

ADDIS ABABA UNIVERSITY

**College of Humanities, Language Studies, Journalism and
Communication
Department of Linguistics and Philology**

**PHILOLOGICAL AND HISTORICAL ANALYSIS OF THE MANUSCRIPT
OF ŠAYḤ AḤMAD ʿALĪ ʿAL-ḤAWĀŠĪ OF ʿAFAR: AL-ʿADĀB AL-
MUNTAḤAB MIN BANĪ AL-ʿAFAR**

A Thesis

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Fulfillment of the Requirements for the
Degree of Master of Arts in Philology**

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Declaration

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

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Confirmation

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

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Abstract

This thesis is conducted to introduce manuscripts from ʿAfar by šayḥ Aḥmad ʿAlī al-Ḥawāšī of ʿAfar specifically his history manuscript; al-ʿAdab al-Muntaḥab min banī al-ʿAfar. Šayḥ Aḥmad ʿAlī is one among the intellectual Muslim ʿAfar scholars; paradoxically his history and his literal legacy is not known. The researcher has tried to shed some light on the biography of Šayḥ Aḥmad ʿAlī. His literary contribution is also discussed with particular focus on his Arabic history manuscript. Its concern is the civilization of the ʿAfar people and the historical sultanates of ʿAfar such as the Emirate of al-Faṭḥ, the Sultanate of Awsa, Raḥayto, Gobaʿad, Taḡura, Zaylaʿ, and the Adal sultanate. The culture, traditions and customs of the ʿAfar people, the family lineage of the ʿAfar clans and their ancestors, the geographical location and land structure of the ʿAfar land, the political history of the ʿAfar people with their neighbors and how their life associated with Islam is also discussed. The manuscript of Šayḥ Aḥmad is analyzed from philological point of view. The literary content of the manuscript has been examined from linguistic and historical perspective. The whole Arabic document of the manuscript is presented in digitalized form followed by an annotated translation in English, so that future researches could do more concerted work.

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Transcription

1. Arabic consonants	
Arabic	Transliteration
ا	ʾ
ب	b
ت	t
ث	t̤
ج	ǧ
ح	ħ
خ	ħ
د	d
ذ	d̤
ر	r
ز	z
س	s
ش	ʃ
ص	ʂ
ض	ɖ
ط	t̤
ظ	ɟ
ع	ʕ
غ	ǧ
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y

2. Arabic vowels		
Vowel	Arabic	Transliteration
Short vowels	اَ	a
	اِ	i
	اُ	u
Long vowels	آ	ā
	وُ	ū
	يِ	ī

Long vowels	
Long vowels in Afar	Equivalent phonetic
aa	ā
ii	ī
uu	ū
ee	ē
oo	ō

CHAPTER ONE

INTRODUCTION

1.1. Background

Our country Ethiopia is the home of nations and nationalities, and the homeland of an ancient civilization with a huge number of indigenous literatures, historical and cultural heritages. Among these heritages we can find, the Arabic manuscripts written in Arabic as well as the ‘Ajami manuscripts written in Ethiopian languages using Arabic scripts by the Muslim scholars of the country. “These literary heritage unfold the belief, history, culture, language, wisdom and civilization; precisely an all-round dynamism of the Ethiopian Muslims” (Mohammed Hakim 2007). But, with these entire source the “interest in Ethiopia’s Islamic written heritage has traditionally been scarce and Muslim manuscript culture in Ethiopia has remained so far mostly neglected and unappreciated.” (Gori, see Gori, 2007, Gori, 2008)

Among the Ethiopian Muslim manuscript cultures we can find that the ‘Afar people manuscript culture that remains so far mostly neglected and not studied. Because of this the current research deals with the Arabic manuscript written by the ‘Afar scholar that deals with general history of the ‘Afar people.

According to the recent Encyclopedia Aethiopica, “‘Afar is the self-designation of the people inhabiting the desert regions of Ethiopia, Eritrea and Djibouti, from the Buri peninsula to the Gulf of Tajura and to the foothills of the Ethiopian plateau. ‘Afar groups traditionally live in towns at the edge of the ‘Afar territory in Bati, Massawa, ‘Asab, and in the port of Djibouti” (Encyclopedia Ethiopica pp.115). The area that the ‘Afar people lives in called as the ‘Afar triangle. Which “is an arid sterile broken and volcanic country. It is as forbidding as a desert can be: most of it is not even

fit for grazing, and the little rain that falls evaporates because of the scorching heat” (Abir 1968:22).

The ‘Afar people those who live in Ethiopia they have their own regional state called the ‘Afar Regional state. The Atlas 2 prepared by the Bureau of Finance and Economic Development of ‘Afar regional state (2009:6), states that the ‘Afar regional state shares its boundaries with Tigray in the northwest, Amhara in the southwest, Oromiya in the south and Somali Regions in the southeast respectively. In addition it shares international boundaries with Djibouti in the east and Eritrea in the northeast. Furthermore, the Region is arid, with large zones consisting of lava, stone and salt. The *Wa‘aytu in ‘Afar* language the Awaš River is the only permanent river we find in the region (Encyclopedia Ethiopica pp.115). ‘Afar Region has five zones, 32 woredas (districts) and about 400 or more kebeles (Sub-districts). The respective capitals of the mentioned zones are:

1. Zone One: Samara (capital of the ‘Afar regional state)
2. Zone Two: Ab‘ālā
3. Zone Three: Awaš Sabat kilo
4. Zone Four: Kalluwan
5. Zone Five: Dāle-fage

The ‘Afar are known or called by different names or terms that were given to them by their neighbors and others. The terms are like Dankali, Teltal, Adal, Adali and Oda‘ali, these terms are names traditionally given to the ‘Afar by the Arabs, Tigray, Amhara, Oromo and Somali. The Amhara, Oromo and Somali respectively borrowed the names Adal, Adali and Oda‘ali, which sounds the same as the ancestor of the dynasty and the son of Ḥadal Maḥis, ‘Ado‘ali (‘Afar: white Ali) (Yasin, 2010:46, see Yasin 2008: 41). All the namings are nothing for the ‘Afar people, no

one call himself in this names, but they call themselves ʿAfar at any time and everywhere; because it doesn't have meaning in the ʿAfar language (Yasin, 2010:47).

On the other side the ʿAfar are grouped into two distinct groups Sugeeti 'those who stayed' and Yemeeti 'early arrivals' (Yasin 2010:48, Gemaluddin 1998:28). There is also another grouping the ʿAsa-Māra 'red-men' and the ʿAdo Māra 'white-men' (Trimingham 1952).

According to Aynalem the ʿAfar have a traditional system of leadership named sultānates which persist to this day as the main organizing force with strong traditional and they are.

- The Tāğurāh sultānate (the Berhanto Dardar sultān) centered in Djibouti;
- Raḥayto sultānate (the Danki Dardar sultān) along the border of Ethiopia and Djibouti;
- Aussa sultānate (the fiefdom of sultan ʿAlī Mīrah) centered at Assaʿita;
- Grifo sultānate centred at Bilu along the border of Ethiopia and Eritrea; and
- Gobaad sultānate in Gāwane of the Afar Region.

The basic unit of the ʿAfar is the clan like the Somali and Oromo (Kwesi Sansculotte 2012:82). ʿAfar people are predominantly Muslims. They have a long association with Islam through the various local Muslim communities. The ʿAfar are pastoralists, and are dependent on it for centuries. According to Moḥammed Idris (2012), the ʿAfar live by raising animals in the open desert, the animals that they raise are like camels, cows, and sheep. They are also dependent on the products of the animal like milk, meat and butter.

According Kwesi Sansculotte (2012), the ʿAfar people have their own traditional laws, rules, regulations and authority in the conflict resolution and management system. These traditional laws and authorities are known as:

- A. *Makabon* and *ʿIsi* who are ʿAfar ‘elders’ and ‘mediators’ in the time of resolving or managing a conflict between clans and sub-clans. And they play a critical and indispensable role.
- B. *Ḥarah Abba* is the ‘father of the tree’ with a position at both clan and sub-clan level. When at the time of conflict management process the person who make the opening speech is the *Ḥarah Abba*.
- C. *Daʿar Abba* is the ‘father of dar’ or ‘adobe’ today the *Daʿar Abba* acts as the administrator of the wareda.
- D. *Kaddo Abba* the ‘father of clan’ this term is also used to the chief of clan and sub-clan. The *Kaddo Abba* is final and binding in the conflict management, resolution and reconciliation process and he plays a critical role.
- E. *Fiʿma Abba* is the ‘first among equals’ among the ʿAfar mens.
- F. *Madʿa* is the customary law of the ʿAfar people.
- G. *Mablo* is the process of dispute or disagreement resolution between different parties of ʿAfar.

As Moḥammed Idris stated (2012), that the ʿAfar have the culture of information exchanging system called the *Dāgu* system which can be considered as universal aspect.

The Muslim scholars of the ʿAfar people like the other parts of Ethiopian Muslim scholars had used Arabic language in their literary works. According to Encyclopedia Aethiopia, the “religious poetry and historical chronicles written in ʿAfar are mixed with Arabic”. The ʿAfar were used the Arabic script for centuries to express themselves. We find an evidences for this in different places such as in Awsa, Taḡura, and Miʿdar. The translation of the religious works like *Mablūd*, *Ṣalawāt*,

Aḍkār and other poetic works on the praise of the Prophet are written by the Arabic script. For example there is an evidence in the place called Kabirto Bolo in Awsa, which is written in 1276 AH (1856 GC) using Arabic script. Some scholars claim that the ḥAfar were using the Arabic script since the 16th century from the time of Imam Ahmad. Even in the near past up to the Derg regime it is a known fact that the ḥAfar language were transcribed by using Arabic scripts (“ḥAfar *bātarik aməd*”, pp. 46-47).

The current manuscript under study *al-ʿadab al-muntaḥab min banī al-ḥAfar* by Šayḥ Aḥmad ḥAlī al-Ḥawāšī of ḥAfar is one example among the works of the ḥAfar scholars using Arabic and the Arabic script to reflect the historical, cultural and linguistic dynamism of the ḥAfar people.

1.2. Statement of the problem

The role of different Ethiopian religious communities and their contribution in different field of studies are recognized fact especially in the area of knowledge and literary accomplishment, but most of the works are not studied and documented. Especially, when we come to the role and the works of local Muslim scholar we can observe it clearly (MohammedSeid 2007:7). ḥAfar is by far least studied area as compared to Wallo, Harar and Jimma. This lack of attention also creates a gap in the documentation of Ethiopian history. As Ezkels comment,

“It appears to be difficult to talk of Ethiopian history as a documented complete history. If archives which were produced in Ethiopia are not consulted in actual fact the existence of written records Ethiopia is an explicit phenomenon known over centuries. However, only a fragmentary nature of documentary materials of archival character survives, and consequently the least or nous of archives as source materials has been made in the course of reconstructing Ethiopia’s political, economic, social, and military history.” (Ezkel 1986:62)

That is in the process of reconstructing Ethiopia's political, economic, social, and military history created a gap because of the absence of using of the archives and sources from the whole country much as from every ethnic group or society. This also created "unbalanced representation of people's history, culture and nation's building endeavors that had been reflected in the past written history and culture of the nation are still in need of further rectification. A lot of this problem can be achieved by giving attention to and studying the abundant and rich Islamic heritage and culture of the nation" (Mohammed Hakim 2007:vi). The main purpose of this work is to introduce the manuscript of Šayḥ Aḥmad ʿAlī al-Ḥawāšī of ʿAfar under the title *al-ʿadab al-muntaḥab min banī al-ʿAfar*.

1.3. Objectives

1.3.1. General objectives

The general objectives of this study will focus on the following points.

- To give philological and historical and linguistic analysis of : *Al-ʿadab al-muntaḥab min banī al- ʿAfar*
- To bring a text edition and annotated translation of *Al-ʿadab al-muntaḥab min banī al- ʿAfar*

1.3.2. Specific objectives

The specific objectives of the study will be on the following points.

- To introduce the biography of Šayḥ Aḥmad ʿAlī al-Ḥawāšī of ʿAfar
- To introduce the works of Šayḥ Aḥmad ʿAlī al-Ḥawāšī of ʿAfar

1.4. Significance

This work mainly focuses on the works of Šayḥ Aḥmad ʿAlī al-Ḥawāšī of ʿAfar, and his biography giving emphasis to a philological and historical content of the text under study and his work. It focuses mainly on the historical part of the manuscript. This work will be assumed to have the following significances:

1. It helps to bring some shad of light on the works of a Muslim scholars of ʿAfar Šayḥ Aḥmad ʿAlī al-Ḥawāšī
2. It helps the reader to become familiar with social, cultural, religious, political, historical and philological dimensions of the ʿAfar people.
3. It helps to serve as a starting point and resource for future research.

1.5. Scope

In this research, I would like to introduce the historical background of the ʿAfar people and its connection to the Arabic literature. The focus of this research will be in one of the Arabic manuscript of Šayḥ Aḥmad ʿAlī al-Ḥawāšī from ʿAfar entitled *Al-ʿadab al-muntaḥab min banī al-ʿAfar*. Specifically, the focus of the research is to analyze the manuscript in philological and historical ways.

1.6. Limitation

There is no research that can be accomplished without facing any challenge or obstacle, problem and reason. Because of these challenges and problems it is believed that any research has been its

own limitations. The researcher expects that these kinds of reasons which affects the study of this thesis could happen. Because of the time limitation and other expected problems the limitation of this study is limited to introduce the text of the manuscript of *Al-ʿadab al-muntaḥab min banī al-ʿAfar*” by Šayḥ Aḥmad ʿAlī al-Ḥawāšī. The study is based only in a single manuscript which is available to the researcher.

1.7. Methodology

The research follows a qualitative research methodology.

1.7.1. Sources of data

This research is conducted in three consecutive methods: reviewing the literature, carrying out filed studies and writing on the report. The main focus of the research is the text itself and a digitized copy of the work is produced along with annotated translation.

1.8. Organization

The paper consists of five chapters focusing on the biography of Šayḥ Aḥmad ʿAlī al-Ḥawāšī and his textual heritage. The first chapter provides a brief highlight about the study and literature review. The second focuses on the biography of Šayḥ Aḥmad ʿAlī al-Ḥawāšī. The third chapter deals with the philological and linguistic analysis of the manuscript. Chapter four present the Arabic text of the history manuscript, with some annotated translation in English. The final chapter provides conclusion.

1.9. Literature Review

Reviewing related literature helps for any research as spring board. But, this work doesn't have enough resources as much that relates directly to this work. The reason for this also there is no written materials at hand. But, the researcher tried to discover all the sources that give him some hints or directions to his work. The only work done in the region on the Arabic manuscripts of ʿAfar is that the work of Mohammed Idris entitled “The Kadito Clan and Their Library: Islamic Literature and Knowledge in Awsa (*ʿAfar*).” In this MA thesis Mohammed tried to introduce the manuscripts in the traditional library and he made a catalog of some selected manuscripts. And he introduced a biography of some Kadito scholars. Unless other ways, the other works that the researcher referred to them are works that are done partially on the Afar history.

Kassim Hashim's PHD dissertation (1982) entitled “The Influence of Islam on the ʿAfar” that is done on introducing of the history of ʿAfar. Kassim discusses the geographical location, and landscape, ethnographic setting, and the historical background of the ʿAfar people. He also discusses how Islam influenced the ʿAfar people, the establishment of the sultanates of ʿAfar with especial reference to the Awsa Sultanate. Finally, he discusses the social structure and the customary law of the ʿAfar; and how it is influenced by Islamic law or Šariʿa.

Assefa Tewodros has discussed in his MA thesis (1995) under the title, “Sedentary ʿAfar of north Eastern Ethiopia: Economy and Relations with Neighboring Highlanders”. This work is directly related to the Konaba Wereda. In this work Assefa discussed with socio cultural, economic and

historical events of the ᵉAfar people of the district (Wereda) especially the people of *wāḥdas*. This district is the place where the researcher found the manuscript under study.

Yasin Mohammed has an article (2008) that discusses the Political history of the ᵉAfar in Ethiopia and Eritrea. In this work Yasin tried to discover the history of the ᵉAfar people and the political history of the ᵉAfar people in both countries Ethiopia and Eritrea.

Yasin Mohammed in his PHD dissertation (2010) has discussed inter-ethnic conflict between the ᵉAfar people, ᵉIsa and the Somali people in the horn of Africa especially in Ethiopia and Djibouti. Also he has analyzed the history of both peoples.

Braukamper discussed about the history of the afar people with connection to the Adal sultanate in his book entitled *Islamic history and culture in southern Ethiopia*.

Trimingham in his book *Islam in Ethiopia* (pp. 171-177) have discussed about the ᵉAfar people and he shades the highlights on the history of the ᵉAfar people.

In the *Encyclopedia Aethiopia* (2014: VI, 1:115-122) there is an article that deals with the history of the ᵉAfar people. In this article basic things are discussed among these things, in the history of the ᵉAfar people: The exact influence of the ᵉAfar between the 13th and the 16th c, inside the kingdom of ᵉAdal (ᵉAdāᵉal) is still hypothetical because of their multiethnic basis, where compared to their direct role in the formation of the kingdom of Dankáli, the name ᵉAdalᵉ is clearly borrowed from the Adāᵉali, which is through the eponymous ancestor ᵉAdoᵉali the most ancient dynasty among the southern ᵉAfar. And the ᵉAfar language the ᵉAfarafᵉ is belongs to the sub-group of the lowland Cushitic Group. In the ᵉAfar literature, poetry and historical chronicles are written in ᵉAfar mixed with Arabic, but traditional literature in ᵉAfar is mainly oral. Like in other Cushitic cultures, ᵉAfar

poetry *gād* is sung in public, narratives *missīla* are told in private. In addition to this the ethnography of ʿAfar and about the ʿAfar Depression also dealt.

The ʿAfar language verse structure is dealt by, Zaborski Andrzej (2016). In this article he has dealt with the poetry and poem of the afar language and the verse structure of the language with a comparative method with the Somali language poetry and poem and verse structure.

Abir, Mordechai (1968 pp. 19-26) entitled *Ethiopia: The Era of Princes* discussed about the ʿAfar people and the nature of their land that it is an arid desert, sterile broken and volcanic land with its scorching heat. In addition to this he discussed about the ʿAfar Sultānates Such as the AUSA Sultānate, Tāğura, and Raḥayto. Also he stated they called as Danakil or *Adaʿil* by the Arabs and Ethiopians and they are Hamitic people like the Somali.

Kelemework Tafere (2004) her study entitled “Indigenous conflict management in north ʿAfar, Ethiopia” dealt with in Zon 2 of the ʿAfar region which includes the place where this researcher found the manuscript under study. In this study Kelemework tried to discuss the cultural or traditional peaceful conflict resolution system among the ʿAfar people. And she discussed about the ʿAfar Customary Law called *Madʿa*, and that ʿAfar elders strongly emphasize that all ʿAfar are governed by the same custom called *ʿAda* irrespective of their clan membership, area of residence or changes in national politics. And she also dealt with the pastoral life of the ʿAfar people.

CHAPTER TWO

BIOGRAPHY OF ŠAYḤ AḤMAD ʿALĪ AL-ḤAWĀŠĪ OF ʿAFAR

2.1. Family Background

Šayḥ Aḥmad ʿAlī al-Ḥawāšī, he also called as *Ḥağğī* Aḥmad ʿAlī ʿAl-Ḥawāšī of ʿAfar was born in 1912/13 at Konnabā district in a place called Sarukuli (Aliḥina), ʿAfar. His father was named *Ḥağğī* ʿAlī ʿAl-Ḥawāšī and his mother ʿĀdo Moḥammad ʿEllo. He is the first of the three children of his family. He died of a sudden illness at the age of 80 in 1992/3. Informants claim that he performed *Hāğ* four times in his life (informants: Šayḥ Muḥammed Aḥmad and *Ḥağğī* Muḥtar Muḥammed).

His father Šayḥ ʿAlī ʿAl-Ḥawāšī was one of the known leading scholars and spiritual leader of the ʿAfar community especially among the ʿAfar and Tigray region. The ʿAfar community today those who live in the Tigray region in the *Aşəbi* district they called as the *Ḥidarō* people.

According to my informants, Šayḥ Muḥammed Aḥmad (the son of Šayḥ Aḥmad ʿAlī ʿAl-Ḥawāšī) and *Ḥağğī* Muḥtār (the son of his youngest brother) once Šayḥ Aḥmad ʿAlī ʿAl-Ḥawāšī was a young boy there was a drought in the area they lived. The climatic change remembered as *Arāʿta Dābān* the ‘season (year) of *Arāʿta*’¹. The father of Šayḥ Aḥmad ʿAlī ʿAl-Ḥawāšī, the family and some member of the community left their home-land and traveled to a place called Tāmōben in Tigray. They stayed there for three or four years and then moved to a place called Aşəbi in the

¹ *Arāʿta* is a name of region or place that covers an area towards the north of the Konnaba district to the the land of ʿAfar in today’s Eritrea (informant: ʿUymān Aḥmad).

same region near to their home land. Meanwhile, the Italians invaded Ethiopia and *Ḥağğī* °Alī °Al-Ḥawāṣī formed relationship with the Italians who built a mosque in his favor. In another side when *Ḥağğī* °Alī °Al-Ḥawāṣī living in Aṣəbi heard about the °Afar people near to them in a place called the land of *Ḥidaro* “*Ḥidaro buda*”. After this time he had started to visit this place and formed a good relationship with them. After *Ḥağğī* °Alī °Al-Ḥawāṣī passed away from this world his son *Šayḥ* Aḥmad °Alī °Al-Ḥawāṣī succeeded him, and he started to strengthen his father’s relationship with the *Ḥidaro* people and hold high place and acceptance among the community.

His Father

The father of *Šayḥ* Aḥmad is the famous scholar *Ḥağğī* °Alī °Al-Ḥawāṣī; his full name is *Ḥağğī* °Alī Ibn Muḥammad Ibn aṣ-Šddīq Ibn Abāyyi. °Al-Ḥawāṣī is the nickname of the scholar. The scholar used both his nickname and his full-name in his known book entitled *Qāmūs al-Asrār fī aṣ-ṣalātu wa as-salāmu °Alā an-Nabiyyi al-Muḥtār* and *Murti° al-Aḥbāb wa fātiḥ al-Abwāb fī aṣ-ṣalātu wa as-salām °Alā an-Nabiyyi al-Awwāb*. قاموس الأسرار في الصلاة والسلام على النبي المختار and مرتع الأحباب و فاتح الأبواب في الصلاة والسلام على النبي الأواب, the book is written in the praise of the prophet published in Egypt in 1934.

فأقول أنا الفقير الحقير إلى رب القدير علي بن محمد ابن الصديق أبي الهلوكي, ثم البتهي بلدا , الأشعري اعتقادا والقديري

طريقة

Translation: I said I am the poorest and lowest man in need of the Almighty God. ʿAlī Ibn Muḥammad Ibn aṣ-Ṣiddīq Abāyyi al-halebūkī, from the country of al-Bātāho, al-Aṣʿariy in theology and al-Qadariy among the mystic orders.²

In the other part of his book he said about himself that he used his nickname between his and his father's name:

فأقول أنا الفقير الحقيير إلى ربه القدير الحاج علي الخواص الجبرتي ابن محمد ابن الصديق الهلوكي، ثم البتهي.

