

## BIBLIOGRAPHIES

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### THE WRITINGS OF NASIRU KABARA (MUḤAMMAD AL-NĀṢIR AL-KABARĪ)\*

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#### *Introduction*

Muḥammad al-Nāṣir b. Muḥammad al-Mukhtār b. Muḥammad Nāṣir al-Dīn al-Kabarī (known generally as Nasiru Kabara), currently one of the best known Islamic scholars in northern Nigeria, was born on 5 Shawwāl 1344/18 April 1925 in the small village of Guringawa near Kano.<sup>1</sup> His great-grandfather originally came from Kabara, the harbour of Timbuktu on the river Niger. From there he emigrated to Hausaland at the end of the eighteenth century. After the *jihād* of °Uthmān b. Fūdī (1804-8) he came to Kano where he was given a piece of land opposite the Emir's palace. This plot became what is today known as 'Unguar Kabara'—the Kabara Quarter—one of the famous centres of learning in Kano.

Nasiru Kabara's education was supervised by his uncle Ibrāhīm Aḥmad al-Kanawī Natsughūnī, who was one of the outstanding scholars of the early twentieth century in Kano. He

\* This article is based on field work conducted in Nigeria between 1986 and 1988 funded by the 'German Research Foundation'. John Hunwick has added a number of bibliographical details from manuscripts and locally published editions of Nasiru Kabara's works held at the Melville J. Herskovits Library of Africana, Northwestern University.

1 For the biography of Nasiru Kabara, and a literary analysis of his works, especially his poems, see Shehu Usman Kabara, 'Shakḥṣiyyat al-shaykh Muḥammad al-Nāṣir Kabara wa-ādābuhu', M.A. thesis, University of Khartoum, 1981; Halilu Sa'id, 'Shehu Muḥammad Nasiru Kabara', paper presented to the 'Table-ronde sur les agents religieux en Afrique tropicale', Paris, 1983.

served as a religious counsellor to four different emirs of Kano (Aliyu Baba, Abbas, Usman and Abdullahi Bayero) and was one of the most important members of the Qādiriyya Šūfī brotherhood in this town. He initiated his pupil Nasiru Kabara into two different branches of the brotherhood, the Kuntiyya and the Ahl al-bayt, which was established by Usuman dan Fodio. After completing his studies in the late 1940s, Nasiru Kabara concentrated on the unification of the Qādiriyya in Kano under his leadership.

In 1937 he had received an *ijāza* for the Qādiriyya-Sammāniyya from Shaykh Abū 'l-Ḥasan al-Sammānī and in 1949 he established direct personal contact with the Sammāniyya in the Sudan. In this way he could act as the local leader (*muqaddam*) of the Qādiriyya-Sammāniyya in Kano and stress his claim to spiritual leadership of the Qādiriyya. The break-through came in 1953 when Nasiru Kabara travelled together with the Kano business tycoon Sanusi Dantata to the centre of the Qādiriyya in Baghdad. There he met the formal leader of the brotherhood, the Grand Khalīfa (*al-khalīfa al-akbar al-‘arsh al-ghawth al-‘aẓīm*) Shaykh Ibrāhīm Sayf al-Dīn al-Jīlānī, who appointed Nasiru Kabara the leader of the Qādiriyya in West Africa.<sup>2</sup> After his visit to Baghdad Nasiru Kabara was able to unite all branches of the Qādiriyya in Kano under his authority by 1956. Thereafter he worked to expand his movement outside Kano, first within northern Nigeria, and in the 1960s and 1970s in southern Nigeria and in other parts of West Africa.<sup>3</sup> In 1978 he was accepted as

2 It is not known whether Shaykh Sayf al-Dīn really gave Nasiru Kabara an *ijāza* for leadership of the Qādiriyya in West Africa or whether Nasiru Kabara merely claimed such authority after his visit to Baghdad. The important issue was, however, that he had actually met the formal leader of the brotherhood. In this way he was able to shorten his spiritual link (*silsila*) to the centre of the brotherhood and could claim to have a direct and personal connection with the overall leadership of the brotherhood. Henceforth if anyone in northern Nigeria sought a connection to the spiritual centre of the brotherhood, he had to come first to Nasiru Kabara and submit to his authority.

