

THE WRITINGS OF THE SUDANESE TIJĀNĪ
SHAYKH IBRĀHĪM SĪDĪ (1949-1999)
WITH NOTES ON THE WRITINGS OF HIS
GRANDFATHER, SHAYKH MUḤAMMAD SALMĀ
(D. 1918), AND HIS BROTHER, SHAYKH
MUḤAMMAD AL-GHĀLĪ (B. C. 1947)

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The following contribution is intended as an addition to the first volume of *Arabic Literature of Africa*. It is a compilation of the writings—some of which are mentioned in *ALA*, I, 301-3—by Ibrāhīm b. Sīdī Muḥammad b. Muḥammad Salmā, a Sudanese Tijānī shaykh from the town of al-Fāshir (Darfur) who died on 3 September 1999. Shaykh Ibrāhīm Sīdī had the reputation of being a staunch defender of the teachings of the Tijāniyya *ṭarīqa*. Revered by his followers and denounced by his opponents, he was also one of the most controversial religious personalities in the Sudan and within the Tijāniyya. Shaykh Ibrāhīm's biography is extraordinary in a number of ways: His life story mirrors many of the political and religious developments in modern Sudan; his family background as well as the geographical range of his contacts with other shaykhs and scholars provide an example for the continuation of the historical links that connected Darfur with the Central and the Western *bilād al-Sūdān*; his itinerary as a Sufi follows an almost classical pattern, but he managed to translate this pattern into the world of late twentieth-century Sudan. The author of an article published by the Sudanese daily *al-Ra'y al-ʿāmm* a few weeks after Shaykh Ibrāhīm's death even portrayed the deceased as 'a shaykh of contemporary Sufi

enlightenment'.¹ Whatever one may think of Shaykh Ibrāhīm—and it should not go unmentioned that quite a few of his contemporaries were of the opinion that his ideas and practices were a distortion of Islam, while others thought of him as an impostor and fabricator who was only interested in increasing his personal prestige—there can be no doubt that Shaykh Ibrāhīm is one of the Tijānī writers whose works deserve further academic study.

This is not the place to deal with Shaykh Ibrāhīm extensively. In a number of earlier publications, I have dealt with some aspects of his life and his rich contribution to Tijānī literature. In an article published in two consecutive issues of *SAJHS*,² I have suggested to interpret his work *al-Summ al-zu'āf* and other writings by twentieth-century Tijānī scholars in the light of the changing configuration within African Muslim communities. My article 'The history of the Tijāniyya and the issue of *tarbiya* in Darfur'³ discusses some of his writings in defence of 'spiritual education' (*tarbiya*) as introduced by the Senegalese shaykh Ibrāhīm Niasse. In another study, I have examined a short treatise by Shaykh Ibrāhīm on the social rehabilitation of street children.⁴

I have organized the present contribution on the writings of Shaykh Ibrāhīm Sīdī according to the *ALA* system. However, I do include a more detailed biographical account than is usually given in *ALA*. As the writings are not easily available, I found it appropriate to give some additional information to

1 °Abdallāh Ādam Khātir, 'Ibrāhīm Sīdī—shaykh fī 'l-tanwīr al-ṣūfī al-mu'āṣir', *al-Ra'y al-āmm* (Khartoum), 770, 12 October 1999, 7.

2 'The *Takfīr* Debate. Sources for the Study of a Contemporary Dispute among African Sufis. Part I: The Nigerian Arena', *SAJHS*, 9, 1998, 39-70; 'Part II: The Sudanese Arena', *SAJHS*, 10, 1999, 65-110.

3 In Jean-Louis Triaud & David Robinson (eds.), *La Tijāniyya. Une confrérie musulmane à la conquête de l'Afrique*, Paris: Karthala 2000, 393-437.

4 'Sufi Leaders and Social Welfare: Two Examples from the Sudan', in Holger Weiss (ed.), *Social Welfare and Social Justice in Islamic Societies*, Uppsala: Nordic Africa Institute, forthcoming.

each of the works listed here.

In his entry on Shaykh Ibrāhīm Sīdī in *ALA*, I, O’Fahey gives the titles of thirteen items, but only three refer to a published version. The other ten titles are taken from a list provided by Shaykh Ibrāhīm at the back of his *Qalā’id al-marjān* (q.v.) where they are said to be forthcoming. Of these ten, I have only seen three. As for the remaining seven titles, it is likely that they do exist as manuscripts; these titles are not repeated in the list below. It is equally possible that some of them later appeared under another title. As Shaykh Ibrāhīm used to pursue a number of book projects at the same time, it may well be that some of the books he intended to write never actually reached the stage of being ready for the press. Moreover, all the writings that were published were printed by Shaykh Ibrāhīm himself. His financial situation did not always allow him to get his books printed. Thus, the following list does not claim to be exhaustive. There are certainly more writings by Shaykh Ibrāhīm that only exist in the form of manuscripts in the *zāwiya* at al-Fāshir.⁵ This applies particularly to poetry: The late shaykh was a gifted poet who specialized in praise of the Prophet, and who loved to address his more distinguished guests in verse. I am not able to say how many poems he composed, and only a few are published, among them his finest pieces of poetry in praise of the Prophet.