Translation: I said I am the poorest and lowest man in need of the support of the Almighty God. *Al-Ḥāḡḡi* ʿAlī al-Ḥawāṣī al-Ġabartī the son of Muḥammad Ibn aṣ-Ṣiddīq from Al-Bukko and after from Bātāho.

According to *Ḥaḡḡi* Muḥtar Muḥammed, the clan of his grandfather belongs to the Aṣrāf (Šaḥa) one of the widely known clans among the ʿAfar people. The members of this clan believe their lineage to the family members of the Prophet through his grandchildren, Ḥasan and Ḥussain. *Ḥāḡḡi* ʿAlī al-Ḥawāṣī also mentioned in a poetic verse composed in ʿAfar ʿAḡamī that his clan belonged to the Šaḥa clan. Once upon a time a group of women came to his wife and asked about his clan, language and origin, because they got surprised by his actions. A bird came and rotated over them with a special sound. They stopped their question and turned to their home. After they left his home and within a few minutes he came to his home and suggested his wife to call them those who were asking her and he was answer their question. They gathered and he said:

ماماراه يابك أكه إنتتمكي تامه دوعا أكاه أبتان مره شيخاه أبك

² According to an informant *Ḥaḡḡi* Muḥtar Muḥammed that, the terms Al-Bukko and Bātāho are the name of places in Wällo and *Al-Ḥāḡḡi* ʿAlī went to this places for the sake of education and knowledge.

مافاه بابا أكاه إنتنمكي
اللهم الصل على محمد
تدفي تدلى في ملك الأعلى
إسلام كوني تاك
إيمان لحي ياك
تتات لو هينك تابان ك تياياك
تدفي تدلى في ملك الأعلى
تما أفاه بابا
أنكك يمت أكه إنتنمكي تما دغا غامبك أمت

For that you said belongs to which clan is he?

I belong to those who you make to them your *Du'a* (praise) and they are called *Šaḥa*.

The answer for my language it is, according to *Ḥaḡḡi* Muḥtar Muḥammed that he is speaking or replying to them in °Afar language.

Oh, Allāh peace be upon Muḥammad

He is highly elevated above all kings

Islam has five pillars

Imān (faith) has six pillars

Together are eleven pillars

He is highly elevated above all kings

For your question that from where do I come? I came from the above.

Finally he told them to stop asking about him, and they had also stopped asking about him and after that day they gave him a place and they continued to respect him.

According to *Ḥaḡḡi* Muḥtar Muḥammed and *Šayḥ* Muḥammed Aḥmad, told me that their grandfather *al-Ḥāḡḡi* °Alī al-Ḥawāšī had studied his Islamic education in Yemen in a place called Zabīd (Zūbād in °Afar) for 15 years and he came back home. When after he was returned to his

homeland after a few years when the time Emperor Yohanns IV came to a power and he favored the Muslims to accept Christianity *al-Ḥāḡḡi* ʿAlī al-Ḥawāṣī and two other scholars from Wallo traveled to Yemen. And settled at the border city between Yemen and Saudi Arabia called Ġizān and stayed there for 12 years teaching. He was married and when he felt that the time of extreme trial was over, he came back home and settled at Dahlak. He taught Islamic education and also built a mosque. After a time he moved to a place called Sarukuli (Aliḥina) in ʿAfar Konaba district. He started to preach Islam and he practiced special meditation in his Ḥalwa. When after his second or third month he got married with ʿAdo Muḥammad ʿAllo and got three sons, namely Aḥmad, ʿAlyyu and Muḥammad.

As it is discussed in the above because of the drought became unbearable they moved to Tāmāben then to Aṣəbi and finally he died in Aṣəbi. He is remembered once a year at his graveyard.

2.2. Educational Background

Šayḥ Aḥmad ʿAlī al-Ḥawāṣī grew in the family of educated and knowledgeable. He got his primary Islamic education from his father and different scholar in different time at different places. He studied *fīqh* of the *madḥab Imām al- Šāfiʿi* “the school of Šāfiʿi”, and he also studied *Ḥadīṯ* the ‘tradition of the Prophet’. In addition to this, Šayḥ Aḥmad received or acquired knowledge from different scholars other than his father.

2.2.1. The Teachers of Šayḥ Aḥmad

The well-known teachers of Šayḥ Aḥmad are:

1. His father *Ḥağği* ʿAlī ʿAl-Ḥawāšī, studied in Yemen in a place called Zubād or (Zabīd) for 15 years. See in the above, (informants: *Ḥağği* Muḥtar and *Šayḥ* Muḥammed)
2. Mufti Muḥtar Ebrāhīm, a well-known scholar who lived in Eritrea. (Informant: *Ḥağği* Muḥtar)
3. *Ḥağği* Sirāğ (Sirāğ Bēh), according to Muḥammed Idris (2012) discussed about this scholar's personality that he was one of the charismatic ʿAfar personalities, in both cases of religion and politics.

“The leader *Ḥağği* Sirāğ was a well-educated personality; he received his education from abroad. *Ḥağği* Sirāğ besides his important political role during the period of Italian colonialism was a major religious proselytizer among the ʿAfar. He founded an Islamic traditional school at the Mosque of Waḥdeis which was built by the Italians.”

4. Mufti Sirāğ, He was a very well-known and highly educated scholar among the Muslim scholars of Raya (Informant: *Ḥağği* Muḥtar and *Šayḥ* Muḥammed Šaʿdu). Muḥammed Idris (2012) claims that Mufti Sirāğ “was originally of the old ʿAfar tribe Dōbaʿa Kōnnabā district.”

2.2.2. The students of Šayḥ Aḥmad

A lot of things have been said about *Šayḥ* Aḥmad and his students. He was a local teacher and thought the people around him in his village. Here is a partial list:

1. *Hağği* Muhtār Muḥammed (he is the son of his younger brother) and he lives now in *Farasdāga*; he is a religious preacher.
2. *Şayḥ* Tayb Aḥmad his son and he is now serving as a religious teacher in the birth place of his father in Konnaba district around *Farasdāga*.
3. *Şayḥ* Muḥammed, the first son of *Şayḥ* Aḥmad; he is a pastoralist and farmer in the land of ḥidaro ‘ḥidaro buda’ in the Aşəbi district of Tigray.
4. *Şayḥ* Muḥammed Şaʿdu he is now a religious preacher and he is a pastoralist and farmer in the land of ḥidaro ‘ḥidaro buda’ in the Aşəbi district of Tigray.
5. Şahna Aḥmad own son younger than *Şayḥ* Muḥammed and he died at young age.
6. Sāʿāda Aḥmad, she is his daughter. she is the only female student who studied Quran and *fiqh* continuously among the female students of *Şayḥ* Aḥmad. (informant: *Şayḥ* Muḥammed Şaʿdu)
7. ʿIzādīn Muḥammed; his grand son
8. Muḥammed *hağği* Muhtār he is the grandson of his younger brother.

2.3. Marriage

According to my informant *Şayḥ* Muḥammed Aḥmad and *Hağği* Muhtār, *Şayḥ* Aḥmad married five times in his life. He made his first marriage in *Aşəbi* with Nūriya Muḥammed and she got birth to Muḥammed and Şahna. The second marriage was with Ḥadīğa and had ʿAlīdimō, the marriage did not stay longer. After he divorced Ḥadīğa, married from the *ḥidaro* people in the place called *Doguʿābur* with Nūriya *Hağği* Ğohar. She got birth to son and two daughters namely Nurḥusayn, Zahra and Siʿīda. In the same year he married Fāṭuma Dūda and he got one son and

two daughters, Ğamāl, Saʿāda and Dāhba respectively. Šayḥ Aḥmad got his fifth marriage with Ḥalīma Edrīs from his birth place and he got two sons and a daughter, ʿAbdu, Ṭayib, and ʿAyša. In general Šayḥ Aḥmad got twelve children, seven sons and five daughters. As a father Šayḥ Aḥmad was a strong and serious person. He used to follow the day to day activities of his children and was determined to take measures against any unlawful deeds. His intention was to educate them in Islamic ways and to produce a successor of his wisdom.

2.4. Manner, Morals and Ethics

According to my informants Bidāri Aḥmad and Bārkuḥ Muḥammad and *Hağği* Muḥtār that, most people who met Šayḥ Aḥmad in their life witness their affection to him for his good manner, charity, generosity and simplicity. In spite of the high position he held during his life time, he lived a very simple life and was an example of virtue and generosity. Most of his time and wealth spent on the spread of Islam and Islamic education especially in the highland area between the *Ḥidaro* people.

In addition to that as his son Šayḥ Muḥammad informed me that, Šayḥ Aḥmad was a lovely person to the persons those who had closely worked and lived with him in their life time. And he was humble, good-hearted and kind. As far as his political stand is concerned he was very serious about the cultural and religious right of the people.

According to Nūrḥusain Edrīs and Šayḥ Muḥammed Šāʿdu, Šayḥ Aḥmad was hard working person who slept only a little at night. He made good use of his time by praying, preaching and giving basic Islamic education, by writing different books in different area. He urged his students to industriousness at all times, and insisted that they carefully memorize what they were called upon

to memorize. In addition to this it is said that he reviled disloyalty, theft, selfishness and other improper behaviors. It is reported that seeing people behaving very badly towards one another he was so disgusted and left the area to live somewhere (Yassin Muḥammed and Adem Ḥisan Dāto).

2.5. Karāmā

Šayḥ Aḥmad was a well-known personality in making *Duʿā* ‘praying’ to Allāh for various serious cases. He likes *Maḡlīs* or *Ḥadra* (a way of making *Duʿā* in a group). As his son Šayḥ Muḥammed informed me that his father made *Ḥaḡḡ* ‘pilgrimage’ four times in his life. “At one of his *Ḥaḡḡ* program in the Derge regime when I was with him he ordered me to bring butter with me and to follow him. When after we arrive at the port of Masawa the soldiers of the Derge closed the sea outlet at the coast of the Red Sea and ordered everyone of the *ḥuḡāḡ* to go back to our home confirming nobody would go to the *Ḥaḡḡ*. When my father Šayḥ Aḥmad, heard that he said “We shall never live this place and this night we will make a *Duʿā* for Allah *In ŠāʿAllāh* ‘in the will of Allāh’ tomorrow we will start travelling”. He brought a sheep and slaughtered it and they spent by making a *Duʿā* the whole night. Early morning one of the soldiers came and said “o Šayḥ Aḥmad and your group members are allowed to travel to the *Ḥaḡḡ* and get ready and collect your materials.” They became the first group to travel.

As an informants, Yassin Muḥammad, Edrīs Ebrāhīm, Muḥammad Bārkuḷi, Šayḥ Muḥammad Aḥmad and others from the area agree that, Šayḥ Aḥmad was very strong and successful in making *Duʿā* and they believe that *Duʿā* is the highest and his powerful karāmah. He also had known personality in giving traditional medical service by the way of making *Duʿā* for the ill person. In addition to that they also told me that he played a great role between the *Ḥidarō* people when he

was in the administration during the Derg regime by making *Du‘ā’* and *Mağlis* or *Ḥadra*. He protected the people and their property from participating in the deadly battles of the regime though he was ordered to bring some of his people to participate in the war. He gathered his people at mosque and made *Du‘ā’* seriously; the political leaders cancelled their request.

One of my informant’s *Ḥağği Muḥtār* said that, when he was in Djibouti *Šayḥ Aḥmad* came to him that he had no time to spent and is about to live the world “and insisted that I succeed him in his place of teaching. In this time I asked him where he will goes. And he replied to me that the time of his death is no longer, that he will arrive to his lord and he ordered me to come back to home and replace him. He turned back to home and he didn’t stayed long.”

2.6. His Works

According to my informants, *Šayḥ Muḥammad Aḥmad* and *Ḥağği Muḥtār*, *Šayḥ Aḥmad* had produced some works dealing with different issues or field of study: spiritual, medical and historical. His writings are characterized by its consistency, depth, examination and influence. In addition to this his Works show us his diligence and his deep knowledge of the Arabic language. But most of his works are lost except few of them are available with lost pages and most of them are in danger. As informants claime that the following listed works are among his works:

1. The Manuscript on the history of the ‘Afar people called *al-‘adab al-muntaḥab min banī al-‘Afar*,
2. The Manuscript of *Du‘ā’* called *kitāb fadīlat hayakil al-sab‘atu*
3. Medical Manuscript title page is missing
4. Manzuma entitled *Šali ‘Alā Nūri al-Anwāri Muḥammad*

5. *Manzuma* or *Manqib* that deals with procedure of *Sufism*.

2.7. Socio Economic Participation

According to my informants, Yassin Muḥammed and Adem Ḥisan Dāto, Šayḥ Aḥmad was an active participant in the community. He was a pastoralist and he had a lot of cattle, goats and camels. In addition he had owned a huge farm land in the land of the *ḥidaro* people. He was a charitable person and was much loved person among the *ḥidaro* people.

2.8. Šayḥ Aḥmad and the Ḥidaro People

2.8.1. Who are the Ḥidaro people?

According to my informants, Yassin Muḥammed and Šayḥ Muḥammed Šādu, the *Ḥidaro* people are one of the °Afar clans who live bordering Tigray and are currently under Tigray Regional state. They are known as *Afārā Melā* in °Afar or *Arrbasta May-bat* in Tigrigna ‘four descendant groups or four sub-clans’. They got this name because their sub-clans belong to the four known clans in °Afar:

1. *Šeḥa (Seka)* also they are known as *Ašrāf*
2. *Dāhimmela* (according to my informant, Ḥağğ Muḥammed Adam *Dabrimela*); currently the people of the clan call themselves as *Dāhimmela*.
3. *Ḥadu*
4. *Samaya*

However, the current social structure recognizes two major clan clusters:

1. *Šeḥa (Seka)-ke-Dāhimmela* together

2. *Hadu-ke-Samaya* also together

The *Hidaro* people are farmers and pastoralists; previously they engage especially in salt trade.

According to my informant *Hağğ* Muḥammed Adam the *Hidaro* people previously immigrated from the Dālul. They left their original place and settled at the foothills of the Ethiopian plateau. After a time they climbed to the plateau and permanently settled which was called at the time *Aserte Emba* ‘Ten Mountains’ (currently *Aşəbi Wäməbārta*). The district was governed under the Šum of Şəra^ə. There was an administrator of Şəra^ə or Šum of Şəra^ə a person called Šum Şəra^ə Tākəlāmichaeal and he said the *Aşəbi* has ten mountains and among the ten mountains nine belong for the highlanders (Christian and Muslim people) but the tenth mountain called *Dog^əabur* was given to the *ə*Afars and nobody can touch them because they are under his protection.

Once a warriors from Tigray from a place called *Derg^əağen* fought against the *ə*Afars starting from *Ab^əāla* towards *Barāḥlaya*. When he reached to the place where the *Hidaro* people were living the governor of Şəra^ə or Šum of Şəra^ə, Šum Şəra^ə Tākəlāmichaeal heard their coming and he sent a message to the leader of the warriors that these peoples were *ə*Afars but they lived under his land and protection. He threatened the group not to touch the Afars for they were under his protection. If they were touch them the conflict will be with him not with the *ə*Afars (Informant: *Edris Ebrāhīm*)

The word *Hidaro* is taken from the Tigrigña word *Hdri* means ‘under my protection’ this also taken from the speech of the above mentioned governor of Şəra^ə or Šum Şəra^ə, and up to this day the term is widely used among the *ə*Afar people, the highlanders and the community themselves (Informant: *Yassin Muḥammad*).

According to Asfaw Belay Weldyo (2007:223) in his book entitled “*Zäkrä Aba Däbäläq Wälädäyo Fitäwärarä*”

በትግራይ ክፍለ ሃገር በ ክልተ አውላዕሎ አወራጃ በ ፅራእ እና በ ወምበርታ ወረዳዎች ሒዳሮ እየተባሉ በ አከባቢው ሕብረተሰብ የሚጠሩ የእስልምና ሃይማኖት ተከታዮች ናሉ። ሒዳሮ ማለት ከሌላ አከባቢ በልዩልዩ ምክንያት መጥተው በ አደራ ተጠልለው የተቀመጡ ሕብረተሰብ ማለት ነው።

In the Tigray region, *Kälätä Awälä’älo* province in *Şära* and *Wämäbärta* districts there are followers of the religion of Islam and they are called by the local community as *Ḥidaro*. The term *Ḥidaro* means people who came from another place for different cases and lived under protection.

2.8.2. Position among the *Ḥidaro* People

According to my informant *Hağği Muḥtär* and *Adem Ḥisan Däto*, *Şayḥ Aḥmad* was very highly respected person and he was accepted among all the *Ḥidaro* people. The community preferred his role in conflict management system among the disagreed persons. Politically *Şayḥ Aḥmad* was very influential and once in his life he served in the community as their administrator and he was also worked with the land distributors in the community especially during the Derg regime. This period was towards the end of his life time.

2.8.3. His Contribution

According to my informant *Hağği Muhtār* that *Šayh Aḥmad* was contributed a lot of thing to the *Hidarō* People. Especially after he completed his Islamic education, he started to teach what he had learnt.

Šayh Aḥmad contributed a lot for the community not only in educating the community but also he used to giving his special spiritual medical service. (Informant: *Šayh Muḥammad Aḥmad*, *Yassin Muḥammad* and *Šayh Muḥammed Šādu*)

As the works of the *Šayh Aḥmad* indicate that his contribution is not only for the *Hidarō* People, but it is for the people of °Afar in general. Especially, the manuscript under study deals with the general history of the °Afar people, and it also includes the non-°Afar people of Ethiopian as part of documenting the history of the °Afar.

2.9. Death

According to my informants *Šayh Muḥammad Aḥmad* and *Hağği Muhtār* told me that, *Šayh Aḥmad* was died because of the injury that happened to him in his leg after he was get sick (fall ill) for three months in Aṣabi his parents took him to his birth place *Alihana* and he died there in 1992/3 in the age of 80, on the funeral day his relatives, his students, many scholars, and his friends and other people who were shocked by his death gathered from all directions of °Afar and *Hidarō*, for the loss of their great and famous scholar all of them were very sad. The funeral was buried at his birth place.

CHAPTER THREE

3. PHILOLOGICAL AND LINGUISTIC ANALYSIS OF THE MANUSCRIPT

In this section all the available manuscripts of Šayḥ Aḥmad ʿAlī is discussed and the overall aspect of the manuscript especially some important information like the physical aspect and condition of the manuscript, number of folio, writing style, colophon and date, and in general materiality of the manuscript. This is for all manuscripts but among these manuscripts an additional description like linguistic and other descriptions in special case is added to the manuscript understudy entitled *al-ʿAdab al-Muntaḥab min banī al-ʿAfar*, الأدب المنتخب من بني العفر ‘The selected literary works from the ʿAfar’. The manuscripts are presented as follow:

1. The Manuscript of Duʿā called *kitāb fadīlat hayakil al-sabʿatu* represented as Ms1
2. Medical Manuscript title page is missing represented as Ms2
3. Manzuma entitled *Šali ʿAlā Nūri al-Anwāri Muḥammad* represented as Ms3
4. Manzuma or *Manaqib* that deals with procedure of *Sufism* represented as Ms4
5. The Manuscript on the history of the ʿAfar people called *al-ʿadab al-muntaḥab min banī al-ʿAfar*, represented as Ms5

3.1. Codicological Description

Ms1

Manuscript Title: *kitāb fadīlat haykal al-sabʿatu*

No of Folio: 17

Condition: In bad condition fragments.

Area: 160 x 110 mm.

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

Binding: There is no cover page and two quarries with four paper per quarries’.

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

Pagination: Instead of page number used catchwords.

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

Owner: The manuscript is now in the hand of *Ḥaġġi* Muḥtār Muḥammad the son of the youngest brother of *Šayḥ* Aḥmad at his home in Farasdāge, Konaba district, ʿAfar.

Content: the content of the manuscript is *Duʿā* or the way of begging Allāh in any condition and it also used as a spiritual medicine. According to an informant, *Haḡḡi* Muḡtār Muḡammad, *Šayḡ* Aḡmad was using this not only for *Duʿā* but for spiritual medication.

Language: The language is Classical Arabic and grammatically well written.

Ms2

Manuscript Title: Title is missing.

No of folio: 11

Condition: In bad condition fragments here and there and eaten by insects and there are unreadable pages.

Size: 160 x 110 mm.

Writing style: The text is written in a small, careful, specialized very thin and bountiful hand writing of *Ruquʿa* writing style mixed in some cases with a *Nash* writing style.

Binding: There is no cover page.

Line: 14-15 lines per page and all folios are written in both sides.

Pagination: there is no any pagination.

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

Owner: The manuscript is now in the hand of *Hağği* Muhtār Muḥammad, the son of the youngest brother of *Şayḥ* Aḥmad which is present at his home in Farasdāge, Konaba district, °Afar.

Content: Medical Manuscript it is prepared from different religious books using also the Qur'an as source of medical treatment.

Language: Pure Classical Arabic it is grammatically well organized.

Ms3

Title: The title page is missing but an informant claim that the title is *Şali °Alā Nūri al-Anwāri* and it found in the first folio at the middle of the text.

No of folio: 2

Condition: In bad condition, fragments.

Area: 180 x 120 mm.

Writing style: The text is written in a small, careful, specialized very thin and bountiful hand writing of *Nash* writing style in some cases mixed with a *Ruqu°a* writing style.

Binding: Cover page is missing.

Line: 12 lines per page.

Pagination: There is no page number.

Support: Written on paper and the writing is supported by a Black ink and he used Red ink to write the names of the Prophet.

Owner: The manuscript is now in the hand of *Ḥaǧǧi* Muḥtār Muḥammad, at his home in Farasdāge.

Content: Manzuma written in praise of Prophet “Muḥammad”.

Language: Pure Classical Arabic language and grammatically well organized and vocalized.

Ms4

Manuscript Title: Title is missing.

No of Folio: 4

Condition: In bad condition; only fragments.

Size: 180 x 120 mm.

Writing style: The text is written in a small, careful, and bountiful hand writing of *Nash* writing style; in some cases it is mixed with a *Ruqʿa* writing style.

Binding: not bounded and missing cover page.

Line: 12 lines per page except the fourth folio, which is 14 lines per page; all folios are written in both sides.

Pagination: There is no any page number.

Support: Written on paper and the writing is supported by a Black ink color.

Owner: The manuscript is now in the hand of *Ḥağğī* Muḥtār Muḥammad, the son of the youngest brother of *Šayḥ* Aḥmad, at Farasdāge.

Content: Manzuma or *Manaqib* that deals with procedure of *Sufism*.

Language: Pure Classical Arabic; grammatically well organized.

Ms5

Manuscript Title: *al-ʿAdab al-Muntaḥab min banī al-ʿAfar*, الأدب المنتخب من بني العفر, 'The selected literary works from the 'Afar'

No of folio: 47; and there are guard (or vacant) folios.

Condition: In a good condition.

Size: 270 x 210 x 11 mm, text block 240 x 180 x 8 mm.

Writing style: The text is written in a small, careful, specialized very thin and bountiful hand writing of *Nash* writing style in some cases mixed with a *Ruquʿah* writing style.