3 Today Nasiru Kabara claims to have local representatives (*muqaddamūn*) not only in West African countries, but also in Tanzania, Pakistan, Jordan, Great Britain and the former Soviet Union.

leader of the Qādiriyya for the whole of Nigeria by the *amīr al-mu<sup>3</sup>minīn* of all Nigerian Muslims, the Sultan of Sokoto Abū Bakr, and during the celebrations for the *mawlid* of °Abd al-Qādir in 1987 Nasiru Kabara was finally proclaimed leader of the Qādiriyya for the whole of Africa by Shaykh Sayf al-Dīn of Baghdad.<sup>4</sup>

In his long career as a religious scholar Nasiru Kabara has written a number of theological and historical pamphlets and books as well as many poems. Many of his works concentrate on the history of the Qādiriyya and its development in Kano. Another major topic of his writings is the defence and legitimation of certain rites of the Qādiriyya like the celebration of the *mawlid* of °Abd al-Qādir or the use of the *bandiri* drums in the *dhikr* of the Qādiriyya. Various estimates of the total number of his works have been given. Ibrahim Tahir speaks of 77 ‘books’,<sup>5</sup> Halilu Sa‘id estimates there are about 150,<sup>6</sup> A.F. Ahmad gives the number as 200,<sup>7</sup> while Shehu Usman Kabara claims in the introduction to Nasiru Kabara’s *al-Naṣīḥa al-ṣarīḥa* (Kano 1972), that he wrote 150 ‘books’ and over a thousand poems. My own efforts have produced a list of 117 titles, published and unpublished.<sup>8</sup> His major theological work is without doubt his *Tafsīr*, while his Hausa translation of the Qur<sup>3</sup>ān was in press in

4 The Sultan of Sokoto presented Nasiru Kabara with the ‘sword of the army of Usman dan Fodio’. He should lead the Qādiriyya in Nigeria against the ‘fundamentalist’ movement of the ‘Yan Izala’ (Shehu Usman Kabara, personal communication, 3 March 1988).

5 See Ibrahim Tahir, ‘Scholars, Sufis, Saints and Capitalists in Kano, 1904-1974’, Ph. D. thesis, Cambridge University, 1975, 153.

6 *Op. cit.*

7 See A.F. Ahmad, ‘The Qadiriyyah and its impact in Nigeria’, Ph. D. thesis, University of Ibadan, 1986, 212.

8 During my stay in Kano Nasiru Kabara personally gave me a number of his own works. In the Kurmi market of the old city of Kano as well as at bookstalls in front of Nasiru Kabara’s residence, I managed to buy other booklets written by him. Finally, I was able to obtain many titles from the thesis of Shehu Usman Kabara. Apart from these works he has written a number of pamphlets which were, however, never published but simply distributed among his followers in handwritten copies.

Libya in 1989.<sup>9</sup> His most important programmatic work, however, is his *al-Naṣīḥa al-ṣarīḥa*, a reply to Abū Bakr Gummi's attack on the Ṣūfī brotherhoods, *al-°Aqīda al-ṣaḥīḥa bi-muwāfaqat al-sharī°a* (Kano 1972).

