

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

**THE LIFE AND WORKS OF
THE SHAYKH OF ABRET (1908-1978)
WITH SPECIAL REFERENCE
TO
HIS ARABIC MANUSCRIPTS**

BY
NUREDIN DELIL

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Abstract

The principal and general objective of this study is to assess the intellectual contributions of Ethiopian Muslim scholars towards the development of Islamic culture in the country.

To achieve this objective I have used the works of the *Shaykh* of Abret as a case study. The specific objectives the study are: writing a brief biography of the *Shaykh* of Abret, collecting and preserving his works, making a brief content analysis, and making his works available ready for further studies.

Using primary and secondary sources and the MSS of the *Shaykh* of Abret, the study has attempted to achieve both objectives.

Based on the above specific objective and methods, the biography and the works of the *Shaykh* of Abret are discussed briefly. As a result, the cultural, social and ideological influences of the *Shaykh* are studied. In chapter one the background of the study, in chapter two the historical and religious background of the Gurage people, in chapter three a brief biography of the *Shaykh* of Abret, in chapter four the works of the *Shaykh*, and in chapter conclusion and recommendations are discussed. Since the contributions written by him are many in number, the study could only give a brief content analysis.

Abbreviations

A.H.	Anno <i>Hejirae</i> (Islamic calendar)
E.C	Ethiopian Calendar
f	folio
A.D.	Anno Domini
MS	Manuscript
MSS	Manuscripts
PBUH	Peace be upon him (the Prophet Muhammad)
PBUT	Peace be upon them (Messengers)
r	recto
v	verso

Transliteration system

1. Amharic

Consonants	Phonetic symbol	Example
ቸ	Ĉ	Ĉeha
ሽ	Š	Šifa
ጮ	Ĉ	Kečyēt
ፀ	S'	AmdS'yon
ሐ	ā	Sānda
ገረ	ž	Eža
ን	n̄	Aratcña

2. Arabic

Consonant	Phonetic Symbols	Example
ا	'	<i>Qur'ān</i>
آ	ā	<i>Manāqib</i>
ث	t	<i>Yatrib</i>
ذ	dh	<i>Dhikr</i>
ش	Š	<i>Šawahid</i>
ص	Ṣ	<i>Ṣalāt</i>
ض	ḍ	<i>Qaḍi</i>
ط	ṭ	<i>Khuṭba</i>
ظ	ẓ	<i>Manẓumat</i>
ع	'	<i>Du'a'</i>
ق	q	<i>Ṭariqa</i>

Chapter I

1. Introduction

1.1 Background

Islam in Ethiopia played, and is still playing, a significant historical, linguistic, cultural, social and economic role. However, intentionally or because of political or other reasons, Ethiopian Muslims' history has been totally ignored or given very little attention by Ethiopian as well as Western scholars.

Jon Abbink stated that despite its ancient history and roots in the country, Islam in Ethiopia has always been a religion with secondary and, in the eyes of many Ethiopian leaders, inferior status. It emerged in the shadow of Christianity and often suffered from suppression and discrimination. This has had its impact on social opportunities, religious and civil rights and the pattern of self organization of the Muslims (1998:113). "Behind the facade of religious equality and tolerance and fiction of national identity irrespective of religious affinity there were various forms of subtle and overt political, legal, social, economic and cultural discrimination against, and restriction upon, Ethiopian Muslims".(Hussein Ahmad, 12th International Conference of Ethiopian Studies, Michigan State University, September 1994*:776).

Without giving Islam and Muslims an appropriate position, it would be difficult to get clear, complete and reliable historical and cultural evidence about Ethiopia.

To do so, it is vital to investigate the contributions made by them towards their country since 615 A.D. It is hard to believe that Islam after so many centuries of presence in Ethiopia has not left any more positive literary influence (Abraham Demoz, 1972: 10).

* All dates mentioned are in Gregorian calendar except those stated specifically. Like: E.C. Ethiopian Calendar or A.H. Anno Hejirae (The Muslim Calendar)

Since most Muslims works are written in Arabic or have some Arabic influences, knowledge of the Arabic language is an important instrument to deal with the issues. The influence of Arabic on Ge'ez and other Semitic languages started before Islam or even Christianity. There had always been a migration of Arabic speakers into the various regions of the country. From very early times, there was contact between Yemen in Arabia and the old Aksumit Kingdom. There was a flourishing trade and slavery was an institution in both countries before Islam (Zwemer, S.W. 1936: 10-11).

As a result of these contacts, many Arabic words were adopted by almost all Ethiopian languages especially the Semitic. Speakers of Ge'ez as well as of other spoken languages were in constant contact either in Arabic speakers or with Muslim Ethiopians (W.Leslau 1990: IX).

Most Ethiopians believe that Arabic has a significant importance only for Islam. However, it has also a special place in the literature of Ethiopian Christianity. Many ancient religious writings were translated from Arabic through the Coptic Church. W.Leslau and A.Gori stated that for Christian Ethiopia, the most relevant aspect linked to Arabic is the fact that a great number of Christian Arabic texts were translated (W.Leslau 1990: 58-59), (A.Gori 2006:1).

Abraham Demoz added it is not surprising therefore that hardly any Islamic literary tradition seems to have affected Ethiopic religious literature despite the centuries of contact between the two religions (1972, p: 2).

As a matter of fact it is among Muslims all over the world, including those in Ethiopia, that Arabic enjoys a particular prestigious status. It is the language of the last divine revelation given by God to humankind is preserved in the inimitable holy Qur'an (A.Gori 2006: 2).

The impact of Arabic in Ethiopia became more influential after the Prophet Muhammad (PBUH) sent his followers to Aksum. The event is known as the first *Hejirae* (Trimingham 1965: 45), (Abbink 1998: 111), (Rashid Moten 1998: 221). It was a turning point in that Islam started developing in this country and leaving its traces behind. In fact the first converts to the new religion outside the close circle of the Prophet Muhammad (PBUH) were Ethiopians (Abbink 1998:111).

As mentioned above, because Arabic is the language of the Qur'an, Ethiopian Muslims have given a special attention to this language. That is why most of their works were written in Arabic (W.Leslau 1990: x).

Islamic and Orthodox Christian literatures have been influenced by the Arabic language. It is very important to analysis those ancient Arabic texts in one way or another. In order to write a complete and reliable Ethiopian history based on original sources, philological examination of Arabic texts thus become necessary instruments for Ethiopian history, culture and ideology. Especially to bridge historical, cultural and social gaps created in this country, it should not be only the responsibility of Muslim students and researchers to do fruitful philological studies, but also the responsibility of all Ethiopians and foreign scholars and researchers.

A few scholars have turned their attention to the preservation of Islamic MSS and to show the contribution of Muslims in different aspects, especially historical and cultural ones. There are a few MSS found in Harar, Wollo and a very few in Silte areas. (A.Gori 2006: 2-3). More effort should be made to preserve and introduce all MSS scattered all over the country. Some hopeful efforts have already started in Addis Ababa University by bright minded scholars. They have launched the philology department with its two broad divisions i.e. Arabic and Ge'ez.



In order to push our country forward, create a confidence in today's generation and re-write a more complete Ethiopian history, it is necessary to make philological researches on what Muslim scholars contributed.

1.2 Statement of Problem

Ethiopia is the home of many ethnic groups and religions with their own cultural and historical values. In order to get a full picture of Ethiopian history and to understand our values and ideologies, it is essential to investigate different religious contributions.

Islam was introduced to Ethiopia at the time of Prophet Muhammad (PBUH). Since then it has remained an important religion all over the country. However, Muslim contributions towards their country have been ignored for a long time. That is why we get today a large gap in this aspect.

To show how Islam contributes to the development of national cultural values in the country, we as philology students should collect, preserve, describe, and prepare content analysis and catalogue of MSS of Muslim scholars, so that they, the MSS, serve as tools for solving the stated problems.

A few researches have already collected in Harar and Wollo Islamic MSS. In this study, will try to describe and prepare a brief content analysis of the Arabic MSS of the *Shaykh* of Abret, one of the most famous Gurage *shyukh* (plural of *shaykh*).

In this research, the focus will be on the following questions:

- Who is Abret *Shaykh*?
- What are the literary works of the *Shaykh* of Abret?
- What are the contributions of the *Shaykh* of Abret in social, cultural and ideological terms?



1.3 Objectives of the Study.

The general objective of this study is to assess the contribution of Ethiopian Muslim scholars by taking the works of the *Shaykh* of Abret as a case study.

The specific objectives of the study are:

- To write a brief biography of the *Shaykh* of Abret.
- To introduce the works of the *shaykh*.
- To make ready his works for further study.

1.4 Methodology

A variety of methods will necessarily be employed to conduct effective research on the subject.

The study is based on two sources, primary and secondary data. The primary data is the main source.

Although there are different types of primary data collection techniques, the interview technique was used. Intensive interview was conducted with twenty persons. Two of them are the *shaykh's* sons and the others are his followers.

A very few sources for secondary data were used. These include articles, books and one BA thesis.

1.5 Scope and Limitation of the Study

Due to various reasons such as time constraints, the study on some MSS is not as detailed as it should be. In addition to this, textual analysis and criticism has not been made. And there was a difficulty to get the original MSS which was written by one of the *shaykh's* followers. So I was forced to use some MSS which were copied from the original ones.

1.6 Application of Results

It is clear that a full historical and cultural study of Ethiopia can not be shown without an understanding Muslims contribution.

The work also gives a hint for any one who has an interest to know Ethiopian Muslims' contributions towards their religion, society and country.

The study will serve as a tool to investigate the works of the *Shaykh* of Abret and his contributions in detail.

1.7 Review of Related Literature

Despite its ancient history and roots in the country, Islam in Ethiopia has always been a religion with secondary status. As may be evident from the historical sketch, Islam has inevitably been in an inferior position vis-a-vis Orthodox Christianity in Ethiopia terms of political influence and cultural dominance (Abbink 1998:113).

In October 1879, Yohannes declared that " ... no Muslim might be allowed to remain in the holiest city in the empire. If any one says, I will not be converted ...and does not want be baptized, let him leave my country, he commanded: adding that such books as the Muslims had should be taken and burned". After the Boru Meda agreement between Yohannes and Menelik in (1878) ... Menelik collected Muslim books from allover Šawa and burnt them (R.A. Caulk 1972: P. 28). There are many documented evidences to show how Islam and Muslims were mistreated in their own homeland. Such kinds of actions were started during the reign of Amds'yon (1314-44). He distracted the Muslim Stat of Hadiy and exterminated all residents in the state (Taddesse Tamrat 1972:77).

The impact of this long discrimination has been reflected in historical, social, religious, cultural, economical aspects and the patterns of self-organization of

the Muslims. This has also been one of the main hindrances for foreign researchers not to turn their attention to investigate the role of Muslims in constituting the development of their country.

The study of Arabic Islamic literature in Ethiopia still heavily suffers from the delay and limits of the research activity on the Islamic presence and cultures in the country started by painstaking and pioneering works of Enrico Cerulli, the research on Islam in Ethiopia has been for a long time considered as a secondary field by scholars who were much more attracted by the Christian heritage of the country. Now a day, this state of consideration is on its way to vanish, thanks to the renewed interest of scholars, especially from Ethiopia itself. Still some basic work needs to be done (A.Gori 2006:12).

The study of the history and cultures of the Muslim people of Ethiopia has been the preserve of a small number of European scholars, among them Paulitschke, Cerulli and Wagner to name a few (Hussein Ahmed, R.S. O'Fahey and Ewald Wagner 2003: p. 18).

One of the first general works on Islam in north-eastern of the Africa owes itself to the enormous scholarly productivity of Enrico Cerulli (1941). The comprehensive monograph *Islam in Ethiopia* by J. Spencer Trimingham published in 1952. It has maintained its position as a standard opus on this topic ever since.

After Trimingham's overview, research on Islam in Ethiopia has remained scarce, and interest in this subject did not increase much before the 1990s. As one of the few contributions of Ethiopian scholars to Islam, an article of Abrham Demoz (1972:1-11) may be mentioned. (Ulrich Braukamper 1998:2 3).

Prof. Hussein Ahmad in a paper entitled "Studies on Islam in Ethiopia (1952-2002): a Review", read at the First International Littmann conference in

Munich, Germany in May 2002 surveyed the evolution of works on Islam from the publication of Trimmingh's book up to the present. Some of them were of MA and BA theses. (Braukamper 1998: 3).

Some helpful works on Arabic Islamic MSS have been done from Harar, Wolo and a very few in Silte. Some of them are kept in the Institute of Ethiopian Studies. Cerulli kept some Harari MSS at the Vatican Library. Another Italian, Robecchi-Bricchetti, kept 12 Arabic MSS all from Harar, at the Civic Library.

The German Orientalist and diplomat, Hans Martin who stayed in Ethiopia from 1925 to 1928 collected 22 MSS most of them in Arabic and a few in Silte and other local languages which he deposited at the Archiv der Berlin Brandenburgischen Akademi der Wissenschaften in Berlin. (A.Gori 2006:3).

Regarding the *Shaykh* of Abret, I have seen only two works. The first was written by A. J. Drewes. He mentioned only one of the *Shaykh's* works i.e. Arabic *dhikr*. The second is the BA thesis of Dinneka Kornema. He mentioned most of the *Shaykh's* works like *Tawhīd*, *Ṣalawāt*, *Miṣbāh*, *Khutab al-Jum'a* and *Manẓuma*. The *Manāqib* and *Ṣawahid* have not been included. Dinneka stated that the *Futuh al-Habesha* was one of the *shaykh's* works. This is wrong because it is about Imam Ahmad's war written by 'Arab Faqih. (Dinneka 1990 E.C:18, Sayd Miqbas).

1.8 Structure of the Thesis

This thesis has five chapters. The first chapter deals with the background of the study, statement of problem, objectives of the study, methodology, scope and limitations of the study, application and review of related literature. The second chapter provides historical and cultural background of the Gurage people. It deals with the origin, beliefs and cultures of the Gurage people.

Chapter three is the biography of the *Shaykh* of Abret. The fourth chapter deals with the works of the *shaykh*. Emphasis is given to the description of his works with a brief content analysis. The conclusion and recommendations of the study are presented in the fifth chapter.

Chapter Two

2 Historical and Cultural Backgrounds of the Gurage People

2.1 The Origin of the Gurage People.

The Gurage people settled in south Šawa province. The region is bounded by the Awash River in the north, Hadiya in the south, Lake Ziway in the east and the Omo River in the west. The Sabat-Bet Gurage inhabit the western parts of Gurageland, which is bounded by the Walane in the north, the Kanbata in the south, the Gogot, Aličo Wiriro, Silte and Azarnat Barbare in the east and the river *Gibe* in the west. The name Sabat-Bet Gurage (i.e. the seven houses or tribes of Gurage) is used to refer to the tribal confederation formed by the seven tribes of Gurage. The confederation is formed by the Geyto, Čaha, Eža, Mohur, Ennamor, Maqorqor and Endagañ (W.Leslau 1990:100) and Worku Nida, International Conference Study, Addis Ababa V.II, 1994:359).

Alaqa Tayye G/Maryam mentioned the Gurage people, "the Gurage tribe at the time of Amdšcyon came from Gurac, which is in Akala Guzay Eritrea with their leader Sibhat and settled in the place called Aymalal. From this time onward the place where they settled is called Gurage" (*Alaqa Tayye* 1985 E.C.). *Worku Nida* also shares the idea of *Alaqa Tayye* (*Jebdu* 1983: E.C.). It is a well known tradition that about 1330, an Ethiopian army under *Azmač Sibhat* left the town of Gurac in the Eritrean district of Akala Guzay and founded a military colony in the mountainous area south of the upper Awaš. Ethnically, these people were of Tegray origin (*Braukamper*: 51). *Scifu Dibaba* states that there were already settled tribes in that place and other many tribes from different areas came and settled with them (*Scifu Dibabe* 1966 E.C. : *Dinneka* 1990:2).

To sum up, it is possible to suggest that each group of Gurage has its own tradition of origin origin. So it needs a detailed and specific investigation in to each group's origin, which is beyond the scope of this thesis.

2.2 Beliefs and Culture of the Gurage Region

To get a clear idea about Gurage people's living condition and examine the influence and works of the *Shaykh* of Abret, it is important to study the beliefs and cultures of the people.

In this aspect, it is possible to classify the Gurage people into three groups: traditional believers, Muslims and Christians. The active participation of the individual in the rituals of his or her faith ,together with the type of head-dress affected, kinds of amulet worn, and the degree of deference shown a religious dignitary of an opposite faith are overt symbols of behavior that distinguish the members of various faiths (Shack 1966 :173) and (Worku Nida 1985:16).