Binding: covered by a card board with a plastic cover which has a blue black color.

Line: In average 11 lines per page or 9-15 lines

Pagination: There is no any page number given but in the first 8 folios there is an arrow at the bottom side.

Marginalia: the manuscript has a marginalia notes.

Support: written on thin white modern lined paper, if not a recent one. In general, the paper of the manuscript is not either the oldest or the modern not book. The text is supported by modern ballpoint pen with in a black and bright blue ink.

Owner: The manuscript is now in the hands of *Ḥaḡḡi Muḥtār Muḥammad*, the son of the youngest brother of *Šayḥ Aḥmad*, at Farasdāge.

Content: content of the manuscript deals with the history of the °Afar people and with special reference to their genealogical background or the history of the old ancestor of their clans in the past and their language.

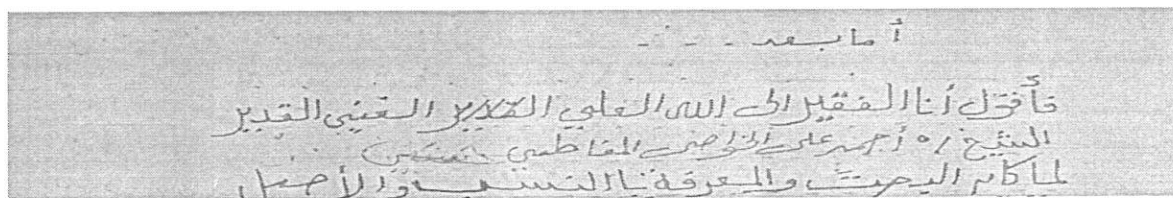
Language: Pure Classical Arabic; and grammatically well organized.

3.2. The manuscript of *al-°Adab al-Muntaḥab min Banī al-°Afar*

Under this topic the manuscript of *al-°Adab al-Muntaḥab min Banī al-°Afar* is analyzed form different philological aspects and with some linguistic elements.

3.2.1. Author

The author of the Manuscript is *Šayḥ Aḥmad °Alī al-Ḥawāši* and his name is mentioned in the front page of the introduction folio at the second paragraph as follows:

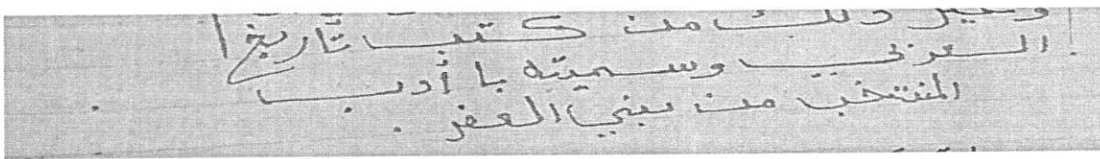


Translation: After this

I say I the poorest man in need of the highest and richest Almighty God (Allah) *Šayh* Aḥmad
‘Alī al-Ḥawāšī *al-fāṭimiyyi* (the descendant of Fāṭima).

3.2.2. Title

The title of the manuscript is also written in the second page of the same folio of the introduction part at the end of the introduction part before two ending lines, as follow:

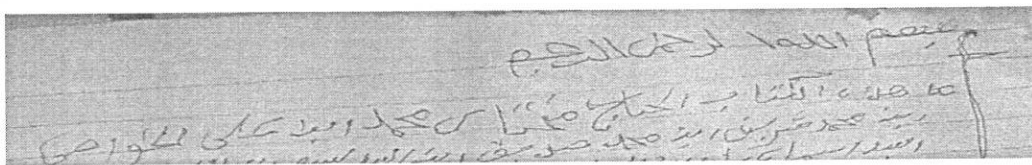


Translation:

This is from different Arabic history books and I named it *al-ʿAdab al-Muntaḥab min Banī al-ʿAfar*. “The chosen literary from the sons of ‘Afar”.

3.2.3. Owner

The name of the owner of the manuscript is written in the folio after the guard folio and in its back page by a hand other than the copyist as follows:



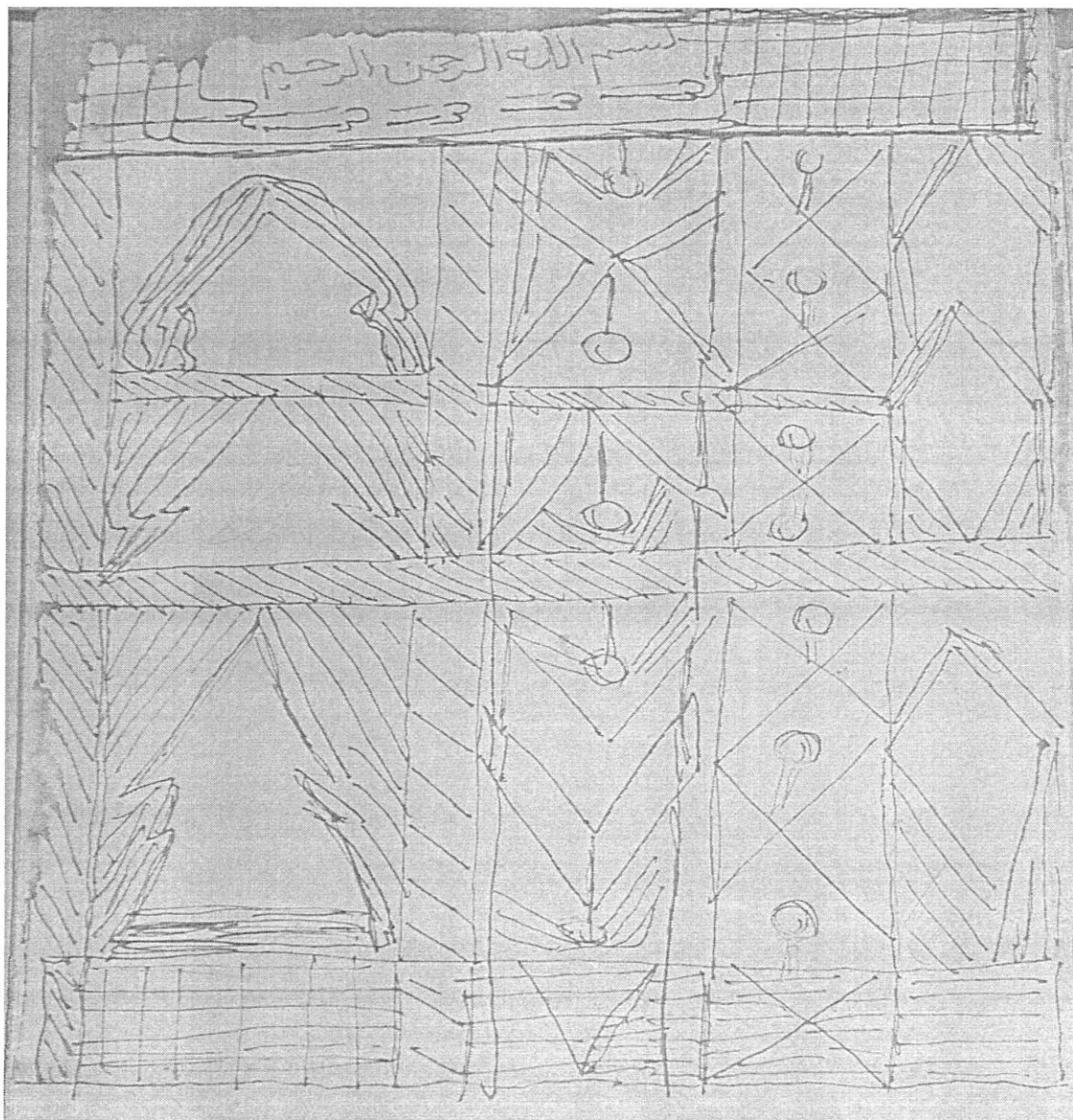
Translation:

In the name of Allāh, the most merciful and the most compassionate

This book is for Ḥāḡ Muḥtār Muḥammad Ibn ‘Alī Al-Ḥwasī Ibn Muḥammad Šarīf Ibn Muḥammad Šiddīq...

3.2.4. Decoration

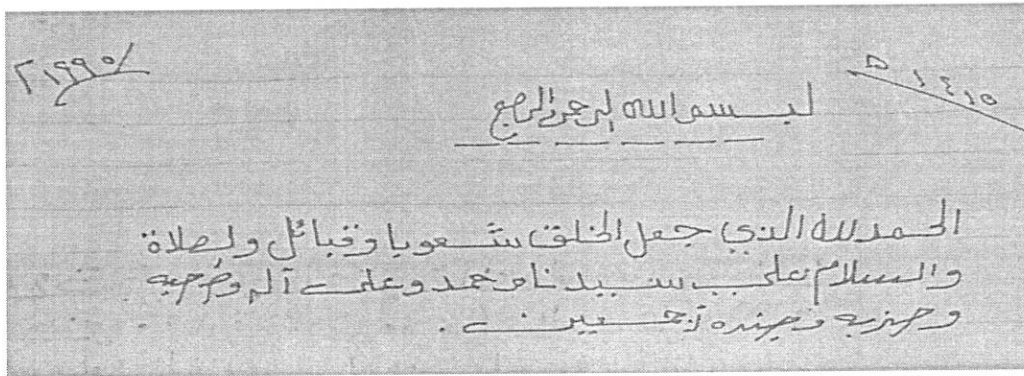
The front page of the guard folio is beautifully decorated in different design as it is seen in the figure below.



The text written at the top of the decoration it says *Bismillāhi ar-raḥmān ar-raḥīm* ‘In the name of Allāh the beneficent and most merciful.’

3.2.5. Incipient

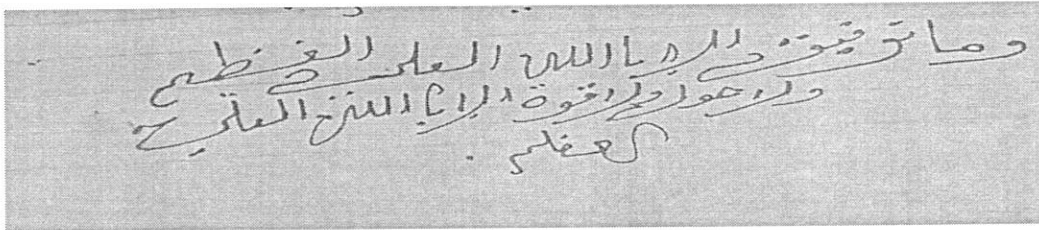
The introduction part of the manuscript begins as follows:



In both sides of the text at the top date is written in the Arabic and Gregorian calendar, it is (١٤١٥) 1415 after *Hiġra* and in the other side (١٩٩٥) 1995 GC. And in the middle of the top of the text it is written that the author began by saying *Bismillāhi ar-raḥmān ar-raḥīm* ‘In the name of Allāh the beneficent and most merciful’. And he said *al-ḥamdulillāh al-laḏī ġaʿal al-ḥalqa Šuʿūban wa-qabāʾil wa-aṣ-ṣalāt wa-as-salām ʿalā sayyidinā Muḥammad wa-ʿalā ʿālihi wa-ṣaḥbihi wa-ḥizbihi Aġmaʿim*. ‘Praise be to Allāh who made the creatures into nations and tribes and may Allāh pray on and give peace to our master Muḥammad, his families, his companions, his parties, his solders and guards all’.

3.2.6. Desenit

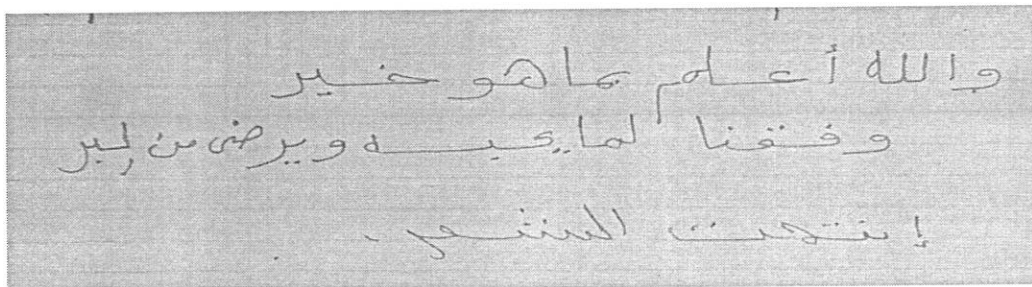
The author used the following different terms when he ends one topic. For example in the end of the introduction part:



Translation:

My success becomes real with the support of Allāh, the Highest and the Greatest; there is no ability and power except by Allāh the Highest and the Greatest.

In another folio the author uses the following term at the end of his poem.



Translation:

And Allāh knows the best

He may guide us to what he loves and to the good thing he likes.

The poem is completed.

And at the end of his work he concluded:

وخلاصة القول إن شتغيب العفر
 تشعب واحدا لا فرق بينهم مهما
 كانت الأمور وإنما يؤكد هذا إن الشعب لعفري
 يعيشون في منطقة واحدة غير متفصلة
 وتجمعهم اللغة والعادات والتقاليد
 والدين ولهذا أقول
 ولهذا أقول الأرض واللغة والعادات
 والعادة هي المتسوية، لأن كل الذي
 يتطابق بالغة العفرية
 ويعيش داخل أراضيها مع

ويعيش داخل أراضيها مع
 أمة العفرية فهو عفري
 والله أعلم
 والله ولي التوفيق [

Translation:

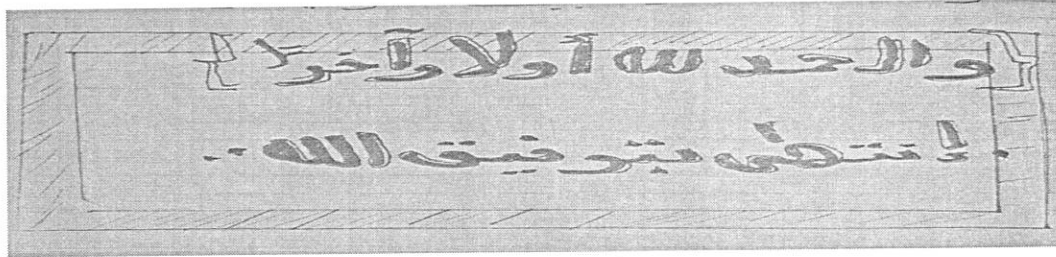
In sum, the °Afar are one nation; there is no difference among them whatever the condition. This also can be further evidenced as the °Afar people live together in a single geographical location without being separated; having one language, culture, custom and religion. Hence, I say that land, language and culture are the prerequisite for being a nation. Then, everyone who speaks the °Afar language and lives inside their land with the °Afar people is an °Afar.

Allāh knows best

Allāh is the master of success

3.2.7. Colophon

The author uses the following term to end his work:



Translation:

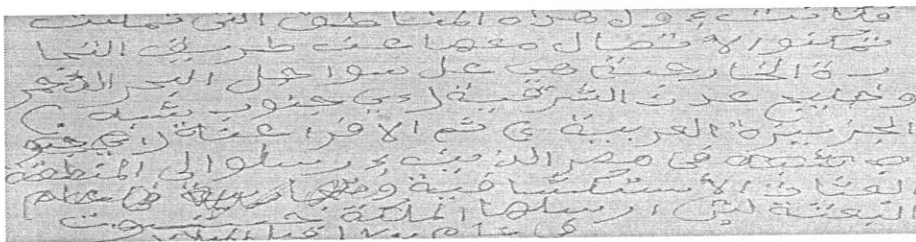
Praise be to Allāh, at the beginning and at the end

Completed by the intervention from Allāh.

The text is written by a traditional home made *Maq* or *qalam* and both sides of the letters are drawn by a modern pen as it is seen in the text above.

3.2.8. Marginal notes

There are marginal notes written by different hands. For example on folio number three we read the following.



There are also another marginal notes in folio number (4, 35, 47, and 48).

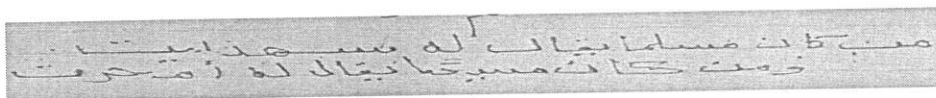
3.3. Linguistic feature of the manuscript

The manuscript *al-ʿadab al-muntaḥab min banī al-ʿAfar* is written in pure classical Arabic; grammatically, it is well-structured and composed. There is no paragraph separator, no punctuations, and no vocalization. As any Ethiopian Arabic manuscript there is word division at the end of the line.

Presentation of the text: The text of the manuscript is presented in to two forms in three parts. The first and the third part of the text are presented in prose form but in the middle of the text the author presented his text in poetic form. The history written or presented in the first eight folios in prose form is presented at the second part in the form of poem in the next ten folios or at the middle of the text, and the third part is presented in the next 28 folios as prose text form.

3.3.1. ʿAfar words in the text of the Manuscript

There are some ʿAfar words in the text. For example the folio No 16 line 3 and 4 at the end of the two lines of the verse:



Transliteration:

Mankān musliman yuqālu lahu sahdāytu

Wa-man kāna masīḥan yuqalu lahu ʿamharti

Translation:

Both the two underlined words in the transliteration part at the end of the stanza *sahdāytu* and *amḥarti* are °Afar words the meaning of the words also Muslim and Christian respectively.

Also in folio number 17 line 7 it reads:

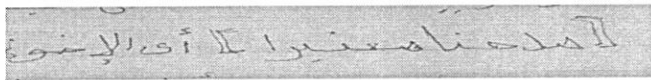


Transliteration:

Num °Afar numū? Nī °Afar numū?

Translation: Is he °Afar person? Is he is from our clan?

In folio 31 line 5 we also read.



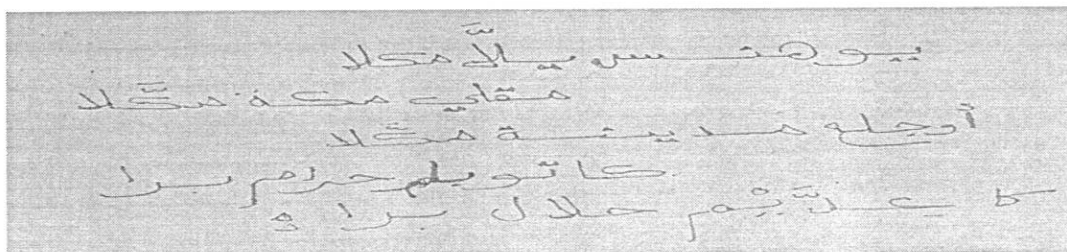
Transliteration:

malḥinā ma°anbarā

Translation:

Seven best sons or seven brothers

In folio No 41 line 6-10 in the back page there is a poem in °Afar but written in Arabic script. It reads as follows:



The poems was chanted in the battle field against Emperor Yohanns IV.

Transliteration and translation:

Yohanns Yallā makallā

Maqale Makka makallā

Agula^c Madīna makallā

Kā tobam ḥarāmi barā

Kā ʿiddam ḥalāl barā

Translation:

I don't think that Yohanns is Lord

I don't think that Mekelle is Makka

I don't think Agula^c is Madīna

Who listen to him is illicit son

Who killed him is a legitimate son

3.3.2. Transcription of none Arabic letters (Orthography)

There are ʿAḡamī words employed in the text which are presented in the following table:

ʿAḡami words	Arabic	Transliteration	Remark	Gloss
ʿAmdäṣiyon	عمدطيون	ʿAmdaṣiyon	The letter “ṣ” transcribed in Arabic as “ṭ”.	Medieval Ethiopian king
Tigray	تجراي	Tiḡrāy	The letter “g” in Amharic and Tigrigna transcribed as “ḡ” in Arabic.	

Nugus	نجوس	<i>Nuḡūs</i>	The letter “g” in Amharic and Tigrigna transcribed as “ḡ” in Arabic.	King
Agula ^c	أجلع	<i>Aḡula^c</i>	The letter “g” in Amharic and Tigrigna transcribed as “ḡ” in Arabic.	A name of city about 33 km, to north of Mekelle.
Ogaden	أوجادين	<i>ʾūḡādīn</i>	Here a special transcription used for the letter “g” in Arabic. that the Arabic letter “ج” “ḡ” with two additional dots چ.	
Portugal	برتغال	<i>Burtuḡāl</i>	The letter “g” in Amharic and Tigrigna transcribed as “ḡ” in Arabic.	
Gura	جورا	<i>Gūrā</i>	The letter “g” in ^c Afar transcribed as “ḡ” in Arabic.	Imam Aḥmad ibn Ibrahim the leader of Adal sultanate and know in the 16 th c war account.
Kadāfo	جدافو	<i>Ġadāfo</i>	The letter “k” in ^c Afar and transcribed as “ḡ” in Arabic.	Sultan Muḥammad Kadāfo (1790-1797). Ruler of Awsa Sultanate
gora ^c	جورع	<i>ḡūra^c</i>	The letter “k” in ^c Afar and transcribed as “ḡ” in Arabic.	A name of an ^c Afar tribe
Mānəḡəsətu	منغستو	<i>Manḡustū</i>	The letter “g” in ^c Afar and transcribed as “ḡ” in Arabic.	Mangustu haylemariam or known as Derg.
Punt	بونت	<i>Bunt</i>	The letter “p” in ^c Afar and transcribed as “b” in Arabic.	An ancient civilization in east Africa and the horn.

3.3.3. Spelling Mistake in the Text

In the text there are misspelled words. We can observe from these words the the mistakes occurred in different form like addition of letters (consonants and vowel). On the other hand, by missing or deletion of letter (consonants or vowel), displaced letters and misspelled letters. All the misspelled words and phrases are presented as follow.