*List of Works*

1. *al-Ajwiba al-Nāṣiriyya fī 'l-as°ila al-nāṣiriyya*. A collection of statements of Nasiru Kabara made during a theological discussion in Kaduna. MS.
  2. *Alfiyyat al-sīra*. Biography of the Prophet in verse. Publ.: Beirut, 1974.
  3. *al-Anjum al-durriyya fī aḥkām wurd al-Qādiriyya*. MS.
  4. *al-Arj al-nadī fī takhṣīṣ al-dhāt al-Muḥammadī*. On the presence of the Prophet Muḥammad in the hearts of the believers. MS.
  5. *al-Ās wa 'l-mās fī riḥlatī ilā 'l-Qāhira wa-Libiyā wa-Tūnis wa-Marrākush*. MS.
  6. *Asmā° al-rasūl*. Publ., Kano, n.d.
  7. °Ayn Allāh *jadhba nazm khulāṣat al-shifā°*. MS.
  8. *Azhār al-ḥadīqa fī tarjamat sayyidī al-imām Muḥammad b. °Abd al-Karīm al-Maghīlī*. Biography of M. b. °Abd al-Karīm al-Maghīlī (d. 1503-4), a link in the Qādirī *silsila*. MS.
  9. *al-Bāriq al-mazjī fī ikhtiṣār mawlid al-Barzanjī*. MS.
  10. *Bayān ḥaqīqat al-taṣawwuf al-islāmiyya*. Publ., Kano, 1978.
  11. *Bāzanfariyya*. A poem in Hausa about a woman from Zamfara. MS.
- 9 In late 1986 the Libyans established contact with Nasiru Kabara through Dr Salīm Warfalli, a leading member of the Jam°iyyat al-da°wat al-islāmiyya, the Libyan version of the Muslim World League (*Rābi°at al-°ālam al-islāmī*) in Mecca. Since then, an official Libyan delegation of the Jam°iyya visited Nigeria in late 1987 and in early 1988 Nasiru Kabara himself travelled to Libya where he met Mu°ammar al-Qadhdhāfi. The Libyans have promised to publish not only his *Tafsīr*, but in fact an edition of his complete works (Shehu Usman Kabara, personal communication, 23 February 1987).

12. *Dalāʾil al-sunna ʿalā anna mīʿād al-Qādiriyya rawḍa min riyād al-janna*. MS.
13. *Daʿwat al-ghawth ʿAbd al-Qādir al-Jilānī*. MS.
14. *Daʿwat al-ghawth ilā ʾllāh*. Publ. Cairo 1951, 2nd edn. Kano: Northern Maktabat Press, 1384/1964-5 (copy in NU/Paden, 385).<sup>10</sup> Another edition, n.p., n.d. (Copy in NU/Paden, 387).
15. *Dīwān*, collected and published by Alhaji ʿUmar Trader & Alhaji Hasan na-Alhaji ʿAlī Bakin Zuwo, Zaria: Gaskiya Corp., n.d.
16. *al-Faḍāʾ al-munjalī fī sharḥ manzūmat al-imām al-Manzilī*. MS.
17. *Faṣl al-maqāl fī waḍʿ wa-uslūb*. MS.
18. *al-Faṭḥ al-akbar fī tarjamat al-shaykh Ibrāhīm wa ʾl-shaykh ʿUmar Kabara*. MS.
19. *Faṭḥ al-Jabbār fī ʾl-dukhūl ʿalā ʾl-Malik al-Wāḥid al-Qaḥḥār*. Publ. Kano 1971.
20. *Faṭḥ al-Qarīb fī kayfiyyat al-dhikr bi ʾl-bandir*. MS.
21. *Faṭḥ al-Qarīb fī sard asmāʾ al-ḥabīb*. On the names of the Prophet. MS.
22. *Faṭḥ al-Qarīb fī mufradāt Mughnī al-labīb ʿan kutub al-aʿarīb*. Comm. on the *Mughnī al-labīb* of Ibn Hishām (d. 708/1308). See *GAL*, II, 23, S, II, 17. MS.
23. *Faṭḥ al-Raḥmān fī ʾl-tawassul ilā ʾllāh taʿālā bi-nūr al-zamān sayyidinā wa-mawlānā al-mujaddid ʿUthmān*. Acrostic poem on Qurʾān, 4:63, published at the end of his *Nafʿ al-ʿibād* (q.v.). Also publ. in ʿAlī Abū Bakr, *al-Thaqāfa al-ʿarabiyya fī Nayjriyā*, n.p. [Beirut] 1972.
24. *al-Fatwā bi-jawāz ihdāth al-jumuʿa fī mā dūn thalāthat amyāl*. A legal treatise on the holding of Friday prayer. MS.
25. *al-Fayḍ al-quddūs fī tarjamat al-sayyid Muḥammad b. Yūsuf al-Sanūsī*. Biography of M. b. Yūsuf al-Sanūsī (d. 1490), Ashʿarite theologian of Tlemcen. MS.
26. *al-Fuṣūṣ al-wahmiyya fī ʾl-maqūlāt al-ghawthiyya*. MS.

