



ADDIS ABABA UNIVERSITY

**College of Humanities, Language Studies, Journalism and
Communication**

Department of Linguistics and Philology

**Introducing the Arabic and ‘Ağamī Manuscripts of
Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi**

BY:

Seid Kiyar Musa

A Thesis

Submitted to the Department of Linguistics and Philology in Partial

Fulfillment of the Requirements for the

Degree of Master of Arts in Philology

May, 2019

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ADVISOR:

Dr. Endris Mohammed

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Declaration

I, the undersigned, declare that this thesis is my original work and has never been presented for any academic study in any other university and that all sources of materials used for this work have been duly acknowledged.

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Confirmation

This thesis has been submitted for examination with my approval as thesis advisor.

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Introducing the Arabic and ‘Aġamī Manuscripts of Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi

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Abstract

This thesis focuses on cataloging and introducing the manuscripts of Šayḥ ʿAbdu al-Bāsiṭ of Minās(Wällo)who produced a number of manuscripts in Arabic and 'Aḡamī literature. Šayḥ ʿAbdu al-Bāsiṭ contributed a lot to the development of Arabic and 'Aḡamī literature in Ethiopia especially in the field of Arabic syntax, morphology,fiqh and Islamic theology and culture. In this thesis the researcher briefly introduces the biography of the Šayḥ. His educational life as a student a scholar, teacher author and writer is given a special attention. Among the works of Šayḥ ʿAbdu al-Bāsiṭ manuscripts that are available to the researcher(13) are cataloged with a brief philological description.In addition the researcher introduce a booklet on the consumption of Čat (ጭጥ) ʿUrġuzat fi zammi al-qāt.

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CHAPTER ONE

Introduction

1.1 Background of the study

Human society uses literature as a means of recording its culture and transferring education from generation to generation into two major ways: orally and in a written form.(Hassan 2008:1).This evidently tells us that literature is a universal nature of humanity. Among the African countries Ethiopia is known in its vast literary heritage, not only in Ge'ez, but also in Arabic.(Ignace Goldziher 1966:4,5)Various manuscripts of Arabic and 'Ağamī literature were produced by the Ethiopian Muslim scholars in different times, places and fields. These indigenous works have carried heaps of domestic knowledge and information about the Ethiopian Muslim scholars and their writings. These manuscripts need to be studied and their secrets must be unearthed by scholars; such excavations will enable us to know the truth of the past events based on the eye witnesses (reliable sources) and to act accordingly.

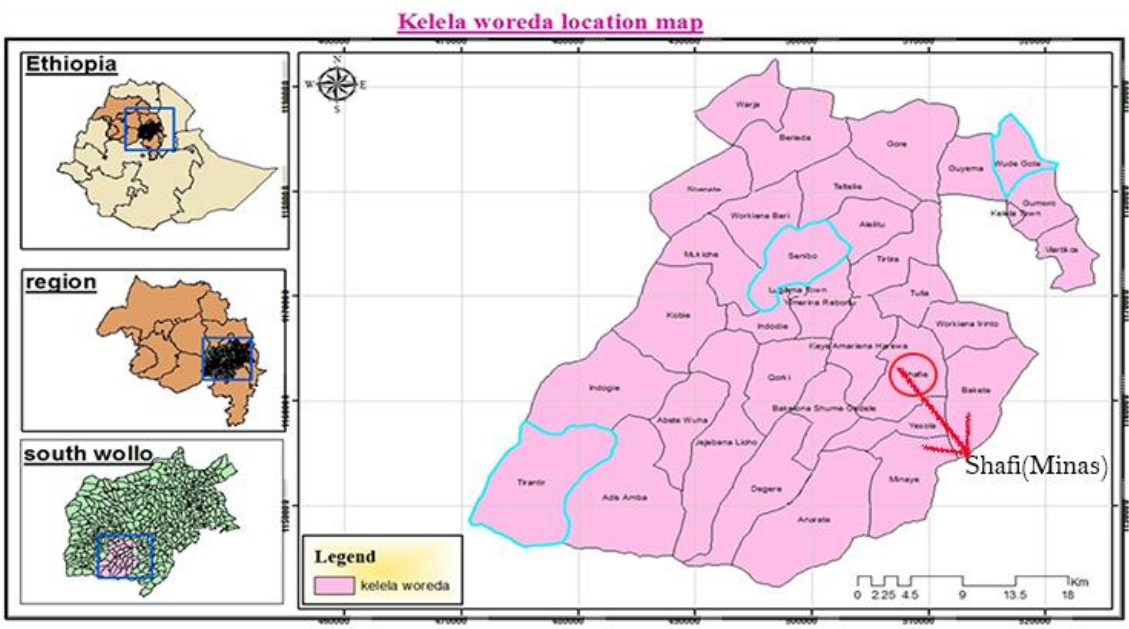
So far, some studies have been conducted on some Arabic manuscripts collected from in places like Wällo, Harar, Ğimmā, 'Arsi, Gurāge, Rayya and Tigray, after long years of neglect on the study of Arabic and 'ağamī manuscripts of Ethiopia. In fact, there seems gradual change of attitude towards the study of sources with Islamic content in the last decade Husain remarks 2009:449.

Over the past ten years or so, the Arabic and non-Arabic literature on the history of Islam and Muslim culture in Ethiopia produced by indigenous and expatriate scholars has been expanding at a rate that would not have been inconceivable during the imperial era. This is a welcome trend as the subject of Islam in Ethiopia has long been a neglected and marginalized theme in Ethiopian studies.

To take part in this magnificent task, the researcher attempt to conduct research on manuscripts written by the famous Muslim scholar Šayḥ 'Abdu al-Bāsiṭ b. Muḥammad al-Minasi who lived in South Wallo Zone, Kalala Wārāda or district. Wallo is a historical region where its territory used to

cover a large area extended to the fringes of Tégray in the north, Karakore in the south, and to the frontier of Djibouti in the east (i.e. large parts of the Afar province of Awsa), currently, the area called Wällo includes two administrative zones: Sämen Wällo (Wälđiya T0wn) and Däbub Wällo (Däse Town) (EncyclopediaAethopica).

As stated in the encyclopedia Aethiopica Kalala Wäräda or district previously was under the political administration of Borana Awrağğa of Wällo and currently, the area is administered under the south wällo zonal administration of Amhara Regional State. Kälälā is one of the western weredas of southern Wällo. It is 567 km north west of Addis Ababa. Minas is one of the village found eastern of Kälälā Townen in the keble called Shafi. The Kälälā people are largely Amharic speakers, with some Oromiffa speakers. Like the other parts of Wallo, Muslims and Christians live together in Kalala, Where as, the majority are Muslims. There is a Muslim shrine one of the most respected saint, in Wallo, Šarafaddīn Ibrāhīm, locally named a (Šahyā), in a place called Dagar, 26 km south of Kalala town.(*kälälā Tourism office:2010*)



Figur1. Map for Kelela Wereda¹

¹ Source Kelela Wereda Agriculture bureau

1.2 Statement of the problem

Being Ethiopia having its own history, art literature etc, these are kept through various inscriptions, chronicles, hagiographics and illuminated manuscripts as this is illustrated more from Gori's contributions. The effort exerted by Ethiopian Muslim and Christian scholars in this field in the past time, is recorded and written by two main languages, Arabic and Ge'ez. The Arabic literature has spread widely and produced an impressive literary work, which further needs investigation for its marvelous cultural and historical significance (Gori 2008:135).

The Arabic heritage of our country is not well studied yet. Therefore, neglecting these heritages, especially the recoded heritages like manuscripts lead to lose them altogether gradually. If we lose these manuscripts it is tantamount to lose our historie and identities. So, giving attentions to these manuscripts is just to know about ourselves and to know about our past which is mandatory for our present and future existence. The literary works of Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi could be studied properly among the works of the Ethiopian Muslim scholars. Owing to this, the current work will go on introducing the manuscripts of Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi. To achieve the results, the researcher will raise the following questions:

1. Who is Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi and what were his role in the development of local scholar ship?
2. What are his manuscript legacies?

1.3 Objectives of the Study

1.3.1 General Objective

The general objective of this thesis is:

To introduce the manuscripts of Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al- Borani al-Minasi.

1.3.2 Specific Objective

- a. To document the biography of Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad of Minas and
- b. To catalogue the manuscripts of Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad of Minas

1.4 Significance of the Study

This research mainly focuses on introducing the Arabic and ‘Aḡamī manuscripts of Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi with philological and textual analysis. In addition to this the biography of the scholar will be presented. Accordingly this work will have the following contributions:

- It is useful in introducing the works of Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi and its literary culture as an important component in the development and organization of knowledge in Ethiopia
- It is helpful to understand the contribution of the Muslim scholars towards the literary culture of ‘Aḡamī and Arabic literature in Ethiopia.
- It can serve as a valuable source of information for researchers in the field of history, culture and language.
- It opens a way for researchers to study the Arabic manuscripts of Ethiopia

1.5. Scope and Limitation

Šayḥ ‘Abd al-Bāsiṭ b. Muḥammad al-Mināsī, is known to have composed quite a number of literary works of Islamic and Arabic concern. This study attempts to sketch the biography of the Šayḥ giving emphasis to his manuscript legacy. Nevertheless, due to his literary works are vast it was not possible to collect and access his works in a single research. This work is limited to some of his manuscripts and is limited in its content analysis focusing only on the selected manuscripts.

1.6. Research methodology

The research follows a qualitative research methodology

1.6.1 sources of data

The main purpose of this research is to introduce and analyze some accessible manuscripts of Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi. To achieve this, his works will be carefully searched and examined while sampled interviews will be conducted with his students, sons and people who had close relationship with the Šayḥ. Hence the study is both descriptive and analytical in its approach. In general the researcher will follow a component of qualitative research method.

1.7. Review of Literature

The biographical data and literary contributions of few Muslim scholars of Ethiopia have been dealt with by some native and foreign scholars in the last decades, since the establishment of Addis Ababa University. However, these are in significant, as there are many scholars who are not even known by name though they have done marvelous works. Among these scholars, Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi is among the Ethiopian scholars whose works are not studied but luckily except an article of Alessandro Gori that deals with the Arabic grammar prowess of the Šayḥ.

The paper presented by Hussein Ahmed (2009), in the *Proceedings of the 16th International Conference of Ethiopian Studies*, entitled "The coming of age of Islamic studies in Ethiopia: the present state of research and publication" deals with the Arabic and non-Arabic literature on the history of Islam and Muslim culture in Ethiopia produced by indigenous and expatriate scholars, he presented a list of different famous Muslim scholars of Ethiopia with their published works in

Arabic. Among the list of the scholars we find Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi and his three works in Arabic :

1. *Mudnī al-ḥabīb mimman yuwālī muḡnī al-labīb* (Beirut: Mu’assasat al-kutub al-ṭaqāfiyya and Addis Ababa: Maktabat Muṣ‘ab b. ‘Umayr li’l-ṭabā‘ati wa’l-našr wa’l-tawzī‘, AH1424/2003), (a work on Arabic grammar and syntax)
2. *Fath al-qarīb al-muḡīb fī šarḥ kitāb mudnī al-ḥabīb mimman yuwālī muḡni al-labīb* (1424/2003), (on Arabic language)
3. *Fath al-karīm al-latīf, šarḥ arḡūza al-tašrīf*, 1426/2005), 528 pp. (on Morphology)

Alessandro Gori in *Aethiopica 11(2008) pp 137-140* writes an article entitled "Two Contemporary Ethiopian Muslim scholars’ contribution to the study of Arabic grammar". In the article, Gori attempts to introduce the knowledge and works of Muslim scholars of Ethiopia in the field of Arabic language and its grammar and syntax (*naḥw*) with its branches of *šarf* (morphology), *‘aruḍ* or *ma‘ani* (prosody), *bayan* (eloquence), *badi‘* (science of metaphors) and *balāḡa* (rhetoric). The scholar played a great role in teaching Arabic in traditional Islamic schools in Wällo, Harar’s *kabirgar* and also in Gurage areas.

The biography of both scholars Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi and Šayḥ Muḥammad Amin b. ‘Abdallah al-Itiyubi al-Harari al-Muḥammadi are discussed along with their educational background, and their knowledge of Arabic grammar and their works in the field.

In general in this work Gori discusses about the Arabic language and its wide spread use among the Muslim community because of its religious values. He notes that Arabic became not only the language of theology and Islamic law but it also serves as the language of science and medicine. However, Gori brings a light on the contribution of the two Ethiopian scholars towards Arabic grammar neglecting their role in other fields. The researcher will introduce and shed light on the works of Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi in the philological point of view that were not touched and discovered by Gori and Hussain Ahmed in their study.

In another work, by *Šayḥ* Muḥāmmād Wälē 'Aḥmad in the unpublished manuscript entitled with "kitābu *līqāzu himami Al-aḡbiyā' BiraŠhi qaṭratin min tarāḡimi al-'ulamā'i wa-al-'awliyā' fī ḡumhuriyyātiItyûbiyā* ", the *Šayḥ* has introduced the biographical data of many Ethiopian Muslim cleric scholars, their works and their miracles. Among them the name and scholastic excellence of *Šayḥ* Al-Minasi is included.

CHAPTER TWO

Biography of Šayḥ ʿAbdu l-Bāsiṭ bin Muḥammad Al-Mināsī (1911 -1993)

2.1. Family life

According to informants Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī's full name is Šayḥ ʿAbdu al-Bāsiṭ bin Muḥammād bin Ḥassan, popularly known as the Šayḥ of Minas. The Šayḥ was born in Southern Wällo, Borāna Awraḡa, Kälalla district in a village called Minas from his father Šayḥ Muḥammad Ḥassan and his mother Šāliḥa Ġaʿfar in 1911, five years before of the battle of Sägäle.² (1916)

2.2. Early Life

Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī's early childhood begins with Islamic education under his father by studying the Holy Qurʾān and basic Islamic education in the Šafīʿiyah School of jurisprudence. He also received well managed Islamic behavioral education and Islamic education and knowledge in his early childhood.³

2.3. Journey in search of knowledge

Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī had traveled to different places, near and far, in search of knowledge after completing his study under his father the reading of the Holy Qrān and some texts in fiqh . He started his journey for the first time by travelling to a place called Ysola(the place in kelala district) and he met a known scholar called Šayḥ ʿAli Dagär and started studying further texts of *fiqh* (Jurisprudence) in the Šafīʿiyah school of law. Šayḥ ʿAbdu al-Bāsiṭ has studied under Šayḥ ʿAli Dagär

²**Informants:**-Šayḥ Karam ʿAbdu al-Bāsiṭ, Šayḥ Ṭayyib Moḥammad Nur, Šayḥ husein ʿAli ʿAdam

³ŠayḥMuḥammad ʿAli ʿAdam,1424/2003. *Fath al-qarīb al-muḡīb fī šarḥ kitāb mudnī al-ḥabīb mimman yuwālī muḡni al-labīb*

such as Ibn Raslāns book called *Şafwat al-Zubad* which is written about one thousand poetic verses.⁴ Şayḥ ʿAbdu al-Bāsiṭ was a man who owned special talent that made his journey in the pursuit of wisdom easy and allowed him to deserve special appreciation from his scholars and peers.⁵ The next journey of Şayḥ ʿAbdu al-Bāsiṭ in search of knowledge was to the direction of *Bulbul* a place called *Sire*, where he met a scholar called Şayḥ ʿAbdu-as-salām and studied *fiqh* (Islamic jurisprudence in the Şāfiʿiyāh School of thought) together with his best friends' like Şayḥ maḥdī ḥalīfah.⁶

2.4. Journey to Därrā

Därrā province /Wereda is one of the provinces of north shawa in oromia regional states. The Islamic Teaching's Center of Şayḥ Haj Ahmad umar is located in this province in Ganda ʿArabu village near Tullu Bulcha hill, about 10kms east of the capital of the region, named Hadari town

Şayḥ ʿAbdu al-Bāsiṭ al-Mināsī studied his Islamic education by traveling to different places and under different scholars. After he completed the study of *fiqh*, he started his journey to a place in northern *Şāwā*, called *Därra*, (*The vialge of Ganda Arabu eastern of Adare town*) to study Arabic language. He attended in the center of the Islamic and Arabic education of the famous and known scholar of the time, especially in the field of Arabic language, Şayḥ al-Ḥāḡi Aḥmad ʿUmar Asankar. Şayḥ ʿAbdu al-Bāsiṭ al-Mināsī studied under the scholar various fields of Arabic language such as Arabic grammar, Arabic morphology, syntax, rhetoric, logic, Arabic literature and other related fields of studies. Besides Şayḥ ʿAbdu al-Bāsiṭ al-Mināsī learned *fiqh* of the Ḥanafiya school of thought under the scholar, Şayḥ Aḥmad *Därra*. Şayḥ ʿAbdu al-Bāsiṭ al-Mināsī's studied under Şayḥ al-Ḥāḡ Aḥmad for 15 years and studied all fields of knowledge, directly from the Şayḥ and from the group discussion session called *muṭālā ʿāin* which an advanced teachers tutor the juniors before the students listen to the lectures of the master who usually gives a kind of blessing and notes of fundamental

Informants: ⁴Şayḥ Karam ʿAbdu al-Bāsiṭ, Şayḥ ḥussain ʿAli ʿAdam wāḡiḡrāw

⁵Şayḥ Muḥammad ʿAli ʿAdam, 1424/2003. *Fath al-qarīb al-muḡīb fī šarḥ kitāb mudnī al-ḥabīb mimman yuwālī muḡni al-labīb*

⁶Ibd

concepts. It is through such journey and strive for knowledge that he became a famous scholar of the time among the specialized individuals.⁷

2.5. Marriage

The Šayḥ lived in Dārafor about 15 years, (eleven years as a student and four years as a teacher of Arabic and Islamic education. Then after he got married his first wife, Māryām ‘Umār. She gave birth to four children, two sons and two daughters who unfortunately died at infancy except Umamah, his first born . His second marriage was with Aminat Moḥammad and she gave birth to eight children, four sons and four daughters: Radi, Karam, Aḥmad, ‘Abdul-razaq, Zakiya, Ḥamida, Ḥalīmāh and the fourth one passed when she was a child. His third marriage was with Fāṭe MeŠāŠā but she didn't give birth. Finally, he married for the fourth time Zīnāt Sulāymān but no reported child.⁸

2.6. The Šayḥ as a teacher

According to informants, after Šayḥ ‘Abdu al-Bāsiṭ al-Mināsī had graduated from his famous scholar Šayḥ al-Ḥāḡi Aḥmad ‘Umar of Dārrā and received a permission from him to teach Arabic language, he returned to his birth place. Here in his birth place he sat to teach Arabic language in his young age. Šayḥ ‘Abdu al-Bāsiṭ al-Mināsī spent all his life, from child hood to death as a student, teacher and author serving his community specializing himself in teaching Arabic language and also in giving tireless advices.⁹ Šayḥ ‘Abdu al-Bāsiṭ al-Mināsī stayed in Minas for about 45 years and then moved to Addis Ababa. He lived in Addis Ababa for about 15 years. In general, he spent about 60 years in teaching and writing different books.¹⁰

⁷**Informants:**Šayḥ Karam ‘Abdu al-Bāsiṭ, Šayḥ Siraḡ Maḥmūd, Šayḥ Ṭayyib Moḥammad Nur, Šayḥ Aḥmad al-Ġalīl ‘Abdu al-Bāsiṭ

⁸Šayḥ Karam ‘Abdu al-Bāsiṭ, Ḥamida‘Abdu al-Bāsiṭ

⁹InformantsŠayḥṬayyib Moḥammad Nūr, Šayḥ Karam ‘Abdu al-Bāsiṭ, Šayḥ Sayid Qutb, Šayḥ Sa‘id Yusuf

¹⁰ŠayḥMuḥammad Ḥamidin

According to an informant, *Šayḥ* ʿAbdu al-Bāsiṭ al-Mināsī's interest in search of knowledge was never interrupted. He traveled for the sake of knowledge with one of his students, a great scholar known as the *Šayḥ* of Ṭälänta (*Šayḥ* ʿAli ʿAdam,) and they met a famous scholar of the time, especially in the field of the knowledge of the authentic sayings of the Prophet, Al-Ḥaġi Kabīr ʿAḥmad ʿAbdurraḥmān of Dāwwe in a place called Gedo and they studied the introductory parts of the six books of *Ḥadiṭ* (authentic sayings of the Prophet) under him. In addition to that he studied some chapters and part of the book called *al-Ġāmiʿ aṣ-Šaġīr by Suyuṭī*. He was granted permission to teach from his teacher al-Ḥaġi Kabīr. ¹¹

2.7. Certification (ʿIġāzāh)

One of the important nature of the Islamic school curriculum in Ethiopia is certification students must be certified by their tutor with a written document known as "*Iġāzāh*" or "*Sabet*", as a license to deliver Islamic knowledge to students and believers. The certification is given by qualified teachers on a specialized field of study. In line with this, *Šayḥ* ʿAbdu al-Bāsiṭ al-Mināsī was awarded four certificates from four teachers in different specialties of Islamic studies. These certification and academic carrier made him all rounded in many Islamic and Arabic knowledge.