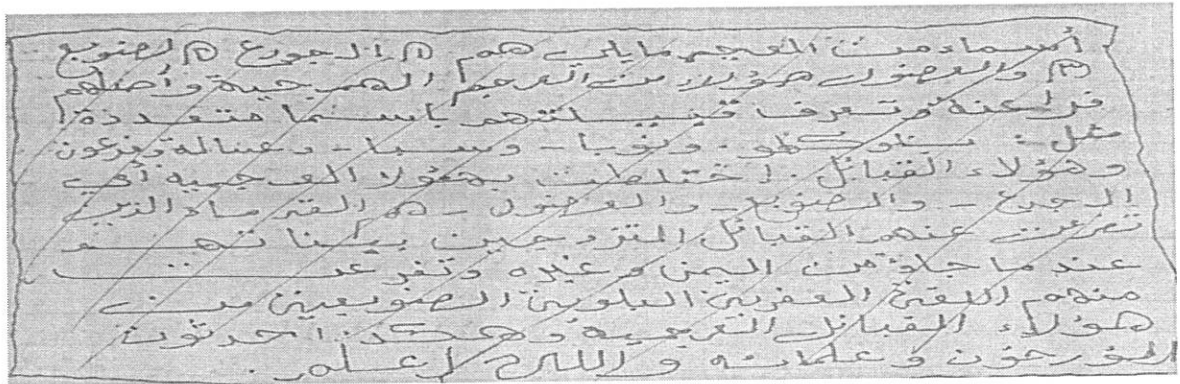
Wrong spelling	Transliteration	Folio number	Line number	Correction	Transliteration
تقرع	taqarra [°] a	3a	7	تفرع	tafarra [°] at
الإنسان	Al- [°] insān	3a	8	للإنسان	li-al- [°] insān
هذ	haḍ	3b	2	هذا	haḍā
بططالة	Bi-ṭaṭālah	5b	6	بطلطالة	Bi-ṭalṭālah
ووافق	Wa-wāfaqa	5b	7	ووقف	Wa-waqafat
-التجارة	[°] āl-ttiḡārah	5b	11	بالتجارة	Bi-al-ttiḡārah
عمطيون	[°] amṭiyūn	6a	2	عمدطيون	[°] amdaṭiyūn
الأحباش	[°] Ali [°] aḥbāš	6a	10	الأحباش	Al- [°] aḥbāš
ب طلطال	Bi ṭaṭāl	7a	11	بطلطال	Bi-ṭalṭāl
لبعرب	libi [°] arab	7a	11	بالعرب	Bi-al- [°] arabi
كان	Kāna	7b	2	كانت	Kānat
ثلاثة	šalāṭah	8b, 14a	9, 3	ثلاثة	ṭalāṭah
حرلماحسية	ḥuralmāḥisiyah	8b	14	حرالماحسية	ḥarālmāḥisiyah
كاقد	Kāqad	10a	3	لقد	Laqad
اخرت	[°] iḥtartu	11a	2	اخرت	[°] iḥtartu

طهرة	ṭaharat	11a	6	ظهرت	ẓaharat
يكمون	Yakumūn	12a	7	يحكمون	yaḥkumūn
الجبريت	Al-ġabartiyat	12a	9	الجبرتين	Al-ġabartiyyin
للأمم	li-al-ʿumam	12a	11	الأمم	Al-ʿumam
سبئيين	sabayʿiyyin	12b	1	سبئيين	sabaʿiyyin
تطلق	taṭlaluq	13a	9	تطلق	taṭluq
هذ	haḍ	13b	3	هذه	haḍihi
بالحبشة	Bā-al-ḥabašah	14a	4	بالحبشة	Bi-al-ḥabašah
شعلتهم	šaʿalathum	14b	8	شعلتهم	Šaḡalathum
بالمقال	Ba-al-maqāl	15a	5	بالمقال	Bi-al-maqāl
إسلام	ʿislām	16a	1	إسلام	ʿislām
بالكل	Bā-ʿakul	16b	12	بكل	Bi-kul
طلع	ṭalaʿa	17b	1	طلعت	ṭalaʿat
مريب	Marīb	18a	4	قريب	Qarīb
بسيده	Bi-sayyidih	18b	9	بسيده	Bi-sayyid
مختلفة	muḥtaliʿah	20a	7	مختلفة	muḥtalifah
وهو	Wa-huwa	24a	8	وهم	Wa-hum
أصلها	ʿaṣluhā	24b	9	أصلهما	ʿaṣluhumā
عجم	ʿaḡam	27a	7	عجم	ʿaḡam
العجب	Al-ʿaḡab	27b	1	العجم	Al-ʿaḡam
ويشهد	Wa-yašhad	30a	3	وتشهد	Wa-tašhad

و حرف	Wa-ḥarrafa	31b	5	و حرق	Wa-ḥarraqa
مكت	Makata	34a	8	مكت	makaṭa
الذي	Al-ladī	40a, b	4, 2	التي	Al-latī
ان مسا	ʿinna-musā	40 b	8	أن مسابقة	ʿanna-musābaqah
اللغة	Al-luʿah	46b	5	اللغة	Al-luḡah

3.4. Cancelled Sections of the Text

There are erased sections in the text for example in folio 5a, the front section is totally crossed as it is seen bellow.



CHAPTER FOUR

4. Historical Analysis, Translation and Annotation

4.1. The Arabic Text of the Manuscript

4.1.2. History of the Manuscript

The Manuscript is *Al-Adab al-muntaḥab min banī al-ʿAfar* and the author of the manuscript is *Šayḥ Aḥmad ʿAlī al-Ḥawāšī*. According to an informant *Ḥaḡḡi Muḥtar Muḥammad*, the original manuscript written by the author is taken to Djibouti after the death of the author. The manuscript under study is copied from the original manuscript in Djibouti. *Ḥaḡḡi Muḥtar* himself brought the copied manuscript from Djibouti. Now the manuscript is in his custody at *Fārās Dāga*, *Konābā* district of ʿAfar.

The researcher used this document mainly focusing on the philological part of the manuscript, introducing the manuscript culture of the ʿAfar people and to show the art of writing and the literary tradition of ʿAfar. However, as the author of the manuscript is a traditional historian and as he is a religious person we may find contradictions and falsities on the process of documentation of the history, we might also find confusions in the follow-up of the history. In addition to this in some cases we can observe personal feelings of the author also engaged.

The full digital copy of the Arabic text of the manuscript is produced here. The digital copy of the whole text of the manuscript is helpful for readers who need the Arabic text as it is. Besides, it can be helpful for future researchers on various aspects of the manuscript. The researcher has given a number to each Arabic paragraph (segment) of the text (on the top) to help the reader with the corresponding English translation.

٥١٣٥

لبيس ماله لرجل في الرابع

المد الله الذي جعل الخلق يتبعوا قبايل واطلالة
والسلام على سيدنا محمد وعلى آله وصحبه
والمؤمنين

آتاب بعد

فأقول أنا الفقير إلى الله العلي العظيم القدير
الشيخ ^{الفاضل المصطفى} والمعرفة بالانساب والأصول
وتفريع الإنساب من آيات الكتاب والسنة
وكيف من أهم الأمور التي ينبغي للإنسان
ولذلك قد كتبت مع جهل وقلة فكري
ومحاولت كتابة نبذة من تاريخ [العقرب]
وتسلسله وآيات من أهم الأمور الدينية
والدنيا لقوله عليه السلام «عاقبوا على آيات»
أنساب من كتبت له في فظ من سببه
فحاولت لا يعرف له أنه قد سبنا
ولذلك قد كتبت جهدي لهذا العمل
الجميل لما عرفته أنه نافع لجميع الإنساب

مع كفي ضعيف عقل وقلة علم وفهم وحالة
عجزية فثورة ظروف من أحوال في هذه
المبداً الواسعة أردت أن أكتب
تاريخاً تاريخ من تاريخ الحبيشة من
العزيرية المسماة وقرعها ثمة غير امت
عانت الشرفاء والشرفاء من غيرنا
بالله راجياً من الله العلي العظيم
وما سئلت به من حق التواريخ من
كتاب : جوهرا الأحسان - في تاريخ الحبيشات
وكتابه - فهدى المنتخب في تاريخ
من تاريخ الحبيشة من العزيرية العربية
وكتاب : أسرار الغاية في تاريخ
من تاريخ الحبيشة من الضمان وهو
عليهم ، وكذلك كتاب الإمام
في تاريخ من الحبيشة من ملوك الإسلام
وعين ذلك من كتب تاريخ
العزيرية وسماه بأدب
المنتخب من بيتي العقرب

وما ترقى قوة والحمد لله العلي العظيم
والحمد لله العلي العظيم
الغفلي

2.

وكما خلد لهم ولاية على بحر الأحمر وتسميهم ولايتهم
 ومارقة الفتح - فتلى السلام

كانت من جزيرة العرب ثم فرقتها الذخيرة فبطلها التي
 منطلقين آخرين وأهلها كانوا يديون بدوين
 المسيح وكما كانت هناك من يتسبب
 يتسبب منة إبراهيم الخليفة عليه
 السلام واشتهرت أيضا بمارقة الفتح
 بدولة الكلوبين ثم جلاطالة العربية
 وساعدها اليمن ووافقا بجانبها أنه ذاك
 ولد ذلك سموها اللاك كليل للذخيرة والذخيرة
 المفردة وهذا الاسم مشتق من ك
 أو أن كالا أو لاطال العربية وهي القبيلة
 التي كانت منتهرة بالذخيرة في ذلك
 العرف من منطلق البحر الأحمر أما الفتح وهي
 العربية الفصحى والعربية هي في العامية
 واليه في ذلك أنه وملك خرد من بكرة
 بينهم. أنه من امريقيا

3.

هذا وقد تصدق الغرير لهم بالفرصا وعارفة
 رأسهم دولة الحبشة كانت ملكها «عق طيون»
 في ذلك الوقت قبيلة ابنه يتسبب الطين
 أتسكتدر. وأمه ثمرية والجدير بالذكر هنا
 أنه الحبشة لها جنت يشدة وعنف
 اليمن. ومارقة الفتح معاً وعريفين في البحر الفرس
 باليمن ومارقة الحبشة إلى الموراد والفرس
 ذلك هو الموراد والفرس معهما وقتها قرب
 قوات الحبشة إلى الموراد ورغم ذلك لم يبق قفر
 الأجهاش من مارسدة الحرب مع اليمن ومارقة
 الفتح. لأنه اليونان كانت تساعدها الحبشة
 في تلك الحرب ولقد أثرت هذه الحرب
 على إمارة الفتح وضعت في جميع المجالات
 ما عدا الزراعة وتأثرت المائتة وجميع المقنويات
 حتى إنهارت الدولة وتفرقت وتبينت ذلك

2.

وكما فلاحهم وإمارة على بحر الأحمر وتسميهم ولايتهم
 وإمارة الفتح . قبل الإسلام

كانت من جزيرة العرب ثم فرقتها الذخيرة فمطماها إلى
 منطقتين أحمر وأحمر وأهلها كانوا يدينون بدين
 المسيح وكما كانت هناك من يتبع
 يتبع ملة إبراهيم الخليل عليه
 السلام واشتهرت أيضا إمارة الفتح
 بدولة الكلوبين ثم جلتالة العربيين
 وساعدها اليمن ووافقا بجانبها أنه ذوال
 ولد لك سموها الدنا كليل للذخيرة والذخيرة
 المفردة وهذا الاسم مشتق من
 أو أن كالا أو لاطال العربيين وهي القبيلة
 التي كانت مشتهرة بالتجارة في ذلك
 العصر في منطقة البحر الأحمر أما الفتح فهي
 العربية الفصحى والفرجية هي في العامية
 فالسبب في ذلك أنه وملا خذوا من لغة
 ربيهم . أنه من لا يتقيا

3.

هذا وقد تصدق الفخري لهم بالقرصان وعلمه
 رأسهم دولة الحبشة كانت ملكها «عق طيون»
 في ذلك الوقت قبل أن يتسبب إليه
 أسكن در. وأمه ثمرة والجدير بالذكر هنا
 أنه الحبشة لها جمة يشدة وعنف
 اليمن وإمارة الفتح معاً وحرية في البحر الفرس
 اليمن وحرية الحبشة إلى الموراد والفرس
 ذلك لهم في ذلك الوقت معهم وتقهر في
 قوات الحبشة إلى الموراد ورغم ذلك لم يتوقف
 الأحرار عن ممارسه الحرب مع اليمن وإمارة
 الفتح. لأن اليونان كانت تسيطر على الحبشة
 في تلك الحروب ولقد أشرت هذه الحروب
 على إمارة الفتح وضعت في جميع المجالات
 ما عد الزاعة وتأثرت المناقب وجميع المعنويات
 حتى إنهارت الدولة وتفرقت وتفتتت ذلك

ذلك التخریب والتدمير تشيأت دولة أخرى
 الأوهي دولة حرق الما عسبية وعند ذلك أيضا
 استأنست الميشة الحرب مع هذه الدولة
 لوليدة حتى سيطرت على اليمن وظل سد
 سيطرت على اليمن وظل سيطرت بها
 حنت عام الفيل وأصبحت دولة إمارة المفتوح
 الحراما عسبية تدون قانون ولا حكم ولا أمير
 يتوط في مصالحها مما أدت إلى رعاية الإقليم والبلد
 والبقر وتمتع السحاب المطرة والنظام وبهتت
 عن أما كن الوفيرة بالماء والصلوة اليها ثم
 والنظام التي هي عما الرئيسية لهم للحيلاة
 وذلك لأن الاستعمار والدولة الحيشية المس
 المسطرة عليهم وعلى بلادهم كانت تمارس الضغط
 عليهم في كل مكان وقتت وعلندما أهلك
 أبرهة وجيشه بطيور آيا بيل ترميهم بجارة

من سجيل حينما حاول هدم بيت الله الحرام في
 مكة تدانت الدولة الحراما عسبية عن
 نفسها حتى استطاعوا بذلك الدفاع وأرجعوا
 هم إلى حدودهم وفي هجرة الصحابة إلى الميشة
 قائلتهم في الطريق جمع كثير من أهل دولة
 الحراما عسبية واستقبلوهم ورحبوهم أحسن
 الترحيب ورافقوهم ولهم بغير ساوتهم حتى أو
 صلوهم إلى حدود الميشة وإلى النجاشي ملك
 الحيشة آن ذاك واسمته الحقيقي - اصمعة -
 رجه اللارحة واسعة وكان الأحيانش يسمونهم
 بطلالاء لعرب معناه عرب الظاهر وأن الصل
 وأن الصلحابة أشنوا عليهم لما كان لهم من الكرم
 وحسن الضيافة والإسنة كقبال وكانوا يرحلهم
 عن تاريخهم وأسمائهم فكانت أفواههم
 أعدائهم يومئذ وهذا التاريخ في كتاب جوهرا الحيا

في تاريخ الحبشة لا ظهور الإسلام وبعد ظهور
 الإسلام كان الشمس في كبد السماء في الحبشة
 وقامت دولة بعين كوم وكوما كبت آت
 في وسط الهرز وارفات أو كان ذلك في سنة
 ٢٠٥ هـ وقامت دولة الإسلام واختفت دولة
 الحرال الحسية وأدلت في جميع العادات الرزيلة
 الإعادة والجمدة التي لا تضر الإسلام ولا تتناقض
 شريعته وهي عادة السلطنة في رعيتهما
 هي آت السلطان عندما يقول السلطنة يفتح
 القاع في رأسه ويلقب بأسم ددرود
 ويكون له وزير تحتة ويسمى دد يتولى
 وقد يقام حفلا كبيرا بمناسبة تولية السلطنة
 والحكم ويشتركون فيها جميع القبائل والشعب
 شمبايا وشيوقا رجا والأونساء صقارا وكبارا
 ويستمر الحفل لمدة أسبوع أو أقل ولا يعزل

5.

هذا السلطان إلا الموت بقدر الله ويخلق مكانه
 رجلا آخر وهو الوزير الذي كان يعمل تحتة أحي
 يتولى في هذه هي العادة الثقال بعد التي لم
 به يتحمل عنها قولا القوم حكاهم الشعب وإمارة
 القبل وجميع قبائل العفرية وشعبها يعترفون
 له من السلطان ويتبعونه بالاحترام
 وهو الذي يقوم كل جميع الإختلافات والخمومات
 فيحكم على القضايا كلها ولا يتعرض أحد
 بالحق عليه له وهو في الحقيقة أيضا لا يملك
 أنه يظلم أو يبرهنه أحد بل إنه الدولة كانت
 لها نظام وقوانين يمسيرت عليها وأرادت نظرا
 إلى قوانينها وعاداتها تماما بجدتها توافق
 شريعة الإسلام فتملا بكل القائل
 الدية النفس فأنهم يحكمون عليه بمائة تافقة
 على اختلاف أشكالها وأنواعها وأردت الترجمة الإبل

يرفع القلوس بلا اعتقاد منهم ولون خالف أمرهم ولم
 يسمع قلوب الحاكيم لم يسجدته مثل اليوم وال
 وإنما يمهله حتى يؤدي ما عليه وإذا لم يفرأه
 فيكون على ذمة السلطان وتماثل النفوس إذا
 لها السلطان ينقلون سبيله ولا يتصرفون
 له يسود ولاية للفقير الدولة الإسلامية
 ساعدتها وقفت بجانبها وبنا صحتها والآ
 سلام لم يتصرف لعادتها وتعاليدها وبعد سقوط
 الدولة الإسلامية فرزها الاستعمار المشلان
 أما كن أو خمسة ومنها كان الأمر فأنهم لم
 يتناولوا عند عادتهم وقال يدعهم من حرمها
 الإسلام من قبل المسلمين مع غيرهم من
 أهل الحديث والصومال وقد قام أمرها هذا
 لعادة الكلوية بعدكم الحرما حسية التي
 عمتها دولهم تيارهم أحد بعد الأمر الأهم

6.

سلاطين القدماء الذين لهم الخبرة على الحكم والقضاء
 لذلك تدور الخلافة عليهم دون غيرهم من القبائل
 المعقرية بعد ذلك النمط الذي ذكرته سابقا
 أما مركزها الرئيسي للحكم الأول في رختها
 والثانية «دنة أوسا» والثالثة في جزيرة «وقبل
 قيل في رنة كان مركز الرابع في دنا بيلو» وبعضهم
 يقول في جوبيلو «من جهة الشمال كذلك
 في وهلة» ~~وهذه هي القبائل الثلاثة الأولى~~
 ما زالت موجودة إلى الآن وهذا القول يؤيد
 كل من يؤيد كل من جمهورية مصر العربية
 والعرب والعمان واليمن والمستعمرون العرب
 والبلدان المجاورة من شرق إفريقيا
 والإستعمار لم يتصرف في حكماتهم إمارة
 إمارة الفتح كانت بسبب طلال الحرق ثم
 بالكلوية ثم بالحرما حسية ثم بدولة

ثم بدولة الإسلامية الجبرية ثم بدولة
 العدل ثم بدولة العدا على قكم وبعدهم
 وقعت حرب الاستعمار وقسموها على خمسة
 أقسام وبعد التقسيم اختلفنا وضاغنا
 باسم هذه الدولة وبعد قرن واتحدوا على
 اسم العامة الأمة العفرية

والأمة

7.

الكدح والذوبع والجبوع والعفوق
 جدتهم سواهم ~~اللعفرية~~ وتجمعهم اللغة اللعفرية
 لغة العفرية كقديمت تقف تحت راية اللعفرية
 الكدح والذوبع لغة العفرية
 الجبوع والعفوق لغة الفراعنة
 وكانت أرضهم في أطراف البحار
 وكانوا في كمن على أرضهم
 من كان ويقيم فيهما در در
 ومن أهدم إليهم في جوسا

8.

وقد كانوا يسكنون في مغدرو وحيثما
وكانت تسمى إرمات الفقع
وكانت تسمىهم ولإية التمييز
وكانوا من حير وكما حدثوا
وتشبهوا الفرس في لغوات اليمن
قد عرفت الحيش على ولا يتبين
ولهذه الأتوال تدل على الأناطق
العالم يفهم ولا جاهل يسأل
قد كان مردوداً ومن أخصبهم
من جبال هير إلى جبال مردعا

9.

والجبال لا تحصى فيها كثيرة
واحتوت بيئتهم المودع والمهر
واسم الجبل في المهر يذكرون
وكذا الأمية مع الفاطميين
وسميتهم الحيش جرد وعميروها
وهم من عرب طهرة في الإسلام
وكانوا يفتخرون بالإسلام
من بلاد الحجر إلى العثمانية
ومن العثمانية إلى المستعمرات
وأصلهم عرب وأكرمهم قرين
في جوفهم كثير من العربيات
ولعرب ترجع إلى اليمنيين

10.

واليمت تسمى منبج العربيات
الجبرمت كلو وكذا الأميمق، لفاطين
وأصلهم عرب من الجزيرة التقيية
بهذا امت الجبريتين وكذا لمدكورين
وأعود الما ذكر من أجداد العفر
وكانت سلطانهم يسمى دردر
أولهم كلو وشاذب أنكالا
قد ظهر جرمنا حس ونبعد أنكالا
وهؤلاء الأماثل قبل الإسلامية
وتولى الجبر بعد الإسلامية —
بل كانت معده من آل أمية
وفي جوفهم كثير من العربيات

11.

كنسل حاسن وعبدهم بلال
وكذا العجم مع الفا طميمت معهم
لرقص كلهم الإسلامية
دخلو الإسلام أخواجا بالهجرة
وأصبح الحكمة وسط الهرر
وسموا ولنتهم بدولة العدل
وإنه يترجمون بالقرآن العظيم
قد قام سعد الدين على حكم العدل
وكان نسله من الجبريتين
وقبل إنه بنت العيا سيب
وهذه للأمم من العربيات
وخر عنهم كلو من الفراعنا

12.

الكل ويرجع اليه سببين
وفزعه أيضا من الفراعنة
والله أعلم في كل أحواف
والكل يتنقل في جميع الأقران
أحمد المجاهد تولى بعده
وقبض الخيش أنشد ولايته
وحسنه قرب اليه حدود السودان
وكان حكمه بالإسلامية
وانتهى حكمه بحمد عظيم
ودماقته حمله ما لا يقبل عن عشرين

13.

وأعانت به الأثر الذي علمه الإسلاميين
وغارت أوسيا علمت حزب الإسلام
وقام سلمات تعهدت ثوب العار
واشتغل من هرة اليه أوسيا حرك
ويشهد الحروف في غايه الإسلامية
لأشبه البريق في دخلت من غروب
اليه أنه وصلات عند حدود أوسيا
وكانت تضررت بنذوقية
تطالقت والحمد لله وتسمى صفاء
وتحججهم الإسلام بعد القرآن
وكانت كفا حقه يسيرا ورامعا
وليس لهم معين غير العثمانية
أرشده

14.

قد فشق الكفاح و فرقت الأوطان
 العجم والعرب قد أصبحوا عند
 وذهبت بأريكتهم وأصبروا دول
 وكذا الإمارات الفتح قد صناعته
 فكيف يا عاقل هذا الإشارات
 والعاقل تكفيه نقطة واحدة
 فلما كنت نيتي من هذا وجهي
 والحال لا يقع عندني في الأوقات
 وظهر جدا فو بعد إمام سلمان
 وكان عامه تحت المستعمرات
 و فرقت الأوطان بأسماء عديدة
 قد كان مجردة باسم ما عسوا

15.

ويبدو على أنه من العباسية
 تفرقتهم سيطرة وكنتم عرب
 و فرقت الفتح بأسماء ثلاثة
 الغرب بالطيشة و شمال يد تكال
 وكذا الجنوب يسمى جيوت
 وكانت برتجال استقلت لمتن
 وآل إفريج استقلت جيوت
 وسميت الأرض باسم جيوت
 ومعنى جيوت لغة أهل الأرض
 أما الإيطاليون استحلوا الشمال
 وسميت اسمها باسم دنكاليا
 ومعنى دنكالي اسم القبائل

16.

وسمعت الأرض بأدسه أهلها
جاءت البرق كالنار لشجرة المسيح
وكانت في العزلة لبعض المسحجين
وجعلت الحكم بيد المسحجين
أما المسلمين قد فرقت بينهم
وأشعلت فيهم نار العصبية
وقامت بذلك حروب الأهلية
حتى شغلتهم عن العلم والمعرفة
التي هي في بيدهم الأعداء
وفي المقدسات يوجد الآثار
المتبقية في حياتهم
قد قطعوا الذكر عنهم في الرن

17.