10 NU/Paden = John Naber Paden Collection of Arabic Manuscripts, Melville J. Herskovits Library of Africana, Northwestern University.

27. *Futūhāt rabb al-mashriq wa 'l-maghrib fī Qādiriyyat al-mashāriq wa 'l-maghārib*. MS.
28. *al-Futūhāt al-Rahmāniyya fī 'l-ma'āthir al-Fūdawiyya al-°Uthmāniyya*. MS.
29. *al-Futūhāt al-Rahmāniyya fī 'l-manāqib al-°Uthmāniyya*. MS.
30. *al-Futūhāt al-Wudūdiyya fī sharḥ al-kāfiyya al-°Atīqiyya fī 'l-dhikr wa-ādābihā*. Comm. on poem by the Kano Tijānī scholar Abū Bakr °Atīq. MS.
31. *al-Ḥajj al-wāḍiḥ fī mukhtaṣar Hidāyat al-nāsik fī 'l-manāsik °alā madhhab al-imām Mālik*. MS.
32. *Ḥayhalunna ilā 'l-waṣāya lā tarakununna*. MS.
33. *Hidāyat al-awfiyā° fī nazm wa-nathr asmā° rusul al-anbiyā°*. MS.
34. *Hidāyat al-murīd al-sālik*. On the different branches of Ṣūfism. MS.
35. *Iḍā°at al-bilād bi-anwār al-mī°ād*. Edition of the *dīwān* of Ṣūfī poems of Muḥammad al-Manzilī al-Tūnisī. Publ. Zaria: Gaskiya Corpn., n.d. (Copies in NU/Paden, 386, 416).
36. *Iḍā°at al-bilād bi-ḥaqīqat al-mī°ād*. On the truths of the Qādiriyya. Publ. Kano, n.d.
37. *Iḥsān al-Mannān fī ibrāz khabāyā al-Qur°ān*. A *tafsīr* and translation of the first four *ṣūras* of the Qur°ān into Hausa. MS.
38. *Ighāthat al-°ibād bi-ḥaqīqat al-mī°ād*. On the *dhikr* of the Qādiriyya. Publ. Kano, 1947.
39. *Ighāthat al-°ibād fī kayfiyyat al-mī°ād*. On the meetings of the Qādiriyya. MS.
40. *al-Imdādāt al-qawīyya fī 'l-mazārāt al-Kanawiyya*. MS.
41. *Ithāf al-aḥyā°*. MS.
42. *Ithāf al-khalā°iq bi-ḥaqīqat al-ṭarīqa al-Qādiriyya wa-asmā° al-ṭarā°iq*. A general work on the Qādiriyya and other brotherhoods and the founder of the Qādiriyya, °Abd al-Qādir al-Jīlānī, the *dhikr* of the order and its branches throughout the world. Abridged from the *Dā°irat al-ma°ārif* of Buṭrus al-Bustānī. Publ. Cairo 1948.