Almost all the writings mentioned in the following are held in the Materialsammlung ‘Islam in Afrika’ located at the University of Bayreuth (Germany), a specialized collection on sources, books, articles, conference papers relating to Islam in Africa. The Tijāniyya collection is referred to as

5 A full-page obituary published in the daily *al-Ra’y al-ākhar* (Khartoum; 1086, 9 September 1999, 2) mentions that Shaykh Ibrāhīm was the author of ‘more than thirty items on the Tijāniyya order’. Of the 29 writings listed below, only 18 deal with the Tijāniyya (panegyrical and devotional poetry not included). It is likely that my list is incomplete and that there are more writings kept as manuscripts at the *zāwiya* in al-Fāshir.

‘Bayreuth/TIJ [number]’.

To complete the picture of Tijānī writings from the al-Fāshir *zāwiya*, I have decided to start with two short notes on other Tijānī scholars from the same family, one concerning Shaykh Ibrāhīm’s grandfather Shaykh Salmā, the other concerning his elder brother Shaykh Muḥammad al-Ghālī.

MUḤAMMAD SANAMOY b. MUḤAMMAD FĀDIGH
b. AḤMAD ZARRŪQ, known as Shaykh Salmā, b. c.
1267/1850-1 (Djenné), d. 1337/1918-9 (Mellit/Darfur).

Abun-Nasr, *Tijaniyya*, 159; *ALA*, I, 300-1; Bedin, ‘Fulani in Darfur’, 10-3; al-Fātiḥ al-Nūr, *al-Tijāniyya wa’l-mustaqbal*, 234-5; al-Karsani, ‘Tijāniyya Order in the Western Sudan’, 98-9, 154-5, 215-6, 266-7; Marty, *Études sur l’Islam*, 142-8; foreword by Muḥammad al-Ghālī b. Sīdī Muḥammad to Shaykh Ibrāhīm’s *al-Jawhar al-mu^cazzam fī madḥ al-ḥabīb al-a^czam (q.v.)*; Seesemann, ‘History of the Tijāniyya’, 397-400; *Tarīq al-ḥaqq* (Cairo), vi, 2, September 1956, 24-7 & vii, 11, May 1958, 18.

R.S. O’Fahey already gave an account of Shaykh Salmā’s life in *ALA*, I, which does not need to be repeated. However, it may be added that my informants did not confirm that Shaykh Alfā Hāshim’s library is still extant in the *zāwiya* at al-Fāshir, as O’Fahey claims. As for the writings of Shaykh Salmā, we only have indications of some titles of his works. The only exceptions are extracts published or quoted by Shaykh Ibrāhīm Sīdī (see list below). Awad al-Sid al-Karsani gives three titles by Shaykh Salmā: *Kāfī al-kunūz*, *Kāfī al-kīmiyā^o*, and *al-Kanz al-muṭalsam*, adding that the manuscripts are kept in a village north of al-Fāshir.⁶ Yet, these titles were unknown to Shaykh Ibrāhīm, and he expressed his doubts that manuscripts written by his grandfather could be found outside the al-Fāshir *zāwiya*.⁷