لكي لا تبقى تسلمهم فيها
حتى لا يعين بعضهم بعضا
وكانت حوالم شبيهة لا يغار
ويجربني الأمر عن هذه الشبكة
ولم يفرقوا بينهم إلا بالمقال
وأرضهم أسبوا ووجدكم واحد
قد كانوا وحوالنا كثر في الحرب
ويطاد المستعمر في حال لو عوش
ويأمرهم لا تقابل وكان الأبيال بموتهم
لكيل يستقل خيرات بلادهم
هذا هو مكر الاستعمار في كل زمان
خرجت البرق كالنار من بلادنا

بعد ما جعلت ولاية المسلمين
 وسميت العفر باسمه كعاديد
 وسميتهم اذ اعلنت جانب الصومال
 وسميتهم اذ اعلنت جانب زروهو
 وسميتهم طاطال من جانب تحيرو
 وسميتهم دنكا الامن جانب الشمال
 وكانوا يقرؤهم ومن ما يرايهم
 اكرام لا يذكرون آثارهم
 واعلن جنسها باسم العفر
 فقد قاموا كما هم بهذا الاسم
 وكانوا امة من امة
 وكذا اللغة والاعادات امما

وكانهم اهل اسلام ليس خلفه مسيح
 اذ ارضهم من حراء لغيب فيها مدن
 من كان مسلما يقال له مسيحا
 ومنه كانت مسيحا يقال له ام حوت
 والاتصال بينهم له بوجود ابيد
 وكانوا كفا احمهم تحوت تونب العار
 وارضهم غالي ذات الاستقراتيجية
 بجرعهم الدستور فكذا القانون
 واولو جميعا من مطالب العدو
 وامير يبرقوا اعنة ديهم
 بل صير عات الحيات في ديهم
 وكانوا يسمون باسم القبيلة

20.

في كل مكان يوجدون به
ولا يتيسر أحد كان يفهم
بل يستعينوا بها في كل كربة
ولا يسم العفرية تفتخر بها
تلك كلامنا ليس في غيرنا
لأنه كانت بينهم خلاف الأهلية
قد كانوا يقولون ثم عفرتموا في عفرتموا
والمراد بها أهل من قبيلتنا آمن من غيرنا
يعينون بعضهم بعضاً إن كان في صفة
بالاسم العفرية في كل ناحية من نواحي البلاد
يعظموهم ويكرمونهم كما ورد
الطهور الأسود لكل القلب

21.

وما هو طائر من أرض العراق
إن أرض اليمن مع أهليه
إن تنقل عنها إلى أرض زيلع
وترك أهله إلى الشمال إن تنقل
قد تزوج فيها فمات على بعضه
وتولده بسببه في أرض زيلع
وكان في زيلع أجناس كثيرة
منها أهل الأندلس وغيرهم فيها
ولما دخلت فيها البرنسسية
وقعدت بها وبين القوسيين
وكسيت الجنود وجه ضيق الشمال
بعد ما قبض كل سلاطينها

22.

قد طلع الشمس في الشمال أضيأ
وإن وارسه كانه عن لانيار
ويجمع العفر لـ كيني يو حدهم
وأصبرو حوله تحت راية العن
مع تطبيع الشـ ربيعتي كما أمر
وكانه والده رثيتم أرضه
أمانسيه من أهل أمية
الزبلع تفتخر باسم جده
تشهد ذلك الحيش والفرنسية

23.

وهذا التاريخ قد كان مدفوناً
بيشوهون عن حقيقته خوفاً منا
مليارات التاريخ وكان منهم
بل هو صريح من جانب أمه
وتؤيد الحيش عن هذا التاريخ
وبسلامهم كثير من كلاجينيين
برهانه عارفين فكره عجيبه
قد يشبه فكره كسلطان اسليم
الاسليم الأول كان من العثمانية
العرب والعجم جعلهم واحد

24.

لحي يتنصروا لذين الله
وسلاطين كثير ليسو كمثل
أسقطوا دولته باسم العفوية
تفديل واحد وفكره عجيب
ويشبهه ابن عارف ذلك القنديل
لو كان جالس على ولايته
لكان يرفع اسم العفوية
وعرف العدو ذلك الأسد
وقضوا عليه بسيدته أهله
قد غشيت نية الأسد المعز

25.

وأين ذهب بعضه باسم العفوية
ولم يكن ذلك الإرادة إلا بقدره
والله أعلم بما هو خير
وفقنا لما يحبه ويرضه من البر
إنتمت المشورة

26.

الشَّعْبُ العَفْرِيُّ من أَقْدَمِ الشُّعُوبِ الحَامِيَةِ
 الَّتِي اسْتَقَرَّتْ فِي مَنْطِقَةِ قَرْنِ الإِفْرِيْقِي
 وَهَمَّ بِعَيْشَتِهِمْ كَثِيرٌ عَلَى سِوَا حِلِّ
 الدَّيْحِ الأَحْمَرِ المْتَدَّةِ مِنَ الشَّمَالِ
 إِلَى الجَنُوبِ أَيْ: مِنَ المَصْرِ إِلَى
 جَبَلِ بَنِي إِسْرَائِيلَ وَأُمَّةٌ العَفْرِيَّةُ لَهَا
 فَرْعٌ مُخْتَلَفٌ وَنَذَرَ هَامَنَا
 أَجْرًا لَهُمْ وَكُنَّا بَيْنَهُمْ قَدِيمًا وَهُمْ كَمَا
 يَلِي

27.

١- كَلَو - بَلَو - مَا خَشِيَ وَ
 ٢- حَجَبِي - جَبَلِي - كَتَدَمِي
 ٣- أَمِيَّة - سَدِيَّة - نَوْبَا ..
 عَسَلَايِي - عَدَلَا - دَتَلَا - دَهَل
 بِيروا بِلَع - لَيْبِيوَا - دَوْبَعَا
 جَدَعَا - دَلُوم - دَجِر - أَكُومَا
 مَتَر - جُورِع - فُورِع - مَعَد
 عَسَاوَر - حِدَن - سَمِي - عَرَب
 حَسَم - حَرَسِي - لَيْدَل - بَرَك
 حَسِي - عَيْشِي - جُوش - بَسِيدِي
 اسْوِي دَارِكَل كَرَايِي فَا سَدَا

وهو لاء الهدى كورين آفا بين التسلام
وحام آجيه بيت جالينا واعلجهم لهم
القدماء الذين تفرغت عنهم القبائل
العفوية ونرى ذلك أمثلة المتني
تذكرها فيها بعد مثالا إذا بحثنا
عنه تسبب كلو ويلو غيرهما
أنها من أبناء يسحب بين
يعرب بن قحطانات وهم أعظم
قبيلة في اليمن وماوكها وذكر
في القرآن الكريم بقوله تعالى «

يقوله تعالى « في قصة همد ونعري
اللهم سليمان عليه السلام » وحدثت خلفه من
سبأ مقباو يقين « سبأ : اسم
مدينة سميت بمسبأ سبأ ابن
يسحب بن يعرب
أولا : سبأ جد ليعرب كلو بيت و
الكلوبيون بن يسحب فادنه
أصل العفر القدماء فلهم أسماء
يعرفون بها ويقولون فرعا وأصلا
ويجمعهم جد واحد وهم من بني

الأصل كما ذكرنا والافترقة
 بين العفرين وبين اليمنيين
 والأصل والديت جميعهم
 حال يدقهم الموضع. وكانت لهم
 مواضلات ولما طال زمن ارتضا لهم
 وانقضا عنهم سميتهم العرب
 دناكلا وللغزو دناك
 ويعتبر هذا الاسم من أشهر
 الأسماء التي أطلقت على العفر
 وشاع استعمالها عند العرب

ويجتمل أن التسمية أخذت
 من قبيلة دناك التي
 التي كانت مشهورة بالتجارة
 عند اليمنيين واشتهر هذا
 الاسم على المناطق الساحلية
 من أرضية العفر دون مناطق
 داخلية. وعلم بأولها أنه
 القبيلة أصل العفر وتفرعت
 عنهم العفر وكان لهم كما
 أشرنا سابقا سيطرة كاملة
 على سواحل البحر الأحمر.

30.

و كذلك إذا اجتمعنا عن جدهما عرسوا فيه
هو حر الما حسن بن يوسف بن عمرات
وقيل أنه عمرات يتنسب إلى
العباسية وهو قريبي الأصبغ
و كل من يتنسب إليه يسمى
في كل البلد بلد من أراضى العفر
بأعسيامر [ومعناه بالعباسية
السلطانية وهو يقولون آ والله أعلم
وهم يقولون أيضا من العباسيين
والله أعلم . وهكذا أيضا إذا تلمنا
الحج حرجي مثلا فيه أنه من

31.

من ذرية أخيه بكر الصديق رضي
الله عنه وقبيلة شامي دقت حرجي
وعسرة حرجي في أراضى العفر وقريبي
جدهما من عرسوت وهم اخوتوا مع
يتبع طاروت في أراضى الصومالك و
وهذا القبيلتان أكبر قبيلتين
في عقد حكم حر الما حسن
عامة العفر كيمي طاروت وكندي
وهما أصلها عرب وفرعها عجم
وهم هكذا يقولون والله أعلم

وجبل الملح بن طاروت هو أيضا ينتمي
 إلى العرب والدليل على ما نقول أن
 طاروت اسم ملقب وهو
 سيد عبد الإحثنا بن إسماعيل
 الجبيري المنتسب إلى سيد عبد الله
 بن عقيل ابن أبي طالب كما
 هو مشهور في مناقب إسماعيل
 عبد الرحمن الجبيري وفي كتاب
 جامع كرامت الأولياء وفي سائر كتب
 تاريخ العرب فإنه عز في الأصل

والعفر والصومال فرعه وتسمى
 ذريته في أرض الصومال والعفر
 بكنانية ينتمي جبل الملح ابن إسماعيل
 الجبيري إلى آخر سلسلة المشهور وتسمى
 هذه القبيلة بأسماء كثيرة في أرض العفر
 ولهم سبع قبائل أو أكثر ممتدة من
 الشرق إلى المغرب ومن الشمال إلى الجنوب
 وتسمى هذه القبائل جميعا باسم
 أيديهم وهم أعظم قبائل في أرض العفر
 والصومال ويقال إن إسماعيل عبد الرحمن

الجبرقرب كان فيكم ولايتي الهرز
 من حدود كينغيا جنوا الى حدود
 السووان شمالا لولايتي الإسلامية
 من بعد شجرة القانينت للصمات الى
 عهد دولة العثمانية من عهد
 دولة العثمانية الى دخول المستعمرات
 وبعد استقلال الاستعمار والاحتلال
 الى ضعف المسلمين وقسم الاستعمار
 ولايتهم الى خمسة أقسام :-

وانتهت حكمه في أوسا وهي
 عصرية في عهد سلطات سلطات والجدير
 بالذكر أن سلطات وجدافوا
 ومعد على وسعد الدين وأحمد
 حورا كانوا من حكام ولاية بلاد الإسلامية
 المتأسسها اسمها عيل عبد الرحمن جرتي في هرازم
 وجميعهم ينسبون إلى الهاشم والليل
 على هذه القول إن بلني أمير وبنين جيرة
 وبنين فاطمين وبنين عباسيين كانوا
 حكام ولاية الهرز من بداية الإسلام

الخ واحتلان الإسـتعمار وهذا هدوت
 في كتاب جوهر الاحسان في تاريخ الجبنتان
 أما الكندي الذي ذكرناه سابقا مع
 أجداد الوفر القدماء هو كذلك
 من ذرية بلال ابن خارث وهو يتيم
 الأصل وقرنتي لها أسماء عديدة وهم من أصل
 العرب وفرعهم حم وهم يشهدون علمه
 أنفسهم بذلك أما زمينه له ذرية
 كبير في أرض العفر الذين احتلوا
 في أرض العفر مع الوجع والعظم

والحجب تسمى سيم وسمينه فعنة
 الشمال ولقب بهذا الاسم لأنه أوف جد لهم
 أتاهم من الشمال وهكذا لهم يقولون
 أيضا من من نسل المعارية ابن أبي سد
 سقيا من القرشيين والله أعلم
 وما يؤيد ويبرهن ما ذكرناه أن
 الإتصال بين أهل الجزيرة العربية وبين
 الخ ما قبل الميلاد بألفين سنة كما
 هذه العلاقة بين الطرفين بعد الميلاد في
 إطار علاقة وطيدة عن طريق اليمن -

والبحر الأحمر منهم إيطار الحضارة الإسلامية
 للزخرفة ومنه المصداق في التثاقف
 العجيبية. أت دمدني في عدد معدود و
 التي كانت معي أبرد ووجيوشه
 إلى اليمن وشبه الجزيرة العربية كانت
 لهم المناصرة للفوج الأول من الصحابة
 رضوان الله عليهم أجمعين للهجرة
 الأولى إلى الحبشة أشتا حسنة لهم
 إلى ديار ملأى الطيبة الشبا مشبي
 لذلك يرجع الفضل للمخرج سارة هذه
 البعثة بعد فضل الملأى.

وكانت هذا الحدث التاريخي بداية سؤار
 الإسلام على الأرض العفرية المنقر عمها منا
 بعد ولا هذا خير به من الأشراف
 أو الذين يتقربون إلى الأشراف
 في داخل الأراضين العفرية وجوف
 القبائل العفرية وفي أعماق الميتة
 والأشراف كما تعلمهم آلا بيت
 رسول الله صلى الله عليه وسلم وهذا
 يدل على أن الجزيرة كانوا بها جوف
 إلى الأرض حيث شهد عهد أول الإسلام.

من الصحابة وآل بيته رسول الله صلى الله عليه وسلم
 و... وغيرهم بيدان وأول منزل لهم
 في أرض الحبشة فسميت سواحل البحر
 الأحمر الذي يسكنها تشعب العفر
 ولذلك توالدوا منهم وأصبح لهم
 ذرية في أرض الحبشة والعفر على
 حد سواء لذلك تعتبر أمة العفرية
 هي أمة الوحيدة في المنطقة الذي لا يوجد
 بينها من يدعون بتغير الإسلام والأشرف
 في أرض الحبشة وهم بيت قباثل العفر
 خلاصة :-

سرور عاتق من سائل
 على بنت أبي طالب كرم الله
 وجهه وأسماءهم المشهورة كما
 يلي :-

(1) فقير هدمه سرور عاتق
 (2) فقير هدمه عاتق سرور عاتق
 (3) فقير هدمه أبياد سرور عاتق

وهم أبناء سيد عيسى بن
 لسختي الله بن الإمام نورهم ساء
 ذات العلوية أبي ضربة الدين
 ينتسبون إلى سيد حسين علي
 بنت عاتق بنت أبي طالب رضي الله
 عنهما

من الصحابة وآل بيته رسول الله ﷺ
 والإمامين وغيرهم بيدل وأول منزل لهم
 في أرض الحبشة ثم في سواحل البحر
 الأحمر الذي يدعى حجازها ثم عبد العفر
 ولذلك توالت دولهم وأصبح لهم
 ذرية في أرض الحبشة والتفرع على
 حدس وانه لذلك تعتبر أمة العفرية
 هي أمة الوحيدة في المنطقة الذي لا يوجد
 بينها من يدعون بغير الإسلام والأشرف
 في أرض الحبشة وهم بيت قباثل العفر
 خلاصة :-

سرور عاتق من سائل
 عاتق بن أبي طالب كرم الله
 وجهه وأسماءهم المشهورة كما
 يلي :-

(١) فقير ه ه سرور عاتق
 (٢) فقير ه ه عبد الله سرور عاتق
 (٣) فقير ه ه أبا سرور عاتق

وهم أبناء سبي دعيسة بنت
 سخي الله بن الإمام نورهم ساء
 ذات العلوية التي ضربت الدية
 ينتسبون إلى سيد حسين علي
 بن علي بن أبي طالب كرم الله
 وجهه

وتوضح قبيما يأتي هو اطن ذريتهم
 غار هذا الأسلوب السابق إن شاء
 الله : (١) فقيه ومحدث شرعي عالم
 وذريته تسمى بكنانة
 لأمهنا معنيرا لا أي الإخوة السبعة
 وهم يوجدون في أرض العرب
 بكثرة وظهر ما سببه القبايل أكثرهم
 متعلقين بسببهم المشهور ولعمريون
 بكرموتهم بالاهم من تشرف الأصل
 ولا سببها الصالحات ما زالوا فيهم

يظهر ونوعه يتفقد فيهم حينئذ
 وهم يقررون بذلك
 والله وأعلم
 → ثانيًا ←
 فقيه عبد الهامد بسري عالم
 وتوجد ذريته بكثرة في
 { أوجادين } وعمروس وولوا وحمر
 وبين قبائل العفر أما الذين
 يوجدون بين قبائل العفر فهم
 من ذرية سبب المعروف المشهور

المشهور الملقب بالمجاهد . السيد
محمد الشافعي جماعة تجوس -
الهرري الأياذري الذي حارب جيشة
المسيحية وانتصر عليها حتى فتح ولاية
ولوا . بأسرها وحرق الكنائس
وقتل من تجرد بالله ورسله
ودعا المسلمين بالجهاد المسلح
في سبيل الله ولذا لقب
باسمه . جماعة التجوس
معناه بالعربي تسلطان جماعة المسلم
المسلمين .

39.

وحكم ولاية ولو اهدت حياته
مستقلا استقلالاً كاملاً ولذا
زحف المسلمون اليه ملك
كل جهة حتى رآه المنون
ثم توفاه الله وقبضت
في يومه بأمر الله وكل شيء
ياد اذته وذريته تسلم
أشرفنا موثقه وفاته
تولى ابيته الحكم واستمر
في الجهاد وقتل أشباعه الملك
[ابو الحسن العظيم]

وفي نفس الوقت تولاه ملك
الأول وداريت بينكما المعلنك
ولكن الملك لم ييسر طمع المتقا
المقاومة حتى حوّل سيانته الحر
بيعة العداثية الحية سيانته
ودنية وطلب الصياع غور ونجدها
هياشرة أهديت بتنه لسلطان
لمعد عات حاكم ولاية ولو قتر
وتزوجها السلطانات وانجبت له
ولداً يمكن ولدين وهما إيا سوا ومنذ

وأصبح بعد ذلك من أتباعهم
وملتهم واستبوه تجوس ميكاثل
تتم توافقه هر حيد مارك بن اهر حيد
شافيه وأولاده صغاراً وحينما تولد
تر يبيتها ملك الأولا أي حلام
من حياة لأم ولما علم بقرب
أجله كتب وصية لابنه يمتنع
والدفعه لولا يار سبو بن اهر حيد
لديكس بن سوده وبعده وفاته
اجتمع المسيحيين وتشتكروا في

في أمر الوضيفة حتى أحميه وأرايهم
يا اختيار هيلت سلا سمييت
ملكك اعلمه الخيتنة وذلك
خوفا من أيا سشو وأبني محمد
علمه لأنه أيت رجل مستلم
وتأكدوا من أسلافه أبي ضامير
دخل مسجد الهزار وترفع
علمه مرادة مسامة ولهذا خافوا
أن يرجع إليكم إلا باللهي
لإسلام بحره يا سبي

وهذه الخيالات والمكر أدت
للتعرض والكرهية في نفسوا
أيا سوا ما جعله يوم من مقرر
المال مع الخدم مع جنوده إلى أوسا
ثم انتقل إلى أسلافهم عزم
منطقة ثم من أوردوا وكان
يكرم ملك رجل من {يا كومي عدوه}
وهي كعدوه مع جنوده خذوا سدة
ونصف تقريرها وتم إرسال حالته المأنة
لا زور فيها أنه بنت ملك الأول رسالة

تطلب فيها الصراخ وأقنعت به بأنها
هي الملكة الأمر يبرها ووعدها بأنه
سيكون ملكا على العرب سنة وقيل
عنه ذلك الوعد ورجع إلى مركز الحكم
[أدبياً] وأياها وعقد ذلك في حضرة
واعتقلوه في السجن بعد ترويح أخته
[منها] هيلى سلاسي وجعله ملكاً
على الميتة وهم في هذه الحال عثرت
إيطاليا البيشيها كما جعل الملك هيلى
سلاسي يفر من ملكه وهو الأسبق

عقلها سدا وهو في السجن وقيل
قراره التي أخترا طالب الفهم والوسيلة
منها وأما إيطاليا فقبلت الطالب من
الملك لأجل صلواتها السياسية
والإستعمارية ودخلت معركته
التي هي مع الأتومون في حته إنضم
على إيطاليا بعد ما مكنته حسن
سنوات أو أكثر في صلاواتها مع
هيلى سلاسي يفر من الملك عرشه وبدأ
مباشرة بتتميم خططه والتمتع

بدأها ففتعل العلماء والمثيبيج وأقر إياهم
 بإسبوا وأشياءهم في منطقتهم ولما
 وفي غيرها من جهة ذلك إن الحرب قد
 تمت الرضية المسيرة جبهة والمدير
 بالذبح أنما يا بسو كان قد أقر
 أنما أحسن من ذلك المرأة المسلمة
 المقدم ذكرنا لها سابقا وهو
 أن الملكة المرأة كانت في الأصل
 والحد الملكة المكارم التي لم يكن سلطانها
 قد حقت أبدا عن منع الانتخاب ولذا

40.

لهم يتبع حركتي توقيفي قبيبا فصار
 لا هور أو حله بغيره أو أمة اللوم
 توصيت بالآباء الملكة العلي الموطيهم
 إن الملكة المتأخرت إياها سبوا
 أيتها من سبوا من سبوا في المناسبات
 ما قبلت بغيره في سبوا من سبوا
 جميع المسلمين من سبوا من سبوا
 من سبوا من سبوا من سبوا من سبوا
 من سبوا من سبوا من سبوا من سبوا
 من سبوا من سبوا من سبوا من سبوا
 من سبوا من سبوا من سبوا من سبوا

٦

وحرر في سنة طه و لو ا و اعرفنا
 ستة وثلاثين كتاب كثيرة
 و دعا المسلمين الى الهدى و السلام .

41.