43. *Jabr al-khāṭir fī dhikr shuyūkh al-faqīr Muḥammad al-Nāṣir fī ṭarīq al-shaykh ʿAbd al-Qādir al-Jīlānī*. MS written in 1971.
44. *Jalāʾ al-baṣar fī tarjamat al-shaykh mālam Kabara*. A treatise about the author's grandfather. MS.
45. *Jawāz taʿaddud al-zawjāt wa-manʿihinna min khurūj li-ghayr ḍarūra*. MS.
46. *al-Kaʾs al-dihāq fī mā ukhidha fī ʿālam al-dhū min ʿahd wa-mīthāq*. MS.
47. *al-Kaʾs al-dihāq fī muʿtarak al-ashwāq*. MS.
48. *al-Khabar al-tawāturī fī tarjamat Abū ʿl-Ḥasan al-Shādhilī*. MS.
49. *Khaṣāʾiṣ sayyidinā ʿAbd al-Qādir al-Jīlānī*. MS.
50. *Khulāṣat al-tahrīr fī dhikr al-anfās wa ʿl-bandīr*. MS.
51. *al-Kīsān al-haniyya fī ʿl-ṭarīqa al-Qādiriyya*. MS.
52. *Kashf al-barāqiʿ min anwār al-sawāṭiʿ*. MS.
53. *al-Kuʾūs al-wuddiyya fī sharḥ al-fuṣūṣ al-ghubiyya*. A collection of the miracles of ʿAbd al-Qādir al-Jīlānī. MS.
54. *al-Maʿhad al-maʾnūs fī ḍamm mawādd al-Lisān al-ʿarabī ilā qāmūs*. MS.
55. *Manzūma kifāyat al-nabī*. Publ. Zaria 1969.
56. *Manzūma li-asmāʾ al-nabī*. Publ. Kano: Northern Maktabat Press, 1968.
57. *Maqābis al-anwār wa ʿl-barakāt fī tarjamat sayyidī al-imām al-Jazūlī*. Biography of Muḥammad b. Sulaymān al-Jazūlī (d. c. 1465), 'patron saint' of the Jazūliyya branch of the Shādhiliyya ṭarīqa. MS.
58. *Mawākib al-Qādiriyya fī ʿl-shawāriʿ al-Kanawiyya*. On the mawlid procession of the Qādiriyya in Kano. MS.
59. *al-Mawārid al-haniyya fī gharar (ghawr) al-maqāṣid al-naḥwiyya*. MS.
60. *al-Mawārid al-ṣafiyya fī ʿl-ṭarīqa al-Qādiriyya*. MS.
61. *Minḥat al-Fattāḥ fī mā yahtāj ilayhi ʿl-suyyāḥ*. MS.
62. *Miʿrāj al-bidāya ilā abwāb al-bidāya fī ʿl-ṣalāt ʿalā ashraf al-makhlūqāt*. MS.
63. *al-Misk al-adhfar fī tajrīd asmāʾ aṣḥāb al-nabī al-akram*. MS.
64. *Mukhtaṣar kitāb Ibn ʿĀbidīn muftī al-Mālikiyya*. MS.