In the field of *Hadith* (Prophetic Tradition) and other different Islamic fields *Šayḥ* ʿAbdu al-Bāsiṭ al-Mināsī was awarded certificate of permission by Haji Kabir of Gedo, Mufti Sirāġ of Raya and Haġī Rāfiʿ BuṢairi. In the field of Arabic Language (courses like Naḥw (Syntax), Šarf (Morphology), Balaga (rhetoric), Mentīq (Logic), ʿAarud (prosody) and others, which are the backbone of Islamic Study and the Islamic Jurisprudence of the Ḥanafī school of thought he was awarded a certificate from Al - Haj Aḥmed ʿUmar of Dārrā.¹²

¹¹Ibd

¹²*Šayḥ* Karam ʿAbdu al-Bāsiṭ

2.8. Students Graduated From His Teaching Center

Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī was able to produce a number of students because of his engagement in teaching in his young age and stayed on teaching for a long period(60 years). He was also able to teach children with their fathers the same lesson. For this reason, it is difficult for those who are studying the biography of the Šayḥ to know the number of his students. However; here is their partial list:

1. Šayḥ ʿAli ʿAdam(he was serving as a teacher at a place called ṭälänta)
2. ŠayḥMuḥammad ʿAli;currently teaching at Makkah, Saudi Arabia. (He is a lecturer and the author of more than hundred books in different fields).¹³
3. Šayḥ Muḥammad bin Saʿīd bin ʿAli was teaching at a place called Därrā
4. Šayḥ Ğamāl bin ʿUmar was teaching Islam at a place called Qilè (ğäğäbā)
5. Šayḥ Muḥammad Sulṭān was preaching at a place called Gatira
6. Šayḥ Muḥammad Wale (he was Imām of Nūr mosque at Addis Ababa, a great scholar)
7. Šayḥ ʿAli ʿAdam was preaching at Ysola.(name of place in kelala district)
8. ŠayḥSubki bin Muhāmmadʿ Amīn He teaches at aŠkəf
9. Šayḥ Nawawi a brother of ŠayḥSubki
10. Šayḥ Saʿīd Yusuf Mañşūr (He lives and teaches at Addis Ababa).
11. Šayḥ Aḥmad Ibrahim (He was Imām of Arabgandamosque in Dässie).
12. Šayḥ Maḥammad ʿAmīn (An aged scholar who still lives at Gasir).
13. Šayḥ Muḥayaddīn (he was teaching at Worābabo).
14. Šayḥ Saʿīd Ḥassan Sululā (he taught at Makkāh, Saudi Arabia, for several years)
15. Šayḥ Ḥassan ʿIlada

¹³ŠayḥMuḥammad ʿAli ʿAdam:*Fath al-qarīb al-muğīb fi šarḥ kitāb mudnī al-ḥabīb mimman yuwālī muğni al-labīb*

16. Šayḥ Aḥmad °Alfiya
17. Šayḥ °Abdallah Ḥamza(the son of Šayḥ al-Mināsī's sister);he taughtat Šawa bar Mosque,Dessie
18. Šayḥ Sirāğuddīn al-Baḥtī
19. Šayḥ Sirāğ al-Begamidrī
20. Šayḥ °Aḥmad Fadlu(was teaching at Aribi tirtira, near kälälā town in Boränā)
21. Šayḥ °Aḥmad °Arab
22. Šayḥ °Ali Ḥassan (he taught at Käläla)
23. Šayḥ Sayyid Quṭbu (he is teaching at Čaqātā Wgägdī, Borena of Wallo).
24. Šayḥ Tāha al-Begämdir
25. Šayḥ Maḥammad Ḥussain
26. ŠayḥḤussain °Ali °Adam (Kone)
27. Šayḥ °Ibrāhīm Mūsā
28. ŠayḥTayib Muḥamād Nūr
29. ŠayḥSiraj Māḥamud (He lives in Addis Abeba former president of the Šari'a court)
30. Šayḥ karam Abdu al-Bāsiṭ (He lives and teaches at Addis Ababa)
31. ŠayḥTāhā °Aḥmad. (He lives and teaches at the Town of Midda Oromo North Šäwa)¹⁴

2.9. Works

Šayḥ °Abdu al-Bāsiṭ al-Mināsī has different works in different fields of Islamic study and knowledge in prose and poetic genres. Most of his works are written in poetic form in the field of Islamic

¹⁴InformantsŠayḥ Sa'īd Yusuf, Šayḥ Muḥammad Ḥamidin, Šayḥ ḥussain °Ali wäğigrāw

knowledge or *Fiqh*, Arabic grammar, syntax, morphology, poetry, *Qāfiyah* and *Mustalahal-Ḥadīṭ* and others.¹⁵ Here is a list of his works which the researcher could trace so far.

1. *Mudni al-ḥabīb nazmu muğni al-labīb miman yuwālī muğni al-labīb* (More than 2000 poetic verses in Arabic syntax and Morphology)
2. *Šarḥu Mudni al-ḥabīb nazmu muğni al-labīb miman yuwālī muğni al-labīb* (in Arabic Syntax and Morphology)
3. *Minhāğ al-wuṣūl fi šarḥ al-fārū‘i bi al-‘uṣūl* (fundamental Juris prudence).
4. *‘urğuzat at-Šrīf Nazmu marāḥil al-‘arwāḥ*(Morphology)
5. *Nazmu lubbi al-‘uṣūl fi šarḥ al-‘uṣūl*(fundamental Juris prudence)
6. *Nazmu al-muqadimat al-ḥadramiyah*((Juris prudence -)
7. *Ad-dur al-farīd fi ‘aqīdat at-tawḥīd*
8. *Bahğatu ad-durar Nazmu nuḥbat al-fikr*
9. *‘Urğuzat fi zammi al-qāt*
10. *Duratu ad-durar bit-takbirati fi al-waqti al- ‘ağar*(*Takbīratel ‘id*)
11. *Nasīḥatun litāriku aš-šalāti* (in Amharic language)
12. *Nazmu kāfiyati ibn al-ḥāğib*(syntax and Morphology)
13. *Panegeric (collection of different manzumās - ramsa, Taramanzumā, maḥamas, tawasulats, and biography of šayḥ Šarafaddīn bin Ibrāhim of dāgar, Borānā).*

2.10. His Love for propagation of Knowledge

According to informants, *Šayḥ* ‘Abdu al-Bāsiṭ al-Mināsī, was known by his humbleness good respect for others. Because of this, a person who came from far can’t able to differentiate him easily from his students.¹⁶

¹⁵ŠayḥMuḥammad ‘Ali ‘Adam :*Fath al-qarīb al-muğīb fi šarḥ kitāb mudni al-ḥabīb mimman yuwālī muğni al-labīb*

¹⁶Informants :- Šayḥ Muḥammad Ḥamidin,Šayḥ Ṭayyib Moḥam mad Nūr,

According an informant, *Šayh* ʿAbdu al-Bāsiṭ al-Mināsī’s effort, love and care for spread of knowledge was very high and boundless. He spent all his time starting from morning up to night by teaching his students and he used to spend his night by writing on different fields of Islamic and Arabic studies. He used to teach his students whenever he is, at home, while going on road and in a mosque.¹⁷

2.11. His Death

Šayh ʿAbdu al-Bāsiṭ al-Mināsī, after he spent all his time in good deeds in Islamic education died at an age of 81 in 1993GC or 1413 AH.¹⁸

¹⁷Šayh Sayid Quṭb

¹⁸Šayh Karam ʿAbdu al-Bāsiṭ, Šayh Saʿid Yusuf, MisHadiya Ḥamza

CHAPTER THREE

3. Introducing and Cataloguing the works of Šayḥ ʿAbdu Al-Bāsiṭ al-Mināsī

As far as literature is concerned, the higher the length and the deeper heart touching ways of expressions through writings comes first, poetry is potent enough to play the role from its nature unlike any other ways since its economic word usage, precision and comprehensiveness, highly emotion base and impose the listener towards the specific message intended. In this regard Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī is known for his talent; he used to convert texts written in prose form to poetry. This also help us to understand the talent and the capacity of the Šayḥin Arabic Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī has good talent and experience on preparing of literary works in ʿAğami literature.

In this part of the study the available and accessible manuscripts of Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī are listed. The overall aspect of the manuscript especially some important information like the codicological, paleographic aspect and condition of the manuscript such as number of folio, writing style, colophon and date, and in general materiality of the manuscripts will be discussed. The manuscripts are presented as follow:

This chapter focuses on twelve manuscripts written by Šayḥ ʿAbdu Al-Bāsiṭ al-Mināsī:

Ms1 *mudnī al-ḥabīb ʿilama ʿrifatimuġnī al-labīb ʿankutub al-ʿa ʿarīb*

Ms1a

Ms1b

Ms2 *kitāb ʿUrġūzatu at-taṣriḥfiġam ʿulūmmatn al-marāḥ*

Ms3 *ʿUrġuzat fi zammi al-qāt(Almānzumātu al fikriyyāhfizāmīlqāt)*

Ms4 *duratu ad-durar bit takbiratīfilwaqti al- ʿaġar(Takbīratel ʿid)*

Ms5 *panegeric/ Madīḥ* (collection of different Manzūmas)

Ms6 *Nasīhatun litāriki aṣ-ṣalāti*(‘Aaḡmī in Amharic language)

Ms7 *Ṭaybūt al-ḡarā’*

Ms8 *’Alfiyātu ibnimālik and its explanatory*

Ms9 *kitābufaṭḥ al’aqfālwaḥalil’aŠkālŠarḥulāmiyatil’af’āl*

Ms10 *al-fawā’iduaḍ-ḍiyā’iyyah bi-šarḥ al-kāfiyah*

Ms11 *Lub al-’Uṣūl fī ’Ilm al-’Uṣūl*

Ms12 *Al-Minḥatu al-Rabbaniyyāh fī Šarḥi al-Manzūmati al-bayqūniyyah*

3.1 General descriptions of the Mss

Provenance: Many of the Mss are found in the possession of Šayḥ ’Aḥmad al-ḡalīl bin ’Abdul bāsīt, the son of Šayḥ ’Abdulbāsīt al-mināsi in minās southern wālo zone but a few of Mss found in the hand of other sons, daughters and students of the author.

Binding: All the Mss are bound in strong card board except *M6*

Paper: Most papers used in the Mss are modern paper.

Hand writing: all the Mss are written in clear *nash*¹⁹ hand writing and written by the Šayḥ himself except the Ms *Tākbirot al-’īd* and *Nāsīḥah li tarikislāh*

Catch words: are available in all the Mss except *duratuad-durarbi at-takbirati fī al-waqtial-’aḡar* *Tākbirot al-’īd*, *Nāsīḥah li tariki Šalāh* and *Manzūmās*.

Ink: almost all the Mss are written in local made black ink except Ms 4

Inter linear notes: the most Mss have inter linear notes

Pagination: only three of the MSS are paginated; others use catchwords.

Language: all the Mss are written in Arabic language except Ms 6 it is written in Amharic ’Aḡamī

Marginal notes:All marginal notes used to explain an important texts

¹⁹ Aspecific calligraphic style for writing in the Arabic alphabet

3.2 Codicological Matters and Description of the Manuscripts

Ms1

Manuscript Title: *mudnī al-ḥabīb ilāma 'rifatimuḡnī al-labīb 'ankutub al-'a 'arīb*

This manuscript has two copies copied by the author himself in different time. They are identified as **Ms1a** and **Ms1b**.

Ms1a

Manuscript Title: *mudnī al-ḥabīb ilā ma 'rifatimuḡnī al-labīb 'ankutub al-'a 'arīb,*

Author: Šayḡ 'Abdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī

Genre: poetry

No of Folio: 138.

Size: 15x19 cm

Writing style: The text is written in a small, careful, specialized thin and beautiful hand writing of *Nash* writing style.

Vocalization: all the text of the manuscript is vocalized as it is seen bellow in the samples presented in the Incipit and Desinit.

Cover page: covered with yellowish card board

Binding: The manuscript is bounded strongly with packthread and it is in a good condition.

Line: 8-9 lines per page except in some folios, (both front and back sides of the folios are used).

Pagination: page number is given at the top side of the folio using Arabic Indian numbers.

Support: Written on lined paper and the writing is supported by a home made pen “*qalam*” and home made black ink (*maddi*).

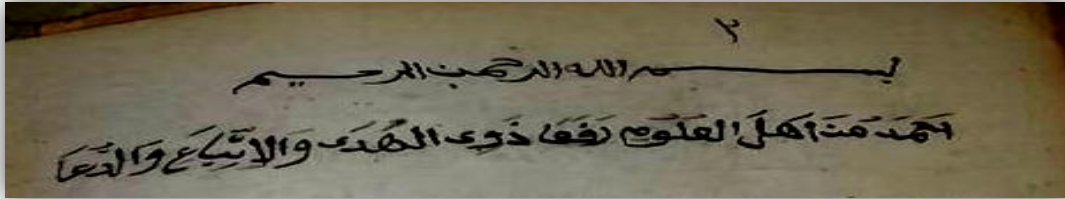
Condition: in good condition

Owner: The manuscript is now in the hands of Šayḡ Aḥmad al-Ġalīl, the son of the author of the manuscript; and it is shelved at his home in *minas*, South Wällo.

Content: the content of the manuscript focuses on the usage of the Grammar of the Arabic language in a simplified way.

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The manuscript has an incipit it mentioned at the second folio next the guard folio as follow.



Transliteration:

Bismillāhi ar-raḥmān ar-raḥīm

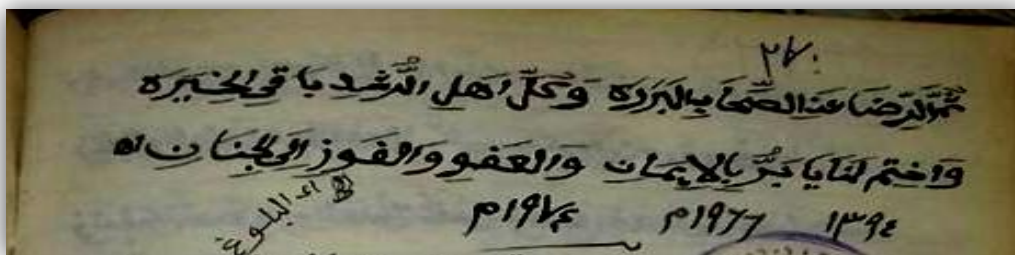
'Aḥmadu Man 'Ahlal'Ulūmirafa'ā

ḍawī al-hudāwal't-tibā'iwa ad-du'ā

Translation:

In the name of God, Most Gracious and Most Merciful

I praise who bestowed the scholars a sublime position



Who are the holders of guidance, leadership and mission

Desinit:

Transliteration:

Tummaar-riḍā'aniṢi-Ṣiḥābi al-bararahwa kulli`ahl ar-ruṣḍibāqī al-ḥiyrah

Wa-ḥtimlanāyābarubil'Eīmāni Wal' Afwi Wal-fawzi 'Ilā al-Ġināni

Translation:

And let be benediction of Him be upon the immediate followers

And to all the guided people beyond them

Oh, the generous [God] make our end in faithfulness, excuse [our faults] and bestow us the
Paradise

Date: 1394AH

Decoration: The manuscript doesn't contain any decoration.

Colophon: it has a colophon with out any decoration.

Marginal notes: none.

Ms1b

Manuscript Title: *Mudnī Al-ḥabīb 'Ilā Ma 'Rifati Muḡnī Al-Labīb 'An Kutub Al-'A 'Arīb,*

Author: Šayḥ °Abdu al-Bāsiṭ bin Muḡammad bin Ḥassan al-Mināsī

Genre: poetry

No of Folio: 70.

Size: 290 x 190 mm, text area 190x145 mm.

Writing style: The text is written in a medium size, careful, specialized and beautiful hand writing of
Nash writing style.

Vocalization: all the text of the manuscript is fully vocalized.

Cover page: covered with reddish card board

Binding: The manuscript is bounded strongly with packthread and it is in a good condition.

Line: 15 lines per page (except the first and second pages of the 24 and 25 lines), and all folios are
written in both front and back sides.

Pagination: page number is given at the top side of the folio.

Vocalization: fully vocalized

Support: Written on lined paper and the writing is supported by a traditional pen “*qalam*” and homemade black ink (*maddi*); the title and sub-titles are rubricated in red ink.

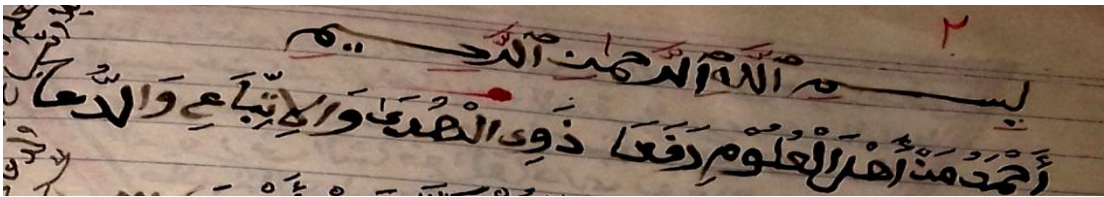
Condition: in good condition.

Owner: The manuscript is now in the hands of *Šayḥ* Aḥmad al-Ġalīl the son of the author of the manuscript; it is shelved at his home in *Minas*, South Wällo.

Content: the content of the manuscript focuses on the usage of the Grammar of the Arabic language in a simplified way.

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The manuscript has an incipit; it is mentioned at the second folio next to the guard folio as follows.