Some important features of each group will be presented below. The traditional religion, which was initially followed by almost all Gurage people, has its own cults. There are many cults in the traditional religion. The dominant and the principal ones are: *Wāq*, *Bože* and *Dam^wamit* (Worku Nida 1985 E.C.: 28, Dinneka E.C. 1990:9).

2.2.1 Wāq is the sky-god, and its manifestation is a shooting star.

Wāq is believed to be responsible for maintaining peace order and justice in society. The adherents have to win the goodwill of *Wāq*, who is, they believe, powerful and helpful in a very walk of life, especially in political life and warfare. They do this through praying, and making offerings and sacrifices

(Worku Nida 11th International Conference of Ethiopian Study, Addis Ababa V.II April 1991:366).

According to Gurage myth, *Wāq* is a male deity whose spiritual favors enhance the prestige and valor of tribes who honor him, and respect his supernatural powers. In Gurage mythology *Wāq* is akin to a culture hero; symbolically his role in cultural traditions is revalidated annually by the rituals of the cult (Shack 1966:181). There is an annual festival for *Wāq*, the celebration of which is considered the most important way to deal with the deity through its mediator and her assistants (Worku Nida 11th International Conference of Ethiopian Study, Addis Ababa V.II April 1991:367).

Each Gurage tribe has its own name by which *Waq* is known, in Gycto Mandow, in Čcha Awegot, in Eža Engyebor, in Ennemor Gabar and in Encendegañ Saamar (Work Nida 1985:38)

2.2.2 *Bože* is "Thunder-god" of Sebat-Bet Gurage and lightning is its main manifestation. *Bože* is a single cult universally worshiped by all adherents of the region. The ritual-dignitary of *Bože* is a man from the clan of *Entezera* known by the sacred title *Gowaytakuya*. He lives in Ennemor in the village of Yinnangara- a sacred shrine of *Bože* and it symbolizes the resting place of the cult. It is also the focus of the rituals of the deity (Worku Nida 1st International Conference of Ethiopia Study Addis Ababa, April 1990:112).

Gowaytakuya, as mentioned above, is a representative of *Bože*. It is known that the great forefather of the Shaykh of Abret *Gowaytakuya* was the follower and representative of this belief. His son *Sayd Ibrahuim*, a grandfather of the Shaykh of Abret, left his father's traditional belief *Bože* to accept Islam (Shack 1966:183 and Dinneka 1990:9). This point will be discussed in the next chapter.

Gowaytakuya is highly respected by the subjects. There is a mediator with the deity and acts its agent on earth. In Gurage belief, Yigzar handed over to *Bože* responsibility of regulating the daily conduct of Gurage and affording ritual protection against theft and the destruction of property by arson. And the ritual duties of the cult are believed to be undertaken on earth by Gowaytakuya, helped by his assistants the Magas. Moreover the agent has a sole ritual authority over the whole adherents of the Sebat-Bet Guage to exact tribute in the name of *Bože*. And he has a considerable part to play in the maintenance and establishment of social order of the society. As the nature of Gurage political authority is primarily moral, it is backed by ritual and supernatural sanction (Work Nida 1985E.C.:39-40, Worku Nida 1st International Conference of Ethiopian Study Addis Ababa, April 1990:114).

It is believed that in the form of lightning, the *Bože* cult burns anything. It kills people and destroys their property. And this, they believe, is the deity's punishment against the followers for misbehavior and violation of sacred taboos.

Moreover, supposing *Bože* burns one's house, the owner even in his presence doesn't venture to extinguish the blaze in order to save his house. Instead, the victim congratulates and celebrates the deity by reciting. Only the Magas have the power to put out the fire by praying and appealing to the cult. When the house is thus burnt, the people summon the Maga to put out the blaze and the Magas spit a small amount of honey on the fire to extinguish it. Then, after the Magas confiscate the victim's cattle, his undestroyed property, and the center-pole of the house, of which a larger part is taken by themselves and some part is presented as a tribute to the virtual-head of *Bože*.

The adherents of *Bože* try to influence the deity in different ways by praying, offerings and scarifies to them, the most important way of dealing (through its head and the Maga) with the deity is celebration of its annual festival known traditionally as Nipwar, which is celebrated twice a year and these festivals

are traditionally called Niq Nipwar(the big Nipwar) which is the main festival celebrated in January 24/25-27/28 and Ya-Sariya-Nipwar (Nipwar of Sene) celebrated in June. Two weeks before the festival arrives, the Maga declare the eve of Nipwar through out the markets in the adherents' districts. This time of the two weeks is traditionally called Gotena ("eve of Nipwar") (Worku Nida 1985E.C.:40, Worku Nida 1st International Conference of Ethiopian Study Addis Ababa, April 1990:115-116).

2.2.3 DAM^wAMWIT

Dam^wamwit cult is the focus of religious activities for Gurage women. The origin of *Dam^wamwit* appears to be obscure in Gurage oral traditions. Tribal folklore contains no myth of her origin; to parallel to the amorous tales concerning the origin of *Dam^wamwit* can be called a 'guardian spirit', devoting herself to looking after the welfare of the Gurage and increasing their tribal solidarity. A good life is guarded by *Dam^wamwit*, and men and women can achieve this only by upholding her moral and ritual decrees, which set the standard for Gurage social behavior which is linked with ritual behavior. Thus, in order to carry out social duties, that are to behave in a moral way, ritual assistance is often required. In the continued performance of these duties, Gurage as a whole and specially their women, intercede through the reprehensive of *Dam^wamwit* whom they call Yaway Daman. The ritual duties and obligations of Gurage women are carried through his assistants called *M^weyat*. (Shack 1966:185, Worku Nida 1985E.C.:30).

Yaway Daman forms the core of the *Dam^wamwit* cult. 'Collector of honey' is the literal meaning the Gurage give for his title. Traditionally, the master (Damam) of 'honey' demands tribute in honey, amongst other thing for keeping away sickness. (Shack 1966:186).

2.2.4 Islam in the Gurage

Specifically in the Seven House

The history of Islam in the Seven House goes back to 1530^s. Of course, it is very difficult to get written documents or any historical evidence on the issue before 16th century. As to my knowledge, it is possible to present general historical facts which show the presence of Islam in Gurage at the period of *Imām* Ahmed Ibn Ibrahim.

Most of the people of southern Ethiopia including the Gurage people accepted Islam, after the *Imām* had defeated Christian king's army. The conversion took place with only very little opposition. Moreover, some ethnic groups joined and reached an agreement with the *Imām* to fight against the Christian army. When *Imām* Ahmad reached Hadiya with his army in 1532, the leader of Hadiya welcomed the *Imām* with a great joy (Lapiso 1982 E.C.:1381 -139, Worku Nida 1985 E.C:45-46, Braukamper: 54, Shack 1966:17).

After the defeat of *Imām* Ahmad, a policy of evangelization was adopted by Galawdewos (1540-1559 and Sarše Dingle (1563-96). This campaign of Christianization led some Gurage people to embrace Christianity (Shack 1966:17, Braukamper: 54). Shack said that, "during the reign of Galawdewos, Gurage paid an annual tribute ...this, in effect, meant that Gurage were under the suzerainty of Negus Gelawdiwos". Ethiopian rule, continued through the reign of Sarše Dingel into the seventeenth century (Shack1966:17).

But, this domination did not bring long-lasting effect in the area. Similarly, with the exception of some few survivals, the old Islam of the sixteenth century also disappeared, until re-Islamization began three hundred years later (Braukamper: 54, Worku Nida 1985 E.C.:45 -46).

In 1830, re-Islamization of the Gurage was begun by a person named Ali Dennebo. Leaving his traditional belief, he dedicated himself to preaching and

propagating Islam in the Gurage region. He traveled to Silčē to learn about basic ideas and practices of Islam from *Shaykh Yaruna Gošten*. After his return from Silčē he stayed eight years in Čaha Gurage in preaching Islam among traditional believers. Even though he has got some followers, the traditional believers opposed his idea strongly and after eight years of conflict they forced him to leave for his home in Ennamor Gurage (Worku Nida 1985 E.C.:45, Abdulfettah 1998 E.C.:99-103). Strong re-Islamization of Sebat-Bet Gurage, was reorganized and led by Hasan Enjamo in 1878-1889.

Hasan's campaign affected the whole Sebat-Bet Gurage except a very few areas. It had a negative impact upon the cults like *Waq*, *Bože* and *Dam^wamwit*. Muslims destroyed the deities' cults. This event affected the mode of thinking of some adherents, and made them realize that the cults were not capable of defending even their own representatives and shrines, let alone their adherents. For this reason many of the converts in the region retained Islam after Hasan's defeat by Ras Gobena at the battle of Jebdu in 1889. Hasan's campaign weakened the position of traditional beliefs and established Islam in the region. (Worku Nida 1985:45-46, Worku Nida 1st International Conference of Ethiopia Study Addis Ababa, April 1990:12).

2.2.5 Few Descriptions about Abret Region and Its Residences

Abret is a place where Šchoč spent almost all of his life. Abret is a village in Čcha Gurage which is about 48 kms from Wolqitc or 198 kms south of A. A.

The mosque of Abret, which is built by Šchoč and his followers, gave the place very interesting cultural values. The *mināra* on which *Adhan* (call for prayer) is made is built in at the middle. This is different from other mosques' *mināret*, in that most other mosques' *minaret* are attached to them. There are

also more than 400 small rooms with an area of about 20m² each built around the mosque. All these rooms serve as guest houses for believers who come from far areas. They give 24 hours services in holy month of Ramadan.

Beside the mosque, there are two houses: one is the home of Šchoč and the other is called the house of "*Hadra*" in which supplication (*Du'ā*) and ritual recitations (*dhikr*) taken place. In addition, preaching (*da'wa*), which was made every night in the Ramadan by Šchoč, was also conducted in the *Hadra* room.

Abret was not only a school famous throughout the whole of the Gurage area, but also a center of pilgrimage on the occasions of the great festivals: at the end of Ramadan and the Prophet's (PBHH) birth date many pilgrims came from different parts of Ethiopia (Ddinneka 1990 E.C :11-12, Gannar 1972:20)

Most of the people around Abret had traditional believers. But after the rise of *Sayd* Bušra and his son the *Shaykh* of Abret, most of the people accepted Islam.

CHAPTER III

3 Biography of the Shaykh of Abret

The great *Shaykh Sayd* Budella was born in 1907 from his father *Sayd* Bušra and from his mother Abida in the Qabale of Yesfa Aṭaṭ in the region of Eža, in the Sebat-Bet Gurage. The *Shaykh* is known by various names, the most popular being Šchoč, Abba Ramuz (the father of Ramuz), Abana (our father) and Abret's *Shaykh*. His father was a great scholar (*'alim*) and renowned for his piety and under his guidance and encouragement Šchoč concentrated on religious practices (*'ibāda*) and retrained from worldly desires. (*Sayd* Miqas, *Shaykh Šifa*, *Hājj Negaš*, Dinneka E.C.1990:13, Shack 1966:191).

3.1 Family Background

Here it is important to mention the turning point of the Šchoč's family regarding their belief. The family, going back from the Šchočs' great grand father called Niqye Gowaytakuya, were the followers of traditional belief (discussed in chapter two) of *Bože*. Shack mentioned that Šchoč is a direct descendant of the lineage with traditional rights as guardians of the shrine and representative of *Bože*(Shack 1974:30).

The family tree of the *Shaykh* of Abret

- | | | | |
|------------|------------------|---|---|
| 1. Mulu | Gowaytakuya | } | All were the representatives of <i>Bože</i> . |
| 2. Dbray | " | | |
| 3. Draga | " | | |
| 4. Gobisa | " | | |
| 5. Caparne | " | | |
| 6. Agaz | " | | |
| 7. Niqye | " | | |
| 8. Sayd | Ibrahim | | |
| 9. Sayd | Bušra | | |
| 10. Sayd | Budella (Šehoč). | | |

Agaz Gowaytakuya made a prophecy about the conversion of one of Niqye Gowaytakuya's sons to another religion by leaving his forefathers traditional belief i.e. *Bože*. Agaz Gowaytakuya told the prophecy to Niqye Gowaytakuya and emphasized not to create any kind of obstacles in front of a newly converted son. If he did so, the family would be in danger as a whole (Sayd Miqbas, Dinneka 1990 E.C:14, Shack 1966:192).

The childhood of Sayd Ibrahim was different in many aspects from those of other Niqye Gowaytakuya sons. He never participated in the festival of *Nipwar* which is dedicated to *Bože*.

Hearing of the presence of a few Muslims in Geyto area, he left his home to live and learn Qur'an from *Shaykh* Yusuf. The *shaykh* changed the boy's name to Ibrahim. This is because, like Prophet Ibrahim (Abraham), he left his parents traditional belief to worship only one God (Sayd Miqbas, *Shaykh Šifa. Hājj Negaš*, Dinneka 1990 E.C:15).

After Sayd Ibrahim completed his studies, he returned to Inangara, his original place, and married Asyat *Imām* Juhar a much respected person's daughter. Before his death Sayd Ibrahim, fearing that the traditional

believers might kill his son Bušra (later *Sayd* Bušra), left a will for Bešir Wabate, who lived in the Geyto region, to adopt his son . Based on this will, Bešir took the son and taught him the holy *Qur'ān* and other Islamic subjects.

Sayd Bušra the father of the *Shaykh* of Abret went to Dana in Wollo for further Islamic studies. His teacher and collected all important teachings and practices from a respected and miraculous *shaykh* called Šihabuddin al-Sayd Ahmed he spent three years. After completing his studies, the Dana *Shaykh* advised *Sayd* Bušra to return to Gurage and start teaching and preaching Islam at a place called Abret. Taking the *shaykh's* advice into account, *Sayd* Bušra settled in Abret and built a small mosque. *Sayd* Bušra's influential and miraculous personality made many traditional believers to accept to Islam. A week before *Sayd* Bušra's death, he assigned his son *Sayd* Budella (later Šehoč) in his place in 1337 A.H. (1919).

3.2 The Childhood and Religious Training of Šehoč

On his completion of memorizing the holy *Qur'ān* at the age of six under his *Qur'ān* teacher *Shaykh* Muhammad Aberra, he continued his studies. He studied *Fiqh* i.e. jurisprudence according to the *Šāfi'i* School. For further Islamic education he traveled to some areas in the Gurage region, specifically to Geyto. There he established with *Shaykh* Bešir (known by the name Azekers's *Shaykh*) to learn *Nahw* (grammar and syntax). After this, he returned to Abret and studied *Tafsīr* (explanation of the Holy *Qur'ān*) and *hadīth* (Prophetic tradition) from *Shaykh* Ismail (known by Anfowar *Shaykh*) (*Sayd* Miqbas, *Shaykh* Šifa , *Hājj* Ngaš). In this aspect all informants stressed that the knowledge of the *Shaykh* of Abret was a gift from Allah and not acquired.

The *Shaykh* of Abret played an important role in expanding Islamic learning and from his center Abret, which had already been founded by his father, *Sayd* Bušra. The center served as a place for the study of Islamic subjects

such as *Fiqh*, *Nahw*, *Tafsīr*, *Tawhid* (Islamic theology), *Dhikr* (ritual recitations), *Awarād* (mystical practices) etc. In addition the center also granted permission to those who had completed their studies. The Šchoč sent them to different parts of the Gurage region to propagate, preach and teach Islam. In this system Islam could easily expand in the region. Shack mentioned that "during the Menelik period Amhara efforts to destroy the sacred forests in Gurage land where the shrines of their deities were located and replace them with Churches, had the unforeseen negative consequences of increasing traditional cult activities and giving renewed impetus to Islam which Gurage became converts ; the emergence of Islamic cult of *Shaykh Budella* is a striking example" (Shack 1968 :467 , Dnneka 1990 E.C :16-17).

The reputation of Šchoč is not only in the Gurage region, but also expanded all over Ethiopia. Especially in the holy month of Ramadan and at the celebration, many believers gathered at Abret from all over Ethiopia.

According to Shack, two factors contributed to the rise to political and religious prominence of Šchoč: his recognition as spiritual leader, and the increasing religious importance of the annual pilgrimage to his village. Intertribal recognition of Šchoč as a political-religious leader is an outgrowth of the spread of Islam in southwest Ethiopia which increased in the late nineteenth century. In recent years, the Sidamo, Hadiya, Jimma-Oromo and some Harari, have joined with Gurage Muslims in making the pilgrimage to the shrine of Šchoč at Abret. Alliances with Jimma-Oromo were established by the father of Šchoč with the *Sulṭan* of Jimma Abba Jifar II during the reign of Menelik. The Gurage-Jimma Oromo alliance was further strengthened by the marriage of the daughter of Sulṭan Abba Jabir, grandson of Abba Jifar to Šchoč.