65. *al-Mu<sup>c</sup>rib <sup>c</sup>an nasab ashraf al-<sup>c</sup>arab*. A small work on the Prophet. MS.
66. *Naf<sup>c</sup> al-<sup>c</sup>ibād bi-ḥaqīqat al-mī<sup>c</sup>ād fī madīnat Baghdād*. Publ. Kano: Native Authority Press, 1375/1955 (Copy in NU/Paden, 390). On the Qādiriyya ‘caliphate’ in history.
67. *Naf<sup>c</sup> al-<sup>c</sup>ibād fī kayfiyyat al-mī<sup>c</sup>ād [bi-] dār al-shaykh bi-Baghdād*. On the waḥīfa of the Qādiriyya as practised in Baghdad. MS.
68. *al-Nafaḥāt al-mawlawiyya al-Nāṣiriyya fī jannat al-mahyawiyya al-Qādiriyya*. MS.
69. *al-Nafaḥāt al-Nāṣiriyya fī ‘l-ṭariqa al-Qādiriyya*. Publ. Zaria: NORLA, 1958 (Copy in NU/Paden, 389). An attack on the Tijāniyya in which the author argues that it is not permissible to leave the Qādiriyya. It also deals, in its eight chapters with the unity of the Ṣūfī brotherhoods, the branches of the Qādiriyya, the obligation to practice *dhikr*, the founder <sup>c</sup>Abd al-Qādir al-Jilāni and the rites of the Qādiriyya.
70. *al-Nafathāt al-aqdasiyya fī ‘l-shataḥāt al-Jilāniyya*. MS.
71. *al-Naṣīḥa al-ṣariḥa fī ‘l-radd <sup>c</sup>alā ‘l-<sup>c</sup>Aqīda al-ṣaḥīḥa*. Publ. Kano: Zāwiyat Kabara, 1972. Nasiru Kabara’s reply to Abū Bakr Gummi’s *al-<sup>c</sup>Aqīda al-ṣaḥīḥa bi-muwāfaqat al-sharī<sup>c</sup>ā*.
72. *Nubdha laṭīfa*. MS, written in 1979.
73. *Nuṣrat al-Qadīr fī aḥkām al-dhikr bi ‘l-bandīr*. MS.
74. *Nuṣrat al-Qadīr fī dhikr adillat al-bandīr*. MS.
75. *Nuṣrat al-Qadīr fī taḥqīq al-bandīr*. MS, written in 1949.
76. *al-Qanābil al-dhurriyya fī ‘l-radd <sup>c</sup>alā ‘Isā al-Wālī al-haddām li-sunnat al-ḥijāb*. Reply to a polemical article about polygamy in the newspaper *The Citizen*. MS.
77. *Qam<sup>c</sup> al-fasād fī tafḍīl al-sadl <sup>c</sup>alā ‘l-qabḍ fī hādhihi ‘l-bilād*. In defence of the practice of leaving the arms loose at the side rather than clasped across the stomach during *ṣalāt*. MS, written 1956.
78. *Qarābīn al-iqtirāb*. A work about <sup>c</sup>Abd al-Qādir and his companions. MS.
79. *Qasīda bā<sup>3</sup>iyya fī madḥ al-nabī*. MS. Text in Abū Bakr, *al-Thaqāfa al-<sup>c</sup>arabiyya*, 603-21.

80. *Qaṣīda hā'iyya fī madh al-nabī*. Publ. in Abū Bakr, *al-Thaqāfa al-ʿarabiyya*, 618-21. In defence of certain Ṣūfī practices.
81. *al-Qaṣīda al-mubāraka*. Publ. Kano: Adebola Press, 1964.
82. *al-Qawl al-mayyās fī takfīr al-mukaffirīn wa-tafsīq al-qiyyās*. Treatise against those who use *qiyyās* for interpretation of the Qurʾān. MS.
83. *al-Radd al-muḥkam bi-aʿlawiyyat maqām al-shaykh al-akbar ʿalā 'l-ghawth al-aʿzam*. MS.
84. *Raḥmat Allāh fī sharḥ daʿwat al-ghawth ilā 'llāh*. MS.
85. *al-Rashḥa al-kubrā fī munfarijāt al-aqṭāb*. On the four 'poles', al-Ghazālī, al-Qurashī, al-Nābulī and al-Bakrī. MS.
86. *R. fī 'l-istinjā*. MS.
87. *R. fī 'l-dhabb ʿan sayyidinā Mūsā ʿalā nabīyyinā*. MS.
88. *R. fī qirāʿat <aʿandhartahum>*. MS.
89. *R. fī 'l-radd ʿalā man yaqūl anna 'llāha taʿālā khalaqa nafsahu bi-nafsihi*. MS.
90. *R. fī wujūd al-murabbīn tarbiya ḥaqīqiyya ilā yawm al-qiyyāma*. MS.
91. *R. al-Kabariyya fī 'l-tarīqa al-Qādiriyya al-ʿIrāqiyya*. On performance of the *dhikr*. MS.
92. *R. laṭīfa fī dhikr al-adilla ʿalā shuʿūn mawākib al-Qādiriyya al-Sanūsiyya*. On the processions of the Sanūsiyya. MS.
93. *R. al-muṣāfaha*. MS.
94. *al-Riyāḍ al-bāzawiyya fī 'l-mawāʿid al-Qādiriyya*. MS.
95. *Sabīl al-janna fī 'l-tarbiya bi 'l-tarīqa al-Qādiriyya al-mabniyya ʿalā 'l-kitāb wa 'l-sunna*. A work on *fiqh*, *tawḥīd* and *taṣawwuf*. MS.
96. *Salsabīl al-sunna*. MS.
97. *Subuḥāt al-anwār min suḥubāt al-asrār*. A *dīwān* of the poems of Nasiru Kabara compiled by *al-ḥājj* Yūsuf b. ʿAbd Allāh al-Makrārī, al-Kanawī al-Wangarī. Publ. Kano: M. al-Amīriyya, n.d. (Copy in NU/Paden, 415).
98. *Sulāfat al-arwāḥ*. A list of Qādirī communities following the authority of Nasiru Kabara. MS.