6 Karsani, ‘Tijāniyya Order in the Western Sudan’, 216.

7 Interview, September 1995.

1. *al-Asrār al-munzila ʿalā dhākir al-ḥawqala*.
Mentioned in the foreword by Shaykh Muḥammad al-Ghālī to Shaykh Ibrāhīm Sīdī's work *al-Jawhar al-muʿazzam fī madḥ al-ḥabīb al-aʿzam* (q.v.).
Manuscript, kept at the *zāwiya* in al-Fāshir.
2. *al-Ifāda fī wujūb al-siyāda fī 'l-ṣalāt wa'l-iqāma wa'l-adhān wa'l-shahāda*.
Booklet in defence of the practice of including the title *sayyidunā* whenever the name of the Prophet is mentioned in the *shahāda*, the call for prayer or during prayer, that is, *ashhadu anna sayyidanā Muḥammadan* (...) instead of *ashhadu anna Muḥammadan* (...). It contains a lengthy preface by Shaykh Ibrāhīm (pp. 1-8). Shaykh Salmā's treatise occupies the second half of the book. As Shaykh Ibrāhīm explains, it is an extract from Shaykh Salmā's work *al-Kitāb al-karīm* (q.v.).
Publ. n.p. [Khartoum] (by Shaykh Ibrāhīm b. Sīdī Muḥammad), n.d. [c. 1986], 17 pp. (copy in Bayreuth/TIJ 90).
3. *al-Jawhar al-muʿazzam fī ism Allāh al-aʿzam*.
Mentioned and quoted in Shaykh Ibrāhīm Sīdī, *al-Summ al-zuʿāf*, 29, 34 (q.v.). The paragraphs cited by Shaykh Ibrāhīm deal with the question of the reward for the recitation of God's most exalted name (*al-ism al-aʿzam*).
Manuscript, kept at the *zāwiya* in al-Fāshir.
4. *al-Kitāb al-karīm fī awrād al-shaykh al-Tijānī al-karīm*.
Mentioned in the foreword by Shaykh Muḥammad al-Ghālī to Shaykh Ibrāhīm Sīdī's work *al-Jawhar al-muʿazzam fī madḥ al-ḥabīb al-aʿzam* (q.v.). Contains an autobiographical section.
Manuscript, kept at the *zāwiya* in al-Fāshir.

MUḤAMMAD AL-GHĀLĪ b. SĪDĪ MUḤAMMAD b. MUḤAMMAD SALMĀ, known as Shaykh al-Ghālī or Sayyidnā, b. c. 1946 (al-Fāshir)

Seesemann, 'Sufi leaders and social welfare'.

Shaykh al-Ghālī is the elder brother and successor of Shaykh Ibrāhīm Sīdī as the head of the *zāwiya* at al-Fāshir.

1. *al-Ma'ānī fī mathānī Sīdī Aḥmad al-Tijānī*.
A collection of poetry in praise of the virtues of the Tijāniyya order, Shaykh Aḥmad al-Tijānī and other shaykhs.
Publ. n.p. [Khartoum], n.d. [c. 1987], 35 pp. (copy in Bayreuth/TIJ 117).
2. Foreword to Shaykh Ibrāhīm b. Sīdī Muḥammad b. Muḥammad Salmā, *al-Jawhar al-mu'azzam fī madḥ al-ḥabīb al-a'zam (q.v.)*.
A brief account of the life story of Shaykh Salmā (copy in Bayreuth/TIJ 110).

IBRĀHĪM b. SĪDĪ MUḤAMMAD b. MUḤAMMAD SALMĀ, known as Shaykh Ibrāhīm Sīdī, b. 1949 (al-Fāshir), d. 3 September 1999 (al-Fāshir)

ALA, I, 301-3; al-Fātiḥ al-Nūr, *al-Tijāniyya wa'l-mustaqbal*, 235 (with a photograph); al-Karsani, 'Tijāniyya Order in the Western Sudan', 95; *id.*, 'Beyond Sufism', 142; Seesemann, 'Islam, Arbeit und Arbeitsethik', 'Takfīr Debate', 'History of the Tijāniyya', 'Der lange Arm des Ibrāhīm Sālih', 'Sufi Leaders and Social Welfare'; al-Ṭayyib Muḥammad al-Ṭayyib, *al-Masīd*, 233.

Shaykh Ibrāhīm has been one of the most charismatic and most controversial personalities within the Tijāniyya Sufi order during the twentieth century. A descendant of a family whose roots lie in present-day Mali, he lost his father at the age of seven. He was brought up by one of his maternal uncles in the town of Mellit. He later returned to al-Fāshir to continue his religious studies with his paternal uncle Aḥmad al-Tijānī b. Muḥammad Salmā (d. 1985, known as Shaykh Manga). After taking his degree from al-Fāshir Secondary

School, he went to study at the Bakht al-Ruḍā College near the town of al-Duwaym (Gezira Province). In the early 1970s, he began to work as a teacher in different towns of Darfur (Zalingei, Geneina, Nyala). After a few years in government service, he decided to withdraw from his teaching profession and to dedicate himself to the work for the Tijāniyya order. Shaykh Ibrāhīm spent several years with his two Sufi masters, °Isā b. °Umar al-Fallātī from Geneina (Western Darfur) and °Umar b. Abī Bakr al-Mallāwī from al-Qadārif (Blue Nile Province). He received *ijāzas* from both teachers that connected him with his grandfather Shaykh Salmā (who in turn had an *ijāza* issued by Muḥammad al-°Arabī b. al-Sā°iḥ, a famous nineteenth-century Tijānī shaykh) and with the Senegalese Tijānī leader Shaykh Ibrāhīm Niasse.⁸ In 1979, Shaykh Ibrāhīm Sīdī established his *zāwiya* next to the mosque erected by his late father in the Tijāniyya neighbourhood of al-Fāshir.

Shaykh Ibrāhīm was one of the most active Sudanese Tijānīs in the promotion of the teachings of the Senegalese shaykh Ibrāhīm Niasse. These activities earned him severe criticism from other Tijānīs who regarded Shaykh Niasse's practice of 'spiritual education' (*tarbiya*) as an innovation, claiming that this kind of *tarbiya* was not known at the time of Shaykh Aḥmad al-Tijānī. In the early period of his career as a shaykh, Shaykh Ibrāhīm concentrated his efforts on defending *tarbiya* against the attacks by other Tijānīs. At that time, he was seen by many other Sudanese Tijānīs as having the potential to become the supreme leader of the order in the country. A turning point in his career came in late 1984 when Shaykh Ibrāhīm wrote his famous—or, as his opponents would put it, infamous—book *al-Summ al-zu°āf*. This polemic reply to the book *al-Takfīr akḥṭar bid°a tuhaddid al-salām wa'l-waḥda bayn al-muslimīn fī Nayjīriyya* by sharīf Ibrāhīm Ṣāliḥ,⁹ a Tijānī shaykh from Maiduguri (Nigeria),

8 See Seesemann, 'Der lange Arm des Ibrāhīm Sāliḥ', 140-2.

9 Cairo: Muṣṭafā al-Bābī al-Halabī 1982; cf. *ALA*, II, 414.

was at the roots of a prolonged controversy within Tijānī circles in Nigeria, Chad and the Sudan.¹⁰ As a result, the followers and scholars of the Tijāniyya order in Darfur were divided into two camps, either in support of, or in opposition to, Shaykh Ibrāhīm Sīdī. Although the descendants of Shaykh Aḥmad al-Tijānī from °Ayn Mādī, Fez, Nouakchott and Dakar took the side of the author of *al-Summ al-zu°āf*, Shaykh Ibrāhīm Sīdī had lost the recognition he formerly had by most Sudanese Tijānīs as one of the leading representatives of the Tijāniyya at the time.

However, Shaykh Ibrāhīm did stick to his point of view, and he dedicated himself totally to working for the Tijāniyya order in the way he understood it. Of the 29 items listed below, six address his opponent *sharīf* Ibrāhīm Ṣālīḥ directly. In one or two other works, Shaykh Ibrāhīm Sīdī gives his interpretation of Tijānī doctrine. To him, being a Tijānī meant to translate the teachings of Shaykh Aḥmad al-Tijānī into a comprehensive way of life, as reflected in Shaykh Ibrāhīm's favourite motto '*al-Tijāniyya li'l-ḥayāt*', which can be roughly translated as 'the Tijāniyya order is to be lived'. Accordingly, he stressed the importance of (physical) work and demanded absolute obedience from his disciples. The 'real' Tijānī was supposed to replace 'personal egoism' by total commitment to the service of Shaykh Aḥmad al-Tijānī, the Tijāniyya order, and the wider society.¹¹

As mentioned above, Shaykh Ibrāhīm's practices often gave rise to controversy. His disciples were never to appear in front of him wearing shoes. During the meetings in the *zāwiya*, the performance of mystical poetry was often accompanied by the sound of a lute played by one of the disciples. For many years, Shaykh Ibrāhīm refused to attend the Friday

10 See Seesemann, '*Takfīr Debate*' and '*Der lange Arm des Ibrāhīm Ṣālīḥ*'.

11 See *al-Irshādāt al-aḥmadiyya* (q.v.), 35-40; further Seesemann, '*Islam, Arbeit und Arbeitsethik*' and '*Sufi leaders and social welfare*'.

prayers in the neighbouring mosque because of a disagreement with the imam, his cousin Muṣṭafā Manga (d. 1997). The introduction of a different wording of the call for prayer—a practice he justified in his *Muqaddimat risālat al-lfāda fī wujūb al-siyāda* (q.v.)—earned him the fierce opposition of most scholars in Darfur, Tijānīs and non-Tijānīs alike.

Shaykh Ibrāhīm rarely travelled outside the Sudan. Apart from performing the *ḥajj*, he visited Northern Nigeria in 1984. In 1997, he intended to make the overland trip from Darfur to Mauritania and Fez via Northern Nigeria, Niger and Mali in order to visit other Tijānī centres as well as the home town of his paternal grandfather Shaykh Salmā. Yet, at the instigation of the Chadian followers of *sharīf* Ibrāhīm Ṣāliḥ, the government of Chad decided to expel him a few days after his arrival in N'Djamena.¹² He was not able to undertake the trip again, and he died of kidney failure in September 1999—probably a kind of ‘occupational disease’, since he had carried out long fasting exercises as a part of his mystical practices.

In the last years before his death, Shaykh Ibrāhīm claimed for himself the title of a *sharīf Ḥasanī*. He based this claim on a genealogy given by his grandfather Shaykh Salmā in one of his writings. He explained the fact that he did not publicize his *sharīfian* pedigree earlier by pointing to Shaykh Salmā’s dislike of pretentiously displaying a noble genealogy.

1. *al-Anfās al-raḥmāniyya fī rashḥ fuyūd al-ṭarīqa al-Tijāniyya*.

An outline of the correct behaviour of the disciple towards his master and the descendants of Shaykh Aḥmad al-Tijānī. Other chapters are in defence of the Senegalese Tijānī shaykh Ibrāhīm Niasse.

Publ. with *al-Irshādāt al-aḥmadiyya* (q.v.), 25 pp. (copy in Bayreuth/TIJ 111-2).

2. *Anwār al-fuhūm fī asrār al-quṭb al-maktūm*.

12 Seesemann, ‘Der lange Arm des Ibrāhīm Sāliḥ’.

The last work of poetry by Shaykh Ibrāhīm in 114 verses. He recounts his daylight visions of the Prophet and describes his personal re-enactment of the *mi^crāj*, that is, the Prophet's journey through the seven heavens. The *qaṣīda* is published as a cassette; here, it is performed by Muḥammad al-Ṣādiq Aḥmad al-Māḥī, a disciple of Shaykh Ibrāhīm, whose performance is accompanied by the lute. Opens: *Hal atā ḥīn^{un} min al-dahri * min Allāhi ^calayya.*

Unpublished manuscript, al-Fāshir, n.d. [c. 1998], 4 pp. (copy in Bayreuth/TIJ 101).

3. *al-Bushrā bi-nayl al-marām fī ziyārat Makka bayt Allāh al-ḥarām wa-ziyārat al-Muṣṭafā ^calayhi 'l-ṣalāt wa'l-salām.*

A *qaṣīda rā[']iyya* of 63 verses about visiting the Holy Cities in the Ḥijāz. Opens: *Bi-Makkata bayt^{un} lalā[']iluhu munīru * nu^cazzimuhu nashtāquhu wa-nazūru.*

Multigraphed, n.p., n.d., 4 pp. (copy in Bayreuth/TIJ 107).

4. *Bughyat al-nāzir fī azāhīr riyāḍ al-Fāshir.*

A collection of poetry in praise of the Prophet, Shaykh Aḥmad al-Tijānī and other shaykhs of the Tijāniyya order, some of it in Sudanese colloquial Arabic. Most students of Shaykh Ibrāhīm know the poems by heart and perform them regularly during the meetings in the *zāwiya*. Muḥammad al-Ṣādiq Aḥmad al-Māḥī has composed melodies to some of the poems.

Publ. n.p. [Khartoum] (by the author), n.d. [c. 1979], 55 pp. (copy in Bayreuth/TIJ 91).

5. *al-Dalā[']il al-qaṭ^ciyya al-mukhtāra li-ta[']kīd man^c al-shaykh al-Tijānī murīdahu min al-ziyāra.*

On why a Tijānī is not allowed to visit a dead or living shaykh who is not affiliated to the Tijāniyya order.

Completed 13 Ṣafar 1405/7 November 1984.

Publ. n.p. [Khartoum] (by the author), n.d. [c. 1985], 40 pp. (copy in Bayreuth/TIJ 93).

6. *al-Fayḍ al-mawhūb min ḥaḍrat sayyidinā Aḥmad al-*

Tijānī.

Versification of a work by Shaykh Ibrāhīm Sīdī's master °Īsā b. °Umar al-Fallātī (d. c. 1985, Geneina) on the merits and the superiority of the mystical path founded by Shaykh Aḥmad al-Tijānī. In *ALA*, I, this work is mentioned as forthcoming and described as 'an arrangement of a work by Aḥmad al-Tijānī'.

Publ. n.p. [Khartoum] (by the author), n.d. [c. 1987], 11 pp. (copy in Bayreuth/TIJ 116).

7. *al-Futūḥāt al-nāhiyya °an al-munkar fī tawḍīḥ ma°nā qawl sayyidinā °l-shaykh Aḥmad al-Tijānī °idha sami°tum °annī shay°an°.*

Discusses the correct interpretation of Shaykh Aḥmad al-Tijānī's famous statement about 'the scales of the Sharī°a': 'If you hear something that is attributed to me, weigh it on the scales of the Sharī°ā. If it does correspond [to the Sharī°a], apply it. If it does contradict [the Sharī°a], abandon it.' Cf. Seesemann, 'Takfīr Debate: Part II', 76.

Completed 3 August 1997.

Unpublished manuscript, 1997, 31+5+5 pp. (copy in Bayreuth/TIJ 105).

8. *al-Hidāya al-hādiya li-Muḥammad Taqī °l-Dīn takshif kawn ṣāḥib al-takfīr Ibrāhīm Ṣāliḥ min al-Wahhābiyyīn.* Polemical writing directed against *sharīf* Ibrāhīm Ṣāliḥ, the author of *al-Takfīr* (see above). Shaykh Ibrāhīm Sīdī compares some of Shaykh Ibrāhīm Ṣāliḥ's statements to the book *al-Hidāya al-hādiya ilā °l-ṭā°ifa al-Tijāniyya* (there seems to be an edition published by the Muslim World League in Mecca in 1393/1973, but I have not seen it), whose author Muḥammad Taqī °l-Dīn al-Hilālī is a well-known opponent of the Tijāniyya from Morocco. As the title indicates, Shaykh Ibrāhīm Sīdī is of the opinion that the statements in *al-Takfīr* match the position of *al-Hidāya al-hādiya*. Accordingly, he identifies Shaykh Ibrāhīm Ṣāliḥ as a Wahhābī. See further Seesemann, 'Takfīr Debate: Part II', 104-6.

Completed 19 Jumādā I 1405/9 February 1985.

Publ. with *al-Summ al-zu'āf* (q.v.), 46 pp. (copy in Bayreuth/TIJ 100-2).

9. *al-Hujaj al-dāmigha li'l-khuṣūm fī 'l-radd 'alā munkir al-tarbiya fī ṭarīqat al-qutb al-maktūm.*

In defence of the practice of *tarbiya* ('spiritual education') as introduced by Shaykh Ibrāhīm Niasse from Senegal. Includes the responses by Sīdī Ibn Sālim, a descendant of Shaykh Aḥmad al-Tijānī, to a number of questions about *tarbiya*. See Seesemann, 'History of the Tijāniyya', 421-2.

Completed Dhū 'l-Ḥijja 1401/October 1981.

Unpublished manuscript, al-Fāshir 1981, 59 pp. (copy in Bayreuth/TIJ 92).

10. *al-Ibtihālāt al-mujāba fī naẓm manāqib al-ṣaḥāba.*

An arrangement of a work by 'Abd al-'Azīz al-'Abdūsī (not identified) on the virtues of the Prophet's companions.

Publ. n.p., n.d. [c. 1982], 4 pp. (copy in Bayreuth/TIJ 114).

11. *Idkhāl al-surūr wa-idhhāb al-ḥuzn bi-maqālāt wa-kutub al-'allāma al-shaykh Muḥammad al-Thānī Kāfangha b. al-Ḥasan.*

Once again, Shaykh Ibrāhīm Sīdī addresses the book *al-Takfīr* by *sharīf* Ibrāhīm Ṣāliḥ. This time he tries to refute the position of his Nigerian opponent by quoting from writings by Muḥammad al-Thānī Kafanga, a leading Tijānī shaykh from Kano. On Kafanga and his writings, see *ALA*, II, 304-7; on the events that followed the publication of *al-Takfīr* in Nigeria, see Seesemann, 'Takfīr Debate: Part I', 63-8.

Completed 7 October 1984.

Typescript, n.p. [Khartoum], n.d. [c. 1996], 21 pp. (copy in Bayreuth/TIJ 104).

12. *al-Ifāda al-rabbāniyya fī zuhūr al-fayḍa al-Tijāniyya 'alā yad al-ghawth al-rabbānī al-ḥājj Ibrāhīm Niyās al-Tijānī.*

Written to justify the claim of the Senegalese Tijānī shaykh Ibrāhīm Niasse to the spiritual position of the *ṣāhib al-fayḍa*, that is, the personification of the channel through which the *fayḍa* ('spiritual effusion') of Shaykh Aḥmad al-Tijānī flows.

Completed at the end of Dhū 'l-Ḥijja 1412/June 1992.

Publ. n.p. [Khartoum] (by the author), n.d. [c. 1992], 72 pp. (copy in Bayreuth/TIJ 94).

13. *al-Irshādāt al-aḥmadiyya fī shamm rā'ihāt al-khatmiyya wa'l-katmiyya.*

Addresses a number of issues debated within and outside Tijānī circles, such as the spiritual position of Shaykh Aḥmad al-Tijānī, the question of the authenticity of *Jawāhir al-ma'ānī*, and the question of the *fayḍa* (cf. *al-Ifāda al-rabbāniyya*, above).

Completed October 1995.

Typescript, n.p. [Khartoum], 1995, 31 pp. (copy in Bayreuth/TIJ 109).

Publ. n.p. [Khartoum], n.d. [c. 1997], 41 pp. (copy in Bayreuth/TIJ 111-1).

14. *al-Jawhar al-afkham fī naẓm khaṣā'is al-nabī al-afkham.*

Poem of 223 verses on the virtues and qualities of the Prophet. Opens: *Bada'tu bi'smi 'llāhi naẓman fāqā * Wa'llāha arjū fayḍahu 'l-daffāqā.*

Publ. n.p. [Khartoum] (by the author), n.d. [c. 1987], 13 pp. (copy in Bayreuth/TIJ 115).

15. *al-Jawhar al-mu'azzam fī madḥ al-ḥabīb al-a'ẓam.*

A *dīwān* in praise of the Prophet. One of the finest collections of poetry by Shaykh Ibrāhīm.

Publ. n.p. [Khartoum] (by the author), n.d. [c. 1984], 30 pp., with a foreword by Muḥammad al-Ghālī b. Sīdī Muḥammad (copy in Bayreuth/TIJ 110).

16. *al-Khulāṣa al-marḍiyya fī naẓm durar al-risāla al-wujūdiyya.*

A versification of an unidentified work by Muḥyī 'l-Dīn Ibn 'Arabī; maybe a chapter of his *Fuṣūṣ al-ḥikam*. See *ALA*, I, 302.

- Publ. n.p., n.d., 8 pp. (copy in Bayreuth/TIJ 95).
17. *Muqaddimat risālat al-Ifāda fī wujūb al-siyāda*.
Foreword to Shaykh Muḥammad Salmā, *al-Ifāda fī wujūb al-siyāda* (q.v.). See above for a description of the contents (copy in Bayreuth/TIJ 90).
18. *al-Nadhīr al-^ʿaryān li'l-ḥadhr min dasā'is ṣāhib al-Takfīr fī ṭarīqat al-Tijān* [sic].
Addresses a number of issues raised in *al-Takfīr* and other publications by *sharīf* Ibrāhīm Ṣāliḥ and criticizes the latter's position as not being in accordance with the true teachings of Shaykh Aḥmad al-Tijānī.
Completed on the first Friday of Ramaḍān 1405/24 May 1985.
Typescript, n.p. [Khartoum], n.d. [c.1996], 20 pp. (copy in Bayreuth/TIJ 103).
19. *al-Nafīr li-shann al-ghāra ^ʿalā fulūl jaysh al-takfīr*.
Polemical poem of 310 verses against *sharīf* Ibrāhīm Ṣāliḥ, written as a follow-up to *al-Summ al-zu^ʿāf* (q.v.).
Opens: *al-Ḥamdu li'llāhi 'lladhī a^ʿazzanī * Wa-bi-ṭarīqi sayyidī alhamanī*.
Completed 21 Rajab 1405/13 April 1985.
Multigraphed, al-Fāshir 1985, 15 pp. (copy in Bayreuth/TIJ 113).
20. *al-Najm al-thāqib al-Tijānī bi'l-burhān al-qāṭi^ʿ min Zawāl al-ḥayra li-Skīraj al-^ʿarīf al-rabbānī yubaddid turrahāt ṣāhib al-takfīr al-jānī*.
Another polemical writing against *sharīf* Ibrāhīm Ṣāliḥ (cf. *al-Hidāya al-hādiya* above). Here, Shaykh Ibrāhīm Sīdī compares some of the statements made by the *sharīf* in *al-Takfīr* to the book *Zawāl al-ḥayra bi-qāṭi^ʿ al-burhān ^ʿammā nasharathu jarīdat al-Zuhrā' taḥt ^ʿunwān Ayna ḥumāt al-Qur'ān* (Fez 1358/1939; see Abun-Nasr, *Tijaniyya*, 195) by the famous Moroccan Tijānī shaykh Aḥmad Skīraj and concludes that Shaykh Ibrāhīm Ṣāliḥ's statements do contradict the opinion of Skīraj.
Completed Shawwāl 1405/June–July 1985.

- Publ. with *al-Summ al-zu'āf* (q.v.), 19 pp. (copy in Bayreuth/TIJ 100-3).
21. *Nayl ghāyat al-amānī bi'l-tawassul bi'l-shaykh Sīdī Aḥmad al-Tijānī.*
A short prayer (*istighātha*) of 32 verses, to be read after the *wazīfa*. Opens: *Yā shaykhanā yā khatmu yā Tijānī * yā quṭbanā 'l-maktūma dhā 'l-tadānī.*
Multigraphed, al-Fāshir, n.d., 2 pp. (copy in Bayreuth/TIJ 96).
22. *Nayl al-murād fī-mā yata'allaq bi-ziyārat al-aḥfād.*
A short treatise on the correct behaviour of the disciple towards the descendants of Shaykh Aḥmad al-Tijānī.
Typescript, n.p. [Khartoum], n.d. [1995], 5 pp. (copy in Bayreuth/TIJ 108).
23. *al-Nuṣūṣ al-wādiḥa al-jaliyya fī ithbāt al-tarbiya fī 'l-ṭarīqa al-Tijāniyya.*
Traces the practice of *tarbiya* as introduced by Shaykh Ibrāhīm Niasse to the teachings of Shaykh Aḥmad al-Tijānī.
Completed 12 Rabī' II 1402/7 February 1982.
Publ. Khartoum (by the author), 1402/1982, 30 pp. (copy in Bayreuth/TIJ 98).
24. *Qalā'id al-marjān wa-^cuqūd al-mās ^calā ^cunuq man kānat ma^ca 'l-Tijānī Abī 'l-^cAbbās.*
Completed 26 Shawwāl 1404/26 July 1984.
A didactical poem (*urjūza*) on the basic teachings of Shaykh Aḥmad al-Tijānī and the correct practice of the recitations (*awrād, adhkār*), with special reference to the participation of women in Tijānī ritual.
Publ. al-Fāshir (by the author), n.d. [c. 1985], 50 pp. (copy in Bayreuth/TIJ 97a).
Publ. n.p. [Khartoum] (by the author), n.d. [c. 1987], 27 pp. (copy in Bayreuth/TIJ 97b).
25. *Qaṣīda fī Sīdī ^cAdnān b. Sīdī Maḥmūd b. Sīdī Muḥammad al-Ḥabīb b. Sīdī Maḥmūd b. Sīdī Muḥammad al-Bashīr b. Sīdī Muḥammad al-Ḥabīb b. Sīdī al-shaykh Aḥmad al-Tijānī.*

Qaṣīda nūniyya of 85 verses, composed towards the end of May 1995 on the occasion of the departure of Sīdī °Adnān, a descendant of Shaykh Aḥmad al-Tijānī living in Dakar. Opens: *Yā ṣāhibī da°ā 'l-malāmu da°ānī * Sa-asīru fī darb al-fatā 'l-rabbānī.*

Publ. n.p. [Khartoum] (by the author), n.d. (1995), 5 pp. (copy in Bayreuth/TIJ 106).

26. *al-Qunbula al-dharriyya al-muwajjaha li-a°dā° al-ṭarīqa al-Tijāniyya.*

Polemical *qaṣīda nūniyya* of 63 verses attacking the opponents of the Tijāniyya order. Opens: *Rabbī yā Qahhāru fa'hlik * kulla man °ādā 'l-Tijānī.*

Multigraphed, n.p., n.d., 4 pp. (copy in Bayreuth/TIJ 99).

27. *al-Sahm al-ṣā°ib al-muwajjah ilā 'l-mad°ū Jidda al-kādhīb.*

Polemical poem of 111 verses against *sharīf* Jidda, a follower of the Nigerian *sharīf* Ibrāhīm Ṣāliḥ who visited the Sudan several times and supported Sudanese Tijānīs in their attacks against Shaykh Ibrāhīm Sīdī. See Seesemann, 'Takfīr Debate: Part II', 105. Opens: *al-Ḥamdu li'l-mudāfi°i 'l-ghallābi * al-Nāṣir al-hādī ilā 'l-ṣawābi.*

Completed Shawwāl 1406/June 1986.

Multigraphed, al-Fāshir, 13 Ṣafar 1407/17 October 1986, 8 pp. (copy in Bayreuth/TIJ 102).

28. *al-Summ al-zu°āf al-muḍamman fī kitāb al-Takfīr li-ifsād al-ṭarīqa wa'l-itlāf.*

The most famous book by Shaykh Ibrāhīm. Because of the accusations raised against the influential Nigerian Tijānī shaykh Ibrāhīm Ṣāliḥ of having forfeited his membership in the Tijāniyya, *al-Summ al-zu°āf* caused a major scandal; see further Seesemann, 'Takfīr Debate' and 'Der lange Arm des Ibrāhīm Sālih'; see also Karsani, 'Beyond Sufism', 142. The highly controversial book is officially banned in Chad, and only a few copies exist in Nigeria. In the Sudan, it can only be found with Tijānīs who are affiliated with Shaykh Ibrāhīm Sīdī.

Completed 8 Dhū 'l-Ḥijja 1404/3 September 1984.

Publ. n.p. [Khartoum] (by the author), n.d. [c. 1985], 67 pp. (copy in Bayreuth/TIJ 100-1).

29. *Tajribatī ma^ʿa 'l-aḥdāth al-taṣaddī wa'l-taḥaddī.*

A short account by Shaykh Ibrāhīm of his program for the social rehabilitation of street children. For a detailed discussion, see Seesemann, 'Sufi Leaders and Social Welfare'.

Typescript, al-Fāshir 1989, 5 pp. (copy in Bayreuth/TIJ 112).

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