There is also another factor that Shack did not consider, and which oral traditions and some writers have confirmed. That is the miracles performed

by Šchoč. Numerous numbers of miracles have been mentioned but it is not the purpose of this paper to write all of them. However, I will try to mention a few of them in the next section.

The *Shaykh* of Abret distributed copy of Holy Qur'ān and other Islamic books to all Gurage land. In addition to this, the *shaykh* taught many students and motivated many scholars to settle in Abret in order to teach different Islamic subjects.

Šchoč never stopped teaching at Abret, many of his disciples became famous and a few of them even claimed miraculous power. Among them are ,his son *Sayd* Miqbas , *Shaykh* Nur husain, *Shaykh* Jemal who taught *Tajwid* (intonation and reciting of the Qur'ān) in Abret, *Shaykh* Muze Silçe, *Shaykh* Šifa (Gerera's *Shaykh*), *Hājj* Negaš who lived with Šchoč for more than forty Years and others (*Sayd* Miqbas, *Shaykh* Šifa, *Hājj* Negaš).

Šchoč wrote a number of Arabic works both in prose and in verse (*Sayd* Miqbas, *Shaykh* Šifa, *Hājj* Negaš, Dinneka 1990 E.C:18).

Among his works, *Mejmu'*, which is a collection of eleven small *Dalā'il* (Books), was published in Cairo in 1365 A.H. and 1366 A.H. (1946 and 1947).

The collection is composed of:

- *Al-Kibrīt al-Ahmar*
- *Gidhau al-'ābidīn*
- *Šalāt al-Nur*
- *Šalāt al-wejz*
- *Šalāt al-Istigata*
- *Mahbet al-Anwār*
- *Kašift al-Astār*

- *Al-Badr al- Munir*
- *Riyād al-Anwār*
- *Awrād al- qadiriyya*
- *Qaṭarāt al-Imdād*
- *Al-badr al-Munir*
- *Riyād al-Anwār*

The other unpublished works are:

- *Miṣbāhu al-Sa'irīn 'ala tariqat al-'arifin*
- *Muthafu al-Ahibba' fi Menāqib Abi al-Nujaba*
- *Šawāhid al-Nabawiya*
- *Khuṭab al-Juma' li-Jamī' al-Sanah*
- *Kutub al-Tawhīd*, which is composed of seven small manuscripts:
 - *Al-Duratu al-Mukhtaṣar.*
 - *Al-Najmu al-Hādi bil-Haqi*
 - *Durtu al-Astār.*
 - *Marātibu al-Rijāl* 'the status (position) of men'.
 - *Qilādatu al-kirām min lāzmin 'ala dīni al-Islam*
- *Durar al-Ma'āni Fi-mawlid akmal al-Anbiyyi al 'Adnani*
- *Manzumah.* Five volumes.

(Sayd Miqbas, Shaykh Šifa, Hājj Negaš, Shaykh Ilyas, Dinneka 1990 E.C:18).

3.3 Some Miracles Performed by the Shaykh of Abret and Their Influence on His Followers.

Any kind of miracle increases the reputation and holiness of a person who performed it. As I mentioned in the last section, one of the main factors which increased the Šehoč's holiness was the miracles performed by him. It was believed that the mere touch by his hand or the supplication for a patient was enough to cure any kind of diseases including leprosy, blindness, dumbness, deafness, sterility etc. There was a person named *Shaykh* Jamal Hasan, who

was a teacher of the Holy Qur'ān in Abret and was one of the famous disciples of Šchoč. He had a son of 14 years old called Zcynu Shaykh Jamal. The son was born lame and never walked. One day, while Šchoč was going to visit his mother, he saw the crippled son.

Šchoč asked whose son he was. Someone answered that he was the son of *Shaykh* Jemal Hasan. Šchoč became angry and said "why did you not tell me this before". He looked at the son and shouted "stand up". Immediately the son ran away. The person died in 2005 after living for many years without any problem since that occasion (*Sayd* Miqbas, Dinneka 1990 E.C:21-22).

The other well known miracle concerned a boy named Jamal 'Uḷman who was deaf. The father of the son had a good relationship with Šchoč. He used to spend time with Šchoč reciting the Holy Qur'ān in the Abret Mosque. The father took the son and put him in front of Šchoč and said: "This is my son who was born deaf". Šchoč held the hand of the son and called him by name. The boy at the moment heard the Šchoč and answered him (Dinneka 1991 E.C.:23).

The other miracle took place in Ennemor in the village of Gangur at 1939 E.C. A bride had a serious problem on her back i.e. she was humpbacked. She was advised to wait for Šchoč on his way from the Gangur.

When Šchoč pass through Gangur, she lay down in front of his mule. Šchoč said to her: " Please stand up and go to your home Allah will restore your health". On the same night the bride was cured. (Alemayah 1985 E.C.:56*,Dinneka 1990 E.C .:22).

* This miracle is mentioned by Alemayah Neri the author of the book *Aset*, he was an eye witness on this occasion, as mentioned in a footnote on page 56.

The healing was not done only in the above mentioned ways by touching or making supplication for the patient, but was also realized without Šchoč's presence. The main way to perform this action was that pilgrims who gathered at Abret for the celebration of *Mawlid* often returned with samples of the earth collected from around the shrine and especially from the spot where Šchoč had walked. This earth is held to be sacred. A potion said to have special spiritual and curative powers is made from the sacred earth and is drunk on occasions when a spiritual uplift is needed (Shack1966:193 Dinneka 1990 E.C.: 23-24).

The *Shaykh* of Abret always said that his ability was to make only a supplication for the patient and that Allah may accept his prayer and grant all what you want. Without His assistance no one can do anything". (Dinneka 1990 E.C:24).

3.4 Social and Cultural Influence of Šchoč

We have seen in the previous sections how the reputation of Šchoč spread all over the Gurage region and other regions of Ethiopia. The very reason lay on his respectful, cooperative and problem solving behavior for all human beings without making any difference among Muslims, traditional believers and Christians. His being constant readiness to advise and give assistance to all has won for him the great respect of Muslims, Christians and others.

Regarding this, Ato Aṭnafu Marango, an Orthodox Christian, said that "the *Shaykh* of Abret had special good behavior which made him the beloved person among all of us. He was helping the patients, the poor and also giving a special assistance to those whose lands had been taken away by the landlords. I think these virtuous activities and other good behavior of Šchoč led many non-Muslims to return to Islam" (Dinneka 1990 E.C:26-27, *Shaykh* Wole 1425 A.H. [2004]:221).

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In addition to this, there were many occasions which show the social participation of the *Shaykh* of Abret. In the month of *Ramadan*, the fasting month of Muslims, more than 1000 believers were gathered in Abret to spend the whole month with Šchoč.

The celebration of the *Mawlid* festival in Abret was held once a year among more than 200,000 believers who gathered from all over Gurage land and other parts of Ethiopia. On this occasion, the *Shaykh* of Abret discussed with them social and religious problems which they faced in their regions and presented the appropriate solutions and gave advice.

The other main occasion was the annual *Id al-Adha* festival. The festival is important in the Gurage region. On this festival, Šchoč used to buy many oxen to distribute among the poor. He also gave special assistance to orphans, widows and the old. (Dinneka 1990 E.C:28, Alemayah Neri 1985 E.C:56).

Šchoč had a great social acceptance inside the community. The main reason was his skillful approaches, justice and fairness among all. In this aspect, William Shack stated "political and religious leadership of Šchoč has increased in the past two decades. During the Italian occupation Šchoč symbolized resistance against European aggression by offering leniency in his Muslim court (*Qadi*) where matters were dealt with according to the *Shari'a* (Islamic law), an attraction not only for Muslim Gurage, but for Gurage of Christian and traditional leanings as well". The superior position Šchoč holds in tribal politics is further indicated by the way in which his presence altered the structure of *Yejoka* (the Gurage customary law and the place where the assembly takes place). The setting arrangement shifts and Šchoč is at the pivot of the assembly. He occupies the senior place in the assembly and only after he is seated do other dignitaries take up their positions.

He opened the discussions and gave final sanction to any decision that is taken by the council. The decisions of Šchoč were never overridden. (Shack 1966:192, Dinneka 1990 E.C:28-29).

The *Shaykh* of Abret also made significant financial and moral contributions to road and bridge construction in Gurage land. In addition, he was encouraging others to participate in such kinds of tasks.

To see how much Šchoč was beloved and respected among his followers, I would like to present what William Shack wrote in his book titled " Gods and Heroes"

I

De abano, mr nbarhu?

Getwano, mr nbarhu?

Abrhuš, kar bambakarhu

Sanafhum karamahu

5. *Gweta zabr Šomanahum!*

Šomem bethuš ankorahu

Abem bethuš ankorahu

badanara antgatahu

yamwak fwafwaya anthatarhu

10. *Bezš agr wag fatarhum*

Tegana hwi maqwa chonahum!

Tamangst gpi gapahum

Worq borčhma abanahum .

Torawepwa baranahum!

15 *yawarq sanda abenahum*

sadqopwa baranahum

Eya bamr anfana a tarahu!

De abano mr nabrhu?

Farangi dar haranahum:

20. *Šolila abret baranahu!*

Hache Gana haranah!
Gana gradate abanahu
Abrhus qar bambakarhu
 25 *sanafhunm karamahu*
adya kwantam haranahum!
Šalila abret baranahum!
Beyetm dan eyat watam
 30. *Binagara bagamata*
Bašum Abret bagamata
Yabatqar mular nāsa?
Yabret getoch wrba ambasa!

Translation.

Oh my fathre¹ what shall I say to you?
 Oh my Getoč² what shall I say to you?
 I would not hesitate for what so say
 If your majesty had no made afraid
 5 For God has made you so great!
 You did not boast: 'He made me great', and become ground³
 You did not boast: 'He made me rich', and become ground
 You did not sleep on a danara⁴
 You did not dress in warm clothing.

¹ The young girl who made the recording of this chant assumes a fictional kinship with Šhe Budella in adressing the praise to him.

² Getoch the Amharic equivalent for 'lord'. The Gurage refer to Šhe Budella as both Getoch and Šhoč.

³ This line is difficult to translate since it alludes to a combination of personality traits by which Šhe Budella is known; e.g. the quality of humbleness: subordination to a higher, supernatural authority; acts of self abasement by strict religious adherence to Muslim dietary laws etc.

⁴ *danara* a well-tanned and supple cowskin which is decorated with ochre painted geometric designs, and used by wealthy men as a kind of sleeping mat.

10 In recent days you performed a wander:
 You took counsel with his majesty!⁵
 You went inside the palace with the superior and
 He gave you a golden borčmma⁶
 He said: 'sit on it'!

15 He gave you a knife
 He said: 'cut with it'!⁷
 How dare I mention your name!
 Oh my father what dare I say to you?
 Even the *farangi*⁸ have heard of you

20 They call you *Šalila*⁹ of Abret!
 The Gana (Oromo) down there have heard of you
 The Gana (Oromo) gave you their daughter¹⁰
 Oh son oh moon, what dare I say to you?
 I would no hesitate for what to say?

25. If your majesty had not made me afraid
 Adya and kwantm¹¹ have heard of you;
 They call you *Šalila* of Abret!
 Anther son sprouted inside the sun¹²;
 Anther moon sprouted inside the moon;

⁵ His majesty: this refers to Emperor Haile Sellasie I. Šchoč had met him frequently.

⁶ Borčmma is a round three legged stool.

⁷ Cut with it 'for slighting animals.

⁸ *farangi* i.e. foreigners

⁹ *Šalila* probably an Arabic loan phrase used whenever referring to local saints.

¹⁰ Daughter an allusion to the marriage of Šhe Budella to the granddaughter of Abba Jifar of Jima. Her name was Digi.

¹¹ Kwantam the Sidamo people

¹² lines 28 and 29 Shack said the meaning is not clear. But the correct meaning is as follows: Another son (moon) = *Šhe* Budalla

Inside the son (moon) = his father *Šhe* Bušra.

Means *Šeh* Bušra, the father of *Šhe* Budalla, was a great saint. From him another great saint i.e. *Šeh* Budalla was born.

30. in the very ynagra itself;
In the holy Abret itself
Who received that which belonged to his fathers?
Getoč of Abret the brave line (Shack 1974:128-131).

The last part of the life of Šchoč is shrouded in mystery. There are two views. The first one is that the *shaykh* left his home to settle in another place and is expected to return one day.

According to the second view he was taken by the Darg security. Why he was taken? Where? What happened to him? These and other related questions can not be answered at present. But some people said that he was killed by the Darg officials. (*Bilāl Magazine*, Tiqmt 1985E.C., *Hikma News paper*, Maskaram 23, 1990E.C. and Dinneka 1990E.C.:19).

The only fact that can be said is in 1978 he, his son (*Sayd Ansar*) and driver were taken by Qabale and Worada officials.

CAPTER IV

4. The Literary Works of the *Shaykh* of Abret (Šehoč)

Šehoč has written a number of Arabic works, one of which was published in Egypt. The descriptions with brief content analysis of the works are presented below.

Before I start the description of each MS, it is important to write some common linguistic and physical features of the MSS.

All works of Šehoč have been written in a standard classical Arabic.

All MSS without exception are not hand written by Šehoč. Most of them were written by his disciples. That is why it is impossible to conform calligraphically whether these works were his contributions. The only way to corroborate Šehoč's works is the account of all my informants and his followers. The other method I tried to differentiate between his works from others is his writing skill like the usage of strong and many adjectives for a single noun and resemblances of subject matter in most of his works.

As I was tolled by my informants (*Sayd* Miqbas, *Shaykh Šifa*, *Hājj Ngaš*), Šehoč used to write on scattered papers which he gave to his disciples. One of his disciples was *Shaykh* Nur-Hussien who gathered these scattered single papers and rewrote them in the form of MSS. A very few papers which were written by Šehoč have been collected and are shown in an appendix at the end of this thesis. However most of them are lost.

4.1 Šawahid

4.1.1 Basic Data

Title: the title of the MS is not mentioned clearly; the only hint which we can get in the preface is the subject matter of the MSS. It is about the history of Prophet the Muhammad (PBUH).The account from before the creation of Adam until the childhood of the Prophet (Peace be upon him).

Even if the title of the MS is not given by the writer, the book is known among his followers by *Šawahid*. The possible reason why the MS is known by this name will be discussed in the description.

Language: the MS is written in classical Arabic in the form of prose, except for a few scattered verses.

Pages: the MS is already paginated by an unknown person whose handwriting is different from the copyist's. It has 74 pages. Each page contains 15-16 lines of unlined paper.

Date: date of the MS is not mentioned.

4.1.2 Physical Features

Paper (modern) 26x21cm 1col, recto and verso, the manuscript is written in black ink except the name of the Prophet Muhammad (PBUH) and a few words were written in red ink, good and readable Arabic handwriting, and covered with classer. The last page has only four lines. Two blank papers are left at the beginning and end of the MS.

4.1.3 Linguistic Features

The grammatical, syntactic and lexical usages are in a standard form. There are no 'ajami words and no grammatical mistakes. There are a very simple palcographical mistakes, for instance (p.70, line 11) such as '*Idha*' (إذا) which should be written as '*Idh*' (إذ) and on the same page line 14 the (وجمال) meaning beautiful, should have been as (جبال) which means mountains, because of the context.

4.1.4 Content Analysis

The copy is found in the hands of *Hājj Negaš*, one of my informants. The MS is not divided in chapters or even sections. Except the introduction, all narratives are written under only one section.

Like many Islamic MSS the introduction started with the praise of Allah and invoking Allah's mercy on the Prophet Muhammad (PBUH). Then the writer explained the reason why wrote this work.

The main body of the MS is written in a chronological sequence. (pp. 3-41) narrates how the light (represents Prophet Muhammad PBUH) descended from one person to another starting from Adam to Abdullaḥ then to Amina, the mother of the Prophet Muhammad (PBUH).

The other topic included in this part is the prophecy made by different soothsayers in many parts of Arabia.

(PP. 52-73) is about the childhood of the Prophet Muhammad (PBUH). This period of time can be divided into three. The first is how the Prophet Mohammed (PBUH) spend with his wet-nurse for the first two years of his childhood. The second refers to time that Muhammad (PBUH) spent with his

grandfather. The third referred to the Prophet's (PBUH) life (after the death of his grandfather) with his uncle Abu-Ṭalib.

4.1.5 Special Descriptions.

The MS is known by the name *Šawahid* meaning something witnessed. This is because the writer mentioned in many places the word witness to show that upon his writing of the life of the Prophet Muhammad (PBUH) like eye witness. He did not mention the name *Šawahid* as the title of the work at all.

