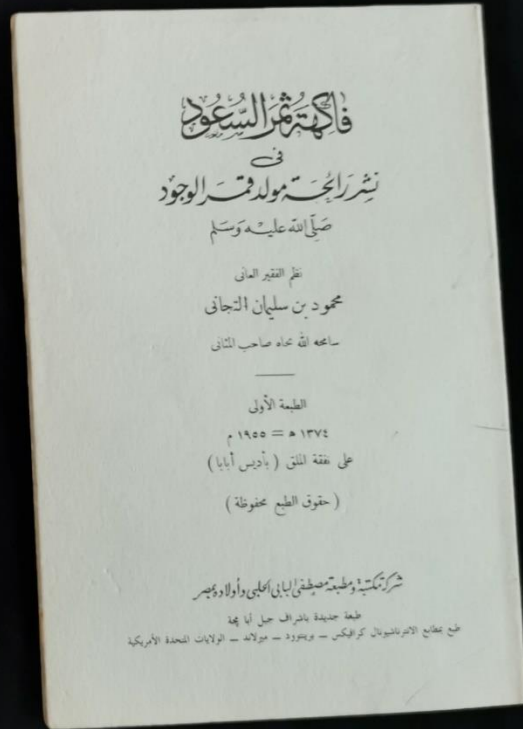
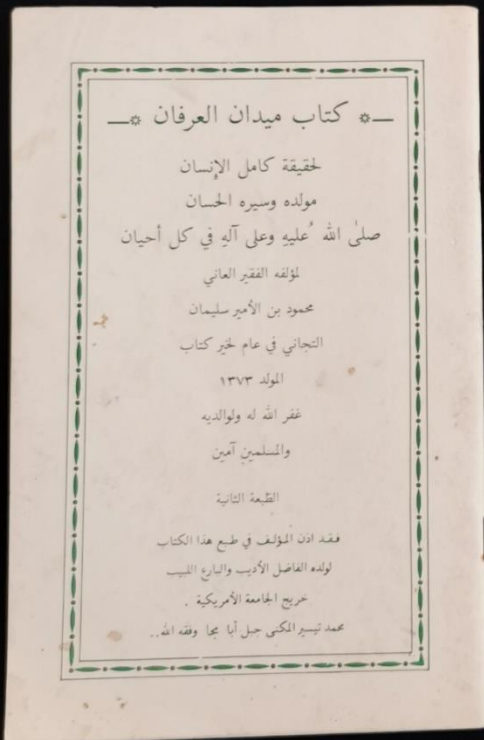
هذا
كتاب ديوان المدائح المسمى
رياض المديح في تسليية
المحبين بالنبي المانيح
لمنشدتها الفقير العاني
مجمود بن سليمان
التجاني كان الله
وعامله بفضله
أمين

كتاب شمس المطهر

في إسرائا ومعراج القمر الطالع
سيدنا محمد النبي الشافع وذكر ما ينبغي اعتقاده
فيه من كمالاته البديع الرابع صلى الله عليه وسلم
وعلى آله وأصحابه الأنجم اللوامع
نسال الله القبول وأن يعم به المنافع تقارنيه والنسب
تاريخه [نظم شاق بادي]
مع من هجرة الشارع عليه أفضل الصلاة وأزكى
السلام لناظمه الفقير محمود بن سليمان الطامع رحمة
الارزيم الواسع وعليه تقارير للمؤلف سماه الروض
على شمس المطالع علق عليه