99. *Sulālat al-miftāḥ min minah al-Fattāḥ*. Vers. of M. Bello's *Miftāḥ al-sadād fī dhikr al-awliyā' al-khawāṣṣ al-afrād*. Written 23 Dhū 'l-Qa' da 1369/6 September 1950. Publ. Kano; Adebola Press, 1965 (Copy in NU/Paden, 366).
100. *al-Sullam al-mu'in fī tarīq Mā' al-°Aynayn*. On the 'Way' of the western Saharan Qādirī shaykh Mā' al-°Aynayn (d. 1910). MS.
101. *Sharḥ Faḥ al-Qadīr li 'l-shaykh Ādam na-Ma'aji*. MS.
102. *Sharḥ qaṣīda li 'l-shaykh al-Manzilī*. MS.
103. *Shanf al-jawāri fī °ilm al-tawḥīd °alā madhhab al-°Ashā'ira*. MS.
104. *Shu'ūn al-Qādiriyya min bayn al-ṭuruq al-ṣūfiyya*. MS.
105. *Tadrīs Idrīs kayfa tuḍrab banādīr al-khandarīs*. MS.
106. *Tafsīr al-Qur'ān al-karīm*. Publ. Tripoli 1989.
107. *Tansīm al-riyāḍ min nasīm akhbār al-qādī °Iyād*. Biography of the qādī °Iyād b. Mūsā al-Sabtī (d. 1149), a celebrated Mālikī jurist. MS.
108. *Tanfīs al-jullās fī 'l-dhikr bi 'l-bandīr wa 'l-anfās*. MS.
109. *Ta'rif °Adnān bi-jam'iyat Qādiriyyat al-Sūdān*. MS. On the Qādiriyya in the Sudan.
110. *Tarīq al-najāt fī iqāmat al-ṣalāt*. Publ. Kano 1968.
111. *Tashīl al-amānī fī sharḥ °Awāmil al-Jurjānī*. Comm. on *al-°Awāmil al-mi'a* of °Abd al-Qāhir b. °Abd al-Rahmān al-Jurjānī (d. 471/1078). On Arabic grammar. See *GAL*, I, 287, S, I, 503. MS.
112. *al-Taṣwīf fī sharḥ qaṣīdat <Yā man tafa'fa'a 'l-taf'>*. MS.
113. *al-Tawṣīlayn al-°azīmayn*. MS.
114. *al-Tibr al-masbūk fī kayfiyyat al-sulūk al-Qādiriyya*. MS.
115. *al-Tuḥfa al-Nāṣiriyya fī ta'addud aṣḥāb sayyidinā °Abd al-Qādir al-Jilānī*. MS.
116. *Yawāqūt al-ṣilāt fī taḥqīq mawāqūt al-ṣalāt*. Publ. Kano 1986.
117. *Zād al-musāfir ilā 'l-malik al-Qādir*. MS.