In the preface of the text, Šchoč said that he wrote this work to fulfill the promise he had made to write the history of the Prophet Muhammad (PBUH). The book stated that before the creation the first man, there was a kind of light. The light represents the Prophet Muhammad (PBUH), which then had passed to Adam, from Adam to his son Šit then to 'Aunuš. It passed on from one person to another until it reached Ibrahim (PBUH) then, to Ismā'il, then after many transformations, the light of Muhammad reached to 'Amr nicknamed Hašim. Hašim married Salma from Medinah, (its initial name was Yaṭrib). Salma gave birth to a baby called Šebyetu al-Hamd. His father Hašim died before his birth. When he became seven years old his uncle Al-Muṭṭalib came to Medina to take the boy to Mekkka. His mother, Salma asked the boy to stay with her in Medina. But he preferred to go with his uncle to live in the sacred city of Mekkka. During their journey, Al-Muṭṭalib told the boy not to tell his father's name to any one. This was simply because the boy was very handsome, so that his uncle was afraid of the *Qurayš*, the tribe in Mekkka. knew that he was the son of Hašim, they might enviously (spitefully) kill him. When they reached Mekkka, Al-Muṭṭalib took the boy to the Great *Kā'aba* found in the sacred mosque of Mekkka. The Mekkans asked al-Muṭṭalib whose boy he was bring. He immediately answered that he was a slave he bought in a market. They believed him and called the boy 'Abd al-Muṭṭalib, meaning the slave of al-Muṭṭalib.

Abd al-Muṭṭalib married six women. Fatuma al-Mahzumiya was one of them. She bore the beloved and handsome boy called Abdullah, the father of Prophet Muhammad (PBUH). Abd Al-Muṭṭalib made a vow that if Allah gave him ten boys, he would sacrifice one of them to the gods of the *Kā'aba*. He took all his ten boys to the *Kā'aba* to select the boy to be sacrificed. The selection process was done by drawing lots among his sons. The lot fell on Abdullah. Most of Abdullah's family, especially his mother's relatives, refused to allow this action. After a long argument, they decided to consult a renowned soothsayer. She asked them what the ransom for a man was in their land. They answered that it was ten camels. She told them to draw lots between the name of Abdullah and ten camels. If the lot fell on the camels it would show that God accepts their exchange. If not, the lots would be drawn again by adding another ten camels. The same procedure was to be repeated by adding ten camels and drawing the lots until the lot fell on the camels. The lot fell on the name Abdullah nine times. At the tenth, it reached on the one hundred camels. All the one hundred camels were slaughtered instead of Abdullah.

Abdullah married Aminah Bint Wahb Bin Abdu Manāf. Two months after Abdullah's death, Amina gave birth to Prophet Muhammad (PBUH). On the seventh day of his birth, his grandfather wanted to give the child to wet nurses, because this was the custom of Arabs at that time. Abd al-Muṭṭalib chose the woman called Halimat al-Sa'adiya as a wet nurse for the child. Amina the mother of Muhammad (PBUH) told Halimah that the child she was going to nurse would be a very blessed and prosperous one. Amina also said that starting from the time of his birth; she never lighted anything at night or day, because the light came out from the face of this child and spread all over the home. When Halimah saw the child, she became very happy, delighted and loved him more than her own child. Abd al-Muṭṭalib and Aminah gave the child to Halima with money and food.

When Halimah returned to her village with the child, all blessings came following her heels. All the villagers and her tribe, Banu Sad, knew that they got a prosperous child and they loved him. He grew very fast. His growth in a month was more than that of children in a year. In the third months he could stand up and in the ninth he became a fluent speaker of Arabic, his mother tongue.

When he became two years old, Halima took him to his grandfather and his mother. They were happy to see their beloved child. Halima left the baby with his grandfather. After a few years Abd al-Muṭṭalib, became ill and he left a will for the baby's uncle Abu Ṭālib and his uncle's wife Fatma al sadya. His uncle and wife accepted the will and loved him more than themselves and their children.

Muhammad (PBUH) became a very famous boy in the Mekka for his truthfulness and honesty. That is why he was known by the name Muhammad *al-Amīn* meaning the truthful, the sincere and the trust worthy.

4.2 MISBAH

4.2.1 Basic Data

Title: the title of the MS is mentioned in the introduction. The title is ***Miṣbāh al-Sa'irīn 'ala tariqat al-'arifīn***. Meaning 'guidance (light) for those who want to follow the right path (way) of knowledgeable.

Language: the MS is written in a clear classical Arabic

Pages: the manuscript is already paginated. It has 192 pages including the introduction and each page contains 14 to 19 lines.

Date: the date of the MS is not mentioned. This might be because the writer did not complete the work. He might have intended to put the date after his completion.

4.2.2 Physical Features: the copy is written on simple white modern paper 23x16 cm, 1 col, 14-19 lines. All the pages are in a good condition and legible. It is written in a black ink except some very important words which are written in a red ink. Three pages at the beginning and six pages at the end are left blank for protection and other reasons.

Inside the cover, the name of the owner of the MS *Hājj* Dalil Awal is written. On the first page the title of the MS and the name of the copyist are also written.

4.2.3 Linguistic Features:

I did not come across any words, expressions or phonetics other than Arabic usage. There are no grammatical or syntactic errors. There also no phonetic representations in this MS.

4.2.4 Content Analysis and Brief Descriptions

The introduction refers to the necessity of the knowledge of mysticism. The MS is written to fulfill the request of some scholars who wanted to know about, follow and practice Islamic mysticism.

In the introduction, Šchoč stated that the MS would be divided into ten main sections. But unfortunately, the last three sections are not written. One of my informants, *Sayd* Miqbas, said that he had asked his father Šchoč why although he had written in the introduction that the text would cover ten sections but actually wrote only seven. The son added that either the number of sections mentioned in the introduction should be seven or that the

remaining last three sections should be completed. Šchoč answered that he would complete the remaining three sections later if he got time.

The preface and introduction are written from (pp.1-9). In this part, the book stated the importance of understanding and practicing Sufism. The title of the book and some important introductory points are also mentioned here. The first section covers pp.9-26. The section clarifies the importance of brotherhood (*Tariqa*). Without passing through brotherhoods' way, any one cannot get full satisfaction in his worship. Without the assistance of accomplished scholar *shaykh*, it would be very difficult to follow the correct way. The *Shaykh* who would be followed should fulfill some important criteria: the first one is that the *shaykh's* family should be known and he should have a genealogy linking to Prophet Muhammad's (PBUH) genealogy. The second is the *shaykh* should be in a state of clear perception. The third is that the *shaykh* should have the correct and necessary knowledge. The fourth one is his behavior should be very good.

The fifth he should have a great interest and a high aspiring

The *shaykh* selected the *Qadiriyya* brotherhood among others for the land of Habaša.

The second section covers pages 26 to 39. This section is about the virtues of *dhikr* (ritual recitations), the selected times and conditions for different kinds of *adhkar* (plural of *dhikr*). The benefits of each *dhikr* are also clearly mentioned in this section.

The third section covers pages 39 to 51. This part is about the rules and ethics of *adhkar* and the ritual reciters (who perform ritual recitations).

The fourth section covers pages 51 to 56. This part refers to what the ritual reciters should do in order to help and strengthen themselves in the recitation process and time.

The fifth section covers pages 56 to 159. In this part, the main issue discussed is the rules and ethics of recitation that the followers should have with Allah and their *shaykh*.

The sixth section covers pages 159 to 186. This part stresses on clarification of what they call the truth and its secret.

The seventh section covers pages 186 to 192. This section explains the kinds of spirits in human beings. There are seven kinds of spirits: the first kind of soul is called *al-Ammārah*. Such kind of soul orders the person to do bad things. The second is *al-lawwāmah* means blame because such kind of soul blames, the person for his wrongdoing. The third, *al-Mulhimah*, means being inspired. This name is given because such soul is inspired by Allah toward good things and deeds. The fourth, *al-Muṭme'innah*, means peaceful soul. The fifth, *al-Raḍīya*, means satisfied, because the soul is satisfied with Allah's gift, a person with such kind of soul accepts and loves whatever Allah has given and done. The sixth, *al-Marḍīyya*, means beloved or dear, because such soul is loved or dear by Allah and all His creations. The seventh, *al-Kāmilah*, means complete and perfect because such kind of soul reached its perfection stage.

4.3 Manāqib

4.3.1 Basic Data

Title: the title is clearly written in the introduction of the MS. The full title is ***Muthafu al-Ahibba' fi Manāqib Abi al-Nujaba*** 'the lovers gifts on virtues of the father of Nujaba'. Nujaba is the name of the brother of Šchoč. After the completion of the narration, three pages are written on the occasion of pilgrimage of Šchoč without any title.

Language: the MS is in classical Arabic. The narrative is in prose form.

Page: the MS is already paginated by hand. It has 130 pages. It also contains another three pages at the end on different topics but with the same handwriting.

Date: date of the MS is not mentioned. The year of the pilgrimage is written at the beginning of the three pages MS. The occasion was on 1390 A.H (1970).

4.3.2 Physical Features

Modern paper with the size of 21.5x15 cm, 1col, recto and verso, with few exceptions of words with red ink, the whole MS is written in black ink. The handwriting is good and almost clear. It is covered with slightly hard cover. Each page contains 12 to 17 lines. Only page 130, the last page of this narrative has seven fragmented lines, which are in the form of V shape as practiced in many endings of Islamic MSS.

4.3.3. linguistic features:

The work is written in classical Arabic in the form of prose. Not a single verse is inserted. As to my knowledge, there are no grammatical or syntactic mistakes. Even though all of the shaykh's works are written in standard classical Arabic, it is possible to notice a very few morphological representations of some sounds which are not found in Arabic. All of these 'ajami sounds are found in personal or place names. The phonetic representations for these 'ajami sounds are shown below in the table.

No	Sound	IPA	Symbol	Example	'Gloss'	Page
1	[ŋ]	[g]	غ	انَاغارا أغنو	1) A place name near Abret. 2) Nickname of a person.	43 106
2	[ḡ]	[ç]	ق	قات	The name of a green leaf which is chewed by many Ethiopians.	52.70
3	[ḡ]	[ç]	ظ	قظيت	It is a place name	89&90

4.3.4 Content Analysis

The MS, as the title shows, concerns on the *Manāqib* of *Shaykh* Bušra. The MS contains fifteen major sections. It has also a preface and introduction (pp. 1-5). The title of the work is clearly stated in the introduction. The full name of *Shaykh* Bušra, his holiness, status and ranks are emphatically mentioned in this part. The main body of the MS is divided into fifteen sections. Each has its own message. To start with, the first section extends cover pages (p. 5 to 8). This section refers to the telling of some soothsayers about the coming of *Shaykh* Bušra, the father of Šchoč, known by al-Bā'u al-Tāni.

The second section refers to the birth, childhood and a very few miracles he performed in his childhood. *Shaykh* Bušra was born in 1287A.H. (1870). When he became two years old, his sister Šābira took him with her to live and learn Qur'ān in her home. Then, Muhammad Bušra took the child for further learning to *Shaykh* Abdu al-Karim al-Gaty, to *Shaykh* 'Umer al-Sibiy and to *Shaykh* 'Umer al-Walane successively, and, at the end, to Šchabuddin al-Dāniy (pp5-22).

The theme of the third section is the journey of Sheik Bušra to the holy *Shaykh* Šchabuddin Abu-Lubaba al-Dāniy for further study. He spent nearly three years with *Shaykh* Šchabuddin. The *shaykh* loved him and gave him a special place. The *shaykh* advised all his students and family to love *Shaykh* Bušra and not to create any problem on him. After he acquired the necessary knowledge in Dānā his *Shaykh* told him to return to Abret, his village, to teach and transfer what he had learned. Accepting the advice, *Shaykh* Bušra returned to Abret. In this section, the writer also mentioned many miracles which were done by *Shaykh* Bušra when he was living in Dana (pp22-41).

The fourth section is about *Shaykh* Bušra's return to Abret, teaching Muslim communities and showing many miracles. Because *Shaykh* Bušra did not own a home when he return from Dana, he stayed with his sister Šābira in Gašbar, then left to a village called Wotara to his uncle Ali and then to Inangara. He spent six months in each place to stay 18 moths totally. At the end he settled in Abret. On page 45, the writer mentioned the death of Šchabudin al-Dāniy was in 1322 A.H. (1904) in the month of *Dhulqi'da*. In Abret, *Shaykh* Bušra became a respected saint. All men and women, Muslims, Christians and pagans followed and obeyed him (41-56).

In the fifth section, the work emphasizes the high divine secret of *Shaykh* Bušra. His wisdom, divine power and his holiness are known all over the country (56-72).

The sixth section of the hagiography deals with the external appearances of *Shaykh* Bušra. The explanation covers all parts of the *shaykh's* body (pp. 72-74).

The seventh section describes the *shaykh's* good, honorable, respectable and helpful exemplary behavior for all human beings. His good advice and friendly admonition made him a very beloved and obeyed person (pp 74-78).

The eighth section refers to his knowledge of different subjects and his piousness. He was a very brilliant and outstanding scholar in many fields such as *'Usul* (Foundations of Islamic Jurisprudence), *Tawhid* (theology) *Tafsir* (explanation), *Fiqh* (jurisprudence in Islam), *Nahw* (grammar and syntax), *Ṣarf* (morphology) *'arud* (prosody, a science of versification), *Taṣawwuf* (Islamic mysticism) and others (pp.78-81).

The ninth section is his invocation of God and supplication. Allah had accepted all his supplications immediately. The writer mentioned many occasions that Allah gave immediate response to the *shaykh's* prayers. (81-90).The tenth section refers to the *shaykh's* ability to cure different diseases in the name of Allah. In addition to this, many miraculous actions are mentioned here .These show the *shaykh's* grate miracle, holiness and power of intercession (*Ṣafa'a*) (pp.90-97).

The eleventh section is on the *shaykh's* celebration of the *Mawlid* festival. The occasion is held once a year in his mosque at Abret. The believers (men, women, and children) from all over the country gathered to participate in the celebration. The writer emphasizes on the benefits that the believers got because of their participation in the celebration (pp.97-102).

In section twelve the writer wanted to show the *shaykh's* reading skill and power. He used to finish a large text within a very short period of time. The *shaykh* also had a power to reach a very far area within a short period. This property in Arabic or in the language of *Ṣufism* is called *Tayy* the meaning in this context is to cover quickly a path, a distance or any kind of work (pp.102-105).

Section thirteen is about the *shaykh's* family (his father, mother, wives, children and some relatives) (pp. 106-109).

Section fourteen is about his death, prophecy made about his death, some miracles shown upon his death and signs seen which confirm the acceptance of his good deed in front of Allah. The death of Sheik Bušra was on Wednesday 1327 A.H. (1919) in the 3rd month of Islamic Calendar while he was in the second prostration of *Zuhr* afternoon prayer (pp .110-112).

The last section of this MS, section fifteen, is on *Shaykh* Bušra's knowledge, his teachers, his way of brotherhood (*Ṭariqa*) and his lineage in accepting the *Ṭariqa*.

He has studied different types of brotherhoods and knowledge in different subjects. A substantial part of the last section is on the lineage of *Šufi* scholars who transmit the *Ṭariqa* from one *Shaykh* to another until it reached *Shaykh* Bušra. The lineage series starts from Allah, then to Angel Jebril, then to Prophet Muhammad (PBUH) then to... and continues until *Shaykh* Šahabuddin *al-Sayd* Ahmed al-Dāniy, then to *Shaykh* Šemsuddin al-Sayd Bušra al-Abrety Ibn Ibrahim. Allah's blessings be on all of them. The scholars mentioned in this series are from different countries and nations. They are 38 in number until *Shaykh* Bušra the father of Šchoč.

4.4 Majmu‘

4.4.1 Basic Data

Title: the title of the book is not *Majmu‘*. The word *Majmu‘* refers to the collection or bringing a number of things together. This name is given to show that the content of the book is composed of many small different books.

The book is mainly divided into two main groups with different titles for each.

The title of the first part of the book is *Majmu'at al-Kibrit al-Ahmar Fi al-Ṣalati We-Ṣalami 'ala al-Nabiyyi al-Anwari*. The meaning is 'the collection of red sulphur to refer to a kind of blowing light. Blessing and peace be on Prophet Muhammad (PBUH). The title of the second part is *Al-Majmu'at al-Bahiyya Fi al-Ṣalati We-Ṣalami 'ala Hayru al-Bariyya*. The meaning is 'the collection of Glorious, to make blessing and peace on the best of mankind i.e. (Prophet Muhammad PBUH)'.

The first part of the book is the collection of eight books. Some of them are very short.