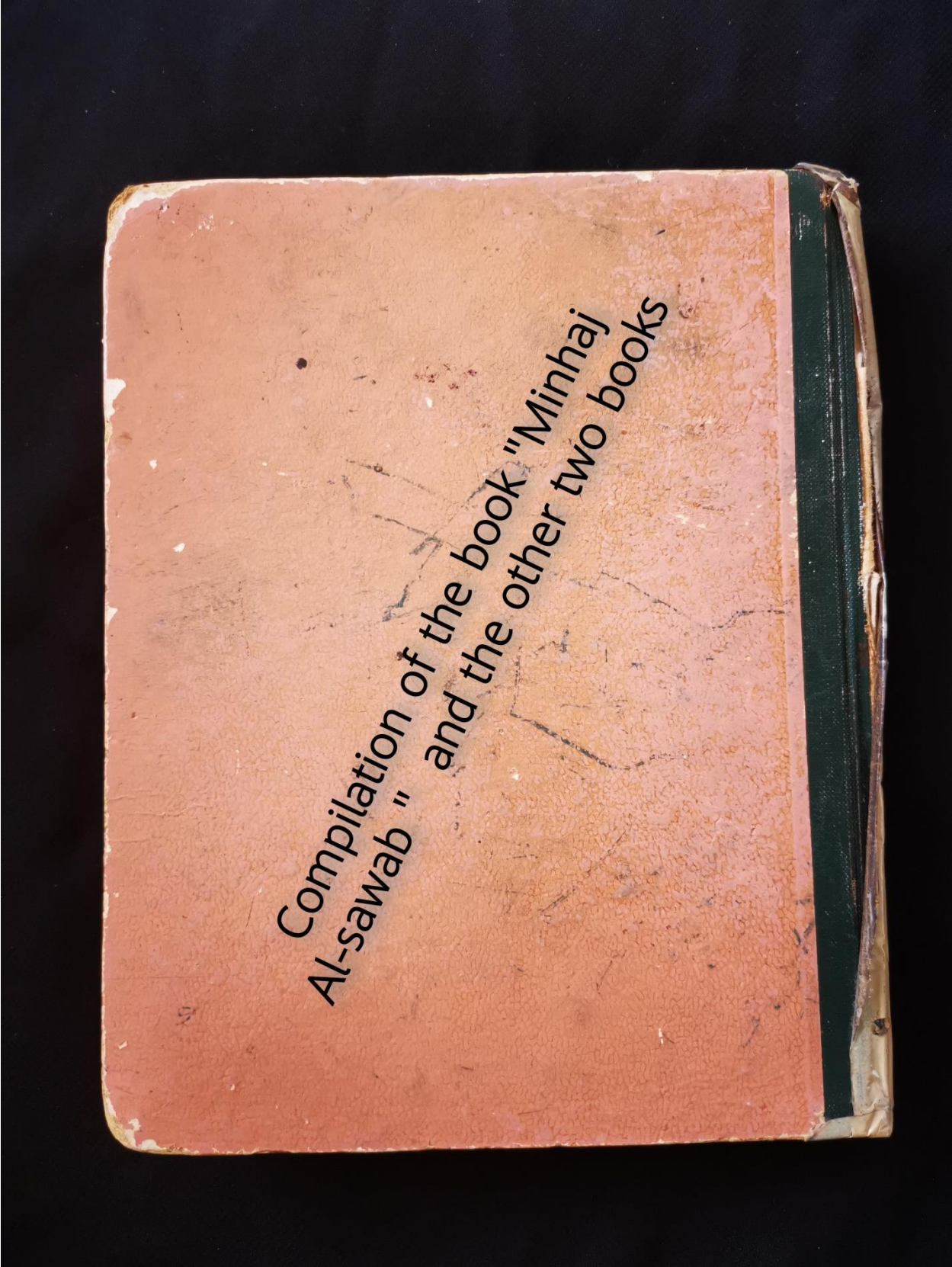
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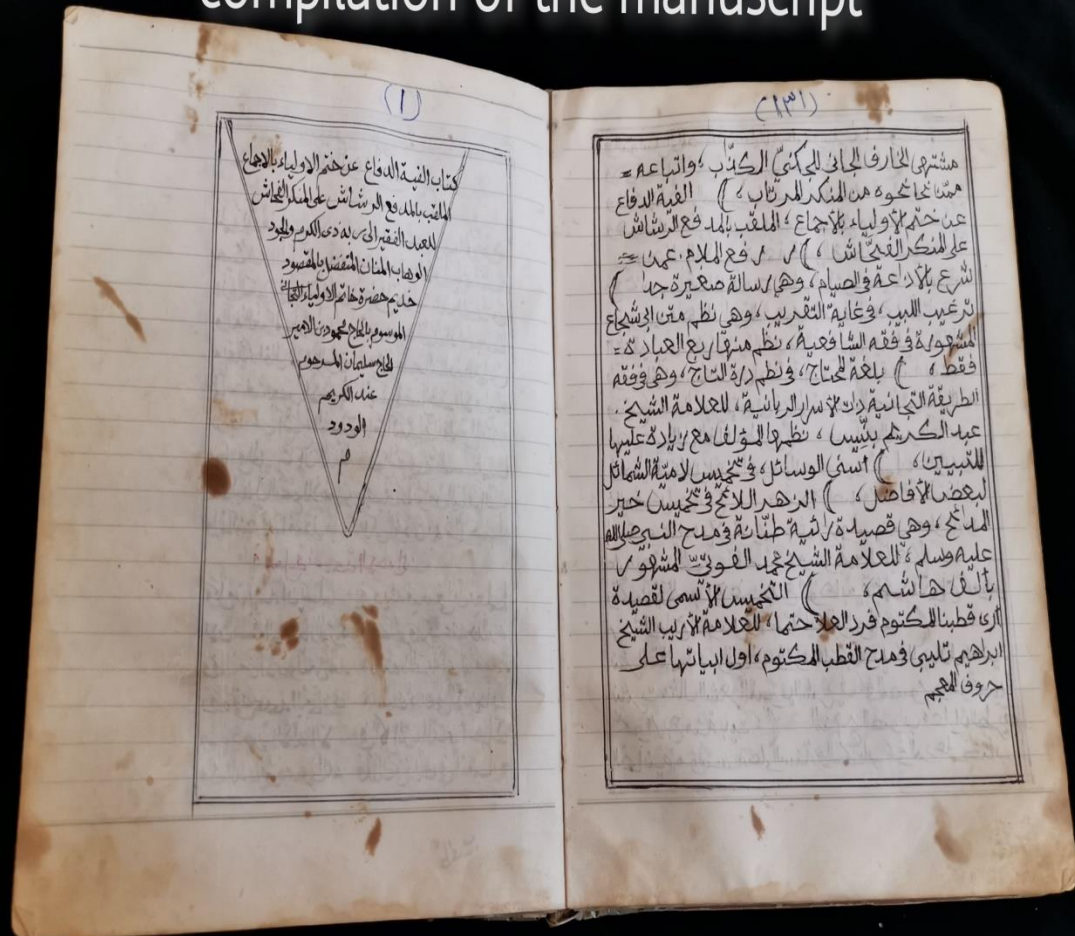
Meydan Al-irfan