Transliteration:

Bismillāhiar-rahmānar-rahīm

’Aḥmadu Man ’Ahla al’Ulūmirafa’ā

dawī al-hudāwal’t-tibā’iwa ad-du’ā

Translation:

I praise who bestowed the scholars a sublime position

Who are the holders of guidance, leadership and mission

Desinit: the manuscript has adesinitmentioned at the last folio before the guard folio as follows:

Transliteration:

Tummaar-riḍā`aniaṢ-Ṣaḥābi al-bararahwa-kulli`ahlar-ruṢdibāqī al-ḥayrah

Waḥtimlanāyābrubi al-`EīmāniWa al-`AfwiWa al-fawzi`Ilā al-Ġināni

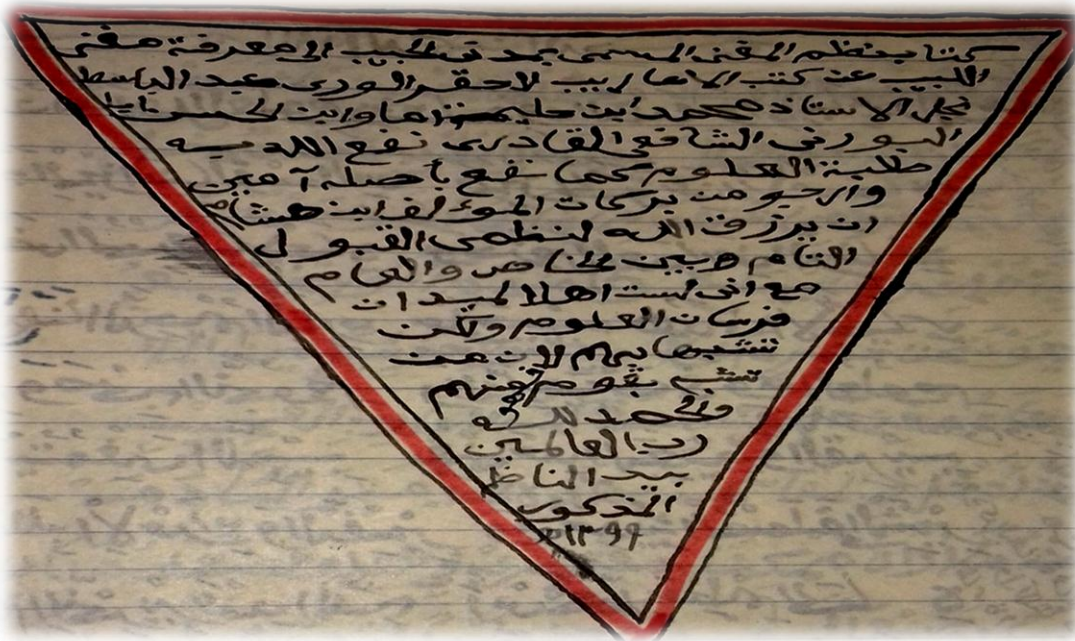
Translation:

And let the benediction of Him be upon the immediate followers

And to all the guided people beyond them

Oh, the generous [God] make our end in faithfulness, excuse [our faults] and bestow us the Paradise

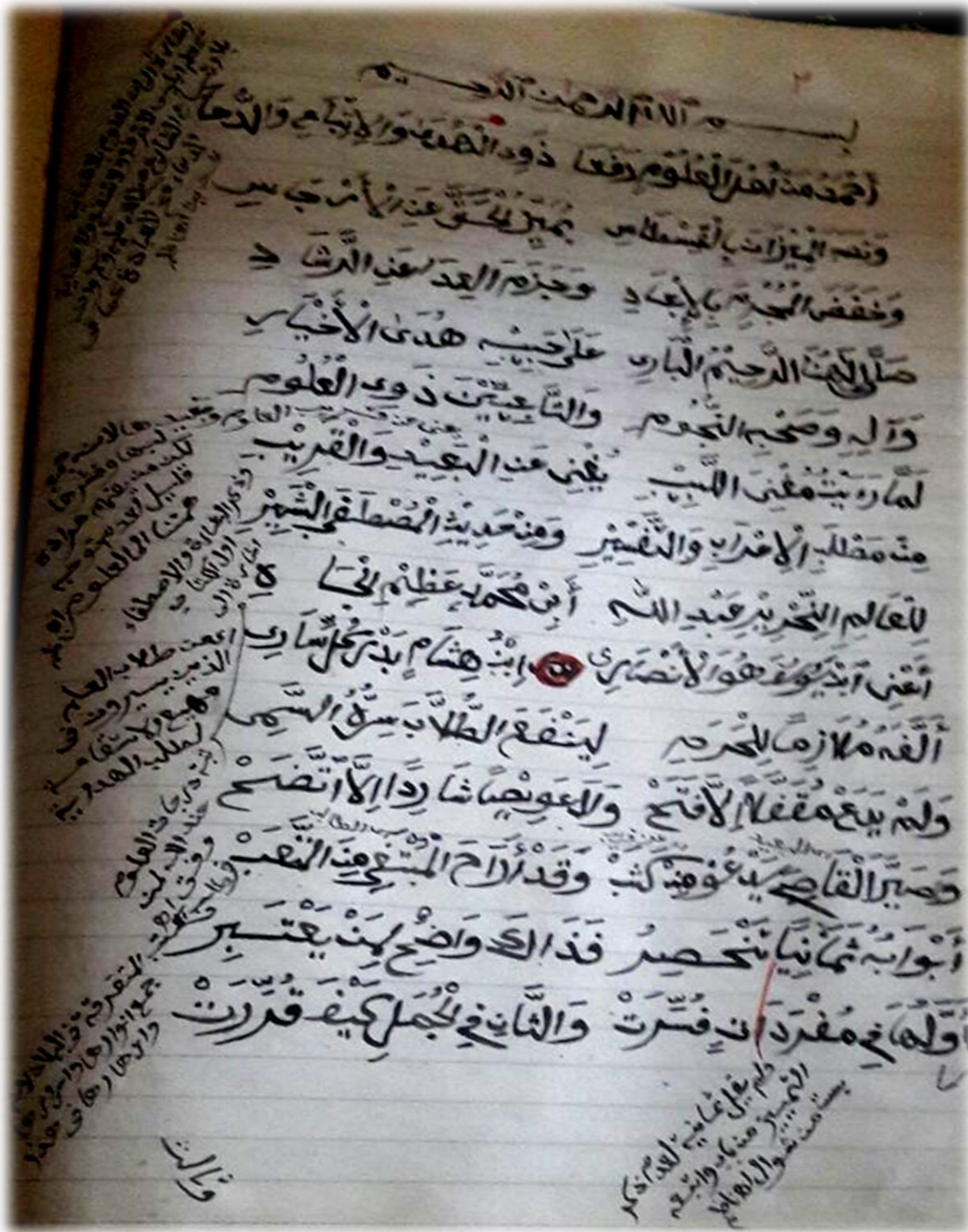
Colophon: the colophon of the manuscript is decorated in the first folio of the manuscript; it is also decorated with black color homemade triangular pen (reed) and red color as it is seen bellow.



Date: the manuscript has date in which the copy is completed. It is mentioned at the last folio before the ending guard folios at the end of the colophon as it is seen in the above.(1399 AH).

Decoration: there is no any special decoration except that we observe in the colophon part in the above one.

Marginal notes: The manuscript contains marginal notes at the left and bottom side of the text that explain some important issues on pages 5,6,22,25,26,and etc. All the marginal notes are given by the author himself.



Sample marginal notes

Ms2

Manuscript Title: *kitāb 'Urgūzatu at-taṣrīf fiḡam 'ulūmi matn al-marāḥ*

Genre: poetry

No of Folio: 66 and 4 guard folios.

Condition: in good condition.

Pagination: The poetry page numbers are written in blue ink by other person

Size: 15cm x19cm

Writing style: The text is written in a small, careful, specialized thin and beautiful hand writing of *Nash* writing style.

Vocalization: all the text of the manuscript is vocalized.

Cover page: covered with greenish card board

Binding: The manuscript is bounded strongly with packthread and it is in a good condition.

Line: 13-16 lines per page except the last page it is 9 lines only.

Pagination: page number is given at the top of the folio.

Support: Written on lined paper and the writing is supported by a traditional pen "*qalam*" and homemade black color ink (*maddi*); the title is written in red ink.

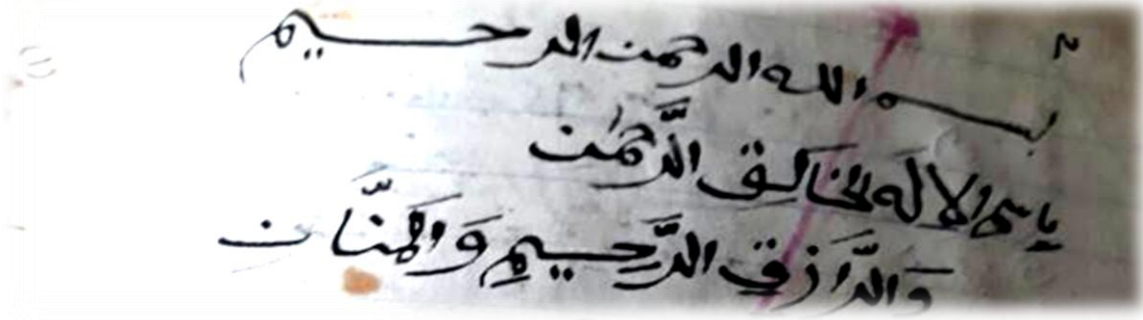
Owner: The manuscript is now in the hands of *Šayḥ* SeidQuṭbu the student of the author of the manuscript. It is present at his home in *Wāgidi*, South Wällo.

Content: the content of the manuscript mainly focuses on the morphological aspect of the Arabic language and morphological elements like words and word formation and the structure of Arabic words such as nouns and verbs; a lot of morphological elements are discussed.

Language: Pure Classical Arabic language and grammatically well organized.

Author: *Šayḥ* ʿAbdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī

Incipit: the manuscript contains Incipient in the second folio it reads as follow.



Transliteration:

Bismillāhi ar-rahmān ar-rahīm

Bismi al-'ilāhi al-ḥāliq ar-rahīm

Wa ar-rāziq ar-rahīm wa al-mannān

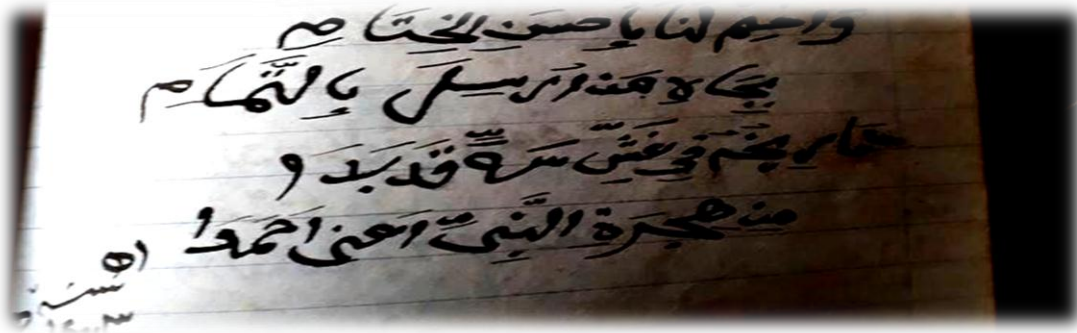
Translation:

In the name of God, Most Gracious and Most Merciful

In the name of God and the creator and Most Gracious

And the provider, the Merciful and the benefactor

Destin:



Transliteration:

Waḥtimlanā bi 'aḡsani al-ḡitām

Biḡāhi man 'ursila bi at-tamām

Tārīḡuhufiḡaššisahhinqadbadaw

Min hiḡrat an-nabiyyi 'a'nī 'aḡmadā

Translation:

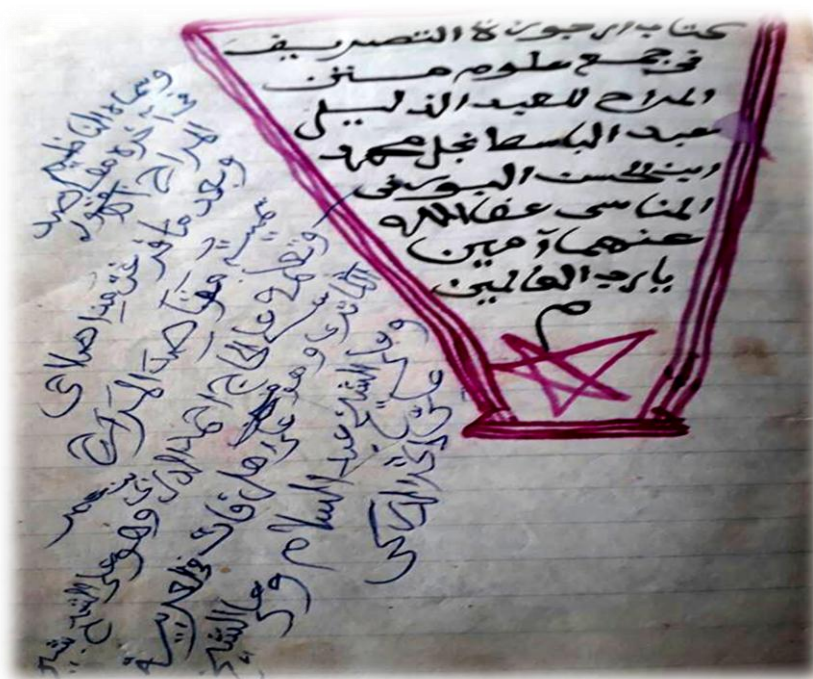
Make our end in the best manner

In lieu of the Prophet who is sent with comprehensive mission

The date of completion is in *Gash Sahin* (1365)

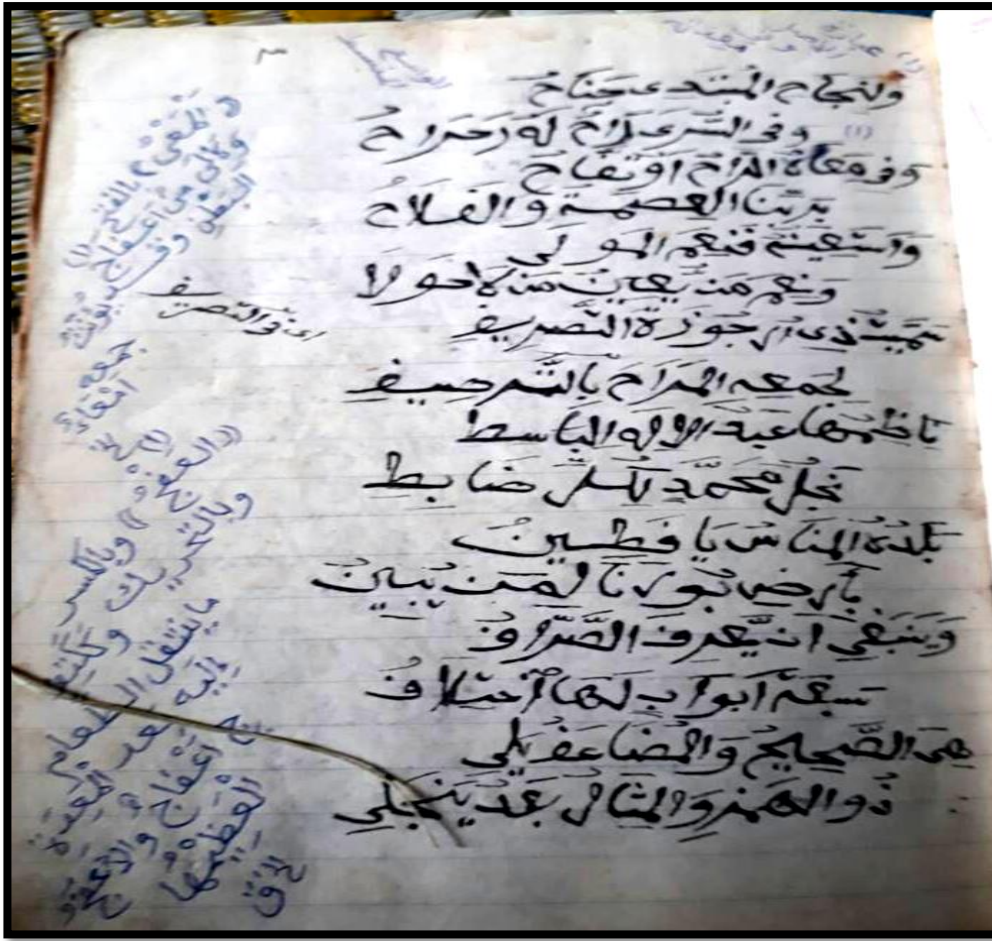
From the *hiġra* of the Prophet, I mean Aḥmad

Colophon: the colophon of the manuscript is decorated in the first folio of the manuscript; it also decorated the text is written within black color home made pen (سدر) and the text is bounded by a triangular shape drawn by using homemade red color ink as it is seen bellow.



Decoration: there is no more decoration except in the colophon part.

Marginal notes: The manuscript contains marginal notes as it is seen bellow at the left, right and bottom side of the text that explain some important issues.. in different folios like in folio numbers 3, 7, 8,10,13, 15,27,28,29,31, 41,58,62,65,98, 99, and 102.



Ms3

Manuscript Title: °Urğuzat fi zammi al-qāt(Almānzumātu al fikriyyāhfīzamī al-qāt)

Genre: poetry

Author:Şayḥ °Abdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī

No of Folio: 4 folios.

Size: 15x19 cm

Writing style: The text is written in a small, careful, specialized and beautiful hand writing of Nashwriting style.

Vocalization: All the text of the manuscript is not vocalized

Cover page: covered with black card board

Binding: The manuscript is bounded strongly sewed with packthread and together with other manuscripts.

Line: 10-13 lines per page

Pagination: page number is not given.

Support: Written on lined paper and the writing is supported by a traditional pen “*qalam*” and homemade Black color ink (*maddi*).

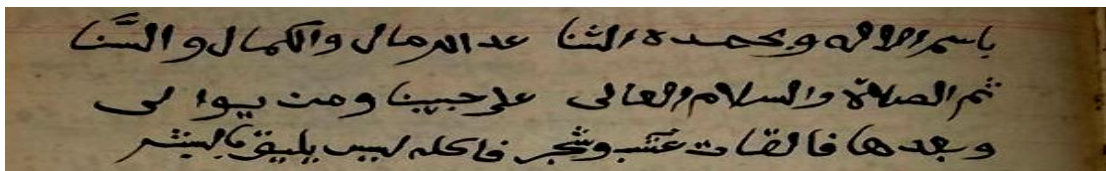
Condition: in good condition

Owner: The manuscript is now in the hands of *Hāmīdā Šayḥ* ‘Abdu al-Bāsiṭ the daughter of the author of the manuscript.

Content: the content of the manuscript focuses on the harsh usage of Čat and its effect on the community and the dangerousness this plant especially for the users.

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: the manuscript has an incipit it mentioned at the first folio and it reads as follows.



Transliteration:

Bismi 'illālahu wa bi-ḥamdihiaṭ-ṭanā 'addaar-rimāliwa al-kamāliwa as-sanā

Tumma 'aṣ-ṣalātuwa as-slāmu al-'ālī 'alāḥabībunīwa man yuwālī

Waba 'dahāfa-l-qātu 'uṣbun wašaḡar fa'akluhulaysayālīqu bi-al-bašar

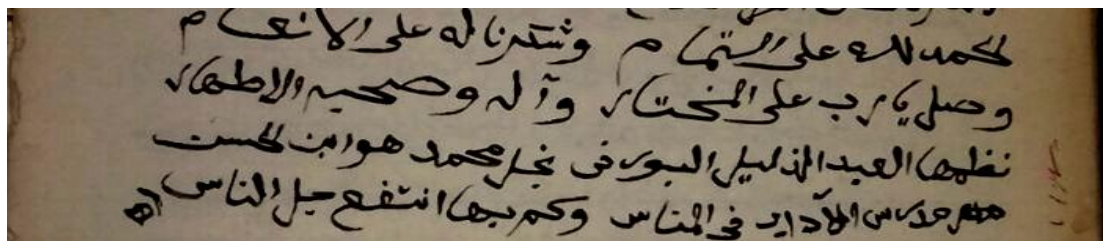
Translation:

In the name of God who is worthy to be praised and glorified as much as the number of sands, perfection and goodness.

And then the highest peace and blessing on our loved Prophet leader and his followers

Then after čāt is a kind of grass and tree, and chewing it is an honorable react for men.

Desinit: the desinit of the manuscript finally reads as follows:



Transliteration:

'Alḥmdulillāhi 'Alā at-tamāmiwa Ṣukrunālahu 'Alāl'in 'āmi
WaṢalliyārabi 'Alā al-muḥtāri wa 'ālihiwa Ṣaḥbihi al-'aḥāri
nazamaha al-'abdu az-zalil al-baranī naḡlumuḥammadinhuwa abnu al-ḥasani
mudrrisul 'ādābift al-mināsiwakambiha intafa 'aḡullu an-nāsi

Translation:

Praise be to Allah for his full service.

Thanks for his blessings too.

We praise him for his favors.

Show your blessing up on the chosen

And his family as well as his pure companions.

This is composed by the weak servant from Borana

The son of Muhammad son of Hassan.

Who is a teacher of literature at Minas

many has benefited from it.

Decoration: none

Colophon: none.

Marginal notes: none.

Ms4

Manuscript Title: *duratuad-durarbi at-takbiratifi al-waqtial- 'aġar(Takbīratel'id)*

Genre: poetry

Author: Šayḥ °Abdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī

No of Folio: 19 folios

Size: 16x20cm

Writing style: The text is written in a small sized letter of *Nash* writing style.

Vocalization: totally not vocalized.

Cover page: covered with black card board

Binding: The manuscript is bounded strongly with packthread and sewed together with other manuscripts. And it is in good condition.

Line: 13-16 lines per page

Pagination: page number is not given.

Support: Written on lined paper and the writing is supported by a modern blue ballpoint pen and used in homemade black color ink (*maddi*).

Condition: in good condition

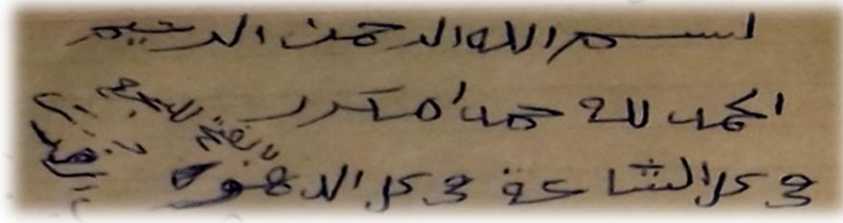
Copyist: the manuscript is copied by the son of the author, Aḥmad Ġalīl.

Owner: The manuscript is now in the hands of *Ḥāmīdā* Šayḥ °Abdu al-Bāsiṭ, the daughter of the author of the manuscript.

Content: The content of the manuscript focuses on the *takbīra* that people repeat it in the holydays or holiday prayers.