The title of each book in the collection of part one is written below:

1. *Al-Kibrit al-Ahmar Fi al-Ṣalāti Wa-Ṣalāmi 'ala al-Nabiyyi al-Anwari*. (pp.2- 81).
2. *Gidhāu al-'abidīn wanuzhtu al-'aṣiqina* (pp.82-162).
The meaning is: 'nourishment of worshipers and pleasure of sweethearts'.
3. *Ṣalāt al-Nur* (pp.163-167).
The meaning is: 'the light of blessing'.
4. *Ṣalāt al-Wajīz* (pp.167-169).
The meaning is: 'concise blessings'.
5. *Ṣalāt al-Istigāṭa* (pp.169-177).
Meaning: 'blessing for the relief'.
6. *Mahbaṭu al-Anwar* (pp.177-183).
Meaning: 'a place of descent of lights'.
7. *Kaṣīfatu al-Astar* (pp.184-191).
Meaning: 'the revelation of secrets'.
8. *Awarād al-Qādiriyya* (pp.192-213).

Meaning: 'a kind of recitation in one way of the religious brotherhood called al-Qādiriyya'.

The second part of the book is a collection of three books. The titles of these books are:

1. *Qaṭrāt al-Imdād* (pp.3-62).

2. *Al-badr al-Munīr* (pp.63-136).

Meaning: 'luminous full moon'.

3. *Riyād al-Anwar* (pp.137-158).

Meaning: It refers to the kind of lights which help for practice in reciting of praising and blessings on prophet Muhammad (PBUH).

Language: the language of the book is standard classical Arabic.

The whole work is written in prose, except page 162 which is in verse. It is the commendation to the book *Gidhāu al-'abidīn* made by an unknown person who is different from the writer. This can be easily understood from the praises, and supplication made towards the writer i.e. Šchoč.

Date and publishing.

The first part of the book is published in 1366 A.H. (1947) and the second part is published in 1365 A.H. (1946). The publishing expense covered by a person called *Shaykh 'Uṭman 'Umer* from Asmara.

The book was first published in the publishing company called *Muṣṭafa al-Babi al-Halabi* and his sons in Egypt, Cairo. I have asked my informants about the original MS, but all of them did not have any information.

4.4.2 Physical Feature

Since the work is published, there is no need of physical description.

4.4.3 Linguistic Features

The book is written in classical Arabic. There are no grammatical and syntactic mistakes, as well as any kind of 'ajami usage in the book.

The whole work is done by the writer except (p.162) as mentioned above. Lines 13 to 17 (5 lines) of page 200 are written by a *Shaykh* called *Shaykh* Bešir of Jimma. The content of these five lines are about the praise of Šchoč's father Sied Bušra. (*Shaykh* Ilyas).

4.3.4 Content Analysis with Few Additional Descriptions

The content of the first book i.e. *Al kibrīt Al-Ahmer*. The book contains seven sections excluding the introduction.

The introduction (pp.2-4) starts as many Islamic books with the name of Allah most gracious and most Merciful and good wishing, peace and blessing are on prophet Muhammad (PBUH). The title of the book and number of sections are written here. The *Shaykh's* intention in dividing the book into seven sections seems to make one section for one day. That is why he had written as section one for Saturday; section two for Sunday, and so on.

The major contents of all seven sections are the same i.e. explain good wishes to prophet Muhammad (PBUH) by repeatedly reciting the phrase peace and blessings be upon him, in Arabic *Šallalāhu 'Aaiyhi Wasallam*.

This is not only the content of the first book but that of also the other nine books. The only book which has a complete difference from others is *Awrad-al-Qādiriyya* (pp192-231); it is in the style (order) of recitation of the *Al Qādiriyya's* brotherhood. Even if this book is written continuously without

any clear partitions, it is possible to extract from the contents some kind of chronological sequences. The first page of this book i.e. (p.192) is the introduction.

After the introduction, the lineage tree of *Ṣufi* scholars is written in detail. This series shows the transformation of *Awarad* (which is almost the same as ritual recitations) from one *shaykh* to the next *shaykh* until it reached *Sayd Bušra*, the father of Šchoč. Some of Šchoč's disciples added that the lineage tree stretches to Šchoč through his father.

(Pp.195-196) spells out the benefits of *adhkar* (ritual recitations). From (pp.196 -202) states the kind and numbers of *adhkar* and the selected time for them are discussed.

From (pp.202-213), the writer collected the selected *adhkar* from different kinds of brotherhoods' *adhkar*.

4.5 Tawhīd

4.5.1 Basic Data

Title: *Tawhīd* is not a title given to a single MS; rather the name is used simply to refer to the collected MSS written by Šchoč in the field of Islamic theology. Each MS from the collection has its own title.

Language: the language of all MSS in the collection is written in classical Arabic. The narrative is in the form of verses.

Page: The MSS are not paginated. Recto and verso, the lines of the MSS are almost from 14-18, except few folios which have less than 14 lines. The detail of each MS's page and line will be discussed specifically one by one.

Date: since the volume is a collection of different MSS, the date of each MS differs from the other. The date of each MS will be seen later.

4.5.2 Physical Features.

Modern paper with the size of 29x21 cm, 2col, recto and verso. The whole MS is written in black ink. The calligraphy is very clear and readable.

As is mentioned above, this small MS is one of the MSS collected in one volume. The volume contains two unrelated MSS. The first MS is discussed on page 13 with the title *Muthafu al-Ahibba' fi Manāqib Abi al-Nujaba*. Before I got this collective volume, I got and used one single MS of *Muthafu al-Ahibba' fi Manāqib Abi al-Nujaba*. Because of the shortage of time, it is impossible to enter into the textual analysis and comparison of the two MSS. The only thing that I can say is the handwritings in the two MSS are not the same i.e. the copyists were different persons.

The second different collective MS is *Tawhīd*. This is written after five black pages of the first MS. This MS which is known by *Tawhīd* contains six small MSS. The reason all these small MSS collected in the name of *Tawhīd* is may be the contents of all of them are nearly the same i.e. on Islamic theology.

Regarding the external features of this volume which embraces all mentioned MSS, the external covering is a very hard carton with leather protection on it. 31x21 cm.

4.5.3 Linguistic Features.

The language of the *Tawhīd* MS is a standard classical Arabic. The entire narrative is in the form of verses. No any kind of 'ajami usages or expressions. There are some unclear usages are written. Some of them are abbreviations, just by taking the first letter of the words. For instance (f2r) in the last line the letter of *qāfiya* (القافية) is written to represent the word

qu'ud (القيود). Like wise on (f2v) line one the letter *tā'* (التاء) is written to represent *taṣahud* (التشهد). Such kind of representations may be clear for only scholars who have a good knowledge on the subject matter. All the remaining parts are understood able.

4.5.4. Content Analysis with Brief Descriptions

The first MS from the collection is titled *Al-durtatu al-Mukhtasar*. The work is on Islamic theology (*Tawhīd*). The first four lines are introduction. The date of the MS is 1352 A.H (1933). Starting from the fifth lines to the ninth lines of f2r is about the attributes of Allah. The stress is made on Allah's oneness.

From (f2n line 10-f2v line 11), the writer discussed the second pillars of faith i.e. the obligation should be performed by each and every Muslim. This principal article of faith states that, every Muslim should believe in all the messengers of Allah (God) without any discrimination among them. The criteria to be selected as a messenger and some important behaviors of the messengers are discussed here. The writer specifically mentioned Prophet Muhammad (PBUH) by name and stated that he is last messenger sent to all mankind. The next few lines discussed about the belief in the life of hereafter, in the different books which are given by Allah to different messengers, and in angels who are created by Allah to spend their days and nights in the serving of Allah. Jibril is one of the angels who services as the connector (transferor) of any message from Allah to messengers.

From (f3r line 5-f4r line 7) is about pray (*Ṣalāt*) the criteria to be fulfilled by every person to perform prayer.

The next few lines from f4r:8 to the end of the folio spell that the five pillars of Islam and the importance of knowledge to perform all Islamic obligations.

The significance, epilogue and the date of the MS are written in (f4v).

The second MS from the collection of *Tawhīd* is *Al-Najmu al-Ḥādī bl-Ḥaqqi* 'the start of guidance to the truth'.

The name of the MS is stated clearly at the end of it. The date is written at the last line of the MS with the main body of it. The date is 1353 A.H. (1934).

This small MS contains two folios and seven lines of f3r. It has four main contents.

The introduction is the first part of the MS. The second part is about the oneness of Allah and His Devine properties. The third one is on Allah's messengers and their behavior. A very short biography of the Prophet Muhammad (PBUH) is also discussed here. The fourth part covers the epilogue, date and name of the MS.

The third MS from this collection is not named. It is one folio verses. The date of the MS is 1360 A.H. (1941).

The introduction is composed of three lines: the body contains two main themes: the lineage of Prophet Muhammad (PBUH) and his offspring. The last five lines are about the epilogue and the date of the MS.

The fourth MS from this collection named *Durtu al-Astār*.

The date of the MS is 1352 A.H. (1933). The MS has seven folios and the last page is half a recto.

The first few lines are the introduction on some benefits the reader may get from the MS. The next topic is on Allah's property and what kind of behavior the believers should have. The other main topic (f3-4) is about the relationship between saints and his followers. The behaviors should the flowerers show towards the saint. The fourth folio-f5r deals with the general characteristics that the followers must have to reach the proposed good standard. f5v-f6v line 7 deals with the kinds of sins performed by some criminals and the advices made to them to stop from their culprit. The f6v-lin8, f7r is on general advices, the epilogue, the name and the date of the MS.

The fifth MS from the collection of *Tawhid* is titled by *Maratibu al-Rijali* 'the status (position) of men'.

Page: It is the longest from the collection. It has one verso at the beginning, eight folios and one recto at the end. The numbers of lines in each page are 13-14.

Date: The date of the completion of the MS, which is written at epilogue of it, is 1384 A.H. (1964).

The first few lines are introduction of the MS. After the introduction, the main topic discussed is the property and the life of this world (*dunya*), and the kind of spirits in human beings.

Seven kinds of spirits with the characteristics of each are discussed in (f3v-f3r). The importance of ritual recitation (*dhikr*) is discussed in few lines of (f3v). The obligations and significance of repentance to Allah as soon as possible is given a special attention (f4r). Starting from (f4v-f5v) the MS refers the status of men based on the knowledge they have and the degree of their ability to apply in their life. The best of all men is a God-fearing person. And important advices are given for the followers of any saint in (f5v of the last five lines-f6r line9).

The other main topic discussed in (f6r line 10-f7v to line4) is listing of criminals and their negative impacts on the individuals who perform the crimes.

Starting from (f7v line5 to the end of f7) the *shaykh* mentioned the importance of *Ikhlas* (worshiping Allah faithfully and sincerely).

The beginning of (f8r) spells two types of life in the hereafter. The first one is the life in the hell and the other one is life in the paradise.

The property of hell and the kinds of sufferings in it has been stated in (f8r). Whereas, the life in the paradise, its properties and kinds of happiness and joy are discussed in detail (in the beginning of f8v-f9v line3).

The significance of supplication (*du'a*) and acknowledgment to Allah is discussed from (f9v line4-f10r line 12). The short epilogue contains the date and the name of the MS.

The sixth MS from the collection of *Tawhīd* is titled as *qilādatu al-kiram min lazmin 'ala dīni al-Islam*. 'The noble-minded exquisites on the obligation of Islam'.

Page: it is not paginated. It has one verso, one folio and one recto with additional only two lines from the verso of this folio. The numbers of lines are 13-14.

Date: The date is written at the end of this MS. The completion date is 1384 A.H. [1964].

The first four lines are introduction of the MS.

The (f1v line 5-f2r line 7) is a detail discussion on Allah's property. The verse mentioned more than twenty behaviors of Allah.

The obligation to believe in messengers of Allah and their special properties are discussed (f2r line 8-f2v line 1). The belief in Prophet Muhammad (PBUH), accepting as the last and the selected from all of the Prophets (PBUT) are mentioned here. In addition to this, the Prophet Muhammad's lineage, his offspring and wives are listed by names and also his companions' behaviors are discussed (f2v line 2-f3r line 4).

The obligation to believe in the pillars of faith, all issues in the hereafter, fatalism and the five pillars of Islam are discussed (f3r line 5-f3r line 13).

The epilogue to the MS is written in the last three lines. The name and the completion date are included here.

One of the informants, *Shaykh* Ilyas, assured that the collation of *Tawhīd* consists of seven separated MSS. But as I have gone through the entire collection, only six separated MSS have been founded.

4.6 *Khutab Al-Juma' Li-Jamī' Al-Sana*

4.6.1. Basic Data and Few Ideas on the MSS.

The title of the MSS is *Khutab al-Juma' li-Jamī' al-Sana* the contribution has three separated MSS, i.e. three volumes. 'Fridays' lectures for the whole Fridays in the year'. As the name shows, these are the kinds of lectures and preaches made by scholars every Friday in the mosques. Every lecture has two parts i.e. the first and the second lecture. The lecturer every Friday makes the first lecture and after taking a breath for about two minutes on the chair, he rises to continue the second lecture. This is the Friday's sermon held in the mosque.

Šchoč has made this contribution to serve the Muslim preachers, scholars and orators in the Fridays' Sermon. He has prepared two lectures for each Friday of the year. He made Islamic months as a reference. The first lecture is for the first Friday from the first month i.e. *Muharem*. The second lecture for this first Friday is also prepared. Like wise, except two Fridays, he has written for each and every Friday of the year two different lectures. Šchoč did not write the first and the second lectures for the fourth Friday of *Ša'ban* i.e. the eighth month in Islamic calendar. After he has written the lectures for the third Friday of *Ša'ban*, he directly, leaving the fourth Friday's lecture, went to the first Friday's lectures of *Remadan*. He also left the second lecture from the fourth Friday in *Rajab*, the seventh month of Islamic calendar. This gap can be easily identified from the MS, I also initially have told by *Shaykh* Ilyas, my informant, upon interview.

As mentioned above the contribution has three separate volumes, MSS. Each MS contains four months Fridays' lectures.

Language: as almost, all of the Šchoč's works, the contribution is written in a standard form of classical Arabic. The entire work is in the form of prose.

Page: the contribution is paginated with different handwriting from that of copyist's. The first and the second volumes paginated with a pen, while the third is in ink. The MSS have recto and verso.

The first volume 161, the second 130 and the third have 153 pages respectively.

Date: the date of the contribution is not written.

4.6.2. Physical Features.

Modern paper 22x15.5cm cm, 1col recto and verso, blank ink except the months' name, the number of Fridays and some Punctuation made with red ink. The handwriting is legible and readable. Hard carton covered. Each page contains 12-16 lines. The second and the third volume have 6 and 8 lines at the last page of each respectively.

4.6.3. Linguistic Features.

The contribution is written in classical Arabic. Its grammatical, syntactic and lexical usages are in a standard form. It has no any morphological and other kinds of '*ajami* usages.

4.6.4 Content Analysis with Brief Descriptions.

The first volume starts with supplications made by Šchoč, which should be done after the first *Adhan* (call to prayers). The supplications are four in numbers, each of them are made after the first *Adhan* of four consecutive *Juma' of Muharrem*, the first month of Islamic calendar (pp. 1-2).

The first lecture for the first *Juma'* of the first month, *Muharram*, starts with a fast introduction, and then it mentions some important historical issues taking place in this month. The importance of Good deeds and leaving all bad things, repentance to Allah before death, hating hypocrisy and to be nearer to believers and to be far from hypocrisy (pp.3-6) . The end of the first lecture is supplications and praise to Allah. The second lecture starts with the introduction just by giving praises to Allah, blessings to prophet Muhammad (PBUH) and his companion. He then mentioned about death and its nearness form man kinds, so be alert and do good things such as trust in one Allah, patience etc. and be far from all bad things, such as eating (taking) the wealth of orphans and others. At the end the supplications and blessings on prophet (MPBH) are done.

Almost in all lectures of Fridays, the beginnings and the endings of lectures are the same, i.e. it starts with the name of Allah most gracious and most merciful, wishing Allah's blessings and peace be upon Prophet Muhammad. At the end, the different supplications, Allah's blessings and peace be upon Prophet Muhammad and all his companions, and followers are done regularly. Because of these beginning and ending similarities, I only try to write the main topics of the lectures only.

The second Friday's lecture from the first month, *Muharram*.

The first lecture is the advice for human spirit to obey Allah's order and forbid the spirit from bad and illegal things. This month is a holy month, so that Allah orders us to do more good things to get His love. In turn, His love helps to get the highest paradise.

Whereas, a person who do not obey Allah's order; rather, he simply spends his time wishing good things without performing any good deeds, he will be in the hell (pp.13-16).