[ثالثة :- فقيه ابا رسيو على]
 تكثر ذريته في صوماليا و هرد و تجري
 و لكن مع الأسف ان كثير من ذريته
 جاهل عن ائسابه و الله تبارك و تعالى
 يقول « و جعلناكم شعوبا و قبائل لتعارفوا »
 الى آخر الآية . و لسبب جاهلهم اختلفهم
 بشعوب المسلمين هنالك لذلك نجد الاقلية
 من الناس و يدعون انهم من ذرية
 سادات اليا درية الحيرة و بسبب
 ذلك بحثنا بحثا و وجدنا لهم قليلا منهم
 بين العفر و منهم بين قومية اخرى

وخاجة في قوهينة تجرى للموجوده في
شمال المحيطية والله أدري علم
كل شئ. ولذا لك الان قبل كل
الدين بيد عون الأباد مربية قولا
الدين يأتونك بالمسلسل بالأخطأ
لأن الداعية كثرت والحقيقة قلت
لاختلافهم كعادت الميتة والله أعلم
والجبر بالذكريات الأشرف كما توجبها في الهر
في عهد ولاية الإسلامية الذي كان
يخصها لتسما على عبد الرحمن الجبري

ويذكر أيضا أنهم كانوا لهم عادات
وتقاليد الإسلامية وتوجد
مدارس الإسلامية منها مسابقة
المروسة بين طلاب مدرسة والأبادية
بين كتاب يلبسونهم قميص
أبيض وعلى رأسهم خيط أحمر
وفي أيديهم أيديهم سيوف وكتاب
مسابقة لحفظ القرآن وتربيل تلاوة
وترفع أيضا آيات حمراء مكتوب
عليها لا إله إلا الله محمد رسول الله

وخاصه في قوهيه تجرى الموجودة في
شمال المحبثه والله أدري علم
كل شئ. ولد لك الان قبل كل
الدين بيد عون الأياد مريه فالأ
الدين يأتون بالمسلسل بالأخطأ
لأن الداعية كثرت والحقيقة قلت
لاختلافهم لعادات الحبثه فوالله أعلم
والجدير بالذكر ان الأشراف كانوا يجتمعوا في الشهر
في عهد ولاية الإسلاميه الذي كان
يذكرها باسم عيل عبد الرحمن الجبري

ويذكر أيضا أنهم كانوا لهم عادات
وتقاليد الإسلاميه وتوجد
مدارس الإسلاميه منها فمسابقة
القرآنيه بين طلاب مدرسة والأيدريه
بينهم وتبانت بينهم قميه
أبييه وعلى رأسهم خبط أعر
وفي أيديهم أيديهم سبيوف وتابنت
مسابقه لحفظ القرآن وترتيل تلاوة
وترقع أبيضا ريات حمراء مكتوب
عليها لا إله إلا الله محمد رسول الله

وهذه المسابقة كانت تعقد سنويا
لاحتفال بعيد الأضحى المبارك المسمى
بعيد العرفة لذلك كانت المسابقات
تسمى بتأييد فقون من كل مكان
برؤية هذه المسابقات الإسلامية
السنوية وكانوا يبدلون الأموال
للمسابقات كل عام قدر استطاعتهم
عنه وهذه الأموال تجمع ليصرفوا
بها المدرسية سنويا من كل ما كتب
من الروايات والكتابات والمهدف

42.

من هذه الاختلافات هي جميع حقوق
المسلمين من كل مناطق من بلاد الحبشة
وغيرها وتقوية أوصالهم في الوحدة
بينهم. وهذه الطاعات وتعاليد الإسلام
الطيبة وغيرها كانت مستمرة حتى
بعد إتيان حكم الإسلام في مصر ودولة
عمر الإسلامية التي كانت ساعد الدين كان
يحكمها ولكن بعد ما أصبح حكم الإسلامي
بإيدى المسلمين عبيت المتعصبين
والإسنة والظالم العاشق وخاصة

وخاصة في عهد الإمبراطور ملكه جيشة
المسمي هيلبي سلاسمي [المتتسدد
قضى عليه هذه الآثار الإسلامية
واستطاع هذا الملك المخار وحده
وسياسسته واتخذ سياسسته
لأنه هذه التقاليد أول ما قام به هو
بإدارة قصر الملك [داخل قصر الأبرار
الجدير الذي كان له أربعة أبواب
له كتب عليه أسماء أئمة فقبه بأبواب
سري عنه ثم إزالة هذه الأسماء وحرقه

حتى لا تكون تذكرة ثم يسلمه هشتش
ومدرسة حكومية وبذلك انتهت
مدرسة دور المدرسة الأبادرية
الإسلامية وكذا التقاليد والآثار الذي
كانت المدرسة تحتفظها وبعد هذا
الجهت الأبادريون والمسلمون حيلة لنشر
الدعوة وتجميع المسلمين في أماكنهم وهم
الأوراق في الصباح والمساءل واستعماله بتأري
هو أن النبي صلبه الله عليه وسلم لتأليف
المسلمين على هذه الاحتفالات الشريفة
الحالدة

وكذلك تنتشر العلم ههنا الوجه اللئيم
 الكريم في كل مسجد ومنطقة الذي يوجد
 فيها المشايخ ولذا كان طلاب العلم يتبدلون
 لكل منطقة التي يوجد فيها المشايخ والد
 والدة لطلب العلم وكان المشايخ يهرون
 أهل البلد أو المنطقة ياطعمون الطلاب ويغفون
 عنهم وكانوا يحولون إلى عهد المنقستور
 العسكري وهما يزيد ذكره. وأن هذا القرآنية
 والفروسية قد نقلها إليها المهاجرون
 إلى (الأولك عالي) وهي مدينة مغربية

تقع في الشمال من الأرض المغربية المتسعة
 لأن المسلمين حينئذ كانوا يدق الجهاد
 في سبيل الله لهدم ولإزالة الحكم
 المسيحية والذي كان على رأس المملكة
 الملك «يوهانس البينيني المسيحي»
 والذي أمر بتفريق الجيشة بيت
 المسلمين وإطفاء نور الله والله يأخذ
 ذلك ولد الله ثم قتله بيده المجاهد
 بن في منطقة تسمى «متهة»
 وقد عرف في هذا المقام بأن العفرينين

الذي يترك آية العفرين كما تولا من المعجزة
 هديت الدينه اشتتركو في هذه المعارك
 ضد المسيحيين و هناك كرى بعض اسد
 أشعارهم واليه كانوا يتشدد ونها في ميدان
 الحروب منها -

يوه نسن بيلا مگلا
 مقاي مكة مگلا
 أوجلع مدينة مگلا
 كما تويلم حرام برا
 كما عذتهم حلال برا

معناها والمراد بها -

لا أظن يوه نسن إلا
 ولا أظن مقاي مكة المحكومة
 ولا أظن أوجلع مدينة المتورفة
 من سمعها وتبعه ابن حرام
 ومنه قتله وقام حنده ! بن حلال.

وبعد فترة من الزمن قام بتحرير هذه
 الآثار بعض المباحدين وعلى رأسهم « الحاج »
 إسراج بن علي الأزهرى الذي كان حيا في تلك
 المدينة المذكورة ان « أولك أولك عالمة »

قام هذا الجاهد والداعي الكبير ببناء
المسجد وهددسة القرآنية في هذه
المنطقة العفرية والسبب الدعي
ساعده إلى هذه الأمر هو منحة إيطاليا
المستعمرة الأحكم والولاية على هذه الم
المنطقة الإسلامية لذلك استنتج
تجديد الأنشطة والأعمال التي
كانت هادفة وساكفة وبعد خروج
إيطاليا ودخول جنود إنجلترا أي بعد
خمسة عشر سنة فرمت البلاد لأنه

كانت عنديقا وخليفة لإيطاليا وتوفي
في الطرفين وبموتها انتهن دور المسجد
والهدرسة التي بناه الحاج رحمه الله تعالى
وبعد فقام تلميذه السيد الحاج
خليفة ابن حسين العقيلي وهو
صلة ما كان عليه شيوخه من تعليم للدرسة
والحياء أشار الإسلام إلى أن توفي في
آخر عهد هيلي سلاحي [لهذا وبعد
درجتي متعجبينوا أراد أن يهاكوا هذه
الأثار وتعاليم الإسلام وتقاليد

قام الشيخ [حسين بن أحمد] والحاج موسى .
 هو أهل البلاد وأقاموا ثورة تمنع وتقف
 ضد هذا المسيحي واستنظاعوا أنه
 يمتنعوا من الإسلام كيد الماكرين
 إلى يومنا هذا ورجع العز للإسلام و
 وتقاليده موجودة بحمد الله بسواء
 احتفال العيدين الأضيق وعيد الفطر
 المبارك والتقاليد التي تعلقها المجاهدون
 من دولة أسلافهم في العراق سابقا سياتي سياق
 العرف سببه أو مسابقة القرآنية ورفع

ورفع العلم المكتوبة عليها «لا إله إلا
 لا إله إلا الله» وأن هذا رسول الله
 وغيره توجد في تلك المدينة العصرية
 المسماة [أحد أولاد عاتق] وبعد هذا
 التقابل بيننا أن الأمة العرفية
 عريقة مسماة مختلفة بينه وبين العرفية
 من حام والحام هو ابن نوح عليه السلام
 [أبو الإغريق] وما يقولون بعض
 العلماء والمؤرخين وأنه كان هناك
 بعض الاتصالات بين المصريين القدماء

بين المصريف القدماء والعفرين الساكنين
على سواحل البحر الأحمر.
والسبب في هذا أن ملكة [حتسبوسن]
ملكة مصر المريية كانت ترسل أسطولها
إلى بونت [PONT] لجلب بعض الكماليات
والأصشاب وهذا مكتوب على أحد
عمود المصرية القديمة [هيراكرافيا...]
والبونت هي بلد تقع على سواحل شرق
أفريقيا المطل على بحر الأحمر أما لونتزا
الموقع الزاوي العفرية يا التحديد

تقع على سواحل البحر الأحمر من جانب
القرن الإمبريقي قبالة تشبه الجزيرة العربية
إلى شمالها من جزيرة [دهلك] حثف
منطقة [ربلج] التي قتل الاستعمار
الفرنسي أمام الأحمر بليبزي عن فحمها
[الجيوفوت] ومن الغرب نوازي وخبنة
الخبشة التي تعتبر الحدود التقليدية
القاصلة بين الأراضي العفرية في المنخفضات
وبين سكان وخبنة الخبشة في المرتفعات
ومن الجنوب المشرق والجنوب الغربي تمدها

والجنوب الغربي تحدها الأرض الصومالية
وتأخذ الأراضي العفرية تشكل المثلث
ويطلق عليها بالاصطلاح الجغرافي المثلث
العفري «Triangle Africain» ويتضح من
ذلك أن الشعب العفري تشكل أراضيهما
واحدة واحدة تتكون من أقاليم متصلة
ومنا سسكة والاتصال بينهم آيلة تفاصيل
أوقواصيل طبيعي أو تضاريس وهكذا
يوجد بعض الآثار والمعاداة التي تؤيد هذه
القول. داخل مناطق العفرية وفي بعض القبائل
القبائل.

وفي بعض القبائل، أي الاتصالات التي كانت
بين منطقتي «بونت» و«ملاحة»
هنا الفرعون القريية. المهم فمنه لانعتين
بهذا وذلك ولذا أردنا توضيح
أصل أمة العفريية من أين
وكيف كما أردنا تعيين حضارتها
وتاريخها ودورها التي قامت
بها في شرق إفريقيا
وخلال مدة القول إن الشعب العفري
شعب واحد لا فرق بينهم

وخلاصة القول إن تشيخ العفر
 تشعب واحداً فرقتا يبينهم متهما
 كانت الأمر وهما يوكدها إن الشعب لعفري
 يعيشون في منطقة واحدة غير منفصلة
 وتجمعهم اللغة والعادات والتقاليد
 والدين ولهذا أقول
 ولهذا أقول الأرض واللغة والعادات
 والعادة هي المتسوية، إذ في كل الذي
 يتطابق باللغة العفرية
 ويعيش داخل أراضيها مع

ويعيش داخل أراضيها مع
 أمة العفرية فهو عفري
 والله أعلم
 والله ولي التوفيق [

والاحمد لله أولاً وآخراً
! انتهى بتوفيق الله !

4.2. English Translation

1. 1995 AD or 1415 AH

In the name of Allāh, the Most Gracious, Most Merciful

Praise be to Allāh, Who made the creature into nations and tribes; peace and blessings be upon our master Muḥammad, his families, his companions, his parties, and his soldiers' altogether.

After this:

The poorest man in need of the highest and richest Almighty God (Allah), I, *Šayḥ* Aḥmad ʿAlī al-Ḥawāšī the descendant of *Fāṭima*, say that the research and knowledge in the field of genealogy and human origin and how mankind got its diversity is among the most important issue for human being; I attempted though I am ignorant and unqualified in the field to write the history of Afar and its genealogy since it is the best thing for the world and the religion. The prophet in this regard says: “keep your genealogy for that who can’t keep upon his lineage is a drop out nothing is known about his line of descent”. For this reason I made my effort for this great work as I understood that it will be useful for many people. Though I am poor in intelligence and limited in knowledge and understanding besides being in discomfort and business in my schedule in the vast vicissitudes of life, I planned to write the anecdotes about the history of the Muslim ʿAfars of al-Ḥabaša with its clans by extracting from poets, institutions through the help of God anticipating the reward and success from Allah. I depend on some historical works like *kitāb ḡawhar al-ʿiḥsān fī tāriḫ al-ḥubšān*, *kitāb*

nubdat al-muntaḥab fī tārīḥ man bi-al-ḥabašati min al-ʿAfaraiyati al-ʿArabiyati, kitāb Asad al-Ġābati fī Tārīḥ man bi-al-Ḥabašati min aṣ-Ṣaḥabati, May Allah bless their work. I have also consulted *kitāb al-ʿIlmām fī tārīḥ man bi-al-ḥabašati min mulūk al-ʿIslām* and other books of history of the Arabs.³ I named it by *Al-Adab al-Muntaḥab min banī al-ʿAfar* ‘The chosen literacy from the sons of ʿAfar’. My success becomes real with the support of Allah, the highest and the greatest; there is no ability and no power except by Allāh’s will, the highest and the greatest.

2. Emirate *al-Faṭḥ* before the Advent of Islam⁴

It was part of the Arabian Peninsula which later was separated by the sea. The people were adherents of the religion of Christianity; some were followers of the Abrahamic religion (May peace be upon him).⁵ Emirate *al-Faṭḥ* was known also as the state of kalowiyyāh and then Ṭalṭāla⁶ of al-ʿArabiya. The Yemenis used to help them stand in their side. Because of this they were called Danākīl⁷ for the plural and Dankalā for singular. This name is taken from Kalo or Ankālā⁸ or Ṭalṭālat al-ʿArabiya.⁹ It was the

³ Here we can understand that the author of this work has used different works written by Arab historians for reference and to complete his work.

⁴ The researcher could not find any reference of this Emirate in other books; it is not mentioned by other historians by name. But in general as it is stated in the book prepared by the ʿAfar cultural and tourism bureau entitled “ʿAfar *bātarik aməd*” on (pp.57) it is mentioned that the writers or different historians extend the history of the ʿAfar people to 7000 years. Otherwise, it is new information and it gives a new way for researchers.

⁵ This show that the ʿAfar people were following the Abrahamic religion and Christianity before Islam

⁶ The term Ṭalṭāla is given to the ʿAfar people by the Tigrians especially to the northern ʿAfar. Here, Yassin Mohammad suggests that the term “Ṭalṭāla is a derogatory name used by Tigrigna highlanders that derived from the Tigrigna word ‘Menteltal’, meaning hanging-down (of breast) in order to describe women of the lowland Afar as uncivilized because they did not cover their bodies from the waist up” (Yasin 2010:47).

⁷ The name Danākīl first occurs in the 13th century writings of the Arab geographer Ibn Said (M. Lewis 1955:155)

⁸ According to Kassim Shahim, the sultanate of Ankala was powerful sultanate and established by the Arabs. This sultanate is among the ʿAfar considered as the oldest sultanate. But the origin of the sultanate is unknown (1982:114).

⁹ In this regard M. Lewis said that the term Danakil is taken from the Ankala tribe centered in the Buri peninsula.

known tribe in the area by trade in that period in the Red Sea coast. Their language was pure classical Arabic¹⁰ domestic language was the language of the public. The reason was that they came from their father's origin that is Africa.¹¹

3. In fact, the westerns¹² has made curious follow-up against them especially the government of al-Ḥabaša. Its king was named as Amdetšion¹³. At that time he was told that he had lineage with əSkənədər and his mother belongs to the Tigrians. It is worth to remember here that the Abyssinians attacked by might and violence Yemen and the Emirate *al-Faḥ* together. At that moment the Perisians helped the Yemens and fought the Abyssinians in support of Yemen. The force of Abyssinians returned back, with all this the Abyssinians didn't stopped fighting with Yemen and Emirate *al-Faḥ*. Because Greek was helping Abyssinians in those wars. These fighting's affected the Emirate of *al-Faḥ* and was weakened in all spheres except in farming. The institutions and its spirit was affected and the government gradually collapsed and scattered.
4. As the result of that destruction and damage another state emerged which is called *al-Awahi*¹⁴ government of *Ḥarālmāḥisiyah*. Yet, Abyssinia renewed its battle against the

¹⁰ On this issue "Johnson in the 19th century was surprised to meet an 'Afar trader in the interior of 'Afar land who was fluent in Arabic. Johnson's statement lends weight to the oral traditions among the 'Afar." (Kassim Shahim, 1982:56).

¹¹ In 'Afar tradition there are two different groups Sugēti 'those who stayed' and Yamēti 'early arrival' 'Afar language originally belongs to the Sugēti and the Yamēti are those who have adapted it through time. The Yamēti are Arabs and they believe that they are Qurayš descendants but the Sugēti stocks are Cushitic 'Afar tribes ('Aḡam) (Yasin 2010:48).

¹² The author went to explain that the westerns are the Greeks. Also the author tried to show us the influence of the Greek on the Emirate and the Yemeni on behalf of the Abyssinians.

¹³ Here we can understand that there is historical inconsistency or follow up because the author was talking about an Emirate that was before Islam but 'Amdāšiyon was the Abyssinian leader in the 14th century.

¹⁴ This shows us that after the decline of the Emirate *al-Faḥ* another state was emerged state called *al-Awahi* state. As it is stated by Muhammad Edris in his MA thesis the *Awahi* state was located in the northern part of the 'Afar region in the Abyssinia foothills and inhabited principally by the *Awī Leḥa budā*. Today it is called Zon 2

newly born state and even controlled Yemen. Its control continued until the year of the elephant. The state of Emirate *al-Fatḥ al-Ḥarālmāḥisiyah* sustained without law and order as a leader who can safeguard its interest. This resulted the pastoralists to go after searching water for their goats, camels, cattle, following the rainy-clouds to secure the life of animals and cattle which are basics of life. This was because the colonization of the government of Abyssinia who overpowered them and their country and make pressure on them and their country in every place and time. After Abraha¹⁵ and his troops were destroyed by “flights of birds, striking them with stones of baked clay” while he tried to demolish the holy house of Allāh in Makka. The state of *al-Ḥarālmāḥisiyah* started to defend itself, until it was able to protect and repulse them to their territory. During the migration of the companions (of the Prophet) to Abyssinia they met a number of group of the peoples from the state of *Ḥarālmāḥisiyah* and they welcomed them graciously, they accompanied them by guarding them until they brought them to the border of Abyssinia towards *Naḡāšī*, King of Abyssinia, whose real name was *Aṣmaʿah*¹⁶ May Allāh’s mercy wide mercy be up on him. The Abyssinians used to call them by *Ṭalṭāl* which is equivalent to the Arabic bare chested. The companions of the prophet thanked them for their generosity, their good hospitality and reception; they also wrote their history while recording their own

specifically located around Konaba district. But there is no any historian who has recorded it before in any history book almost it is undiscovered part.

¹⁵ Abraha is an Ethiopian general sent to Yemen by the Emperor of Axum Kaleb by appointing him as a leadership of the force to revenge the act of the king in Yemen against Christians in Yemen. But Abraha declared himself as king of Aḡezat, independent of the Axum after he won a victory on the Yemenites in 527 AD (Kassim Shahim, 1982:30).

¹⁶ Aṣmaʿah the author of the manuscript used this name for Naḡāšī, the researcher didn’t find any reference for this name. Rather most of the time different historian use the name Aṣḡama.

history. Their names are also written from the oral traditions of their enemies' on that day.¹⁷ This history is adapted from the book *ğawhar al-İhsān fī tārīḫ al-ḥubšān*. **The Advent of Islam**¹⁸ [zuhūr al-İslām]. After the advent of Islam the sun glamorously shines the sky of Abyssinia, and a state was built between *Kom* and *Komākan*,¹⁹ i.e; between Harar and Ifāt, in the year 205 AH Islamic state²⁰ was built and the *ḥarālmāḥisiya* state declined with all its disagreeable customs except a custom that don't harm Islam and oppose the *šarī'a* 'Islamic law'. Like the custom of the *Sulṭānate* of *Raḥaytū*. That is, when the Sulṭān²¹ comes to power, he puts a crown on his head is given a crown name of "Dardar"²² and will have a minister under him named "Banytah"²³. In addition they make a big festivity honouring the coronation because of the appointment of the power and administration. The event is honoured by all tribes and the people, the elders, minors, men and women, children and the adult, the celebration continues for a week or less.²⁴

¹⁷ The book called "Afar *bātarik aməd*" (in pp. 61) prepared by the Afar cultural and tourism bureau supports this in this form that Islam came to Ethiopia through the coastal area of the Afar state when at the time Islam was not expanded in Makah. This was in the Afar land especially through the places called Dalol district, Konaba zone especially in Isiso, Isi and Lelegadi. There are graves for the companions of the prophet.

¹⁸ This is a new section, but not written in a new paragraph.

¹⁹ These might be ancient names for Harar and Ifat respectively.

²⁰ 205 AH approximately it is the 9th century. There was an Islamic State which emerged by the 9th century and the location of the state is unclear. The state was in the hinter land of al-ḥabasha and called Shoa, and it was captured by Afars (Kassim Shehim 1982:114). The time given by the author of the manuscript understudy and the time stated by Kassim are in one period of time but the difference is that Kassim stated the name of the sultanate but not the exact location in the inverse of that the manuscript tells the location but not the name of the state. In this case to know whether they are talking about the same or different sultanate, it needs further studies.

²¹ In Afar there are different terms given for the political authority or for the sultan. They are Amoyta in Awsa, DarDar for the sultan of Raḥayto and Taḡorah and Mo'min in the region of Ba'adu (Ibid 1982:114).

²² DarDar is the title given to the sultan of Raḥayto and Taḡorah (Ibid 1982:114)

²³ Bonayta is a position with an office among the Ad'Ali. The successor of the Sultan occupies this office of the sultanate of Ad'Ali. The office rotates between Burhanto and the Diniti which are the two major houses in the Ad'Ali tradition (Kassim Shehim 1982:154).

²⁴ Kassim Shehim also supports this. He says that after the *Sulṭān* and his *Banoyta* was presented to the people of *Tāḡūrah* they regarded them as the youngest descendants of *Ḥarālmāḥis*. At the end of the ceremony, a big feast takes place (pp.154)

5. This Sulṭān is not deposed except by natural death destined by Allāh and another person is succeeded who was acting as his minister (crown prince) working under him called Banytah.²⁵ These are the customs and traditions that the rulers or governors of the people of Emirate *al-Faṭḥ* do not neglect for generations. All the tribes of ʿAfar and their people recognize (honor) this Sulṭān and they follow him by lovely and with due respect. He is the one who manages all conflicts and litigations arising from the people and gives his ruling. No one disregard or oppose his judgments. He doesn't harm one over the other and doesn't judge to please anyone. In fact, the state had a system and rules of law that they strictly follow. If we ponder after its law and tradition we observe that it agrees with the Islamic law (*ṣarīʿah*). For example, the killer charged with blood money is judged to pay a hundred camel with different body size and kind. If he can't found camel he pays a sum of money instead. But if he opposed his judgments cannot listen to him, the Sulṭān (judge) doesn't imprisoned him like today. But he gives him until he is capable to pay what is due on him. If he could not pay at all it will be the responsibility of the Sulṭān. One who kills somebody, if he surrenders to the Sulṭān, no one is to go against him. As a result, the Islamic government also supports this tradition and stand in favor of them. After the disposition of the Islamic State, colonization divided it into three or five regions. However, they never left their culture and traditions until they got their independence from the colonizer with their neighbors the people of Abyssinia and the Somali. This tradition survived by *al-Kalawiyah* and after them by *Ḥurālmāḥisiyah* until to today,

²⁵ In this regard also Shehim Kassim says if the *Sulṭān* is dies, he is succeeded by the *Bonayta* not by his son. But the son of the dead *Sulṭān* becomes or is appointed as *Bonayta* (pp.154)

no-one resisted this custom because they are hereditary and ancient people rulers who have an experience on ruling and judge .this matter.