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The manuscript has an incipit it mentioned at the first folio and it reads as follow:



Transliteration:

Bismillāhiar-rahmānar-rahīm

Al-ḥamdulillāhiḥamdanmukarrar

Fīkulli as-sā‘atīkull ad-duhūri

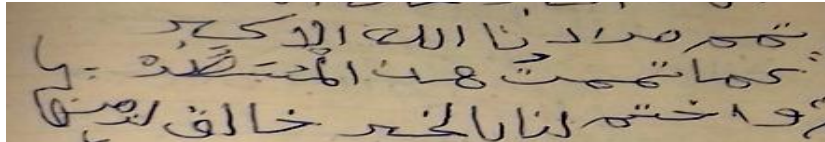
Translation:

In the name of God (Allah), Most Gracious and Most Merciful

Frequent praise be to Allah

At any time and Ipoc

Desinit: The Destini reads as follow:



Transliteration:

TammimmurādanāAllahu al-Akbar

Kamātammamatuhaḍā al-musaṭar

Wa-ḥtimlanā bi-al-ḥayriḥāliqaz-zumar

Translation:

May Allah fullfill our need

As I have completed this booklet.

Oh,the creator of the mass make our end in success.

Decoration: there is no any decoration

Colophon: there is no colophon.

Marginal notes: it doesn't contain marginal notes.

Ms5

Manuscript Title: *Panegeric/ Madīh*(collection of different *Manzūmas*)

Genre: poetry

Author: Šayḥ ʿAbdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī

No of Folio: 107 folios

Size: 15.25cmx12.6cm

Writing style: The text is written in a small, careful, specialized and beautiful hand writing of *Nash*writing style.

Vocalization: No vocalization

Cover page: covered with green hard cover board

Binding:The manuscript is bounded strongly with packthread and sewed together. And it is in a good condition.

Line: 14-18

Pagination: None.

Support: Written on ruled paper and the writing is supported by a traditional pen (reed) and, homemade black color ink (*maddi*). The titles of the *Manzūmas* are rubrication in red homemade ink.

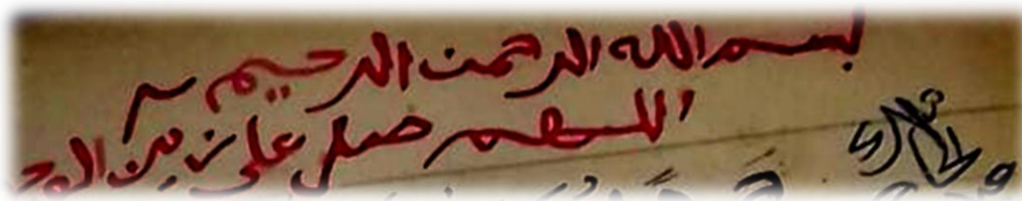
Condition: in good condition.

Owner: The manuscript is now in the hands of Šayḥ Aḥmad al-Ġalī the son of the author of the manuscript; and it is shelved at his home in *Minas*, South Wällo.

Content: the content of the manuscript focuses on the praise of the Prophet (Peace and blessing of Allah be upon him).

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: the incipit of the manuscript reads as follows.



Transliteration:

Bismillāhi ar-rahmān ar-rahīm

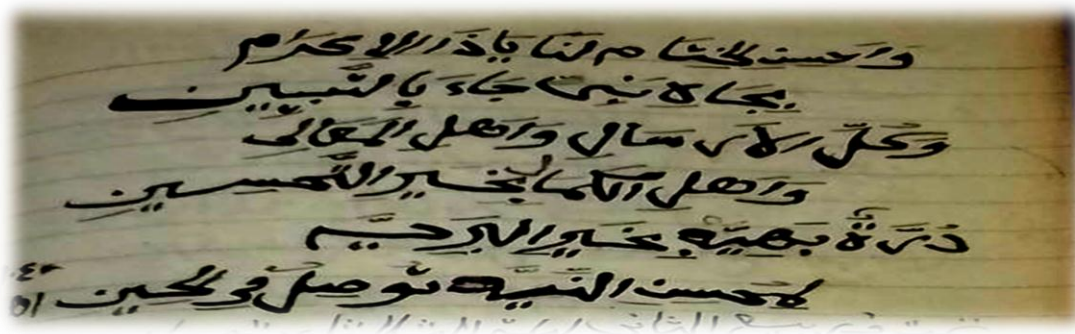
Allahummaṣalli 'alāzayni al-wuḡūd

Translation:

In the name of God (Allah), Most Gracious and Most Merciful

May the blessing of Allah be upon the jewel of the world.

Desinit:



Transliteration:

Wa'ahsin al-ḡitamalanāyadā al-'Ikrāmi

Bi-ḡāhi nabīyyīḡā'a bi-at-tabyīni

Wakul al-'arsāliwa'ahl al-ma'ālī

Wa'ahla al-kamāli bi-ḡayri at-taḡsīni

Durratubahīhi bi-ḡayr al-bariyyah

Al-muḡsini an-niyyahtuwaṣilfī al-ḡīni

Translation:

Oh, the generous God make our end in better way.
In lieu of the prophet that comes for clarification.
In lieu of the prophets and other honorable.
In lieu of perfection in the best of the best
Gemstone a precious on the best of the creates it will be remedy
For those who have good intention.

Date: The date in which the work is started is not mentioned but the completion date is mentioned at the colophon 1403AH.(1986)

Colophon: There is no colophon in the hall manuscript.

Decoration: None.

Marginal notes: The manuscript contains marginal notes pages, 4, 6, 7, 8 and 14.

Ms6

Manuscript Title: *Nasīhatunlitāriki aṣ-ṣalāti*(Amharic ‘aḡamī)

Genre: poetry

Author: Šayḥ ʿAbdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī

No of Folio: 26 folios (48 pages)

Size: 15x19 cm

Writing style: The text is written in a small, careful, specialized and beautiful hand writing of *Nash* writing style.

Vocalization: All the text of the manuscript is vocalized.

Cover page: Covered with a cover like a modern exercise book cover.

Binding: The manuscript is bounded well and not sewed together.

Condition: It is not in good condition.

Line: 10-13 lines per page

Pagination: page number is given at the bottom side.

Support: Written on ruled paper and the writing is supported by a traditional pen “*qalam*” and homemade black color ink (*maddi*).

Owner: The manuscript is now in the hand of *Šayh* Aḥmadal-Ġalīl the son of the author of the manuscript, in *Minas*, South Wällo.

Copyist: the manuscript is copied by the son of the author, AḥmadĠalīl.

Content: the content of the manuscript focuses on advising people towards prayer, and the use of prayer for believers and admonishes those who neglect daily prayer.

Language: The language of the text is ‘Aḡamī in Amharic language but written by using Arabic letters.

Incipit:



Transliteration:

Bismillāhi byä getāyen 'alqe

Besälāt beseām lenäbi taṭqe

lä 'alm läsaḥbm käraḥmātu zqe

lä 'atbā 'o- hullu 'andä tāy 'admqe

ቢስሚላካ ባሃ ገጥሃይን ላቂ

በሳላት በሳላም ለነቢ ታጥቂ

ለአልም ለሰህብም ከረህመቱ ዝቂ

ለአትባአች ሁሉ እንደ ጣይ አድምቂ

Translation:

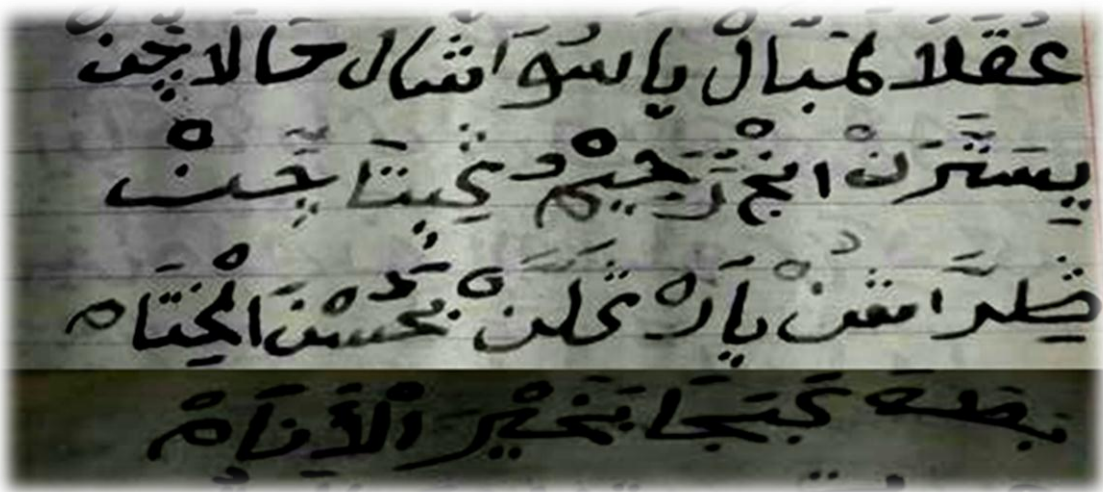
Saying "Bismillah" I exalted my God

I wished Allah' peas up on the prophet

Requested His abundant Mercy for families and companions

I shined for the followers like the sun.

Desinitt:



Transliteration:

'uqalā`lamabāl yāswāšālḥālāčn

Yisetren`ingirahīmu getačən

Çrašunyārglnbahusn al-ḥitām

baṭaha kabağā baḥayri al-`anāmi

ዐቀላ ለመባል ያስወሰደ ሃላችን

ይሰተረን እንጂ ረዲመንታችን

ጭራሹን ያርግልን በሁስነልኹታም

በጠሃ ከበጃ በኸይረል አናም

Translation:

Our situation nullifies to be named

If He the Merciful wouldn't hide us

Let He accomplish oyr deeds with best

Through the intercessionof Taha the best of creatures

Decoration: There is no decorations

Colophon:It doesn't contain colophon

Marginal notes: None.

Ms7

Manuscript Title: *Ṭaybāt al-ġarā' fīmadḥi ḥayri al-'anbiyā'*

Genre: poetry

Author: ŠayḥYusuf al-Nabhānī²⁰

No of Folio: 38 folio

Size: 21x18 cm

Writing style: The text is written in a small, careful, specialized and beautiful hand writing of *Nash* writing style.

Vocalization: all the text of the manuscript is totally vocalized.

Cover page: Covered with yellowish card board.

Binding: The manuscript is bounded strongly sewed with packthread together.

Line: 15 lines per page except the last page 9 lines

Pagination: Page number is not given.

Support: Written on an old Arabic paper and the writing is supported by a traditional pen (reed) and homemade Black color ink (*maddi*). The titles and subtitles are written in red ink.

Condition: It is in good condition.

Owner: The manuscript is now in the hands of Šayḥ' Aḥmad al-Ġalūlthe son of the author of the manuscript. It presents at his home in *Minas*, South Wällo.

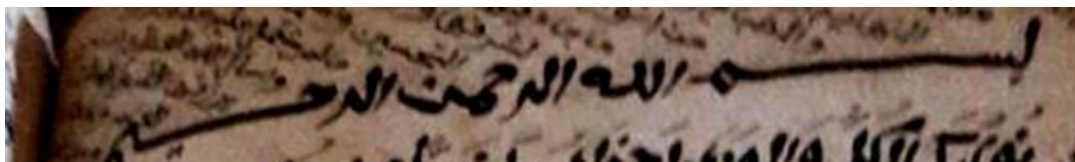
²⁰ ŠayḥYusuf bin-'Isma' Eīl bin Muhāmad al-Nabhānī egyptian famous scholar(1849-1932)

Copyist: Šayḥ ʿAbdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī

Content: the content of the manuscript focuses on the biography of the Prophet Muḥammad peace and blessing be upon him and his praise.

Language: Pure Classical Arabic language and grammatically well organized.

Incipit:



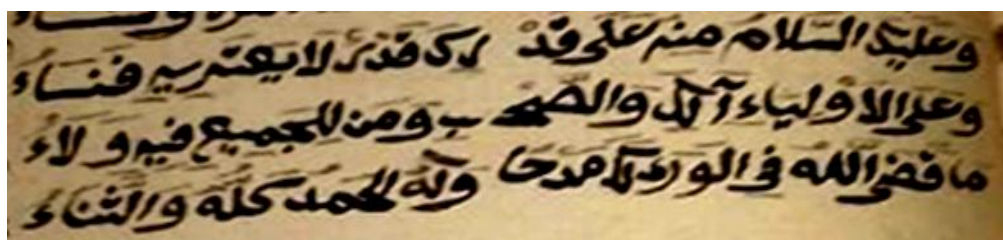
Transliteration:

Bismillāhi ar-rahmān ar-rahīm

Translation

In the name of Allah, Most Gracious and Most Merciful

Desinit:



Transliteration:

Wa ʿalayka as-salām minhu ʿalā qadri kaqadrun lā ya ʿtarīh fanā ʿu

Wa ʿalā al-ʿawliyā ʿi ʿālikawa aṣ-ṣḥbi wa man lillgamī ʿi fīhi walā ʿu

Mā faṣṣalahu fī al-warālakama dhan walahu al-ḥamdu kulluhu wa at-tanā ʿu

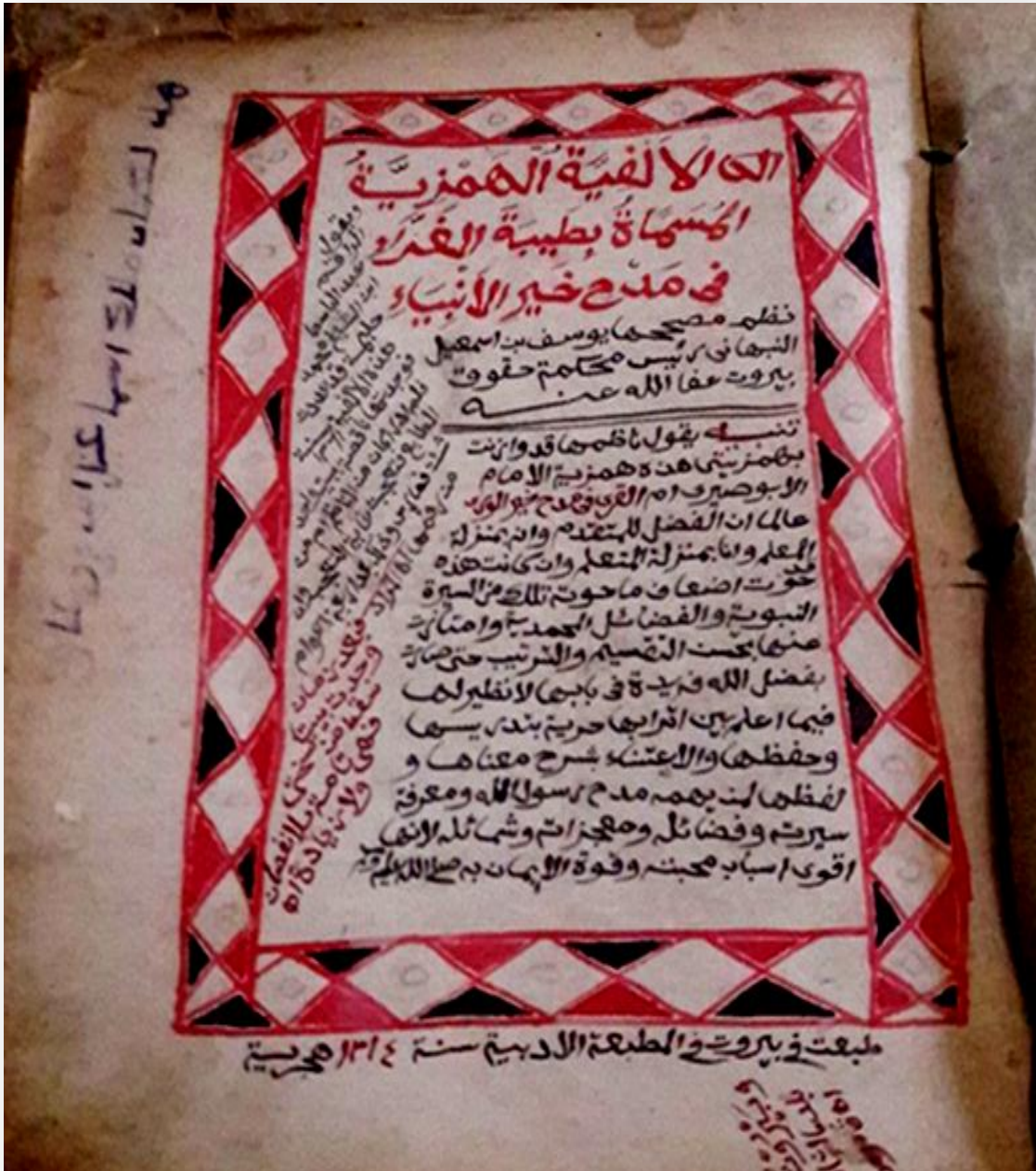
Translation:

Let the peace of Allah up on your majesty with a power that lasts forever.

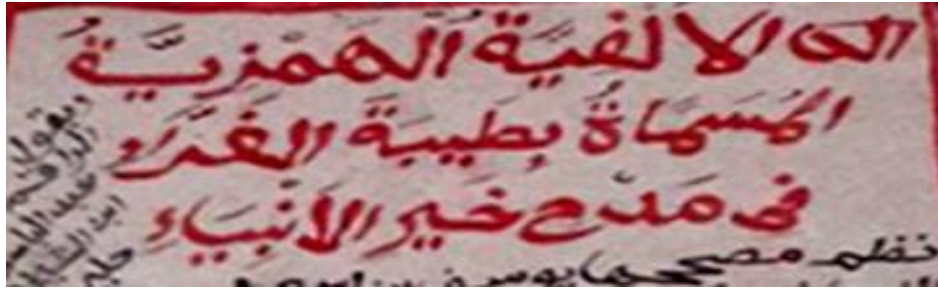
And upon the saints and up on family and a companions' and up on other who have loyalty to him.

What Allah declared in the world is in praise of you.

Decoration: The manuscript is beautifully decorated as it is seen bellow.



Colophon: The colophon reads



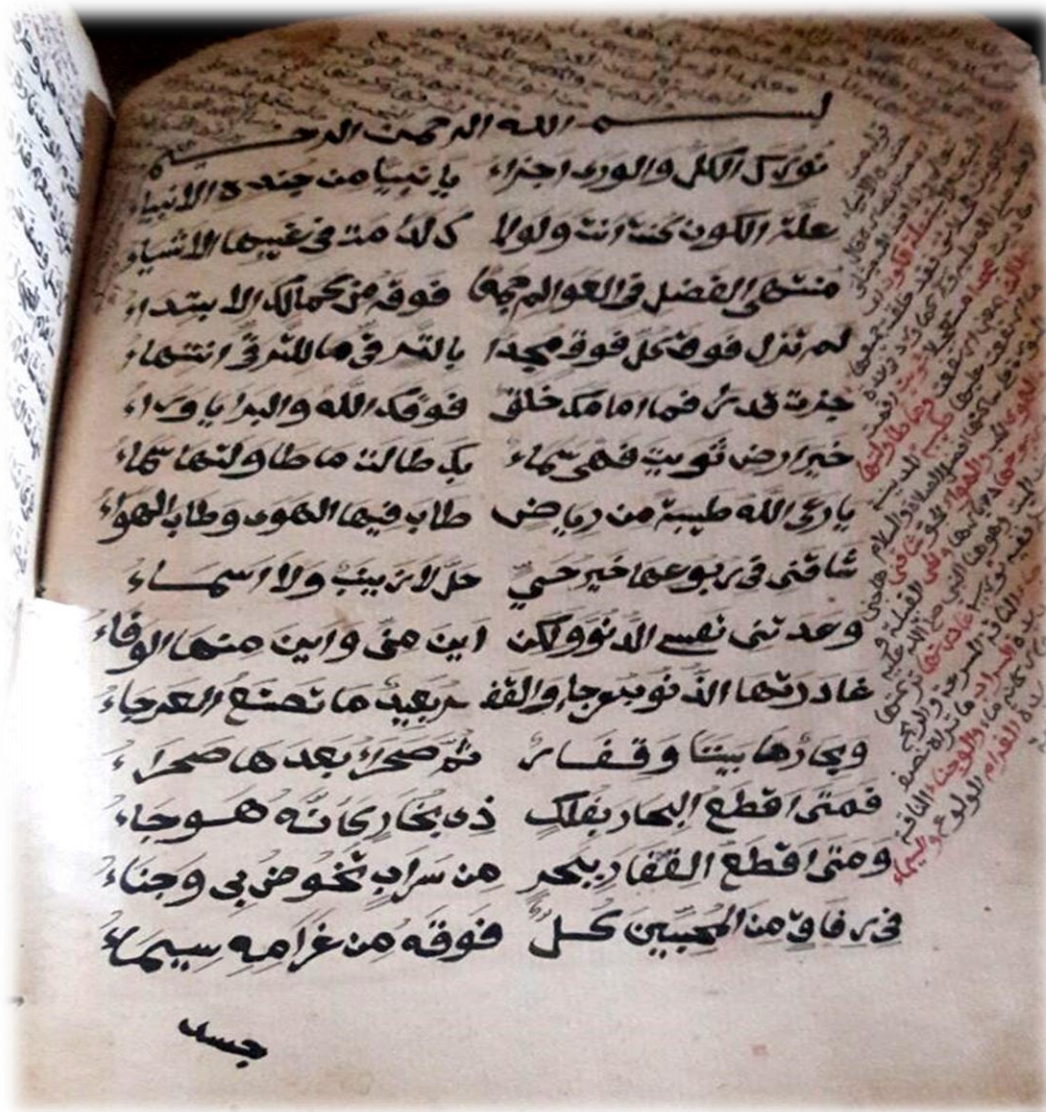
Transliteration:

'al- 'alfiyatu al-hamziyah

'al-musamātu biṭaybati al-ġarrā'

Fimadh ḥayri al-'anbiyā'

Marginal notes: All the folios of the manuscript hasfull of marginal notes at the top, bottom, right and left side of the text .