The second lecture is about uncountable graces which Allah gave for human beings and the importance of presenting continuous praises to Allah. In doing so Allah will increases his grace to all thankful persons (pp.19-21).

The third Friday's lecture of the first month, *Muharram* (pp.23-30). The first lecture is on requiring Allah's love by worshiping Him all time. On the other hand there are some persons who are the same as animals. They did not recognize what they are doing. Allah's abhorrence and hate become on such persons for their bad deeds (pp-24-25). The second lecture is about this world's life. The life in this world passed quickly and all human beings transferred to other life within a short period. The life in this world, without Allah's fearing is just playing (pp.29-30).

The fourth Friday's lecture of the first month, *Muharram* (pp30-37). The first lecture is the importance of Allah's fearing to get his love and all good things. The benefit in this world is for a short period (pp. 31-32).

The second lecture is about the promises human being make to worship Allah and protect themselves from false testimony and all forbidden things (pp.36-37).

The first Friday's lecture of the second month, *Şafar* (pp.37-45). The first lecture is Allah's fearing and worshiping Him. It blames persons leave worshipping Allah and spending their times opposing Allah's order (pp.32-40). The second lecture is the importance of prayer (*Şalāt*), knowledge and of being far from what Allah is forbidden (pp 43-45).

The second Friday's lecture of the month of *Şafar* (pp.46-53). The first lecture is about a person who presents all bad deeds and criminals to his soul, his soul will be dead, while who spends well deeds on his soul, his soul becomes clean. Do not forget, all human beings good or bad deeds are recorded by Angels so that they become witnesses in the hereafter. This world will be vanished soon, while, the life in the hereafter is long lasting and never vanished. A foolish man is the man who sells the long lasting life to buy the vanished life. The wise person is just the opposite of the above, who tries to buy the long lasting life by doing good things in this world. Be wise, the true life is a life after here (pp.46-48).

The second lecture spells that Allah sent for you prophet Muhammad (PBUH) to show you the path of belief and righteous. Follow this path do not break it. At this time bad deeds are spread such as injustice, unfairness, bribery etc. try to be on the correct way. Do not assist any bad deeds (pp.51-52).

The third Friday's lecture of the month of *Şafar* (pp.53-62). The first lecture states that Allah creates you and makes His entire bonus on you. He also shows you all the paths that bring Allah's love. What ever you did bad or good, big or small will be measured by Allah to pay you based on your own job. Be aware! Turn your face to Allah, because there is no other ways (pp.55-56).

The second lecture: you mankind, follow what Allah and prophet Muhammad (PBUH) ordered you, be thankful to Allah, He knows all what you are doing and thinking so do only good things. Remember, there is the resurrection in front of Allah. If your deed is good, Allah pays you by multiplying these good deeds many times. If your deeds are bad, He pays you only what you have done (pp.60-61).

The fourth Friday's lecture of the month of *Şafar* (pp.62-71). The first lecture is about human beings life in this world, the life in the grave and the life after

resurrection. The salvation is only for whom follows Allah's way, perform prayers, and give charity to the needy etc. To the opposite, who do not believe in Allah and not follow His orders will be in the hell (pp.63-66). The second lecture: at this time bad deeds are become many in numbers and at the same time obvious. To be far from these, learn about hereafter which in turn helps to get Allah's love and fear. Recite the phrase- *Ṣallalāhu 'Alaihi Wasallam* - meaning 'peace and blessings upon Prophet Muhammad' these are the bases for salvation (pp.69-70).

First Friday's lecture of the month of *Rabi'ni al-Awwol* (pp.71-81). The first lecture: do whatever your lord Allah ordered you. Keep yourself away from all what Allah has forbidden you. This month is a blessing and a prosperity month. Because, Prophet Muhammad (PBUH) be born in this month (pp 73-75). The second lecture: Allah sent for you prosperities and blessings accept all of them (pp.79-80).

The second Friday's lecture of this month (pp.81-93).

The second lecture is about saints. How they worship Allah and how Allah has given them success and prosperity in all aspects (pp 83-85). The second lecture: This life is not a long life; the death is in front of you it is very near. How many persons we have seen, left their wealth, family and all what they collected. Turn your face to Allah. Make repentance to Allah. He is merciful (pp 90-91).

The third Friday's lecture of this month (pp.93-103).

The first lecture: Worship Allah always. Do all goods so that Allah loves you. Do not follow your own sense leaving Allah's orders and teachings behind (pp.94-96). The second lecture: do not break your promise, keep your trust be justice and remember the day of resurrection (pp 102-103).

The fourth Friday's lectures of the month of this month (pp.104-113).

The first lecture is the importance of (*zuhud*) 'to fear Allah in this world, trust in Allah and to leave pleasure in worldly things'. Knock Allah's door by performing all good things and leaving bad deeds. (pp.105-107). The second lecture is the importance of thankfulness and repentance to Allah and the significance of thankfulness and repentance to Allah.

The first Friday's lecture of the month of *Rabi'ni al-Tani* (pp.113-124). The first lecture discussed about the correct faith, the efforts should be exerted to perform Allah's order and what kind of preparation should be done for the life of hereafter. Boasting in one's father or lineage is not a behavior of Muslims (pp.114-117).

The second lecture: Oh! You slaves of Allah. Keep yourself away from what Allah's forbid you. Give and return all rights to the owners. Do not breach your faith (pp.120-121).

The second Friday's lecture of this month (pp.124-133). The first lecture: It is necessary to follow Islamic path and law. How one can happy in this world leaving the hereafter behind while you are watching many kings have been arrested in the tomb. How can you afraid your God, you have done many crimes (pp.126-127).The second lecture is almost about the piety (pp.128-129).

The third Friday's lecture of this month (pp.133-148). The first lecture spells the necessity of adherence and loyalty to Islamic law and a continuous worshipping to Allah. As the result of these Allah will make you to enter the paradise. The properties of paradise are discussed in detail. A long advice is also given to criminals to make them return to the correct path. The importance of knowledge and ritual recitation (*dhikr*) is also discussed (pp.134-138). The second lecture stresses on the meaning and benefits of piety, the grace of Allah towards mankind and thankfulness to Allah. The

importance of repentance and the benefits of Islam also discussed here (pp.144-146).

The fourth Friday's lecture of this month (pp.148-161). The first lecture raises different issues. Such as the significance of piety, the benefits of obedience to Allah and endeavor in the way of Allah, the obligation to treat ones parents, kinships, orphans, the needy and others well, the importance of remembering the difficulties in the hereafter if you died with your criminals, and the importance of preparing ourselves for resurrection to see Allah's face (pp.149-153).The second lecture is discussed that why human beings are created, the kinds of favors that Allah has given to mankind and the importance of repentance from all sins (pp.158-161).

Here is the end of the first volume.

The first Friday's lecture of the month of *Jumādu al-ula*. (pp. 1-11). The first lecture of this Friday is about piety. The most piety persons in his world are saints. The characteristics of saints are discussed. The advices are given for criminals and the obligation to return to Allah through repentance before death and regression come (pp.2-5).The second lecture deals with the importance of following Islamic law, the way of Prophet Muhammad (PBUH) and the path of great saints. The benefit being humiliating to Allah (pp.9-10).

The second Friday's lecture of this month (pp.12-24).

The first lecture deals with some important behaviors of faithful such as:stead fastness at the time of problems, thankfulness at the time of joy, trust in Allah, and etc. The properties of hell and paradise, the importance of good deeds and sincerity are discussed here (pp.13-17). The second lecture is about properties of the life of this world and hereafter, the importance of investigation and detail examination of why human beings came to this world, who brought him and the importance of knowledge (pp.21-23).

The third Friday's lecture of this month (pp.24-34). The first lecture is the comparison between the life of this world and the hereafter. The obligation to follow Allah's order and ways of Prophet Muhammad (PBUH), to help fathers and mothers, kinships and the needs, to participate in only legal businesses and to abandon all unlawful thing such as false testimony (pp.25-27).The second lecture spells on the creation of heavens, earth and mankind. And Allah sent to you different sacred books to be guidance for you. All these and other good things are a blessing from Allah so do not perform any forbidden things (pp.31-33).

The fourth Friday's lecture of this month (pp.34-42). The first lecture is the obligation to believe in Allah, in Muhammad (PBUH) as he is a last messenger, in Allah's word-sacred books- and to do good things to inherit paradise. The detail discussion is made on the benefits of death for who inherit the paradise and the disasters of death for disbelievers (pp.35-37).The second lecture is about the extinction of this world , the satisfaction on what in your hand, legal business, the necessary knowledge for your life and the importance of ritual recitation (*dhikr*) (pp.40-41).

The first Friday's lecture of the month of *jumād al-akhira* (pp.43-51). The first lecture is the necessity of obeying Allah's order and abandoning what Allah has forbidden. Remember, death makes all persons equal ,the only difference is one who perform good deeds will get especial prize ,while who perform bad things will be punished in hell (pp.44-46).The second lecture is the obligation to recite the phrase peace and blessings of Allah be on Prophet Muhammad (PBUH) and its benefit (pp.50-51).

The second Friday's lecture of this month (pp.51-59).

The first lecture states that any criminal performed by you never harts Allah. He is a sufficient from your worship the benefit is your own self. In addition, the lecture states about the death and its impact among human being. Important advice is also given to prepare our selves before being too late i.e.

before death (pp 52-54). The second lecture is about piety and its benefits prohibition of following the ways of hell and importance of reciting the phrase peace and blessings be upon Prophet Muhammad (PBUH) (pp.58-59).

The third Friday's lecture of this month (pp.59-66).

The first lecture states that if anyone spends all of his time to fulfill only worldly desire his end will be surly in the hell. If you do the opposite, you will be in the paradise (pp.61-62).The second lecture: if anyone wants to inherit paradise, he should follow the path of Prophet Muhammad (PBUH) (pp 63-65).

The fourth Friday's lecture of this month (pp 66-73).

The first lecture is about the importance and benefits of piety and knowledge, the profligates and their destiny in the hereafter, and the piousness and their benefits in the hereafter (pp.67-69). The second lecture is about prevention of ourselves from the deception of this vanish world (pp.73).

The first Friday's lecture of the month *Rajab* (pp.74-82).

The first lecture states that the number of pious persons and keen slighter are become very small, while the unnecessary arguments, lies, false testimonies ,crimes and unlawful things are increasing very much and you will leave Prophet Muhammad's (PBUH) way. Remember what ever you did you will see, therefore pay attentions for each and every single works of you (pp.75-76). The second lecture is the importance of good deeds; multiple rewards are given what ever the kinds of good deeds. About *Ramaḍān* and its benefits and the obligation to leave crimes are discussed (pp.78-79).

The second Friday's lecture of this month (pp.82-90).

The first lecture is the importance of thankfulness to Allah for His grace and blessings on us, and of straggles and holy wars. The other point mentioned here is the destiny of human being should not be the life of this world (pp.83-84).The second lecture: the discussion is on the behavior of negligence towards worship and the benefits of repentance (pp.88-89).

The third Friday's lectures of this month (pp.91-100).

The first lecture is on importance and benefit of piety and on negligence and its misfortune. How human beings forget the long process and journey of hereafter. How a person, forgetting the difficulties in the hereafter, perform crimes. These ideas are discussed in detail (pp.92-94). The second lecture is on the obligation of reciting peace and blessings of Allah be upon Prophet Muhammad (PBUH). The writer in this section said that strict attention should be given to the death. He also mentions the holiness of this month and the importance of performing many good things in this month (pp.98-99).

The fourth Friday's lecture of this month (pp.100-104). The lecture in this Friday is only one, the first lecture. The attention should be given to death, tomb and the life in the hereafter. Do not be deceived by the wealth of this world, all will be vanished (pp.101-103).

The first Friday's lectures of the month of *Ša'bān* (pp.104-112). The first lecture is about the hypocrite and its disadvantage, death and hell, and love of wealth (pp.105-107). The second lecture states that the importance of following the *Qur'ān* (Allah's words) and the way of Prophet Muhammad (PBUH), *dhikr* (ritual recitation) and the advantages and benefits of this month and the kind of worship to be done in the month (pp.110-111).

The second Friday's lectures of this month (pp.112-119). The first lecture deals with the benefits of obeying Allah's order, the importance of remembering death and what will human beings face in the hereafter, and the benefit of doing good things (pp.113-114). In the second lecture the writer compares between the benefits which can be gotten by obeying Allah's orders and the loss by neglecting His orders. Also few important issues which have taken place in this month are mentioned (pp.117-118).

The third Friday's lectures of this month (pp.119-130).

The first lecture deals with few important tasks which lead to paradise and another few tasks which lead to hell. The benefits and importance of truth, the problem and harm of falsehood are discussed in detail (pp.120-122). The second lecture deals with different issues such as how Allah creates human beings, His blessing on mankind, His question to human being of his life whether he /she spends in doing good or bad in order to award or punish and etc.. This section also contains the dignity of the month of *Ša'bān* and the benefits that human beings can get from it (pp.125-129).

This is the end of volume two.

The fourth Friday's lecture in this month is not written.

The first Friday's lectures of the month of *Ramaḍān* (pp.1-12). The first lecture is all about the holy moth of *Ramaḍān*. The benefits can be gotten in this month discussed in detail. The obligation to increase the type and number of worships and to abandon totally any kind of criminals and all unnecessary things should be given up. In this month, the saints and their followers spend all of their time in worshipping Allah (pp.2-5).The second lecture deals with worshipping Allah leads to paradise, which is a long lasting never vanish, while who spends his time in collecting the benefit of this worldly life, his benefit is for a short time it will be vanished soon (pp.10-11).

The second Friday's lectures of this month (pp.13-24). The first lecture compares between the benefit and consequence of obedience to Allah's order and the bad and evil consequences of performing objectionable and forbidden things. The comparison is also done between this world and the hereafter. The graces that Allah makes on this holy month and the important things done by Allah in this moth have also been discussed here (pp.14-16).The second lecture deals with piety and its uncountable benefits the detail properties of paradise and some important worships in this holy month like ritual recitation reciting holy Qur'ān supplication and etc. (pp.21-22).

The third Friday's lectures of this holy month (pp.24-32).

The first lecture deals with the objective of the creation of human beings and *jinn*s the mischief behavior of this short lived world and the blessings which Allah gives in this holy month (pp.25-26).The second lecture gives a detail assertions to the benefits that Allah puts in this holy month, and what Allah prepared for whom they spend their all times in worshipping Him in this holy Ramadan (pp.31-32).

The fourth Friday's lectures of this holy month (pp.33-43).

The first lecture states that this time is the end of the world so that many bad things and criminals are performed now and then. Do not be deceived by this short lived life, but do for the hereafter. This holy month lefts two groups of people. The first group spent all of their time in worshipping Allah and good deeds. The other group just the opposite of that of the first. The benefits and losses of each are discussed her (pp.34-37).

The second lecture is the importance of Allah's fearing and its benefits. The blessings and the illumination given to the persons who enter paradise are discussed (pp.40-42).

The fifth Friday's lecture of this holy month (pp.43-54).

The first lecture stresses on blessings and graces made in this holy month, the rewards given to obedience and the importance of repentance of wrong doers have been seen in detail (pp.45-47). The second lecture is about the paradise and its blessings and graces that Allah prepares for obedience .Few advices are given to disobedience (pp.51-53).

The first Friday's lectures of the month of *Šawwāl* (pp.54-65).

The firs lecture deals with the importance of keeping the promises that human being made to worship Allah and follow Prophet Muhammad (PBUH), the death and resurrection and the graces prepared to the followers of Prophet Muhammad (PBUH) by Allah in the hereafter (pp.55-58). The second lecture is the obligation to follow Islamic way, to abandon unlawful wealth

collection like wealth of orphans, to remember death and to make preparation for the hereafter by doing good things (pp.62-64).

The second Friday's lecture of this month (pp.65-74).

The first lecture is the vanishing of this world including human beings, what Allah makes in this world is simply to test human beings to see whether they are doing good or bad. Why human beings forgot his death and return to his creator? Why do not recognize the destination of who were before him? such and such similar question are raised here (pp.66-68).The second lecture states that the most useful task in this world is to obey Allah's order, follow Prophet Muhammad's (PBUH) way and love him, piety and fearing to Allah (pp.72-73).

The third Friday's lecture of this month (pp.74-82).

The first lecture deals with different issues such as: obeying Allah's order, Abandoning what Allah has forbidden, the importance of doing good before the coming of death, the thankfulness for any kind of Allah's blessings and the firmness at the time of any misfortune (pp.75-77).The second lecture is about the importance of following Islamic way, the vanishing of this world, the more you spend your time to collect this worldly wealth, the more you be upset. Satisfaction on what you have owned is much better. Searching necessary knowledge and doing legal task are an obligation on every individual (pp.80-81).

