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

BY:
Seid Kiyar Musa

A Thesis
Submitted to the Department of Linguistics and Philology in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Philology

May, 2019
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ADVISOR:
Dr. Endris Mohammed

May, 2019
Declaration

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

Name: Seid Kiyar

Signature: ________________

Date: _____________________
Confirmation

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

1. Advisor’s Name: Endris Mohammed (Dr.)

   Signature: _____________________

   Date: _____________________
Introducing the Arabic and ‘Ağamî Manuscripts of Šayḫ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi

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Endris Mohammed (Dr.)
Advisor

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_ Ahmed Zekeriya (Prof)
Examiner

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Signature

_ Ahmed Hasen (Dr)
Examiner

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Abstract

This thesis focuses on cataloging and introducing the manuscripts of Šayḫ ʿAbdu al-Bāṣīṭ of Minās(Wällo) who produced a number of manuscripts in Arabic and ʿAğamī literature. Šayḫ ʿAbdu al-Bāṣīṭ contributed a lot to the development of Arabic and ʿAğamī literature in Ethiopia especially in the field of Arabic syntax, morphology, fiqh and Islamic theology and culture. In this thesis the researcher briefly introduces the biography of the Šayḫ. His educational life as a student a scholar, teacher author and writer is given a special attention. Among the works of Šayḫ ʿAbdu al-Bāṣīṭ manuscripts that are available to the researcher(13) are cataloged with a brief philological description. In addition the researcher introduce a booklet on the consumption of Čat (ጫት) ʿUrğuzat ʼi zammi al-qāṭ.
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My warmest gratitude and love goes to my family, for their endless support specifically my wife, and my wonderful children.

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## 2. Arabic vowels

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CHAPTER ONE

Introduction

1.1 Background of the study

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

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

Over the past ten years or so, the Arabic and non-Arabic literature on the history of Islam and Muslim culture in Ethiopia produced by indigenous and expatriate scholars has been expanding at a rate that would not have been inconceivable during the imperial era. This is a welcome trend as the subject of Islam in Ethiopia has long been a neglected and marginalized theme in Ethiopian studies. To take part in this magnificent task, the researcher attempt to conduct research on manuscripts written by the famous Muslim scholar Šayḥ ‘Abdu al-Bāsiṭ b. Muḥammad al-Minasi who lived in South Wallo Zone, Kalala Wärāda or district. Wallo is a historical region where its territory used to
cover a large area extended to the fringes of Tégray in the north, Karakore in the south, and to the frontier of Djibouti in the east (i.e. large parts of the Afar province of Awsa), currently, the area called Wällo includes two administrative zones: Sämen Wällo ( Wäldiya Town) and Däbub Wällo (Däse Town) (EncyclopediaAethopica).

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

Figur1. Map for Kelela Woreda¹

¹ Source Kelela Wereda Agriculture bureau
1.2 Statement of the problem

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

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

1. Who is Šayḫ ‘Abdu al-Bāṣīt b. Muḥammad al-Minasi and what were his role in the development of local scholarship?

2. What are his manuscript legacies?

1.3 Objectives of the Study

1.3.1 General Objective

The general objective of this thesis is:

To introduce the manuscripts of Šayḫ ‘Abdu al-Bāṣīt b. Muḥammad al- Borani al-Minasi.
1.3.2 **Specific Objective**

a. To document the biography of Šayḫ 'Abdu al-Bā siti b. Muḥammad of Minas and

b. To catalogue the manuscripts of Šayḫ 'Abdu al-Bā siti b. Muḥammad of Minas

1.4 **Significance of the Study**

This research mainly focuses on introducing the Arabic and 'Ağamī manuscripts of Šayḫ 'Abdu al-Bā siti b. Muḥammad al-Minasi with aphilological and textual analysis. In addition to this the biography of the scholar will be presented. Accordingly this work will have the following contributions:

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

1.5. **Scope and Limitation**

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

The research follows a qualitative research methodology

1.6.1 sources of data

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

1.7. Review of Literature

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

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


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

The biography of both scholars Šayḥ ʿAbdu al-Bāsiṭ b. Muḥammad al-Minis and Šayḥ Muḥammad Amin b. ʿAbdallah al-Ḥiyubi al-Harari al-Muḥammadī are discussed along with their educational background, and their knowledge of Arabic grammar and their works in the field.

In general in this work Gori discusses about the Arabic language and its wide spread use among the Muslim community because of its religious values. He notes that Arabic became not only the language of theology and Islamic law but it also serves as the language of science and medicine. However, Gori brings a light on the contribution of the two Ethiopian scholars towards Arabic grammar neglecting their role in other fields. The researcher will introduce and shed light on the works of Šayḥ ʿAbdu al-Bāsiṭ b. Muḥammad al-Minis in the philological point of view that were not touched and discovered by Gori and Hussain Ahmed in their study.
In another work, by Shayḥ Muḥammad Wälē ḌAḥmad in the unpublished manuscript entitled with "Kitāb ʿīqāzu ḥimami Al-aḡbiyāʾ Birašṭi qaṭrat in min taraǧīmi al-ʿulāmāʾi wa-al-ʿawliyāʾ fī ʿumhuriyyāti Ṭıyūbiyyāʾ", the Shayḥ has introduced the biographical data of many Ethiopian Muslim cleric scholars, their works and their miracles. Among them the name and scholastic excellence of Shayḥ Al-Minasi is included.
CHAPTER TWO

Biography of Šayḫ ʿAbdu l-Bāṣīṭ bin Muhāmmad Al-Mināsī

(1911 -1993)

2.1. Family life

According to informants Šayḫ ʿAbdu al-Bāṣīṭ al-Mināsī's full name is Šayḫ ʿAbdu al-Bāṣīṭ bin Muhāmmād bin Hassan, popularly known as the Šayḫ of Minas. The Šayḫ was born in Southern Wāllo, Borāna Awraḡa, Kālalla district in a village called Minas from his father Šayḫ Muḥāmmād Ḥassan and his mother Ṣāliḥa Ǧaḡfar in 1911, five years before of the battle of Sāgāle.2 (1916)