6. The *Ḥilāfah* as a result rotates among them, no one claims this position among the tribes of [°]Afar; in the way I mentioned before. The main centers for its administration was at the first in Raḥaytū²⁶, second in Awsā²⁷, and third in Taḡurah²⁸; it is said that the fourth capital was in Zayla^{°29}, others also said, in Ġoba^{°ad30}; towards in the north direction also in Dahlak. The first three places are present until now. This narration is supported by the adherents in the Arab republic of Egypt, Persia, Oman, Yemen, the European colonizers, and the neighboring countries in East Africa. The colonization didn't oppose their culture. The Emirate of *al-Faṭḥ* was named as *Ṭalṭāl* al-[°]Arab, then *Kalawiyah* and then *al-Ḥarālmāḥisiyah* and then Islamic State *al-Ġabartiy*³¹, then the Sultanate of al-[°]Adl (Adal)³², and the Sulṭanate of [°]Adā[°]alī³³ (dawlat al-[°]Adā[°]alī). After that the colonial war was erupted and they divided it into five regions. After the

²⁶ The sultanate of Raḥayto located along the border of Ethiopia and Djibouti is also known as the Danki Dardar sultan (Aynalem Adugna 2014:4)

²⁷ Aussa sultanate centred at Assa[°]ita (the fiefdom of sultan Ali Mrah) (Ibid).

²⁸ The sultanate of Taḡurah centered in Djibouti (the Bīrhanto Dardar sultan) (Ibid)

²⁹ The authority of the [°]Afars on Zayla[°] was unquestionable up to the Somali Issa impinged on the Afar territory in 19th c; [°]Afars were the rules of Zayla[°]. Still the presence of the Afars in Zayla[°] is preserved by the presence of the descendant of [°]Afars. In addition to this, the presence of Afar in Zayla[°] is attested by the known songs as Zayla[°]awi (Kassim Shehim 1982:16)

³⁰ Ġoba[°]ad sultanate is located in zone three (Gewane) of the Afar Region (Aynalem Adugna 2014:4).

³¹ For the term Ġabartiy, Kassim Shehim said by referring to Bruce that in the past time it had wider meaning and as well as it refers to the [°]Afars. But nowadays this term refers to the highland Muslims especially Tigrian Muslims (1982: 55 and 84).

³² "However the name Adal indicates the state dominated by the Afar. Most documents which deal with the subject indicate that the geographic position, ethnic composition as well as the military manpower of the sultanate support the Afar claims"(Abdalla 1993:44-45 see in Habib Mahammad 2014:13).

³³ The Sulṭanate of [°]Adā[°]alī previously covers the two known sulṭanates; the Taḡora sultanate and Raḥayto sulṭanate (Kassim Shehim 1982:114). In addition to this the main routes that connect Zayla[°] with the hinterland is controlled by the authority of the Sulṭanate of [°]Adā[°]alī (Ibid 1982:15)

partition the names of these states were hidden and forgotten. After a century they united under the general name of the nations of ʿAfar.

7. The grandfather of *Al-kadaʿ* and *ad-Dobaʿ* and *al-Ġoraʿ* and *ʿAḍūla* are one

The ʿAfar language united them

The Kalowiyans used to be proud of the ʿAfar language

The Kalo origins from Arab but its branch is no Arab

The *Kadaʿ* and the *Dobaʿ* are ʿAfar languages clusters

The *Ġoraʿ* and *ʿAḍola* are among the pharaohs³⁴

Their lands were on the sea costs

They used to administrate their lands

Their leader is named *Dardar*

Their families are known as *Nugūsā*

8. They were living in *Miʿdir*³⁵ and *Raḥayto*

It was known as *Emirat al-Faḥ*

The state of *Ḥimyar*³⁶ used to help them

They claim to come from *Ḥimyar*

The Perisians came to conquer Yemen

The Abyssinians also invaded both states

³⁴ The ʿAfar are “Cushitic language speakers who are believed to be the original inhabitants of Ethiopia. Cushites of one kind or another lived in the region during the second millennium BC and had close associations with Egypt; Cushites are mentioned in the Bible” (Nyla Jo Jones Hubbard 2008:129). In addition to this the ʿAfar tribe that have an Egyptian tribe is called *Ferantu* (Yasin 2010:48).

³⁵ According to the book called “*ʿAfar bātarik aməd*” (in pp. 63) this place is the place through which that the companions of the prophet came or entered to Abyssinia.

³⁶ *Ḥimyar* is an ancient south Arabian civilization; which was located in Yemen.

Point seems rational

The scholar understands and the ignorant asks

Their lands lie at the border

From the mount in Harar³⁷ to the mount of Mawda³⁸

9. The mountains are innumerable and abundant

I chose among them Harar and Mawda^c

The name of Ğabar is remembered in Harar

Also in the Umayyad and the Faṭimids

The Abyssinians named them Ğuz³⁹ and ʿArġūbā

They are from the Arabs who become known after Islām

They were proud of Islām

Form the beginning of hiġra up to the period of the Ottomans

From the Ottomans up to the colonizers

Their origin is from Arab and the majority are Qurayš

Many among them are Arabs

The Arabs descend from Yemen

10. Yemen is recognized as the source of the Arabs

The Ğabar is from Kalo and the Umayyad with the Faṭimids

Their origin is of Arab from the island, I shall stop here

About the Ğaberties and others that are mentioned

³⁷ This mountain in Harar is the southern territory of the ʿAfar land (Trimingham 1952:3)

³⁸ A mountain in ʿAfar region around Abʿāla to the east ward.

³⁹ Something is missing or there is unclear thing.

I will be back to what is mentioned about the grandfathers of the ʿAfar

Their Sulṭān was called Dardar

Their first is Kalo and the second Ankālā

Ḥarālmāḥis appeared after Ankālā

Those are the ancestors before Islām

The Ğabar came to power after Islām

There was indeed the families of Umayyad with him

Among them were many Arabs

11. Like the progeny of Ḥāris and their grandfather is Bilāl

Same is the case of al-ʿAḡam together with the Faṭimid innumerable

Is there numb, all are Muslims

They joined Islam in group and made the migration

Power established at the center of Harar

They named their state as Sulṭānat of ʿAdl (Adal)

They used to judge by the great Holy Qurʾān

Saʿda al-ddīn⁴⁰ was enthroned at the throne of the ʿAdl

His progeny was from the Ğabartis

It also said that he is from the ʿAbbasids

This nations originated from Arab

Their branch is Kalo among the ruling classes

12. The Kalo is linked to the Sabianis (Sabaʿiyīn)

⁴⁰ Saʿda al-ddīn (1375-1415) was one of the rulers of Adal sultanate who he succeeded his brother and he scored a number of victories over the Christians (Kassim Shehim 1982:67).

Its progeny is also among the ruling elite
Allāh knows what is in all the hearts
Everyone moves according to its peers
Aḥmad, al-Muğāhid (the fighter)⁴¹ came to power after them
He overpowered Abyssinia under his rule
Even he reached up to the border of the Sudan
His administration was by the rule of Islam
His dominion ended by great battle
He stayed in power not less than twenty

13. The Turkish helped him on Islam

The Europeans marched the soldiers of Islam
Salmān stood cloak of shame
He shifted from Harar and settled at Awsa⁴²
The war become harsh against the Muslims
Because Portugal joined from the west
And it reached to the border of Awsa
Used to fire a cannon
It fires a single shot called cannon
Attacking Islam in the number of the Qurʾān
Their struggle was by swords and arrows

⁴¹ This term is used for Imam Ahmad ibn Ibrahim (Ahmad Gagn)

⁴² In this case the shifting of power from Hara to Awsa was done by Imam Muhammad Gaʿass (r. 1573-1583). But Imam Salman Mahammad (1675-1733) is the last ruler of the Harala and Dardora tribes who ruled Awsa (Habib Muhammad 2014:14 -15). Kassim said they are Arab descendants from Yemen.

They don't have help except from the Ottomans after the destiny of Allāh

14. The resistance led failed and the country divided

The non-Arabs and the Arabs become slaves

Their power perished and petty states

And the Emirate of *al-Fataḥ* also lost its power among them

Oh you intelligent this sign is enough for you

A single point is enough for intelligent

My intention becomes real by asceticism and ignorant

The statuesque can't maintained in some times

Ġadāfo⁴³ came to power after Imām Salmān⁴⁴

His dominion was under the colonizers

They divided the regions by different names

His grandfather was named Māḥiso

15. It is claimed that he is descendant from the Abbasids

Though power divides them, they are all Arabs

They divided *al-Fatḥ* in to three names

The west to Abyssinia and the North to Danakil (Dankālā)

The South is named as Djibouti

The Portugal helped the Abyssinians independent

⁴³ Ġadāfo (Kadafo) belongs to the ʿlydaḥiso clan of the Modaytu tribe and he is the first pure ʿAfar sultan who came to power by removing the sultans with the Arabs kinship in Awsa. Till 1974, the tradition of the Sultanate in Awsa continued (Kassim Shehim 1982:111)

⁴⁴ Imam Salman is one among the rulers who ruled Awsa and in general the Islamic states and he is the last ruler. He was known among the ʿAfar in his harsh treatment towards them. And for this, the ʿAfar took or campaigned him over his office (Kassim Shehim 1982:111)

The French colonized Djibouti

It renamed the land by Djibouti

Djibouti means the 'language of the natives'

The Italians colonized the north

They named the region by Danakil (Dankālā)

Danakil is the name of a tribes

16. They named it following the name of its people

The Portugal came to help the Christians

There were few Christians in the west

They made the power at the hands of the Christians

While they divided the Muslims

They ignited among fire of ethnocentrism

Civil strife broke as a result

Until it makes them busy form knowledge and education

The history is witness for this event

The legacy is left in sacred sources

Among the survivals in life

They emasculated them in war

17. So that their progeny ceases

So that one could help not the other

They have a network that cannot be conquered

I wonder with such a network

Their differences only verbal

Their land is the same so is their grandfathers

They became beasts as a result of redundant wars

The colonized people were laughter were sby such barbaric actions

They ordered them to kill each other carrying nothing about their life

So that they exploited the resources of the country

This is the plot of the colonizers in every time

The Portugal evacuated from Abyssinia

18. After it secured the power of Christianity

It named the °Afars with different names

It named those neighboring the Somali as Adā°il

It named as Adal those neighboring the Oromo

It named as ṭalṭāl those neighboring the Tigray

It named Dankālā neighboring in the north

They used to conquer them and their surrounding

So that their history remained unrecognized

Their stock was declared as an °Afar

All started to be named after this name

They were nations who preserved their identity

It's also true of their language and their tradition

19. All are Muslims no one is Christian

Their land is desert does not have cities

One who is Muslim is called *Sahdāytu*

One who is Christian is called *Amḥarti*⁴⁵

There is no any relationship between them

Their struggle was shameful

Their land is significant and so strategic

They are united under constitution and the law

They all are independent from the interest of the enemy

They didn't retreat from their religion

Rather they get patient in their religion

They knew each other under the name of their clans

20. In everyplace there are smart guys

No one is ignored in their presence

Rather they help him in every crisis

They are proud of being named as °Afar

This is our words which are not found in others

Even there is civil discord among them

They used to say *num °Afar numū, nī °Afar numū*

That means is he from our clan or from others

They help each other in time of crisis

In the name of °Afar in all parts of the country

They glorify and respect as the saying goes

⁴⁵ The term Amḥarti doesn't have any connection to the term Amara that is used by other highland Muslims for the Amara Christians. (informant °Uṭmān Aḥmad)

Envy is dark to all hearts

21. What is flying from the land of Iraq

And to the land of Yemen with his families

Moved to the land of Zayla^c

And left his families to the north moved

He got married and some did not

His progeny got power in the land of Zayla^c

There were a number of nations in Zayla^c

The parents from Turks are one and others

When the French conquered it

It stayed being surrounded

The soldiers benefited while the north declined

After its territory was captured

22. The sun rose shining in the north

It is labeled that the ^cAfar can never be conquered

He organized the ^cAfar to unify them

They rally around under the banner of ^cAfar

By observing the *Šarīʿa* as ordered

His father was leader of his land

While his progeny descended from Umayyad

Zayla^c is proud by the name of his grandfather

This was witnessed by Abyssinia and the French

23. This history was hidden

They distort it from its reality fearing from us

Mīlīlik second was from them

Even he is near from his mother's side

The Abyssinians witness this history

Their progeny is numerous from both sides

Burhan ʿAlī ʿArif has a wonderful idea

His idea resembles like thought of the peaceful King

The first peaceful king was from the Ottomans

He united the Arabs and the ʿAḡam

24. So that they succeeded in the religion of Allāh

Many kings are not like him

They destroyed his government in the name of ethnicity

He is the only light and his ideology is wonderful

That light resembles Ibn ʿĀrif

Had he sat on the throne

Would have been useful for the name of the ʿAfars

The enemy knew that lion

They get rid of him by the hand of his people

The intention of the lonely lion failed

25. The name of the ʿAfar then relinquishes

This never happened except by the will of Allāh

Allāh knows the best

May He guide us to what he loves and pleases among the good things.

The pome is completed.

26. The ʿAfar people are among the oldest Cushitic people (ham) that resided in the Horn region of Africa. Mainly they live on the coastal area of the Red Sea that extends from the north to the south that is from Masawa to Djibouti and the people of the ʿAfar have different clans and we here mention their grandparents and their ancient labeling they are as follow:

27. Kalo – Balo - Māḥisū - Ḥiḡī - Ğabalallaḥ - Kindī - Umayah - Sirī ʿAli – Nūbā - ʿAsalā - ʿAdolā - Datalā - Dahal - Bayruwā - Balaʿ - ʾIbuwā - Dūbaʿā - Ğadaʿā - Dalūm - Daḡar - ʾUkūmā - Matar - Ğūraʿ - Fūraʿ - MaʿAd - ʿAsāwir – Ğadan – Samaya - ʿArab - Ḥasam - Ḥarsiyyi - ʾĪdal - Barak - Ḥisī - ʿĪšī – Ğūši – Yasḡad - ʿĪ - ʾAskuk – Dārkal – Karāy – Fāndāki.⁴⁶

28. Those mentioned above are between the Semitic and Hamitic people; that is between the Arab and the ʿAḡam (non-Arabs); they are the ancestors from which the ʿAfar tribe branches out. We see examples that we mentioned it below: For example, if we ponder up on the progeny of Kalo and Balo, we find them belong to the Sons of Yaṣḡab bn Yaʿrab bn Qaḡṡān. They are a big family in Yemen whose kings was mentioned in the Holly Qurʿān. Allāh says; in the story of Hoopoe and prophet Sulaymān (peace be upon him) “I have come to thee from Sabā with tiding truth”. Sabā was a name of a city named by Sabā Sabā bin Yasḡab bin Yaʿrab.

First: Sabā is grandfather for the sons of Kalos and the Kalos are the sons of Yasḡab.

He is the origin of the elderly ʿAfar. They have names in which they are identified

⁴⁶ The ʿAfar people are classified in to more than 300 clans. Among these clans around 200 clans have an Arab blood relation (Habib Muhammad 2014:14 -15). The listed clans are very small in number.

with. They say that we are (the same) from our ancestor and descendants. That grandfather is the same. They are Yemenis.

29. The issue of origin is as we mentioned before; there is no difference between the ʿAfar and Yemenis. Origin and religion unites them whatever tide come among them. There was a link between them. However, when their isolation became long, the Arabs named them as *Danākilā* and for the individual *Dankalā*. This name is considered as the most widely used name for the ʿAfar among the Arabs. It is believed that the name is taken from the clan *Dankalī*. Which is known by tread among the Yemenis. This name known in the lowland districts among the costal lands of the ʿAfar not along the interior regions. You need to know that this clan (*kalo*) is the sediment of ʿAfar from which the ʿAfar emerged. They used to have full control over the Red Sea coast as we have mentioned above.

30. When we search about the grandfather of *Māḥiso* we fined him belonging to *Ḥarālmāḥis bin Yūsuf bin ʿImrān*. It was said that ʿImran relates to the Abbasids he is originally from *Qurayšī*. Everyone who is belongs to him is named *ʿAsayā mara* ‘the reds’ in all the regions in of ʿAfar.⁴⁷ The meaning of *ʿAsayā mara* in Arabic kings. They claim to belong to the Abbasids. Allāh knows best.

31. The same is true when we see the clan of *Ḥiḡī*; For example, *Ḥiḡī* among the descendants of *Abubaker al-Ṣidīq* may Allāh be pleased with him. The clans name is

⁴⁷ “The genealogies of the ʿAsayamara unfolded from common ancestor *Ḥarālmāḥis*, an Arab from Yemen who landed among the ʿAfar at *Dammaho* close to *Taḡora*” (M. Lewis 1930:156). The children of *Ḥarālmāḥis* are four; 1) ʿAd ʿAli, 2) *Sambal lakʿolī* 3) *Modaiye* and 4) *Gurale ʿIssa*. The fourth one is considered as black sheep in the family. After he left his family, he settled between the Somali and got married from them. The ʿIssa are his descendants (Kassim Shahim, 1982:163).

called Data-Ḥiğī and ʿAsa-ḥiğī in the lands of the ʿAfars, their grandfather came from Ḥaḍramawt, and they intermingled with banī Ṭārawut in the land of the Somalis. These two clans were the greatest clans during the reign of Ḥarālmāḥis in ʿAfar. Like bani Ṭārawut and Kandī whose origin is Arab; while latter intermingled with non-Arabs. This is the way they present themselves. Allāh knows best.

32. Ğabalallaḥ bin Ṭārawut he also belongs to Arabs; the evidence for this claim is that Ṭārawut is his nickname he is Sir ʿAbdu ar-Raḥmān bin ʿIsmāʿīl al-Ĝabartī⁴⁸. Who is a descendant of Sir ʿAbdu Allāh bin ʿUqayl bin Abī Ṭālib as it is known in the Manāqib of ʿIsmāʿīl ʿAbdu ar-Raḥmān al-Ĝabartī in the book of *Ĝāmiʿ Karāmat al-ʿAwliyāʿ* and in other history books of Arab it is written that he is originally an Arab. The ʿAfar and the Somalis are its sub-tribes; his progeny is known in the land of Somali and the ʿAfar by the nickname Banī Ğabalāllaḥ bin ʿIsmāʿīl al-Ĝabartī up to the end of the family chain known in various names in the land of ʿAfar. They have seven or more clans extending from east to west and from north to south. These clans are called in general in the name of ʿAydāmānī. They are among the biggest tribes in the lands of ʿAfar and Somali.

33. It was said that ʿIsmāʿīl al-Ĝabartī was ruling the Emirate of Harar from the border of Kenya in the south to the border of Sudan in the north as Islamic Sulṭanate after the second *heğira* of the companions of the Prophet to the time of Ottoman empire to the

⁴⁸ In this case according to the book called “ʿAfar *bātarik aməd*” (in pp. 69-70), the person called ʿAbdu al-Raḥmān bin ʿIsmāʿīl al-Ĝabartī is an Arab and he had a blood relation to Banī Hašim who was the uncle of the prophet ʿAqīl bin Abī Ṭālib. He migrated from Arabiya to the northern Somali and he got married with a Somali woman who was the daughter of a clan leader and he got five sons. All the progeny of his grandsons are in Somali, Ethiopia, Kenya and Eritrea and the Muslims in these countries claim, that they are the children (grandsons) of him. Mainly they are found in ʿAfar, Harar, north and south Moğadišu (Mogadishu). Bale, Arisi, Yemen and Kenya.

coming of the colonizers and after the coming of colonizers the Muslims awakened and the colonizers divided their government into five regions. His dominion ended in Awsa of ʿAfar during the reign of Sulṭān Salmān. It is worth to mention that Salmān, Ğadāfo, Muḥammad ʿAli, Saʿda ad-dīn and Aḥmad Gūrā were among the leaders of Islamic states founded by ʾIsmāʿīl ʿAbdu ar-Raḥmān al-Ğabartī in Harar. All of them descended from Hāšim; the evidence for this claim is that banī ʾUmayyah, *banī Ğabarā*, banī Fāṭimiyyin, and *banī ʿAbāsiyyin* were the leaders of Emirate of Harar from the early time of Islam to the coming of the colonizers. This is documented in the book, *Ġawhar al-ʾIḥsān fī Tārīḫ al-Ḥubšān*.

34. The Kindī clan which we mentioned before among the ancient ʿAfar grandfathers are among the descendants of Bilāl *bin* Ḥārīt which he belonged. His progeny has a lot names; they are originally from the Arab; their descendants are ʿAḡam; they witness this on themselves. However, ʾUmayya has big progeny in the land of ʿAfar who are mixed with other ʿAḡam people in the land of ʿAfar with ʿAḡam. The ʿAḡam are called Siyam and Samen which means North. This name was given to them because their grandfather came from the North. This is the way they present themselves also they claim to belong to Muʿāwiyah *bin* Abī Sufyān al-Qurayšiy. Allāh knows best. What we have mentioned is strengthened by the evidence of the presence of relation between the people of Arabian Peninsula and the ʿAfar before the birth of Jesus hundreds of years and this relation between the two entities also strengthened after birth; the relation was also very strong through Yemen and the Red Sea. Then came the umbrella of the magnificent Islamic civilization.

35. Among the wonderful events of history is that Ma‘dar city was the crossing route for Abraha and his troops to Yemen and the Arabian Peninsula was the only route for the first group of companions of the Prophet (May Allāh be pleased with all of them) for the first emigration to Abyssinia in their way to the home of the King of Abyssinia, an-Naǧāšī. In this context the ‘Afar people should be remembered for their support in securing the emigrants after the blessing Allāh. This episode was at the beginning of the history of the light of Islam on the land of ‘Afar. As a result, we find some of the al-Ašrāf⁴⁹ or these who descend from al-Ašrāf inside the land of the ‘Afar and at the center of tribes of ‘Afar as well as deep into Abyssinian. The Ašrāfs as we know they are the family of the Prophet (May peace be upon him). This indicates that the peoples of the Arabian Peninsula used to immigrate to the land of Abyssinia in the regime of Islam.

36. As it indicates the companions and families of the Prophet (peace be up on him) and others that their first home in the land of Abyssinia, it is in the Coast of Red Sea; in which the ‘Afar people lives. As a result they marry each other and they produced generations equally in the land of Abyssinia and the ‘Afar. This is due to this fact we found the ‘Afar as the only people in which do not find any one who is from different religious group. The Ašrāfs or the descendants of the prophet among the ‘Afar clans in the land of Abyssinia are divided into three:

⁴⁹ As Muhammad Idris stated that the Ašrāf as Šayḥka-Šarīfa and they are known in the Awsa region as the earliest. They have in Awsa three traditional schools for Islamic education and these schools accept students from the whole Awsa Sultānate; the traditional schools are namely the school of šarīfa al-Bōlō, the school of al-Lasā Bōlō and the school of Dōba‘aytū (MA thesis 2012:29).