The fourth Friday's lecture in this month (pp.82-90).

The first lecture is an important advice especially for the hereafter. The writer said that, have not you seen! Your grandfathers, mothers, friends, and relatives, where are they? All of them passed away. How all of these practical advices make you not to abandon crimes (pp .84-85).The second lecture is about fulfilling the promise we made to worship Allah, the returning any kind of trust to the owner ,the abandoning of any kind of false testimony ,the remembrance of the life of hereafter and make preparation for it (pp.88-89).

The first Friday's lectures of the month of *Dhu al-Qi'da* (pp.90-99).

The first lecture contains two main issues the position of human beings was the same as the position of angels. But now, in this world, because of their works, their position is totally changed. Based on their works one group inherit paradise and other group the hell. The first group because of their obedience to Allah's order and good deeds they return to their original place i.e. paradise. The other group as the result of their wrong doing, guilt and disbelieve in Allah, they will enter hell (pp.91-93). The second lecture deals with the importance of piety, obedience, abandoning all guilt; knowledge and *dhikr* (ritual recitation) (pp.97-98).

The second Friday's lectures of this month (pp.99-105).

The first lecture states that the main intention in this world should be to get Allah's love through obeying him and following Prophet Muhammad's way (PBUH). Remember Islam is simple and practical religion. The principle regarding this is not selecting the hard way, while the simple or easy one is possible. The true life is the life of hereafter (pp.100-101). The second lecture deals with the holiness of this month the importance of using this opportunity to do better things (p.104).

The third Friday's lectures of this month (pp.105-114).

The first lecture is about the group of human beings regarding their behavior. The first group refers those whose benefits extend to other persons. These kinds of person are the head of all human beings. The second group is who never harms others. This is a good person. The third group is whose wicked and mischief transferred to others. The best scholars are who knows about Allah and his messenger Muhammad (PBUH) where as the most ignorance persons are those that of the opposite of the above.

Adhere to Allah's fearing and *adhkar* (Plural of *dhikr*) ritual recitations (pp.106-107). The second lecture concerns to the efforts should be exerted by all human beings to return their original place i.e. paradise. The only means

to get this chance is obeying Allah's order and giving the obligator rights to Allah's angles, human beings, jinn and animals (p.112).

The fourth Friday's lectures of this month (pp.114-123).

The first lecture deals with the vitality of piety, following Islamic way, *dhikr* (ritual recitation) and of being in a state of good behavior. About death and what is happening after death is discussed. A person who spends his life in doing bad, wrong and disobeying Allah's order will be punished and suffered in the hell. Whereas a person who spends his life in doing goods, worshiping Allah and abandoning what Allah has forbidden will be rewarded in the paradise (pp.113-117). The second lecture emphasis on obeying Allah's order and performing the five prayers at their initial times (p.121).

The first Friday's lectures of the month of *Dhu al-Hijjah*, the last month of the Islamic calendar (pp.123-131).

The first lecture is about trust in Allah, firmness in obedience of Allah's order, thankfulness to Allah in all conditions. The life in this world is very short don not be deceived. You can not burden the punishments if you do not prepare yourself for the hereafter. Obey Allah's order and follow Prophet Muhammad's (PBUH) way, before you died (pp.124-125).The second lecture is about the month itself. Adam, Ibrahim and all prophets (peace and blessings be upon them) visited Mekka at this month. Give and return all rights to the owners in order to be peace with Allah in this world and in the hereafter (pp.129-130).

The second Friday's lectures of this month (pp.131-138).

The first lecture numerates some important phenomenon taken place in this month. The month also contains some holy days. All these should initiate us to do good things especially feeding the starved ones. Abandon all bad things especially false testimony (pp.132-133). The second lecture states that the obligation of searching paradise through piety and good deeds, fearing hell

and fire through abandoning all what Allah has forbidden. In this month do many good things such as: hospitality for guests, create a good relation with relatives etc. (p .137).

The third Friday's lectures of this month (pp138-146).

The first lecture deals with abandoning all forbidden things and guilt and making repentance before death. For prosperity follow the way of prophet Muhammad (PBUH) (pp.139-140). The second lecture is on the holiness of this month, as a result, all good things and obedience's to Allah are given multiple rewards. Moreover, your criminals will be dismissed by Allah, the most merciful. Learn about your religion, recite *adhkar* and do not follow the path of non-righteous persons (pp.144-145).

The fourth Friday's lectures of this month, the end of the last volume (pp.146-153).

The first lecture deals with the importance of piety and preparing ourselves to the most certain and sure issue i.e. death. The preparation should be in doing good things, loving and following Prophet Muhammad (PBUH), and obeying the commands of Allah (pp.147-148). The second lecture deals with the obligation to scrutinize what has been done in the past to take into account the good things and to make improvement on what was bad. Remember you are going to die, any kind of reward or punishment will be based on only your work. Do not be deceived in this world; do for the hereafter (pp.151-152).

4.7. Manzuma

4.7.1 Basic Data and Few Introductory Ideas on the *Manzuma* MSS.

The contribution consists of five volume MSS. This contribution is very long poetical work, which is almost all part of it written by Šchoč. Only a few *manzumat* are written by others. Out of 217 *manzumat* (the plural of *manzuma*), five are written by *Sayd* Bušra, the father of Šchoč.

The titles of these are: *Šallalāhu ‘Aaiyhi Wasallam*

- *Allāhumma Šalli ‘ala Muhammad Mubarika al-Salamu ‘alika.*
- *Šalatu Rbi dhi al-Jalal ‘ala al-Mukhtari dhi al-kamal.*
- *Allāhumma Šalli ‘ala Muhammad Jamal al-‘ālam*
Allāhumma Šalli ‘ala Muhammad Jamal al-‘ālam
- *Ya Rabbi Šalli ‘ala Muhammad wakadha al-Salam Ma‘abi Ahmad.*
- *Šalla Allahu ‘ala salla-Allahu ‘ala Muhammad jamal al-‘āla* (one of my informants, *Shaykh* Ilyas).

There is also other four *manzumat* parts of them are written by Šchoč and the other parts are written by others.

These four *manzumat* are called *mukhammašat* means five line poems which are composed of one long line and three short liens.

The titles of these are:

- *Šalla Allah ‘ala Muhammad Šalla Allah ‘ala Muhammad*
Muhammed ‘alami al-huda Muhammad.

The author of the long lines in this *manzuma* is Šīhabdu al-Dīn al-Daniy, whereas the three short lines between each long lines poem are written by Šchoč.

- *Al-Ṣalāt we al-Slām, al-Ṣalāt we al-Slām ‘ala al-Nabi khayru al-anam*
- *Ṣalātu al-Allah Salāmu al-Allah ‘ala jami‘i al-‘alamin Muhammad in we ‘alihi wa Ṣahbihi al-Mukarrami.*

Likewise, these two *mañzumat*, the long line poems are written by al-Daniy while, the short lines between them are written by Šchoč.

The fourth *manzuma* titled:

- *Awayyo Salam ‘alayk Awayyo Salam ‘alayk Ṣalawatu al-Allah ‘alayk.*

The long line poems are written by Jamalu al-Dīn al-Anniy.

The short lines poems are written by Šchoč.

There is one Mukhesms Manzuma included in the Šchoč’s *manzumat* titled:-

- *Bismi al-Allahi al-Rahman al-Rahim*
Bismi al-Allahi al-Rahman al- Rahuim Allahumme Ṣalli ‘ala Zaynu al-Wujudi.

The long poems are written by Jamalu al-Dīn al-Anniy. While the short line poems are written by one of the disciples of Šchoč called *Shaykh* Bešir Jimma (*Shaykh* Ilyas).

The other all *manzumat* are written by Šchoč (*Shaykh* Ilyas , *Hājj* Negaš ,*Shaykh* Šifa).

Title: the title *manzuma* is not mentioned in the *mazuma* MSS. This name may be given for these MSS, because of the poetical behavior of the work.

Language: The contribution is written in the verses of classical Arabic.

Page: the first and second MSS are written together in one volume. This volume is not paginated. The MSS have 143 folios. The first MS has 63 folios and the second MS has 80 folios.

The third volume is paginated with pen. It has 190 pages recto and verso.

The fourth volume is also paginated with pen. This MS has 284 pages, recto and verso.

The fifth volume is also paginated with pen. This MS has 287 pages .Recto and verso.

Date: The first volume from the contribution has no any completion date. The whole *manzuma* in this volume is written without date.

The second volume contains 32 *manzumat*. Out of which only 5 *manzumat* has the completion date. The dates are:

1345 A. H. (1926), 1349A.H. (1930), 1350 A.H. (1931),

1351 A.H. (1932), 1351 A.H. (1932), and 1355 A.H. (1936).

The remaining 27 *manzumat* have no completion date.

The third volume, Almost All *manzumat* except 3, has the completion dates.

The dates of the *manzumat* lie between

1351 A.H. -1355 A.H (1932-1936).

The fourth volume, all the *manzumat* except 10, has the completion dates.

The completion date is from 1355 A.H. (1936) to 1365 A.H. (1945).

All the fifth volume *manzumat* has the completion dates. The dates extended from 1367 A.H. (1947) to 1394 A.H. (1974).

4.7.2 Physical Features

The first and the second MSS are collected in one volume. The next physical description also service for both MSS.

Modern paper 32x20 cm, 1 or 2 col, recto and verso, black ink, except the title of the *manzumat* and the name of Prophet Muhammad (PBUH) are written in red ink. The calligraphy is very clear and readable. Hard carton and leather covered. Each page contains 14-17 lines. The last page of the first and the second MSS have 8 and 6 lines respectively.

The first and the second MSS are separated by only one blank verso.

The third volume:

Modern page 32x20 cm, 1 or 2 col, recto and verso black ink except the title of the *manzumat* and the name of Prophet Muhammad (PBUH) are written in red ink. The handwriting is very clear which is the same as the handwriting of volume one, Hard carton and leather covered. Each page contains 14-17 lines.

The fourth volume:

Unlined paper 25.3x18 cm, 1or 2 col., recto and verso, black ink except the title of the *manzumat* and the name of Prophet Muhammad (PBUH) are written in red ink. Good and readable calligraphy, hard carton and leather covered, each page contains 12 to 15 lines. From 19 to 22 are blank white papers.

The fifth volume:

Unlined paper 25x18cm, 1or 2col, recto and verso, blank ink except the little of the *manzumat* and the name of Prophet Muhammad (PBUH) are written in

red ink. A good handwriting, hard carton and leather covered. Each page contains 11-17 lines.

At the end of each *manzuma*, the word *Tammāt* meaning ended is written. This is to show that completion of the *manzuma*.

4.7.3 Linguistic Features.

The contribution is written in Arabic verses. Its grammatical, syntactic and lexical usages are in Arabic standard form. Lexically, in this work, no '*ajami*' words are used. In such kind of works, there could be some slight shifts from the classical standards of Arabic for the convenience of poems.

4.7.4 Content Analysis

The contribution, as discussed above, has five volumes. It has about 217 *manzumat* with the average of 40 verses of each to be the total lines of the whole poetics. More than 8500. Because of time constraints and the objectives of this thesis, it is impossible to make content analysis of each *manzuma*. So it would be more practical and acceptable to classify the total *manzumat* into major topics and make few main content analyses. Regarding the content analyses of these *manzumat*, two major topics will be discussed.

4.7.4.1 The First and Major Topic is the Praises. The praises consist of three subtopics. The main subtopic is the glorifications of Prophet Muhammad (PBUH). The second subtopic is the praises of Sayd Bušra, the father of *Shaykh* Budella and. The third subtopic is of other few scholars.

The first major subtopic topic, glorifications of Prophet Muhammad (PBUH), contains 161 *manzumat*. All of them in one way or another glorify the Prophet (PBUH). In these *manzumat* (verses) different issues which concerned the Prophet Muhammad (PBUH) are raised. Such as, the status and position of the Prophet Muhammad (PBUH) compared with that of other prophets'

(PBUH), the benefits that human beings get and will get because of his birth, the history and biography of the Prophet Muhammad (PBUH), the greatness of his companions, the history of his family the Prophet Muhammad's (PBUH) power of intercessions which are given by Allah.

The epilogue of such *manzumāt* is the praises of the prophet (PBUH), the wishing to be Allah's love on the companions of Prophet Muhammad (PBUH) and his family.

The subtopic under the first major topic is the praises of *Sayd* Bušra Ibn Ibrahim, the father of Šehoč, the praises of *Sayd* Bušra are discussed under 14 *manzumāt*. All these *manzumāt* state his holiness, noble characteristics, honor, humility, firmness in worshiping Allah, trust in Allah, some miracles performed by him, and etc.

The other subtopic is on the praises of some scholars who were living outside the Gurage region. The praises are about Kabir Hasim, Anniy, Daniy, Feqih Zubair, Ahmed Ibn Šālah, Gctaw Shaykh Sayd and Jam'a Nigus. These *manzumāt* are only seven in numbers and are scattered over five volumes i.e. they are not concentrated in only one volume.

4.7.4.2 The Other Main Topic is Supplications (*Du'a'*).

About 24 *manzumāt* are specified for supplications. The supplications concern with the request of all good things in this world and in the hereafter. invoke Allah to protect Islam and Muslims from all disasters and troubles. beg Allah prosperities, salvations and asking Allah to forgive us all the sins which have been done before.

All these *manzumāt* are recited at holidays and occasions. Special continuous recitations are also taken place in the holy month of *Ramadan*.

4.8 *Durar al-Ma‘āni fī Mawlid al-Nabyyi*

4.8.1 Basic Data.

Title: the title is clearly written at the end of the MS. The title is *Durar al-Ma‘āni fī Mawlid al-Nabyyi*.

Language: the MS is written in Arabic verses.

Pages: the MS is already paginated by an unknown person in pen. It has 80 pages including one *manzuma*. The number of this narrative without the *manzuma* covers 68 pages.

Date: the date of the MS is written at the end. The handwriting of the date is different from the copyist's handwriting of the body. The completion date is 1366 A.H. (1946).

4.8.2 Physical Features

Modern paper 29.7x20 cm, 1col, recto and verso, black ink, good and readable handwriting. Covered with hard plastic. Each page has 10 to 14 lines.

The MS is found in the hand of *Shaykh* ‘Umer Ibn ‘Uṭman who lived in Ṭaqḷay Biro in Addis Ababa he is one of the followers of Šchoč.

4.8.3 Linguistic Features.

The narrative is written in Arabic verses. Lexical and morphological *‘ajami* usages are not found in the MS. The chronological sequence of the subject matter is also well organized.

4.8.4 Content Analysis.

The topic of the MS is history. The history of the Prophet Muhammad (PBUH) and some of his followers' history with few supplications are written in the text. The MS is recited repeatedly at the festival of *Mawlid* and in the holy month of *Rabi'ni al-Awwol*, the third month of the Muslim Calendar, in which Prophet Muhammad (PBUH) was born.

The author in these verses started with the praises of Allah. The praises should be to Allah for his creating of Prophet Muhammad (PBUH) in the month of *Rabi'ni al-Awwol* (pp.1-3).

The creation of the light of Prophet Muhammad (PBUH) before the creation of human beings and the transformation of this light from one person to another until it reached to Abdullah, the father of the Prophet (PBUH) (pp.3-8).

The pregnancy of Amina, the mother of the Prophet Muhammad (PBUH), the miracles shown at her pregnancy and her birth are explained (pp.8-14).

The birth of Prophet Muhammad (PBUH), the miracles taken place at his birth, the childhood of the Prophet (PBUH) with the wet-nurse Halima Bin Abu Dhu'ayb and the benefits she got because of this son, the return of Prophet Muhammad (PBUH) to Mekka from Halima and the life in it and the marriage with Khadija are discussed in detail (pp.14-29).

The coming of the angle Jibril to announce Muhammad (PBUH) that his selection as the last Prophet, his being invited by Allah to visit heavens, the reward which is given to him by Allah and different miracles performed by him are mentioned (pp.30-42). The immigration of Prophet Muhammad (PBUH) to *Yatrib* (today Madinah), the problems and the miracles he faced upon the journey, the joy of the residences in Madinah and the well and

friendly acceptance to Prophet Muhammad (PBUH) and his ability in creating friendly society in Madinah are discussed (pp.43-53).

The position and status of some companions and wives of the Prophet's (PBUH) are discussed (pp.53-56).

The summary of the narrative, the importance of remembering Allah's great blessing i.e. the gift (birth) of Prophet Muhammad (PBUH) to us ,the necessity of following and loving him, and the vitality of invocation to get Allah's love, mercy, paradise and protects us from all dangers are discussed (pp.56-68).