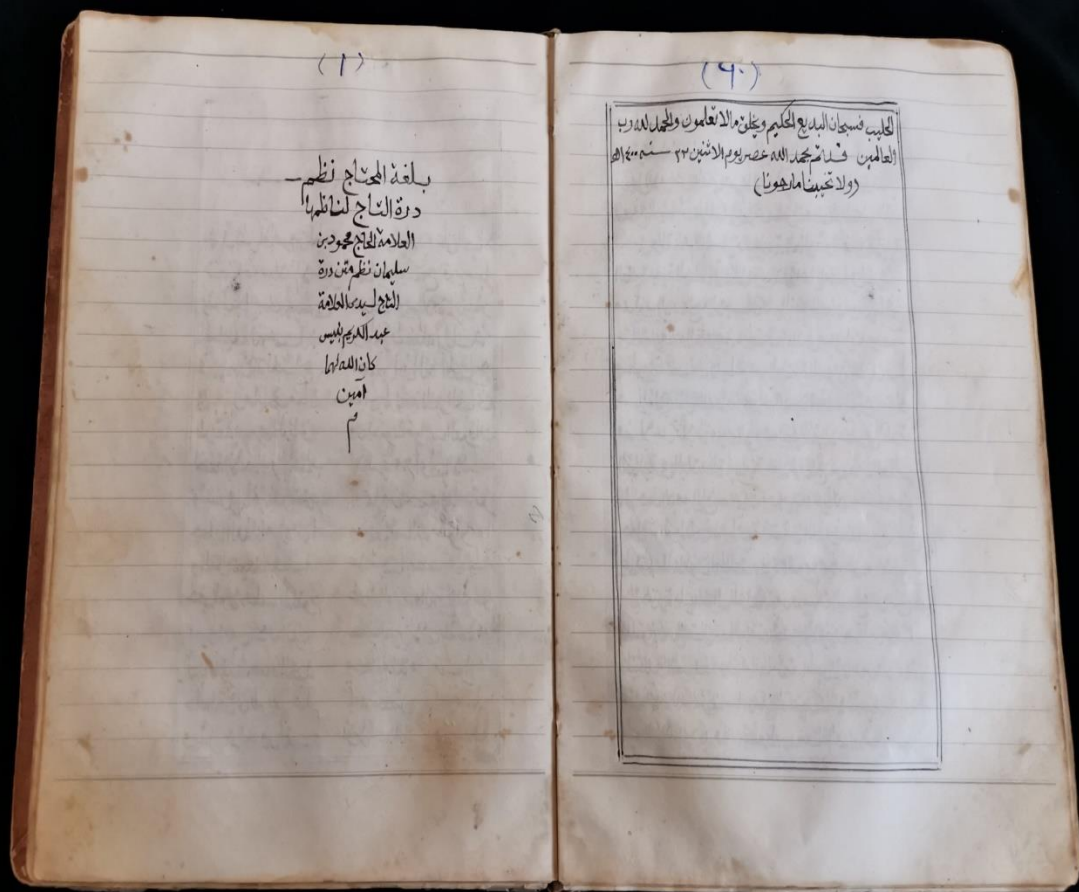


Compilation of the book "Minhaj
Al-sawab " and the other two books

The second book in the compilation of the manuscript



The third book in the compilation of the manuscripts



Declaration

I, the under signed, hereby declare that this thesis is my original work and that all sources of materials used for the thesis are properly acknowledged.

Name: Fatuma Hussien Abdulkerim

Signature_____

Date _____

This thesis has been submitted with my approval.

Advisor: _____

Signature_____

Date_____

Reference

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