37. Sirrī °Alī from the progeny of °Alī bin Abī ṭālib May Allāh honors his face and their famous names are as follow.

1. Faqīh Muḥammad Sirrī °Alī
2. Faqīh °Abdu al-ḥāmīd Sirrī °Alī
3. Faqīh °Abādir Sirrī °Alī

They are the sons of Sayid °Īsa bin Saḥī Allāh bin Imām Nūr they are the masters of al-°Alawiyah al-Ḥaydariyah who descended from Sayd Ḥusayn bin °Alī bin Abī Ṭālib May Allāh be pleased with him.

38. We will explain as follows the regimes in which the generations on this way as we mentioned previously. In the will of Allāh:

1. Faqīh Muḥammad Sirrī °Alī his descendants nicknamed as *Malḥinā Ma°anbara* that is seven brothers. They are found in many places in °Afar in different clans of °Afar and others places. Many of them are conservatives with in their own family circles. The °Afar respect them because of their descent origin. Especially, when there pious people who are expected to be good among them. Allāh knows best.
2. Faqīh °Abdu al-ḥāmīd Sirrī °Alī his descendants are found in many places such as Ogaden, Arisi, Wallo and Tigray as well as among the clans of °Afar. These who are found in the °Afar region among the °Afar clans are the descendants of the known master nicknamed as Muḡāhid Muḥammad aš-Šāfī Ġamā°a Nugūs⁵⁰ from Harar descended from al-°Abādir.⁵¹ Who fought the Abyssinian Christians and he was who

⁵⁰ The term *ḡamā°a* is corrupted to the Amharic word as the term *ḡāma* and later the term is used as the name of place in Wällo (Hussein Ahmad 2001:97). This place was used by him as his military campaign center (Ibid 2001:83-84)

⁵¹ Confused with this history

able to defeat them and over powered all the region of Wällo.⁵² He burnt churches and he killed those who resisted Allāh and his Messenger; he called the Muslims to fight against Christians in the pass of Allāh. As a result he was nicknamed as *ġamā'ah an-Nugus*. This means in Arabic King of the Muslims community.

39. He ruled the Wällo region until the end of his life under complete independence. As a result Muslims gathered around him from all directions even from the farthest corner. He died and his plan failed following the order of Allāh, everything thing is under his command. His descendants also are called Ašrāf. After his death he was succeeded by his sone remained ġihad and his followers were killed by the Emperor Yohanns. At the same time the first king (Minilik) came to power and they fought each other. However, the king can't resist and consequently changed his politics of hate and enmity to politics of friendship and asked reconciliation immediately. Then after he gave in marriage his daughter to Sulṭān Muḥammad °Alī, ruler of the province of Wällo and the Sulṭān married her; she got birth to two children: °Iyasu and Mānān⁵³. He became after this incident among their follower and co-religion it's naming him Nugus Michael. The Muḥammad °Alī bin Muḥammad Šāfī died while his children were young. The first King, that is, their grandfather the line of their mother took care of them. When he felt the end of his time, he wrote a bequest to his grandson that is °Iyasu son of Muḥammad °Alī so that he can succeed him as ruler. After his death, the

⁵² Muḥammad šāfī was one among the famous Ethiopian Muslim scholars whose history is not studied. He is also known as al-Muġāhid (the jihadist) and he is mostly known by his military struggle for his religion. In addition to this, he is also called Ġāma Nugus (Endris Mohammed 247-248).

⁵³ The autor of this work is confused with his tory. Because, Mānān is not his douter but she is his grand douter; i.e. the douter of Sāhān Michael.

Christians gathered and conspire about the issue of the covenant. They agreed to assume Hayleslasse as an Emperor of Ethiopia. That is a result of a fear for ʿIyasu son of Muḥammad ʿAlī because he is the son of (a former) Muslim. They assured his being a Muslim when he entered mosque in Harar and married with a Muslim woman. As a result they fear the return of power to Islam for a second time. This deception and conspiracy brought enmity and hatred on the soul of ʿIyasu and left the palace with his army to Awsa. He then moved to Abʿālā, in ʿAfar region, to a place called Ḥarto⁵⁴. The place about was ruled by a man called Yākūmī ʿAdowe⁵⁵; he stayed with him, along his troops, for a year and half. Then his maternal aunt Empress Zäwditu, that is, the daughter of the first Emperor, sent him a letter requesting him for reconciliation and convinced him that she is the woman behind every issue. She promised him to be an Emperor of Ethiopia. He accepted her promise and came back to the center of the administration, Addis Ababa. It was then they captured him and they prisoned him. They made his sister Manan's husband, Hayleslassie the Emperor of Abyssinia. When they are in this condition, the Italians invaded Abyssinia which make the Emperor Haylesilassie to flee from his power. Unfortunately, he killed ʿIyasu while he is in prison before he left the country for England. He requested for support from England. England accepted the request of the king for its political purpose colonization and entered the struggle for independence along with Ethiopia and defeated Italy after it stayed for five years or more. After the independence Hayleslassie returned back to

⁵⁴ Ḥarto is one of the ʿAfar Sulṭanates that is found in a place called Abʿala in zone 2of the ʿAfar region and its history is not recorded (Mohammad Idris 2012:12).

⁵⁵ According to my informant ʿUṭmān, Yākūmī ʿAdowe was among the influential rulers of Ḥarto.

his throne and he immediately started his plane that he started. He killed Muslim scholars, religious men and the close relatives of ʿIyasu and others in Wällo and other places even he said that “Abyssinia is the Island of Christianity”. It is worth to mention that ʿIyasu got a son from that Muslim woman that we mentioned before. It is said that the woman was ʿAfar in origin. However, the dictator and unjust Emperor Hayleslassie gave him an injection that prevent procreation. He did not at all give birth until he dies in Harar. Everything is by the will of Allāh; success becomes real by the support of him.

40. The Minilik second son of ʿIyasu son of Muḥammad ʿAlī bin Muḥammad Šāfi al-Muḡāhid nicknamed as Ğamāʿat Nuḡūs; that is King of the Muslim community. What we want to mention here, Muḥammad Šāfi brought a revolution against the Christians; when the Muslims lost power in Harar and he fought vigorously. He rebelled the Wällo region, he burned thirty six churches and called the Muslims to fight against Christians.

41. Third: Faqīh ʿAbādir Sirrī ʿAlī

Most of his descendants are found in Somali, Harar, and Tigray. It is a pity that many of his descendants ignored about lineage. When Allāh the Almighty says “And made you into nations and tribes, that you may know each other (not that you may despise each other)” to the end of the verse. The reason for their negligence is that their mix with other Muslim peoples there. As a result we find minorities they claim to descend from the master al-ʿAbādir al-Ḥayḍariyah (the descendant of ʿAlī). As a result we make a research we find that small amount of them among the ʿAfar and others

among other people. Especially, among the Tigrian ethnic group found in northern Abyssinia Allāh knows everything. As a result we do not accept every claim to descend from Abādir, except these who came by chain of lineage without mistake. Because, claim has become abundant and realities decreases. Because, of scramble like the tradition of Abyssinians. Allāh knows best. What is worth to mention is that the decent births (Ašrāfs) were all in Harar during the time of Islamic dominion, led by Ismāʿīl ʿAbdu ar-Rraḥmān al-Ġabartī. It reported that they had Islamic traditions and custom and there were two Islamic schools that includes horse race among the students of Abādr School, boys and girls. They used to dress them whittle robe, and red ribbon at their head. They used to handle a sword at their hand. There was also a computation of memorizing the holly Qurʾān and reading skills. They used to fly red banner which reads Lā ʿilāha ʾIllallāh Muḥammadun Rasūl Allāh ‘There is no God but Allāh, Muḥammad is his Messenger’. This computation was held two times a year in the gathering of ʿĪd al-Adḥā al-Mubāarak popularly called by ʿĪd al-ʿArafah. The Muslims used to rush to see this Islamic competition every year. They used to deliver money for the competitors according to their capacity. This money is collected for the yearly budget of the school to fulfill the materials and books needed by the school.

42. The aim of such gathering is to gather the Muslims from different regions of Abyssinia and others as well as strengthen love unity among them. This good Islamic traditions and other customs were present even after Islamic rule in Harar, and the Islamic state of ʿAdl that was led by Saʿd ad-Ddīn was demolished or destroyed. But, after the Islamic rule was at the hand of the fanatic Christians and the unjust sinful colonizers

especially during the reign of the fanatic Emperor of Abyssinia called Haile Selase; he ordered the demolishing of these Islamic relics; this comploter Emperor was able to remove the relics and legacy through his machination and political ploy. The first measure he took was building the imperial palace inside the great palace of Abādir, which has four gates with the names of the sons of Faqīh Abādir Sirī ʿAlī. Then he removed these names so that it cannot be reminded. Then he bulled a hospital and governmental school. It was this way that the role of the Abādir Islamic school ended. The same is true of the customs and traditions that the school was used to uphold. After this event, the people of Abādir and the Muslims made a plan to spread the call of Islam and to gather the Muslims their place through al-Awrād, in evening morning and night; and under the gathering during the memorial ceremony of the birth of the Prophet (May peace be upon him) so that to unite the Muslims during these blessed ever gatherings.

43. Similarly they were able to spread the knowledge of Islam free of payment anticipating the reward of Allāh, the generous, in every mosque and regions in which Muslims are found. As a result students used to rush in all the regions in which the teachers and men of mission are found in search of knowledge. The scholars used to order the residents to feed the students and serve them. This was the situation until the time of the military rule of Mengustu. In addition to mention is the computation of the Qurʾān and chivalry (horse race) the men of effort (Muğāhidīn) has transferred it to Awu ka ʿĀlā⁵⁶ which is a city in ʿAfar located at the south land of the Muslim

⁵⁶ According to my informant Mohammad Idris the sultanate of AwukaʿĀlā is the name of two different places but called jointly as one. Today this two places are found in two different neighboring districts; the Konaba district and

‘Afar. The Muslims at that time did start fighting for the cause of Allāh to destroy and overthrow the Christian rule which was led by Emperor Yohanns,⁵⁷ the Abyssinia Christian who ordered to wipeout Muslims from Abyssinia and extinguish the light of Allāh, but Allāh denies that to happen. As a result he was killed at the hand of the Muğāhidīn (strugglers) in a region called *Mātāma*. In this we remember the place or condition of ‘Afars.⁵⁸

44. We would like to remind in this occasion that the ‘Afars were among the *Muğāhid* (strugglers) forces who participated in this battle against the Christians. Here we mention some of their poems that was chanted by them in the battle field:

Yohanns Yallā makallā

Maqale Makka makallā

Agula‘ Madīna makallā

Kā tobam ḥarāmi barā

Kā ‘iddam ḥalāl barā

This also means

I don’t think that Yohanns is the Lord

the Baraḥle districts. Awu is for Konaba and ‘Ālā is also around Baraḥle. In addition to this, he stated in his MA thesis that the history of the two different places remain undiscovered.

⁵⁷ Yohannis, after he had converted a Muslim woman to Christianity and got married to her, she was called Ḥalīma (Trimingham 1952:122). This woman was an ‘Afar woman and she gave birth to his son. (Informant: ‘Uḡmān Aḥmad)

⁵⁸ “One of the most noted anecdotes of his period among the Afār was Illalta’s relationship with Yohannis IV. The latter’s crusade against Islam in Ethiopia is well known. In this wars of unification and evangelization, Yohannis contemplated the invasion of Afar land as well. Naturally Awsa attracted his attention. Since Awsa was the most powerful Afar sultanate, his success there undoubtedly would have a repercussion on other Afar regions. He sent a messenger to Illalta with a skin bag full of crosses. He demanded that Illalta and his subjects were the crosses, else he would invaded Awsa. This, of course, raised the ire of this proud Afar Sultan who immediately replied in a similar vein go Yohannis’s threatening message. He sent Yohannis a bag of ground grain, implying that when he comes to Awsa he will be crushed as the grain.” (Shahim Kassim, 1982:99-100).

I don't think that Mekelle is blessed Makka

I don't think Agula⁶ is the splendid Madīna

One who listens and follows to him is bastard

One who killed him and stand against him is a legitimate son

After a while some of the strugglers undertake a measure of renewing this legacy. Al-Ḥāğ Sirāğ bin ʿAlī al-ʿAzharī⁵⁹ was among the prominent figures who was a judge (Qāḍī) in the town mentioned, i.e. Awuka ʿĀlā. This Muğāhid 'struggler' and famous man of mission undertake construction of mosques and Qurʾānic Schools in this ʿAfar area. What helped him to do his activities was the concession of the Italian colonial administration in this Islamic region. He was as a result abled to renew the activities that were done popularly. After the evacuation of Italia and the coming of British, that is after five years, he fled from the country because he was a friend and a viceroy of Italy. He died in his route. His death ended the role of, the mosque and the school that were built by al-Ḥāğ. May Allāh forgive him. He was then succeeded by his student al-Sayyid al-Ḥāğ Ḥalīfah bin Ḥusayn from the family of ʿAqīlī⁶⁰ continued the legacy of his teacher teaching in the schools, reviving the relics of Islam until he died during the last time of Hayleslassie. After the coming of Mengustu, he tried to remove this legacy and the teaching of Islam and its tradition.

⁵⁹ Ḥāğ Sirāğ is one among the influential persons of ʿAfar in both cases religion and politics especially in the Konaba district (Mohammad Idris 2012:13)

⁶⁰ Ḥāğ Ḥalīfah was one among the students of Ḥāğ Sirāğ. And He thought a number of students after his teacher (Ibid 2012:13).

45. Šayḥ Ḥussen bin Aḥmad⁶¹ and al-Ḥāğ Mūsā organized the people and tolerated against this Christian and were able to resist Islam from its plotters until our day. The glory of Islam and its traditions returned and it is found in its place, May Allāh be praised. Either the gatherings of ʿĪd al-Aḏḥā and ʿĪd al-Afaṭr al-Mubārak and other traditions brought by the Muğāhid ‘strugglers’ from Islamic government in Harar like horse-race, Qurʾānic computation, raising banner which reads Lā ʿilāha ʾillallāh Muḥammadun Rasūl Allāh ‘There is no God but Allāh, Muḥammad is his Messenger’ and others are found in the Muslim city of ʿAfar, i.e; AwukaʿĀlā. After all these details, it is becomes clear to us that the peoples of ʿAfar are Arab Muslims mixed with some non-Arabs or ʿAğam of Ḥām, who is the son of Noh (peace be up on him), the father of black Africans as told by some scholars and historians.

46. There was some link among ancient Egyptians and the ʿAfars living at the coast of Red Sea.⁶² The reason for is that Queen Ḥatasabūst⁶³(Hatshipest) Empress of the Arab Egypt used to send her ship to Punt to bring some luxurious goods and lumbers. This is written on one ancient worship site of Egypt Hieroglyphics⁶⁴. Punt⁶⁵ is a country located at the coast of East Africa extended into the Red Sea.⁶⁶

⁶¹ Šayḥ Ḥusayn bin Aḥmad was also among the influential persons of the ʿAfar in both cases of religion and politics in the Konaba district (Ibid 2012:13).

⁶² The ʿAfars have an old relationship with the Egyptians before 3000-2500 BC years. This is also available in written form on the tombs of their great persons and heroes and pyramids (ʿAfar *bātarik aməd*, pp. 42)

⁶³ She is an Egyptian queen (r. 1489-1469 BC) (ʿAfar *bātarik aməd*, pp. 58)

⁶⁴ Hieroglyphics is the old writing system of Egyptians (Pharaohs).

⁶⁵ According to Sergew Hableselassie that, the Egyptian sources for this place given different names, but the name “Punt” is the oldest, widely and popularly used name. This also appeared in the IV Dynasty texts for the first time (Sergew Hableselassie 1972:21).

⁶⁶ The statement that is quoted by Sergew Hableselassie from E. Navile on the location of the Punt argues with this given location. And he said “it must have begun near Suwakin or Massawah and to the south, perhaps even beyond the straits of Bab al-Mandab and the cape of Gardafui to the cost of Somali” (1972:21). This indicates that almost all the mentioned locations of the area cover the ʿAfar land that is the location of the ʿAfar land described by the ʿAfar scholar in the document understudy (Sergew Hableselassie 1972:21).

47. When we see the geographical location of the land of ʿAfar precisely, it is located at the shore of Red Sea, towards the horn of Africa, near to the Arabian Peninsula. It starts from Dahlak Island until the Zaylaʿ region which the French colonial ambition failed in favor of England when it is annexed to Djibouti. In the west it borders the Abyssinia bay which is considered a traditional border separating the lands of ʿAfar in the lowland. Among the Highland Abyssinian dwellers, southeast southwest, it is bordered by the lands of Somalis. The land of the ʿAfar takes a triangular shape. It is called in the geographical terminology the ‘ʿAfar Triangle’. It is clear from this, that the ʿAfar people made their land after the other constituted from different neighboring regions; there is no is no any natural barrier or topography in between. We find in some sources, traditions and customs that confirms this position in ʿAfar regions and among some clans which attests the relationship between Punt and the ancient Egyptian Pharaoh’s empire.⁶⁷ What is important here is that we do not seriously consider any position in this regard. What we to explain is that the origin of the ʿAfar people from where and how it (lives) as we need to explain its civilization, history and the role it played in east Africa.

48. In sum, the ʿAfar are one nation; there is no difference among them whatever the condition. This also can be further evidenced as the ʿAfar people live together in a single geographical location without being separated; having one language, culture, custom and religion. Hence, I say that land, language and culture are the prerequisite

⁶⁷ In this regard the Egyptians and the people of Punt are almost the same in body shape. This is also maybe they are from the same origin Hamitic people immigrated to Africa from their home land Asia in the past time and they settled in the coastal area of red sea. The people were also pastoralists and they were exporting their goods to Egypt (Sergew Hableselassie 1972:22).

for being a nation. Then, everyone who speaks the ʿAfar language and lives in side
their land with the ʿAfar people is an ʿAfar.

Allāh knows best

Allāh is the master of success

And finally in side of the decoration:

Praise to Allāh at the beginning and at the end

Completed by the achievement from Allāh.

CHAPTER FIVE

5. CONCLUSION

The aim of this research is to introduce a written literary legacy that sheds some light on the culture and history of the °Afar people especially in the near past. The °Afar are basically rich in oral tradition. As a result, they preserve their culture and history through the oral medium. It is very few written literary legacy that we so far attest on the culture and history of the °Afar in Arabic and °Afar °Aḡamī. However, these literary works remain undiscovered and their literary tradition and manuscript culture is still unclear or not known. These works are two types; and the first type is produced abroad and introduced and given a commentary by local scholars. Almost the majority number of these works are theological. The second type are indigenous works by local scholars. Both works use the Arabic and °Aḡamī medium. These works also focus on different field of study: basically they are theological and secular manuscripts.

The thesis deals with the history manuscripts of Šayḥ Aḥmad °Alī al-ḥawāšī of °Afar entitled “*al-Adab al-Muntaḥab Min Banī al-°Afar*”, ‘the selected literature on the history of the sons of °Afar’. The study attempts to shed light on the biography of Šayḥ Aḥmad °Alī al-ḥawāšī of °Afar briefly with connection to the community that he lived; his literary contribution to the °Afar community is also discussed with particular focus on his Arabic history manuscript. Beside with the biography of Šayḥ Aḥmad this thesis also tried to look on the history of the °Afar people (some °Afar clans) those who live bordering Tigray and are currently under Tigray Regional state; they are called as the Ḥidaro people by the community; still their history is unknown.

The Arabic history manuscript of Šayḥ Aḥmad °Alī al-ḥawāšī is analyzed through philological and historical perspectives. The whole Arabic document of the manuscript is presented in the form of

facsimile edition and translation in English. In the English (translated) version of the text an annotated translation is given. The whole content of the manuscript deals with the history of the 'Afar people: their origin, political authority, socio-economic activities, the historical sultanates and their geo-political relation with their neighbors, near and far.

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ሐቢብ መሐመድ ሐሳን፣ የአዳል መንግስት መውደቅና የአውሳ ሱልጣኔት መመስረት፤ (መጋቢት 2006)፤ አዲስ አበባ።

አስፋው በላይ ወልደዮ፣ ዝክረ አባ ደብልቅ በላይ ወደልደዮ ፊተውራሪ፤ (ነሐሴ 1999)፤ ሳት ማተሚያ ቤት።

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List of informants

No	Name	Age	Occupation	Place of interview	Time of interview
1	Haġi Muhtār	64	Religious preacher on Farāsdāga (Konnāba District)	Farāsdāge	17, 12, 2016
2	Šayḥ Muḥammad	69	Pastoralist and Farmer in Dogʻabur (Aṣəbi District)	Aṣəbi	19, 12, 2016
3	Šayḥ Aḥmad	65	Pastoralist in Farāsdāga (Konnāba District)	Farāsdāge	17, 12, 2016
4	Šayḥ Muḥammed Šāʻdu	76	Pastoralist and Farmer and Religious preacher in Dogʻabur (Aṣəbi District) land of <i>Hidaro</i>	Ḥayqəməšhāl	25, 12, 2016
5	AdamḤisan Dāto	82	Pastoralist and Farmer in Dogʻabur (Aṣəbi District) land of <i>Hidaro</i>	Ḥayqəməšhāl	2, 1, 2017
6	Haġġi Muḥammad Adam	86	Merchant in Addis Ababa	Addis Ababa	29, 1, 2017
7	Yassin Muḥammad	85	Pastoralist and Farmer in Dogʻabur (Aṣəbi District) land of <i>Hidaro</i>	Agulāʻ	6, 1, 2017
8	Muḥammad Bārkuḷi	63	Pastoralist and Farmer in Dogʻabur (Aṣəbi District) land of <i>Hidaro</i>	Ḥayqəməšhāl	20, 12, 2016
9	Edrīs Ebrāḥīm	57			
10	Bidāri Aḥmad	82	Pastoralist and Farmer in Dogʻabur (Aṣəbi District) land of <i>Hidaro</i>	Ḥayqəməšhāl	20, 12, 2016
11	Šarīf Muḥammad	45	Family member Merchant in Djibouti	Farāsdāge	29, 12, 2016
12	Mūsā Ebrāḥīm	45	Merchant in Agulāʻ	Agulāʻ	11, 12, 2016
13	Nūrḥusain Edrīs	62	Merchant in <i>Barāḥlay</i>	Ḥayqəməšhāl	25, 12, 2016
14	Darāsa Muḥammad	32	Family member and Pastoralist	Farāsdāge	17, 12, 2016
15	Aḥmad Yassin	45	Merchant of salt (Amole Čāw) in Agulāʻ	Agulāʻ	5, 1, 2017
16	ʻAbdallāh Nūr	56	Pastoralist and Farmer in Dogʻabur (Aṣəbi District) land of <i>Hidaro</i>	Ḥayqəməšhāl	2, 1, 2017
17	Muḥammad Idris	50	Samara University lecturer (ʻAfar ʻAf)	Samara	28,2, 2017
18	ʻUtmān Aḥmad	33	Samara University lecturer (MA student at AAU)	Addis Ababa	14,3, 2017