One *manzuma* about the praise of the Prophet Muhammad (PBUH) are written in this MS (pp.67-80).

Conclusion and Recommendations

Ethiopian history has been written based on Christian sources and sometimes even legends. That is why the majority of researchers have always considered Ethiopia as a region where Orthodox Christianity has been the only religion. Consequently, a German researcher Hiob Ludolf (1624-1704) the pioneer of Ethiopian studies considered Habaša as the representative of Christian dominated culture. For a long period Islam in Ethiopia has been totally ignored. Some researchers go beyond this; they assumed Islam as a threat to Christianity and even to Ethiopia. Despite a long presence of Islam in Ethiopia, it has not been given any attention. Political, legal, social, cultural and economic discrimination on Muslims have persisted for a long period. How a country, like Ethiopia with at least half of its population being Muslim is neglected from all kinds of contribution and rights can flourish its development. Without participations and contributions of Muslims in this country, the expected development can never be achieved.

To show the contributions of Muslims towards their country in their long existence, scholars and researchers should give attention to the contributions made by them.

Arabic has got a prestigious status among Ethiopian Muslims. This is because the last message of Allah's words (the Holy Qur'ān) was revealed in Arabic. That is why almost all of Ethiopian Islamic MSS have been written in Arabic or in local languages in Arabic script. Eventually, to understand the contribution of Muslims towards their country and rewrite the Ethiopian history free from bias, all Islamic MSS should be examined and studied. But; only a few Islamic literatures which are found in Harar have got some attention. So, it needs systematic philological tasks to fill the gap.

In order to assist this task, the researcher has tried to collect, describe and give a very brief content analysis on the works of the *Shaykh* of Abret. His work includes theology, hagiography, *adhkar* (ritual recitations), *manzuma* and supplications. Although, this paper has not given detailed content analysis, it has provided brief descriptions of each MS.

The MSS of the *shaykh* were written with classical Arabic verse or prose. The other important issue is that the handwriting of all the MSS are not the Šchoč's but that of his disciples'. The *shaykh* used to write on single scattered papers which he gave his disciples. Who gathered all the papers and wrote them in the form of a MS. I never came across a MS written by Šchoč.

Most of his works are on praise of Prophet Muhammad (PBUH). For instance, the *manzuma* MS has 217 titled *manzumat*, out of these about 84% refer the praises of Prophet Muhammad (PBUH).

Šchoč as influential person, he has changed the ideology, culture and perspective of the society.

From the point of view of textual analysis, almost all the works of the *Shaykh* of Abret have been copied by different copyists, consequently, a detailed textual analysis of these copies are very important and needs serious investigations.

The aim of this and other researches is to throw light to the other forgotten aspects of Ethiopian history and culture to examine specifically the contributions of Islam and Muslims towards their country. In order to assess the contribution and create historical linkage between the present with the past, philological research should be undertaken. The first and most important task is to look for, collect and preserve the works of all Muslims scholars through out the country. Hence, the systematic collection of Arabic

and *'ajamī* MSS should be collected and kept where they will be available and preserved for further researches. Then critical studies of these materials will contribute to the writing of the history of Ethiopian Muslims, their social and cultural achievements in their country.

So it is advisable to study the *shaykh's* works one by one in detail and make different analysis on each MS. Specially textual analysis, because almost all of the MSS are copied many times by different copyists.

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APPENDICES

Appendix I: List of Unpublished Arabic Manuscripts.

1. Šawāhid.

Even if the title of the MS is not given by the writer, the book is known among his followers by *Šawhid* meaning 'something witnessed'.

2. Miṣbāhu al-Sa'irīn 'ala tariqat al-'arifīn.

Meaning 'guidance (light) for who wants to follow the path (way) of scholars'.

3. Muthafu al-Ahibba' fi Manāqib Abi al-Nujaba

'The lovers gifts on virtues of the father of *Nujaba*'. *Nujaba* is the name of the brother of Šehoč.

4. Tawhīd

Tawhīd is not a title given to a single MS; rather the name is used simply to refer the collected MSS written by Šehoč in the field of Islamic theology. Each MS from the collection has its own title.

4.1 *Al-Duratu al-Mukhtaṣar.*

4.2 *Al-Najmu al-Hādi bil-Haқи* 'the start of guidance to the truth'.

4.3 *Durtu al-Astār.*

4.4 *Marātibu al-Rijāl* 'the status (position) of men'.

4.5 *Qilādatu al-kirām min lāzmin 'ala dīni al-Islam*. 'The noble-minded exquisites on the obligation of Islam'.

5. *Khutab al-Jumā' li-Jamī' al-Sanah*

'Fridays' lectures for the whole Fridays in the year'.

6. **Manzuma.** 'Poetical works'

7. **Duraru al-Ma'āni fi Mawlid al-Nabyyi.**

Appendix II Published Text.

Majmu'

The title of the book is not *Majmu'*. The word *Majmu'* refers to the collection or bring a number of things together. This name is given to show that, the content of the book is composed of many small different books.

Appendix IV: The Picture of Šehoč (the *Shaykh* of Abret).



Appendix V. List of Informants

Name	Date of Interview	Place	Age
<i>Sayd Zuruq Sayd Ramuz</i>	20/12/06	Abret	40
<i>Shaykh Ilyas Qadi Musa</i>	28/12/06	"	60
<i>Hājj Maki Ahmad</i>	15/01/07	Addis Ababa	50
<i>Sayd Miqbas Sayd</i>	28/02/07	"	70
<i>Hājj 'Umar 'Utman</i>	13/03/07	"	67
<i>Shaykh Glañ Awol</i>	15/03/07	"	75
<i>Hājjiya Zubaida Ahmad</i>	16/03/07	"	60
<i>Hājj Šamsu Yishaq</i>	16/03/07	"	52
<i>Hājj Sa'ud Samman</i>	17/03/07	"	50
<i>Hājj Samman Muhammad</i>	18/03/07	"	72
<i>Shaykh Šifa</i> <i>Shaykh</i> Mahmmud	08/02/07	Wrabe	65
<i>Hājj Negaš Muhammad</i>	09/03/07	A.A	70
<i>'Imran Shaykh Nur-Hussein</i>	10/03/07	"	47
<i>Shaykh Rada 'Umar</i>	10/03/07	"	90
<i>Hājj Badru Šifa</i>	12/03/07	"	63
<i>Ato Abbas Šarif</i>	13/03/07	"	48

هم طرقة الله تعالى التي أوجدها علما
 شريفة والحققة على انه منتهى عنه فيفلكم
 برك الوجود جردة على الاحصية قبل العلم به
 والطلب على جاد فانه فاجتهد بالمرئى
 واليهوى ليت علمه وعلمى آتيا علم على ساد الحق
 حفظ نفسه كونه من الناسرين ويكلم الحق
 بوضيوت الذين يجهلون وعلى تلك لا يقدر
 كانهم الا كما يتقونه وما العارفون والعلماء
 يعلمون فكلهم اياهم لقبول الحق وبالظهاره
 سيجلون ولطلب الحق يعتبرون وانما جوده
 طبيعي له ولو اخطئوا به وبه يجب وتوصل
 يستوي الذين يعلمون والذين لا يعلمون واما
 من كتب الله من كتب الهو في معرفة في الكتب
 وبما طرقت به بالوارث انما طرقت به انما
 كما لا يعنى على الناظرين انما القصد به انما
 الساكن مع كونه لست اهلها ليهنا
 ما اريد ان اذكر ان كل ما اريد ان اذكر ان كل ما اريد ان اذكر

وما انكلم الا ما تراكمت
 على شىء وكيف يلقى ويحل من يشبه اولاد الشايع
 وكان على
 ان يكلم بربك بنفس الا مروي يهت ويكلم على
 وشيخه ويلد بك يهت وكان بربك ومع علمه
 يقول له تعالى عز وجل ولو تقول علينا بعض الا
 قول لا اخذنا منه باليهت ثم لقطعنا منه الوثنى
 فاما انكم من احد عنه حاجزيت وقال رسول
 الله صلى الله عليه وسلم من عمل بربك فقل
 مثل سواء المسبيل حفظى الله واياكم من ذلك
 وهو كحفظ العلم والبر الرحيم وسما اكرم
 بالاجتهاد عنه غايى وهو افقة العزات والسنة
 وقارة لا اذكر ان لا يخفى عند اهل النهى واما الحق
 واليهوى والذين اهلوا مطالعة كتب الا بوجه فاول
 القريب باليهوى ويكلم الحق باليا طول الافصح
 وفى منها هذه اكد ان يعلم من يعرف علم انصوف
 تحقيق حتى من العلماء فضلا من العوام مع كل
 العلم الخاير وآياتها مصر بعض علماء هذه الافقة ان يترك
 العلم

وه

4

في حجره العوضه الخواصي والحوادث من موعظه
 استنادي وقد خردت يومه الحقيقية ان شاء الله تعالى
 سلبى وموعده لاجى السيل الباء الثاني صدى الله عنه
 تفعنا به ورافصل العاشر فعلى الموعظه ايضا
 ما خطر في قلب المؤمن الموقر المبرمج عروس به القدير
 فيه آت كثر ان شاء الله تعالى ما اعتقد به ابو صدى
 من اللغات ثابته من الموات والعبادات من ~~العبادات~~
 للعبادات بالشيء اهله الخيلة للشبهات
 وسميته مصباح السائرين

على طريقه العارفين واصل القول انك الامية ههنا
 رب العارفين واصل القول انك الامية ههنا
 واثا وجات الصوات الصوات من غير اهله فاتبعه
 لا يفوتك نظرا للشيء انه موجود بخار مسيب
 ومن طلب الرجوع يرجع حيث وجد ان الرجوع هنا
 تمام ومصباح للدار التي خرجنا منها اناسي
 لعهد ابو اليسر انك الا حيث قال عز وجل
 انقله عهدنا الى آله من قبل نفسي ولم نجعل
 له عهدا وعرفنا وقال عز وجل قائل وبآدم استمننت
 وعلمت وكلمته فكلام من حيث نشأ ولا تقربا ههنا

7

وكثرة اصحاب الهمم الخسيسه والرك بيعة ات
 لا يفقه الا ههنا بالكلية ما ادمت عما ذكره الله تعالى
 وبجملة نخل بيل اهله ولو من بويل فقله نكس
 من يطليه لا يتفاجع وحق ان يصنف ولو نكس
 يوحى فرافق او كنت ليس باختيار الهيكل بل
 هي مأمور لا يبريكه الله الملك المعبود وسلك
 يخلق ما يشاء ويختار ما كان لهم الخيرة وسأجمع
 ان نشاء الله تعالى عشرة فصول مع المليل لغار
 ففعله استظروا ما الفصل الاول ففي بيان الطريقة
 بانها تجب وافضل والفصل الثاني في فضيلة الذكر
 والوقت الذي يترك فيه عند معشر الاشياخ
 القلب يترك صدى الله عنهم وعلم به عند هم
 والفصل الثالث في الالاء والذكور والفصل
 الرابع فيما يشعان به في الطريقة ومع شيخهم وافق
 في الالاء للمريين مع الله ومع شيخهم وافق
 السادس في بيان الحقيقة واسرارها في كلام الاسالك
 والفضل السابع في تعريض النفس للحسنة وصا
 حبهما والتجسس في شك وها والفصل الثامن
 في اخلاق الرعي والياء واحوالهم والفصل التاسع
 في معية

في معية

6787

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أحمده بفيوض الاحسان بمناق اهل دار الجنان
والصلاة والسلام النوران ^{المرحلة} خلاصة الاكوان
والله دى الفضل والايمان وصحبه في زيتون العرفان
ما سطعت من شمس اللاهوت لاهل الله في قيس الحضرة
واقول الى اولى الابصار وافاض عليك من انوار
ان العلم نور مثل الشجر والعمل كمنضود الثمر
لم تنتفع باطول الخبر اذ لم يكن طلبك للخير
وتتبع هداية القرون ولا تكن في اثار الطغيان
الحذر في اخر الزمان ^{الحزر} بما يبلى ومخالف الا زمان
ويل لمن قد اختار العاجلا وتولى ففسر الاجلا
في عبرة لمتاع الغرور يا حسرة على كل المغرور
صفتها كسر ابر الصبراء عد مهاضحت بلا مرء
وشانها كفعال السموم في الدواء لصاحب المحموم
ظاهرها كالين الحرير وتحتها كضريع السعير

وكذلك بالولي الكبير المسموع عند الله الخبير *
 واليحتنب من جميع الحرام من شراب ومن اكل الطعام *
 وليقدم من توبة النصوح وليعلم حاجته كاللوح *
 ولا يعجل اذابات للغد وسائلا بالراح الرشدا *
 وعلينا نعمته لا تحصى وبالعد والتعداد لا تقصر *
 لكنه من عندنا تقصير بشكره بل أقصرنا جهير *
 وما لنا سواه من منعم قد اسبغ علينا من نعيم *
 اين لنا من شكره يا ذاس من ايمان وهداه يا حداس *
 من رسول واستاذ وخير للدارين من مجمع السرور *
 واشكر ربنا من جميع الانعام يكرمك في غاية الاكرام *
 يزيدك يسائر السبيل مالم تحسب من المن والفضل *
 شكرالك من جميع النعماء ثم لنا بالمن والعطاء *
 حاتم مراتب الرجال مصفية بدر المقال *
 يك ألف والثلاثمائة واربع وخمسون سنة *
 من هجرة نبينا حمدا والصلوة من ربه ايدا *
 وآله النجوم للاهتدا وصحبه المقتدين المقتدا *

على كل من
 في صحت
 من
 في
 في
 في

بخاري الكوثر الابو العيش اسماء ثقل وعقل
 جوه الفرة ثارة زينة العرفان
 قائم عصر وس ليلي
 مرآة الرجال مظلم الكمال
 سناء الالاحلى
 طلحة الخجول ضافية الامل
 مقصود ذوق المولى
 يسوق الالازل سناء الاكمل اولى الرسال
 اجاز الخيرة اوسع الصروف
 ذرد كل الفضل
 ذرد الالازل ذرد الكمال ذينة اجمال اول
 اسماء المومنين واليهى السجود في شرح الحق تجلى
 يحيى ويحيى وصحلا مصباح الاعلى والسلى
 طرد القار جند الفان في بابا وذلغى آو لا

x

صلوات الله عليه وسلم صار
 سيات الملك الالاحلى
 اول الوجود حبيب الودود
 اشرف جنس الفضل
 اسعد الالازل جامع الالاشمل
 افضلهم قال بياد
 مقياس الالانوال باطن الاليسار
 بشرى شرفى
 مشرق الالوجيا ملذذ الالبحر ياد
 قايوس فوج المولى
 حار القرفة مخترق الالاحلى
 ملك قسطا و عدلا
 شرح الفتح بالامر الالوضوح
 مقام اجمال اول
 بخارى

ما طاب الابد بزيه العباد وهما عقول العقلاء
استدوا لآكرام قلوبهم جوداً ومنا وفضل
الله ما يحيي الله تعالى تفضل بالبن والقبول
بلاء وتفضله الجلال وسبحه ودائره الجلال
ولامه وصرته العجا وهاه وتكلمه الاكبال
وحاء وحضرة العجا والقدس والسما والجال
وتحيا الاسماء والصفات والحمدنا بجمع الاحوال
بالثبات المقدس المعالي بغير نظير ومثال
وسكنابك الانيير وطوره وجدة والحوال
وسركانك الزبور هي لنا من سائر التوال
وسير الجليل والنته قلوب وتو عنده شر الجلال
وسنة فرتق تلك العظمة
ووسر عنده عرش الجلال

مرا في الامة نعيم الجنة لانه خطاي المسو الى
صفحة الخليل رسول الخليل خطيب الملا الاعلى
حي رصدي وروفي الخليلي آخرفا به اشلا
جبال الريحه ذلال الكافه وكاش قلوبه ليل
سبحان الله لاهل الكرم اجاب مني وسو لا
تخبر الشاقي بيك ان الشاقي يجتهد الحق اكمل
يا زينة الودي يا خير قاهدي آجيب لعبد سائل
قارع الابواب وساء المحزن يقرئ باسم الجلال له
يا غوث الرومي وخطي طردك بالتي ما حول
وقد رحمة شفيق حلبي دافع امجول البلاء
يلهم القمان بيدى الجنان يا جود الله ان لا
وصلاته الله عند ما يقضي اخر الله او لا
على بحان سبل الاحيان قراط ربيته النبلاء
والاطلاب وكالصحان بجمع اشراق ليل
ما طاب

Declaration

I, the undersigned, declare that this thesis is my original work and that all sources of material used for this thesis have been dually acknowledged.

Name

Signature