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ADDIS ABABA UNIVERSITY  
COLLEGE OF HUMANITIES, LANGUAGE STUDIES,  
JOURNALISM & COMMUNICATION  
DEPARTMENT OF LINGUISTICS AND PHILOLOGY

**THE BIOGRAPHICAL MANUSCRIPT OF ŠAYḤ MUḤAMMAD TAĠ  
AD-DĪN WITH HISTORICAL INSIGHTS**

**BY  
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This is to certify that the thesis prepared by Amir Bedru Ali entitled: *The Biographical Manuscript of Šayḥ Muḥammad Taḡu AD-Dīn with Historical Insights* and submitted in partial fulfillment of the requirements of the Degree of Master of Art in Philology complies with the regulation of the University and meets the accepted standard with respect to originality and quality.

Members of examining Bord:

Advisor \_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

Examiner \_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

Examiner \_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

## Abstract

This thesis presents the biography of Šayḥ Muḥammad Tağ AD-Dīn and clarifications of codicological and content description and historical insights on his biographical manuscript titled *'I'lāmul 'ağebiyā bi- ḥayāt 'uḏ'amā 'Itiyubiyā min al-'ulamā wal 'awliyā wasalāt'īn al-Islām wa'sāṭīnūl'aṣfiyā. \_Enlightening the innocent about the biography of the famous Ethiopian Ulamā, Saints and Islamic Sultanates and pious Rulers*". The manuscript deals with the biography of different sheikhs, explanations on religious issues and some insights on different historical facts of our country. The study focuses on different historical issues and the judgments given on consumption of local customs like chewing ṣat, gobādān and using rosary and drinking coffee.

## **Acknowledgements**

I would like to express my gratitude to Dr. Endris Muhammad for his valuable advice, constructive comments and helpful advice throughout my work.

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I would also like to extend my thanks to Šayḥ ‘Abdullāh ‘Idrīs who helped me and gave me valuable information while I was searching for the biography of Šayḥ Muḥammad Tāğ AD-Dīn.

I would also like to express my gratitude to all members of my family, especially my father Badru ‘Alī and my mother Zaynabā Hasan for unlimited assistance throughout my academic life.

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# TRANSLITERATION

## 1. Arabic consonants

No	consonant	Sound (pronounce)	Phonetic Symbols
1	ء	<i>hamza</i>	'
2	ا	<i>alif</i>	<i>ā</i>
3	ب	<i>bā'</i>	<i>b</i>
4	ت	<i>tā'</i>	<i>t</i>
5	ث	<i>ṭā'</i>	<i>ṭ</i>
6	ج	<i>ǧīm</i>	<i>ǧ</i>
7	ح	<i>ḥā'</i>	<i>ḥ</i>
8	خ	<i>ḫā'</i>	<i>ḫ</i>
9	د	<i>dāl</i>	<i>d</i>
10	ر	<i>dāl</i>	<i>d</i>
11	س	<i>rā'</i>	<i>r</i>
12	ص	<i>zāy</i>	<i>z</i>
13	ش	<i>sīn</i>	<i>s</i>
14	ط	<i>šīn</i>	<i>š</i>
15	ظ	<i>ṣād</i>	<i>ṣ</i>
16	ق	<i>ḍād</i>	<i>ḍ</i>
17	ك	<i>ṭā'</i>	<i>ṭ</i>
18	ظ	<i>zā'</i>	<i>z</i>
19	ع	<i>'ain</i>	'
20	غ	<i>ǧain</i>	<i>ǧ</i>
21	ف	<i>fā'</i>	<i>f</i>
22	ق	<i>qāf</i>	<i>q</i>
23	ك	<i>kāf</i>	<i>k</i>
24	ه	<i>lām</i>	<i>l</i>
25	م	<i>mīm</i>	<i>m</i>
26	ن	<i>nūn</i>	<i>n</i>
27	هـ	<i>ḥā'</i>	<i>h</i>
28	و	<i>wāw</i>	<i>w</i>
29	ي	<i>yā'</i>	<i>y</i>

### Arabic Short Vowels

Vowels	Phonetic Transcription
— (Fathā)	a
— (Kisrā)	i
’ (Dummā)	u
◦ (Sukūn)	No phonetic representation

### Arabic Long Vowels

Vowels	Phonetic Transcription
ا (Alif)	ā
ي (Ya)	ī
و (Waw)	ū

### Amharic Consonants used in the Thesis

Consonants	Phonetic Transcription
ቸ	č
ጠ	ṭ
ገ	g
ጨ	č
ኸ	ñ

# CHAPTER ONE

## INTRODUCTION

### 1.1. Background [of the study]

The Arabic language and script have been in use in Ethiopia for centuries. The use of Arabic is not restricted to Islamic literature; rather, the works of ancient Christian translation were translations and adaptations from Arabic (Gori 20003:305). The translation includes non religious works such us historical and hagiographical works in addition to the religious texts. Many Muslim scholars prefer to write in Arabic as they are more proficient in Arabic than any other local language as far as writing is concerned. Because of this we find varied manuscripts in Ethiopia (Hussien 1988:69). Among Muslim areas Jimma, Balle, Harar and Wällo are famous manuscript centers.

Ethiopia is a pioneer country in welecoming Islam. Five years have passed since Mohammed's message was announced that the first Muslim migrants arrive in Ethiopia. This event enhances the gradual spreading of Islamic centers of learning in different parts of the country (Abbink 1998:111). The Islamic centers are a reason for the production of manuscripts, since Arabic got high prestige among Muslim communities. Although Arabic manuscripts are produced by many scholars only few of them are known. Most of the manuscripts are exist in individuals.

According to Hassan Muhammad Kawo, Arabic manuscripts found in Ethiopia are of different types: those written by local scholars, those written by Ethiopian scholars abroad, those written by non Ethiopians, foreign manuscripts copied by Ethiopians (2007:2).

The genres of Arabic and ‘*ağamī*’ legacy of Ethiopia comprise theology, jurisprudence, Arabic grammar, morphology, medicine, rhetoric, prosody. Biographical work is a rare contribution. So far, we have only one printed work (part one only) by a prominent scholar: Šayḥ Muḥammad Wäle. Šayḥ Muḥammad Awol (Wällo: Kutābar), Šayḥ Šāliḥ of Aṭaye (Wällo), Dr. Ğaylān Keḍīr of Addis Ababa, Šayḥ Muḥammad Šāfi (now in Ğiddā) are known to have produced biographical dictionaries. None of them saw the light of the print. What is actually so far accessed by scholars and researchers (Hussein Ahmad 2001:), Endris Mohammad (2007:) is the

work done by Šayḥ Muḥammad Tağ AD-Dīn titled *'I'lāmul 'ağebiyā bi- ḥayāt 'uḏ'amā 'Ityubiyā min al-'ulamā wal 'awliyā wasalāṭ'īn al-Islām wa'sāṭīnūl 'aṣfiyā*. ‘Enlightening the innocent about the biography of the famous Ethiopian ‘Ulamā (scholars), saints and Islamic sultānates and pious Rulers”. It is only casual quotations that we do find in the above mentioned and other works. From this work Hussein’s *–Islam in the Nineteenth century Wällo*” has been enriched by ample oral data gathered from Šayḥ Muḥammad Tağ AD-Dīn. It is unfortunate that Hussein was not able to consult this biographical work under study thoroughly. The researcher has the opportunity to read and acquire the photo copy of the manuscript and finally secure as a thesis project.

## 1.2. General Objectives of the study

- a) To show the historical and political insights of the work.
- b) To study the biographical work by Šayḥ Muḥammad Tāğ AD-Dīn 'Aḥmad.

## 1.3. Specific Objectives

- a) To show the historical and political insights of the work.
- b) To study the biography of Šayḥ Muḥammad Tāğ AD-Dīn 'Aḥmad.

## 1.4. Statement of the Problem

Although the presence of Muslim population of Ethiopia and the Arabic literary legacy is as old as the history of the country, little is known about the biography and history of the Muslim literari and political notables. Biographical works written in Arabic in this field are not known to the academia though very important in the documentation of the history of the country. A work by a notable scholar, Šayḥ Muḥammad Tāğ AD-Dīn 'Aḥmad, a son of a famous scholar, Šayḥ 'Aḥmad Qallu, Wällo, is an outstanding contribution in this regard though yet unknown to the larger literary and public audience as it is unpublished. The manuscript is not as many other manuscripts and ‘ağamī works, available to the public and even scholars could not have a free access which seriously affects its intellectual purpose and the very value the author labors in writing it.

## **1.5. Significance of the Study**

The study will give first hand information about an important and pioneer local manuscript that records the biographies of Ethiopian Muslim scholars, (*Ulamā*), and Muslim political figures. By so doing, it furnishes us with hitherto unknown figures in Islamic scholarship of Ethiopia, their contribution to the development of knowledge in the country, their de facto leadership and social role in their immediate environment as well as the suffering they face in sustaining scholarship and their religion. The study also gives insights to some historical reflections and episodes recorded in the manuscript. Thus, introducing such a work will minimize the gap our knowledge suffers as a result of the lack of textual material in the Arabic legacy of the country and its immediate population the legacy addresses.

## **1.6. Scope and Limitation**

The study is an introduction to the study of the manuscript of Šayḥ Muḥammad Tāğ AD- Dīn by giving a general overview and reflections on some historical insights including the biography of the author. The whole text is not to be edited and translated in this thesis. Thus it does not give the reader a kind of textual detail as far as the content of the work is concerned.

## **1.7. Methodology**

The methodology to be followed in this research is a qualitative one. The manuscript will be discussed from philological and codicological perspective with a general summary of its contents. A limited oral data is given as far as the biography of the author himself.

## **1.8. Review of Related Literature**

Islam was introduced in Ethiopia in the time of Aksum as a result of refugees who came from Mecca to escape from the adverse condition they were in. This incident (615 A.D) marked the earliest contact between Islam and Ethiopia.

It is a well-known fact that Arabic has a special role among Muslims, as it is believed to be the language of the last testament given by God to humankind—the Holy Qur‘ān. Much of the Arabic Ethiopian literature, though not studied well, has

Islamic focus. Ethiopian Muslim clerics teach the public about Islam through the indigenous languages written in the Arabic script—Ajami literature (Endris 2007:3).

The exact number of Arabic manuscripts in Ethiopia is not known. Only few of them are catalogued, most of the manuscripts are found in the hands of individuals. The Institute of Ethiopian studies collect about 300 manuscripts, and only general description is available. Of this collection the majority comes from Harar. The rest of them come from Wällo and Jimma (Gori 2003:303). Arabic manuscripts found in Ethiopia have different topics some of them are historiographical which discuss history related issues, the other are mystical or theological, juridical and Hagiographical (Gori 2006:9).

Among diverse Arabic manuscripts only few are biographical works. Unlike other countries Arabic biographical dictionaries are lacking in Ethiopia. Šayḥ Muḥammad Tāğ AD-Dīn 'Aḥmad and Šayḥ Muḥammad Wäle 'Aḥmad are known in this area (Hussien: 2007:128).

Scholarly attention to this type of indigenous Islamic history has been scanty. It is only in recent years in Addis Ababa University in the department of Linguistics and Philology that we observe attempts to undertake and publish studies on the lives and works of Ethiopian Muslim scholars and saints. The following worth to be mentioned:

1. Endris Muḥammad. (2007). *Šayḥ Sa'id Muḥammad Šādīq (1889-1969): Philological, Historical and Patriotic Legacies*, Addis Ababa.
2. Kamāl 'Abdulwahhāb. (2007).—A Hand List of 'Ajāmi Manuscripts of Šayḥ Ṭalhā Ğa'far (c.1853-1936): With Philological and Linguistic Notes". Unpublished Master's thesis. Addis Ababa University.
3. Muḥammadḥakim 'Aḥmad. (2007).Philological Inquiry into Šayḥ 'Aḥmad Šayḥ Sirāğ's BrilleSaffa (*'Ajāmī–Oromo) Mānzumā*". Unpublished Master's thesis. Addis Ababa University. Addis Ababa.
4. Muḥammad Seid 'Abdallāh.(2007)—The contribution of Mufti Dawūd (1743-1819) to IslamicIntellectual development in Ethiopia: a historical research on a local philological heritage".Addis Ababa University. Addis Ababa.

5. Hassen Muhammed Kawo. (2008).—The contribution of Šayḥ Muhammed JaJu (Abi al Mahasin) 1814-1956 to Arabic literature in Arsi”. Addis Ababa University. Addis Ababa.
6. Nuraddin Aman.(2012). –Philological Inquiry on the history manuscript of Šayḥ Bakri Saphalo, *kitāb 'Irsāl As-sawāriò ilā samā' at-tawarih fī kašf 'an tariò Oromo*”. Addis Ababa University. Addis Ababa.
7. Muna Abubeker Ibrahim. (2007). Gender issue in the *diwān* (court) and *sijil* (register) of the city of Harar during the 19<sup>th</sup> century. Addis Ababa University. Addis Ababa.
8. Najat Seid.(2014). ‘*Ağamī Manzumā* of Šayḥ Čale text analysis and annotated translation Addis Ababa University. Addis Ababa.

However, a research on a biographical dictionary in Arabic and ‘Agami legacy of Ethiopia was not so far done by any scholar or student researches to the best of my knowledge. It is to be noted again here that Šayḥ Muḥammad Tāğ AD-Dīn is one of the decisive informants of Professor Hussein Ahmad. Thus, this research title will make a pioneer contribution in this genre.

## CHAPTER TWO

### BIOGRAPHY OF ŠAYĤ MUḤAMMAD TAĞ AD-DĪN

#### 2.1. Genealogy

He is Muhammad Tāğ AD -Dīn 'ibn 'Aḥmad 'ibn Bašīr 'ibn Muḥammad 'ibn 'Idrīs 'ibn Qāsim, from [the community] of Al-jabarti and Argobba.

#### 2.2. Family

His family belongs to Argoba [ethnic group] and Al Jabarti which refers primarily to Argoba. The Argoba are among the Muslim people of Abyssinia. It is said that they are descendants of the Arabs. The Etymology of Argoba is believed to come from the Amharic language Arab gäbba the Arabs came (Informant: Šayḥ 'Abdullah Idris).

#### 2.3. Birth

His mother Wäizaro Zamzam conceived him in a village called Matatay in a district called Qate agär under the province of Qallu. His father, Šayḥ 'Aḥmad Qallu ibn Bašīr, was a religious teacher in the area at the time. When the time of delivery was closing his mother moved to a sub district known as Agar čore which was under the district of Tähulädäre (Wällo) in which her mother-Rafrat bint Šayḥ Aḥmad ibn Ḥamza, she belongs to a descendent of Hussein--resided in a village known as Abaya agär among the villages of Agarčore (Informant: Šayḥ 'Abdullah Idris).

He was born on Friday night , 16<sup>th</sup> zil qaaeda 1333 hijra , which corresponds to 15 September, 1915/ Maskaram 13 , 1908 according to Ethiopian calendar as recorded by his father who was then thirty seven while his mother was twenty years old (Informant: Šayḥ 'Abdullah Idris).

## 2.4. Training and Education

He completed reading the whole section of the *Qurān* twice under his father and some of his father's students while he was only ten years of old. At eleven he started learning the *fiqh* of *Nu'mān* under his honored father. He studied the established texts from *šuruṭ as-salat* to *kitāb wiqāyat ar-riwiyat* of Professor Maḥmud al Maḥbubi, the crown of the *šari'a*. He moved to the centre of the great literary scholar *Šayḥ Kamalāw ibn Muḥammad* and started learning Arabic language: grammar, syntax. He studied under him *Al-aḡarumiya*, *Mulhat Al 'I'rāb*, along its commentary *Kašf'an-Niqāb*, and *Fawākih al Janiya* and *Al Alfiyat of Ibn Mālik* and its commentary by *Ibn 'Aqīl*. He was honored to go for pilgrimage and visit the lord of the nations and his sanctuary mosque in 1357 hijra, 1939 A.D., and 1930 Ethiopian calendar. He was then 24 years old. He was at the sanctuary of *Al-'Arafā* on Tuesday 31 January 1939 *hiḡra*. He bought from the sacred Mecca important books on jurisprudence, Hadith, language, grammar, rhetoric, logic and others and returned back to his country (Informant: *Šayḥ 'Abdullah Idris*).

His mother, waizaro Zaineb, died when he was still in the process of learning, on 18 *Šawāl* 1358 *hiḡra* which corresponds to November 1939, Hidar 20, 1931 according to Ethiopian calendar. He continued learning with the savant (*Šayḥ Kamalāw*) the commentary of *Kāfiat ibn Al Hajib* of professor Nūr ad - Dīn Al Jami. In the mean time he studied *al-Maraqī al Falah* of the great Ashurunnbali, the commentary of *Al Kanz* of professor manla miskin with the reading of the margins in it as authored by Sayyid Abu Su\_auḍ Al Misri under my honored father. After he completed studying *Al ḡāmi* he withdrew from the centre of *Šayḥ Kamalāw* and stick to his father's centre. He started studying *Ad-dur al-Muḡtār*, the commentary of *Tanwir Al Absar*, of Allā'auḍin Haskafiyu under his father. It took him two years and was completed on Sunday 19 Zil-qi'da 1360 *hijra*, corresponding to December 8, 1941. His father was at the time 61 years old and he gave him the permission to teach what he heard and studied under him. (Informant: *Šayḥ 'Abdullah Idris*).

Before he started teaching here requested the permission from his father to go to the centre of the literate, the master of all the disciplines, Sheikh Ahmed Nure of Bataho. He was granted permission and moved to him so that he could learn the disciplines of rhetoric and prosody, *al-Bayan*, *al badi'a*, *'arūd*, *qawāfi*, the principles of *fiqh*, exegesis and others. He stayed with him for two years and granted him a written teaching certificate.

## 2.5. In the field of Teaching

It was on Monday *Muharam* 13, 1365, corresponding to 10 February, 1942 that he moved to Garado for teaching. Many students from different corners of the country gathered around him. There was a vibrant mood of learning and he was only 32 years of age at the time.

He was then being married to a girl coming from great scholars: Here name is Sarat bint Šayḥ Zira'ullah ibn Šayḥ Zain al-'Abidīn. He was blessed from her sons and daughters. The date of marriage was Sunday 29 Rabi'ae al Awal, 1370 hijra corresponding to January 1951, Tahsas 29, 1943, according to Ethiopian calendar. He was 37 years of age.

His teacher and father Al Austaz Aḥmad bin Bašīr died at the age of 73 on Sunday night 16 Ramadan, 1371 *hiğra*, corresponding to June 9, 1952 A.D; Sāne 1944 according to Ethiopian calendar. and the funeral was held on Monday.

Šayḥ Muḥammad Tağ AD-Dīn was on the duty of teaching until 1422 *hiğra*, 2001 A.D. He was besowed by this blessed life piligrimage to Mecca and the visit of the prophet's mosque four times. The first one was in the year 1357 hijra, (1939), the second 1407 hijra, (july 1986,) the third 1407 hijra (1987\88), the fourth 1414 hijra, (1993\94). In wich he was joined by his wife, Sara, and his daughters: Nafisa Muhammed and Alewiya Muhammad. They stand to pray at the plain of Arafat on Friday of the blessed month of zul hiğga of the year. (Informant: Šayḥ 'Abdullah Idris).

## 2.6. Works

Šayḥ Muḥammad Tağ AD-Dīn has prepared some important works:

1. *Al-Nahfat Al-Anbariya wal fawhat al abhariya šarḥ qaṣaa'id al-watriya bitaḥmisatih al 'atra* (in two volumes),(unpublished).
2. *Masrah Afkar Al Fuḍala šarḥ Tabarak zul alā* (unpublished).
3. *Bahjat Mahādir al-aqrān: Sharh Nasihat al Iḥwān manzumat Al –Imam ibn Wardī* (published).
4. *Al wardat Al abqariya...šarḥ Al-Burdat Al Buṣairiya wataḥmisuha Al Musamā Bil kawākib Adduriyā* (unpublished).
5. *'I'lāmul 'ağebiyā bi- ḥayāt 'uḏ'amā 'Ityubiyā min al-'ulamā wal 'awliyā wasalāt'īn al-Islām wa'sāṭīnul 'aṣfiyā*,(unpublished).
6. *Manzumat Al-aqaid wa šarḥ al Musama biqalaid al fawa'id*, (unpublished).

Šayḥ Abdullāh 'Idris, an informant, narrates that once ŠayḥMuhammad Tağ AD-Dīnwas in Mecca for the purpose of pilgrimage (Hağğ) accompanied by his class mate and long time friend al-Hağğ Muḥammad Sāni Habib (the beloved former Imām & leader of the Ethiopian Muslim). They were attending a speech of one of the Saudi's religious authorities. The Šayḥ was not proficient enough in Arabic and disfavors the four Islamic jurisprudence leaders. ŠayḥMuhammad Tağ-aD-Dīn said to his friend –My friend (šarik) I can not tolerate this Šayḥ any more.” Šayḥ Muḥammad Sāni Habīb was knoun for his endurance and told him that he should temper his emotions as they are both in foreign land. Šayḥ Muhammad Tāğ AD-Dīn refused and told the Šayḥthat he had so many grammatical errors in his speech by quotating Arabic verses and idioms; he also addressed his religious reflections not matured enough telling him that he gavenothing new from what has been already said by one of the four Imams of Jurisprudence though he was unfairly disregarding their positions. The Saudian Šayḥwas angry and called a policeman. ŠayḥMuḥammad Tāğ AD-Dīn was sent to prison. Ethiopian who was close to the authorities claimed that Šayḥ Tāğ AD-Dīn was mentally sick and they brought him to the holy land for a kind of solace and cure and was relesed immediately ŠayḥMuhammad Tāğ AD-

Dīn lived his life independent of the merchants and the peasants as he was also an idustrous farmer (Informant: Qāsim Muhammad Tāğ AD-Dīn).

–He was an eloquent speaker; I had an opportunity to hear his speech at Arab Gānda Mosque (Dāse);the faithful used to burst into tears while following his speech (Informant: EndrisMohammad). ŠayḥMuḥammad Tāğu never compromised his tenet, he was open and frank and never hesitates to fight for his right when he is wrongly treated, he was a tiger. In fact, he had little personal issueswas and always angrywhen some people react negatively towards the religion and due to their disregard to scholars and Islamic legacy of the country (Qāsim Tāğ AD-Dīn).Šayḥmuhammad Tāğ AD-Din was very sad in his last decade of his life as he was mistreated by some youngsters and naive –sheikhs” who claim to follow the –salafi” trend but without proper knowledge and understanding of what salafism is and without a deep and professional knowledge of the religionof Islam. It was a sad experience that showed a greatergeneration conflict though at last many of the youth regreted for their unhumble treatment of the old Šayḥand other scholars of Islam in the country (Endris Muhammad).ŠayḥMuhammad Tāğ AD- Dīn was a progressive scholar who educatedhis children both the Islamic and the scientific diciplines. Most of his sons and daughters were graduates from Addis Ababa University and European Universities with distinctions. Šayḥ Qāsim Tāğ AD-Dīn is renowned lawyer, Dr. Abdulkerim, an avid reader and medical doctor, Dr. Salman, cancer specialist at Baltimore cancer centre; he graduated from Madrid University. Anisa, Huda, Hayat are all graduates from local Universities (Informant: Qasim Tāğ AD-Dīn). The ŠayḥMuhammad Tāğ AD- Dīn leagacy, thus, is not limited onIslamic scholarship but also contributes a skilled manpower to his country. Šayḥ Muḥammad Tağ AD-Dīn died on Thursday June 3, 2010 at the age of eighty seven.

## CHAPTER THREE

### 3.1. CODICOLOGICAL AND CONTENT DESCRIPTION

**Title:** *'I'lāmul 'aḡebiyā bi- ḥayāt 'uz' amā 'Ityubiyā min al-'ulamā wal 'awliyā wasalāṭ' in al-Islām wa 'sāṭīnūl 'aṣfiyā.* /علام الأئمة إعتراج عظمة عبدة إله طيبة آء الأئمة إء طيس لاطر الإسلام لئاطر الأصفاء. /Enlightening the innocent about the biography of the famous Ethiopian 'Ulamā, Saints and Islamic Sultānates and pious Rulers'. The title and name of the author are found at the front cover and first page of the manuscript. The title also found in the fourth page of the manuscript before the introduction.

**Author:** *ṣayḥ Muḥammad TāḡAD-Dīn Aḥmad*; epithet: *'abū al-qāsim*. He identified himself in detail as follows: *'Abū al-Qāsim Muḥammad Tāḡ Al-Dīn al-Ḥanīfiy al-jabartiy al-Wallowiy al-Qallowiy al-Kombalšiy aš-šāzilī al-māturidī.*

The father of Qassim Muḥammad Tāḡu-Dīn, of the Ḥanifite rite, from Ḡabarti, Wāllō, Qallu, Kombolcha, Šazili order and maturidī in theology.

**Language:** classical Arabic very organized and standard level.

**Incipit:** *Bismilāhi ar-raḥmāni ar-raḥīm*

*Al-ḥamdu lillāhi bāri' al-'umami, mumitu al-aḥyā'i wa muḥyi ar-rimami,*

In the name of Allah most gracious and most merciful

Praise is to Allah, the originator of nations, the one who originates the nations and resurrects the dead.

**Desinit :** *qāla al-'abdu al-faqīr 'ilā rāḥamat 'arḥama 'arrāḥimīn, 'abū al-qāsim Muḥammad Tāḡ Al-Dīn 'ibn 'Aḥmad bin Bašīr bin Muḥammad bin 'Idrīs bin Qāsim al-Wallowiy al-Qāliy qad faraḡtu min at-tabyiḍi yawmu al-ḡumu'ah al-ḥādi wal-'iṣrīn min rabī'i al-awwal min šahri sanatu 1405H, al-muwāfiq lilyawmi al- ḥamisi min šahri tāhsas min sanat 1977 bitāriḡ al-'ityobiyā wakān 'ibtidā' at-tabyiḍi fīl-yawmi at-tāsi' 'ašir min ša'bān sanatu 1404H.*

The poor slave who is in dire need of the mercy of the most merciful the father of al-Qasim Moḥammed Taḡu-Din of the Ḥanifite rite from Ḡabarti, Wāllō, Qallu says: the date I started writing was on the 19<sup>th</sup> Ša'ban, 1404H [21\5\1984]. I completed this writing on Friday 21 Rabi'u al-'Awal 1405H [14\12\1984] or Tahasas 5, 1977 according to Ethiopian calendar.

**Date:** As mentioned in the desinit of the manuscript the beginning time of writing the manuscript was on the date *Ša‘bān* 19, 1404 [21\5\1984] and completed on Friday *Rabi‘u al-‘awal* 1405 [14\12\1984]. The text at the disposal of the researcher is a copy of the original holograph.

**Paper:** modern paper, smooth and white with double line frame.

**Dimension:** the size of the paper is 29.5 x20.5 cm; text blocks 24.3 x 14.5cm.

**Number of Folios:** 148, at the end of the manuscript there are blank guard folios.

**Margin:** there are frames for all pages some of them are in bold line and some others are not visible due to a bad copy.

**Ink:** the text is written by traditional black ink.

**Owner and provenance:** the owner of the manuscript is Muḥammad Sa‘īd ‘Abdullāh (Arabic language teacher at Addis Abeba University. He found the manuscript from a hand of Mr. Mebruk (a diplomat who was working in libiya embassy in Addis Ababa) when he was a student in Libya. The latter might took the manuscript from the author promising future publication. Muḥammad Sa‘īd ‘Abdullāh has also put his remarks on some of the margins of the manuscript. pp(57,83,84,90,100,128,131,135,143,144,145,153,154,156,175,196,197,198,204,211,217,218,227 234,257,262,264,274,283,293,332,340,341,354,355,360,361,385).

**Pagination and catchwords:** The pagination is written in Indian and Arabic numerals at the top middle of each page by the author, recently paginated by pen by the owner of the manuscript. The catch words are by the author written at the left margin of each recto folio.

**Handwriting:** very elegant handwriting by the author himself (it is a holograph), clear and readable, all texts were written in classical Arabic language; there are issues that necessitate the use of Amharic words of poetry and proverbs. Arabic has different types of handwritings. So the author used these different types of writings to write the title and name of the author at the cover page and first page of the manuscript. The different types of hand writings used were *nash sulus*, *riqa* and *diwāniy*.

**Punctuation:** There are punctuation marks such as full stop, hyphen, colon and bracket.

**Decorations:** There is no decoration throughout the text except the different styles of handwriting on the cover page and the first page of the manuscript.

**Binding:** bounded by two modern cardboards.

**Condition:** Now it is in a good condition except a little incision at the top.

**Content:** It is an important text that contains biographies of Ethiopian ‘*ulamā*’, sultānates and saints; it also addresses social issues of concern like charity for the dead, the rule of chewing *çat*, drinking coffee and the religious verdict on smoking-cigarettes.

### 3.2. The Entries of the Biographical Dictionary:

There are more than 350 Ethiopian scholars, kings and famous personalities mentioned in this biographical dictionary in an alphabetic order. The researcher gives the lists of these personalities by name so that researchers could trace who has been treated in this work.

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12	<i>’Aḥmad bin ‘Umar bin Musā of Duri</i>	83

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15	'Abā Muḥammad 'Ahmad al- Barānsā of Qorie	93
16	'Aḥmad Dima bin 'Adam	94
17	'Aḥmad 'Awta of Wārābabo	95
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19	'Aḥmad Mantīq bin Surūr	96
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24	Kabir 'Aḥmad bin 'Abdurahmān of Gadawa	99
25	'Ahmad bin Yusūf of cafto , Qāllu	99
26	'Ahmadyāh bin Muḥammad of Mammi	101
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28	'Ahmad bin Muṣṭafā of caqat	102
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35	'Ibrāḥim Mugniy bin 'Umar	106
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38	'Ibrāḥim bin al – Waliyu Muḥammad Kosam of Ruqa	108
39	Al – ḥāj 'Ibrāḥim, resident of Quṭṭi	108
40	'Ibrāḥim bin aš-šayḥ of Mama of Ruqa , Eritrea	108
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48	<i>'Adam of kinānah from school of samāni</i>	111
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72	<i>'Amatu Raḥmān bintu 'Aw Muhammad</i>	121
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10	<i>Al- Ḥāğ Bašir of Ifāt, resident Aref lebiy</i>	135
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19	<i>Buṣayr 'Abbā Fānā, the jurist of the Šāfi school of Borana</i>	137
20	<i>Buṣayr bin 'Adam Fardiyy of Qurqura</i>	137
22	<i>Bir bin Labomāšil Sultān of Qällo</i>	138

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30	<i>'Alī bin 'Idris of Qabbana</i>	261
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51	<i>'Umar bin 'Adam of Qāllu, resident of Nagal</i>	274
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## CHAPTER FOUR

### HISTORICAL INSIGHTS IN THE TEXT

#### 4.1. The First Migration

The text has recorded incident which are relevant and significant as far as Ethiopian history is concerned throughout its pages. The researcher has pointed out some episodes which are more important for historical study leaving other details for future research. The historic migration of the companions of the prophet especially his daughter, *Ruqya* and her husband *Otmān bin 'Afān* to Ethiopia (Axum) is given primary emphasis and we found it at the beginning of this biographical dictionary. The prophet pointed his companions to immigrate to *Habašā*. He told them; in his famous saying, "If you come out to *Habašā*, there is a king, who doesn't oppress anyone and the country is a land of sincerity, until Allah gives you respite from the problem you are in stay there." They went out to the land of *Habašā* secretly so as not to be attacked by the *Qurayš* (MS. P .4).

The MS mentioned that one of the emigrants was an Abyssinian maid of the prophet by the name *Barkat al – Habašā*. The emigrants were fifteen men and six women including *Ummu Ayman*. They boarded on the merchant ship and arrived at Abyssinia across the Red sea. They asked for a refuge and the king gave them what they need with great respect. This was five years after the prophet declared out his call to Islam, 615 (MS. pp. 4-5).

The author comments on the words of the prophet in connection with the emigration saying "Ethiopia is the land of truth". This word of the prophet is a great honor for Ethiopians. This boosts our pride for being a shelter for the companions of Muhammad. This land is the first land Islam put its foot with the coming of the companions, the author points that the migrants have suffered some harm, threats and inconvenience by some people but they kept silent and the Muslims did not write much and publish about this issue because that was not an institutional (governmental) abuse (MS. P. 5).

The author points that if the king of Axum at that time was not a leader with strong power they might forcibly converted into Christianity, killed or brought back to Mecca, the land of the pagans (MS. p. 5).

The clergy were making efforts to lure the immigrants to their religion. They tried to convince them but all remained loyal to Islam except one person, ‘Abdullah bin Ğahš (MS. p. 6).

This first cycle of migration did not stay for long. It was only for 3 months. Most of the immigrants returned to Mecca as they were informed of a peace pact between the prophet and the Qurraish leaders (MS. p. 6). The manuscript does not give as a list of the refugees Šayò Sayyid Muḥammad Šādīq gives a detail account of the incident. The following are the companions who came to Ethiopia.

### List of Immigrants (male)

No	Name
1	<i>As – Sayyid Ğa‘far Aṭ – Ṭayar</i>
2	<i>As – Sayyid ‘uṭmān bin ‘Afān</i>
3	<i>As – Sayyid Ōālīd bin Sa‘id</i>
4	<i>As – Sayyid ‘Amr bin Sa‘id</i>
5	<i>Abū – Ḥudayfā bin ‘utbah</i>
6	<i>‘Abd bin Ğahš</i>
7	<i>As – Sayyid Mu‘ayqib bin Abī Ṭalha</i>
8	<i>As – Sayyid ‘Abdullāh bin al – Muġirā</i>
9	<i>As – Sayyid ‘Abdullāh bin Ğahš</i>
10	<i>‘Asad bin ‘Abdu al - ‘uzā bin Quṣi</i>
11	<i>As – Sayyid al – ‘Aswad bin Nawfal</i>
12	<i>As – Sayyid Yazīd bin Zam‘a</i>
13	<i>As – Sayyid Ōalīd bin ‘uzām</i>
14	<i>As- Sayyid ‘Umar bin ‘Umayā bin al – Ōārīt</i>
15	<i>As – Sayyid ‘Amr bin ‘Umayyā bin Ōuwaylīd</i>
16	<i>As – Sayyid Qays bin ‘Abdullāh</i>
17	<i>As – Sayyid Šuġā‘a bin Abī Waḥb</i>

18	<i>As – Sayyid Muş‘ab bin ‘Umayr</i>
19	<i>As – Sayyid Suwaybiṭ bin Ḥarmala</i>
20	<i>As – Sayyid Abū Ar-Rūm bin ‘Umir</i>
21	<i>As – Sayyid Farrās bin An – Naḍir</i>
22	<i>As – Sayyid Ğahm bin Qays</i>
23	<i>As – Sayyid Abū Fukayhā Mawlā ‘Abd Dār</i>
24	<i>Zahrā bin Kilāb bin Murrā</i>
25	<i>As – Sayyid Mālik bin Wuhayb</i>
26	<i>As – Sayyid Maṭlab bin Azhār</i>
27	<i>As – Sayyid Ṭalīb bin Azhār</i>
28	<i>As – Sayyid ‘Amir bin Mālik</i>
29	<i>As – Sayyid al – Miqdād bin Al – Aswad</i>
30	<i>As – Sayyid ‘Abdullāh bin Mas‘ud</i>
31	<i>As – Sayyid ‘Utbā bin Mas‘ud</i>
32	<i>As – Sayyid ‘Amr bin ‘Uṭmān</i>
33	<i>As – Sayyid al – Ḥariṭ bin Ōālid</i>
34	<i>As – Sayyid ‘Abdullāh bin ‘Abdul ‘Asad</i>
35	<i>As – Sayyid ‘Uṭmān bin ‘Uṭmān</i>
36	<i>As – Sayyid Hişām bin Abī Ḥuzayfā</i>
37	<i>As – Sayyid Salamā bin Hişām</i>
38	<i>As – Sayyid ‘Ayāş bin Abī Rabī‘a</i>
39	<i>As – Sayyid ‘Ammar bin Yāsir</i>
40	<i>As – Sayyid Ma‘tab bin al - Ḥamra</i>
41	<i>As – Sayyid ‘Amr bin al – ‘As</i>
42	<i>As – Sayyid Hişām bin al – ‘As</i>
43	<i>Başir al – Ḥariṭ bin Qays bin ‘ idiy bin Sa‘d bin Sahn</i>
44	<i>Tamim al – Ḥariṭ bin Qays bin ‘ idiy bin Sa‘d bin Sahn</i>
45	<i>Hajaj al – Ḥariṭ bin Qays bin ‘ idiy bin Sa‘d bin Sahn</i>
46	<i>As - Shaib al – Ḥariṭ bin Qays bin ‘ idiy bin Sa‘d bin Sahn</i>
47	<i>Al – Haris al – Ḥariṭ bin Qays bin ‘ idiy bin Sa‘d bin Sahn</i>

48	<i>Muamar al – Ḥārīt bin Qays bin ‘ idiy bin Sa‘d bin Sahn</i>
49	<i>Said al – Ḥārīt bin Qays bin ‘ idiy bin Sa‘d bin Sahn</i>
50	<i>Abu Qays al – Ḥārīt bin Qays bin ‘ idiy bin Sa‘d bin Sahn</i>
51	<i>Abdullah al – Ḥārīt bin Qays bin ‘ idiy bin Sa‘d bin Sahn</i>
52	<i>Qays bin Ḥudayfā</i>
53	<i>Ōanīs bin Ḥudayfā</i>
54	<i>‘Abdullāh bin Ḥudayfā</i>
55	<i>As – Sayyid ‘Amir bin Rabāb</i>
56	<i>As – Sayyid Sa‘īd bin ‘Amr</i>
57	<i>As – Sayyid ‘Uṭmān bin Maḏ‘un</i>
58	<i>As – Sayyid As – Sā’ ib bin Maḏ‘un</i>
59	<i>As – Sayyid ‘Abdullāh bin Maḏ‘un</i>
60	<i>As – Sayyid Qaddāmā bin Maḏ‘un</i>
61	<i>As – Sayyid Ḥāṭīb bin al – Ḥārīt</i>
62	<i>As – Sayyid Ḥaṭāb bin al – Ḥārīt</i>
63	<i>As – Sayyid Nabīh bin ‘Uṭmān</i>
64	<i>As – Sayyid ‘Uṭmān bin Rabi‘a</i>
65	<i>As – Sayyid Sufyān bin Mu‘ammar</i>
66	<i>As – Sayyid Mahmiyā bin Ğuz’</i>
67	<i>As – Sayyid ‘Adi bin Naḏilā</i>
68	<i>As – Sayyid Mu‘ammar bin ‘Abdullāh</i>
69	<i>As – Sayyid ‘Arwā bin ‘Aṭaṭā</i>
70	<i>As – Sayyid ‘Amir bin Rabi‘a</i>
71	<i>As – Sayyid ‘Abdullāh bin Maòramā</i>
72	<i>As – Sayyid ‘Abdullāh bin Suhayl</i>
73	<i>As – Sayyid Mālik bin zam‘a</i>
74	<i>As – Sayyid Abū Sabrā bin Abī Rahm</i>
75	<i>Ḥāṭīb bin ‘Amr</i>
76	<i>Saliṭ bin ‘Amr</i>
77	<i>Sakrān bin ‘Amr</i>

78	<i>As – Sayyid Sa‘d bin Ōawlā</i>
79	<i>As – Sayyid Abu ‘Ubaydā ‘ Amīr bin Al – Ğarāḥ</i>
80	<i>As – Sayyid al – Ḥariṭ bin Abd</i>
81	<i>As – Sayyid ‘Amr bin Ğahm</i>
82	<i>As – Sayyid ‘Amr bin Wahb bin ‘Abī Sarḥ</i>
83	<i>As – Sayyid Sahl bin Bayḍā</i>
84	<i>As – Sayyid Suhayl bin Bayḍā</i>
85	<i>As – Sayyid ‘Uṭmān bin ‘Abd ḡanam</i>
86	<i>As – Sayyid Sa‘d bin ‘Abd Qays</i>
87	<i>As – Sayyid ‘Ayād bin Zuhayr</i>
88	<i>As – Sayyid Ṭalib bin ‘Amīr</i>
89	<i>As – Sayyid ‘Utbā bin ḡazawān</i>
90	<i>As – Sayyid ‘Arbad bin Humayir</i>

### Female Immigrants

No	Name
1	<i>As – Sayyida ‘Asmā bint Salmā bin Maðramā</i>
2	<i>As – Sayyida ‘Asmā bint ‘Amis bin Ma‘bad</i>
3	<i>As – Sayyida ‘umaymā bint Ōalaf bin ‘Asad al – Ōuzā‘yā</i>
4	<i>As – Sayyida Barakat bint Yasār</i>
5	<i>As – Sayyida Hasnā ‘ummu Šuraḥbil</i>
6	<i>As – Sayyida Ḥamnā bint Ğahš bin Rabāb</i>
7	<i>As – Sayyida Ōawlā bint al- ‘Aswad bint Ōuzaymā</i>
8	<i>As – Sayyida Rā‘iṭā or Rayṭā bint al – Ḥariṭ bin Ğubaylā</i>
9	<i>As – Sayyida Ruqayā daughter of prophet Muhammad - peace be up on him -</i>
10	<i>As – Sayyida Ramlā bint Abī Sufyān bin Saðar</i>
11	<i>As – Sayyida Ramlā bint Abī ‘ Awf bin Šubayrā</i>
12	<i>As – Sayyida Zaynab bint Ğahš bin Rabāb</i>
13	<i>Ḥamnā bint Ğahš</i>
14	<i>‘Ummu Habibā bint Ğahš</i>

15	<i>'ibnat 'Umaymā bint 'Abdul-Muṭṭalib</i>
16	<i>As – Sayyida Sawdā bint Zam'a bin Qays</i>
17	<i>As – Sayyida Laylā bint 'Abī Haṭmā bin Ḥuzayfā</i>
18	<i>As – Sayyida Ḥamaynā bint Ḥalaf bin 'Asad</i>
19	<i>As – Sayyida Hind bint Ḥuzayfā</i>
20	<i>As – Sayyida 'Ummu Ḥabibā bint Ğahš bin Rabāb</i>
21	<i>As – Sayyida 'Ummu Kulṭūm bint Suhayl</i>
22	<i>As – Sayyida 'Ummu Yaqaḏā bint 'Alqamā</i>
23	<i>As – Sayyida 'Ummu 'Ayman Barakat al – Ḥabašā</i>

## 4.2. The second Immigration

The text addressed that the Quraish did not stop harming Muslims in Mecca, Once again the prophet sent his companions to Ethiopia. This time it was a massive movement than the previous. Their number was 83 men and 19 women. Among them were Ğa'far bin Abū Ṭalib and his wife 'Asmā bint 'Umays. The king welcomed them and they found him, good neighborly and generous as before (MS. p. 8).

According to the author, the *Quraish* wanted them back to Mecca and collected precious gifts and sent a delegation which holds those gifts to Nağāšī. The delegation was composed of 'Amr 'ibn al-'as and 'Abdullāh ibn 'Abi Rabi'a and it was supported by bishops. After an exclusive discussion and giving gifts they helped them to reach Najāši. The king thanked and asked them what they need. 'Amr 'ibn al-'as said intact –O king; here come to your country fools of our young men. They left their people; they left the religion of their fathers and did not enter in your religion either. They came by a new religion, we do not know and you do not. We are sent from their fathers, uncles and their families to take them back.” This was a very emotional speech and the court of the king was so much attracted by its content. However the king was so wise and did not want to decide before listening the idea of the emigrants. It was now their turn (MS. p. 8-9).

The king demanded to hear the response of the immigrants regarding this and asked them –what is this religion you came by, why you left the religion of your fathers?”. Ğa'far got up in unhurried way and said:

بعض جعفر في توديقه وجلال . والتي نظرات محبة على الملك الذي أحسن جوارهم  
 وقال يصف له فضائل الاسلام : لا اله الا الله كما قوما أهل جاهلية نعبد الأصنام .  
 ونأكل الميتة ونأمن الفواحش . ونقطع الأرحام . ونسيئ الجوار . ويأكل القوت مما  
 الضعيف . حتى بعث الله إينا رسولا منا . نعرف نسبه وصدقه . وأمانته . وعفافه .  
 فدعانا إلى الله لنوحده ونعبده . ونخضع مكلنا لغيره . وبأيمان الجاهن والأوثان .  
 وأمرنا بصفت الحديث . وأداء الأمانة . وصلة الرحم . وحسن الجوار . والكف عن  
 الحارم والدماء ..

ونحننا عن الفواحش . وقول الزور . وأكل مال اليتيم . وقد في المحصنات .. فصدقناه  
 وآمننا به . واتبعناه على ما جاءه من ربه . فعبدنا الله وحده ولم نشارك به شيئا . وحررنا  
 ما حرّم علينا . وأحللنا ما حل لنا . فعدنا علينا قوماً فعدونا وفتنونا عن ديننا .  
 ليردونا إلى عبادة الأوثان دون عبادة الله . وإن نتمحل ما كنا نتمحل من الجاهن ..  
 فلما قهرنا وظالمونا . وضيقوا علينا وحالوا بيننا وبين ديننا . خرجنا إلى بلادك  
 ورجعنا جوارك . وجونا أن لانظلم عندك (٢)

التي جعفر بهذه الكلمات أسفرت كضوء الفجر . فملأت نفس النجاس بحاسا و  
 رقة . والتفت إلى جعفر وسأله :

«هل معك مما أنزل على رسلكم نبي»

قال جعفر : نعم ..

قال النجاس : فاقرأه علي .

ومضى جعفر يتلو آيات من سورة مريم من كهيعص إلى قوله تعالى : «ويوم أبعث خيا»  
 في آداء عدي . وخشوع آيسر .. فبكى النجاسين . وبكى معه أساقفته جميعا .  
 ولما تكلف دموعه الهاطلة الغزيرة . التفت إلى مبعوث قريش . وقال :

أشرف  
 الصحابة

(١) ابن الأثير . ص ٣٧٧ ج ٢ هـ  
 (٢) وزاد ابن الأثير بعد قوله وقد في المحصنات . وأمر أن نعبد الله . لأن شركنا لم يشأ أن نعبد إلا الله  
 والنجاسين البركات في القول . كما في الأصنام في هذه الآية لا تخلو من نظر . وذلك أن المذلة والنجاسين  
 لم يشعروا بذلك الوقت . إنما بشرنا في السنوات آية من القرآن . لأن يقال بلغهم مشروها وبها وهم وبكسبة مع  
 ان هذا

(MSp.8) Ġa'far speech to King Nağāšī

King! We were people of ignorance, we worship idols, we eat the dead, we cut off the ties of kinship, we mismanage neighborliness and the strong of us suppress the weak. Meanwhile Allah sends us a messenger whom we know for his pedigree, sincerity and honesty. The messenger called us to Allah, to worship him alone and take off the stones we and our fathers were worshiping. He ordered us to go out from the worship of idols, to talk honestly, not to cut the ties of kinship, to have good neighborliness and to refrain from incest and shed. He also forbade us from Obscenity, false speech, eating wealth of the orphan and accusing chaste women. We believed and secured him, we followed him to what he came from Allah and we worship the lord alone. We don't worship anything else, we denied what he prohibited and we perform what he allowed us. Our people tortured us because of our religion of worshipping Allah and ignoring the worship of idols. When they tortured us, put pressure on us and prevented us from our religion and they forced us to be returned to their pagan religion. That is why we came to your country, we wanted your neighborhood, and we hope you would not do any wrong to us (MS. p. 9).‘

The king turned to Ğa‘far and asked –Do you have something from what was revealed to your prophet?” Ğa‘far said yes and started to read the verses from chapter Mary 1- 15 (MS. p. 10). Nağāšī burst into tears so do the priests around him. He said –this is what Jesus came by, No; I swear to God I would not give them to you” (MS. p. 10). The following is the English translation of the Quranic verses read to the Ethiopian court:

## Surah Maryam (Mary)

1. *Kaf- Ha-Ya-'Ain-Sad*. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. 2. (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah). 3. When he called out his Lord (Allah) a call in secret, 4. Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord! 5. "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir, 6. "Who shall inherit me, and inherit (also) the posterity of Ya'qub (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!" 7. (Allah said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)." 8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age." 9. He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!" 10. [Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect." 11. Then he came out to his people from *Al-Mihrab* (a praying place or a private room, etc.), he told them by signs to glorify Allah's Praises in the morning and in the afternoon. 12. (It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child. 13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous, 14. And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents). 15. And *Salamun* (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)! Surah Maryam (1-15).

‘Amr ibn al-’As went to *Nağāšī* and said –“king, they use dangerous words about Jesus. They say Jesus son of Mary is a slave like any other slaves (MS. p. 11). The bishops were disturbed by this and they convened a new meeting. *Nağāšī* continued to ask *Ğa’far* –“what do you say about Jesus, son of Mary?” *Ğa’far* replied –“we say what it came to us by the prophet. He is the servant of God and his messenger and his speech casted to Mary” (MS. p. 11).

*Nağāšī* said –go you are safe, tend to my land; who ever insults or abuses them shall be punished, I don't want to have a mountain of gold in exchange of giving one of you.” (MS. P.11). Then *Nağāšī* said to the envoys of the *Qurayš* give them their gifts back and said –I don't need them. I swear by God! God did not take any present from me when he gave me back my crown, and I do not need any of their gifts” (MS. p. 12).

The prophet sent a request to the king to send him the remaining emigrants to Medina after about 16 years of their stay in the land of *Habašā*. His request was fulfilled exactly at the time of the messenger's return from the battle of *Haybar* in the seventh year of *Hiğrā* corresponding to 629 AD (MS. p. 12).

The author explains about the importance of the two migrations to Ethiopia, saying: –When they were tired of worshipping idols made of stone they migrated to Ethiopia. There they encountered a religion which prevailed, organized churches and monks. Whatever their view for the religion they found it far better than paganism” (MS. p. 5).

### **4.3. The Legacy of the Emigrants to Islam in Ethiopia**

Under this title the text under study remarks that with the long stay of nearly 16 years, the Muslim emigrants returned to Medina without leaving any mentioned impact in Ethiopia (MS.p.14). But, it is not clear why the author takes such a bold stand while there are reports of positive impact upon the local population and the court. The author might have in mind that the period after their departure from Axum was a total break as much as the relationship of Islam with the court of Axum is concerned and we had no reports of the continuity of Islamization process in Axum and its environs after the immediate generation.

In his interpretation of the *Qur'ān*, *Hāfiz Ibn Kaṭīr*, based on the reports from *Seid bin Ğubayr* and others, writes that *Nağāšī* sent a delegation of 12 men, seven of them were priests and five of them monks but the number among the laity was 50, 60 or 70. They met the prophet and he recited the *Qur'ān* to them; They wept with fear of Allah and converted to Islam. They returned to the Ethiopian king and told him what they observed (MS. pp. 12-14).

In his dictionary *Ṭabarānī* writes, quoting *Ibn 'Abās*, that 40 men of Ethiopia came to the prophet and they participate the expedition of 'Uhud along with him; some were wounded but no one was martyred. When the Abyssinian converts saw the economic problem the Muslims were facing, they said –“Messenger of Allah! give us your permission to bring our properties to help our Muslim brothers here”. The messenger allowed them and they were able to help the poor companions of the prophet. All these reports are among the impacts of the presence of the prophet's companions in Ethiopia (MS. p. 14). Well, the author might have focused on the enduring impact, not the immediate, because after the companions of the prophet left Ethiopia, the Islamic presence around Axum seems meager especially during the succeeding centuries which is still debatable given the paucity research and source material that can be presented as a historical fact.

#### **4.4. The name 'Ethiopian' in Greek**

Quoting Ğawhār Ḥassen in his book *Tārīḥ al – Ḥabašā* History of Ethiopia' the writer of the manuscript said, Ḥabašā was known in Greek by the name –“Ethiopia” which means burned face. This was the name given by the Greeks to all African population, especially for the population between upper Nile, the desert of Libya and the coast of Red sea. He also quoted the historian, Homer who gives the name Ethiopia for the people in some part of east and west Africa. The historian Herut was reported for limiting the name Ethiopia for the population of upper Nile. According to Blain the population of middle Blue Nile, Nubiya and *Ḥabašā* were called by this name (MS. p. 15). The author says that Arabs call us *Ḥabašā*, which means –“mixed” to show the population are mixed from different tribes( MS. p. 16).

#### **4.5. The Occupation of the Ethiopian Coasts**

The spreading Muslim forces after the prophetic era did not send military contingent to Ethiopia. It was Arabs from Yemen and Ḥiġāz from among *Maḥzūm* and *bani 'Abddār* as well as the children of *'Aqil ibn 'Abi Ṭālīb* who had brought Islam to the Ethiopian coast and then to the interior lands through trade. Muslim merchants made their occupation along the coasts of Ethiopia and slowly took the Dahalk Island and then Masawa. They stayed here until all the

coasts of *Habašā* had become under control and Islam was introduced to many of the pagan tribes along the coasts. (MS. p. 16).

The text mentions Axum's ancient glory before the rise of Islam even its imperialist pursuits as a colonizer of Yemen, for almost 70 years. It was only when *Sayf bin ʿAlī Bazin* of Yemen appeared that the Axumite ruler in Yemen was challenged; he was able to expel the Abyssinians. They were expelled. The Arab delegates came to congratulate and thank him for his success. That was two years after the birth of (Prophet) Muḥammad. (MS. p. 16).

#### **4.6. The Spread of Islam in *Habašā***

The text remarks that –No matter we couldn't mention the detail of how Muslims occupy the coasts of Ethiopia; we can at least establish that the coastal regions were penetrated peacefully and became Islamic through time. They were able to organize their own strong soldiers and strong Muslim force beside the moral virtues they secured. The great Islamic states in Ethiopia, were able to deploy their authority to many places for long time and were formed due to the previous effort of eslamaization (MS. p. 17).

#### **4.7. The Origin of the First Islamic State in Ethiopia**

The manuscript gives rudimentary information about the origin of the first Islamic state of Ethiopia. The merchants who fled to Ethiopia were from Yemen and *Ḥiḡāz*, from the tribe of Quraysh, specifically children of *'Aqīl Ibn 'Abū Ṭalib* and children of *Maḥzūm* and *Bani 'Abda dār* and were settled in the land of Zeyla in a place called *Ġabart*. After that they were named as *Al-Ġabartiya*. This name is widely used by many Muslim people in Ethiopia to designate their lineage. Making their base at –Ifat" they managed the people in an organized way. There were 7 kingdoms in this area :( 1) The kingdom of Ifat (2) The kingdom of Dawro (3) The kingdom of Arabany (4) The kingdom of Hadiya (5) The kingdom of Bali (7) The kingdom of Dāra. These kingdoms had mosques that were used for daily and Friday's prayers. The mosques are now found in the place called Gozye and 'Alī Anba. At the time all the kingdoms were prosperous except the kingdom of Dara in which their land was included under Amhara which was the base of the kingdom of Ethiopia at the time (MS. p. 17).

#### **4.8. The succession of Power among Muslim Kingdoms**

The manuscript tells that the political power of the kingdoms was concentrated in only one family except in the kingdom of Bali. The king of Bali at the time did not belong to the ruling family; a person who was closer to the ruling elite of the Amhara was raised as a king by the support of the Christian (Amhara according to the manuscript) sovereign leader. The author also added that these kingdoms were under the control of Ethiopian Christians. The leader's aspiration was to secure their position. The establishment of their religion and securing justice was not their concern (MS. p. 19).

#### **4.9. History of Islam before the Eighth Century**

Under this heading the writer of the manuscript comments: –Unfortunately we are not able to trace documents on what was happening between Ethiopian Christians and Muslims before the eighth century of Hiġra” (MS. p. 20). However, he mentions that there are few significant documents like words of Ṭabarāni. These documents show the dominance of Christians over Muslims. When the last Umayyah caliph, Merwan, was killed in the town of Busier in 1324 (750 AD), his two sons ‘Abdullāh and ‘Ubaydullāh fled to Ethiopia as refugees. though, both were not welcomed. ‘Abdullāh was killed and ‘*Ubaydullāh* escaped death with some of his fellows.

#### **4.10. Some Hidden Facts**

The writer quotes from *Maqrizī* (*'ilmām 'ammā bī 'arḍi al-Ḥabašā mīn mulūk al-Islām*), explaining that king Ishaq bin Dawūd, who took the government of Ethiopia in the year 812 H (1410 AD) was a strong king who established a factory for producing weapons such as swords and spears. An Egyptian Coptic man was responsible to systematize the financial flow of the kingdom. He did his best until the people came to prosperity. When the king was strong enough he became a dictator; he overshadowed and agreed with his men to grab the kingdoms of Muslims from their hands and to evacuate them from their country. He controlled and killed Muslims that were found in the kingdom of Ethiopia and enslaved the scholars. Then he wrote a letter to European kings and told them that he was removing Muslim kingdoms from his country.

He also promised to do more regarding those kingdoms. He died in 833 AH/1429AD (MS. P. 22).

#### **4.11. The Borders of Ethiopia and the Judea – Zagwe Rulers**

The author of the manuscript writes that the territory of Ethiopia at that time includes the high plateau of Šāwa, Amhara and Tigray. The territories of Islamic kingdoms used to extend until the north of Ethiopia. The manuscript also mentions that a Jewish woman from Fālasha named Yodit ruled Ethiopia for about 40 or 60 years followed by the children of Zagwe who ruled Ethiopia for three hundred years from their base in Lasta. They argue as they were from Solomonic family. The Solomonids opened war against the Muslims which lasted about three centuries and it reached its climax and became bitter in the tenth century when Lebnā Dengil and then his son Gālawdios were enthroned. This war was almost the war that weakened the country of the Muslims until 'Aḥmad bin Ibrāhīm (Graḡñ) came from among the Muslims in the year 926 AH (1520AD) (MS. p. 23).

#### **4.12. Renaissance of Islamic knowledge in Ethiopia**

The author mentions how Islamic knowledge was disseminated in Ethiopia in the first half of the 19<sup>th</sup> century. He claims that the flow of Islamic knowledge was from east to west of the country: Harar had been the focal point in the past. It reached this level of Islamic knowledge by its contact with Yemen and *Hiḡāz*. Western Ethiopia was also affected by this after Egyptian leader Mohammed Ali Basha controlled Sudan. After Egyptians controlled Zeila and Harar during the reign of Ismail Basha Islamic knowledge reached the height of its glory. This was during the short-term occupation of Harar by Egypt from 1292 to 1302 AH/1875 -1885 (MS.p.24). European scholars and authors have noticed this and told about the progress. For instance, the Austrian writer (Yulshiki), who visited Harar in (302 /1885), observed the presence of large number of Muslim missionaries (MS. p. 24).

#### **4.13. Emperor Menilik II and his Campaigns against Muslim kingdoms**

The manuscript addresses that when Menilik II, the son of Haile Mālākot, sat on the throne of Ethiopia in 1889/1260H; he wanted to expand his kingdom and to subjugate all the Muslim kingdoms and the lands of the pagans. He began to expand his kingdom by occupying Awsa

located in Afar. Muslims had Awsa as their headquarters in the past. Egyptians withdrew from Harar in April 1885 A.D. and 'Amīr 'Abdullāh bin 'Alī was restored only to be dethroned by Menelik, the king of Shāwa, who fought against him in a place called çälänqo in January 1887. The Amir fled to Ogaden. His cousin 'Alī was replaced but he was arrested and thrown into prison by the soldiers of Menilik after some time. The Muslim regions of Ogaden, Arsi, Borena and Jimma became under the soldiers of Menilik in 1309 H [1892 AD] (MS. pp. 24-25).

#### **4.14. King Tewedros's Campaigns against Islam and Muslims**

The author's assessment of Tewedros's religious policy is discussed briefly in the text and it was summarized as follows: In the northern part of Ethiopia, Ras Kasa fought Ras 'Alī in the year 1269H/1853AD and made himself king of kings of Ethiopia in the year 1855 AD and named himself Tewodros. As far as religion is concerned his main concern was the persecution of Muslims and destroying their religion. He burned the mosques of Gonder and fought the Muslims of Wällo in collaboration with the rulers of Wällo specifically Wärqit. Tewedros won the war and amputated both the left and the right hands of the prisoners and hung them on their own necks. He let them walk in the crowd so that others learn from them. He burned mosques, the *Qurān* and Islamic books. He slaughtered a lot of scholars and looted their property. He aimed at unifying Ethiopia under one religion by destroying Islam (MS. p. 27).

#### **4.15. King Yohannes's campaigns against Islam and Muslims**

The text under study brings our attention again to this period of religious intolerance. It emphasizes that the reign of Emperor Yohannes was far worse than his predecessor as far as religious policy is concerned. Kasa (Aba Bazbiz) came to the throne and named himself Yohannis IV, four years after Tewedros's suicide. The author, however, mentioned the possible reasons for Yohannes's intolerance: "He exacerbates offending Muslims because he believes that Islam is a threat to his kingdom." The Egyptian government occupied Sudan and expanded its conquest to Mašawa and the plateau of northern Eritrea and began to infiltrate Ethiopian borders from the north and west. Yohannes began to force Muslims to get into Christianity (MS. p. 28).

The writer of the manuscript also mentioned about the forceful conversions in Wällo. In the year 1303H/1886 AD king Yohannes and Minilik of Shawa killed and wounded so many Muslims. Earlier in the year 1295H [1878] Yohannes and Muḥammad ‘Ali (Ras Mika’el) came to Gonder and forced Muslims and Muslim sultanets to convert into Christianity. Ras Mika’el belonged to the Mamedo tribes of Wällo. King Menilik was impressed by his beauty and courage that he gave him his daughter who gave birth to a son named Ləj Eyasu. His grandfather loved the intelligence of the boy and made him the inheritor of his throne. In the year 1296H [1879] Yohannes returned to the country side named Raya and killed many great scholars of Islam. One of the scholars, Šayḥ Ğamāl Ad-Dīn Muḥammad Al-Annī fled to place called Babuṭ. In the year 1297H [1880AD] Yuhannes called the *Wällo* people at Boru and officially Christianized the people, prevent Muslim women from wearing the head scarf and prevented Muslim scholars from wearing their traditional uniforms even holding rosary and finally he ordered them to change Islamic names. . In his printed book in 1898 AD Arnold reported that, fifty thousand Muslims in Hawaz north Wälqait and Gondär were forced to accept Christianity in the year 1880 AD.

In the year 1298H [1881AD] Yohannes came with Menilik to Boru again and took the money of Muslims as a tribute and prevent them from praying, fasting and reading the Qur’an. A person who was found doing these activities was punished and his properties were looted. When he went back to his place in Tigray he assigned Pastor Akale Wald to control Musilims. In the year 1299H [1882AD] Yohannes moved to the province of *Wärä’ilu* and then returned to Dessie looting the property and wealth of Muslims. Then he gave his daughter to the son of Menilik for marriage. In the year 1300H [1883] in coloboration with Menilik Yohannes attacked the Muslims around Babu, Däwäy and Harbo and fifty thousand Muslims including many scholars were killed. The king of Ḥabašā controlled all Islamic states except Ibn Mishar which was found infront of Dahlak Island (MS.p.30).

#### **4.16. The Demise of Emperor Yohannes**

In the year 1306 AH (1889 AD) King Yohannes went to war against the Sudanese army with hundreds of thousand fighters. Most of them were from knights and ordered his soldiers to attack the city from all sides. King Yohannes was standing infront of his tent when his soldiers attacked

the Derwish bravely and they went back. When they saw their victory the Ethiopian soldiers dispersed to collect the booty. The text brings our attention to the immediate situations before the killing of the Emperor. It narrates that the Ethiopian forces defeated the soldiers of the Sudan Derawishes who were backed by the Egyptians at the beginning phase of the war. It was due to the dispersal of the Ethiopian army for spoils of the war that exposed the Emperor. He was killed on the spot and the Sudanis took his body and cut of his head. The author also pointed that five other notables were also got their heads cut. After his death, Menilik sat on the throne in 1889AD/1307H and declared freedom of religion (MS.p.35).

#### **4.17. Islam during the reign of Haile Sellasse**

The text addressed that Muslims were deprived of high positions and they do not have legitimate rights in courts. Religious judges of Muslims did not have the right to judge except few issues Emperor Haile Sellassie allowed them to apply. These limits of the Šari‘a court, without adding or changing its content were used during the era of the military government. Ethiopian Muslims were not allowed to engage in military tasks up to the coming of the military government. But their rank did not rise above the rank of “colonel”. Recently we heard that two Muslims rise to the rank of General (MS. p. 38).

The author writes that kings in Habesha did not want to see the progress of Muslims. He mentioned an incident during Emperor Haile Selassie’s visit to Nazret that is: on his way, he saw a luxurious home and asked “whose palace is that?” “The men around him told him that it was one of Muslim men there. The Emperor was reported to have said:” how do you quiet while a Muslim man builds a palace like this?” (MS. p. 38). The text also addresses that the Muslims of Dässie were frequently been bankrupted and hatched by the crown prince of the deposed king (MS. p. 38).

#### **4.18. Islam during the Military Government**

The author also addressed that the Ethiopian revolution opened door of freedom and equality for Ethiopian Muslims and give them the opportunity of some big jobs and high positions that were prohibited for citizens with Muslim names. “We heard that two Muslim men worked in high

position, one of them occupied the ministry of health and the other was running the ministry of trade. Both assumed the positions for two years and were expelled after (MS. p. 38).

The text explains that despite persecution and pressure on Muslims, deliberately starving Muslims in Wällo and suppressing the freedom of Muslims in general Haile sellassie and his men were not able to kill the national spirit in Muslim people completely. Haile sellassie duped the outside world that there are no Muslims in Ethiopia except minorities in the south and southeast. The text also tells us what the Emperor addresses the American congress, during his visit to the United States, being asked about the objectives and programs of the renaissance of his country. –The objective we seek is to unite religion and language in our country. Without it we cannot achieve some progress.” When he was asked about Muslims he said,”There are minority Muslims in the south and south-east in the region of Harar and its surrounding. They were converted to Islam by the influence of foreigners and we have developed programs twelve years ago to return them to the religion of their fathers” (MS. pp.38-39).

As far as the life of the common people is concerned the text raises the issue of land distribution and addresses that the fertile land of *Wällo* was distributed between the royal families and men connected to the court. The people were forced to pay tax for the land. The tax weakened the people; they even sold their cattle and food to pay the taxes until they were exposed to hunger in 1965 which claimed the lives of hundreds and thousands of people (MS. p. 41).

#### **4.19. Population Distribution**

The manuscript addressed that Muslims were found in all parts of Ethiopia. A wide range of Muslims reside in the south and East of Ethiopia, Harar and Ogden. There was strong association of Muslims in Arusi and south western places like Jimma Agaro and Hadiya. The population of Gurage is mixture of Muslims and Christians. In the west of Addis Ababa there were Warji tribes who were Muslims and reside in Šäwa, Amhara, Wällo and Tigrai. There were also group of Muslims from Yemen that intermingled with this ethnic group (MS. p. 42).

The Muslims in northern and eastern Eritrea such as Asawërta are sunni Muslims that follow the Ḥanafī, Šāfi‘ī and Mālikī schools and they have a legitimate official courts starting from the

days of the Italians. *Šarī'a* judges use their own displays of religious issues and conditions of legitimacy. They (Eritrean Muslims) also have the right to civil cases and they have even received high positions (MS. p. 43).

Concerning the issue of content with the religious brotherhood outside Ethiopia the text explained the presence of a center of Al-Mirganiyah in north Ethiopia of the time which is a branch of Egyptian-Sudanese Mirganiya order. This center has a great role in mobilization of Muslims and in boosting enthusiasm in their hearts. The author asserts that Muslims in Eritrea had made good deal of progress and civilization than they were in the past generation during the imperial or Därg era (MS. p. 43).

#### **4.20. How Muslim Scholars and Righteous People Lived in Ethiopia**

The text reminds the misery of Muslim '*ulamā*' in Ethiopia in very touching words. It emphasizes the meager economic life of Muslim scholars. –You see them with their children and their spouses' helpless. The jurists, the scholars, the teachers, used to live in rural areas because they found it better to practice their religion. They hate life in the cities; they even hate to enter in it for a while" (MS. p. 44).

The manuscript tells us that their livelihood depended on farming and they were sometimes helped by pious business men and Muslim volunteers. But the crops they gather were not enough for their living. Since Millions of muslims in Ethiopia live in rural areas, only few numbers of Muslims earn their living by trade. The Muslim merchants did not give any service for scholars with their money; Muslim scholars were not successful merchants, because the business needs to move from country to country. They couldn't move because they locked themselves to teaching and worshipping in all their time (MS. p. 45).

The author also addressed that the former Muslim scholars could nurture smooth relationship with the common Muslims; they advice them and promote virtue, besides they prevent them from vice. However, many scholars who came after them could not establish contact with the common people. They only perform teaching job for the students who came to their councils.

They were isolated from Muslims in general and the public were also isolated from scholars. For this reason there was neither councilor nor a person to be counseled. At this time construction of mosques were expanded in most cities and many Muslims came to mosque. The scholars also began to come to cities and they became teachers, *imāms* and preachers on these mosques. Muslims in these cities began to gather for Friday and holidays, for tremendous meeting and to perform their religious duty (MS. p. 46).

#### **4.21. The living condition of Muslim scholars and Students**

The text also told about lot of young and adult students of Islam. It indicates that the seekers of knowledge of *Qur'ān* in Ethiopia used to travel long distances for severity of their love for the religion. Old as well as young people used to travel to seek knowledge. The hardship and the intensity of hunger they faced did not stop them from moving to acquire knowledge of Qur'an. (MS. p. 46).

They spend all the day time with their teacher attending the lesson. The rural villagers take care of some of the students, they gave them food. The majority of the students used to go to the scattered homes of Muslims in search of food. The students had spent their night in mosques and Islamic schools. As for their clothes, they wore simple clothes. When their clothes were tore, they used to work different jobs for a month or two to change their clothes. Most of the students as well as their teachers borrow the texts and books they study. Some of the teachers used to copy lengthy books with their hands. Among these books was *–Fath al- Ğawād’* from the *mazhab* (school) of *Šāfi’ī Muğibu Nadā Fī An-naḥw* and *–At-Tuḥāf’*. The students were so intelligent and they used to study jurisprudence, Arabic grammar and morphology, (MS. p. 47).

#### **4.22. The Orders of Sufism in Ethiopia and their Roles**

The author writes that in Ethiopia, there were multiple Orders of Sufism such as *Qādriya*, *Šāziliyāh*, *Sammāniyah*, *Katīmiyāh*, *Marğaniyāh*, *Ahmadiyāh* and *Tijāniyāh*. These Orders produced righteousness and piety among the people. It had also played a great role in fighting ignorance, sin and crime. *Qādriyāh* was the oldest to inter into Ethiopia and had great influence, especially among the people of Wällo, Dangla, Harar and Somali. Among known sheikhs in this

way were *al-‘Arīf billāh Sayyid Kabir Ḥāšim*, *al-‘Arīfu billāh sayyid Al-faqīh Zubayr al-Gawguriy* and *al-‘Arīfu billāh Ğamāl Ad-Dīn Muḥammad Al-Annī*. The text tells us that at the time the most spreading Order was Tiġāniyāh having tremendous prevalence in Kāffa, Jimma, Wällägā, Gojjam Gonder and in some part of Wällo and Harar. The majority of the followers of this Order were the people of “Al- kinkrion” and they used to have large amount of wealth (MS.p.47).

The different Orders of Sufism had great advantages in Ethiopia. They perform different functions in spreading Islam, helping people to have the love of Allah and his messenger in their heart, teaching social morality and tolerance and producing fair and polite men. We find them having great love between themselves, their teachers and sheikhs. They maintained the establishment of *sunas*, *dikr*, patience, compassion, humility and the love of Allah and his messenger (MS.p.48).

#### **4.23. Wällo as the Center of Islamic Scholarship**

The author gives some information on some aspects of the history of *Wällo* emphasizing its paramount role in disseminating and preserving Islam in Ethiopia. Here is a summary of the issues discussed in the text. “*Wällo* was a big country and a wide Islamic state. A known scholar ‘*Alī ibnMusā Sa‘īd*, *Wällo* is a name given to Muslim country.” It is believed that the original name of *Wällo* is ‘*Casa Mälco*’ or ‘*Lacomelza*.’ Perhaps the name *Wällo* came after the penetration of the Oromo people to this area in 11 century AH (MS. p. 49).

The author remarked that; he couldn’t get any trusted evidence that tell when Islam was entered to *Wällo*. But he suggests that Islam might have come to *Wällo* by Muslim rulers and scholars of the Islamic kingdoms especially from the kingdom of Ifat as Ifat was adjacent and near to *Wällo*. It was also referred that, the man named ‘*Debelo*’ brought Islam to *Wällo*. According to the text, its abundance of livestock and animals of all kinds like mules and donkeys, its cultivation of all kinds of grain, its production off cotton and fruits, the presense of populated villages, farms and rivers made *Wällo* the most comfortable state at the time. The geographic boundary of *Wällo* is indicated Tigrai from north, *Šawā* from the south, Harar from south eastern and Gondar and

Gojjam from west, Djibout from eastern side and Ertria from north eastern side. The text also brings into our attention the weather of the region: some parts of the area have moderate condition some have hot and dry seasons and some other cold. It notes that there are many Muslim scholars and sheikhs on the road of Sufism, heroes, knights and sultans in Wällo. The author depicts the people of Wällo as honest, ethical and beautiful. The especial position of Wällo as the center of Islamic education is mentioned by the author: "In Wällo there are schools where Islamic teachings like Islamic Fiqh (Ḥanafī and Šāfī) and Arabic grammar and morphology as well as rhetoric, logic and poetry are given. *Wällo* is known as *Az-zhar al-Habašā*, particularly the provinces of "Qallu" and "Däwe". The people of Wällo were known by their prayer (Du‘ā’); the scholars as well as the public in general. They have strong belief as their pray have eloquent effect in bringing benefits and protect them from injury; çat and coffee were one of the largest means of prayer to move their activities. As shown in the past time their invocations were effective. But at our time when corruption is spreaded and when the people are not strong in their belief their pray lost its effect (MS. p. 49).

#### **4.24. Some Light on Local Customs**

##### **(a) The Rule on çat**

The author has explained his views on some local customs like chewing çat and drinking coffee. He acknowledges that chewing çat and drinking coffee are not bad things by themselves these two things were used for the purpose of prayer, *dikr*, to read and write different books, to recite *Qur’an* and to have valid discussions with our Muslim brothers, so they are from good behavior. The *Šayḥ* said that, " I don't know where and when chewing çat started except that the Yemen's said it came to our country from *Habašā* and the Ethiopian's said that it was introduced to us from Yemen)"MS. p. 153).

##### **(b) Ethics of Chewing çat**

Among the ethics of chewing çat, according to the manuscript under study, is that it must be in a dark place, the place need to have nice smell, one cannot speak out loud, one should sit his legs crossed, his eyes and lips closed and his head bowed. A person who attends the ceremony must

repent from bad behaviors like jealousy and he must be in good faith because different people take this activity as part of worship. After finishing the chewing of *čat* they must close the ceremony with *dikr* and prayer (MS. p. 156).

### **(c) Criteria's of Chewing *čat***

According to local discipline the first criteria of chewing *čat* needs permission from the *Šayh*, because there was disagreement between scholars ('Ulamā) about chewing *čat*. One poor person could not also chew *čat* without permission from the local *Šayh*. Another criterion of chewing *čat* was to be aware that it is not allowed to do so to help someone in doing sin, different crimes and to use it to pray against him and harm him even if that person is non-Muslim (MS. p. 158).

### **(d) Ethics of Chewing *čat* in Group**

When chewing *čat* is performed in group, there must be a person who divides the *čat* and this person need to be best from them in the knowledge of religion and he need to have good behavior. There must also be a person who serves the group. The other criterion is that the group needs to put a jar of water with them. The divider of the *čat* must begin chewing first. The intension of the group must be similar. Among the group one must teach *dikr* and how to praise the Prophet (peace be upon him). They need to avoid gossip, controversy and laughter.

### **(e) The Scholars ('Ulamas) attitude about *čat***

The text presented a discussion on the rulings of the *Šarī'a* about chewing *čat*. It remarked that the learned men of Islam are still in disagreement about *čat*. Some of them said, it is prohibited because *čat* is alcoholic, dangerous for our health and it is anesthetic for our body.

Some others say that we can see some Muslim countries crowded by people with mental problem because of their use of *čat* continuously. The author explained his experience and writes that he went to a Muslim region in Ethiopia and saw a young handsome boy sitting on the street and

throwing his palm to the sky and then to the ground chewing čat. He exclaimed that looking such things is really sad and breaks heart (MS. p. 156).

Šayḥ 'Ahmad bin Ḥağar Al-Haytamī wrote about *–Al-Kāftah* and čat”. –Though I cannot assure you that it is prohibited at all, I believe that one religious person and one who has good behavior cannot chew čat. Because there is no clear evidence whether it is allowed or prohibited. It is doubtful. The prophet (peace be up on him) also said that –A person who gets far from suspicious issues really safeguards his religion...” Some others also said; chewing čat is not from good behavior; even it is from the nature of animals (MS.p.157).

إلّا ألقى الخثاخ الخشخس سراجي كئيش  
فإرا على دى فشرق فاعن 'إلّا' بيش

'innamā al-qā tu nabātun 'aḥḍaru laysa yaḥtā ju 'ilayhi al-bašaru

*fa' dā mālat ' ilayhi firqatun fa'i'zuruhum ' innamāhum baqaru*

–čat is a green leaf which is not necessary for humans.

When some group tended to it, don't judge them they are like a cow.” (MS. p. 157).

The manuscript also narrated that the Italian story writer, Salvatore Aponte, wrote a funny story about čat:

–Once when a shepherd was looking after his camel the camel eat the leaves of čat and began to act strangely, it lied on the floor merrily feeling happy even when the shepherd hit it. It doesn't show desire to move and do any work. After this, the shepherd began to think what makes the camel act like that and find out the leaf it was eating. Soon after they keep camels away from eating this leaf and began to eat it themselves” (MS. p. 156).

## (f) Scholars ('Ulamas) Who Allowed Chewing ĉat

Some scholars ('ulamas) believe that, chewing ĉat is just natural behaviour and it is a kind of food. They think that chewing ĉat help someone to be active in practicing his religion makes someone to say *dikr* and to praise the messenger of Allah and make people to have piety to others (MS.p.157). These sheikhs said –don't ask *Šayh Ibn Haġar* about ĉat, he talked about ĉat in distance. He didn't know anything about it. Ask our 'Ulamās who knew the remarkable secrets of ĉat like *Al-'Aāriful al-kabīr, Sayf Al-Ĥaq Sayyid Ġa'far Buko Al-Gatiriy, Al-Ustaz Al-Ĥibr Al-Samiy, Al-Baġrul Al-Fayud Al-Tami, Mawlanā Sayyid'Ibirāhim Al-Wārābabiyy* and others. These people chew ĉat for good things, to bring good and to refrain from bad things (MS. p. 158).

In praising ĉat, we have the following couplets:

حُشْرَاقَ حَجِّ سَحْ حَصْرِي د فِرْدِ شَجِّ طَبْرِي وَأَرْنَشِي طَحِيلَا  
ذَعْرُ أَيِّ هَيْدِيَسَ ة رَجْ ذَا دُ قَطَطِ حَجِّ ا قُوشَطَا اَكَلَا  
عَيْ سَفَلَشْ ءُ فُ حَ طَحْ قُشْبِ طَبْرِي عَدْ ءُ سَاعِ عَجَلَا

*Yā ḥabaḍā qimḥatan min sunnatin ḥaṣalat ..... tastaḥ rijū al-fikra wat-tadbīr wal-ḥiyalā  
Tu'īnu 'aḥlaha lilkasbi mujtahidan ..... Watanqaḍi al- ḥajatu in qanbaṭ an 'akalā  
walil musā firi 'awnun fi hawā'ijihī ..... tuqaribul bu'da 'annhu sā' tan 'ajalā*

What an interesting incident is chewing ĉat

It creates an important ideas and solutions.

Helps a person to earn their lives,

Working hard once he ate a piece of it all his dreams would be fulfilled.

It is good support for travelers to fulfill their affairs

When a person is in hurry, it gets him near to what he needs (MS. p. 154).

The author of the text said that –in my attitude ĉat is something allowed and good. Our sheikhs and righteous people used to chew it. But, these days, chewing ĉat is spreaded dramatically



*'anta lihawi al'ilmī ni'ma al- murādati  
šarābu 'ahlu Allāh fihī Aš-šifā  
li ṭālibi al-ḥikmati bayna al- 'ibād  
ḥarramahā Allāhu 'ala kulli jāhilin  
yaqūlu fī taḥrīmihā bil 'inādi  
fihā lanā birraṇ waḥḥānūhā  
ṣuḥbatu 'abnā'i al-kirāmi al-jiyādi*

–Oh coffee! You remove the stress of the youth

you fulfill the need of knowledge seekers.

You are medicinal drink of the righteous

For those who seek wisdom among the servers

Allah prevents from it one who is ignorant.

They say it is prohibited stubbornly.

There are good things in it,

Its cups are friends for the righteous and sons of honor.  
(MS.p.162).

### **(h) The Rul on Cigarettes**

Some Scholars (*'Ulamā*) said that cigarettes emerged for the first time in the year 1012 H (1604AD). A Group of Scholars prohibited smoking cigarettes. *Imām Ibn 'Allān* wrote two books about prohibition of cigarettes. He said that: it is a call from devil, destroys our wealth, it ruins ones behavior and religion. The people who smoke cigarettes are deprived of being in good places like religious schools, places where Qur'an and *dikr* were taught, *'I'tikāf* in the mosques and standing in the religious sights and temples (MS. p. 163).

Some scholars said that one of the Jewish men brought cigarettes to the land of Morocco and called the people to it. When it was spreaded some of the scholars prohibited it, some of them make it in the category of detested (makruh) and some allowed it. Most of the Šāfi‘ī and Ḥanafī scholars said, it is permissible or detested and some said it is prohibited. Most of *Mālikī* elites said it is prohibited while some among them said it is detested (MS. p, 163).

*Muḥammad ibn ‘Abidin* in his explanation of *Ad-dar al - muḥtar Al-wehabanyia* said:

\* غَّ تَغْطِذْخَا شَثْتْ  
شَلْتَفْ طَلَصَّ لَاشْلَفْطْش

*wayuman’u min bay’i ad-duḥāni wašurbihī  
wašarābuhu fī ṣṣawmi lā šakka yuḥṭirū*

–The sale and smoke of cigarettes is prohibited

One who smokes while fasting, he breaks it without doubt ( MS. p .164).

*Šayḥ Ismā‘īl Al-Nablusi* said that, a husband can prevent his wife from eating garlic, onions and everything which stinks mouth, he can prevent her from smoking cigarettes especially, if he does not smoke too (MS. P. 164).

### (i) The Rule on rosary

The text also gives religious guidance on rosary as the author saw some people against its use. The evidence for using rosary as permissible act is that once *Sa’ad bin Abi Waqas* entered to a woman’s home with the messenger of *Allāh* (peace be up on him), the woman was counting pebble in her hands. The messenger of *Allāh* (peace be up on him) said: –shall I tell you what is easier for you and better than this? Say:” glory be to *Allāh*, the one who created what is in heaven;glory be to Allah the one who created what is in earth, and glory be to him the one who created what is between the two-*Allāh* is great, there is no power but from him, All praise be to *Allāh* (Reported by *Abu Dāwūd* , *Al-Tirmiziy* , *Al-Nasā’iy*, *Ibn Ḥibban* and *Al-Ḥakim* said the report is *ṣaḥīḥ*).The argument is that the prophet did not stop her from her activity; instead he told her what is easier and better, if it was not allowed, he could tell her clearly (MS. p. 297).

According to the words of jurists, the use of rosary is permissible to praise *Allāh*. It shall be detested if it is for hypocrisy and to show up, this is the case of most followers of Sufism in our country. We can see them wearing a large rosary over their clothe to be seen by the people and to be respected. They believe that they are good, righteous people, happy and free from all problems. They also think that, they praise and say *dikr* to Allah. Among them we could see some holding rosary in their hands, roam in villages, towns, markets, and forums in need of benefit from this world. When the people look at them, they move their lips to show them they are the people of *Allāh* and they are praising him (MS. p. 298).

Reported by *Ibn Abi Šaybāh*, *AbūDāwūd*, *Tirmiziy*, *Al-Nasā'iy*, *Al-Ḥakīm* and say's, "I saw the messenger of *Allāh* (peace be upon him) praising *Allāh* with his hands." (MS .p. 298).

From the benefits of Rosary, whenever we see the rosary it reminds us of doing "*dikr*", some people call it the connecting rope to *Allāh* and some other depict it as common wealth of hearts. No scholars from ancient time as well as at this time ban the use of rosary, they didn't even believe that it is detested; instead they use it commonly (MS. p. 302).

‘Imadudīn Al-Manawī said about Rosary:

عِظَةُ حُلِيِّهِ وَ نَجِيَّتِ اِي- يَثِي فَوْجَ غَ . . . .

إِرَارِشِ اللّٰه ج و لى ء عِي اَفْشَقِ . . . . بِيُو ء

*wamanzumatu 'aš-šamli yaḥlu bihā al – labibu fatajma‘u min hamīhi*  
*'ida dakarallāha jalla ' ismuhu ..... ' alayha tafaraqa min haybatihī*

—It is a system an intelligent person used

To collect its attention

And it would give him power and strength

As he mentioned the name of Allah, he distributes their prestige”  
 (MS. p. 302).

## (j) The qāmāt, Abāgār and gobādän

The text also bravely faces some of the traditional customs which are harmful to the society mentioned under this title. According to Sayid Mohammed Faqih, Al-qāmāt was a group whose belief was chewing čat. They believe that benefit or harm would come by their chewing of čat. The leader of this group was known as Abāgār. The distributor of čat was known as Inay. They also have a place where they chew the čat. They used to have great respect for it and it was known as gobäden. They build this house in the rural areas and under big trees. Sometimes they gather in this house and pray when they face some problems (MS. p. 356).

They brought the čat from distant places while it was found close to the place they were living. The people who brought the čat were known as –Awrača”. When they were traveling holding the čat to their own places they used to respect and give great place to the čat they were holding and they did not care about the five daily prayers. They call the group gathered for prayer wādağo and the group was a collection of *Abāgār*, *Inay* and *Siliyas*. They did not speak any word while chewing the čat, (MS.p.356).

Whenever people saw them holding čat, they show them great respect and leave the way for them. Because they believed that they could harm or benefit them with their prayer. They also used to practice non Islamic activity of giving great place for čat and coffee. Even they asked mercy from the čat putting it on their head saying, (MS. p. 357).

فاغفیری لی اے اے اے

*fağfiri li ' ayyatuhā al- qatu*

–Θ you čat! Forgive all my sins”

### **(k) Rufuw**

The manuscript stated about “Rufuw” who are defined as “praying group of women.” If this group of women go out with their batons and reposed on the road, no one pass them, whether people of authority or others. The people used to have a real fear for them than the similar group of men as they claim that their prayers have acceptance from Allah (God) better than any other group (MS. p. 358).

They make *wādāḡa* for important things too, like to solve some problem that occurred among the people, when there was divorce, to make it peacefully, if a woman hated her husband, they played great role to bring her to her family and they initiated the people who gave debt to forgive for individuals who couldn't pay back. Their decision was respected by the community, (MS. p. 358).

## CHAPTER FIVE

### Conclusion and Recommendation

The manuscripts of Šayḥ Muḥammad Tāğ Ad-Dīn is an asset and bridges that connect the present generation with the past as it records mainly the biographical resume of more than 350 Muslim scholars, some political leaders and notables across a long period of time from the 7<sup>th</sup> century to the twentieth century.

In fact, the majority of the entries are scholars who lived from the second half of the nineteenth century to the early twentieth century. The ethnic backgrounds of the entries vary although most of them generally belong to the region of Wällo. Oromos like al –Hāğğ Muḥammad Ifate, Nūr Hussein of Arsi, Abba Ğifār of Ğimma; Tigreans like Muḥammad bin ‘Alī, Sayyid Muḥammad Ḥāšim; Argobas like Aḥmad bin Šaliḥ, Gurages like Šayḥ ‘Issa Qaṭbare; Somalis like Imām Aḥmad and Hararis like Ḥāšim bin Abdulaziz, Omar bin Ali; Amharic speakers like Ali bin Muhammad of Warahimano, Šayḥ ‘Ali Gondar, Sayyid bin Muḥammad Šadiq, Šayḥ Čāle are represented with a spirit of Islamic solidarity and brotherhood, not with an intent of ethnic representation which was never be an issue in Islam scholars of Ethiopia.

The writer also make a fair representation of the different Islamic theological schools, Maturidī (Šayḥ Ahmad Qallu) and Ash‘arī, (Šayḥ Muhammad Shafi); the different spiritual orders, qadiri (Aḥmad bin Šaliḥ, Sayyid Ibrāhim of Čale) Šāzili (Idris ibn Nūr, Sayyid Ibrāhim ibn Negasi) and Samani (Gawhar Ibn Musa, Ḥusayn ibn Abdulwahid, Adem of Kinanah) without any biases.

The jurisprudential background of the entries are also fascinating as we see a balance between the Ḥanafite (for instance: Ğa‘far ibn Adam, Šayḥ Busayr, Hussein bin Habib) and Šāfi‘i scholars (Muḥammad Šadiq, Muḥammed Šāfi). Though, the author belongs to the Ḥanafī school, important figures in Ethiopian Muslim scholarship and religious services are given due

attention. Dawud bin Abu bakar, Muḥammad Šāfi'of Nəgus, Sayf al haq Ğa'far bin Sidiq of Bukko, Muhammad Jemal Ad Din Al Anī, Šihab AdDīn Aḥmad bin Adem, Abu Lubaba of Dana, Šamsudīn Muḥammad bin Yasīn, the second Šayḥof Dana, ŠayḥĜawhar bin Haydar of Šonkey, Sayyid Ibrāhim of Warababua and others.

The author as a preamble to his work gives us a short history of Islam in Ethiopia recording the milestones from the 7<sup>th</sup> century to the era of Haile sellase. He kept silent on issues concerning the military regime. We are able to see an oppressed mentality through the various anecdotes mentioned in the manuscript which the author as a Muslim believes and attempts to communicate the reader about injustices and religious inequalities perpetuated in the past against Islam and Ethiopian Muslims. In fact, this is the same pattern of the Muslim reading of our history in which Muslim scholars tend in their self interpretation of the history of Islam in Ethiopia unlike the popular perception that gives Ethiopia the picture of a country in which different religious communities survived in tolerance and amity.

Šayḥ Sayyid Muḥammad Sadiq (1897-1977), though known for his patriotic activities, also depicts the history of Islam in Ethiopia in similar way even with stronger evidences as studied by Endris Mohammed in his MA and PhD researches, when it comes to the issue of the religious management of the country. However, the manuscript author never failed to give Ethiopia its sacred place in the annals of Ethiopian history due to the accommodation given to the first migrants of Islam in 615 AD and that could extend until 631, just two years before the death of the prophet.

The above 350 entries in this manuscript are indeed a great contribution to Ethiopian studies as we couldn't get a similar of its kind even by modern standard. The mentioned scholars and chiefs were not individuals who were isolated in their own closets but served the local community, Muslims and non Muslims, in various capacities as teachers, spiritual mentors, arbitrators, physicians. This range of roles help for interdisciplinary record of Ethiopian history.

The manuscript also shows how a locally learned scholar of Islam could explain himself in a foreign language, Arabic, showing the intellectual richness of Ethiopia as far Islamic scholarship is concerned. The language invested in the manuscript is very flawless both in its syntactic quality, rhetoric and prosodic fixations. We can also learn some paleographical style of the ‘ulama of Wällo as the work is written by the author himself. This is also some additional quality of the author as we have some experiences in this regard that we do not get some writers equally proficient in hand writing though they use a highly standardized Arabic. Šayḥ Muḥammad Wäle is a case in point he had a bad handwriting. The neatness of the manuscript also shows how the author is very careful and diligent.

More than what the author mentioned as historical anecdotes in the manuscript, the facts mentioned under each entry bear their own biographical data not only for biographic history but also for general record of Ethiopian history especially the history of education in Ethiopia. One important aspect of the manuscript is that it shows the reformation zeal of the author. Unlike some scholars, the author manifests himself as a champion of a pure Islam unadulterated by harmful local practices. He argues with ample quotations how chewing ṣat, and drinking coffee are seen by the jurists of the religion and attempts to show a middle position. Harmful practices like gobedan and Abagar though locally entrenched customs are condemned by the author for their unIslamic and harmful elements.

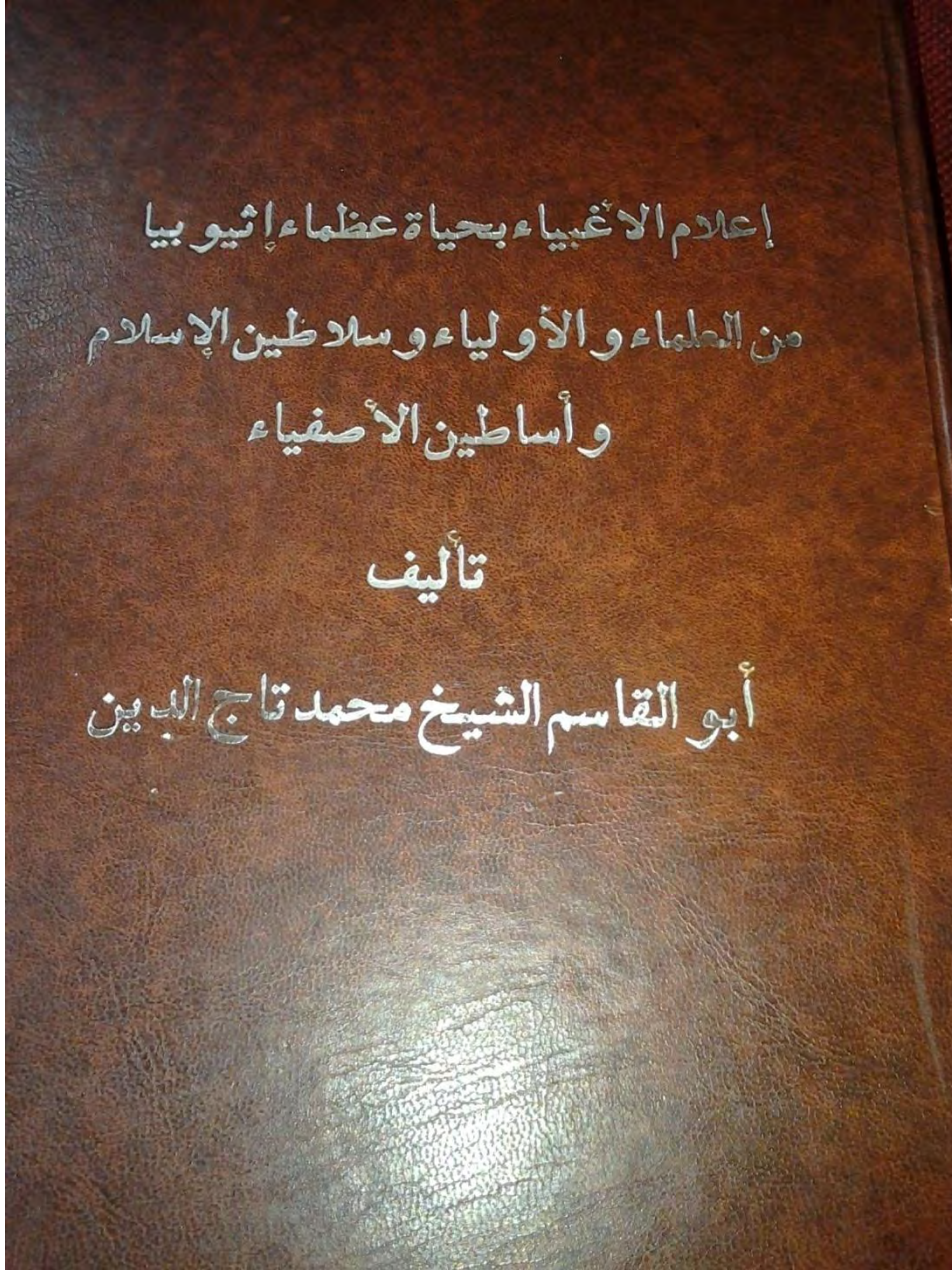
The historical incidents: such as first and second migration, Ethiopian name in Greece, Emperors Tewodros, Yohannes‘sand Minilik campaigns against Islam and Muslims, and other issues which are historically relevant incidents as far as the documentation of the history of Islam is concerned. However, the author failed to tell us the methodology he followed in collecting such an impressive biographical dictionary. Informants remember that he had been collecting raw data by travelling in various localities. But, direct sources and important informants were not mentioned; it seems that given the intellectual seniority of the author he has considered himself as authority in the field and never gave attention to the validation of the source. The author is, nevertheless, very careful about his data and did not include what popular narrators tag to the person they honor as a flawless saint who manifests greater miracles. It is only in some instances that he mentioned miraculous activities even in such cases with a greater caution. As a

biographical dictionary the author also did not give detailed information about the registered entries which need further elaboration by other researchers as the work gives an important raw data that can be easily developed.

A peculiar feature of the manuscript is that it mentioned women scholars like Sayyida Haykela bint Šayḥ Gənbəro, Sayyida Alewiya bint Sayyid Muhammad Hashim of Massawa, Fatima bint qāḏī Muhammad and Sayyida Sabita.

To sum up, the biographical dictionary produced by Šayḥ Muḥammad Taḡu Ad-Dīn has significant a rare contribution as far as the documentation of the biographies of scholars and notables in the country at large and the Muslim community in particular is concerned. The introduction of this important work apart from casual quotation by others so far will contribute to our understanding of the history of Islam and Muslims in the country thereby giving an added value to our knowledge of the diverse Ethiopian people. This research achieves its objective if it inspires other researchers towards text edition of the whole text and subsequent publication with a translation into primarily Amharic and English.

Appendix I (samples of the manuscript)



Cover page of the manuscript

إِعْلَامُ الْأَغْنِيَاءِ بِحَيَاتِهِمْ وَعُضَاءِ أَثْيُونِيَا

من العلماء والأولياء وسلاطين الإسلام

وأساطين الأصفياء

تأليف

أبو القاسم الشيخ محمد تاج الدين الجبيري اللوي

Title of the text from the inside part of the MS

اعلام الاغيا بحياة عظمة اتوبيا من العلماء والأوليا  
وسلاطين الاسلام واساطين الاصفيا . تاليف اصغر  
خلق الله . واحوجهم الى رحمة الله . تراب نعال اولياء  
الله . ورقيق حضرات علماء الله . وخادم معالي  
اصفيا الله . ابن القاسم محمد تاج الدين  
الجبرتي الولوي . القائل الكومبولشي  
الحنيف الحنوب الشاذلي لما تريدي  
عفا الله عنه وعن والديه واساندة  
وقواله ومبفضيه وقاليه  
آمين آمين آمين

Title of the text from the inside part of the MS

ص	ص
حيدر الملقب بحيد الرحمان	بصير بن ادم فردي القرقرت
حبيب بن محمد النقيه الشافعي نزيل ادموالم	بر بن ابو ماشل سلطان قالو
حبيب الاوطى	تبيه وقعت حوادن ارضيه و
باشاش حسن بن يوسف	سماويه
الحاج حسن بن ابن المقرئ الشهاب الكومولسي	حرف الناء
حسن البيروت	توفيق بن نوري دما اللرف
حسن بن محمد كوثي البوزي اللروت	حرف الناء
حسن نزيل بيرا	السيدة شايسته بنت الولي عبد
حسن الابجي	القاسم
حسن بن ابن الدين المذكويت	حرف الجيم
حسين الشهيد قطين دوي	جعفر بن الحاج سعيد انا
حسين بن حبيب الخو اللوي	الاحمدت المصوعتي
الورهني الباهوشي	جعفر المفسر الشهير الاركتي
حسين بن محمد القالي البلي اغرت	جعفر بن ادم الخو البجونه القالي
حسين بن عبد الواحد السماز الغندري	سيف الحق جعفر بن صديق بكو
حسين ويقال له نور حسين العقيلي	حكم صولة الحمال
الاروسي	حكم فماحة القان وشرب القهوه
حسين بن مفي بن يوسف نزيل ادموالم	البنيه وما قاله المشايخ في مدح القان وقهوه البن
حسين نزيل كرتيون ارض دوي	حكم الاخان - السجاثر
حسين نزيل نيننت من قري بورنا	جوهر بن حيدر الشويكي
السيد حسين الاسفلي	جوهر بن موسى السمان العبراني
حسين بن ابراهيم بن سالد القالي	جعفر نزيل هجره
نزيل امطون قري طقرو	حرف الحاء
حسين بن جبريل اللوي الورهني	كبير حامى الدين بن كبير صالح
الاطلاع على الامور العيسية لا ينافي الخ	

Part of the text : list of Ulamā (muslim scholars)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله باري الأُمم، هَمِيَّتْ الأحياءِ وَتَحْيَى الرُّومِ، فَسَجَانَهُ مِنَ اللَّهِ موصوف  
 بكلِّ كِبَالٍ، مَنْعَوِيَّ بَيْتِ جلالِ وَجْهِهِ، مَا أعْظَمَ شأنَهُ وَقَدْ انْفَرَدَ بِالْعِمْقِيَّةِ  
 وَالْبِقَاءِ، وَحَكَمَ عَلَى خَلْقِيَّتِهِ بِالْهَلَاكِ وَالْفَنَاءِ، أَحْمَدُهُ عَلَى أَنْ بَعَثَ فِيْنَا إمامَ الأَنْبياءِ  
 الرُّسُلِ، وَرَعيِمَ أُمْرِئِئِئِ العِظامِ، بِهَذَا الَّذِي نَدَى الجِدِيدِ، وَالْمُنْهَجِ الرُّشِيدِ، الصَّالِحِ  
 لِكُلِّ زَمَانٍ وَمَكَانٍ، وَكُلِّ طَبَقَاتٍ مِنْ بَنِي الأِنْسَانِ، وَكُلِّ أَفْرَادٍ وَجَمَاعَاتٍ وَخِزَابٍ، مِنْ  
 سَكَنِ الأَكْوَاحِ إِلَى سَكَنِ ناطِحَةِ السَّجَابِ، وَجَعَلَ فِي أَمْنِهِ أئِمَّةً بِشَوِّ العِلْمِ إِلَى أَلْئافِ العَالَمِ  
 نَحَازِ وَابِدَ لَدَيْكَ مِنْ صِبِّ الفِضْلِ وَالسَّيَادَةِ، وَعِلْمَاءَ عَامِلِينَ وَأَوْلِيَاءَ صَالِحِينَ قَادَ الأُمَّةَ  
 بِأَقْوَالِهِمْ وَعَمَالِهِمْ فَأَحْسِنُوا القِيَادَةَ، وَأَبْعُوا فِيمَنْ بَعَدَهُمْ ذِكْرًا مَجِيدًا، وَتَارِيخًا خَالِدًا  
 وَالصَّلَاةَ وَالسَّلَامَ عَلَى مَنْ جَاءَ بِالرِّسَالَةِ العَالَمِيَّةِ الشَّامِلَةِ، وَالآيَاتِ البَاهِرَةِ وَالمُعْجَزَاتِ  
 المُتَكَلِّمَةِ، سَيِّدِنا مُحَمَّدِ بْنِ عَبْدِ اللَّهِ العَرَبِيِّ الهاشِمِيِّ، الجِجَارِيِّ كَلِمَى الرُّمُومِ، وَعَلَى آلِهِ  
 وَاصْحَابِهِ مَطالِعِ الأَنْوَالِ، وَيُنَابِعِ الحِكْمَةِ وَمَعَادِنِ الأَنْسَالِ.

أما بعد فيقول أفقر المؤمنين، إلى رحمة الرحم الرحيم، أبو القاسم محمد  
 تاج الدين الخفيف الحنفي الجبرتي الولي القائلون الله مولى الله  
 وكبريائه لرجل صنعت منذ زمن الصبا حجت عباد الله الصالحين، وأشرقت في قلبي  
 مودة علماء الله الربانيين المفجلين.

أحِبُّ الصَّالِحِينَ وَأَسْتَمْنُهُمْ، لَعَلِّي أَنَا لِيَهُمْ سَقَاةً  
 وَكَرَّةً مَن بِيضَاعِهِ لِمُعَاصِي وَتَوَكَّلْنَا سِوَاكَ فِي الرِّضَاعِ

ثم لما بلغت أو أن تمييز اليمين من الشمال، وعرفت طريق الفضل والكمال، واقتعدت  
 سنام أريغان الشباب، هبت على رياح الشوق إلى العثور على كتاب متكفل بأنبياء العلماء  
 الكشبيين الأتجاف، وعلى سيفر نفيس من الأسفار، يحتوي على أخبار الأخبار وأنبياء الأبرار  
 من ه واليه هم ومنافيتهم وحوالهم وأثارهم وحقاياتهم وفضائلهم وأخلاقيهم وزياراتهم  
 العلى انهم اهل لأن تحفظ انباء حياتهم وتدون في بطون الدفاتر، وتسودها أقلام الفضلاء  
 ليدفع الحابر لأن خد ما انهم الدينية لا يعاد لها أي خدمات دينية من غيرهم من علماء العالم العربي  
 والأسلاف لأن علماء الحبسة لا مساعدا ولا مساندا لهم فقد ضاقت عليهم مذاهب الحياة فحيت  
 عليهم عنالك الفقر والاملاق، ولا يعلم ما لهم فيه إلا الأله العالم الخلاق، فخرى هذا يعلم

(١) قال في دائرة المعارف لجه فريد وجدى: ويسمى مسلوا الأبحاث (جبرتي) أي المسلم الحبشي  
 والجهشيون هم الذين من عتقوت بعبادتهم القومية الإلهية.

ويرد

Doxology and poems honoring the 'Ulamā (Muslim scholars).

الأديان. وهذه المؤلفات بعضها بالعربية وبعضها بالامهرية وكلها مطبوع. \*

توفي ليلة الثلاثاء التاسعة والعشرين من صفر من شهر سنة ١٣٩٧ هـ عن عمر  
 يكونها ٨٥ سنة. وكان قد أوصى ان يكتب على قبره هذان البيتان  
 يا واقفين بقبرنا لا تعجبوا من امرنا  
 بالامس كنا مثلكم. وغدا تكونون مثلنا  
 فكتبنا على حجر فوضع على قبره رحمه الله تعالى.

سيد بن احمد الفقيه الحنفى الورزباني اخذ الفقه عن العالم الجليل الشيخ عبد الوهاب  
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 خواصهم وعوامهم. وكان تجاب الدعوة فاطعه الناس وخدموه وامتثلوا امره في كل ما  
 يريده توفي سنة ١٤٠٠ هـ

سراج بن حسين القائلى الكرابي نزيل ليمن المقرئ الكبير الزاهد العابد اخذ القراءة  
 عن العلامة الشهير الشيخ عبد المنان المدفون في قرية اسلام اعرف في ناحية انشازو.  
 وكان يتردد الى العارف الكبير القطب الشهير مولانا السيد بشري القتي واخذ عنه شيئا. و  
 ينحدر نسبه رضى الله تعالى عنه من الشيخ نور حسين الأروسي الذي مرت ترجمته.  
 ومن اخذ القراءة عنه من المشاهير العالم الجليل المقرئ الشهيد الشيخ محمد بن حسين  
 الكرابي البدر نصري رضى الله تعالى عنه. ولم تجده ذممان وفاته.

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 زاهدا عابدا صوفيا قادرا الطريقة فقيها في المذهب الشافعي مجتاهدا حاضرا لمصطفى  
 صلى الله عليه وسلم.

وكان يحكى ويقول: مات ابي وانا صغيرا قرأ القران الكريم. وكنت يوما بكى على ابي وانا  
 جالس على الطريق فمر على شهاب الدين الانى. وخطبني وقال: يا ولد لم تبكى. قلت مات ابي  
 وابى على موته فقال: لا تبكى يا ولدى وانا لكون لك ابا فانقطع بكائي منذ ذلك اليوم وسكن  
 حزني. ويتبع نسبه من جهة جدته امه ابيه ان الشيخ الصوفي فقيه زبير اللواكوري  
 وكان رحمه الله تعالى قصيرا القامة جميل الصورة مليح المنظر ظريف الفكاهة. حسن  
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 عنه اكل من المسلمين والمسيحيين.

(١) الموافق ٧ يكانت سنة ١٩٦٩ م بالتاريخ الايتوت.  
 وطلع له كتاب "سهل العيشة في تاريخ الحجاز" اخذ

Part of the text about Şayḫ Sayyid Muhammad Sādiq and Şayḫ Sirāğ Gāgūr

## Appendix II

### Informants

No	Name	age	Place of interview	occupation
1	Šayḥ ‘Abdullāḥ’Idris.	76	Addis Ababa	Muslim scholar
2	Muḥammad Sa‘id ‘Abdullāh.	50	Addis Ababa	Instructor (AAU)
3	Dr. Endris Muḥammad	46	Addis Ababa	Instructor (AAU)
4	Qassim Šayḥ Muḥammad Tāğ AD-Dīn	60	Addis Ababa	lawyer

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