Rubrication:The manuscript is rubricated by rectangular symbols and some important words in the text are also rubricated by red ink.

Ms8

Manuscript Title: *'Alfiyātu ibnimālik and its explanatory (tamrinu aṭ-ṭullāb)*²¹

Genre: poetry

Author: Muḥammad bin- 'AbdiAllah bin-Mālik al-Andalusī²²

Size: 25cm x 18 cm.

²¹ The outhor of temrinu at-tulab is an Egiptian famous scholar, ḥalid bin zaynaddin bin 'Abdillah(811-905)

²² Muḥammad bin- 'Abdillah bin-Mālik al-Andalusī a famous scholar born in spain and live in demasko (600-672)

Number of Folio: 62

Writing style: The text is written in a medium, careful, specialized and beautiful hand writing of *Nash* writing style.

Vocalization: all the texts of the manuscript are vocalized.

Binding: The manuscript is bounded with yellowish card board strongly sewed with packthread together.

Condition: It is not in good condition.

Line: In average 9 lines per page except the last page which is written in 5 lines.

Pagination: page number is given by using catchword at the bottom left side of the folio.

Support: Written on old hard Arabic paper and the writing is supported by a traditional pen (*reed*) and homemade black ink (*maddi*); And titles, sub titles and the names of Allah and the prophet are written by using homemade red ink.

Owner: The manuscript is now in the hand of *Šayh* Aḥmad al-Ġalīl, the son of the copyist of the manuscript. And it present at his home in *minas*, South Wällo.

Copyist: *Šayh* ʿAbdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī

Content: the content of the manuscript focuses on the Arabic grammar and Arabic morphology.

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The incipit of the manuscript reads as follows.



Transliteration:

Bismillāh ar-rahmān ar-rahīm

Qāla Muḥammadun huwa Ibnu māliki

AḥmadurabbīAllahaḥayrimāliki

Translation

In the name of God (Allah), Most Gracious and Most Merciful

Muḥammad the son of Mālik says I praise Allah the best of possessors.

Desinit: the desini of the manuscript reads:



Transliteration:

Fa`aḥmadullaha Muṣaliyan `alāMuḥammadin ḥayrinabiyyin `ursilā

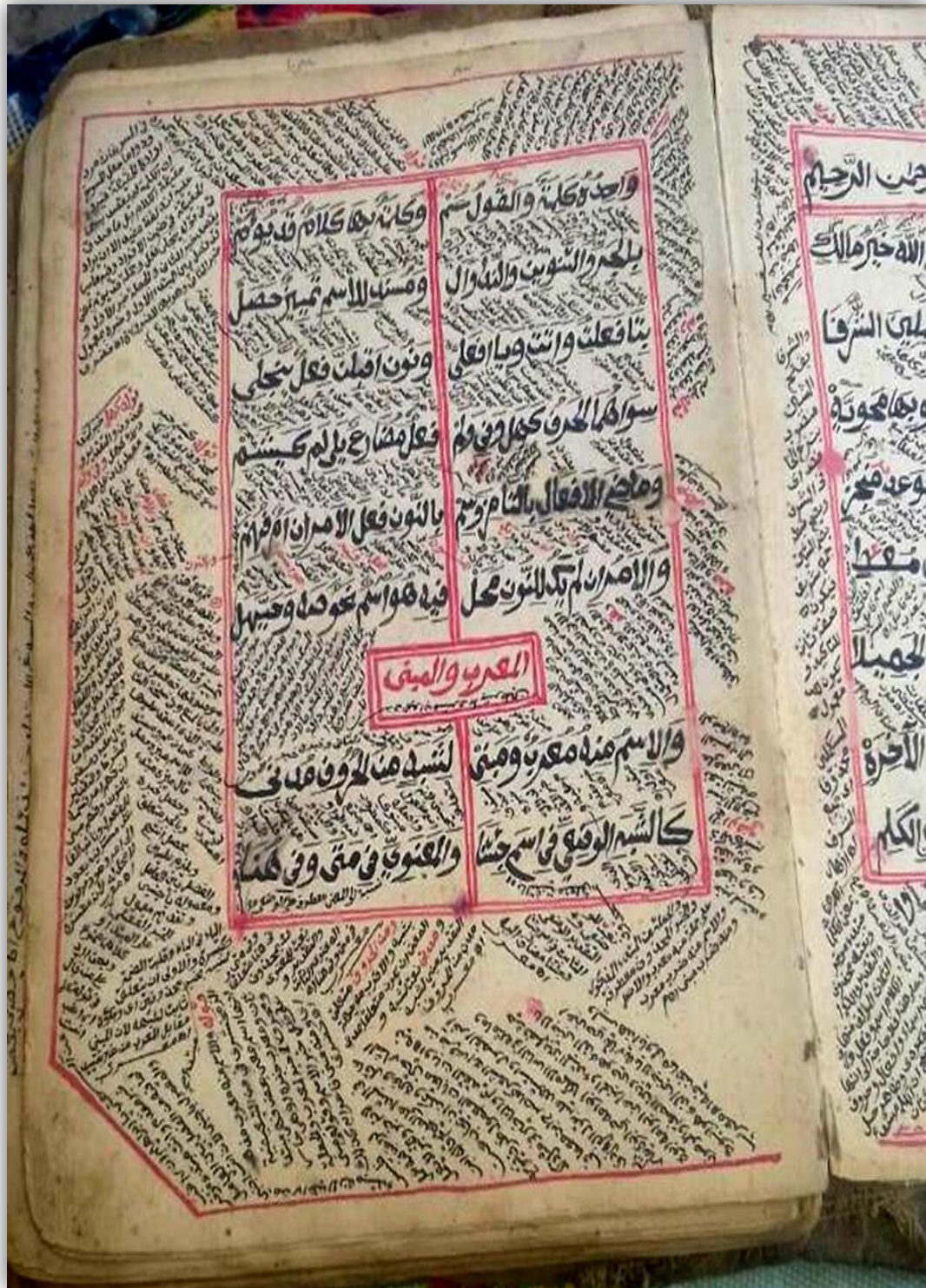
Wa `alihi al-ḡur al-kirāmi al-bararahwaṣaḥbihi al-muntaḥabīna al-ḥiyarah

Translation

I thank Allah by praising on Muḥammad, the best Prophet sent

And on his honored parents and his best and experienced partners

Rubrication: asrubricated by red rectangularframe is with red ink. Some important words and titles are also rubricated by red ink in the middle of the text as follows:



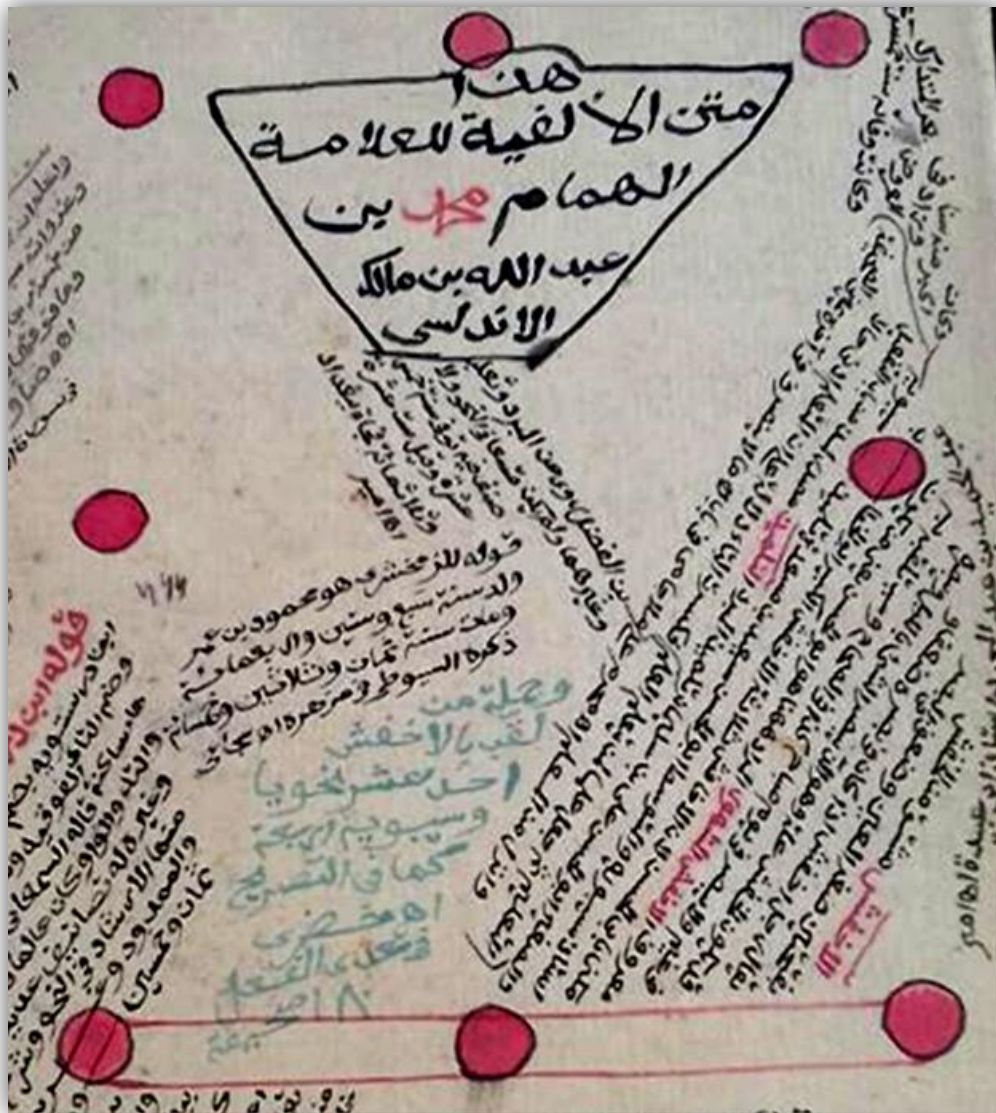
واحد وكلمة والقول
 بلحمر والشويب والندوال
 يتا فقلت وانت ودا فعلى
 سواهما الحرف كحل في فم
 وماح الافعال بالتام
 والاسم ان لم يك التون محل
 وكان بها كلام قد يوصف
 ومسند للاسم مما حصل
 ونون اقلن فعل مخلي
 وفعل مضارع لم كسسته
 بالثون فعل الامر ان اسم
 فيه هو اسم نحو صله وحصيل

المعرب والمبني

والاسم منه معرب ومبني
 كالشبه الوصي في اسم حشا
 لشبهه في الروف قد في
 والمعرب في متى وفي كنه

صلى الربيع
 الله خير ملاك
 بلين الشرفا
 بهما محودة
 بوعد مع
 مقط
 الجميلا
 الاخيرة
 والكلم

Colophon: The content of the colophon reads:



Transliteration:

ḥaḍāmatna l-'alfiyyati li-l'allamati al-humām Muḥammad Ibn 'Abdi Allah Ibn Mālik al-Andalusī

Translation

This book called *al-'alfiyyah* by a great scholar *Muḥammad Ibn 'Abdi Allah Ibn Mālik al-Andalusī*

Marginal notes: All the folios of the manuscript has full of marginal notes at the top, bottom, the left and right side of the text as well as between the lines that explain most issues of the text as it seen below.



Ms9

Manuscript Title: *kitāb fathī al- 'aqfāl waḥālī al- 'aškāl šarḥu lāmiyati al- 'af'āl*

Genre: prose

Author: Muḥammad Ibn 'Umar Ibn Mubārak al-ḥadramī²³

Number of Folios: 97

Condition: In good condition.

²³ Yemenyan famous scholar Muḥammad bin 'Umar bin Mubārak al-ḥadramī (869-930)

Size: 24cm x 18 cm.

Writing style: The text is written in a small, careful, specialized thin and bountiful hand writing of *Nash* writing style.

Cover page: Covered with yellowish card board.

Binding: The manuscript is bounded and strongly sewed with packthread all together.

Condition: It is not in good condition.

Line: 20-21 lines per page and all folios are written in both front and back sides.

Pagination: page number is given by using catchword at the bottom in the left side.

Support: Written on old hard Arabic paper and the writing is supported by a traditional pen (*reed*) and homemade black color ink (*maddi*). The titles, sub titles and the names of Allah and the prophet are rubricated by homemade red ink.

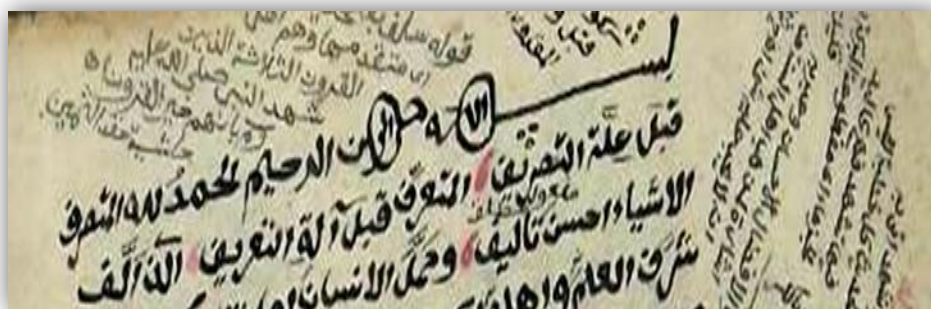
Owner: The manuscript is now in the hand of *Šayh* Aḥmad al-Ġalīl, the son of the copyist of the manuscript, in *Minas*, South Wällo.

Copyist: Šayḥ ʿAbdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī

Content: The content of the manuscript focuses on Arabic morphology.

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The incipit of the manuscript reads as follows.



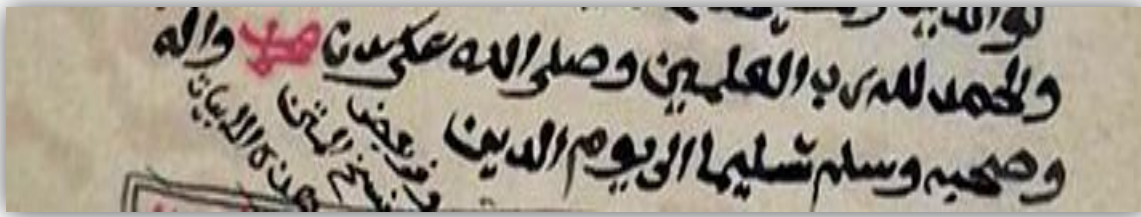
Transliteration:

Bismillāhiar-raḥmānar-raḥīm al-ḥamdulillāh al-mutaṣarifi qabla 'Ilmi at-taṣrīf al-muta'arrifi qabla alati at-ta'rīfi al-laḍī allafa al-'ašyā'a 'aḥsanata'līf

Translation

Praise to Allah that who manage things before they were managed by others.

Desinit: The desinit of the manuscript reads as follows.



Transliteration:

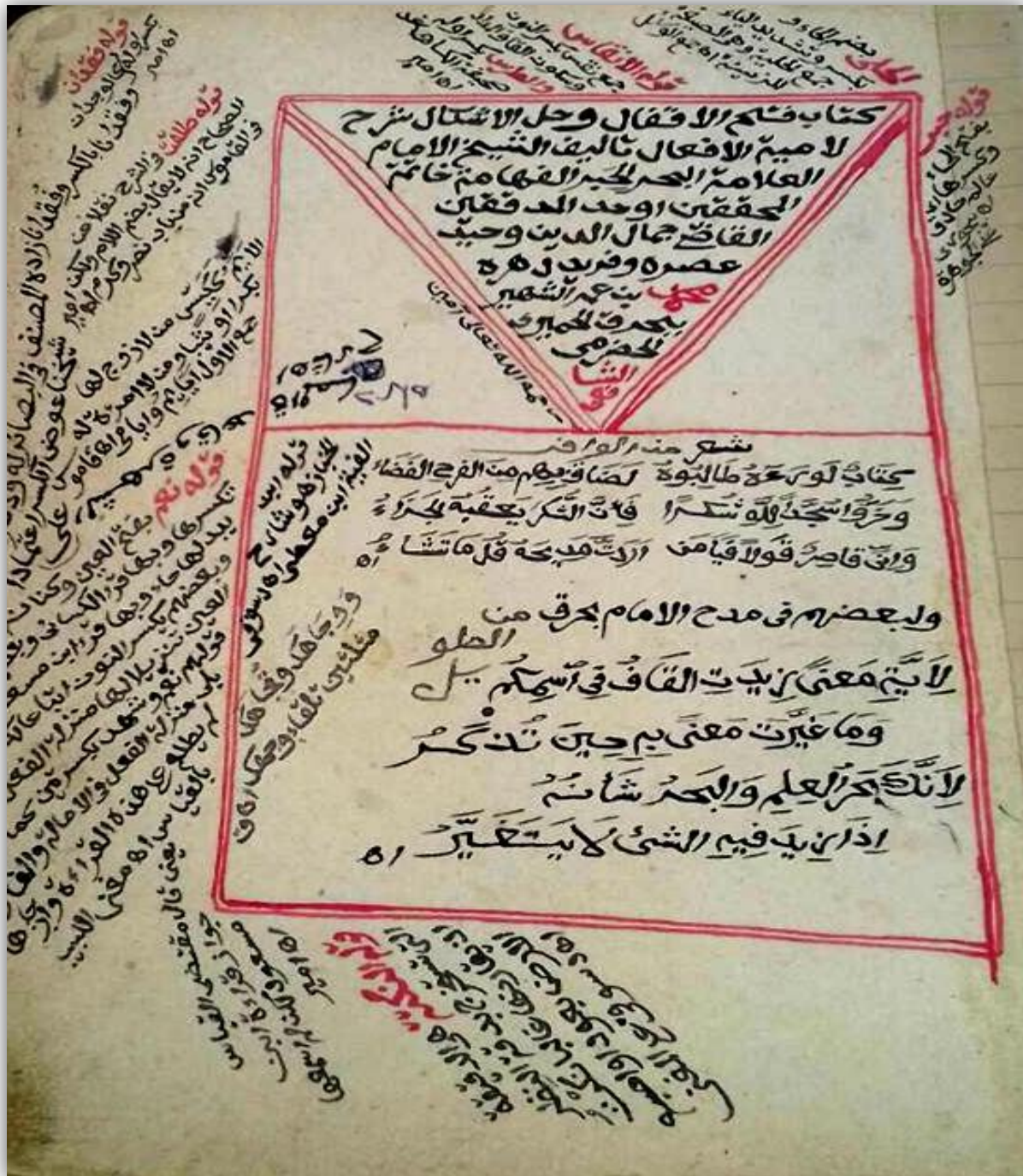
Waal-ḥamdu lillāhirabial-'alamīn waṣallallāhu'alāMuḥammadin wa 'alihi waṣaḥbihi wasallama taslīman 'Ilāyawmi ad-dīn

Translation

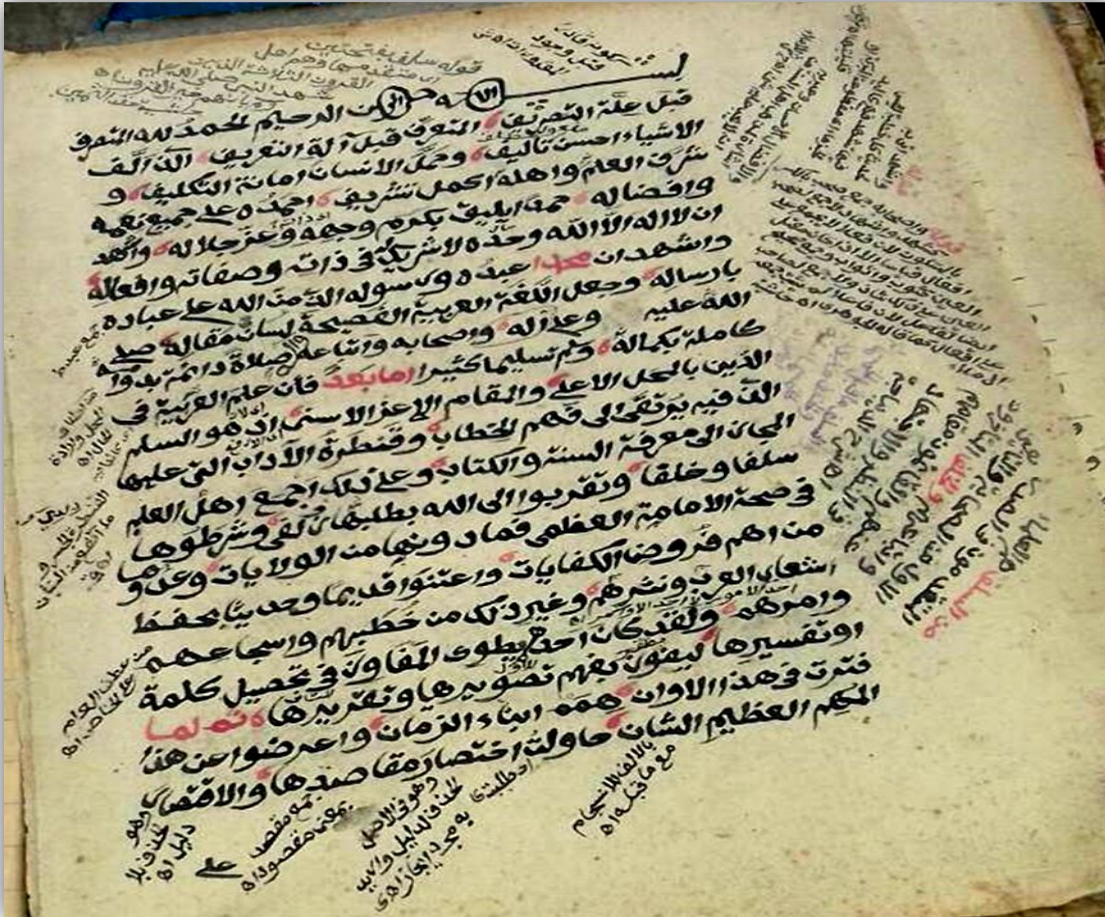
Praisebe to Allah the creator of world and peace and blessings be upon ProphetMuḥammadto the Day of Judgment.

Decoration: The manuscript is beautifully decorated as follow as it is seen in the colophon part.

Colophon: The colophon of the manuscript is represented with a decorated page as follows.



Marginal notes: The manuscript contains marginal notes as it is seen below:



Ms10

Manuscript Title: *al-fawā'idu ad-ḍiyā'iyyah bi-ṣarḥ al-kāfiyah*

Author: *Nura ad-Dīn 'abduar-Raḥmān al-ḡāmi*²⁴

Number of Folio: 82

Size: 24cm x 18 cm

Writing style: The text is written in a small, careful, specialized and beautiful hand writing of *Nash* writing style.

²⁴ *Nura ad-Dīn 'abduar-Raḥmān al-ḡāmi, an Afghanian famous scholar (1414-1492)*

Vocalization: The text of the manuscript is not vocalized.

Binding: The manuscript is bounded with yellowish card board and strongly sewed with packthread.

Condition: It is not in good condition but some papers started to separet.

Line: In average 21 lines per page.

Pagination: page number is given by using catchword at the bottom in the left side.

Support: Written on old hard Arabic paper and the writing is supported by a traditional pen “*qalam*” and homemade Black color ink (*maddi*). And titles, sub titles written by using homemade red color ink. The text are also boarded by red ink.

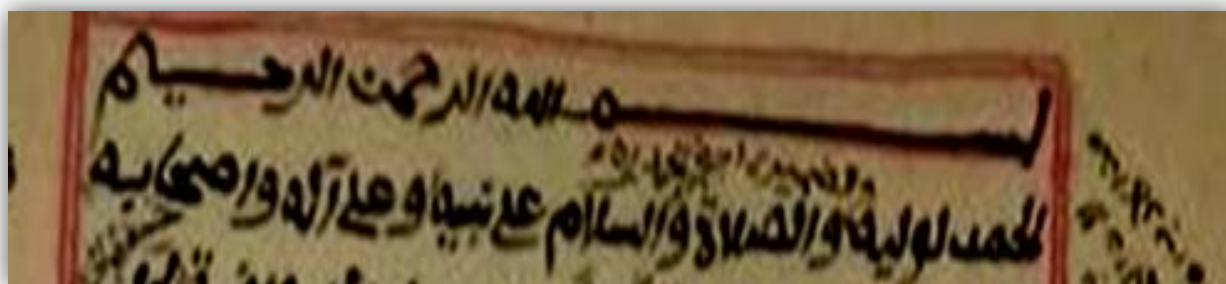
Owner: The manuscript is now in the hands of *Šayḥ* Aḥmad al-Ġalīl the son of the copyist of the manuscript. And it present at his home in *minas*, South Wällo.

Copyist: *Šayḥ* ‘Abdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī

Content: The content of the manuscript focuses on the Arabic grammar and Arabic morphology.

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The incipit of the manuscript reads as follow.



Transliteration:

Bismillāh ar-rahmānar-rahīm

al-ḥamduli-waliyyihi waaṣ-ṣalātu wa as-slāmu ‘alānabiyyihi wa ‘alā ‘ālihi wa ‘aṣḥābihi

Translation

Praise be to the one who supports him and peace and blessing upon his Prophet and on his parents and his partners

Decoration: The manuscript doesn't contain decorations.

Rubrication: rubricated by red rectangular frame is with red ink. Some important words are also rubricated by red ink in the middle of the text.

Marginal notes: All the folios of the manuscript has full of marginal notes at the left, right and bottom side of the text that explain some important issues. as it seen bellow.

Number of Folio: 42

Size: 16cm x 14 cm

Writing style: The text is written in a small, careful, specialized and beautiful hand writing of *Nash* writing style.

Vocalization: all the text of the manuscript is not vocalized

Cover page: Covered with yellowish card board.

Binding: The manuscript is bounded strongly sewed with packthread together.

Condition: It is not in good condition.

Line: In average 18 lines per page except the last page is written in 6 lines.

Pagination: page number is given by using catchword at the bottom in the left side.

Support: Written on old hard Arabic paper and the writing is supported by a traditional pen “*qalam*” and homemade Black color ink (*maddi*). In the colophon part used homemade red color ink.

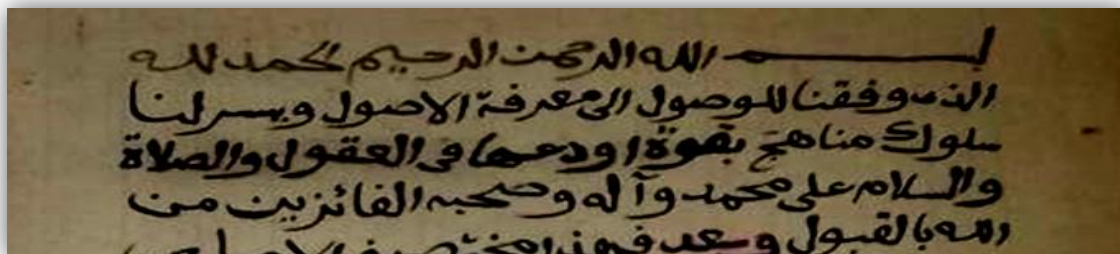
Owner: The manuscript is now in the hands of *Šayh* Aḥmad al-Ġalīl the son of the copyist of the manuscript. And it present at his home in *minas*, South Wällo.

Copyist: *Šayh* ʿAbdu al-Bāsīt bin Muḥammad bin Ḥassan al-Mināsī

Content: The content of the manuscript focuses on Fundamental s of Juris prudence(Usulul Fiqh).

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The incipit of the manuscript reads as follow.



Transliteration:

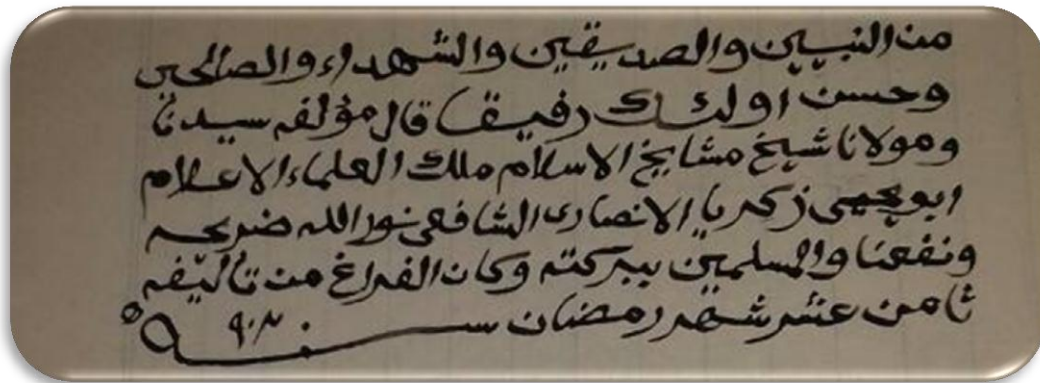
*Bismillāhiar-rahmānar-rahīm al-ḥamdulillahi al-laḏīwafaqanā li-al-wuṣū
'ilāma 'rifati al-'Uṣūlwayasaranāsulūkmanāhiḡ bi-quwwqtin 'awda 'ahāfi al-
'uqūliwa-aṣ-ṣalātuwa as-slāmu 'alāMuḥammadwa 'ālihiwa 'aṣḡābihi al-fā'izīna min
Allahi bi-al-qubūl*

Translation

In the name of God (Allah), Most Gracious and Most Merciful.

Praise to Allah who favors as in knowing the principles of the basics one who facilitate to us the methodology by the power in calculated in the mind.

Desini: the destini of the manuscript reads:

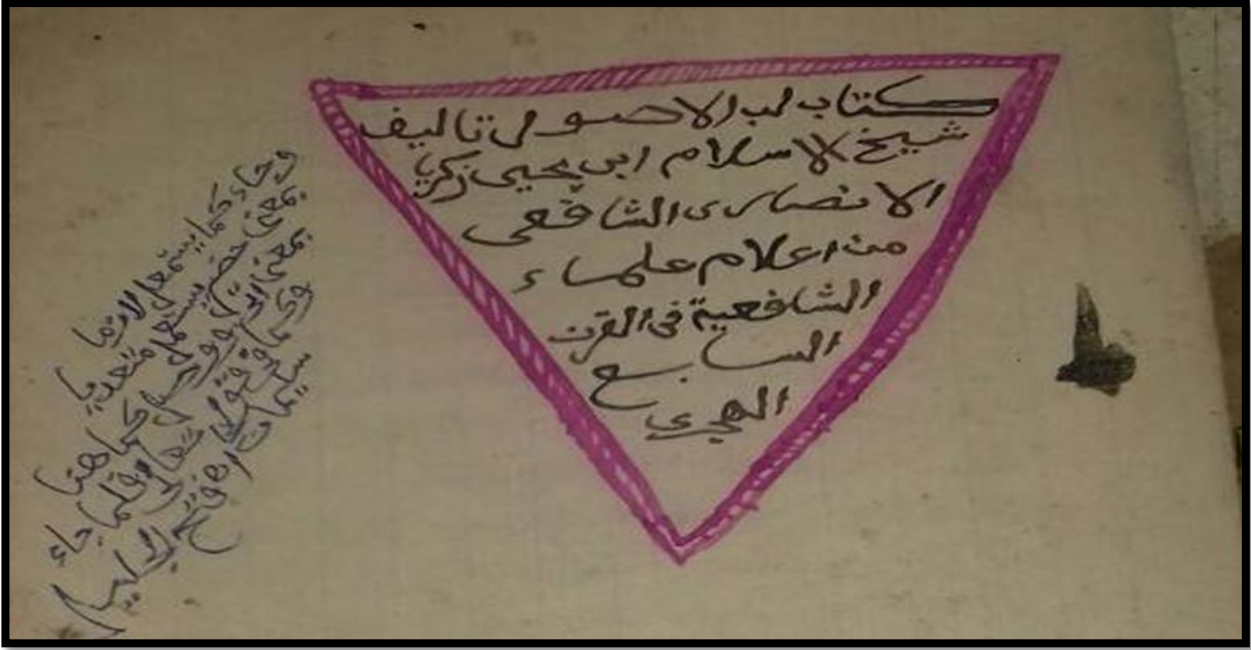


Transliteration:

*Mina anabiyyīnawas-sidiqīna wa aṢ-Ṣuhadā'i waaṢ-Ṣāliḡhīna waḡasuna 'ulā'ika raḡfīqa qāla
mu'allifuhu sayyīdinā wamawlānā Ṣayḡhumaṣāyīhi al-'Islāmi maliku al-'Ulamā'i al-
'a'lām'Abuyahyā zakariyyā al-'anṢārī aṢ-Ṣāfi'īnawarallāḡuḡariḡahu wa naḡa'anāwa al-
muslimīna bibarakatihi wa kāna al-farāḡu min ta'līfihiTāmina 'aṢaraṢhriḡamaḡānasanata
920 AH.*

Decoration: The manuscript is not decorated

Colophon: The content of the colophon reads:



Transliteration:

Kitāb Lub al-'Uṣūlā liṣayh al-'Islām Abi Yaḥyā Zakariyyā al-'Anṣārī aš-šāfi'īyī min 'A'lām 'ulamā' aš-šāfi'īyah fī al-qarn as-sabi' al-ḥiḡrī

Translation

Book of *Lub al-'Uṣūl fī* author ṣayh al-'Islām Abi Yaḥyā Zakariyyā al-'Anṣārī aš-šāfi'īyī one of the highest scholars of the šāfi'īyah school of thought in the 7th century AH.

Marginal notes: No marginal notes.

Ms12

Manuscript Title: *Al-Minḡatu al-Rabbaniyyāh fī Ṣarḡi al-Manzūmati al-bayqūniyyāh*

Author: Ṣayh Muḡammad Ibn Mufti Sirāḡ²⁶

²⁶ Ṣayh Muḡammad Ibn Mufti Sirāḡ, famous Ethiopian scholar living and serving the people in Rayya southern Tigray region

Number of Folio: 20

Size: 20cm x 16cm

Writing style: The text is written in a small, careful, specialized and beautiful hand writing of *Nash* writing style.

Vocalization: all the text of the manuscript is not vocalized

Cover page: Covered with black card board.

Binding: The manuscript is bounded strongly sewed with packthread together with other Manuscripts.

Condition: It is not in good condition.

Line: In average 16-19lines per page.

Pagination: page number is given by using catchword at the bottom in the left side except the recto and verso of the first folio.

Support: Written on old lined Arabic paper and the writing is supported by a traditional pen (*qalam/reed*) and homemade Black color ink (*maddi*).Homemade red color ink also used to indicate main words in the mead of the text.

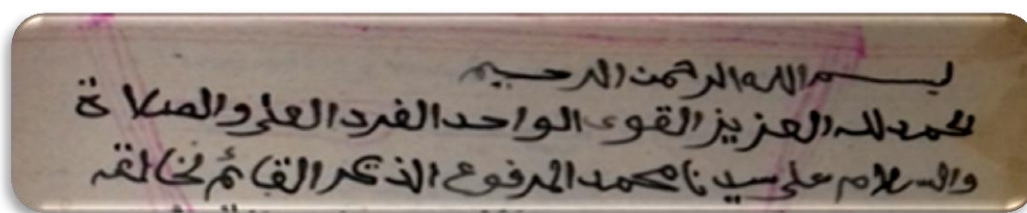
Owner: The manuscript is now in the hands of *Ḥāmīdā Šayḥ ʿAbdu al-Bāsiṭ* the daughter of the author of the manuscript.

Copyist: *Šayḥ ʿAbdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī*

Content: the content of the manuscript focuses on the authentic saying of the prophet.

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The incipit of the manuscript reads as follow.



Transliteration:

Bismiallāhiar-rahmānar-rahīm

al-ḥamdulillahial-‘azīz al-qawiyi al-wāḥid al-fardi al-‘aliwaaṣ-ṣalātuwa as-slāmu

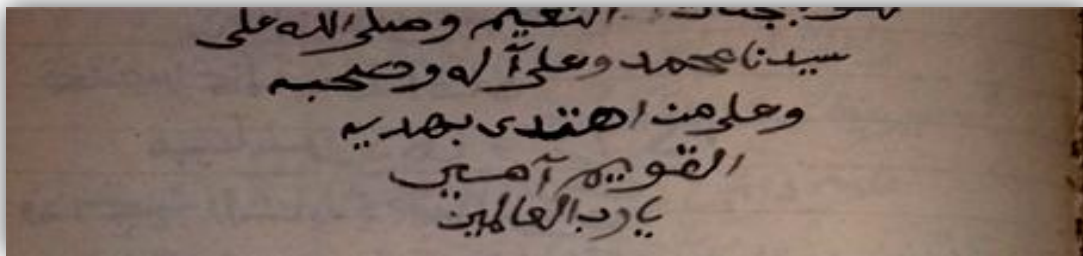
‘alāsayyidinaMuḥammad al-marfū‘ aḍ-ḍikri al-qā’imi li-ḥāliqihi

Translation:

In the name of God (Allah), Most Gracious and Most Merciful

Thanksto God the honorable and the powerful and the only one the highest and Peace and blessing upon our lord Prophet Muḥammad the owner high pries the servant of his creator.

Desinit: The destini of the manuscript reads:



Transliteration:

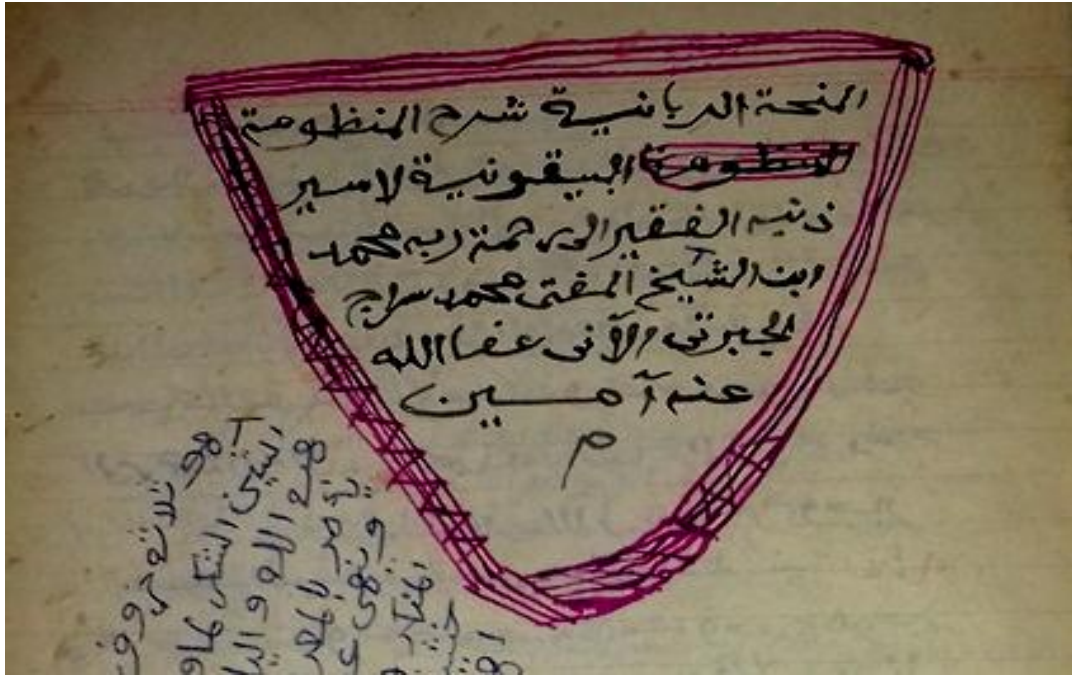
*Wa ṣallā Allahu ‘alā sayyidina Muḥammad wa ‘alā ‘ālihi wa ṣaḥbihi wa ‘alā man
'ihtadā bi-hadyihi al-qawym 'āmīn yārab al-‘alamīn*

Translation:

Blessing be upon our lord *Muḥammad* and on his parents, his partners and on all who followed his way; *Amīn*, oh, the creator of this world accept it from us.

Decoration: There is no decoration

Colophon: The content of the colophon reads:



Transliteration:

Al-minḥatuar-rabbāniyyah ṣarḥu al-manzūmati al-bayqūniyyah li'asīridanbihi al-faqīru'ilārahmatirabbihī Muhammadibn aṢ-ṣayḥal-muftī Muḥammad-sirāğ al-ğabartī al-'ānnī'afa'Allāhu'anhu'āmīn

Translation:

The book *Al-minḥatuar-rabbāniyyah ṣarḥu al-manzūmati al-bayqūniyyah* is for who is arrest of his sins and the poorest and needy to the mercy of his God *Muhammadibn aṢ-ṣayḥal-muftī Muḥammad-sirāğ* the *ğabartī* of *'ānnī* may Allāh forgive him *'āmīn*.

Marginal notes: no marginal notes

CHAPTER FOUR

CONTENT ANALYSIS OF THE MANUSCRIPT OF AL-MANZŪMATU AL- FIKRIYAH FĪ ZAM AL-QĀT

4.1 CONTENT ANALYSIS /SUMMARY/

In this part of the study the researcher will present a work by the author that entertains an important cultural issue that is unfortunately attached to the Ethiopian Muslim culture with some veneration tendency that is the chewing of Čat(ጭቅ). The author although a strong proponent of the Islamic tradition in Ethiopia that comes from an elderly scholars of Islam in the country strongly opposes the custom of chewing Čat labeling it as a harmful plant that does not suit gentlemen. Thus, the text of the work is reproduced through digital copy and translated into English as it is written in Arabic. The researcher gives some notes on some of the issues that need to be clarified. The work is entitled as *al-manzūmatu al-fikriyahfīzamI al-qāt* 'A poetic thought opposing the chewing ofČat. The researcher selected this manuscript as it has a social and health value among the other manuscripts which are highly sophisticated grammar and morphological works. The work is limited only to four folios and meets the page limit of the research itself. The text is found to be very important as it helps to reduce the social tension among contemporary Muslims who think that the traditional Muslim scholars, unanimously endorses the habit of chewing .Čat

Codicological Data

Title: *al-manzūmatu al-fikriyahfīzami al-qāt*

Author: Šayḥ °Abdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināsī

Owner:Ḥamidāh °Abdu al-Bāsiṭ (the dughter of the author of the manuscript).

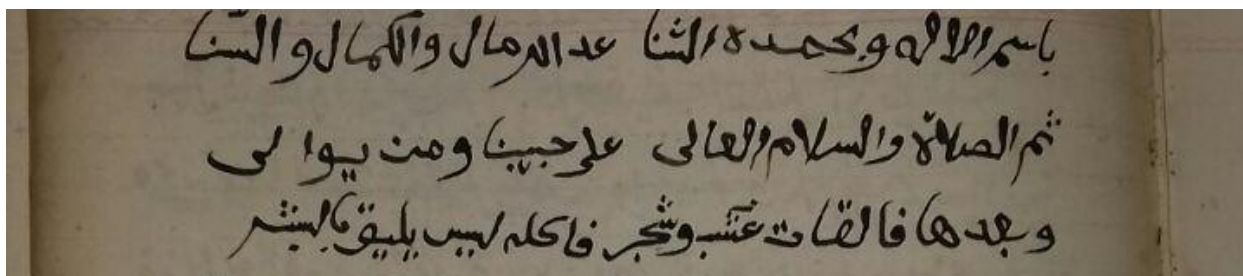
Size:15cm x19cm

Number of folio: 4

Writing style: The text is written in a small, careful, specialized thin and beautiful hand writing in *Nash* writing style.

Content:

The author of the manuscript discusses and defines what Čat(چات) as follows:

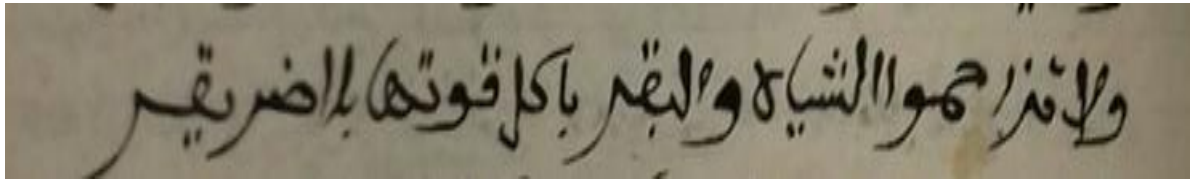


Transliteration

Bismil 'Ilāhi we bi-ḥamdihiat-ṭanā
‘addaar-rimāliwa al-kamāliwa as-sanā
Tumma aṣ-ṣalātuwa as-slāmu al-‘ālī
‘alāḥabībunīwa man yuwālī
Waba‘duhāfa-l-qātu ‘uṣbun wašaḡar
fa ’akluhulaysayalīqu bi-al-bašar

Translation:

In the name of God who is worthy to be praised and glorified
as much as the number of sands, perfection and goodness.
Then the highest peace and blessing be
on our beloved Prophet, the leader and his followers
Then after čāt is a kind of grass and tree,
and chewing it is not be fitting men

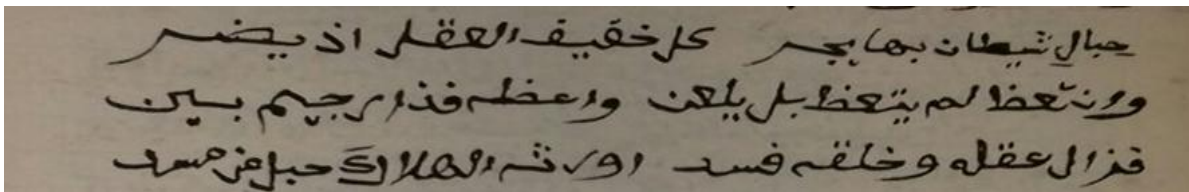


Transliteration:

Walātuzāḥimūaš-šiyāhawa al-baqarbi‘akli qūtihābilāḍurin yaqar

Translation:

Don’t crowd the goats and cows by consuming their food without necessity
The author discusses the effect of chewing of Čat in personal life: internally, externally, physically, mentally and in the manifestations of behavior.



Transliteration:

ḥibālušayṭānin bihā yağuru

kullaḥafīfi al-‘aql ’idyaḍur

Wa ’in ta’iz lam yata’izbalyal‘anu

wa’izahufaḍārağīmunbayyinun

Fazala ‘aqluhuwaḥuluquhufasad

awṛṭahu al-halākaḥablunfīmasad

Translation:

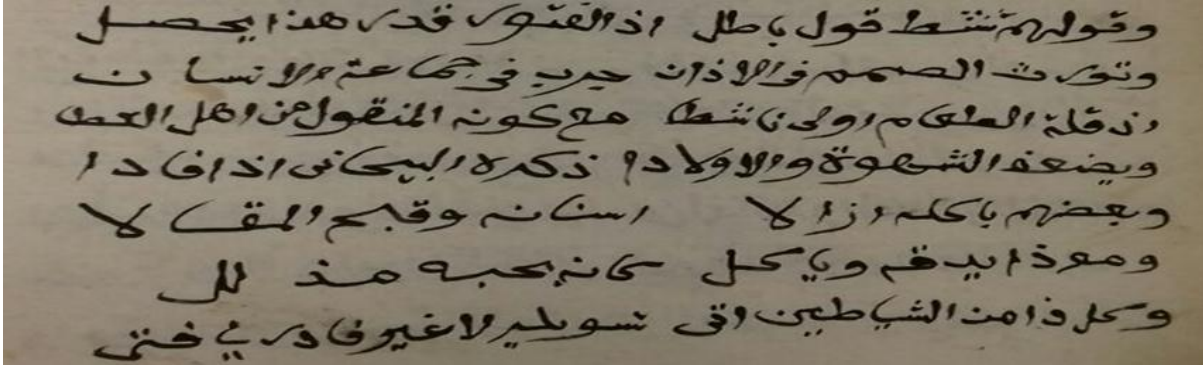
Čat is rob of the devil; it pulls every feeble minded people.

When you advice the consumer, he never accepts

Rather blames you; such is an evidently cursed man

His mind is gone and his behavior is corrupted

He has inherited loss [like the ones referred as a rope of twisted fiber



Transliteration:

Waqawluhum tunšītuqawlunbāṭilu

ʾiḍi al-futūruqadra haḍayaḥsul

Watūrītuas-ṣamama fī al-aḍāni

Ġuribafīgamāʾati al-ʾinsāni

ʾiḍqillatu al-ṭaʾāmiʾawlānāšitā

Maʾa kawnihi al-manqūla min ʾahli al-ʾṭā

Wayuḍʾifuaš-šahwata wa al-ʾawlāda

ḍakarahu al-bayḥānī ʾiḍʾafāda

Wa baʾduhumbiʾaklihi ʾazālā

ʾAsnānahuwaqabbaha al-maqālā

Wamaʾaḍāyaduqquhu way aʾkulkaʾ

Kaʾnnaḥubihubbihimuḍallalu

Wakulluḍa mina aš-šayāṭīni ʾatā

Taswīluḥulāgayru fadrīyāfatā

Translation:

Their claim that it awakes is invalid
as it brings impotency thereafter
And also brings deafness to the ear
this is observed from experiences of many people

Reducing food is better to be alert
as it is taken from the scholars

It weakens sexual appetite and the progency
as recorded by a scholar called Bayhany
Some of them has destroyed their teeth
and disqualify their speech.

Besides, they grind and chew it.

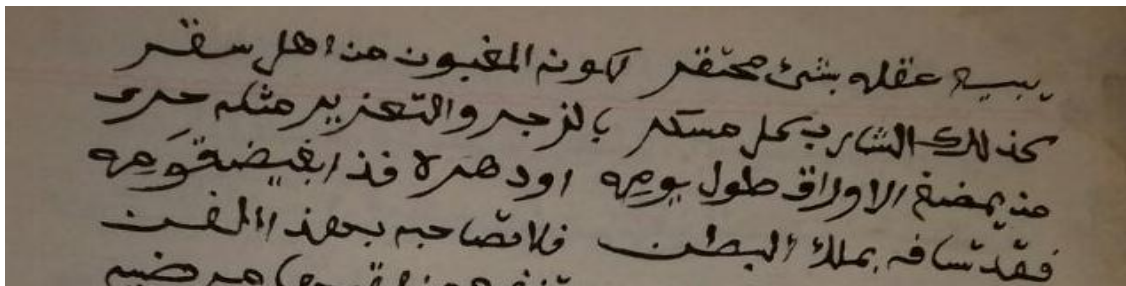
As if he is downgraded as a result of its love.

All these things come from evil

It is but an illusion none else oh young men.

The attitude of the community towards of the persons who chew chat (the user of čāt)

The person who use Čat in common sense it is not good.



Transliteration:

*yabī'u 'aqlahu bišy'in muḥtaqar likawnihi al-maḡbūn min 'ahli sqar
kaḡālika aš-šāribu kulamuskiri bizaḡri wa at-ta'ziri miṭluhu ḡarī
man yamḡaḡu al-'awrāqa ṭūl-yawmihi 'aw dahrihi fādā baḡīḡu 'ahlihi
faḡad tasāfah bimal'i al-baṭni falātusāḡibhu biḡādālfani*

Translation

He sales his mind by a feeble thing

because he is deceived among the people of in ferno.

As drunker is to be admonished and punished

the chewer of chat should gate the same.

One who chew a plant all day and

time is disliked among his people.

He has become foolish by stuffing his stomach.

Do not be friend him

4.2. Copy of Manuscript *Al-Manzūmatu Al-Fikriyah Fī Zam Al-Qāt*

باسم الله وبحمده ولنا عدو المال والكمال والسنا
 ثم الصلاة والسلام العالي على جبيننا ومنت يوا لى
 وجدها فالقات عشب وشجر فاكله ليس يليق بالشر
 لكن اكله الناس انشئ وذكر عليهم حتى اشتهوا نوع البقر
 يا خوة الاسلام والايهان لا تقعدوا بزهره الشيطان
 واشتغلوا بطرف ^{تقطعو} السهم الكتاب وسنة الرسول ذوق الجناد
 لا تقطوا الاوقات بالاوراق فذا سبيل العجم والفساق
 ان النبي وبخلافه اشدين محبستهم بالوعظيين اهل الدين
 من لم ينل سبيلهم فقد هلك كما روت هدايتنا من سلاك
 ولتزهوا تلاوة القرآن والذكر والدعاء بالاذعان
 بالخوف والآداب وانكسر لدى خطا بكم لله البارى
 واجتهدوا فتمسوا الاوقات لانها مفاتيح الخيرات

ولا تقولوا عدو القنايط مذهبه العقل فكل فسقط
 جبال شيطان بها يجر كل خفيق العقل اذ يضمر
 وينتعض لم يتعظ بل يلعن واعظم فذير جيم بين
 فزال عقله وخلقته فسد او قته الملاك جيل من حسد
 ما حسن بكم من الجمال اذ حرم اكله يا امر قد نعت
 رول عن اكثر اهل اليمن لا لهم الاحباش اهل الفتى
 وقولهم شط قول باطل اذ الفتوى قد هذا يحصل
 وتورث الصمم والاذان جرد في جماعة الانسان
 ذقلة الطعام اولى ناشط مع كونه المنقول من اهل العمد
 ويضعف الشهوة والاولاد ذكره اليك انى اذا فادا
 وبعضهم باكله ازال اسنانه وقبح المقالا
 ومعدا يدق وياكل كما تحبه منذ لل
 وكل دامت الشيطان اتي سويله لا غير فادري حتى

لذا اذا اكله قد اخطى ببعضه اهل الحق من ذوى العلاء
بل يجمع الفساق والنسوان عيظهم بموجب خسران
ويدعى الكرامة الرفيع علمهم فواذ نعم تشيعه
ووجوب على اولئك الولاية تعزيرها بما فيه كفاية
وطردة عن البلاد حثما يورث اهل الدين ما به العقم
ومذير دكرامة الرجال فليستهم فوديت ذى الجلال
وهن يشاوهن على الضلال فهو منافق خوالد جال
ولا تنزعوا الشيا والبقير باكل قوتها لا اضيق
فاتبعوا لعلو والصلا كما تكونوا مهمتهم سرا
قال ابن مالك ما كرم المعاد كما لنا اتباع احمد
فانحصر العمل في العباد على اتباع صاحب اليادة
فكل خير في اتباع من سلكه وكل شر في اخراجه من خلف
اعلم الحثيث ما له من ذى عمل من مضمون جابه ذوى المل

ببيرة عقله بشئ محقر لكونه المغبون من اهل سقر
كذلك الشارب كل مستكر بالزجر والتعزير مثلهم حرو
من يهضغ الا والاق طول يومه او دهره فذا يقضه يومه
فقد سافه بملك البطن فلا يصاحبه بهذا الفت
فهذه نصيحة فكرهم تنفع من لقيها مرضيه
لا شكر لا الحق اهل الصلاح من اتي انسان عليك الاحى
لكم دلاء على التهام وشكرنا له على الانعام
وصلى يارب على المختار وآله وصحبه الاطهار
نظيها العبد الذليل البور في نجل محمد هو ابن الحسن
مهر عداس الادار في المناس وكم بها انتفع جيل الناس

- 1- باسم الإله وبحمده الثنا
- 2- ثم الصلاة والسلام العالي
- 3- وبعد فالقات عشب وشجر
- 4 لكن أكب الناس أنثى وذكر
- 5 يا إخوة الإسلام والإيمان
- 6 واشتغلوا بطرق الكتاب
- 7 لا تقطعوا الأوقات بالأوراق
- 8 إن النبي والخلفا الراشدين
- 9 من لم ينل سبيلهم فقد هلك
- 10 والتزموا تلاوة القرآن
- 11 بالخوف والآداب وانكسار
- 12 واجتهدوا في خمسة الأوقات
- 13 ولا تعولوا على القنابط
- 14 حبال شيطان بها يجبر
- 15 وإن تعظ لم يتعظ بل يلعن
- 16 فزال عقله وخلقه فسد
- 17 ما أحسن الحكم من الجمال إذ
- 18 أول من أكثر أهل اليمن
- 19 وقولهم تنشط قول باطل
- 20 وتورث الصمم في الأذان
- 21 إذ قلة الطعام أولى ناشطا
- 22 ويضعف الشهوة والأولاد
- 23 وبعضهم بأكله أزالا
- 24 ومع ذا يدقه ويأكل
- 25 وكل ذا من الشياطين أتى
- 26 لذا إذا أكله قد امتلى
- 27 بل يجمع الفساق والنسوانا
- 28 ويدعي الكرامة الرفيعة
- 29 وواجب عل أولي الولاية
- عد الرمال والكمال والسنا
- على حبيبنا ومن يوالي
- وأكله ليس يليق بالبشر
- عليه حتى أشبهوا نوع البقر
- لا تقتدوا بزمرة الشيطان
- وسنة الرسول ذي الجناح
- فذا سبيل العجم الفساق
- مجلسهم بالوعظ بين أهل الدين
- كما روت هداتنا ممن سلك
- والذكر والدعاء بالإذعان
- لدى خطابكم لله الباري
- لأنها مفاتيح الخيرات
- مذهبة العقل في كل مسقط
- كل خفيف العقل إذ يضر
- واعظه فذا رجيم بين
- أورثه الهلاك حبل من مسد
- حرم أكله بأمر قد نفذ
- تلاهم الأحباش أهل الفتن
- إذ الفتور قد هذا يحصل
- جرب في جماعة الإنساني
- مع كونه المنقول من أهل العطا
- ذكره البيحاني إذ أفادا
- أسنانه وقبح المقالا
- كأنه بحبه مذلل
- تسويله لا غير فادر يا فتى
- بيغض أهل الحق من ذوي العلا
- يعظهم بموجب خسرانا
- كلمته في أذنهم شنيعة
- تعزيره بما فيه كفاية

- 30 وطرده عن البلاد حتما يورث أهل الدين ما به العمى
- 31 ومن يرد كرامة الرجال فليستقم في دين ذي الجلال
- 32 ومن يشأ فهو على الضلال فهو منافق أخو الدجال
- 33 ولا تزاموا الشياه والبقر بأكل قوتها بلا ضر يقرب
- 34 فاتبعوا العلوم والصلاحا لكي تكونوا ممن استراحا
- 35 قال ابن مالك إمام السعدا كما لنا إلا اتباع أحما
- 36 فانحصر العمل في العبادة على اتباع صاحب السيادة
- 37 فكل خير في اتباع من سلف وكل شر في اختراع من خلف
- 38 أكل الحشيش ماله من ذي عمل ممن مضى بل جابه ذوو زلل
- 39 يبيع عقله بشيء محتقر لكونه المغبون من أهل سقر
- 40 كذلك الشارب كل مسكر بالزجر والتعزير مثله حري
- 41 من يمزغ الأوراق طول يومه أو دهره فذا بغيض قومه
- 42 فقد تسافه بمأ البطن فلا تصاحبه بهذا الفن
- 43 فهذه نصيحة فكرية تنفع من لقيها مرضية
- 44 لا تكره الحق أخ الصلاح من أي إنسان عليك لاحي
- 45 الحمد لله على التمام وشكرنا له على الإنعام
- 46 وصل يارب على المختار وآله وصحبه الأطهار
- 47 نظمها العبد الذليل البورني نجل محمد هو ابن الحسن
- 48 مدرس الآداب في المناس وكم بها انتفع جل الناس

4.3 Translation

In the name of God who is worthy to be praised and glorified
as much as the number of sands, perfection and goodness.

The highest peace and blessing be upon

Our beloved Prophet and his followers

Then after čāt is a grass and tree,

And chewing it is an honorable act for human kind

Don't crowd the goats and cows

byconsuming their food without any necessity

Oh, brothers in Islam and believers

Don't follow the bands of evil

Follow the way of Qurān and the way of the Prophet

Don't waste your time on leafs (Čat)

That is the way of dissolute peoples

The Prophet and his guided successors

Their gathering was in good advice among religious people

One who lost his way perishes

As it is recorded by those who followed the right way

Keep up on reciting of the holly Qurān

And keep the practice of Zikr, Du'a' and meditation

With feeling of fear, dicipline and humbleness

Be strong yourself with five time daily prayers

because it is the key of all good

Don't be dependent on addictive

As it removes the mind here and there

Čat is the rob of the devil; it pulls every feeble minded people.

When you advice the consumer, he never accepts
Rather blames you; such is an evidently cursed man
His mind is gone and his behavior is corrupted
He has inherited loss [like the ones referred as] a rope of twisted fiber
What a wonderful of goodness is that
when chewing of chat is forbidden by the law
Yemeniyans are the the most consumers ofČat
Next are the Abyssinians
Their claim that it awakes is invalid
As it brings impotency thereafter
And also brings deafness to the ear
This is observed from experiences of many people
Reducing food is better to be alert as it is taken from the scholars
It weakens sexual appetite and the coming progeny
The citation from Beyhany notes the same
Some of them has destroyed their teeth and disqualify their speech.
And yet they grind and chew it .
As if he is downgraded as a result of it love.
It all comes from the evils
There needs no other meaning, oh young boys.
It is then when he eat it becomes
Full of hatred for the people of truth
Even he collects dissolute people and women
Advising them what brings loss
He claims to have excelent miracles
He speaks as such in their ears

It is an obligatory on leaders
 To punish a person like this
 A person like this is better to be exiled
 To protect the community from pollution
 One who needs the miracles of men
 He needs to strengthen up himself in the right Religion of Allah
 One who seeks a deception is on the wrong way
 He is hypocrite and the brother of Dejal
 Don't make busy the goats and cows
 By eating their food without any established harm
 Follow knowledge and goodness
 In order to become among those who are satisfied
 Ibnu Mālik, the leader of harmony says
 There is no way for rightness except following of the Prophet
 The rightness of any kind of worship is
 Subject to the way of the glorious Prophet
 All goodness are in following of those who are passed in the right way
 But all badness are the outcome of the invention of the latecomers
 Chewing of chat or is not the work of those who are passed in the right way
 But it is done by those who followed wrong way
 He sales his mind by a feeble thing
 Because he is deceived among the people of inferno.
 As drunker is to be admonished and punished
 The chewer of Čat should get the same .
 One who chew a plant all day and time
 Is disliked among his people.

He has become foolish by stuffing his stomach,
Do not be a friend of him
This is my advice.
Which helps those who accept it with open heart
My right brother don't hate truth
Whatever the speakers personality
Let comprehensive praise be to Allah for accomplishment
We praise him for his favors.
Shower your blessing up on the chosen
And his family as well as his pure companions.
This is composed by the weak servant from Borana
The son of Muhammad son of Hassan .
Who is a teacher of literature at Minas
Many has benefited from him .

CHAPTER FIVE

5. Conclusion and Recommendation

5.1 Conclusion

Šayḥ ʿAbdu al-Bāsiṭ bin Muhammed bin Hassen popularly known as Šayḥ Minas is among the famous Muslim scholars though his biography and literary works are not yet sufficiently recorded by academicians. Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī had received his knowledge from different native scholars by traveling into different districts in Wällo and Dārra, bordering Šäwa and Wällo. In this study the researcher introduces the biography and works of Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī. The educational journey and his contribution to the Arabic and ʿAğamī literature of Ethiopia is given due attention. The works of Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī which are available to the researcher (thirteen in number) are hand listed and catalogued so that future researchers can make further study. Most of the manuscripts are found in the custody of the son of Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī himself a scholar and resides in *Minas*; some of them are in the hand of the daughter of Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī (Hamida), and some are in the hand of other individuals. The manuscripts that are preserved in the custody of the son of the Šayḥ are currently in good condition but the future of the manuscripts at the hands of other individuals are at risk and needs to be collected in national archives. As far as their content is concerned, the author specializes in Arabic grammar and morphology; he gives an explanation to some of the standard Arabic grammar and morphological works with poetic format changing their original style to a prose genre. The research also indicates that the Šayḥ has also a work on the sciences of Hadith and the principles of jurisprudence as well as panegyric and guide books on some religious issues.

This research also sheds light on the contribution of Šayḥ ʿAbdu al-Bāsiṭ al-Mināsī to Arabic and ʿAğamī literature of Ethiopia. Šayḥ ʿAbdu al-Bāsiṭ is known by his literary prowess especially in the

capacity of converting literary works written in prose to a verse or poetic form. He has a number of works especially in the field of Arabic grammar and morphology.

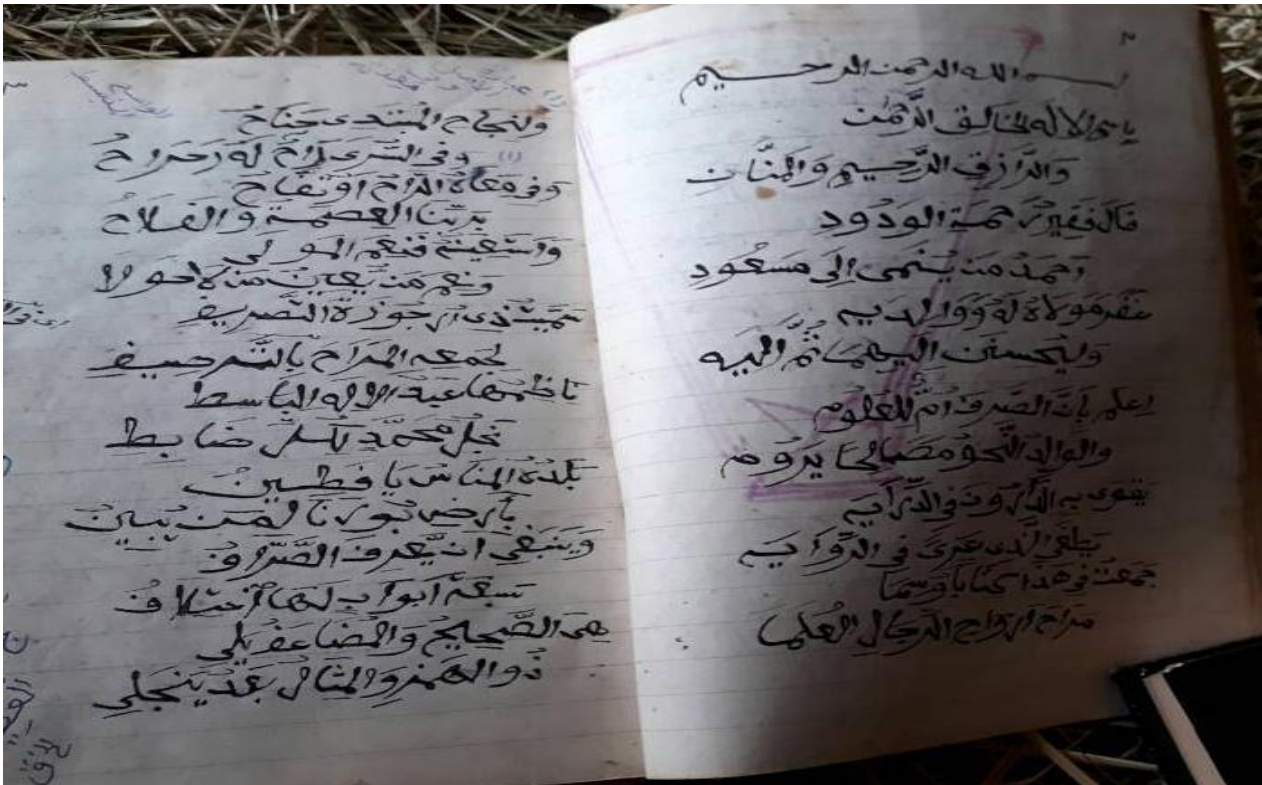
The researcher attempts to give an additional analysis on one of the original works of Šayḥ ʿAbdu al-Bāsiṭ that deals with dangers of the chewing of Āṭ. This work demonstrates the mastery and expertise of Šayḥ ʿAbdu al-Bāsiṭ in Arabic poetry. A partial and selected part of the small poetic work is highlighted from the original Arabic so that to show the mainstay of the text. The digitized copy of the manuscript is attached as part of preserving the text and as a reference for those who need to read the whole text.

5.2 Recommendation

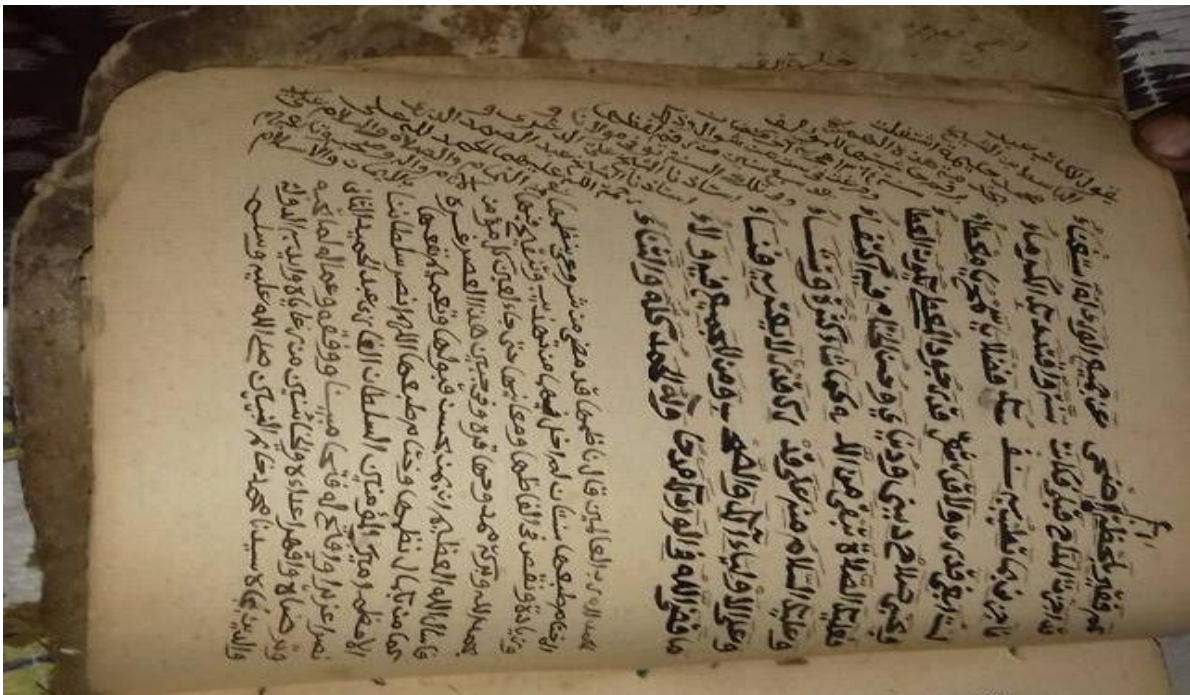
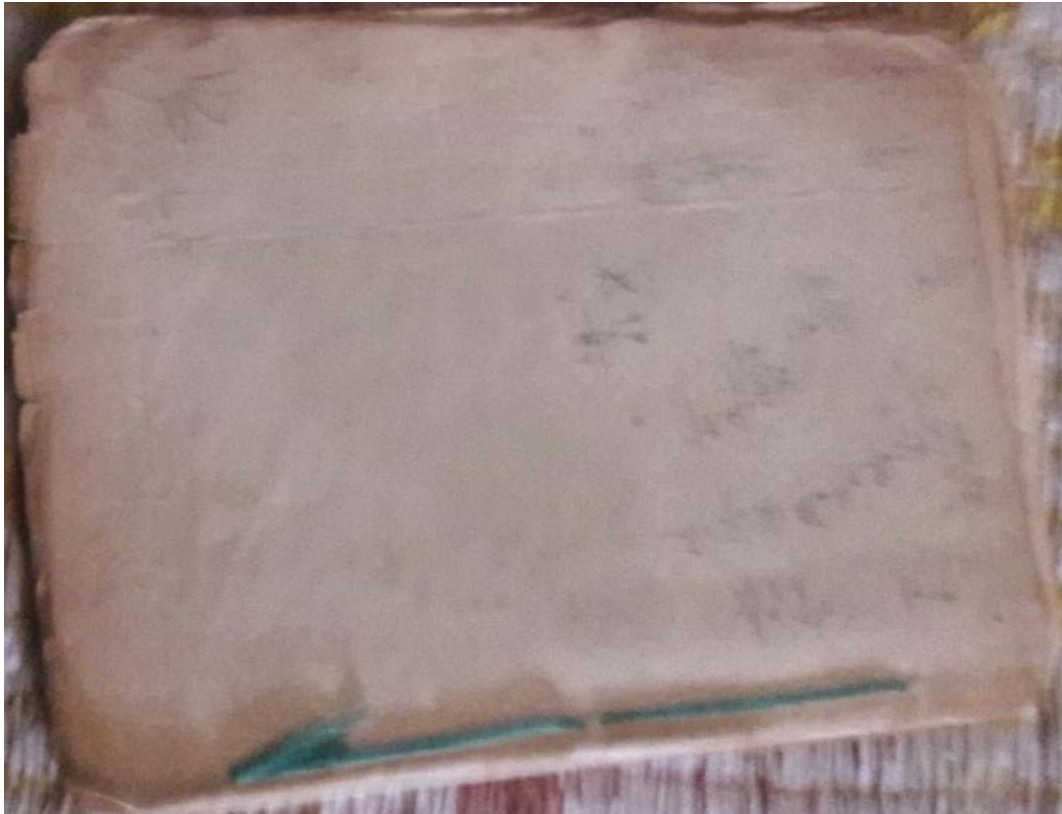
The collections should be kept in a better condition. It might be advisable to transfer them to an institution whereby they could be preserved and utilized by students who specialize high level of Arabic language. Besides, there is always a danger of fire and other natural risks that lead to a permanent lose of this heritage unless an institutional intervention is made, furthermore, most of the works can help as a text books and reference materials in the field of Arabic literacy as well as Islamic teaching.

The researcher recommend the ministry of culture and tourism to give awareness to the people in order to protect documents like this from damage and lose.

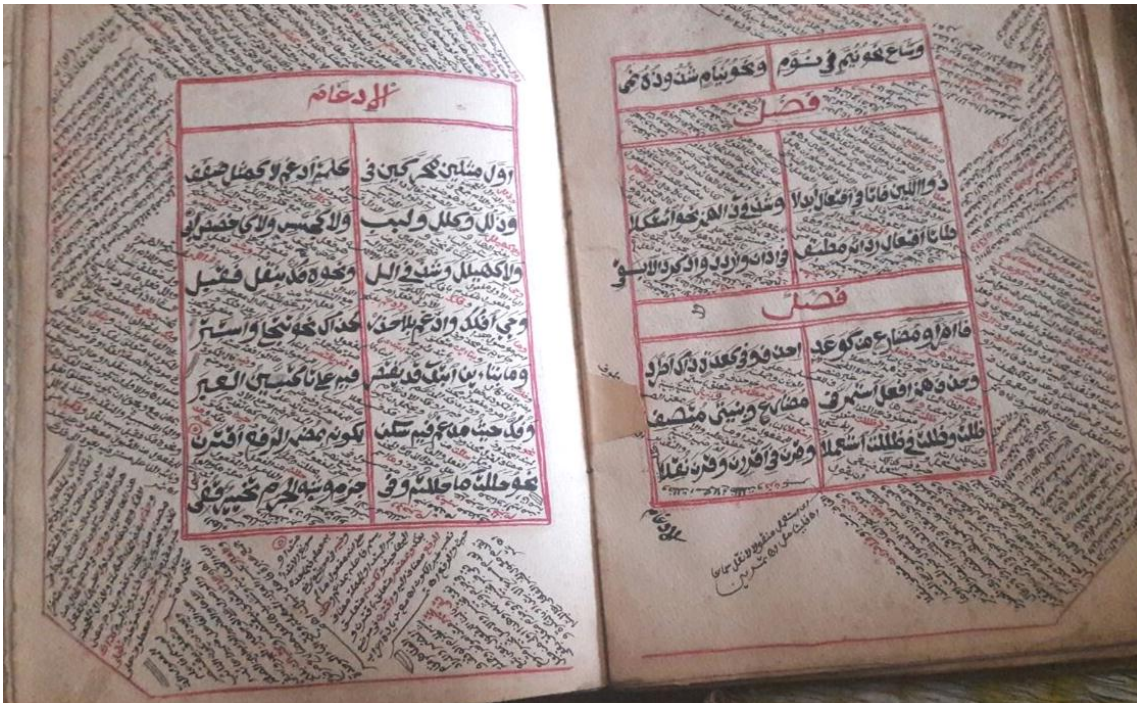
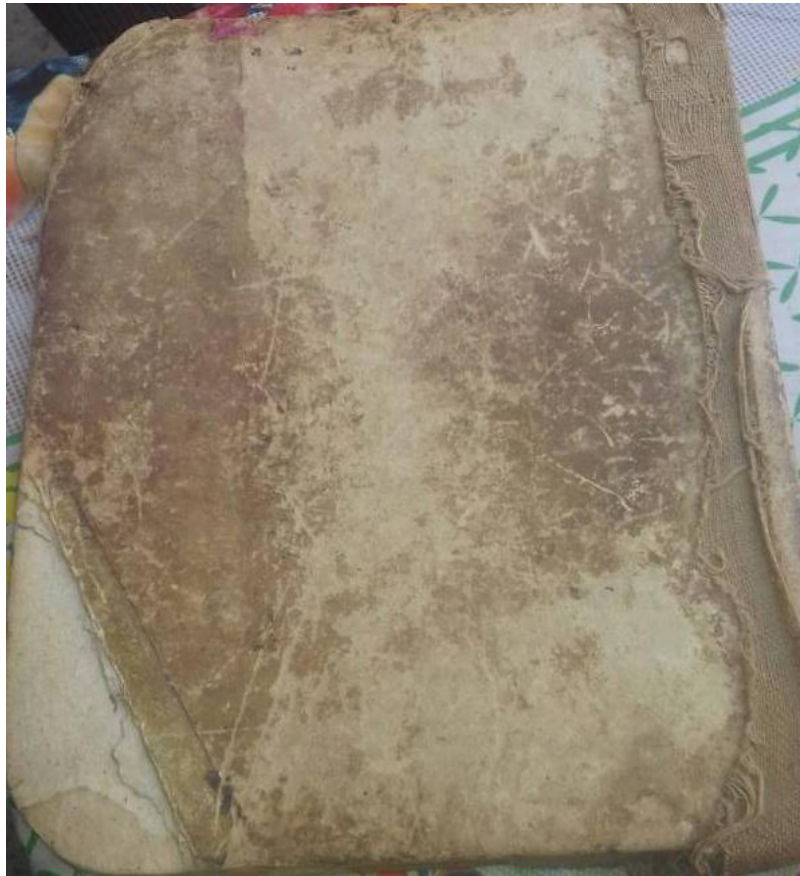
Sample text of Ms 2' urğuzatu at-taŞrif



Ms 7: sample text of *Taybāt al-garā*



Ms 8 sample text of *Alfiyatu ibni mālik*





Šayḥ ʿAbdu al-Bāsiṭ b. Muḥammad al-Minasi

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ሰይፍ ይመር አሊ. ነሃሴ 2002 የከለላ ከተማ ታሪካዊ አመሰራረትና እድገት " የመጀመሪያ ድግሪ የመመሪያ ጽሁፍ አዲስ አበባ

ዩኒቨርሲቲ " (ያልታተመ)

Informants

	Name	Age	Statuses	Place
1	Şayh Sayid Yusuf ManŞūr	80	Teacher/Mudaris	Addis Ababa
2	Şayh Sirāğ Maħmūd	65	Former president of Fedral shariya court	Addis Ababa
3	Şayh Muħamad Ħamiddin	47	Teacher/ Mudaris	Addis Ababa
4	Şayh Sayid Qutb	65	Teacher/ Mudaris	S/ Wello wegdi
5	Şayh Toyib Muhamed nur	75	Teacher/ Mudaris	S/ WelloKelela
6	Şayh keram A/Basit	63	Teacher/ Mudaris	Addis Ababa
7	Şayh Aħmad ğalil	51	Teacher/ Mudaris	S/ WelloMinas
8	Şayh Jamal Ali	63	Merchant	S/ WelloKelela
9	Şayh Ħusein 'Ali 'Adam	65	Teacher/ Mudaris	S/ Wello wegdi
10	W/ro Hamida A/Basit	46	House wife	Addis Ababa
11	W/ro Abebech Dawud		Tourism bureau officer	S/ WelloKelela
12	Mister Muħabba Endrie		Tourism bureau officer	S/ WelloKelela