2.2. Early Life

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

2.3. Journey in search of knowledge

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

Informants:- Šayḫ Karam ʿAbdu al-Bāṣīṭ, Šayḫ ʿAyūb Moḥāmmad Nur, Šayḫ husein ʿAli ʿAdam


2

3
such as Ibn Raslāns book called Šafwat al-Zubad which is written about one thousand poetic verses. Šayḫ ʿAbdu al-Bāsiṭ was a man who owned special talent that made his journey in the pursuit of wisdom easy and allowed him to deserve special appreciation from his scholars and peers. The next journey of Šayḫ ʿAbdu al-Bāsiṭ in search of knowledge was to the direction of Bulbul a place called Sire, where he met a scholar called Šayḫ ʿAbdu-as-salām and studied fiqh (Islamic jurisprudence in the Šāfiʿiyāh School of thought) together with his best friends’ like Šayḫ mahdī ḥalīfah.

2.4. Journey to Dārrā

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

Šayḫ ʿAbdu al-Bāsiṭ al-Mīnāsī studied his Islamic education by traveling to different places and under different scholars. After he completed the study of fiqh, he started his journey to a place in northern Šāwā, called Dārra, (The vialge of Ganda Arabu eastern of Adare town) to study Arabic language. He attended in the center of the Islamic and Arabic education of the famous and known scholar of the time, especially in the field of Arabic language, Šayḥ al-Ḥāği Aḥmad ʿUmar Asankar.

Šayḫ ʿAbdu al-Bāsiṭ al-Mīnāsī studied under the scholar various fields of Arabic language such as Arabic grammar, Arabic morphology, syntax, rhetoric, logic, Arabic literature and other related fields of studies. Besides Šayḫ ʿAbdu al-Bāsiṭ al-Mīnāsī learned fiqh of the Ḥanafiya school of thought under the scholar, Šayḥ Aḥmad Dārra. Šayḥ ʿAbdu al-Bāsiṭ al-Mīnāsī’s studied under Šayḥ al-Ḥāği Aḥmad for 15 years and studied all fields of knowledge, directly from the Šayḥ and from the group discussion session called muṭāläʿ ʿāin which an advanced teachers tutor the juniors before the students listen to the lectures of the master who usually gives a kind of blessing and notes of fundamental

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

2.5. Marriage

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

2.6. The Šayḫ as a teacher

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

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7 Informants: Šayḫ Karam ʿAbdu al-Bāsiṭ, Šayḫ Sirağ Maḥmūd, Šayḫ Ṭayyib Moḥammad Nur, Šayḫ Aḥmad al-Ǧalīl
6 ʿAbdu al-Bāsiṭ
8 Šayḫ Karam ʿAbdu al-Bāsiṭ, ḤamīdaʿAbdu al-Bāsiṭ
9 Informants: Šayḫ Ṭayyib Moḥammad Nur, Šayḫ Karam ʿAbdu al-Bāsiṭ, Šayḫ Sayid Qutb, Šayḫ Saʿid Yusuf
10 Šayḫ Muḥammad Ḥamīdīn
According to an informants, Šayḫ 𧁚Abdu al-Bāsiṭ al-Mināsī's interest in search of knowledge was never interrupted. He traveled for the sake of knowledge with one of his students, a great scholar known as the Šayḫ of 𧁘lānta (ŠayḫAli 𧁚Adam,) and they met a famous scholar of the time, especially in the field of the knowledge of the authentic sayings of the Prophet, Al-Ḥaḡi Kabīr 𧁚Ahmad 𧁚Abdurrahmān of Dāwwe in a place called Gedo and they studied the introductory parts of the six books of Ḥadīṯ (authentic sayings of the Prophet) under him. In addition to that he studied some chapters and part of the book called al-Ǧāmiʿ as-Ṣaḡīr by Suyūṭī. He was granted permission to teach from his teacher al-Ḥaḡi Kabīr.

2.7. Certification (ʾIğāzāh)

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

In the field of Ḥadīṯ(Prophetic Tradition) and other different Islamic fields Šayḫ 𧁚Abdu al-Bāsiṭ al-Mināsī was awarded certificate of permission by Haji Kabir of Gedo, Mufti Sirāḡ of Raya and Haḡī Râfī’ Buṣairi. In the field of Arabic Language ( courses like Naḥw (Syntax), Ṣarf (Morphology), Balaga (rhetoric), Menṭiq ( Logic), ʾAarud ( prosody) and others, which are the backbone of Islamic Study and the Islamic Jurisprudence of the Ḥanafi school of thought he was awarded a certificate from Al - Haj Aḥmed ʿUmar of Dārrā. ¹²

¹¹Ibd
¹²Šayḫ Karam 𧁚Abdu al-Bāsiṭ
2.8. Students Graduated From His Teaching Center

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

1. Šayḫ ʿAli ʾAdam (he was serving as a teacher at a place called ṭālānta)
2. Šayḫ ʿAbdu al-Bāṣīṭ al-Mināsī was able to produce a number of students because of his engagement in teaching in his young age and stayed on teaching for a long period (60 years). He was also able to teach children with their fathers the same lesson. For this reason, it is difficult for those who are studying the biography of the Šayḫ to know the number of his students. However; here is their partial list:

1. Šayḫ ʿAli ʾAdam (he was serving as a teacher at a place called ṭālānta)
2. Šayḫ ʿAbdu al-Bāṣīṭ al-Mināsī was able to produce a number of students because of his engagement in teaching in his young age and stayed on teaching for a long period (60 years). He was also able to teach children with their fathers the same lesson. For this reason, it is difficult for those who are studying the biography of the Šayḫ to know the number of his students. However; here is their partial list:

2. Šayḫ Muḥammad ʿAli; currently teaching at Makkah, Saudi Arabia. (He is a lecturer and the author of more than hundred books in different fields).
3. Šayḫ Muḥammad bin Saʿīd bin ʿAli was teaching at a place called Dārrā
4. Šayḫ Ġamāl bin ʿUmar was teaching Islam at a place called Qilé (ǧāğābā)
5. Šayḫ Muḥammad Sulṭān was preaching at a place called Gatira
6. Šayḫ Muḥammad Wale (he was Imām of Nūr mosque at Addis Ababa, a great scholar)
7. Šayḫ ʿAli ʾAdam was preaching at Ysola. (name of place in kelala district)
8. Šayḫ Subki bin Muḥammadʾ Amīn He teaches at aŠkəf
9. Šayḫ Nawawi a brother of Šayḫ Subki
10. Šayḫ Saʿīd Yusuf Ṭaṣrūr (He lives and teaches at Addis Ababa).
11. Šayḫ Aḥmad Ibrahīm (He was Imām of Arabgandamosque in Dāssie).
12. Šayḫ Muḥammad ʿAmīn (An aged scholar who still lives at Gasir).
13. Šayḫ Muḥayaddīn (he was teaching at Worābabo).
14. Šayḫ Saʿīd Ḥassan Sululā (he taught at Makkāh, Saudi Arabia, for several years)
15. Šayḫ Ḥassan ʿIlada

16. Šayḫ Aḥmad ʿAlfiya
17. Šayḫ ʿAbdallāh Ḥamza (the son of Šayḫ al-Mināsī’s sister); he taught at Šawa bar Mosque, Dessie
18. Šayḫ Sīrāǧuddīn al-Baḥrī
19. Šayḫ Sīrāǧ al-Begamīdīrī
20. Šayḫ ʿAḥmad Fadlu (was teaching at Āribī tīrtīra, near kālālā towēn in Bōrānā)
21. Šayḫ ʿAḥmad ʿArab
22. Šayḫ ʿAli Ḥassan (he taught at Kālāla)
23. Šayḫ Sayyid Quṭbu (he is teaching at Čaqātā Wūgdī, Borena of Wallo).
24. Šayḫ Ṭāḥa al-Begāmdīr
25. Šayḫ Maḥammad Ḥussain
26. Šayḫ Ḥussain ʿAli ʿAdam (Kone)
27. Šayḫ ʿIbrāhīm Mūsā
28. Šayḫ Ṭayīb Muḥamād Nūr
29. Šayḫ Sīrāǧ Māḥamud (He lives in Adīs Ābeba former president of the Šariʿa court)
30. Šayḫ kārām Ābdu al-Bāṣīṭ (He lives and teaches at Adīs Abāba)
31. Šayḫ Ṭāḥā ʿAḥmad. (He lives and teaches at the Town of Midda Oromo North Šāwa)14

2.9. Works

Šayḫ ʿAbdu al-Bāṣīṭ al-Mināsī has different works in different fields of Islamic study and knowledge in prose and poetic genres. Most of his works are written in poetic form in the field of Islamic

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14 Informants Šayḫ Saʿīd Yusuf, Šayḫ Muḥamād Ḥamīdīn, Šayḫ Ḥussain ʿAli wāḡigrāw
knowledge or *Fiqh*, Arabic grammar, syntax, morphology, poetry, *Qāfiyah* and *Mutṣalah-Ḥadīq* and others. Here is a list of his works which the researcher could trace so far.

2. *ŠarḥMudni al-ḥabīb nazmu muğni al-labībmiman yuwāli muğnī al-labīb* (in Arabic Syntax and Morphology)
4. *ʿurğuzat at-Ṣrīf Nazmu marāhil al-ʿawāh* (Morphology)
5. *Nazmu lubbi al-ʿuṣūl fī šarḥ al-ʿuṣūl* (fundamental Jurisprudence)
6. *Nazmu al-muqadimat al-ḥadramiyah* (Jurisprudence)
7. *Ad-dur al-farīd fī ʿaqīdat at-tawḥīd*
8. *Bahğatu ad-durar Nazmu nuḫbat al-fikr*
9. *ʿUrğuzat fī zammi al-qāt*
10. *Duratuad-durar bit-takбирati fī al-waqtī al-ʿaġar* (Takbīratel'id)
11. *Nasiḥatun litārīku aṣ-ṣaḥāti* (in Amharic language)
12. *Nażmu kāfiyati ibn al-ḥāğib* (syntax and Morphology)

2.10. His Love for propagation of Knowledge

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

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15 ṢayḥMuḥammad ʿAli ʿAdam : *Fath al-qarīb al-muğīb fī šarḥ kitāb mudnī al-ḥabīb mimman yuwāli muğnī al-labīb*
16 Informants : Ṣayḥ Muḥammad Ḥamidīn, Ṣayḥ Ṭayyīb Moḥām mad Nūr,
According an informant, Šayḫ ʿAbdu al-Bāsiṭ al-Mināsī’s effort, love and care for spread of knowledge was very high and boundless. He spent all his time starting from morning up to night by teaching his students and he used to spend his night by writing on different fields of Islamic and Arabic studies. He used to teach his students whenever he is, at home, while going on road and in a mosque.17

2.11. His Death

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

\[\text{footnotes:} 17\text{Šayḫ Sayid Quṭb} \quad 18\text{Šayḫ Karam ʿAbdu al-Bāsiṭ, Šayḫ Saʿid Yusuf, MisHadiya Ḥamza}\]
CHAPTER THREE

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

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

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

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

Ms1  *mudnī al-habībʾilamaʾrifatimuḡnī al-labībʾankutub al-ʾaʿarīb*

    *Ms1a*

    *Ms1b*

Ms2  *kitābʾUrğuzatu at-taṣrīffīgāmʿulūmmmatn al-marāh*

Ms3  *Urğuzat fi zammi al-ʿāt(Almānẓumātu al-ḥikriyyāḥfīzāmīlqāt)*

Ms4  *duratu ad-durar bit takbiratīfīqawṣṭī al-ʾaḡar(Takbīratelʿid)*

Ms5  *panegeric/ Madiḥ* (collection of different Manẓūmas)
Ms6 *Naṣīḥatun littāriki as-ṣalāṭi‘* (‘Ağmî in Amharic language)

Ms7 *Ṭaybât al-ġarā‘*

Ms8 *ʿAlfiyātu ibnimālik and its explanatory*

Ms9 *kitābūfataḥ al’aqfāl wahuwil’al-Shārīḥī miṣbūḥi‘al’af’āl*

Ms10 *al-fawā‘id-ḍiyā‘iyyah bi-ṣarḥ al-kāfiyyah*

Ms11 *Lub al-‘Uṣūl fī ‘Ilm al-‘Uṣūl*

Ms12 *Al-Minḥat al-Rabbāniyyâh fī Šarḥ al-Manzûmati al-bayqûniyyah*

### 3.1 General descriptions of the Mss

**Provenance:** Many of the Mss are found in the possession of Šayḫ ‘Alḥmad al-ġalîl bin ’Abdul bâsiţ, the son of Šayḫ ’Abdulbâsiţ al-minâsi in minâs southern wâlo zone but a few of Mss found in the hand of other sons, daughters and students of the author.

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

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

**Hand writing:** all the Mss are written in clear nashî褂 hand writing and written by the Šayḫ himself except the Ms Tâkbirat al-‘Īd and Nâsîḥah li tarikislâh

**Catch words:** are available in all the Mss except *duratuad-durarbi at-takbiratî fī al-waqtiyâl-‘aģar* Tâkbirat al-‘Īd, Nâsîḥah li tariki Şalâh and Manzûmâs.

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

**Inter linear notes:** the most Mss have inter linear notes

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

**Language:** all the Mss are written in Arabic language except Ms 6 it is written in Amharic ‘Ağmî

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

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19 Aspecific calligraphic style for writing in the Arabic alphabet
3.2 Codicological Matters and Description of the Manuscripts

Ms1
Manuscript Title: mudnī al-ḥabīb ʾilāma ʾrifatimuğnī al-labīb ʾankutub al-ʿaʿarīb

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

Ms1a
Manuscript Title: mudnī al-ḥabīb ʾilā maʾrifatimuğnī al-labīb ʾankutub al-ʿaʿarīb,

Author: Šayḥ ʿAbdu al-Bāṣīṭ bin Muḥammad bin Ḥassan al-Mināṣī

Genre: poetry

No of Folio: 138.

Size: 15x19 cm

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

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

Cover page: covered with yellowish card board

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

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

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

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

Condition: in good condition

Owner: The manuscript is now in the hands of Šayḥ Aḥmadal-Ğalīl, the son of the author of the manuscript; and it is shelved at his home in minas, South Wällo.
Content: the content of the manuscript focuses on the usage of the Grammar of the Arabic language in a simplified way.

Language: Pure Classical Arabic language and grammatically well organized.

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

Transliteration:
Bismillāhi ar-raḥmān ar-raḥîm
‘Aḥmadu Man ‘Ahlal’Ulūmirafā‘ā
ḏawī al-hudāwal’t-tibā‘iwa ad-du‘ā

Translation:
In the name of God, Most Gracious and Most Merciful
I praise who bestowed the scholars a sublime position

Who are the holders of guidance, leadership and mission

Desinit:

Transliteration:
Ṯummaar-riḍā‘aniṢiḥābi al-bararahwa kulli‘ahl ar-ruṣdibāqī al-ḥiyrah
Wa-ḥṭimlanāyāabarubilʾEimāni Wal’Afwi Wal-fawzi Ilā al-Ǧinānī
Translation:
And let be benediction of Him be upon the immediate followers
And to all the guided people beyond them
Oh, the generous [God] make our end in faithfulness, excuse [our faults] and bestow us the Paradise

Date: 1394AH

Decoration: The manuscript doesn’t contain any decoration.

Colophon: it has a colophon with out any decoration.

Marginal notes: none.

Ms1b

Manuscript Title: Mudnī Al-ḥabīb ʿIlā MaʿRifati Muğnī Al-Labīb ʿAn Kutub Al-ʿAʿArīb,

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

Genre: poetry

No of Folio: 70.

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

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

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

Cover page: covered with reddish card board

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

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

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

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

Condition: in good condition.

Owner: The manuscript is now in the hands of Šayḫ Aḥmad al-Ḡālī the son of the author of the manuscript; it is shelved at his home in Minas, South Wāllo.

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

Language: Pure Classical Arabic language and grammatically well organized.

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

Transliteration:

*Bismillāhi ṣaḥāba rāhmanar-raḥīm

‘Aḥmadu Man Ṭaḥla al-Ulūmirafa‘ā

ḍawī al-hudâwal’-tibā’iwa ad-du‘ā

Translation:

I praise who bestowed the scholars a sublime position

Who are the holders of guidance, leadership and mission

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

Ṯummaar-ridâʾ ʾaunâs-Sâhâbi al-bararahwa-kulli ʾaṣḷar-ruŠdībāqī al-ḥayrah

Waḥtimlanāyābrubi al-ʾEīmāniWa al-ʾAfwiWa al-fawzi ʾIlā al-Ǧinānī

Translation:

And let the benediction of Him be upon the immediate followers

And to all the guided people beyond them

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

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

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

Decoration: there is no any special decoration except that we observe in the colophon part in the above one.
**Marginal notes:** The manuscript contains marginal notes at the left and bottom side of the text that explain some important issues on pages 5, 6, 22, 25, 26, and etc. All the marginal notes are given by the author himself.

Sample marginal notes
Ms2

**Manuscript Title:** kitāb ʿUrğūzatu at-taṣrīf fīğam ʿulūmi matn al-maṟāḥ

**Genre:** poetry

**No of Folio:** 66 and 4 guard folios.

**Condition:** in good condition.

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

**Size:** 15cm x19cm

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

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

**Cover page:** covered with greenish card board

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

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

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

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

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

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

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

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

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

*Bismillāhi ar-rahmān-rahīm
Bismi al-ʿilāhi al-ḥāliq-ar-rahmānī
Waar-rāziq-ar-rahīmwa al-mannānī

Translation:

In the name of God, Most Gracious and Most Merciful
In the name of God and the creator and Most Gracious
And the provider, the Merciful and the benefactor

**Destin:**

Transliteration:

*Waḥtimlanā bi ʿahsani al-ḥitām
Biğāhī man ʿursila bi at-tamām
Tāriḥuhuṣīṭaṣṣisahhinqadbaw
Min hiğrat an-nabiyyi ʿaʾnī ʿaḥmadā*
Translation:

Make our end in the best manner

In lieu of the Prophet who is sent with comprehensive mission

The date of completion is in Gash Sahin (1365)

From the hiğra of the Prophet, I mean Aḥmad

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

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

Marginal notes: Themanuscript contains marginal notes as it is seen bellow at the left, right and bottom side of the text that explain some important issues.. in different folios like in folio numbers 3, 7, 8,10,13, 15,27,28,29,31, 41,58,62,65,98, 99, and 102.
Ms3

Manuscript Title: ʻUrğuzat fi zammi al-qāṭ(Almānţumātu al fikriyybhīzamī al-qāṭ)

Genre: poetry

Author: Šayḥ ṣAbdu al-Bāsit bin Muḥammad bin Ḥassan al-Mīnāsī

No of Folio: 4 folios.

Size: 15x19 cm

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

Vocalization: All the text of the manuscript is not vocalized

Cover page: covered with black card board
Binding: The manuscript is bounded strongly sewed with packthread and together with other manuscripts.

Line: 10-13 lines per page

Pagination: page number is not given.

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

Condition: in good condition

Owner: The manuscript is now in the hands of ḤāmidāŠayḥ ʿAbdu al-Bāṣīṭ the daughter of the author of the manuscript.

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

Language: Pure Classical Arabic language and grammatically well organized.

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

Transliteration:

Bismi ‘illālahu wa bi-ḥamdihiat-ṭanā ‘addaar-rimāliwa al-kamāliwa as-sanā

Ṭumma ʿas-ṣalātuwa as-slāmu al-ʿālī ʿalāḥabībunīwa man yuwālī

Waba’dahāfa-l-qātu ‘uṣbun waṣaḡar faʾakluhulaysayalīqu bi-al-bašar

Translation:

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

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

Then after Čat is a kind of grass and tree, and chewing it is an honorable react for men.
Desinit: the desinit of the manuscript finally reads as follows:

Transliteration:

ʾAlḥmdulillāhiʿAlā at-tamāmiwaŠukrunālahuʿAlālʾinʿāmi
WaṢalliyārabīʿAlā al-muḥtāri waʾālihiwaṢaḥbihi al-ʾaṭhāri
nazamaha al-ʾabdu az-zalil al-baranī naḍlumhuḥammadinha waabn aḥsani
mudrrisulʾādābif al-mināsiwakambiha intafaʾaḡullu an-nāsi

Translation:

Praise be to Allah for his full service.

Thanks for his blessings too.

We praise him for his favors.

Shower your blessing up on the chosen

And his family as well as his pure companions.

This is composed by the weak servant from Borana

The son of Muhammad son of Hassan.

Who is a teacher of literature at Minas

many has benefited from it.

Decoration: none

Colophon: none.

Marginal notes: none.
Ms4

**Manuscript Title:** duratuad-durarbi at-takbiratifi al-waqtial-ʾaḡar(Takbīratелʾid)

**Genre:** poetry

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

**No of Folio:** 19 folios

**Size:** 16x20cm

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

**Vocalization:** totally not vocalized.

**Cover page:** covered with black card board

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

**Line:** 13-16 lines per page

**Pagination:** page number is not given.

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

**Condition:** in good condition

**Copyist:** the manuscript is copied by the son of the author, ʿAḥmad Ġallīl.

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

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

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

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

*Bismillāhi ar-rahmān-rahīm

*Al-ḥamdulillāhi ḥamdan mukarrar

*Fīkulli as-sāʿatī fīkull ad-duhūrī

Translation:

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

Frequent praise be to Allah

At any time and Ipoc

**Desinit**: The Destini reads as follow:

Transliteration:

*TammimmurādanāAllahu al-Akbar

*Kamātammamataḥāqāl al-musāṭar

*Wa-ḥtimlanā bi-al-ḥayriḥāliqaz-zumar

Translation:

May Allah fullfill our need

As I have completed this booklet.

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

**Decoration**: there is no any decoration
Colophon: there is no colophon.

Marginal notes: it doesn’t contain marginal notes.

Ms5

Manuscript Title: Panegeric/ Madiḥ(collection of different Manẓūmas)

Genre: poetry

Author: Şayḫ ʿAbdu al-Bāṣīṭ bin Muḥammad bin Ḥassan al-Mināsī

No of Folio: 107 folios

Size: 15.25cmx12.6cm

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

Vocalization: No vocalization

Cover page: covered with green hard cover board

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

Line: 14-18

Pagination: None.

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

Condition: in good condition.

Owner: The manuscript is now in the hands of Şayḫ Aḥmad al-Ḡalīl the son of the author of the manuscript; and it is shelved at his home in Minas, South Wāllo.

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

Language: Pure Classical Arabic language and grammatically well organized.
**Incipit:** the incipit of the manuscript reads as follows.

Transliteration:

*Bismillāhi ar-rahmān ar-rahīm*

*Allahumma sallī 'alāzayni al-wuğūd*

Translation:

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

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

**Desinit:**

Transliteration:

*Wa'ahsin al-ḥīmatīnāyīdā al-īkrāmī*

*Bi-ġāhi nabiyyīgā'a bi-at-tabyīnī*

*Wakul al-arsālīwa ahl al-ma'ālī*

*Wa 'ahla al-kamāl bi-ḥayri at-taḥsīnī*

*Durratubahīhi bi-ḥayr al-barīyyah*

*Al-muḥīsīnī an-niyyahtuwaṣīlī al-ḥiṇī*

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

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

Colophon: There is no colophon in the hall manuscript.

Decoration: None.

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

Ms6

Manuscript Title: Nasīhatunlitāriki aṣ-ṣalāti (Amharic ʿaġamī)
Genre: poetry
Author: Sayḥ ʿAbdu al-Bāṣiṭ bin Muḥammad bin Ḥassan al-Mināsī
No of Folio: 26 folios (48 pages)
Size: 15x19 cm
Writing style: The text is written in a small, careful, specialized and beautiful hand writing of Nasḥwriting style.
Vocalization: All the text of the manuscript is vocalized.
Cover page: Covered with a cover like a modern exercise book cover.
Binding: The manuscript is bounded well and not sewed together.
Condition: It is not in good condition.
Line: 10-13 lines per page
Pagination: page number is given at the bottom side.
Support: Written on ruled paper and the writing is supported by a traditional pen “qalam” and homemade black color ink (maddi).

Owner: The manuscript is now in the hand of Šayḥ Ahmadal-Ḡalīl the son of the author of the manuscript, in Minas, South Wállo.

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

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

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

Incipit:

Transliteration:

Bismillāhi byā getāyen ‘alqe
Besälāt beseām lenābi tatqe
lä ‘alm lāsaḥbm kāraḥmātu zqe
lä ’atbā’o- hullu ’andā ṭāy ḍadmqē

35
Translation:

Saying "Bismillah" I exalted my God

I wished Allah' peas up on the prophet

Requested His abundant Mercy for families and companions

I shined for the followers like the sun.

Desinitt:

Transliteration:

ʿuqalāʾ lamabāl yāswāʾSaḥālāʾcn
Yisetren inģiraḩimu getaventions
Çrašunyārghi nuanced al-ḥitām
bataha kabağā baẖayrī al-ʾanāmi

Transliteration:

`uqalāʾ lamabāl yāswāʾSaḥālāʾcn
Yisetren inģiraḩimu getaventions
Çrašunyārghi nuanced al-ḥitām
bataha kabağā baẖayrī al-ʾanāmi

Translation:

Our situation nullifies to be named

If He the Merciful wouldn't hide us
Let He accomplish oyr deeds with best
Through the intercession of Taha the best of creatures

Decoration: There is no decorations

Colophon: It doesn’t contain colophon

Marginal notes: None.

Ms7

Manuscript Title: Ṭaybät al-ğarāʾ fîmadḥi ḥayri al-ʾanbiyāʾ
Genre: poetry

Author: Šayḫ Yusuf al-Nabhānī

No of Folio: 38 folio

Size: 21x18 cm

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

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

Cover page: Covered with yellowish card board.

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

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

Pagination: Page number is not given.

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

Condition: It is in good condition.

Owner: The manuscript is now in the hands of Šayḫ Aḥmad al-Ḡalīl the son of the author of the manuscript. It presents at his home in Minas, South Wāllo.

20 Šayḫ Yusuf bin-ʾIsmaʿ Īl bin Muhāmad al-Nabhānī egiptian famous scholar (1849-1932)
Copyist: Šayḥ ¢Abdu al-Bāsiṭ bin Muḥammad bin Ḥassan al-Mināṣī

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

Language: Pure Classical Arabic language and grammatically well organized.

Incipit:

Transliteration:

Bismillāhi ar-rahmān-rahīm

Translation

In the name of Allah, Most Gracious and Most Merciful

Desinit:

Transliteration:

Wa ‘alayka as-salāmuminhu ‘alāqadrikaqadrula‘yaa‘tarīhifanā‘u

Wa ‘alā al-‘awliyā‘ī ‘ālikawaas-ṣḥbiwa man lillgami‘I fihi walā‘u

MāqaḍāAllahu fī al-warālakamadhanwalahu al-ḥamdukulluhuwaat-ṭanā‘u

Translation:

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

And upon the saints and up on family and a companions' and up on other who have loyalty to him.
What Allah declared in the world is in praise of you.

**Decoration:** The manuscript is beautifully decorated as it is seen below.

**Colophon:** The colophon reads
Transliteration:

'āl-'alfiyatu al-hamziyah

'al-musamātu biṭaybati al-ğarrā’

Fimadḥ ḥayrī al-'anbiyā’

Marginal notes: All the folios of the manuscript has full of marginal notes at the top, bottom, right and left side of the text.
Rubrication: The manuscript is rubricated by rectangular symbols and some important words in the text are also rubricated by red ink.

Ms8

Manuscript Title: ʾAlfiyāt u ibnimālīk and its explanatory (tamrinu aṯ-ṭullāb)\(^\text{21}\)

Genre: poetry

Author: Muḥammad bin- ʿAbdiAllah bin-Mālik al-Andalusī\(^\text{22}\)

Size: 25cm x 18 cm.

---

\(^{21}\) The outher of temrinu at-tulab is an Egiptian famous scholar, ḫalid bin zaynaddin bin ʾAbdillah(811-905)

\(^{22}\) Muḥammad bin- ʿAbdillah bin-Mālik al-Andalusī a famous scholar born in spain and live in demasko (600-672)
Number of Folio: 62

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

Vocalization: all the texts of the manuscript are vocalized.

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

Condition: It is not in good condition.

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

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

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

Owner: The manuscript is now in the hand of Šayḫ Aḥmad al-Ḡalī, the son of the copyist of the manuscript. And it present at his home in minās, South Wāllo.

Copyist: Šayḫ ʿAbdu al-Ḥāṣid bin Muḥammad bin Ḥāsan al-Mināsī

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

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The incipit of the manuscript reads as follows.

Transliteration:

\[\text{Bismillāhi-rahmān-rahīm}\]

\[\text{QālaMuḥammadun huwaIbn mālikī}\]
Translation

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

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

Desinit: the desinit of the manuscript reads:

Transliteration:

Faʾāhmaddullah MuṢaliyan ḥāconvinayn ibn ṣursilā
Wa ṣalihi al-ġur al-kirāmī al-bararahwaṣṣibhihi al-muntaḥabīna al-ḥiyarah

Translation

I thank Allah by praising on Muḥammad, the best Prophet sent
And on his honored parents and his best and experienced partners

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

Transliteration:

हदामतनल-'अल्फिय्यती ली-ल'अल्लामती अल-हमाम मुहम्मद इबन’अब्द अल्लाह इबन मालिक अल-
Andalusी

Translation

This book called al-'alfiyyah by a great scholar Muhammad Ibn ʿAbdi Allah Ibn Malik al-
Andalusī
Marginal notes: All the folios of the manuscript has full of marginal notes at the top, bottom, the left and right side of the text as well as between the lines that explain most issues of the text as it seen bellow.

Ms9

Manuscript Title: kitābu fatḥī al-ʿaqfūl waḥalī alʿaškāl šarḥu lāmiyati al-ʿafʿāl

Genre: prose

Author: Muḥammad Ibn ʿUmar Ibn Mubārak al-ḥadramī

Number of Folios: 97

Condition: In good condition.

---

23 Yemenyan famous scholar Muḥammad bin ʿUmar bin Mubārak al-ḥadramī (869-930)
Size: 24cm x 18 cm.

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

Cover page: Covered with yellowish card board.

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

Condition: It is not in good condition.

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

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

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

Owner: The manuscript is now in the hand of ŠayḥAḥmad al-Ḡallī, the son of the copyist of the manuscript, in Mīnas, South Wāllo.

Copyist: Šayḥ ʿAbdu al-Bāṣīṭ bin Muḥammad bin Ḥassan al-Mīnāšī

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

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The incipit of the manuscript reads as follows.
Transliteration:

Bismillāhi ar-rahmān-rahīm al-ḥamdulillāh al-muṭaṣarīfī ḍabra ʿIlmi at-taṣrīf al-muṭaʿarrīfī ḍabra alati at-taʿrīfī al-laḏī allafa al-ʿaṣyāʿaʿa ʿaḥsanataʿīf

Translation

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

Desinit: The desinit of the manuscript reads as follows.

Transliteration:

Waal-ḥamdu illāhairabial-ʿalamīn wasallallāhuʿalāMuḥammadin wa ʿalihi waṣabbihi wasallama taslīman ʿIlāyawmi ad-dīn

Translation

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

Decoration: The manuscript is beautifully decorated as follow as it is seen in the colophon part.
Colophon: The colophon of the manuscript is represented with a decorated page as follows.
Marginal notes: The manuscript contains marginal notes as it is seen below:

Ms10

Manuscript Title: al-fāwā' iduād-diyyā 'iyyah bi-šarḥal-kāfiyah

Author: Nura ad-Dīn ʿabduar-Raḥmān al-ḡāmi

Number of Folio: 82

Size: 24cm x 18 cm

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

24 Nura ad-Dīn ʿabduar-Raḥmān al-ḡāmi, an Afgani famous scholar (1414-1492)
**Vocalization:** The text of the manuscript is not vocalized.

**Binding:** The manuscript is bounded with yellowish cardboard and strongly sewed with packthread.

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

**Line:** In average 21 lines per page.

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

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

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

**Copyist:** Šayḫ ʿAbdu al-Bāṣīṭ bin Muḥammad bin Ḥassan al-Ḡalīl

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

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

**Incipit:** The incipit of the manuscript reads as follow.

![Image of the manuscript]

**Transliteration:**

\[
\text{Bismillāhi ar-rahmān-rahīm}\\
\text{al-hamduli-waliyyihi waaṣ-ṣalātu wa as-slāmu ʿalānabīyyihi wa ʿalā ʿālihi wa ʿāshābihi}
\]
Translation

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

Decoration: The manuscript doesn’t contain decorations.

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

Marginal notes: All the folios of the manuscript has full of marginal notes at the left, right and bottom side of the text that explain some important issues as it seen bellow.
Ms11

Manuscript Title: *Lub al-'Uṣūl fi 'Ilm al-'Uṣūl*

Author: Shaykh al-‘Īslām Abī Yaḥyā Zakariyyā al-‘Anṣārī*25

---

*Sayḥ al-‘Īslām Abī Yaḥyā Zakariyyā al-‘Anṣārī*, famous Egyptian scholar( )
Number of Folio: 42
Size: 16cm x 14 cm

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

Vocalization: all the text of the manuscript is not vocalized

Cover page: Covered with yellowish card board.

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

Condition: It is not in good condition.

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

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

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

Owner: The manuscript is now in the hands of ŠayḫAḥmad al-Ḡalīl the son of the copyist of the manuscript. And it present at his home in minas, South Wāllo.

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

Content: The content of the manuscript focuses on Fundementals of Jurisprudence (Usulul Fiqh).

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The incipit of the manuscript reads as follow.
Transliteration:

Bismillāhi ar-rahmān-rahīm al-ḥamdulillahi al-lāqīwafāqanā li-al-wuṣū "ilāma 'rifatti al-'Uṣūlwayasaranāṣulūkmanūhīg bi-quwwqtin'awda 'ahāfī al-'uqūliwa-aṣ-ṣalātuwa as-slāmu 'alāMuḥammadwa 'ālihiwa 'aṣḥābihi al-fā'izīna min Allahi bi-al-qubūl

Translation

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

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

Desinit: the destini of the manuscript reads:

Transliteration:

Mina anabīyīnawas-sidīqīna wa aṢ-Ṣuhadāʾi waaṢ-Ṣāliḥīna waḥasuna'ulā'ika rafiga qīla mu'allīfuha sayyīdinā wamawlīnā Sayhūmaṣḥāyihi al-'Īslāmi maliku al-'Ulamāʾi al-'a'lām'Abuyahyā zakariyyā al-'anṢārī aṢ-Ṣāfī 'inawarallāhūdharihāhu wa nafa'anāwa al-muslimīna bibarakatihi wa kāna al-fūrāgu min ta'līthīTaṣīna aṢaraṢahriramadānasanata 920 AH.

Decoration: The manuscript is not decorated

Colophon: The content of the colophon reads:
Transliteration:

KitābLub al-'Uṣūlta 'lifṣayḥ al-’IslāmAbiYahyāZakariyyā al-’Anṣārīaš-šāfi‘iyyī min ’A‘lām ‘ulamā‘
aš-šāfi‘iyyahfī al-qarn as-sabi‘ al-hīg̲rī

Translation

Book of Lub al-‘Uṣūl fi authorṣayḥ al-’IslāmAbiYahyāZakariyyā al-’Anṣārīaš-šāfi‘iyyī one of the highest scholars of the šāfi‘iyyah school of thought in the 7th century AH.

Marginal notes: No marginal notes.

Ms12

Manuscript Title: Al-Minḥatu al-Rabbaniyyāh fi Šarḥi al-Manžūmati al-bayqūniyyāh

Author: Šayḥ Muḥammad Ibn Mufti Sirāġ26

26 Šayḥ Muḥammad Ibn Mufti Sirāġ, famous Ethiopian scholar living and serving the people in Rayya southern Tigray region
Number of Folio: 20

Size: 20cm x 16cm

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

Vocalization: all the text of the manuscript is not vocalized

Cover page: Covered with black card board.

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

Condition: It is not in good condition.

Line: In average 16-19lines per page.

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

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

Owner: The manuscript is now in the hands of Ḥāmidā Šayḥ ʻAbdu al-Bāṣiṭ the daughter of the author of the manuscript.

Copyist: Šayḥ ʻAbdu al-Bāṣiṭ bin Muḥammad bin Ḥassan al-Mināsī

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

Language: Pure Classical Arabic language and grammatically well organized.

Incipit: The incipit of the manuscript reads as follow.

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

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

Desinit: The destini of the manuscript reads:

Translation:

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

Decoration: There is no decoration

Colophon: The content of the colophon reads:
Transliteration:

Al-minḥatuar-rabbāniyyahšarḥu al-manẓūmati al-bayqūniyyah liʾasīriqlanbihi al-faqīruʾlārahmatirabbīhi Muhammidibn aŠ-šayḫal-muftī Muḥammad-sirāḡ al-ḡartī al-ʾānnīʾafaʾAllāhuʾanhuʾāmīn

Translation:

The book Al-minḥatuar-rabbāniyyahšarḥu al-manẓūmati al-bayqūniyyah is for who is arrest of his sins and the poorest and needy to the mercy of his God Muḥammadibn aŠ-šayḫal-muftī Muḥammad-sirāḡ the ḡartī of ʾānnī may Allāh forgive him ʾāmīn.

Marginal notes: no marginal notes
CHAPTER FOUR

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

4.1 CONTENT ANALYSIS /SUMMARY/

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

Codicological Data

Title: al-manżūmatu al-fikriyahfīzami al-qāt

Author: Šayḫ ʿAbdu al-Bāsīṭ bin Muḥammad bin Ḥassan al-Mīnāsī

Owner: Ḥamīdāh ʿAbdu al-Bāsīṭ (the daughter of the author of the manuscript).

Size: 15cm x 19cm

Number of folio: 4
Writing style: The text is written in a small, careful, specialized thin and beautiful hand writing in Nāṣīḥ writing style.

Content:

The author of the manuscript discusses and defines what Čāt(قَت) as follows:

Transliteration

Bismil ’Ilāhi we bi-ḥamdihiaṭ-ṭanā
‘addaar-rimāliwa al-kamāliwa as-sanā
Ṭumma aṣ-ṣalātuwa as-slāmu al-‘āli
‘alāḥabībunīwa man yuwālī
Waba’duhāfa-l-qātu ‘uṣbun waṣağar
fa ’akluluhulaysayalīqu bi-al-baṣar

Translation:

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

Then the highest peace and blessing be on our beloved Prophet, the leader and his followers

Then after ċāt is a kind of grass and tree, and chewing it is not be fitting men
Transliteration:
Walātuzāḥimūaš-šiyāhawa al-baqarbi’akli qūthābilāḍurin yaqar

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

Transliteration:
ḥibālušayṭānin bihā yağuru
kullaḥaffi al-‘aql ’idyaḏur
Wa ’in ta‘iz lam yata‘izbalyal‘anu
wa‘izahuфаḏāraḏīmnbayyinun
Fazala ‘aqluва乎luquhuфасad
awrтahu al-halākahabluنfimasad

Translation:
Čat is rob of the devil; it pulls every feeble minded people.
When you advice the consumer, he never accepts
Rather blames you; such is an evidently cursed man
His mind is gone and his behavior is corrupted

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

Transliteration:

Waqawluhum tunšituqawlunbāṭilu
'iḍi al-futūruqadra haḍayahṣul
Watūriṭuṣ-ṣamama fī al-aḍānī
Ḡuribaṭīgā’ati al-‘insānī
ʾiḍqillatu al-ṭa’āmī’awlānāštā
Maʾa kawnih al-manqūla min ʾahli al-ʿṭā
Wayuