

ADDIS ABABA UNIVERSITY

SCHOOL OF GRADUATE STUDIES

DEPARTMENT OF LINGUISTICS AND PHILOLOGY

CONTENT ANALYSIS INTO THE MANUSCRIPT OF ŠAYḤ
IBRĀHĪM GIŠĒ (1909-1989): *KITĀBU MAWHIBATU ǪIL
WAFĀ' BIŠARḤ ǪĀT AŠ-ŠIFĀ* 'A BOOK OF *DEDICATION*
TO THE LOYAL- A COMMENTARY ON *ǪĀT AŠ-ŠIFĀ*

BY

HUSSEN KEDIR

MARCH 2014

ADDIS ABABA

Content Analysis Into the Manuscript of Šayḥ **Ibrāhīm**
Giše (1909-1989): ***Kitābu Mawhibatu Ǧil Wafā' Bišarḥ***
Ǧāt aš-Šifā

By

Hussen Kedir

A Thesis Submitted to the School of Graduate Studies,
Addis Ababa University

In Partial Fulfillment of the Requirements for Degree of
Masters of Arts in Philology.

Advisor:

Dr. Endris Mohammed

March 2014

Addis Ababa

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

DEPARTMENT OF LINGUISTICS AND PHILOLOGY

CONTENT ANALYSIS INT THE MANUSCRIPT OF ŠAYḤ
IBRĀHĪM GIŠĒ (1909-1989): *KITĀBU MAWHIBATU ǪIL
WAFĀ' BIŠARḤ ǪĀT AŠ-ŠIFĀ* 'A BOOK OF *DEDICATION*
TO THE LOYAL- A COMMENTARY ON *ǪĀT AŠ-ŠIFĀ*

By

Hussen Kedir

Approved by Board of Examiners:

Advisor

Examiner

Examiner

Acknowledgements

I would like to extend my deepest gratitude to my advisor, Dr. Endris Mohammed, for meticulous editing of the thesis. Thanks to all members of my family specially my father and brothers for their moral and financial support. My deepest gratitude and love also goes to my wife *w/ro* Meryema Ismā'īl for she has shaped every aspect of my life during my study. Ato Muḥammad Seid 'Abdelā owes my deepest respect for his financial support during the course of my study.

I extend my thankfulness to my informants: Šayḥ Sa'ādā Šayḥ Ibrāhīm and Šayḥ Muḥammad Kabīrsānī for their precious support by allowing me to copy a manuscript at their custody and for giving significant information about the biography of Šayḥ Ibrāhīm.

Abstract

This thesis presents a philological and content analysis of the Arabic manuscript *Kitābu Mawhibatu dīl Wafā' Bišarḥ Dāt aš-Šifā* written by Šayḥ Ibrāhīm Giše. The manuscript deals with the life and times of Prophet Muḥammad with comparative analysis of the achievements of other prophets. Besides, it treats the life and times of the four successors of the Prophet (*Al-Ḥulafā'*).

Accordingly, this study describes the philological and content feature of the manuscript, *Kitābu Mawhibatu dīl Wafā' Bišarḥ Dāt aš-Šifā* including translation and analysis of selected portions of the MS that deal with the biography of Prophet Muḥammad.

Abbreviations

A.D. Anno Domini.

A.H. After *Hiğrā*.

D died.

E.C. Ethiopian Calendar.

F (fl.) Folio.

IES Institute of Ethiopian Studies.

MS(S) Manuscript(s).

P.B.U.H. Peace Be Up on Him, a prayer for the prophet Muḥammad
by his followers.

R Recto.

V Verso.

Transliteration

Arabic consonants:

Consonant	Symbol	Example	Transliteration	Gloss
ا	ʔ	امر	ʔmr	'order'
ب	b	بعض	baʕ ɖ	'some'
ت	t	تحت	taħta	'below'
ث	t̤	تمر	t̤amar	'production'
ج	g	جاء	jāʔa	'he came'
ح	ħ	حق	ħaɖ	'truth'
خ	ħ̤	خلفاء	ħ̤ulafāʔ	'successors'
د	d	دليل	dalil	'evidence'
ذ	ɖ	ذ هب	ɖahaba	'leave'
ر	r	رجع	rajʕa	'came back'
ز	z	زار	zāra	'visited'
س	s	سلام	Salām	'greeting'
ش	ʃ	شمس	ʃams	'sun'
ص	ʂ	صادق	ʂādɖ	'truthful'
ض	ɖ	قاضي	qaɖī	'judge'
ط	t̤	طين	t̤īn	'mud'
ظ	ɖ	ظلم	ɖulm	'oppression'
ع	ʕ	عالم	ʕālim	'scholar'
غ	ɣ	غضب	ɣaɖiba	'become angry'
ف	f	في	fi	'in'
ق	q	قال	qāla	'said'
ك	l	كلام	Kalām	'speech'
ل	l	لقب	laɖab	'nick name'
م	m	ملك	malik	'king'

ن	n	نفس	nafs	'soul'
ه	h	هو	huwa	'he'
و	w	ولي	waliy	'saint'
ي	y	يوم	yawm	'day'

Arabic vowels

Short vowels

vowel	Symbol	Example	Transliteration	Gloss
ـَ	a	مرض	maraḍ	'illness'
ـُ	u	كتب	kutub	'books'
ـِ	i	مفتاح	miftaḥ	'key'

Long vowels

Vowel	Symbol	Example	Transliteration	Gloss
آ	ā	قال	qāla	'said'
ي	ī	قيل	qīla	'was said'
و	ū	قالو	qālū	' they said'

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

Afaan Oromo	its equivalent
aa	ā
ee	ē
ii	ī
oo	ō
uu	ū

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

Afan Oromo Consonants	its equivalent	Example	Meaning
Dh	ḏ	dhoowwu	'to forbid'
C	Ĉ	Caffee	'place name'
Ny	Ñ	Amiinyaa	'clan name'

Regarding some Amharic vowels the following are applied

ä for first order

u for second order

i for third order

a for fourth order

e for fifth order

ə for sixth order

o for seventh order

Glossary of Terms

- ʿĀlim* Muslim scholar.
- Duʿāʾ* supplication
- Fiqh* Islamic law and jurisprudence.
- Hadīth* The record of the sayings and deeds of prophet Muḥammad revered as a major source of religious law and moral guidance after the Qurʾān.
- Hadra* gathering to praise the prophet and *walies*
- Halāl* lawful
- Harām* unlawful
- Ḥuḍbat Minḥaġ* book on the delivery of the Friday sermon.
- Iġāzā* Authorization given to a scholar to teach.
- ʿIlmal mīqat* science of astronomy
- ʿIlm* Knowledge, science.
- Imām* leader.
- Istiġāʾā biġayri Allah* Seeking help from other than Allah.
- Mašrab* doxology, incipit
- Mīrāġ* Ascendancy to the heaven
- Nashī* The normal Arabic writing style.
- nazm* science of poetry
- Ramaḍān* Muslim fasting month.
- Ṣahābā* Companions who had seen the prophet while in state of *īmān* 'believing in him' and then died in that state.

- Ṣalwāt* blessing
- Sīrā* the biography of Prophet Muḥammad
- Sunnā* for this work optional.
- Tābīʿun* generations of Muslims who were born after the death of Prophet Muḥammad but who were contemporaries with the *Ṣahābā* 'the companions'.
- Tafsīr* Exegesis of the Holy Qur'ān.
- Tariqā* religious order
- Ṭawaṣul* prayer made through an intermediary.
- Wāḡib* mandatory
- Waliye* (Saint) Ṣayḥ or other person claimed to be blessed with *karāmā* or miraculous power.
- zāt aš-Ṣifā* The Remedy.

Table of Contents

Acknowledgements.....	i
Abstract.....	ii
Abbreviation	iii
Transliteration.....	iv
Glossary	vii

CHAPTER ONE

1.1. Background of the study.....	1
1.2. Statement of the problem.....	2
1.3. Objective of the study.....	3
1.4. Significance of the study.....	3
1.5. Methodology.....	3
1.6. Scope of the Study.....	4
1.7. Review of Related Literature.....	4

CHAPTER TWO

2. The Biography of Šayḥ Ibrāhīm Giše.....	7
2.1. Family Background.....	7
2.2. Šayḥ Ibrāhīm Giše as a student.....	9
2.3. Šayḥ Ibrāhīm Giše as a Teacher.....	10
2.4. His Works.....	12
2.5. His Reform Activities.....	13

2.6. Death.....	15
CHAPTER THREE	
3. Philological Description of the <i>Kitābu Mawhibatu dīl Wafā'</i>	
<i>Bišarḥ Dāt aš-Šifā</i>	16
3.1. General Features of the Manuscripts	16
3.1.1. Linguistic Feature of the Manuscripts	16
3.1.2. General Features of MS ₁	17
3.1.3. General Features of MS ₂	20
CHAPTER FOUR	
4. Content Analysis of <i>Kitāb Mawhibat dīl Wafā' Bišarḥ</i>	
<i>Dāt aš-Šifa</i>	25
4.1. The Rationale of Analyzing the Manuscript.....	25
4.2. An overview of the MS.....	26
4.2.1. Methodology of Analyzing of the Manuscript.....	26
4.2.2. Analysis of the Organization of the Manuscript.....	26
4.2.3. Analysis of the Methodology of the Writer.....	27
4.3. Analysis on the themes of Manuscripts.....	28
4.3.1. Lineage of Prophet Muḥammad.....	31
4.3.2. About the Prophet's Mother	33
4.3.3. The Birth of Prophet Muḥammad	36

4.3.4. Unusual Events at the Birth of Prophet Muḥammad	44
4.3.5. Discussion on the Celebration of Prophet's Birth day (<i>Mawlīd</i>).....	45
4.3.6. The fostering of the Prophet.....	46
4.3.7. Prophet's Marriage to Ḥadīḡā	48
4.3.8. Beginning of Prophecy.....	50
4.3.9. The Night of <i>Mirāḡ</i> (Ascendancy to the heaven).....	51
4.3.10. Invitation to different Arab tribes and How the People of Medina Embraced Islam.....	51
4.3.11. Prophet's Messenger (Letter) to the King of Ethiopia.....	52
4.3.12. Migration to Medina (<i>Hiḡrā</i>).....	54
4.3.13. What Happened After <i>Hiḡrā</i>	55
4.3.14. The Prophet and Other Prophets	59
4.3.15. Comparative Analysis Based on Miracles.....	62

CHAPTER FIVE

Conclusions and Recommendations.....	75
--------------------------------------	----

References

Appendices

CHAPTER ONE

1.1 Background

Ethiopia has a considerable fund of literary heritage both in Ge'ez and classical Arabic. These two classical languages through the texts in which they are represented are very important to reconstruct the history, culture, art and many aspects of Ethiopian past.

Arabic literary production in Ethiopia is related to both Christian and Islamic literary productions. With respect to Christian literary production, Arabic served during medieval period of Ethiopia as the material from which many translations and adaptations were made. Extensive amount of Christian religious texts in Arabic were brought from Coptic Egypt and were translated into Ge'ez: *Wuddase Mariam* 'A collection of hymens dedicated to the virgin Mary' *Häymanota* 'Abaw 'Faith of the Fathers', *Mäshafa Tä'mar* 'Book of the letter' *Fäws Mänfasawi* 'Spritual Medicine' can be mentioned here(Ullendorf 1965:139).

With respect to Islam, Arabic has been the universal language of Islam since the first half of 7th century. This means after the rise of Islam in the 7th century this language is not related to only Arabic speaking peoples as it has become the religious language of all Muslims, regardless of their nationality like Latin had the same place in medieval Christendom (Igneez Goldziher 1966: 4-5).

The Ethiopian region of Africa has experienced strong historical and cultural ties with the oriental and occidental world; besides, Islam was introduced into the region long before it was consolidated in its sacred lands. This subsequently has resulted in a substantial and diversified literary culture. "Ethiopian Muslims have produced a body of literature

in classical Arabic, in local language using Arabic scripts (*‘aḡamī*). Nonetheless, few studies have so far been devoted to this long legacy of Ethiopia” (Endris Muḥammad 2007: 4).

To understand Ethiopian history and culture in a more representative and comprehensive way a philological study of Ethiopian Arabic manuscript is important. Endris Muḥammad states that “it is very difficult to understand the very psychological makeup and opinion of Ethiopian Muslims without proper study of their written legacy to reconstruct the internal processes that have contributed to the making and remaking of Ethiopia” (ibid). Therefore, philological study of Arabic manuscripts is essential for a comprehensive understanding of Ethiopian history and culture.

1.2 Statement of the Problem

Ethiopia has a long tradition in the production of written documents in the form of chronicles, inscriptions, manuscripts and a host of other archival materials. These materials are contributed by different personalities from diversified ethnic and religious groups of the country at different period of times. Collecting, preserving, analyzing and describing the cultural, socio-economic and historical contributions of these individual scholars is one way to reconstruct a full picture of Ethiopian history and culture. However, there is a research void in the introduction and analyses of the Arabic heritage of the country especially in areas that do not have a written culture save an Arabic one. The manuscript written by Šayḥ Ibrāhīm Giše is one of those which are not studied. There is a crying need to study it and properly understand its contents and its contributions towards our understanding of the biography of Prophet Muhammad (*sīra*). This thesis, thus, tries to bring to light the contribution of Šayḥ Ibrāhīm Giše

of Arsi by analyzing his manuscript on *sīra* 'biography of Prophet Muḥammad'.

1.3 Objective

1.3.1 General Objective

The general objective of this research is to introduce and assess a biographical work produced by Arsi Muslim scholar, Šayḥ Ibrāhīm Giše, to the development of Arsi-Arabic literature.

1.3.2 Specific Objective

The thesis has the following specific objective:

- To introduce the life of Šayḥ Ibrāhīm Giše.
- To analyze and understand the basic content of the manuscript.

1.4 Significance

The study is considered to introduce the content of a new Arabic manuscript written by Arsi local scholar, Šayḥ Ibrāhīm Giše. It shows how Oromo fathers were literate enough to comment on works written by foreign scholars with ample references from different scholars although Oromo history known to be "oral". In addition, it also shows the degree of intellectual contact between Ethiopia and the Islamic world and culture. I hope that this study will be a preliminary work which relatively helps the researchers who would be interested in the literary works in Arsi.

1.5 Methodology

A variety of methods have been undertaken to attain an effective text description and analysis of the manuscript. The main source was the

MS itself, which was studied using standard philological methods. Oral sources included interviews with people who knew something about Šayḥ Ibrāhīm Giše to reconstruct his biography. A general field study was conducted at Arsi Robe district and other parts of Arsi administrative zone and in Addis Ababa. Through the field work, I discovered one version of the manuscript in the possession of Šayḥ Ibrāhīm Giše's family, and filmed it with digital camera. In addition, limited written secondary sources were used for background study.

1.6 Scope and Limitation of the Study

The study is only an introductory remark of the manuscript about the biography of prophet Muḥammad 'sīra' written by Šayḥ Ibrāhīm Giše, entitled *Kitāb Mawhibat dīl Wafā' Bišarh Dāt aš-Šifā* 'A Book of dedication to the Loyal A Commentary on *Dāt aš-Šifā*'. In addition, since that single manuscript by itself comprises about 280 pages, I will focus only on the content analysis of selected portions of the manuscript with no attempt at a complete text edition and exposition.

1.7 Review of Related Literature

The study of the written heritage of Ethiopia, especially based on indigenous manuscripts, in either Arabic or 'aḡamī, shows a research void (Endris Muḥammad 2007: 4-7). However, in our decade the study of such an important legacy has got attention. The Institute of Ethiopian Studies (IES) at Addis Ababa University has collected and is also collecting a number of manuscripts from the well-known Muslim regions of Harar, Wällo and Jimma. The history of Muslim clerics has been dealt with by both native and foreign academic scholars and by educated Ethiopian Muslim *Mašāyḥ* 'scholars' in both published and unpublished works.

Cerulli did the pioneering work in the collecting of Arabic manuscripts of Ethiopia, especially from Harar. A series of articles from his collection have shown the light of the day (Gori 2006: 3). Wagner and more recently Gori have studied both Arabic and non-Arabic (*‘ağamī*) manuscripts in Ethiopia. The work of Rex O’Fahey, Hussein Ahmed and Ewald Wagner, though very general, has further enriched our knowledge of Arabic and *‘ağamī* writing related to Islam (O’Fahey 2003: 18).

Regarding the Arabic and *‘ağamī* textual study in Arsi, biographical work about Ethiopian *‘ulamā’* has been written recently by Dr. Jeylan Kedir (unpublished manuscript). The opening of the philology program at Addis Ababa University in 2005 has demonstrated an enormous prospect to advance the study. We are able to see theses in philology based on Arabic and *‘ağamī* manuscripts. Many of them have given attention to the historical legacy and contribution of the *‘ulamā’* while others have focused on individual manuscripts in light of philological analysis and description. For example Abdusselam Muḥammad (2008), writes on “the literary contribution of Sultan Hussein Kimo to the cultural importance of Arsi-Oromo”. Abdella Kedir (2009) presents “*The ‘ağamī Oromo interpretation of Ağarūmyyā.*” Hassen Muḥammad (2008) focuses on “The Contribution of Šayḥ Muḥammad Jaju (‘Ab al-Mahāsin 1894-1956) to Arabic literature in Arsi”. In addition, they have highlighted the genesis of Islamic education in Arsi and how Islam was introduced into the Arsi.

The general socio-economic history of Arsi Oromo have been studied by Abbas Haji (1982), Aman Seifadin (1987), Temam Haj Adem (2002), Braukämper (2002) and Katabo Abdiyyo (2003). The above works highlighted the Islamization, the socio-economic, cultural and political

aspects of the Arsi people though they are not directly connected with manuscript production and philology.

Regarding Šayḥ Ibrāhīm Giše's literary production and his contribution, there was no any investigation on the manuscript *Kitāb Mawhibat ǧil Wafā' Bišarh Dāt aš-Šifā* until now as far as my knowledge is concerned. Hassen Muḥammad (2008) mentioned his name as a famous contender of Šayḥ Muḥammad Jaju (i.e. the well known Šayḥ studied by Hassen through his master thesis). As a result, I have motivated to analyze the content of the manuscript from the philological point of view.

CHAPTER TWO

2. The Biography of Šayḥ Ibrāhīm Giše

The study of renowned Ethiopian Muslim religious scholars is more than of biographical importance; it also contributes to understanding of the spirit and concerns of the times in which they lived as reflected in their lives, efforts and achievements. Despite early introduction of Islam into Ethiopia and the emergence of ... classes of Muslim literati in many parts of the country, the tradition of the writing of biographical accounts is not well established. Only a limited number of them have been the subject of hagiographical works (manāqibs) which were usually composed after their deaths either by members of their immediate families or their disciples (Hussein Ahmed 2007 : 1)

In this chapter, a short biography of Šayḥ Ibrāhīm Giše will be presented. This biography, which is based on the oral data collected during my field work in the area of Arsi Robe and available written sources that I found in Addis Ababa, is divided into the following subsections: his family and educational background, early life, his teaching and reform initiatives.

2.1 Family Background

According to Šayḥ Saʿada Ibrāhīm¹, Šayḥ Ibrāhīm was born in the village of Čaffe Sabiro 4 kilo meter west of Arsi Robe town in Arsi in 1909. His father was Hussein popularly known as 'Giše' because his mother used to call him *Giše kiyya* 'my Giše'. Giše, in Afan Oromo, is the one with long hair. Šayḥ Ibrāhīm was the son of Giše son of Amino son of Tebel son of Dido son of Bullalla son of Gānge son of Amola son of Sābir son of Šayḥ Dāwūd.²

¹ He is the eldest son of the author and the owner of the manuscript.

² Informant: Šayḥ Saʿadā, interviewed on January 26, 2013 Arsi Robe.

His father has three sons and two daughters who have the same mother with Šayḥ Ibrāhīm. The names of these brothers are: ‘Abdurrahman, Šayḥ ‘Umar and Samu Giše; while his sisters are: Ruqiyya and Haawee Giše. Kabir ‘Abdullahī Giše, Ahmad Giše, Muḥammad Giše, Sayyidi Giše, Abdu Giše and Fittale Giše are his brothers and sisters from another woman.³

His mother was ‘A’iṣā kabīr Habīb Faqīh who was from the Koloba tribe of the Arsi Oromo. She was highly charitable in which she used to feed needy people.

Šayḥ Ibrāhīm married six wives during his life. Rabia Oge was his first wife. She was from Ṭerara tribe around Habe town, 10 km. east of Arsi Robe town. She gave birth to two sons: Sa‘āda and Muḥyiddīn and one daughter, Fāṭimā.⁴

His second wife was Ḥadiḡa Kabīr Ḥussein Irbo. She was from Zarmṭallā tribe of Arsi Oromo. She gave birth to three daughters: Laylā, Safiā and Zāru, and one son: Nasru. His third wife was Anāji Haḡi Hulle Sādiq. She was from Aymera tribe of Arsi Oromo, she gave birth to one son: Ismā‘īl and one daughter: Meymuna Šayḥ Ibrāhīm. Nafisā Kūlī from Sūde tribe of Arsi Oromo was his fourth wife and she gave birth to a daughter: Zeytu Šayḥ Ibrāhīm.⁵ His fifth wife was Ruqiyya Haḡi Muḥammad from Msaranje tribe of Arsi Oromo. She gave birth to two sons, Šayḥ ‘Arifū and Muḥammad Rabi‘; and two daughters: Dammare and Dasiyo. Zālikā Kabīr Ismā‘īl Nago was his sixth and last wife. She was from Adami tribe of Arsi Oromo. She gave birth to one son: Muḥammadkemaal and one daughter: Šādiqā. All his wives have died except Ruqiyya Haḡi Muḥammad who is one of my informants when I collect this information.⁶

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ Informants: Šayḥ Sa‘āda, Šayḥ Muḥammad Kabirsānī and Šayḥ Qāsim Čaffā, on April 6, 2013, Arsi Robe.

2.2 Šayḥ Ibrāhīm Giše as a Student

The young Ibrāhīm studied the teachings of Islam under different Islamic teachers in Čaffe Sabiro. Šayḥ ‘Uṭmān Ṭiribba taught him full chapters of the Qur’an in his native village Čaffe Sabiro. He studied *Fiqh* ‘Islamic jurisprudence’ based on aš-Šāfi‘ī school under Šayḥ Ibrāhīm Guddo⁷ at Čaffe Sabiro. Šayḥ Sānī Gaddo was his teacher for *tafsīr* ‘Qur’anic exegesis’. He studied *Manṭiq* ‘logic’, *uṣūl*, *al-fiqh* ‘philosophy of law’ and *balāgā* ‘eloquence’ under Šayḥ Juneydī of Bale from whom he got the final *‘iğāzā* ‘license to teach’ at his native village in Čaffe Sabiro.⁸ He also was taught under Sultān Ḥussein Kimo (Sultān Sūde-some name him Sultān Arsi too)⁹ *šarf*, *manṭiq*, *tafsīr* (*fathul-Jawād*, *fathul-Mu‘īn* and *Minḥağ al-Ṭullāb*). Sultān Ḥussein used to represent him in his absence in his place and loved him very well. As a result, he arranged a marriage between Šayḥ Ibrāhīm and the daughter of his brother, Nafīsa.¹⁰ He also studied *‘ilmal mīqat* ‘science of astronomy’ under Šayḥ Ahmed Šayḥ Aman. Šayḥ Hāmid Sirka (Širka) in Sirka and Šayḥ Sānī Gaddo around Arsi Robe town- taught him some texts of *fiqh*.¹¹

Before his coming back to his native village for teaching, Šayḥ Ibrāhīm has travelled to another area in Bale after he departed from Šayḥ Juneydī to pursue his studies of *nazm* ‘science of poetry’ under Šayḥ ‘Abdulqādir Qiṭo. Observing his knowledge, abilities and intelligence, Šayḥ ‘Abdulqādir also granted him immediately an *‘iğāzā* of *nazm*,

⁷ Guddo is the epithet of his father meaning ‘the greater’ in Afan Oromo and is used to identify him from Šayḥ Ibrāhīm Giše (the subject of this research) (*Tabaqat Ulama’ Arsi*, unpublished manuscript of Dr. Jeylān Kedir, p.3. All of my informants couldn’t tell the name of Šayḥ Ibrahim Guddo’s biological father.

⁸ Informants: Šayḥ Sa‘ādā, Šayḥ Muhammad Kabirsānī and Šayḥ Qāsim Čaffā, April 6, 2013 Arsi Robe.

⁹ See Abdusselam Muḥammad (2008) AAU, MA Thesis for further information about Sultān Hussein Kimo.

¹⁰ Informant: Dr. Jeylān Kedir, interviewed on April 13, 2013, Addis Ababa.

¹¹ Gaddo is his clan though my informants couldn’t tell the name of his biological father. This is not an isolated case, most *‘ulamā’* of Arsi are known after their tribe/clan or following the place where they teach.

orally, after two weeks .This *igāzā*, according to Šayḥ Sa'ādā, reads as follows:

*Abbā kiyya, ani nazmī wān Šēka kiyya irrā qara'e hunda igāzā
sif godhē amma galī qarāsis.*

O my son! I have granted you an *igāzā* of *nazm* (poetry) that I have got from my teacher; go and teach at your home.¹²

2.3 Šayḥ Ibrāhīm, as a Teacher

After mastering his studies, he left for his home to teach accompanied by four fellows to learn under him. But the community he lived in didn't expect him that he mastered his Islamic studies at relatively young age of 20 which was not usual in the area. As a result, they started to call him Ibrāhīm dropping his title as Šayḥ. Once he read some text or gathered some information, he was not in need of second chance to memorize the issue.¹³ In addition, he was a reader. He used to write at night because his day time was occupied by teaching, preaching at the funeral and other social congregational places. He loved buying books and used to say to his family:

*Yō ani qabēnya namāf kenne na hin dhōwwinā, garū yoggū
ani kitāba namāf kennu na dhōwwā! inumas, kitāba dubbisūf
jecha yō hattanis womā miti, garū yō dubbistanī gēssitan
abbāf dēbisū qabdu.*

If I give some of my property to someone do not prevent me, but if I give a book to someone forbid me. Even stealing of a

¹² Informant: Šayḥ Sa'ādā, January 27, 2013, Arsi Robe.

¹³ Informants: Šayḥ Muḥammad Kabirsānī, Šayḥ Sa'ādā, Šayḥ Abbāsu Umar and Šayḥ Qasim Čaffā, interviewed on January and April 2013, in Arsi Robe, Habe and Caffé Sabiro.

book is possible if it is for the sake of reading, but if you finish its reading, you must return it to its owner.¹⁴

It seems that these qualities made him famous and was able to master various Islamic disciplines. After Šayḥ Ibrāhīm himself began to preach and teach Islam, many students came to his home and the following were among the prominent ‘*ulamā*’ who completed their studies under his supervision: Šayḥ ‘Abdulqādir Haddā, Šayḥ ‘Abdurrahmān Awayyu, Šayḥ Ismā‘il Amiñā, Šayḥ Muḥammad Amiñā, al- Haḡi Adem Asensebā, Šayḥ ‘Abdulmannān ‘Abdurrahmān (currently he is *imām* at Robe Arsi’s mosque), Haḡi Ibrāhīm Šāfo (currently *Imām* at Asāsā mosque), Šayḥ Muḥammad Kabirsānī (one of my major informants and is very knowledgeable poet), Šayḥ Muḥammad Amān Marfo, Šayḥ Ahmad Hāwī Faqīh, Šayḥ Ahmad Karrayyu, Šayḥ Abdella Ferzana, Šayḥ Ahmad Tā’o , Šayḥ Šafi ‘Abdurrazaq, Šayḥ Jemal Dambi, Šayḥ Ṭaha Ašmīra, Šayḥ Ahmad Tiḡān Šayḥ Muḥammad Sirāḡ, Šayḥ Ḥussein Asenseba, Šayḥ Amān Lōdē, Šayḥ Muḥyidin Ari’ā, Šayḥ Ibrāhīm Ōge , Šayḥ Muḥammadsurur Ḥaḡ Ḥussein and Šayḥ Kedir ‘Abdo of Amiñā.¹⁵

Šayḥ Ibrāhīm taught at two places: at Čaffe (his native village) and in Habe in Ṭērara tribe. He taught *naḥw* ‘grammar’, *šarf* ‘morphology’, *balāgha*, ‘eleguency’, *manṭiq* ‘logic’, *tafsīr* ‘exegesis’, *hadīṭ* ‘prophetic tradition’, *fiqh* ‘jurisprudence’, ‘*ilmal miqāt* ‘science of astronomy’, *sīrā* ‘biography of prophet Muḥammad. He taught all these with commentary explanation.¹⁶

¹⁴ Informant: Adde Ruqiyya Haj Muhammad interviewed on April 27, 2013, Caffe Sabiro.

¹⁵ Informants: Šayḥ Muḥammad Kabirsānī and Šayḥ Sa’ādā Šayḥ Ibrāhīm interviewed on April 27, 2013, Habe and Arsi Robe respectively.

¹⁶ Informants: Šayḥ Muḥammad Kabirsānī, Šayḥ Sa’ādā, Šayḥ Abbāsu ‘Umar and Šayḥ Qasim Čaffā, interviewed on January 27 and April 7, 2013, in Arsi Robe, Habe and Čaffe Sabiro.

He taught many students in his teaching career. Even his students once were named as '*šimallis*' (lit. Defender of thousands) after the name of the troop of the governing body of the time.¹⁷ From this it can be inferred that he welcomed many students. His religious order '*ṭarīqā*' was *al-Qādiryya*, which he clearly put in f (1) of both manuscripts which he left as we shall see later.

2.4 His Works

Concerning his textual legacy, he commented on the book which narrates on the biography of prophet Muḥammad and the four *ḥulafā'* (his immediate successors) which was originally written by *Imām al-Jazarī* in the form of poetry by the title of *Zāt aš-Šifā'* 'The Remedy'. He also gave commentary explanation on the poetry of *Ibn as-Subkī*¹⁸ better known as the poetry of *Tā'yyatu Ibn as-Subki*. The poetry is called *tā'iyya* because it ends with [t] sounds at the end of each verse. Unfortunately, I couldn't get the copy of this manuscript as it was taken by *Šayḥ Muḥammadsafi Abdurrahman* (formerly a president of the Ethiopian Islamic Affairs Supreme Council) and he is currently in Jidda, Saudi Arabia. *Šayḥ Ibrāhīm* also commented on the *ḥuṭbat Minhaḡ* (book on the delivery of the Friday sermon). Besides, he gives explanation on *kašfu an-Niqāb* 'book of Arabic grammar'.¹⁹

¹⁷ Informant: *Šayḥ Sa'ādā*, April, 7 2013, Arsi Robe.

¹⁸ "He is *Taj ad-Dīn as-Subkī* (d.1369/70) who belongs to a large family of *as-Subkī*, whose members; during the century A.H. made themselves renewed, not only for their learning, high positions as *qadīs*, jurist consultants, professors, preachers and writers, but also for their personal qualities. The *Subkī* family claimed to be a descendents of the tribe of *Khazraj* i.e. one of the dominating tribes of the old city of *Yethrib*, the later *Medina*. *Ibn as-Subkī* has the fame of having been a copious writer to the shortness of his life – me as he died at his age of only 44 years, yet he has composed a large number of books which made him noted as a writer during his life time and some of them have ensured to his name a lasting fame. His works were studied during his lifetime and after his death. His works comprehend the subjects of jurisprudence, biography, tradition, Arabic grammar, etc. Some are written in prose, others in verse" (taken from: www.sunnah.org/history/Scholars/taj-aldin-Subki.htm).

¹⁹ *Tbaqāt 'Ulamā'* Arsi, unpublished manuscript of Dr. Jeylan Kadir, p. 4; informant: *Šayḥ Sa'ādā*.

2.5 His Reform Activities

In Islamic jurisprudence there is a diverse opinion on the interpretation of some issues to decide whether these issues are *ḥalāl* ("lawful") or *ḥarām* ("unlawful"), *Wāḡib* ("mandatory") and *sunnā* (in this case "optional"). Among some controversial issues among Islamic 'ulamā' 'scholars' are: visiting of the tomb of dead personalities especially *walies* 'savants', chewing Čāt, slaughtering of cows at the funeral/condolence place/, beating drums and *Istigāṭā biġayri* Allah 'Seeking help from other than Allah'...²⁰

Šayḥ Ibrāhīm defends the position that supports visiting of tombs for it reminds the visitors the inevitability of death so that they could prepare themselves for eternal life after death by doing religiously mandated duties and showing good behavior. Concerning this, he always takes one of the prophet's *ḥadīṭ* as evidence which says:

*Kuntu nahaytukum 'an ziyāratil qubūr fazūruhā*²¹

"[The prophet said] I used to prohibit you from visiting the tombs; [but now] visit it."

Additionally, he argues that visiting of the tomb is a platform for public teaching and reminding. It is from this idea that the visiting of the tomb of Šayḥ Ḥussein of Bale and other places started.²² Šayḥ Ibrāhīm once visited the shrine of Šayḥ Hussein of Bale with some of his students and preached there how people should have to pray five prayers properly based on the criteria and principles of the religion. He argues that the visit helps to get a chance to teach the basics of Islam for such a huge crowd that gathers in places like Karra at Dirre Šayḥ Hussein. The aim

²⁰ Informant: Šayḥ Qāsim Čaffā, interviewed on April 7, 2013, Arsi Robe.

²¹ This is not part a manuscript rather, I got it from informants. As a result I did not type it in Arabic.

²² Informant: Šayḥ Sa'ādā Šayḥ Ibrāhīm interviewed on April 7, 2013, Arsi Robe.

of this preaching is to teach the community at gathering places such as Karra in Anāḡina and other places like Sakīna in Arsi Dida'a. Although 'Ulamā' of Dirre tried to stop his preaching saying "with what kind of knowledge he dare to preach here?" However, Šayḡ Ibrāhīm was very brave and determined person; he continued his preaching there and succeeded at last. Many people benefitted from his sermons and the religious authorities started to invite him to preach not only in Dirre but also in other areas of Bale and Arsi.²³

The second issue of controversy among the 'Ulamā' 'scholars', is beating drum at places of *Hadra* (gathering to praise the prophet and *walies*), wedding and other places. Šayḡ Ibrāhīm allows beatings of drum as long as new innovations which contradict the *šarī'a* law (*bid'a*) are not related with it. On this he also takes as evidence the once performed in front of the prophet Muḡammad when he has migrated from Makah to Medina (*Hiḡrā*) in which women of Medina welcomed the prophet by beating drums and saying the following poems:

Ašraqa badrun 'alaynā faktafat minhul budūru

*Miḡla ḡusnika mā ra'eeynā qaḡḡu yā wajḡa as-surūru*²⁴

The full moon [Prophet Muḡammad] came to us; from him [also] many moons came.

We have never seen like your beauty, oh! You shining face!

Šayḡ Ibrāhīm's stand is based on such traditions and he argued that had the prophet forbade such an act, he had no other way but to follow him.²⁵

²³ Informant: Šayḡ Sa'ādā Šayḡ Ibrāhīm interviewed on April 7, 2013, Arsi Robe.

²⁴ This is not part a manuscript rather, I got it from informants. As a result I did not type it in Arabic.

²⁵ Informant: Šayḡ Sa'ādā Šayḡ Ibrāhīm interviewed on April 7, 2013, Arsi Robe.

2.6 Death

Following a short period of illness, Šayḥ Ibrāhīm was admitted first to Häilmariam Mammo Hospital in Adāma for two months after which he recovered and returned back to his home. Again after few weeks he was later on taken to Addis Ababa and admitted to Ras Dästa Hospital and then to Balcha Hospital²⁶ where he breathed his last after two weeks of treatment at 5 a.m. on Sunday, Ṭirr 5 /1982 E.C/Rajab7, 1410H.²⁷

His funeral was attended by an estimated crowd of 2500 people including many great ‘*Ulamā*’ from Arsi and Bale two days after his death, on Wednesday, Ṭirr 7, 1982 E.C (January15,1989)at his native village, Čaffe Sabiro.²⁸ The funeral prayer was led by his former student, himself a celebrated ‘*Ālim*, Šayḥ ‘Abdulqādir Haddā.²⁹

²⁶ Informant: Šayḥ Sa^cādā and Šayḥ Muḥammad Kabirsāni interviewed on April 7, 2013, Arsi Robe.

²⁷ Informant: Šayḥ Muḥammadrābi^c Šayḥ Ibrāhīm (son of the author) interviewed on April 7, 2013, Čaffe Sabiro.

²⁸ Informant: Obbo Adem Fayyiso, interviewed on April 7, 2013, Čaffe Sabiro.

²⁹ Informant: Šayḥ Sa^cādā and Šayḥ MuḥammadKabirsāni interviewed on April 7, 2013Arsi Robe.

CHAPTER THREE

3. Philological Description of the *Kitābu Mawhibatu ʿil Wafā' Bišarḥ Dāt aš-Šifā*

In this chapter, the philological feature of the manuscript will be described. In doing so, the general feature of the manuscript will be discussed based on philological tradition.

The manuscript of Šayḥ Ibrāhīm has two versions. The first one is an original manuscript in which its text is fully scribed by Šayḥ Ibrāhīm himself. Some part of the second manuscript was directly dictated to his disciple, Šayḥ Muḥammad Kabīrsānī (from folio1- 79) and the rest folios are written by Šayḥ Ibrāhīm himself. This means the first manuscript is re-written with the same topic and content by two individuals. But although the topic and content is the same, the revised one has expansion in its contents and more detail, legible and readable. The original (apographon) is referred here as MS₁. The second version (the expanded one) is designated here as MS₂.

With respect to philological description, both manuscripts are treated separately to show the difference they have in their physical features. But the content analysis is based on MS₂ as the content is the same with the content of the MS₁. In addition, MS₂ is more detail, legible and readable. As a result, the content analysis is based on it.

Both of Šayḥ Ibrāhīm's manuscripts are classical Arabic texts. Some part of the second version of the manuscript which is written by Šayḥ Muḥammad Kabīrsānī is written in beautiful Arabic handwriting while the one which is written by the author is not in good handwriting.

3.1 General Features of the Manuscripts

3.1.1 Linguistic Feature of the Manuscripts

With respect to its linguistic description, the manuscript used for this study [*Kitābu Mawhibatu ʿil Wafā' Bišarḥ Dāt aš-Šifā*] is only about 60 years old. Hence, it is similar to the present day writings and the calligraphy is beautiful and neat with the exception of some parts. In addition, since it is completely written in Arabic, there are no

transliterations, no other language's words appear, no spelling errors, no phonological, morphological, syntactical and semantics problems appear in the manuscript.

3.1.2 General Features of MS₁

a) Title: *Kitābu Mawhibatu dīl Wafā' Bīšarh Dāt aš-Šifā'* 'A Book of dedication to the Loyal A Commentary on *Dāt aš-Šifā'*. It is a *sīrā* about the biography of Prophet Muḥammad. The title of the work is mentioned on page 1. Most part of this manuscript is found in good conditions, but a number of its leaves have been damaged.

b) Author: This manuscript was composed and copied by Šayḥ Ibrāhīm himself.

هذا كتاب موهبة ذي الوفا بترجم
 ذات الشفا لابراهيم بن الحسين المقلبي
 بعنني الصابري العروسي

و ذات الشفا نظم الامام الجزري
 في سيرة النبي صلى الله عليه وآله

سأطرب في طول البلاد وعرضها لأطلب عليها وأموت غربيا
 فان تليق نفسي قلده رها وان سلمت كان الرجوع قريبا

سأطرب علما أو أموت بلدة يقبل بها قطر الدموع على قريبا
 فان لمن علما تحقت في الناس سيدي وان مت قال الناس بالبحر في القفر
 اذا هجج القواشون أسبلت وأشدت بيتا وهو من أعظم أعتق
 اليس من الحسبان ان ليالي حمر لا تفلح وتخصب من عبري
 يا مصر بنت الحد ومكر الدار حد ودهاق الشاعر
 وجعل الشمس مصر لا تحفاء به بين النهار ومن ان يبل قد وصل

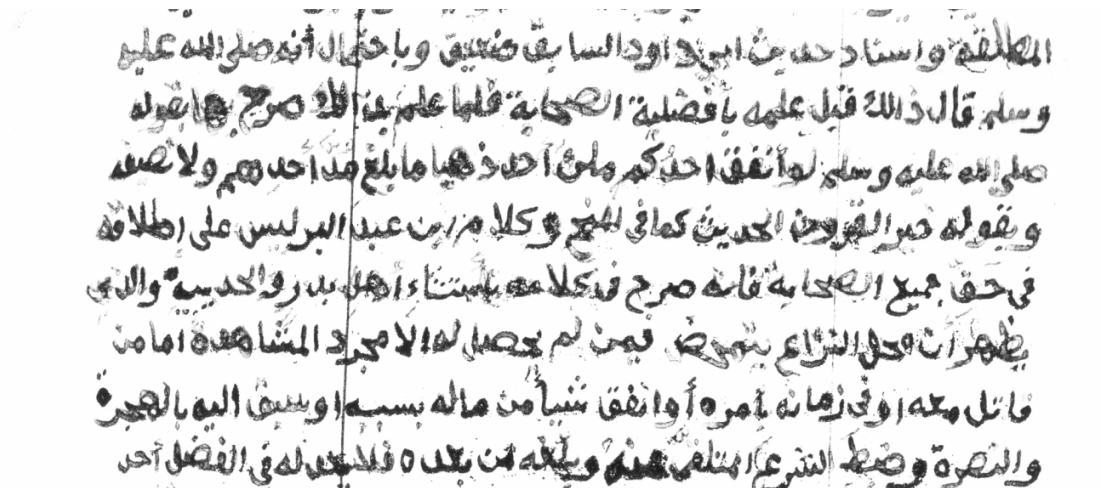
c) **Date:** The manuscript has no date.

d) **Language:** The manuscript of Šayḥ Ibrāhīm was written in classical Arabic.

e) **The writing styles:** The text of the manuscript is written in classical Arabic. The writing style is *nashī*.

1. When he turns from one "topic" to another, in most cases, he introduces it with poems that are taken from different sources.

2. The degree of thickness (boldness) of the calligraphy differs from place to place. For example, from page 1- 26 it is written with traditional black bold ink called *maddā* (a traditional ink which is prepared from charcoal and others). The thickness of the calligraphy (letters) differ from text to text. If it is a poem, in most cases; it is thicker than the prose text. For example, here is the text of MS₁ which is written by *maddā* 'traditional ink';



3. The manuscript is written both in poetic and prose format. The poetic verses follow the rules and rhyme of Arabic. There is no special mark or symbol used as a separator between the verses of the poem.

4. The manuscript is also paginated with Hindu Arabic numerals and has no catch words.

f) **Contents:** The manuscript deals about the biography of Prophet Muḥammad. But in this manuscript, unlike many others, the mixture of different themes is presented directly without categorizing the themes into different *abwāb* (topics) although he classifies the contents at the end of the manuscript as a table of contents.³⁰ The present researcher tried his best to arrange the themes of the manuscript in the next chapter as it is the subject of the research. The analysis of the content of the manuscript will be the subject of the next chapter.

³⁰ See the appendix.

g) Writing Materials and Ink: Šayḥ Ibrāhīm used for writing the A4 size ruled modern paper. There is no special decoration. From page 1- 26, the ink is *maddā* and the rest text of the manuscript is written with modern blue ink. There is no special heading except *maṭl'* ("opening title").

h) Dimensions: 29cmx 21cm.

i) Mašrab(Incipit)³¹: *Basmala*.³²

j) Binding: cartoon wrapped with cloth.

k) Number of pages: 169; the first two pages are guard pages and there are three pages at the end of the MS too.

l) Lines per page: between 33 and 40 lines

m) Catch word: The manuscript has no catch word and has not paginated by the scribe rather it is paginated by the owner by Hindu Arabic numerals at the top of each page.

n) Marginalia: The manuscript has marginal note on some pages for annotation.

o) Owner: The manuscript now is under the custody of Šayḥ Sa'ādā Ibrāhīm.

p) End: It has no word that shows the completion of the work (تمت).

3.1.3 General Features of MS₂

a) Title: *Kitābu Mawhibatu Zil Wafā Bišarḥ Zāt aš-Šifā'* 'A Book of dedication to the Loyal: A Commentary on *Ḍāt aš-Šifā'*.

c) Author: Some part of this manuscript (from folio 1-79) was dictated by the author to his student, Šayḥ Muḥammad Kabirsānī. The rest are scribed by the author himself.

³¹ The incipit is the first sentence of normal Arabic text in the given manuscript after the *Basmallah*, while the desinit is the last sentence of normal text (including the colophon, if any) (Kemal Ibrahim: 2012: 131)

³² *Basmala* is the: statement: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ *bismillāh ar-Raḥmān ar-Raḥīm* 'In the Name of Allah, Most Gracious, Most Merciful' which is in Islamic tradition an introductory doxology of acceptable activities.



As the scribe mentions, Šayḥ Ibrāhīm was alive while this text was copied.

b) **Date:** As it is partially the copy of MS₁, its date of production is necessarily after the date of production of MS₁.

d) **Language:** The manuscript was written in classical Arabic.

e) **The writing styles:** The text of the manuscript is written in classical Arabic. The writing style is *nashī*.

1. A new topic is introduced, in most cases, with poems that are taken from different sources.
2. Since it is completely written with modern blue ink, there is no difference in the thickness of character. But in some places of the text of the MS, the author repeatedly bolds by over writing for the sake of emphasis. This, however, makes some texts unreadable as seen below.

وَسَلَامٌ كَمَا فِي الْخَوَالِدِ مَا كَانَ سَلَامٌ
 نَالَ النَّظْمَ سِتَّةَ أَسْبَعٍ خَيْرٌ لِي الْقَوَائِدِ وَكَانَ النَّيَّابُ أَيضًا عَفْرًا
 وَكَانَ فِي الْقَدِيمَةِ عُمَرُ الْقَضَائِمَةِ قَضَائِمُهُمْ عَمَّا مَقَى

3. The manuscript is written both in poetic and prose texts. The poetic parts of the manuscript include the one which is taken from the text of *Imām al-Jazarī*³³ and other sources. It follows the rules and rhyme of Arabic. Usually a symbol which resembles ☉ used as a separator between the verses of the poem. Look the following:

وَهَاشِمُ عَبْدِ مَنَاةَ بْنِ قُصَيٍّ ۝ كِلَابُ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيٍّ
 غَالِبُ نَهْرٍ مَالِكِ بْنِ النَّهْرِ ۝ كِتَابَةُ خُرَيْمَةَ ذُو الْفَخْرِ
 مُدْرِكَةُ الْيَاسِ بْنِ مَضْرَاءَ ۝ نَزَارُ مَعْدِ بْنِ عَبْدِ تَانِ الْبَحْرِ
 إِلَى هَذَا مُتَّفَقٌ عَلَيْهِ ۝ وَاخْتَلَفُوا مِنْ آدَمَ إِلَى هَذَا

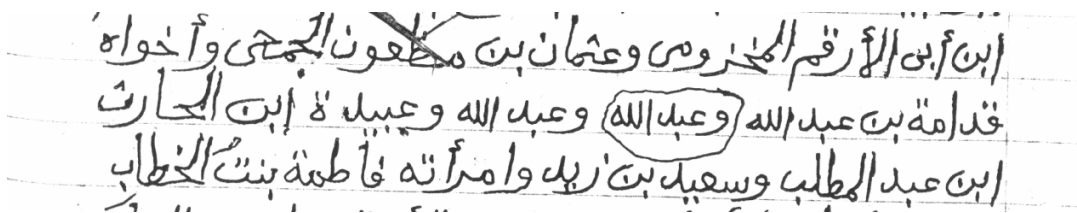
Translation

And Hāshim [son] of ‘Abdmanāf son of Quṣay [son] of kilāb [son] of Murra son of Ka’b son of Lu’ayyi [son] of Ghālīb [son] of Fīhr [son] of Mālik son of Naḍir [son] of kinānah [son] of Ḥuzayma the famous [son] of Mudrika [son] of Ilyās son of Muḍar [son] fo Nizār [son] of Ma’d son of ‘Adnān... Up to this there is consensus [but] there is no consensus from Adam up to him [‘Adnān]..."

4. The manuscript is also paginated with Arabic numerals and has catch words at the bottom of the folio though not consistent throughout the manuscript.
5. Whenever the same word or sentence is reduplicated at the same place³⁴, the repeated one is circled instead of crossing or rubbing as seen below:

³³ *Imām al-Jazarī*: he is Abū Muḥammad Abdurrahman bin Sa’d al-Ansārī (the helpers, i.e. the people of Medina) al-Khazrjī (from the tribe of Khazraj which is one of two great descendent of Medina before Hijra , died at the end of Mu‘āwya’s reign (taken from the marginal note of MS₂, title page).

³⁴ In philological term this is termed as dittography which is the reduplication of a syllable, word, or longer unit.



These circled texts because of repetitions in MS₂, are found on folios: 85,90,92,94,131,161,180,192,199,202,207,210,215, and 217.

The author mostly uses the 'x' or '*' signs to indicate the place of annotation on the margin.

f) Content: The main theme in the manuscript is a biography of prophet Muḥammad. It revolves around the glorification (*madḥ*) and description (*tawṣīf*) of the deeds and the characteristics of Prophet Muḥammad and his companions particularly the four successors '*ḥulafā'*'.

g) Writing Materials and Ink: It employs the A4 size ruled modern paper. There is no special decoration. The text of the manuscript is written with modern blue ink. There is no special heading except *maṭl'* 'opening title'.

h) Dimensions: 29cmx 21cm.

i) Mashrab: *Basmalā*.

j) Binding: it is with hard cartoon wrapped with cloth.

k) Number of folios: 280; the first two folios are guard folios and there are four folios at the end of the MS too

k) Lines per page: between 20 and 27 lines.

m) Catch words: There are catch words that are written at the bottom and left sides of verso but not consistent. It also paginated by the Arabic numerals by the author.

n) Marginalia: the manuscript has marginal notes on some folios for annotation as seen below:

حتى أتت به ورقة بن نوفل بن أسد بن عبد العزى ابن عم خديجة
 وكان امرؤ تنصر في الجاهلية وكان يكتب الكتاب العبراني فبكت منه الأبيات
 بالعبرانية ما شاء الله أن يكتب وكان شيخا كبيرا قد عمى فقالت خديجة
 يا بن عم أسمع من أخيك فقال له ورقة يا ابن عمي ما ذا ترى فأخبره
 رسول الله صلى الله عليه وسلم خبر ما رأى فقال له ورقة هذا الناموس
 الذي نزل الله على موسى يا ليتني فيها جذع ليتني أكون حيا إذ يخرجك
 قومك فقال رسول الله صلى الله عليه وسلم أم ومخرجي هم قال نعم
 لم يأْت رجل قط بمثل ما جئت الأعداء وإن يدركني يومك أنضرك
 انضرا مؤزرا ثم لم ينسب ورقة أن توفي وفتر الوحى كما
 البخاري والقسطلاني
 قال ابن عبد الحق في شرحه بسملة شيخ الإسلام ، وقد
 ابن حجر في ثبوت الصحبة لورقة بن نوفل ، تلك المفهوم من كلامه
 فظ

o) Owner: Šayḥ Muḥammadsāfi Abdurahmān.

l) End: It has no mentioning of an end. But Šayḥ Ibrāhīm has written table of contents at the end of the manuscript.

CHAPTER FOUR

4. Content Analysis of the Manuscript *Kitābu Mawhibatu dil-Wafā' Bišarḥ dāt aš-Šifā*

The main themes recited in the biography of the prophet revolve around the glorification of the deeds and characteristics of Prophet Muḥammad. This chapter discusses the biography of Prophet Muḥammad as portrayed in the manuscript. The MS expresses the deep concerns and anxieties of the author concerning the deeds and characteristics of Prophet Muḥammad as he clearly puts in the introductory part of his writing. I will discuss how the author wrote the text, the motive behind his writing, and the religious attitude of his time based on the content of the manuscript.

4.1 The Rationale of Analyzing the Manuscript

This manuscript depicts the biography 'Sīrā' of Prophet Muḥammad based on mainly on the poetry of *Imām al Jazarī* and some related sources. It covers comprehensive events of the Prophet's life: his dealings, the manners of his sitting, walking, eating habit, the style of sleeping and getting up and the style of smiling and speaking. In addition, it deals with the peculiar qualities of Prophet Muḥammad compared to other previous prophets based on miracles which will be the main focus of the chapter. The manuscript is a humble contribution to the fund of Ethiopian Arabic manuscripts for the following reasons. First, it can be an important source of biographical studies as it presents the biography of Prophet Muḥammad as understood by an Ethiopian scholar who managed to write in Arabic. Second, it shows historical contact of Ethiopian scholars with Muslim literature abroad. Third, it is important from the philological point of view (though

mainly original MS) as it is a hand written MS showing the many features of Ethiopian Arabic paleography and codicology.

4.2 An overview of the MS

4.2.1 Methodology of Analyzing the of Manuscript

Above, I have discussed the general contents of manuscript. Secondly, I will try to make the discussion only on some of the contents of the manuscript. The explanation of the organization of the manuscripts and the style of the writer is important to understand the core idea of the manuscript. Therefore, discussion of the nature of the manuscript and the style of the writer will be the first to be analyzed.

4.2.2 Analysis of the Organization of the Manuscript

The manuscript comprises a lot of topics concerning the biography of Prophet Muḥammad (*sīrā*). It is a commentary MS which Šayḥ Ibrāhīm commented up on the text of the poetry of *Imām* al-Jazarī entitled *zāt aš-Šifā* 'The Remedy'. Šayḥ Ibrāhīm writes this work, as he puts in the introductory part of the MS, for the following reasons. Firstly, he considers preserving of *'ilm* in this case 'Islamic knowledge' in the form of writing as a legacy. The author aims at getting further knowledge through writing and he says: "writing and publishing exposes you to the works of various scholars in the form of reading, reviewing and analyzing and as a result you will acquire comprehensive knowledge."³⁵ He supports this view based on the Prophet's *ḥadīṭ* reported by *Imām* Muslim which says "Whenever human being dies, his deeds will cease except three." Among these three deeds one is the knowledge that the dead person left behind him or transmits it to the next generation. Therefore, leaving a legacy in a written form was his motive. Secondly,

³⁵ *Ktāb Mawhibat ḡil-Wafā' Bišarh ḡāt aš-Šifā* (title page)

he wanted to give commentary explanation on the poetry of *Imām* al-Jazarī because the text of the poetry is difficult to understand for his students and ordinary people. Thirdly, since the text of the poetry narrates about the biography of the prophet, he claimed getting the blessings of the prophet.³⁶

Supported by these motives, Šayḥ Ibrāhīm started his commentary on the poetry of *imām* al-Jazarī that narrates about the biography of Prophet Muḥammad (*sīrā*). He classified the whole MS, more or less, according to the chronology of events in the life of the prophet. But in the introductory section he discusses many issues related to the fate of earlier nations and the reasons why the fate of these nations was revealed to the prophet. He has given its commentary explanation through taking various respective verses of the Qur'ān and the *ḥadū* 'prophetic tradition'. In addition, he also discusses the excellence of the prophet's companions and the immediate three successive generations compared to other generations.

4.2.3. Analysis of the Methodology of the Writer

The MS written by Šayḥ Ibrāhīm is a commentary manuscript. Since the original text on which he gives his commentary explanation is about *sīrā*, he discusses many issues related with *sīrā*. He sometimes shifts from the text of *Imām* al-Jazarī to the poetry text of other scholars whenever it is necessary. In doing this, for instance, he takes one or two or more lines from the text of *ḍāt aš-Šifā* and gives detailed explanation on it and then turns to the next lines. But in some places he takes poetic text of other scholars other than that of *Imām* al-Jazarī. In this he only refers the name of the author or title of the book without mentioning the year and place of publication.

³⁶ Text of the MS, f.1 and informant Šayḥ Sa'ādā Ibrāhīm

4.3 Analysis of the themes of the Manuscript

The manuscript of Šayḥ Ibrāhīm comprises many themes. In the introductory part, it discusses issues that are related with the biography of Prophet Muḥammad (sīrā), privileges of his companions and his people at large. Some discussion about the title of the work (i.e. *Zāt aš-Šifā*) from which the commentary explanation is done including the name of the author (i.e. *Imām al-Jazarī*), is made. Šayḥ Ibrāhīm notes the motives that initiated him to prepare a commentary on the work; his religious order and the school of thought that the scribe follows are also included in this part. He discusses about the companions of Prophet Muḥammad, criteria to be his companions and their privileges over other generations of his people.

والعام على الخاص على الأول، وهو أي الصاحب أو الصحابي
 من اجتمع بنبينا بعد البعثة مؤمناً به صلى الله عليه وسلم
 اجتماعاً متعارفاً ولو قصر زمنه بخلاف التابعي مع الصحابي
 فلا بد فيه من طول الاجتماع لأنه معه صلى الله عليه وسلم يؤثر
 من النور القلبي أضعاف ما يؤثره اجتماع مع الصحابي هداية

أنا سيد الأولين والآخرين (٩٦) وقوله صلى الله عليه وسلم إن الله
 اختار أصحابي على العالمين سوى النبيين والمرسلين (١٠) وقوله صلى
 الله عليه وسلم الله في أصحابي لا تتخذ وهم غرضاً من بعدي
 (١١) فوالله لو أنفق أحدكم مثل أحد ذهباً ما بلغ مد أحد
 ولا نصيفه (١٢) وقوله صلى الله عليه وسلم خير القرون قرنتي

وخير أمتي القرن الذي يلونني ثم الذين يلونهم ثم الذين يلونهم
 (١٣) وهذا صريح في أن الصحابة أفضل من التابعين وأن التابعين
 أفضل من تابع التابعين وهذا مدح الجمهور وذهب ابن عبد البر إلى أنه

Translation

...companion means one who had met or had seen our prophet peace be up on him while in state of *īmān* 'believing in him', a notable contact even if for a short period of time as opposed to *at-Ṭābiʿ* 'lit. a follower'³⁷ as compared with *Sahābā* 'companion'. In that case it is compulsory for him to live with the companion for a long period because being with him [the prophet] peace be up on him had greater influence inducing light on the heart of the companion than the light of the companion that can bring an influence over the heart of the *Ṭābiʿī*...

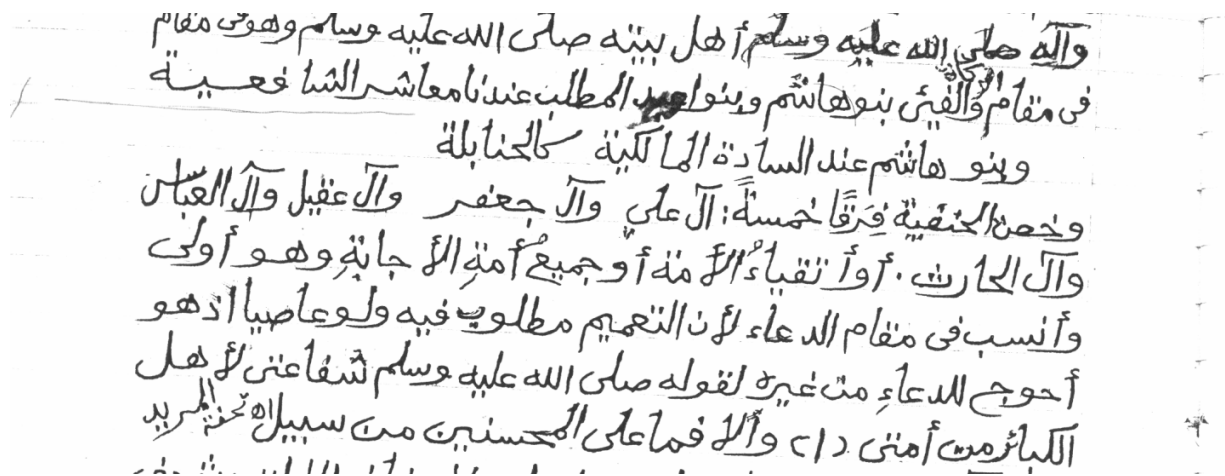
[Consider also] his saying, peace be up him, "Allah preferred my companions over other people save the prophets and the messengers". The [Prophet] peace be up on him also said my companions do not consider them as an ordinary people after me. By Allah, if one of you gives a charity of gold which is as big as the mountain of Uḥud,³⁸ it cannot be equivalent to their little gift. [Also] his saying peace be upon him "The best people are those living in my generation, then those coming after them, and then those coming after them". This explicitly shows the preference of the companions over the *Ṭābiʿūn* 'generation next to the companions' and the *Ṭābiʿun* are

³⁷ See glossary of terms for further definition of the terms: *Sahaba* and *Ṭābiʿ*.

³⁸ Uḥud: is a mountain in north of Medina. It is 1,077 m (3,533 ft) high. It was the site of the second battle between Muslim and Meccan forces. The Battle of Uḥud was fought on 19 March, 625, between a force from the small Muslim community of Medina, in what is now north-western Arabia, and a force from Mecca (source: [Wikipedia.org/wiki/Mount-Uḥud](https://en.wikipedia.org/wiki/Mount-Uḥud)).

preferable than the generation next to them (*Tabi'u at-Tabi'un*).³⁹

Basmalā with its grammatical definition, *Ṣalwāt ʿala-arrasūl* (sending salute to the prophet and to his families), introductions about his families and the benefits of sending *Ṣalwāt* to them from the religious points of view are mentioned under the introductory parts of the manuscripts (MS₂ f (1-29)).



والله صلى الله عليه وسلم أهل بيته صلى الله عليه وسلم وهو في مقام
في مقام الوفاة بنو هاشم وبنو عبد المطلب عندنا معاشر السلف في
وبنو هاشم عند السادة المالكية كالحنابلة
وخص الحنفية فرقا خمسة: آل علي وآل جعفر وآل عقيل وآل العباس
وآل الحارث، أو ألقيا الأمة أو جميع أمة الأجابة وهو أولى
وأنسب في مقام الدعاء لأن التعميم مطلوب فيه ولو عاصيا أدهو
أحوج الدعاء من غيره لقوله صلى الله عليه وسلم شفاعتي لأهل
الكتاب من أمتي (١٢) وآل فما على المحسنين من سبيل الله خير البريد

Translation

And his family, peace be up on him, are members of his house hold... they are, as far as Zakāt and booty is concerned, children of Hāšim and children of ʿAbdulmuṭṭalib according to our perspectives in aš-Šāfiʿī school of thought; only the children of Hāšim according to the elites of *Mālikīyyā* which is the same as the *Hanābalis*.

The Hanafī followers limited [the family of the prophet] to only five groups: family of ʿAli, family of Jaʿfar, family of ʿAqīl, family of ʿAbbās and family of Hāriṭ. Or [it includes any] pious section

³⁹ Such discussions with direct quotation from the prophetic tradition, challenges the view that understands local Ethiopian Muslim scholars as far as their knowledge tradition is concerned.

of the 'Ummā (Muslim community) or all people who accepted his call; this is better and more appropriate in the context of *du'ā* 'supplication' because widening the scope of supplication is preferable even for the wrong doers as they are more in need of supplication from him than others...

4.3.1 Lineage of Prophet Muhammad

محمد بن عبد الله عن كل ما لا يليق به قال الله تعالى
 محمد هو أشهر أسمائه صلى الله عليه وسلم سماه الله به قبل خلق الخلق بألفي عام
 كما ورد من حديث أنس بن مالك وهو سماه جده عبد المطلب وقد قال
 كيف سميت ليس لأحد من آبائي وقومك فقال إني أرجو أن يحمده
 أهل الأرض كلهم وإني لأرجو أن يراها عبد المطلب فقد رأى في المنام
 كأن سلسلة من فضة خرجت من ظهري لها طرف في المشرق وطرف
 في المغرب ثم عادت كأنها شجرة على كل ورقة نور واد أهل الأرض المشرق
 والمغرب يتعلقون بها فقصها فقبرت بمولد يكون من صلبه يتبعه أهل المشرق
 والمغرب ويحمده أهل السماء والأرض قلن لك سماه محمد إمع ما حدثته به
 أمه حيث قال لها الملك إنك قد حملت بسيد هذه الأمة فأذوا وتبعته
 قسمة محمد إله الأنوار المحمدية

Translation

As for the lineage of Muḥammad our prophet, is concerned, he is son of 'Abdallah [son of] 'Abdul Muṭṭalib.

The name "Muḥammad" is the most known of his other names as Allah named him "Muḥammad" 2000 years before the creation⁴⁰ as supported by the *ḥadīth* of Anas. By this name his grandfather 'Abdul Muṭṭalib named him and he was asked

⁴⁰ In this figure he referred *ḥadīth* of Anas. But he did not explain full source where this *ḥadīth* is found. In addition, he also writes another figure which says 4000 years on the marginal note of the same folio.

“How you named him [Muḥammad] though no one was named by it among your forefathers and people.” He replied “I intended by it that Allāh bless him in heaven and people bless him on earth.” This is because one day ‘Abdul Muṭṭalib saw a dream in his sleep that a chain of gold came out of his backbone and one tip of it is in the east and the other tip is found in the west and it became like a tree that each of its leaves has a light and then all people in the east and west are chained to this light and follow it. I interpreted it that a child will be born to me whom will be followed by all people of the east and west and also praise him those in the heaven and the earth and therefore I named him “Muḥammad” ‘the praise worthy’. The story of his mother also agree with this when the angel said to her “You are going to give birth a child who will be the noble of this world and when you will deliver him name him “Muḥammad”, ‘the praise worthy’, ended from *Anwār Al-Maḥammadiyā* (f.30 of MS₂).

The genealogy of the prophet from the text of *zāt aš-šifā* ‘The Remedy’ reads as follows:

وهاشم عبد مناف بن قصي . كلاب مرة بن كعب بن لؤي
 غالب نهر مالك بن النضر . كنانة خزيمة ذو الفخر
 مدركة الياس بن مضر . نزار معد بن عدنان انجرا
 الى هذا متفق عليه . واختلفوا من آدم اليه

Translation

And Hāšim [son] of ‘Abdmanāf son of Quṣay [son] of kilāb [son] of Murra son of Ka‘b son of Lu‘ayyi [son] of Ġālib [son] of Fihir [son] of Mālik son of Naḍr [son] of kināannah [son] of Ḥuzayma, the famous;

[son] of Mudrika [son] of Ilyās son of Muḍar [son] of Nizār [son] of Ma‘d son of ‘Adnān...

Up to this there is consensus [but] there is no consensus from Adam up to him [Adnān]

The author mentions the number of lineage of the prophet by referring various sources of *sīrā* and *ḥadū* although he does not mention full

information of these sources. Accordingly, there were 30 lineages between ‘Adnān and Ismā‘īl.⁴¹ But their name is not known.

Referring ibn Hišām⁴² Šayḥ Ibrāhīm also mentions the lineage of Prophet Muḥammad beyond ‘Adnān. And he writes as follows: ‘Adnān is son of ‘Ad, son of Maqo(u)m son of Nāhur son of Yarh son of Ya‘rib son of Yašijin son of Nabit son of Ismā‘īl son of Ibrāhīm (Prophet), son of Tarih (Azar), son of Nahur, son of Sāruh, son of Rā‘u, son of Fālih, son of ‘Abir, son of Šalih, son of Arfaḥašad, son of Sām, son of Nūh (Noah), son of Lāmiḥ, son of Matwšalaḥ, son of ‘Aḥunaḥ, who was said to be prophet Idrīs (Enoch), who was claimed to be the first man to be given the art of writing, son of Yarid, son of Mahlil, son of Qeynab,⁴³ son of Šīth son of Adam.

4.3.2 About the Prophet’s Mother

صلى الله عليه وسلم قال الناطم
وأمة آمنه بنت وهب بن عبد مناف من كلاب ابن
 وذلك أن عبد المطلب خرج بعبد الله والد رسول الله صلى الله عليه
 وسلم بعد أن أنصرف من مكة بنحو مائة من الكلاب من الكلاب
 وقصته في الداج مشهورة حتى أتى به وهب بن عبد مناف ^{وسيد}
 زهرة وهو يومئذ سيد بني زهرة نسبا وشرفا فوجه ابنه
 آمنه وهي يومئذ أفضل امرأة من قريش نسبا وموضعا
 فبنى بها يوم الاثنين من أيام منى في شعب أبي طالب فحملت
 برسول الله صلى الله عليه وسلم ثم خرج من عندها فمهاجرت
 كاهنة يهودية قد قرأت الكتاب فقال لها فاطمة وقالت له حين

⁴¹ Ismā‘īl I is a prophet and the son of prophet Ibrahim (Abraham).

⁴² Ibn Hišām: he is Abu ‘Abd al- Malik bin Hisham (d.218 AH/ 833 AD), edited the biography of prophet Muhammad written by ibn Ishaq. He grew up in Basra, Iraq, but moved afterwards to Egypt, where he gained a name as a grammarian and student of language and history. His notable work is on the *sira* (the life of the Prophet) (taken from Wikipedia, the free encyclopedia, June 25, 2013).

⁴³ Other sources write this name as Qainan’ son of Anusha son of Shith son of Adam (Ar-Rahiq Al-Makhtum P.32)

Translation

His mother is ʿAminā; daughter of Wahab son of ʿAbdumanāf [who is] from Kilāb. That is, the prophet's grandfather ʿAbdulmuṭṭalib chose ʿAminā, daughter of Wahab son of ʿAbdmanāf son of Zaher son of Kilāb as a wife for his son ʿAbdullah. She thus, in the light of this ancestral lineage, stood eminent in respect of the nobility of position and descent. Her father was the chief of Banu Zaher to whom great honor was attributed. He gave him his daughter in marriage; she was then the most respectable woman both in behavior and in leanage among the Quraiṣ. They were married on Monday in the month of Šaʿbān.

Ahmad Bahgat (1997: 417) writes concerning their marriage "Fires were lit on all the mountains of Mecca for travelers and guests, in celebration of Abdulla's marriage to ʿAminā. There was a grand feast."

Their ancestral relation is mentioned as follows in the manuscript (MS₂ f.41).

Translation

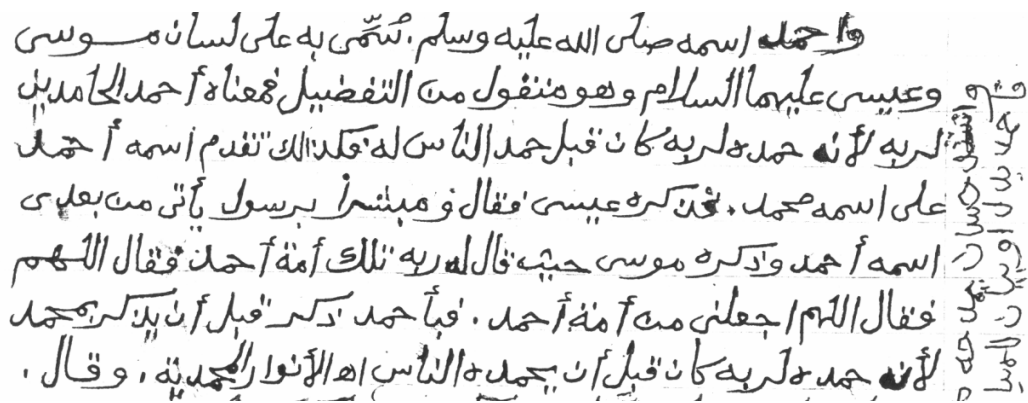
And Mother of the Prophet, peace be up on him, meets (in lineage) with the [prophet's] father at his grandfather, Kilāb. Between ʿAbdallah and him [Kilāb] are four fathers and between ʿAminā and him [Kilāb] are three fathers.

The manuscript also narrates how ʿAminā conceived her pregnancy to Muḥammad, the date and the unusual events that appeared during her pregnancy deeply in MS₂, ff (41-42).

As the delivery date drew near, Šayḥ Ibrāhīm writes some important historical events that took place in Makka. That was the advance of

Abrāha's⁴⁴ army to Makka to destroy the Ka'ba with his huge number of army and elephants.

The author also mentions the other name of Prophet Muḥammad to be Ahmad. He discusses the meaning of this name and the history of this name when and who named him Ahmad. The detail of this discussion is found on folio 29 of (MS₂).



وأحمد اسمه صلى الله عليه وسلم، سُمِّيَ به على لسان موسى
وعيسى عليهما السلام وهو منقول من التفضيل فعناء أحمد الحامدين
لربه لأنه حمد ولربه كان قبل حمد الناس له فحمدك تكفيم اسمه أحمد
على اسمه محمد، فحمدك عيسى فقال فحمدك برسول يأتي من بعدي
اسمه أحمد وذكره موسى حيث قال له ربه تلك أمة أحمد فقال اللهم
فقال اللهم اجعلني من أمة أحمد، فبدأ حمد ذكر قبل أن يذكر محمد
لأنه حمد ولربه كان قبل أن يحمد الناس أه الأنوار المحمدية، وقال.

Translation

Ahmed, peace be up him, is his name; was named by it by the tongue of Mūsā and 'Isā peace be up on both of them. It is derived from the superlative degree which means the most praised of the praised to his lord. Because his praise to his Lord was before anyone else. That is why his name Ahmed preceded his name-Muḥammad. 'Isā mentioned him and said "[And when Jesus, son of Mary, said: O Children of Israel, Surely I am the messenger of Allāh to you, verifying that which is before me of the Torah] and giving the good news of a messenger who will come after me, his name being Ahmed"⁴⁵ and Mūsā also mentioned him when his lord said to him "That are people of Ahmed", Mūsā said "Oh!

⁴⁴ Abraha was the Abyssinian ruler over Yemen during the period in which Yemen came under Abyssinian rule that followed the Persian one. He had built a temple and wanted the Arabs to perform pilgrimage there instead of going to the Kaaba in Mecca. When he saw that the Arabs did not make pilgrimage to his temple, he decided to conquer Mecca and destroy the Ka'aba (Ahmad Bahagat, 1997, p. 418). The story of this event also found in the Holy Qur'ān *sura* 105: 1-5).

⁴⁵ Qur'ān 61: 6

My lord makes me from the people of Ahmed". He was named by Ahmed before he was named Muḥammad because he praised his lord before other people do praise Him. Ended from *Anwār Al-Maḥammadiy*

4.3.3 The Birth of Prophet Muhammad

ولد في الإثنين الثاني عشر ربيع الأول اسى شهر
 وعين ابن عباس رضي الله عنهما. قال ولد رسول الله صلى الله عليه
 وسلم يوم الإثنين واستثنى يوم الإثنين وخرج مهاجراً من مكة
 إلى المدينة يوم الإثنين، ودخل المدينة يوم الإثنين ورفع الحجر
 يوم الإثنين وكذا افتتح مكة ونزل سورة المائدة يوم الإثنين
 أه الأناوار المحمدية .
 وولادته صلى الله عليه وسلم يوم الإثنين بالآ اتفاق
 وصح به خبر مسلم، وقيل ولد ليلاً واستدل بما رواه ابن السكن
 من حديث عثمان بن أبي العاص عن أمه فأحتمة بنت عبد الله
 النخعي أنها شهدت ولادة رسول الله صلى الله عليه وسلم
 ليلاً فمأشيت أنظر وجهه من البيت الأ نور وان أنظر إلى النجوم
 تدنو حتى أتى الأ قول يقعون عاصي ورواه البيهقي والأصح الأول
 كما في مسلم وغيره لكن بعيد الفجر كما في حديث ابن كان
 فيه ضعف لأن الضعف في الفضائل والمناجحة فحجة اتفاقاً

Translation

[Prophet Muḥammad] was born on Monday 12th day of the Rabi' al-Awal [571 AD], the noble month.

Narrated from ibn'Abbās⁴⁶ that the messenger of Allah, peace be up on him, was born on Monday, his mission began on Monday, migrated from Makka to Medina (*Hiḡirā*)⁴⁷ on Monday, he got victory over Makka (Qurayš) on Monday, Sūrā

⁴⁶ He is Abdella ibnu Abbas; Abbas is the paternal uncle of the prophet.

⁴⁷ It is from which Islamic calendar started

(chapter) *Mā'idā*⁴⁸ was sent down [from Allāh] to him on Monday. Ended from *Anwār Al- Muḥammadiyya*.

There is consensus on the day on which prophet Muḥammad was born to be on Monday. This is authenticated by the report from *Imām* Muslim. It is said that he was born at night and the evidence is what is related from *Ibn As-Sakan* from *hadīṭ* of 'Uṭmān bin Abī Al- 'as from his mother Fāṭima *bint* (daughter) of 'Abdullah at-Taqaḥī and she has attended the birth of the prophet peace be upon him at night [and she said] " all what we saw from the house was but the gleam of the prophet and I watched to the stars and they became nearer and nearer to [me] until I assumed they are going to fall down on me" This is related by Al-Bayhaqī but the authentic version is that of Muslim. However, it was after dawn as reported in *Hadīṭ* though weak, as there is consensus that a weakness of report can be taken as evidence for virtues and hagiography... (f.43 of MS₂).

As mentioned above, the author has related the day of 'Monday' with many events in the life of the prophet. He writes this by referring various related sources and verifies the authenticity of the sources. In addition, he also writes the year in which the prophet was born by referring various sources and he puts the text from the poetry of *Imām* al- Jazarī with its explanation as follows:

⁴⁸ It is the fifth Chapter of the Qur'an.

من عام فيل لهبوط آدم سنة الآف مضت جاء وما
وإختلفوا في عام ولادته صلى الله عليه وسلم فالأكثر على أنه
عام الفيل كما أنساب الناطم بقوله من عام فيل بلحلى الألف
عليه والمشهور أنه ولد بعدة بخمسين يوماً ووراء ذلك أقوال
آخر خمسة وخمسون شهراً أو أربعون شهراً أو عشرين
أو خمس عشرة سنة وأيد كونه بعدة بأنه إرهابت لنبوته هذا الذي
ولد مكة ومقدمة لظهوره صلى الله عليه وسلم فيها أه المنح
المكية وكان ذلك لسنة الآف من هبط آدم عليه السلام
كما أشار لذلك الناطم بقوله لهبوط آدم سنة الآف مضت الخ
أي معطفاً قال صاحب الكشف السيوطي إن الذي دللت الآثار
عليه لا يبارك مدة هذه الأمة تربية على ألف سنة
ولا تبلغ الزيادة عليها خمسمائة سنة وذلك أنه ورد من
طرق أن مدة الدنيا سبعة الآف سنة وأن النبي صلى الله عليه
وسلم بعث في آخر الألف السادسة وورد أن الدجال
يخرج على رأس مائة سنة وينزل عيسى عليه السلام فيقتله
ثم يهلك في الأرض أربعين سنة وأن الناس يموتون

Translation

[counting back] from the year of the elephant⁴⁹ to the time when Adam landed on earth from Heaven) six thousand years passed [and then prophet Muhammad] was born. [Scholars] do not agree on the year in which the prophet (peace be upon him) was born. Majority of them agreed that he was born in the year of elephant and the most known idea is that he was born fifty

⁴⁹ "Year of elephant is the year in which Abraha, the Abyssinian ruler over Yemen (during the period in which Yemen came under Abyssinian rule that followed the Persian one) had built a temple and wanted the Arabs to perform pilgrimage there instead of going to the Ka'aba in Mecca. When he saw that the Arabs did not make pilgrimage to his temple, he decided to conquer Mecca and destroy the Ka'aba by the army loaded over elephants" (Ahmad Bahagat, 1997 the story of the Prophets, p. 418). The story of this event also found in Holy Qur'an sura 105: 1-5

days later from the year of elephant. As other sayings, it is after 55 months or 40 months or 10 years or 15 years...That happened after six thousand years after the landing of Adam peace be upon him. As-Suyūṭī said "the period of time that is given for the people of prophet Muḥammad will be more than 1000 years and less than 1500 years". This was because it was said from many ways "the period of this world [from Adam up to its end] is 7000 years and prophet Muḥammad is sent at the end of 6000th year. Daḡāl(anti Masīḥ) will come out at the top of 100 year and 'Isā[Jesus] will land down[from the heaven] and will kill him and stay on earth 40 years...MS₂ f(46).

As seen above, Šayḥ Ibrāhīm has raised different versions that are related with the age of this world and important events that took place in the past from the beginning of the world up to the end of this world. And finally, he concluded these issues as baseless positions which are not authenticated from the Qur'ān and prophetic *ḥadū* as reported by Ḥāfiẓ Ibn Kaṭīr. But lastly he assured by referring the authentic *ḥadū* which says:

Translation

... [The prophet said] a period of duration of the people of the world after my prophethood is compared to the period of duration of the people before my prophethood just duration between the prayer of 'Asr⁵⁰ and Magrib⁵¹... (f.47 of MS₂).

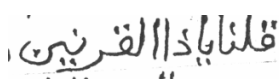
According to the text of the manuscript, we can conclude that the period of this world which is given for the people of Prophet Muḥammad is relatively few compared with the period of former people that came

⁵⁰ 'Asr is the name of one of the five daily prayers of Muslims at 4:00pm afternoon.

⁵¹ Magrib is the name of one of the five daily prayers of Muslims at 6:30pm in the evening.

before Prophet Muḥammad. If the whole duration of this world from the creation of Adam to the end of the world is considered as a day, the duration after the prophet Muḥammad to the end of this world is only 2 hours period. This only the time from ‘Asr prayer (4 pm) up to *Mağrib* prayer (6:30 pm). But since we don’t know how much period exactly passed before the prophet to calculate the left period after him and know when the end of the world is very difficult. Suffice to say Allāh knows as noted by Šayḥ Ibrāhīm.

In the text of the MS₂, the author also related the year of birth of prophet with the history of Alexander nicknamed *Ḍul-Qarnayn* in the Holy Qur’ān, ‘The Two Horned’. Šayḥ Ibrāhīm writes in MS₂ “[Prophet Muḥammad] was born 880 years after “Alexander”. In addition there is a discussion in the MS about the identity of Alexander. It is said his name is Murtān bin Murzbat bin Abuyanini (from Greece) son of Yāfet son of Noah. It is also said Alexander bin Feyluš, and was born to a very old woman who does not have a son other than him. There is another saying that he was from Humay and his name is Abu Ka‘arab f (48) of MS₂. Šayḥ Ibrāhīm mentions that as his name is mentioned in the Holy

Qur’ān as in the text  “we said O! *Ḍul-Qarnayn* (literally Two horned)” (Q: 18:85), he can only be mentioned as the king with the two Horns or the lord with two epochs (f.49of MS₂).

Based on this the author analyzed his position from this verse and other references. Šayḥ Ibrāhīm states that "it is said that *Ḍul-Qarnayn* (“Alexander”) was a prophet and others said he was neither prophet nor king but he was a pious slave of Allah". However, the MS concluded that *Ḍul-Qarnayn* was a good and just king who visited east, west, north and south. He got an authority to control Rome after his father died and then conquered Arab lands all the way to the Mediterranean

Sea and came back to Egypt and established the town of Alexandria and named it after his name.

On the other hand, according to English translation of *Ibn Kaṭīr* (Q: 18:82-98)

Dul-qarnain was a most powerful king, but it was Allah, who, in His universal plan, gave him power and provided him with the ways and means for his great work. His sway extended over East and West, and over people of diverse civilizations. He was just and righteous, not selfish or grasping. He protected the weak and punished the unlawful and the turbulent.

In a similar manner, according to English translation and commentary of Qur'ān by 'Abdullah Yūsuf 'Alī, he does not consider much historical or geographical consideration on the story of *Dul-Qarnayn*. He states that as a great deal of literature has been piled by many writers on the subject and tried to set down few of the different views that have been expressed. He said, "Indeed all stories or narrations are referred to in the Qur'an as parable, for their spiritual meaning. Heated controversies or dogmatic assertions as to precise dates, personalities or localities, seem to be out of place". He also deeply identified the meaning of the name *Dul-Qarnayn* with many cases and tried to identify the popular meaning of *Dul-Qarnayn*. Yusuf Ali writes:

Personally, I have not the least doubt that Dul Qarnayn is meant to be Alexander the Great, the historic Alexander, and not the legendary Alexander, of whom more presently...I have studied the detail of Alexander's extraordinary personality in Greek historians as well as in modern writers, and have visited most of the localities connected with his brief but brilliant career. Few readers of Qur'ānic literature have had the same privilege of studying the detail of his career.

(See Appendix VI English translation and commentary of Holy Qur'ān by 'Abdullah Yūsuf 'Alī)

The MS discusses of time gap between each prophet starting from Prophet Adam to Prophet Muḥammad. The author writes:

ثم التقطت الرسائل بعد عيسى عليه السلام الى وقت نبينا محمد صلى الله عليه وسلم وكان بينهما فترة فذلك قول الله تعالى عز وجل على فترة

Translation

Then there is a gap of sending the messengers after 'Isā (Jesus) peace be up on him up to the time of our Prophet Muḥammad peace be up on him and there have been a gap between them. That was based on the sayings of Allāh the exalted "[We sent the message] based on time gaps (*fatrā*) between the messengers" [Q: 5:18].

He puts the arguments of various scholars on how much gaps of times between 'Isā (Jesus) and Prophet Muḥammad. Some said "It is 560 years", others (al-Kalbī) said "it is 540 years", others said "approximately 600 years", others said "620 years" (f.50; Line 1-3) of MS₂.

There is also a discussion of time gaps between other prophets in MS₂, (f.51). For example between Adam and Nūh is 2240 years, between Ibrāhīm and Mūsā 900 years, between Mūsā and Dāwūd (David) is 500 years, between Dāwūd (David) and 'Isā (Jesus) is 1100 years, while others give a different time reference and he argued that only Allah knows how much time was between each of them. This shows his intellectual capacity as various speculation of time is not based on authentic sources from the prophet. In a similar way, but slightly different from above, he puts the following by referring various books.

نتمة بين آدم ولد ريس مائة سنة وعاش آدم تسعمائة وستين سنة
 وكان بين ادريس ونوح الف سنة وبعث ابراهيم سنة ومات في قومه
 الف سنة وعاش بعد الطوفان ستين سنة، وقيل بعث نوح وهو ابن ثلثمائة
 وخمس وخمسين سنة و ابراهيم ولد على الف سنة من آدم و بينه وبين نوح
 عشرة قرون وعاش ابراهيم مائة وخمسا وسبعين سنة وولد له اسمعيل عاش مائة
 وثلاثين سنة وكان له حين مات اربعة تسع وثمانون سنة و ايسا
 ولد بعد اربع عشرة سنة وعاش مائة وسبعاً وأربعين، و يوسف بن يعقوب
 ابن ايسا وعاش مائة وعشرين سنة و بينه وبين موسى اربع مائة سنة،
 و بين موسى و ابراهيم خمسمائة وخمسا وستون سنة وعاش موسى مائة وعشرين
 سنة و بين موسى و داود خمسمائة وتسع وتسعون سنة وعاش مائة سنة وولد له
 سليمان عاشه نيفا وخمسين سنة و بينه وبين مولد النبي صلى الله عليه وسلم
 نحو الف وسبع مائة، و ايوب عاش ثلثا وستين سنة، وكانت مدة بلائه
 سبع سنين، اذ من التجير السيوطي اوصاف في سورة الانعام.

Translation

Between Adam [first prophet] and Idrīs the [second prophet] is full 100 years, and Adam lived 960 years, between Idrīs and Nūh (Noah, the third prophet) is 1000 years and Nūh (Noah) got prophethood at the age of 40 and he lasted as a messenger to his people for 1000 years and he staged after his people were drowned for 60 years. There are also other sayings that Nūh (Noah) got prophecy at an age of 355 years and Ibrāhīm in 2000 years from Adam and between him [Ibrāhīm] and Nūh (Noah) there is a lapse of 10 centuries. Ibrāhīm lived 175 years, his son Ismā'īl lived 130 years and his [age] was 89 years old when his father, Ibrāhīm, died. Ismā'īl's brother, Ishaq was born 14 years after Ismā'īl and lived 147 years; Yūsuf (Joseph) son of Ya'qūb (Jacob) son of Ishaq lived 120 years and between him (Joseph) and Mūsā is a lapse of 400 years. Between Mūsā and Ibrāhīm is 565 years and lived 120 years; between Mūsā (Muse) and Dāwūd (David) is 599 years and Dāwūd lived for 100 years and his son Suleiman (Solomon) lived plus 50 years [150] and between him

and prophet Muḥammad is approximately 1700 years and Prophet Ayūb lived 63 years (f.50 of MS₂).

4.3.4 Unusual Events at the Birth of Prophet Muhammad

The image shows a line of Arabic calligraphy in a cursive style. The text reads: 'وَأُمُّ رَأْتِ بَعْدَ الشَّرْحِ نُورًا أَضَاءَ قُصُورَ بَصْرَى'. This is a quote from a hadith describing the birth of Prophet Muhammad.

Translation

His [Prophet Muḥammad's] mother saw a far reaching happiness,

a light illuminating the palaces of Busrā (Syria).

According to MS₂ (f.56) of Šayḥ Ibrāhīm, the origin of this narration is from the authentic *hadīṭ* that prophet Muḥammad said "I am slave of Allah, the seal of all prophetes . . . I will report you about the salvation of Ibrāhīm; happiness of Isa (Jesus) and the dream of my mother that she saw. This is also true for all mothers of all prophets seeing a dream [about what she is going to bear]. She saw this dream immediately as soon as her pregnancy was established."

Prophet Muḥammad added "the act of seeing a dream is true for all prophetes' mothers'. The events of brightness happened two times: at the establishment of her pregnancy and at the birth of the prophet. He further elaborated by referring different scholars why particularly this light illuminated all the way to Syria. Accordingly, they said because these places will be the sites of his kingdom: "Prophet Muḥammad was born in Makka, migrated to Yaṭrib (Medina) and his kingdom will be at Syria." And he concluded that "Prophet Muḥammad was later taken to Jerusalem: Syria at the night of *Mi'rāḡ* (ascendency to the heaven) and *Isrā'* (night journey from Makka to Jerusalem). Likewise Ibrāhīm and Lūṭ (Lot) have migrated to this direction before him and 'Isā (Jesus) will

land down from the heaven to this place because it is where everything is originated from." This story is exclusively found on MS₂ (f. 56-57).

4.3.5 Discussion on the Celebration of Prophet's Birth day (*Mawlīd*)

"*Mawlīd* is derived from the Arabic root word (Arabic: *وَلَدَ*) meaning to give birth, bear a child, descendant. In contemporary usage, *Mawlīd* refers to the observance of the birthday of Prophet Muḥammad"⁵²

The manuscript starts by asking question on the issue of celebrating prophet's birth day (*Mawlīd*). Is it praised or forbidden? Or does any religious benefit sought for the one who celebrate it or not? Then he writes: "My answer to this question is that the act of the celebrating *Mawlīd* is the gathering of the people together, and reciting of Qur'ān and discussing about the biography of Prophet Muḥammad and what happened at the time of his birth etc. He argues that it is from the part of *Bid'ā hasanā* (accepted innovation in Islam) because there is a benefit for the one who practice it as he extends his greeting to the prophet, showing of happiness and gladness by the birth of the noble prophet.

Then he mentions the founder of the celebration of *Mawlīd* to be king Muzafar of Irbil.⁵³ But neither of the manuscripts mention the year in which he started the celebration.

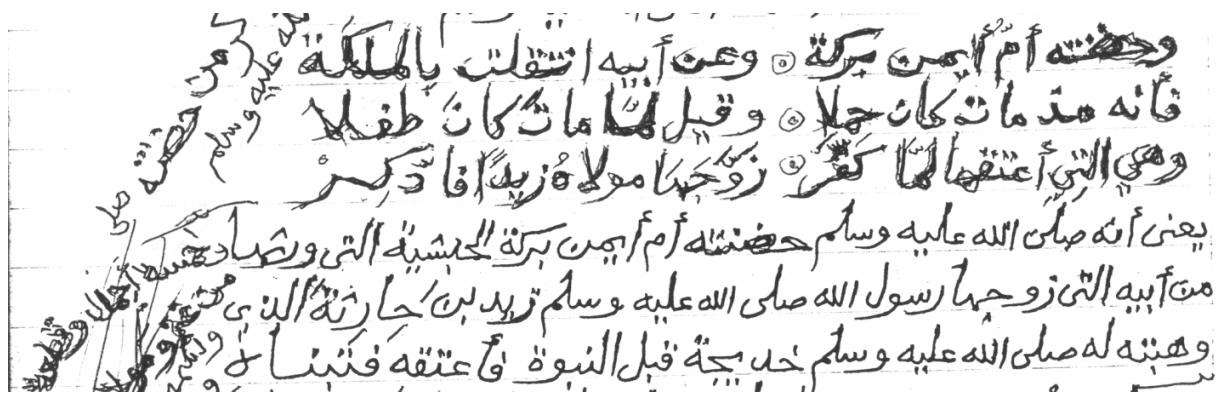
He also discusses the stand of those groups of scholars who forbid the celebration of *Mawlīd* and he said their argument is that "celebration of *Mawlīd* is *bid'ā* in general as it was not practiced and transmitted from any one of the three immediate successive generations after the prophet. Had it been good act, they would have celebrated it. He

⁵² Taken from wikipedia, the free encyclopedia, February 26, 2014.

⁵³ Muzaffar, he Abu Said Kukbriyy Ibn Zayn ad-Din Aliyy Ibn Buktakin(563-630 A.H/1168-1233A.D). He was one the glorious,grand, and generous king with many good traces(Ibid).

discussed both arguments. However, he concluded that there is nothing abhorable in practicing *Mawlid* celebration as far as what is Islamically unlawful (*ḥarām*) acts are not included in the process of celebration. To strength this argument he added the story of Abū Lahab (paternal uncle of the prophet). Abū Lahab does not accept the Prophethood of Muḥammad and was among the pioneer opponents of Islam and he has died on that path. However, Ṣayḥ Ibrāhīm, writes the fate of Abū Lahab on every Monday: “it is reported that the punishment of Abū Lahab is made moderate on every Monday for he was very happy and made his maid (slave woman) called Ṭuwaybā free from slavery on the day on which the prophet was born” (f.60 of MS₂). Therefore Ṣayḥ Ibrāhīm argues that by the same analogy it is no matter if the celebration of *Mawlid* is done for expressing happiness at his birth and thankfulness for Allah as done by Abū Lahab.

4.3.6 The fostering of the Prophet



Translation

?Ummu Ayman Baraka fostered him

She was transferred to him [to the prophet] as a property⁵⁴ from his father.

⁵⁴ Because she was a slave of his father; she was an Abyssinian.

He (the prophet) was in his mother's womb when his father died.

It is also said he was a small child when his father died

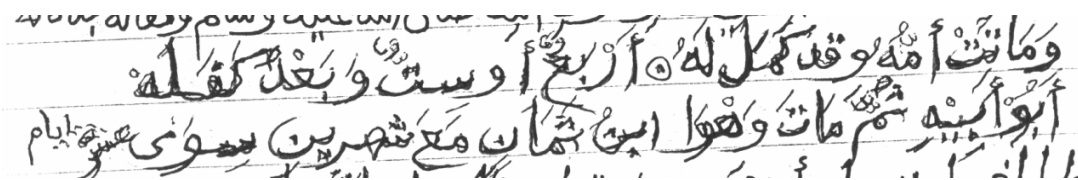
She [ʿUmmu Ayman] was made free from slavery when her ex-husband became infidel

and she was married to the Prophet's servant (*mawla*), Zaid.

It means he, peace be upon him, was fostered by ʿUmmu Ayman Baraka of Abyssinia whom he inherited from his father and whom he married to Zaid son of Haritha [and] he was given to him [the prophet] by Ḥadīgā before his prophecy and he made him free and considered him as his son.

From the above text, it can be understood that the prophet's father, ʿAbdullah son of ʿAbdul- Muṭṭalib, died while Muḥammad was still in his mother's womb and he left behind a servant girl named ʿUmmu Ayman, also known as Barakā of Abyssinia, who was later married to Zaid son of Harithah, the servant of the prophet.

In relation to his mother's death, the manuscript says the following:



Translation

His [prophet's] mother died, [while] he was four or six years old and after her death, his grandfather [ʿAbdul- Muṭṭalib] assumed guardianship of him. Then his grandfather also died when he was eight years old plus two months save ten days.

After he [Prophet Muḥammad] reached the age of twelve, he travelled with his paternal uncle Abū Ṭālib as far as Busra (Syria). There he was seen by a Christian monk who recognized him by his foretold description; he took his hand and said:

Welcome to the noble praised prophet. This is the messenger of the world. God will send him as a mercy to the world. O people of the

Arab since you have started your journey accompanied until you reach this place. I saw stones and trees bowing...Then he forbade his uncle to enter with him into Syria. Because Jews might kill him" (f.66 of MS₂)

He also mentioned the name of the monk as Georges and it was said "How do you know this?" he said "we find mention of him in our scriptures and he asked Abū Ṭālib to take him back fearing for his safety. The author added saying that in another story, seven men of Rome wanted to kill the prophet and they come across with this monk and he said to them "why do you come?" they said "there is a prophet coming in this month, there is no any path left with no assignment on it [to search for him]" folio (61) of MS₂. He asked them saying "can somebody violate the will of Allah?" They said "no"; he said "Allah has already protected him from you, he will be the prophet of this world" (sic) and he himself later embraced Islam (MS₂ f.61).

4.3.7 Prophet's Marriage to Ḥadīgā

Translation

While he wanted, she [Ḥadīgā] was married to him.

And [At that time] his age was twenty- one years old and she was older than him but she was very good and charitable.

[That was] at her age of thirty five (f.69 of MS₂).

Šayḥ Ibrāhīm gives the explanation of the above poetry text of *Imām al Jazarī* as follows:

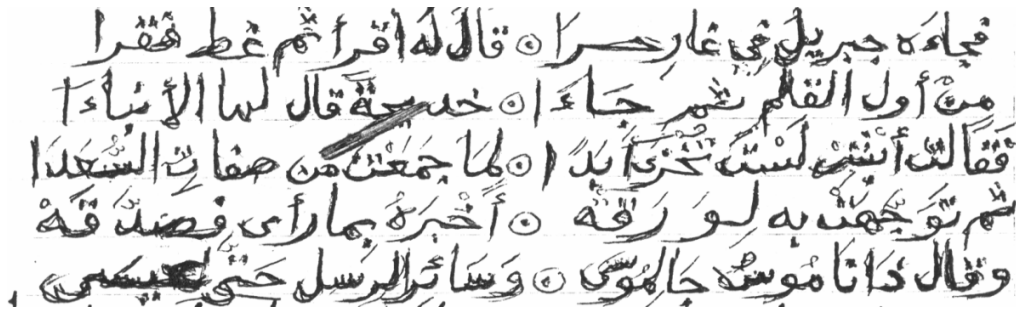
وتزوج صلى الله عليه وسلم بخديجة بعد رجوعه من الشام من تجارة لها
 مع ميسرة بشهرين وخمسة وعشرين يوماً وعمره إذ ذاك احدى وعشرون
 سنة أو عشرين وقيل ثلاثون وكانت هي تدعى في الجاهلية بالطاهرة
 وكانت تحت أبي هالة بن زارة التميمي فولدت له هند أو هالة وكان
 ثم تزوجها عتيق بن عائد المخزومي فولدت له هنداً وكان عتيق تزوجها
 بالنبي صلى الله عليه وسلم من العمر أربعين سنة وبعض آخر ما أشار له
 بقوله وهي أسن وكانت عرضت نفسها عليه فذكر ذلك لأعمامه فخرج معه
 حمزة حتى دخل على حويلم بن أسد فخطبها إليه فتزوجها صلى الله عليه وسلم
 وحضر أبو طالب ورؤساء مضر فخطب أبو طالب فقال الحمد لله جعلنا

Translation

And he, peace be upon him, married Ḥadīḡā after he came back from aš-Šām with Maysarā for her business that took two months and 25 days and at that time he was 21 or 20 years old. Some said he was 30. And she was known in Jāhiliyyā (time of ignorance or the period before the coming of Prophet Muḥammad) as Ṭāhirā, ‘pure’. She was a wife of Abī Hālat bin Zurārā at-Tamimī. She gave birth for him Hind and Hālat...then she married to ‘Atiq bin ‘A‘iz al-Maḥzumī and she gave birth for him Hind (sic). Her age was 40 when she was married to the prophet peace be upon him ... even above that as it indicated saying: “she was older than him” and she has offered herself to him for marriage. He told the issue to his uncles and out of them Hamza went out with him until they came to Ḥuwaylid bin ‘Asad[father of Ḥadīḡā] and they requested him and he accepted the proposal and he married her.

As mentioned above, Ḥadīḡā was married to two persons before him and she was 40 years old. Though the above text of the poetry mentions as if the Prophet initiated the marriage, Ṣayḥ Ibrāhīm corrected in the explanation that the request of marriage first came from Ḥadīḡā. As soon as she requested him, for marriage, he told his uncles and they accepted the proposal (f.69 of MS₂).

4.3.8 Beginning of Prophecy



فجاءه جبريل في غار حراء قال له اقرأ ثم غط فغط
من أول القلم ثم جاءه خديجة قال لها الإنشاء
فقلت أنتي لست بخزينة ما جمعت من صفات السعداء
ثم توجهت به لورقة أخبره بما رأى فصداقه
وقال داتا موسى جالوسي وسائر الرسل حتى يعيسى

Translation

[Angel]Jibrīl came to him at Hira⁵⁵ cave.
He asked him to “read” and then pressed him
then he reads.
From the beginning of “*al-Qalam*” (the pen) then he came
to Ḥadīgā and told her about the news
She said “no, never, there is no threat to your life;
Allah will not disgrace you.
You have amassed the characteristics of nobles.
She took him to Waraqā.
He [the prophet] told him what he has seen
Then [Waraqā] welcomed him.
And said “this is the *nāmūs* that came to Mūsā (Muse)
And the rest of messengers including ‘Isā (Jesus)

The author then explains: Prophet Muḥammad visited the cave and wished to be alone at the cave once the angle Jibrīl (Gabriel) came and covered him saying “read” and the prophet answered: “I can’t read.” The angle repeated this three times and at the third time he recited what is uttered to him.

He further gives interpretation for each of the three hugs. For example, the first hug was to make him (the Prophet) free from worldly need. The second hug was to cater him to what is prophesized to him and the

⁵⁵ Hira (Arabic: حراء) or the cave of Hira is a cave about 3.2km from Mecca, on the mountain named Jabal al-Nur in the Hijaz region of present day Sa‘udi Arabia. The cave itself is about 3.7m in length and 1.60m in width (source: Wikipedia.org/wik/Hira).

third hug was to recover or initiate him. Therefore he was able to recite. He mentions that it is deduced that it is advisable not to punish children more than three times to make them have good conduct. However, he concluded that disciplinary corporal punishment is necessary.

4.3.9 The Night of *Mirāğ* (Ascendancy to the heaven)

Under this topic the manuscript deals when the journey took place, from where to where, what happened in this incident, the response and reaction of the Makkean disbelievers and believers.

4.3.10 Invitation to different ‘Arab tribes and How the People of Medina Embraced Islam

This story is found on folio 92 of MS₂.⁵⁶ Accordingly, the prophet went out during the pilgrimage season to introduce himself to the ‘Arab tribes as he was accustomed to do in every season. It was at ‘Aqabā that he met a group of people from the ḥazrağ tribe (people of Medina). He asked them who they were and they told him that they were a people of Medina, and he asked them to sit down and speak to him and they agreed. He sat with them and called them to Islam.

Šayḥ Ibrāhīm writes that six men believed in him and embraced Islam and they told him they would speak to their people about him and that they would call them to what he had called them. This process of persuasion leads to the future historical migration of the Prophet to Medina. This migration of Prophet Muḥammad from Makka to Medina is known as *Hiğrā*.

⁵⁶ The text of the manuscript is not visible here to make direct quotation and translation.

4.3.11 Prophet's Messenger (Letter) to the King of Ethiopia

[رسله فا بن امية ءالي اصحمة وديحة الي هرقل]⁵⁷

Translation

His messengers are *Ibn 'Umayya* to
Aṣḥama and Diḥya to Hirucluos.

He further mentions the detail of this information in MS₂ as follows: prophet Muḥammad wrote invitation to many kings and emperors and these letters were delivered to them by his companions. For example, he wrote to *Naḡāšī* (*Nəḡus Aṣḥama*), king of Ethiopia, which is delivered by 'Amr *Ibn Umayyā*. He wrote the introduction of the letter on the marginal text of MS₂ and its meaning is as follows:

In the name of Allah, the most beneficent and merciful. From Muḥammad, the prophet of Allah, to the King Naḡāšī (Nəḡus) of Abyssinia, peace be upon him who follows guidance and have faith in Allah and his prophet and gives the witness that there is no god but Allah and that I am the messenger, sent by Allah for the human beings so that I may warn every one of his deadly end...

The manuscript further mentions about the name of the king where he died and was buried and where his grave still is found in Abyssinia (Ethiopia).

⁵⁷ Here also the text of the manuscript is not legible.

وَأَصْحَمَةَ اسْمَهُ وَقِيلَ حَوْلَقِبَهُ وَإِسْمُهُ عَطِيَّةٌ وَالشَّيْخُ يَقْتَضِي التَّوَنَ وَهَكَ
 ابْنُ دَحِيَّةٍ كَمَرَهَا لِقَبْلِهِ فَكُلُّ مَنْ مَلَكَ الْحَبَشَةَ وَهَذَا فِي الزَّمَنِ الْأَوَّلِ ثُمَّ لَقِبَ
 مَلِكُ الْحَبَشَةِ بِالْحَطِيِّ يَقْتَضِي الْحَاذِلَ وَكَسْرَ الْأَطَاءِ الْخَفِيفَةَ الْمَهْمَلَيْنِ أُخْرَهُ كُتِبَ
 حَقِيفَةً كَمَا فِي الْقُسْطَلَانِيِّ وَقَدْ دَفِنْتُ الشَّيْخَ فِي قَرْيَةٍ بَيْنَ مَدِينَتَيْ حَوْلَتَيْ
 هَذَيْنِ وَأَطْيَبِي فِي إِقْلِيمِ بَحْرِي وَمَا زِلْتُ أَعْبُدُكَ هُنَاكَ وَأَنَا إِلَى الْيَوْمِ وَجَدْتُ
 بِنَاءَ هَرَمِهِ مِنْ أَهْلِ أَنْبُوبِيَا الْحَاذِلِ عَمْدَ أَرْجَاحِ عَيْدِهِمْ مِنْ أَهْلِ عَدْوَةٍ
 بَحْرِيَّةٍ إِذْ كَانَتْ تَبُوكَ مَكَانًا مَعْرُوفًا وَهُوَ نَصْفُ طَرِيقِ الْمَدِينَةِ إِلَى هَذَا

Translation

And his name is Aṣḥamā; [also] it is said that it is his title and his proper name is ‘Aṭīyyā. An- Naḡāšī (*Nagus*) is his title like any of Abyssinian kings [they all named as a *Nagus*]; and this was in the first century; then the king of Abyssinia was named by Haṭe [Ḥaṭe] as mentioned in Qasṭallānī. And An- Naḡāšī (*Nagus*) was buried in the town between the towns of Hawzen and Aṭīye in the region of Tigray and his grave is still found standing there until now and its building is renewed by an Ethiopian man from Tigray named al-Hāḡ Muḥammad Azmāč) Abdo of Adwa, Tigre [Tigray] (...MS₂ f.133).

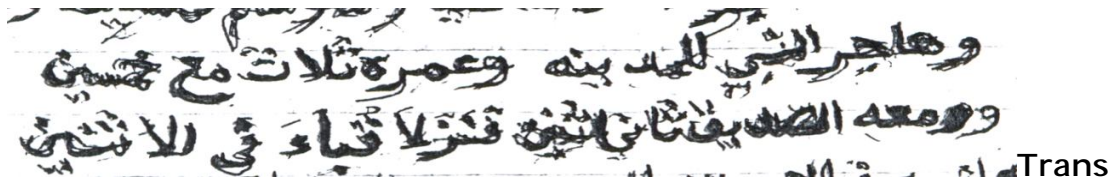
Following this the king welcomed the prophet. The manuscript narrates "As soon as the letter was delivered to him by ‘Amr *Ibn* Umayya, the king step down from his throne and sat down on the earth honoring of the letter and said "There is no any threat to Abyssinia as long as this letter is found in it" and he embraced Islam by saying "I give witness that you [Muḥammad] are the true prophet (messenger), the illiterate [who cannot read and write] whom we expect as people of the scripture".

Then the manuscript also contains the response letter of the king to the prophet. This is the text translation at the margin of the manuscript:

In the name of Allah, the most beneficent and most merciful, To Muḥammad, messenger of Allah, peace be upon him. From Naḡāšī Aṣḡama, peace and mercy upon you, oh! Prophet of Allāh... Indeed your letter is delivered to me and as you mentioned in it about ‘Isā [Jesus], by the creator of heaven and earth that ‘Isā neither increase nor decrease anything from what you have mentioned. It is all as you mentioned. And we understood that you are the messenger of Allāh to us and I will take an oath to embrace Islam in the presence of your uncle’s son [Ja’far] and I will send my son Arha to you and if you want I myself will come to you, peace be upon you oh! messenger of Allāh (MS2 f. 134)

Then he sent his son Ariha [Armah] along persons; unfortunately there was a ship wreck and all drowned into the sea including the son of the king.

4.3.12 Migration to Medina (*Hiḡrā*)



lation

The prophet migrated to Medina His age was fifty three.

Aṣ-Ṣiddīq was with him who is the second of the two.

They both arrived at Qubā’ on Monday.

Šayḡ Ibrāhīm explains the incident of this episode in his MS₂ as follows:

It is to the Prophet to migrate, and acted accordingly, keeping the affair secret until the eleventh hour. He hired an expert guide to show him the desert routes. He employed this expert regardless of who he was. The Prophet went out of the house. The Makkean youth surround the house with their swords and the prophet picked up a handful of sand and threw it at them; he then passed through their ranks fleeing from Makka (f.126 of MS₂).

The author sites every happening that took place in the journey of the prophet starting from his house up to Medina in their chronological order. It is from this event (migration from Makka to Medina) that the Muslims date their years.

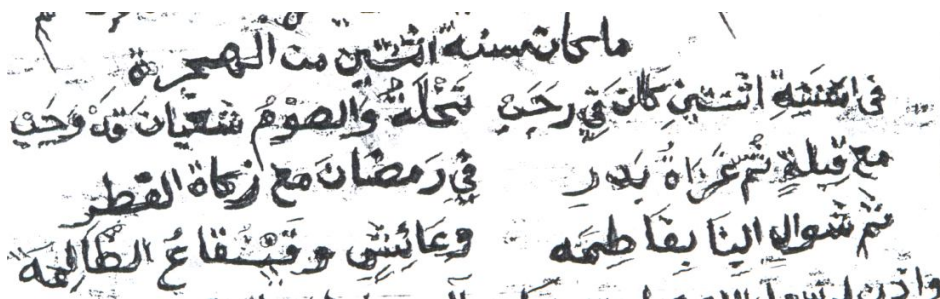
4.3.13 What Happened After *Hiġrā*

The manuscript depicts what the prophet had done after he entered Medina subsequently in each year. In the following pages the text of Al-Jazarī is reproduced. The author gives detailed explanation of each event-

What Happened in the First Year of *Hiġrā*

Here the text of the manuscript is not visible.

What Happened in the Second Year of *Hiġrā*



In the second year in the month of Rajab,

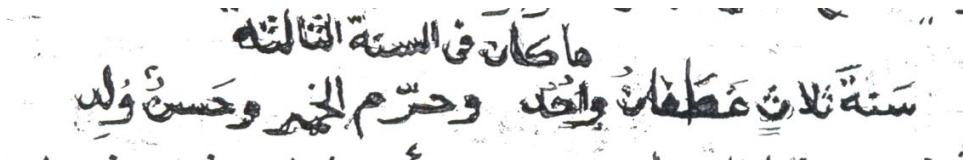
Taḥlatu [place name] and fasting of Ša‘abān became compulsory

With few [forces] then battle of Badr

In a [month] of Ramaḍān including *Zakāt al-Fiṭr*

Then [in the month] of Šawwāl a marriage of Fāṭima [with ‘Ali]

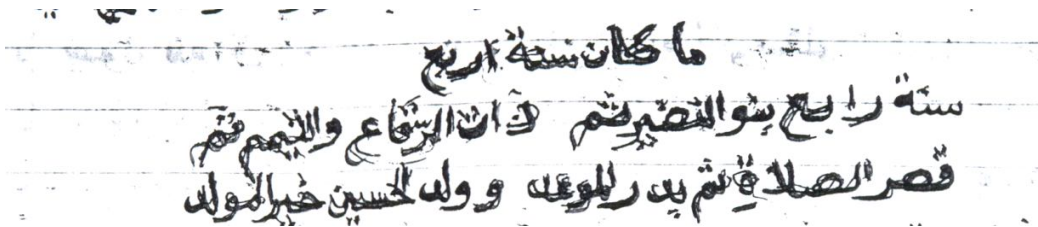
And [marriage of] ‘A‘ša [with the prophet] and [a war with] Qaynuqā‘a, the wronged one, took place.



What Happened in the Third Year of *Hiḡrā*

In the third year of *Hiḡrā* was [the battle] of Gaṭfān ‘Uḡud

And alcohol was forbidden and Hassen was born.



What Happened in the Fourth Year of *Hiḡrā*

In the fourth year of *Hiḡrā* [battle with] *Banū An-Naḍīr* [Jews of Medina] then

[with] *dāt Ar-Riqā‘a* and [with *Banū*] *At-Tamīm* then

Reducing of the prayers then the promised Badr

And al-Hussein was born, best of progeny.

ما كان في سنة خمس
سنة خمس غزوة المصطلق ودومة الجندل ثم الحندق
عقبها كانت بني قريظة فكانت الصلاة الخوف فيها اثباتا

What Happened in the Fifth Year of *Hiġrā*

In the fifth year of *Hiġrā* battle Al-Mustalaq

And [also battle of] Dawmatul-Jandal then [battle of] Al-Ḥandaq (fortress)

[then] its aftermath was the battle of Banī Qurayzā

Likewise at this battle *Ṣalātul-Ḥawf* (prayer in discomfort) became the way.

الأخبار
سنة ستة من الهجرة أو قبلها ثم يتوحيات ثم دوقرد

What Happened in the Sixth Year of *Hiġrā*

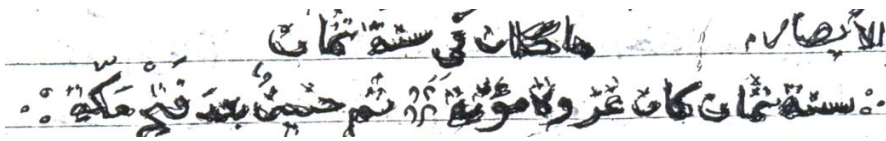
In the sixth year of *Hiġrā* the *lġk* (the slander on ‘A’iṣā) or it was before this was appeared.

Then [battle of] Banu al-Hibbān then battle of dū Qirada took place.

وسلام كما في الخبر
سنة سبع من الهجرة وكان النبي صلى الله عليه وسلم
وكان في القعدة عمرة القضاء فقامت بها عمرتهم عما مضى

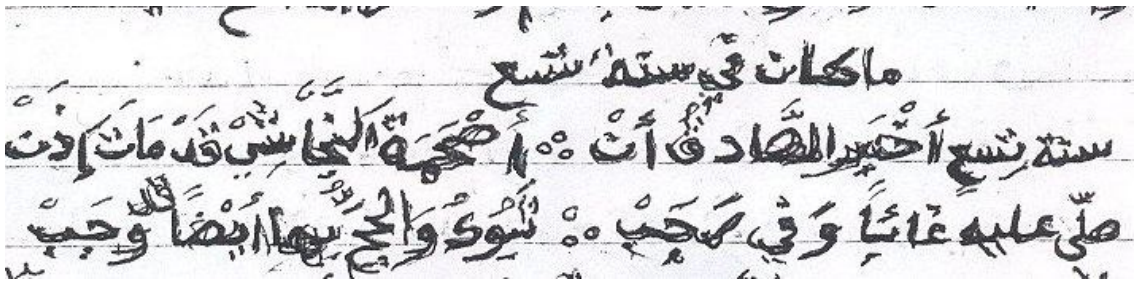
What Happened in the Seventh Year of *Hiġrā*

In the seventh year of *Hiġrā* battle of Ḥayber, the town of valley,
 And An- Naġāšī sent Jaʿfar again [to the prophet at Medina]
 And in the month of *ḍulqaʿdā*, was a substitution pilgrimage
 (ʿ*Umrāt al-Qaḍāʿa*)
 They have done in lieu of the pilgrimage of the year before.



What Happened in the Eighth Year of *Hiġrā*

In the eighth year of *Hiġrā* battle of Muʿtā was took place
 Then [battle of] Hunayn took place after the battle of the victory of
 Makka.



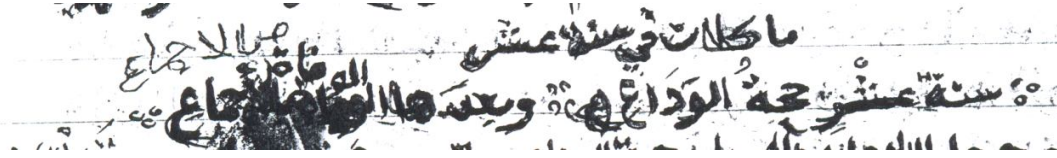
What Happened in the Ninth Year of *Hiġrā*

In the ninth year of *Hiġrā* the truthful [the prophet]
 informed that

Aṣḥama An-Naġāšī (*Nāgus*) has died, so

[He] prayed on him being in abstencia and in the month of
 Rajeb

[the battle of] Tabūk took place and in addition, the pilgrimage became compulsory.



What Happened in the Tenth Year of *Hiġrā*

In the tenth year of *Hiġrā*, the farewell pilgrimage was performed

And after it, it was the death [of the prophet] by consensus.

According to the general discussion of the manuscript, Prophet Muḥammad has accomplished the following main works after *Hiġrā*. He built his mosque at Medina, founded a state, fought the enemy, spread Islam, got victory over Makka, cleansed the Sacred House, and penetrated light into the hearts and minds of many people. He did these in ten restless years in Medina after thirteen years in Makka. The detail of this information is found on folios 97-110 of (MS₂).

4.3.14 The Prophet and Other Prophets

The MS discusses the issues of comparing Prophet Muḥammad with other previous prophets based on miracles. On this, Šayḥ Ibrāhīm strongly argues that the privileges of Prophet Muḥammad are greater than that of other prophets by many aspects. In order to support his position he takes as evidence the verse from the Holy Qur'ān as follows:

A snippet of Arabic calligraphy from a manuscript. The text is written in black ink on a white background. The visible text includes 'ودليل أفضليته صلى الله عليه وسلم أيضا قوله تعالى ورفع بعضهم درجات قال المفسرون يعني محمدًا صلى الله عليه وسلم'. The script is a cursive style, likely Thuluth or similar.

And evidence of his preponderance [over other prophets] peace be upon him ...is a word of the Almighty [Allāh] "He [Allāh] prefers

some prophets over others in levels." (Q: 1:152.) The commentators have said it is the preference of Muḥammad [over other prophets].

The manuscript argues that among the aspects that make Prophet Muḥammad preferable than other prophets is, first Allah narrated to him through the Holy Qur'ān, the fate of former prophets and that of their respective people. On this he refers the verse of Holy Qur'an (Q: 11:120).

وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنشِئُ بِهِ قُلُوبَكَ (٤) قَالَ

"And that we narrate you [O, Muḥammad] about the fate of former prophets is to make your heart stable." (Q: 11:120).

Based on this verse, the author discusses four reasons (wisdoms) why Allah narrated to Prophet Muḥammad the fate of former prophets and their people.

الحكمة الأولى أظهرت نبوته ودلالة كرسالته وذلك ان النبي صلى الله عليه
 وسلم كان أمياً لم يتخلف الى مؤدب ولا الى معلم ولم يفارق وطنه مدة
 يمكنه فيها الا تقاطع الى عالم يأخذ عنه علم الاخبار ولم يعرف له طلب
 شي من العلوم الى ان كان من أمره ما كان فتزل عليه جبريل
 عليه السلام ولقنه ذلك فاخذ يجد الناس بأخبار ما مضى
 من الفرون وسير الا نبياء الماضين والملوك المتقدمين
 فمن كان من قومه عاقلاً مؤثقاً صدق بما يوحى الله اليه وكان
 ذلك مفجرت له ودليلاً على صحة نبوته ومن كان منهم عدواً
 معانداً حسداً وجده وانما جاء به لما أخبر الله عنهم بقوله تعالى
 وقالوا افساطير الاولين اكتتبها الآية (١) وقال تعالى تلذذنا لهم
 ونصديقاً للنبيه صلى الله عليه وسلم قل انزلنا الذي يعلم السر
 في السموات والأرض (٢) الحكمة الثانية انه قص عليه القصص
 ليكون له أسوة حسنة بكماله وخلقه الرسل والانبيا والأولياء
 فيما أخبر الله عنهم وأثنى عليهم ولتنتهي أمتة عن أمور عوقبت
 أمر الا نبياء بمخالفتهما فلما امتثل أمر الله تعالى واستعمل آداب الا نبياء
 أثنى الله عليه بقوله تعالى وانك لعلى خالق عظيم (٣) قالت عائشة
 رضي الله عنها كان خلقه القرآن (٤) والحكمة الثالثة انه اطاق قص
 عليه القصص تثبيته له واعلا ما بشره وشرف أمته وذلك انه لما نظر
 الى أخبار الأمم قبله علم انه عوفى هو وأمتة مما امتحن به الا نبياء

Translation

The first wisdom is, to show (justify) his prophethood and as
 symbol to his mission as he peace be upon him was an
 illiterate who cannot read and write and didn't join spiritual
 center and tutor-He did not leave his country for a period in
 which he could contact with a scholar that can teach him the
 knowledge of the past. And it is not known that he managed to
 have an access to any knowledge until become a prophet.
 Jibril(Gabriel) approach him and revealed to him and he

started to tell people what happened in the past-the history of former prophets and the kings of the past. Those who were mindful and fortunate among his people accepted his call. That is considered as one of his miracle and evidence of the authenticity of his message and it became a miracle for him and evidence for the correctness of his prophecy. And who he became his enemy and resistant to his message, opposed and struggled against him... Secondly, Allah wanted to make the prophets before him his role models that he has to follow their footsteps and Allah has been pleased with them... Thirdly, Allah narrated him to make him stable on his way and to indicate his nobility and the nobility of his people. This is because the people of Prophet Muḥammad are exempted from many deeds that the people of former prophets were obliged to do but couldn't fulfill. As a result, Allah has blamed and punished them. Fourth, it is to warn his people by telling them the fate of disbelievers of former people and the result of their rejecting of their prophet's call... Finally, Allah wanted to survive the legacy and values of the former prophets including the memory of their followers and their heritage for Prophet Muḥammad and his people MS₂ (f.4).

4.3.15 Comparative Analysis Based on Miracles

Before the discussion of comparative analysis, Šayḥ Ibrāhīm Giše discusses the rationale behind knowing of the biography (*sīra*) of Prophet Muḥammad as follows:

[وإنما كانت سيرة النبي صلى الله عليه وسلم من خير شئى لأنها أعلى ما يشتغل به بعد صفات الله بل قال السمعاني إن أول واجب على المكلف معرفة صفات النبي صلى الله عليه وسلم حتى قبل معرفة الله عز وجل لأن معرفة المتوسط إليه متوقفة على معرفة المتوسط.⁵⁸

Translation

Knowing biography of the prophet peace be upon him is more than everything because it is what we should have to know after [knowing] the attribution of Allah (*tawṣīf*). Even As-Sam'ānī said: "It is mandatory to know the attributes of the prophet even

⁵⁸ Here also the text of the manuscript is invisible, as a result it is typed.

before knowing God because it is primarily important to know the intermediary to the knowledge of destiny that it is important to know who Prophet Muḥammad is because through him only we know Allāh."

He also compares the level of Prophet Muḥammad with that of angels by referring different perspectives of various scholars; for example there are some scholars who said angel Ğibrīl (Gabriel) is greater in status than Prophet Muḥammad and others said otherwise. But Šayḥ Ibrāhīm wisely concluded that "silence is better on such matters, only Allāh knows." He further discusses the detailed comparative analysis of prophet Muḥammad with that of other previous prophets like prophet Ibrāhīm (Abraham), prophet Mūsā (Moses), prophet 'Isā (Jesus), prophet Yūsuf (Joseph), prophet Dawūd (David), prophet Suleiman (Solomon son of David), prophet Adam, etc. He compared them based on the miracles they showed to their peoples.

He starts his comparison based on the indication of the verse of Holy Qur'an which says: "These are messengers whom we preferred some of them over the other . . . [Allāh] put some of them at the highest level" (Q: 1: 252).

Šayḥ Ibrāhīm Giše writes comparing Prophet Muḥammad with that of Prophet Adam; Allāh has created Adam with his noble hands. As for Muḥammad, Allāh splitted the chest of Prophet Muḥammad and washed it with faith of light. In addition, Allāh respected Adam after he created him. Allāh ordered angels to bow for him for respect. But Allāh respected Prophet Muḥammad than this in the Holy Qur'an saying "Allāh and his angels, send blessings on the prophet: O ye that believe! Send ye blessings on him, and Salute him" (Q: 33:56). As such he concluded that this is on at most respect. Allāh, the angels and believers respect Prophet Muḥammad than that of Adam in which only

angels are ordered to respect him by prostration in his honor. Allah made Adam know the proper name of things and the same are also true for Prophet Muḥammad. The author discusses this idea on f.18 of MS₂.

In comparison with prophet Idrīs (Enoch) whom Allāh mentioned him in the Holy Qur'an saying "we raised him [Idrīs] to a high station", Allāh has raised Muḥammad to higher stage than him (Idrīs) on the night of *Mīrāj* ("night Journey") when he was taken to *sidrat al-Muntahā* ("the lotus tree in the seventh heaven) where he observed lots of things and conversed with Allāh, the Almighty.⁵⁹

Prophet Nūh (Noah), his people were drowned but he and those who believed in him were saved from the flooding by a ship. However, the manuscript argues that Prophet Muḥammad once being at the edge of a river, he called some stone and that stone came to him exalting the almighty Allāh witnessing the Prophethood of Muḥammad.

Prophet Ibrahim was saved from the blazing fire of his people. However, Prophet Muḥammad was also saved from the bloody wars of his people are that directed to him by people from different directions. In addition, it is narrated that once at the time of prophet Muḥammad the skin of a child was altogether burnt by fire and as soon as prophet Muḥammad touch him with his noble hands it became healthy. It is also narrated that prophet Muḥammad come at the night of *Mīrāj* over the sea of fire and passed over it peacefully without any danger.

Again in comparing Prophet Muḥammad with that of prophet Ibrāhīm (Abraham), Šayḥ Ibrāhīm writes as follows. Prophet Ibrāhīm was given the level of intimate friendship (*ḥalīl*) with Allah and this shows great love of Allah to him. As for Prophet Muḥammad, he was given to the

⁵⁹ See chapter 17 and 53 of the Holy Qur'an.

level of love than this when Allah made him more intimate friend (*ḥabīb*).

In connection with the building of *Kaʿbā* (Sacred House) Prophet Ibrahim was the first builder of *Kaʿbā*. Likewise Prophet Muḥammad also built it after it was collapsed. He discussed the detail of this story on folio 19 of MS₂.

In comparison to the gifts of prophet Mūsā (Moses), he writes as follows: Prophet Mūsā (Moses) was given the miracle of the stick which turns into a snake, in a similar way prophet Muḥammad was also given similar miracles. In addition, the hands of Prophet Musa were turned into light as a miracle. As for Prophet Muḥammad, one day he had given a stick to Qatādā son of an-Nuʿmān at a very rainy dark night after they prayed ʿIshaʿ prayer saying to them "go with this stick it will turn into light for you" and Qatādā said that "It became just like he said until I reached my home". Similarly he raised the case of ʿUbbāda bin Baṣīr and Usayd bin Huḍayr when they both departed to their home from the prophet at a very dark night and their sticks turned into light for both of them until they reached their respective homes (f.20 of MS₂).

When we see the acceptance of the supplication /request of prophet Mūsā, he got acceptance of his request from Allāh. But Prophet Muḥammad got countless acceptance of his request. In another way, due to the prayer of prophet Mūsā the water come out from the stone i.e. the stone was splitted apart and the water flew. As for Prophet Muḥammad, the water came out between his fingers. As he analyzed this point, flowing of water from the stone is natural and usual, but flowing of water from the human body is unnatural and odd which shows the strength of the miracle of Prophet Muḥammad (f .21 of MS₂).

When we see the conversation of prophet Mūsā with Allah, at the mountain of Ṭūr, Prophet Muḥammad also made a conversation with Allah at the night of *Mīrāj* above the seventh layer of the sky at *sidrat al muntahā* (Lotus tree). The place of conversation with Mūsā is on earth (at the mountain of Ṭūr) which is lower than the place of conversation of Allah with Prophet Muḥammad (at *sidrat al muntahā* above the seventh layer of the sky).

In strengthening the above idea Ṣayḥ Ibrāhīm Giše writes the following text of poem by referring al-Burāʿī:

إِذَا مَا ذَكَرْتُ بَيْتَ الطُّورِ فَأَذْكُرُ بَيْتَ الْعَرْشِ مُفْتَقِرًا تَفَنَّى
 وَأَنَّ اللَّهَ كَلَّمَ ذَاكَ وَحَنِيَاءَهُ وَكَلَّمَ دَامِشَافِيَّةً وَأَدْنَى
 وَلَمْ تَقَابَلْ لَفْظَةً لَنْ تَرَائِي ۝ بِمَا كَتَبَ الْفُؤَادُ فَمَهْمٌ مَعْنَى
 فَمَوْسَى خَرَّ مَغْشَا عَلَيْهِ ۝ وَأُحْمَدٌ لَمْ يَكُنْ لِيَزِيدَ دَهْنًا

The idea of the above text is as follows:

While you remember the conversation of [Mountain] Ṭūr Sinai

[Also] remember the conversation of the throne [Allah with Muhammad]...

Allah has made a speech there [with Mūsā] being behind guard

And made a speech with [Muḥammad] orally being near to him [without any intermediary]

... [Allāh said to Mūsā] you can't see me

[and Allah said concerning about the conversation with Muḥammad] he [Muḥammad] never lie concerning the conversation with me [Allāh]...

[At the place of conversation] Mūsā fall down being unconscious

And Ahmad didn't...

Šayḥ Ibrāhīm also compares Prophet Muḥammad with prophet Hārūn (Brother of Mūsā) in fluency of language.

According to Holy Qur'ān (28:34) Prophet Hārūn (Aron) was given the fluency of language than that of Mūsā, when they were sent to Pharaoh of Egypt. But more than this prophet Muḥammad was given remarkable fluency and eloquence of language which is countless in number.

He writes also a comparison on the physical beauty of Prophet Muḥammad with that of Yūsuf (Joseph). He writes "prophet Yūsuf was given half handsomeness but Prophet Muḥammad was given full handsomeness." The other gift of prophet Yūsuf was the interpretation of three dreams. But Prophet Muḥammad was given countless interpretation of dreams.

When we see the gifts of Prophet Dawūd (David), that Allāh softened the iron for him to make a defensive armor. As for Prophet Muḥammad, he was also given more than this.

The miracles of prophet Suleiman (Solomon) were: he can make speech with birds, the *Jinn* (devils); winds and kingdom were loyal to him and he can go wherever he wants on earth. Prophet Muḥammad was also given more than him. When we see the speech of birds with Prophet Solomon, we have to see that the stone made speech to Prophet Muḥammad. When we see the two things, the 'bird' and the 'stone', which one is natural to speak? Surely a 'bird' is natural to make a speech than a stone. Therefore, speaking with stone is more miraculous than speaking with bird. When we see the loyalty of winds to prophet Suleiman, Prophet Muḥammad made a journey at the night of *Isrā'*

("night journey") with Burāq⁶⁰ which is faster than the wind that he rode on starting from his bed (Makka), going a very huge journey up to the throne of Allāh (*al- 'Arš*) above the seventh layer of the sky within few period of time.

The second interpretation of this miracle that prophet Suleiman (Solomon) rode on wind only in different direction of the earth. As for Prophet Muḥammad, he rode on Burāq both in the earth and the sky.

In relation with the miracles of wind and others, Šayḥ Ibrāhīm has discussed many cases that took place at the time of Prophet Muḥammad (see ff 22-23 of MS₂). With respect to kingdom, according to the Holy Qur'an (Q: 38:35) prophet Suleiman requested Allāh special kingdom to give him and was given. As for Prophet Muḥammad, he was requested by his lord either to be a king or a slave of Allāh. But he has chosen to be humble slave of Allāh. Other modern scholars also confirm this in their works. For example, Ahmad Baghat (1997:425) writes the following concerning Suleiman (Solomon) and Muḥammad "Solomon put the jinn to task, sending them, by his power, on errands thousands of miles away to fetch the throne of his enemy. As for Muḥammad, he was occupied with the service of Islam as simple and humble soldier."

⁶⁰ "Burāq is an animal to ride on which was a little smaller than mule and was white in color" (source: [www. Prophet Muḥammad for all.org](http://www.ProphetMuhammadforall.org)). But Ahmad Bahgat(1997), defines al Burāq different from this. According to him it is a creature with the wings of an eagle which was created from lightening (*burāq*) hence it was called *Al- Burāq*. Lightening is electricity, and electricity is light, and light is faster creation on earth, traveling at one hundred and eighty six thousand miles per second and at this velocity all objects are transformed into light, a scientific phenomenon.

" In terms of religion, a miracle means the things which shows before the eyes of people to prove the claim of a messenger's prophet hood. There is a peculiarity in it that it is against the law of nature. For instance Fire burns but it does not burn, the sea flows but it becomes calm, the tree remain fixed at its place but starts moving etc. In this world, the real cause of every function is God's Omnipotence and His intention. So, there are certain rules for some function which happens, continuously. In the same way, some functions which are under Almighty's omnipotence may happen, contradicting the normal principles, and when Allah wills, they happen" (www.prophetmuhammdforall.org).

According to Islamic sources, prophet 'Isa was given an extraordinary ability to cure blindness, leprosy, and used to make the dead alive. Prophet Muḥammad also once up on a time returned the sight of an individual to its proper place after it was thrown out and it became better than it was before as the manuscript claims referring al- Burāī, though he does not mention the title of the book, year and place of publication.

Concerning the miracles of making dead body alive, the manuscript also compares the miracles of Prophet Muḥammad with that of prophet 'Isā (Jesus). It argues that Prophet Muḥammad made a dead body alive (MS₂ f.24).

إمان كان عيسى أبى الأعمى بدعوته فقام بتفليله قدر من بصر
وثبت فيمأ روى أن أباً جهل قطع يوم بدر يد معا ذين عفراء
فجاء يحمل يده فأخذها رسول الله صلى الله عليه وسلم والضيقا فأنصقت
كالأول - كما في عبيدة الشهادة شرح البردة .

وكذا ~~أبو~~ روى أن امرأة معا ذين عفراء كانت برصاً
فشكت إلى رسول الله صلى الله عليه وسلم فمسح عليها بعض
فذهب البصر وذكره الرازي .

وفي دلائل النبوة للبيهقي قصة الرجل الذي قال للنبي
صلى الله عليه وسلم لا آمن بك حتى تحيي ابنتي فأتى صلى الله
عليه وسلم قبرها فقال يا فلاثة فقالت لبيك وسعد بك يا رسول الله
وقد سبح الحصى في كفه صلى الله عليه وسلم وخبر الجذع

لفراقه وذلك أن بلغ من تكليم الموتى لأن هذا من جنس ما لا
يتكلم - وأما ما أعطيه عيسى صلى الله عليه وسلم من رفعه
إلى السماء فقد أعطى نبياً صلى الله عليه وسلم ذلك ليلة المعراج
وزاد في الترقى لمزيد الدرجات . وسماع المناجات والحظوة في الحفرة
المقدسة بالمشاهدات وقد خص صلى الله عليه وسلم من خصائص
التاريخ بما لم يعطه أحد من الأنبياء عليه وعليهم الصلاة والسلام .

لقوله
وما
الإحراج
سنة النبوة
بما وقوله
الكون

Translation

If 'Isā (Jesus) cured a blind by his supplication, also remember how [Muḥammad] returned to its proper place by his sputum (*tufḷa*) ...

It is confirmed by a report that Abū Jahal has cut down the hand of Muʿāz bin Afrā' at the battle of Badr.⁶¹ Muʿāz came to the prophet carrying his hand and the messenger of Allāh peace be upon him took it and attached it to its previous place as written in *Asidat Aš-šahādā*, a commentary of *Al-burdā*.

⁶¹ Badr is a mountain 130km southwest of Medina (source: Wikipedia.org/Battle of Badr).

Likewise, the wife of Mu‘āz *bin Afrā’* had leprosy and she complained that to the prophet peace be upon him and he polished her ill skin with stick and she became healthy as mentioned by Ar-Rāzī.⁶²

Also there is a story of a man who said to the prophet peace be upon him “I do not believe in you / accept your call/ unless you make my daughter alive.” Then the prophet came to her grave and called her by her name and she said, “Yes, oh! messenger of Allāh.”

May Allāh’s peace be upon him, the stick has exalted Allāh⁶³ while at his hand and his pulpit was sonorating when he left him. This is more than speaking the dead since it is among the inanimate things that cannot speak.

Concerning the gift of ‘Isā (Jesus) peace be upon him that he was taken to the sky, indeed our prophet was also given that at the time of night journey (*mīrāğ*)... and added his level of ascendancy up to the extra level and made conversation with Allāh and was distinguished with some distinctive gifts of honor which other prophets did not get...⁶⁴.

In addition to the above mentioned gifts of various miracles of prophets that he compared them with the miracles of Prophet Muḥammad, he also writes distinctive gifts of Prophet Muḥammad. He writes five gifts of Prophet Muḥammad that were not given for any one of the prophets before him. As narrated from Jabir prophet

⁶² Ar-Rāzī: he is Fahrudin Ar-Rāzī (d. in 606/1209-10) a prophetic and profound scholar of Islam (Goldziher 1966:45).

⁶³ Exalting of Allāh is saying ‘*Subhan Allāh*’ means Allāh is exalted.

⁶⁴ In a similar manner, Ahmed Bahgat (1997: 424) writes the following concerning ‘Isā (Jesus) and Muḥammad: Jesus had preached love, fraternity, and equality. As for Muḥammad (PBUH), he successfully achieved equality, fraternity and love among believers during his life-time and after. While Jesus brought the dead out from the grave, Muḥammad brought people out of ignorance into the light of knowledge, out of polytheism to the knowledge of monotheism.

Muḥammad said "I was given five gifts that any one of the previous prophets were not given: Firstly, all prophets before me were sent only to their respective nations, but I was sent to all black and white (all mankind); secondly, the war booty (*ganā'im*) is allowed to me which was never allowed before me. Thirdly, any surface of the earth became a place of praying to me and any one of my people can pray wherever the time of prayers arrived at him. Fourthly, any of my enemy fears me being at the distance of one month of journey. Finally I am also given the authority of *aš-šafā'a* 'intercession' (folio-24 of MS₂).

On the other hand, other modern scholars have discussed more critically the distinctive characteristics of each prophet. For example, Ahmed Bahgat (1997: 275) writes some comparison of various scholars which is based on the ages of the Prophets. Accordingly there are prophets whose births are distinctive because of the gravity of their birth and their inspiring effect. For instance, Adam's creation followed a command, and then Allah blew life into him. Similarly with the story of ʿĪsā (Jesus), whose birth occurred even though his mother was untouched by a man. Prophet Mūsā's (Moses) birth came at a time when Pharaoh's palace slaughtered all male infants of the children of Isra'el (*Ibid*)

There are stories of prophets that overlook their birth and focuses instead on their boyhood or youth for it has some bearing on the story. For example, the story of Yūsuf (Joseph) starts with a dream he had when he was a boy foreshadowing that dreams were later to play an important role in his life. Ibrāhīm (Abraham's) story starts when he was a young man, observing the sky and wondering how people could worship the plants, stars and the sun.

The story of Dāwūd (David) also starts when he was a young man who knows nothing about fighting and then life forced him to fight Goliath; the most fearsome soldier of his time. There are stories mentioned by that start in a relatively later period of time, like the story of Noah, Hūd, Šāleh, Šu‘ayb and several other prophets. The Qur’ānic context does not mention anything about their birth or youth. There are stories of the prophets that are narrated in detail while others are disregarded. There are long stories like those of Moses, Abraham and Noah, and short ones like those of Hūd, Šāleh, Lūt(Lot) and Šu‘ayb. In general, the Qur’ānic approach varies in presenting the stories of the prophets and the manuscript do the same in this regard (*Ibid*).

The manuscript also deals about the prophet’s *Ḥaġġ* and *‘Umrā* (pilgrimage) to the Sacred House, various names of the prophet, the number of his battles, number of his wives, his children, his uncles and other relatives, his slaves (*mawālī*), his guards (his personal security before the revelation of the verse of protection), his envoys(messengers) and contents of letters to different kings and emperors of the time, his representatives to various areas, his *Mu‘azzins* (announcers of the time of prayers), his physical appearance(description), his ethics(personal behavior), deep discussion of his miracles, the reign of ḥalīfa Abu Baker (first successor), the reign of ḥalīfa ‘Umar (second successor), the reign of ḥalīfa ‘Utmān (third successor) with some emphasis on his hagiography(*manāqib*), the reign of ḥalīfa ‘Alī (fourth successor) also with some discussion of his hagiography, the reign of Hassen, son of ‘Alī, and finally it ends discussing about the reign of ‘Umar ‘Abdulazīz, considered as the fifth ḥalīfa.⁶⁵

⁶⁵ The portion of the manuscript that deals the reign of Hulaf’ ‘successors’ is not eligible and readable to put some example of the text in the discussion.

In general, the manuscript has tried to show us every aspect of prophet Muhammad along with many other associated events although this thesis follows a selective presentation of the contents of the manuscripts at our disposal- otherwise, the manuscript not limited to the prophet only; it also paves the way to know about the hagiography of his companions and successors. Equally, through its comparative analysis, the manuscript has presented the story of other prophets.

CHAPTER FIVE

Conclusion and Recommendations

Conclusion

In this thesis, I have tried to present the contribution of an Arsi scholar Šayḥ Ibrāhīm Giše, to the fund of Arsi Arabic literature with particular focus on his work on *sīra* 'biography of Prophet Muḥammad'. This is based on the tradition of philological description and content analysis of his manuscript entitled *Kitābu Mawhibatu d'il Wafā' Bišarḥ Dāt aš-Šifā*. Regarding philological description, the manuscript is written in classical Arabic by *nashī* style of writing. It is written by both modern ink and traditional ink called *maddā* on ruled modern paper. However, currently this manuscript is not found on good condition as it is on the hand of an individual without any protection. With respect to its content analysis, importance of analyzing of the manuscript, analyzing methodology of the writer and organization of the manuscript has been dealt. As a result, the peculiar and important idea of the manuscript had been selected and introduced along with some other associated discussion of other sources.

Some of the final findings in this thesis are that, it has tried to show the biography of Šayḥ Ibrāhīm Giše as well as his literary contributions. Accordingly, his Arabic history (*sīra*) manuscript was philologically analyzed. Also studying of his personality has shown us the enormous contributions of Muslim traditional scholars to the national heritage in general to Arsi in particular. Moreover, his literary production shows the continuity of the literary heritage from the earliest period. Similarly, the philological description helps as a

guideline for philological description of the manuscript. Finally, the content analysis of the manuscript shows how an Ethiopian scholar understands the biography of Prophet Muḥammad (*sīra*) and historical contact of Ethiopian scholars with Muslim literature abroad.

Recommendations

Some part of the manuscript (MS₁) is facing a high risk of decay and loss since the owner Šayḥ Saʿādā Šayḥ find can no longer preserve the manuscript as he is living in rural area that cannot support any safe custody.

An effort should be made to acquire the manuscript by the library of the IES. I also recommend that the manuscript should be microfilmed for further study. Thirdly since the Arsi area is home to numerous Arsi and non-Arsi Muslim scholars who produced many literary works such as a fragment of the Holy Qurʾān written on parchment as confirmed by informants, further study must be conducted on the area. Furthermore, the area also hosts several shrines of scholars that need a more focused study. The region would thus be a highly fruitful area for further research and study.

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: Hussein Kedir

Signature_____

Date _____

This thesis has been submitted with my approval.

Advisor: _____

Signature_____

Date _____

References

Books:

- Abbas Haji.1982. *The History of Arsi (1880-1935)*. Unpublished B.A Thesis, Addis Ababa University.
- _____.2003. "Arsi" *Aethiopica I* Humburg, (2003), pp 351-352.
- Abdella kedir Ahmed .2009. *The 'aḡamī Oromo interpretation of aḡrumiyya*. MA thesis, Addis Ababa University.
- Abdusselam, Muhammad.2008. *The Literary contribution of Sultan Hussein Kimo to the cultural importance of Arsi-Oromo*. M.A Thesis, Addis Ababa University.
- Ahmed Bahgat.1997. *Stories of the Prophets from Adam to Muhammad*. Cairo: Islamic Home Publishing and Distribution.
- Ali, Abdullah Yusuf. 1987. *The Holy Qur'an: Text, Translation and Commentary*. Tahrike Tarsile Qur'an; Reissue edition.
- Aman Seifedin.1987. *The Muslim Community of Goba 1840-1960*. B.A Thesis, Addis Ababa University.
- Braukämper, Ulrich. 1984. *The Islamization of Arsi Oromo, proceedings of the Eighth International conference of Ethiopian studies* Vol.1 Addis Ababa.

- Cerulli, E. 1942. "Gil Emir di Harar dal Secolo XVI Alla Conquista Egiziana", *Rassegna di Studi Ethiopia*, 2,
- _____. 2002. *Islamic history culture in southern Ethiopia: Collected essays*: Munster-Hamburg- London: Lit Verlag.
- Endris Mohammed. 2007. *Šayḥ Seid Muhammad Sadiq (1897-1977), philological, historical, and Patriotic legacy*. Addis Ababa University.
- Goldziher Ignaze. 1966. *A short History of classical Arabic literature*. Tr. Joseph Desomogyi: Georg Olms, Hildesheim Alle Rechte Berlin.
- Gori A. 1996. "First studies on the text of sheikh Hussein Hagiographies" *RSO, VLXX Fasc, 1-2, Roma Brad*.
- _____. 2003. "Arabic in Ethiopia" in *Encyclopaedia Aethiopica* 1.
- _____. 2006. "Arabic Islamic Literature in Ethiopia" (*paper (unpublished) read at second International Symposium on Ethiopian Philology*) Addis Ababa.
- Hassen Muhammad. 2008. *The Contribution of Šayḥ Muhamad Jaju (Abi al-Mahasin) (1894-1956) to Arabic literature in Arsi*. Unpublished MA Thesis, Addis Ababa University.
- Hussein Ahmed. 1989. *Introducing Arabic hagiography from*

Wallo. In Taddese Beyene (ed), *proceedings of the VIII International Conference of Ethiopian Studies*.

_____.2007. "From Local to National Prominence: the Life and Achievements of Šayḥ al-Haj Muhammad Thani b. Habib b. Bashir (1914-1989): Ethiopian Muslim Scholar, Teacher and Spiritual Leader" *A paper prepared in advance for presentation to the XVIth International Conference of Ethiopian Studies to be held in Trondheim, Norway, 2-6 July 2007.*

Kemal Ibrahim. 2012. *Catalogue of Manuscripts at the Seddeqiyyu Mosque: Jimma zone Sokkorru*. Department of linguistics (Philology). MA Thesis, Addis Ababa University.

Kemal Abdulwehab.2007. *A Hand- list of 'Ağamī manuscripts of Šayḥ Talha Ja'far (c 1853-1936). With Philological and Linguistic Notes*. MA Thesis, Addis Ababa University.

Ketebo Abdiyo.1999. *A History Survey of Arsi-Oromo (ca.1910-1970)*. Department of History M.A Thesis, Addis Ababa University.

Muhammad Hakim, Ahmed.2007. *Philological inquire into Šayḥ Ahmed Siraj's Biralte Safa (Ajami Oromo Manzuma) Manuscript*. M.A

Thesis Addis Ababa University.

O'Fahey, Rex Sean. 2003. *The Writings of the Muslim Peoples of North Eastern Africa*. Leiden-Boston:Brill.

Sayfu ar-Rahman al-Mubarak Furi.1990. *Rahiq al-Maktum*
Salafia University; Hind. Jidda.

Sayfu ar-Rahman al-Mubarak Puri.2000. *Tafsir Ibn Katir*. Daru as-salam
Publisher and Distributer.

Temam Haj Adem.2002. *Islam in Arsi, South east Ethiopia*
(ca.1840-1974).Department of History, M.A Thesis, Addis
Ababa University

Trimingham, J. Spencer.1952. *Islam in Ethiopia*. London:
Oxford University press.

Ullendorf, Edward. 1965. *The Ethiopians: An Introduction to Country
and People*. London: Oxford University Press.

E.Wagner.1974a, "Three Arabic Documents on the History of Harar" ,
JES,12(1974), 213-224.

Mnuscript quoted:

Jeylan Kedir. *Tabaqat Ulama'Arsi*. (Unpublished Arabic manuscript).

Online Sources:

Wikipedia, the free encyclopedia. org/wiki/.

www.prophet Muhammad for all.org

List of Informants

No	Name	Age	Date	Location	Remarks
1	Šayḥ Saʿādā Šayḥ Ibrāhīm	65	January 27, 2013, April 6/7, 2013	Arsi Robe	He is the eldest son of Šayḥ Ibrāhīm. He has a very good memory for recalling events
2	Šayḥ Muhammad Kabirsānī	75	January 6, 2013, April, 26	Arsi Robe, Habe.	He is student of Šayḥ Ibrahim and some section of Šayḥ Ibrāhīm's manuscript is copied by him
3	Šayḥ Abbāsu ʿUmar	78	April 28, 2013	Čaffe Sabiro	He is Šayḥ Ibrahim's student and also from his clan
4	Šayḥ Qasim Čaffā	77	April 26, 2013	Arsi Robe	He is Šayḥ Ibrahim's student knows about him very well.
5	Šayḥ ʿAbdulmannān ʿAbdurrahmān	60	April 26, 2013	Arsi Robe	He is his student and

					currently Imam at Arsi Robe(Al-Nur Mosque)
6	Dr Jeylan Kedir	60	May 2/2013	Addis Ababa	He is currently collecting the biography of Ethiopian <i>ʿulamā</i>
7	Obbo Adem Fayyiso	67	April 27,2013	Arsi Robe	He is very knowledgeable elder of Šayḥ Ibrahim's clan and knows much about the clan of the author.
8	Šayḥ Muhammadrābi ^s Šayḥ Ibrāhīm	48	April 27,2013	Čaffe Sabiro	He is the youngest son of Šayḥ Ibrahim. He has good memory about his father's illness and death
9	Adde Ruqiyyā Hāj Muhammad	75	April 27,2013	Čaffe Sabiro	She is the only surviving wife of Šayḥ Ibrahim. She has fair memory.

Appendix I

169

١٥٠	١٥٠ ما كان سنة خمس
١٥١	١٥١ ما كان سنة ست
١٥٢	١٥٢ ما كان سنة سبع
١٥٣	١٥٣ ما كان سنة ثمان
١٥٤	١٥٤ ما كان سنة تسع
١٥٥	١٥٥ ما كان سنة عشر
١٥٦	١٥٦ ما كان سنة أحد عشر
١٥٧	١٥٧ ما كان سنة اثنان عشر
١٥٨	١٥٨ ما كان سنة ثلاث عشر
١٥٩	١٥٩ ما كان سنة أربع عشر
١٦٠	١٦٠ ما كان سنة خمس عشر
١٦١	١٦١ ما كان سنة ست عشر
١٦٢	١٦٢ ما كان سنة سبع عشر
١٦٣	١٦٣ ما كان سنة ثمان عشر
١٦٤	١٦٤ ما كان سنة تسع عشر
١٦٥	١٦٥ ما كان سنة عشرين
١٦٦	١٦٦ ما كان سنة اثنان وعشرون
١٦٧	١٦٧ ما كان سنة ثلاث وعشرون
١٦٨	١٦٨ ما كان سنة أربع وعشرون
١٦٩	١٦٩ ما كان سنة خمس وعشرون
١٧٠	١٧٠ ما كان سنة ست وعشرون
١٧١	١٧١ ما كان سنة سبع وعشرون
١٧٢	١٧٢ ما كان سنة ثمان وعشرون
١٧٣	١٧٣ ما كان سنة تسع وعشرون
١٧٤	١٧٤ ما كان سنة ثلاثين
١٧٥	١٧٥ ما كان سنة اثنان وثلاثين
١٧٦	١٧٦ ما كان سنة ثلاث وثلاثين
١٧٧	١٧٧ ما كان سنة أربع وثلاثين
١٧٨	١٧٨ ما كان سنة خمس وثلاثين
١٧٩	١٧٩ ما كان سنة ست وثلاثين
١٨٠	١٨٠ ما كان سنة سبع وثلاثين
١٨١	١٨١ ما كان سنة ثمان وثلاثين
١٨٢	١٨٢ ما كان سنة تسع وثلاثين
١٨٣	١٨٣ ما كان سنة اربعين
١٨٤	١٨٤ ما كان سنة اربعين
١٨٥	١٨٥ ما كان سنة اربعين
١٨٦	١٨٦ ما كان سنة اربعين
١٨٧	١٨٧ ما كان سنة اربعين
١٨٨	١٨٨ ما كان سنة اربعين
١٨٩	١٨٩ ما كان سنة اربعين
١٩٠	١٩٠ ما كان سنة اربعين

Table of Contents of MS₁ of Šayḥ Ibrāhīm Giše at the end of the manuscript folio 169

Appendix II

تكملة شرح دلائل الشفاء من هبة ذي الوفا
مخطبة الكتاب

٦ الحمد لله

٧ الشكر

٨ الصلاة على رسول الله صلى الله عليه وسلم

١١ وعلى

١٧ صلواتها وسمتها

١٨ وهما الشرح

١٩ اسمها صلى الله عليه وآله وسلم محمد

٢٠ هاتم عيد مناف

نسيه صلى الله عليه وآله وسلم من جهة الأبي

٢٤ وأمه آمنة بنت وهب الخ نسيه من جهة الأم

٢٥ حمد أمي صلى الله عليه وآله وسلم

٢٦ مولده صلى الله عليه وآله وسلم

٣٣ ذكر من أرضعته صلى الله عليه وآله وسلم

٣٥ ذكر من حضنه صلى الله عليه وآله وسلم

٣٦ ذكر موت أمه صلى الله عليه وآله وسلم

٣٧ ذكر وصوله صلى الله عليه وآله وسلم إلى مصر الشام

٣٨ ذكر رواحه صلى الله عليه وآله وسلم إلى مصر الشام في مرة

٣٩ ذكر تزوجه صلى الله عليه وآله وسلم بـ"سبيان الكلبية"

ملائته صلى الله عليه وآله وسلم ٤١ أول من آمن به صلى الله

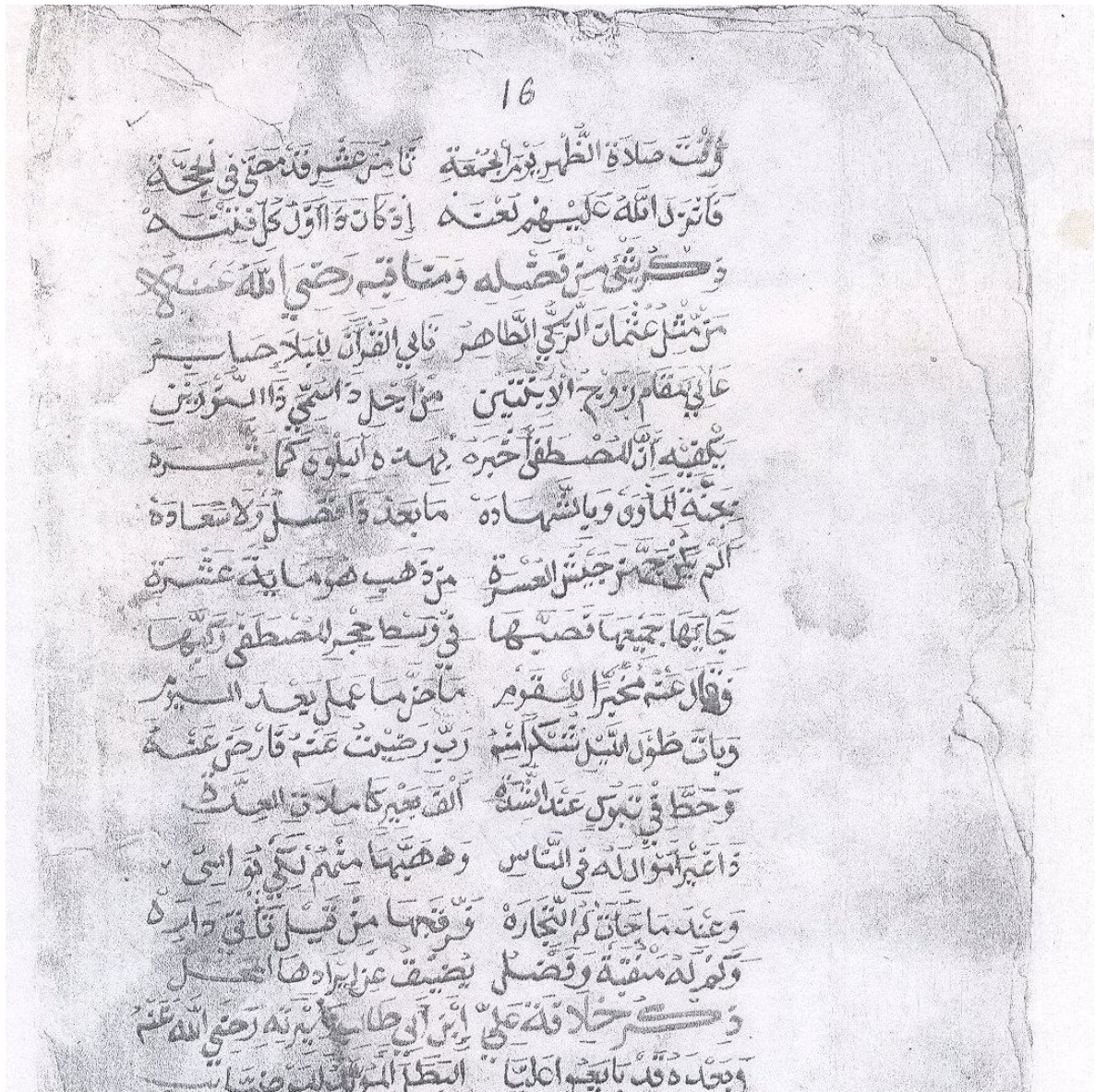
٤٤ حجره المشتهر والدخول في الشق

Table of Contents of MS₂ of Šayḥ Ibrāhīm Giše at the end of the manuscript.

Appendix III



Picture of Šayḥ Ibrāhīm Giše (1909-1989) at the custody of Šayḥ Saʿādā Ibrāhīm.



Example of the poetry of *Dāt as-Šifā* of *Imām Al-Jzarī* (not paginated).

نظم العلامة الفقيه عمر بن عبد الله بن
 يا ضبي ضنا حالي ولا اطمع بحيله حيله الله
 لا دمي ما يقع غير ذوقه فضى له ثوبتي من
 فاشكر الله على ما اعطاك ما با حيله والزمان كما
 كم وكم نقلت حال كم من قبيله وذكر آدم في
 يوم هو في غرق نيك الجنان الظليله انذرت
 من دموعه ومن حرته وكجه عويله وان
 او قد واله فلو لا الساقه والمسيله
 ولقد جرعوا موسى يا من مليله
 قبل ان يقطم رسولا فيه من دعواه وان
 كان هو والصحابه كل خلد الثقيله
 جاهد وان طراد السابقات التويله
 ذاكلامه من راح رجه وفيه قتل
 خاف ذاشري لشئى يا اهل الجنان اللويله
 ثم برد القدر فاعطيه الاخر فيشرب حتى يروي ثم يروي القدر حتى
 الى رسول الله صلى الله عليه وآله وسلم فاحد القدر وضرب في يده
 فنظر اليه وتبسم فقال يا ابا هريرة فقلت لبيك يا رسول الله
 اشرب فشررت ثم قال لبيك يا رسول الله فقلت لبيك يا رسول الله
 ما حيله مسلما قال نا اولي القدر فحدث اليه لقد فسرنا
 عبيد عن ابي هريرة قال اني كنت لا تبع ابي له من القدر

The deteriorating part of MS₁(folio 109).

Declaration

I, the under signed, hereby declare that this thesis is my original work and has not been presented in any University for the award of degree. All the relevant sources and materials used for the thesis are duly acknowledged.

Name _____

Signature_____

Date _____

The thesis entitled "Content Analysis of a Manuscript by Šayḥ Ibrāhīm Giše (1909-1989): *Kitābu Mawhibatu Dīl Wafā' Bišarḥ Dāt aš-Šifā'*" is the original work done by Hussien Kadir under my approval as a University advisor:

Name _____

Signature_____

Date _____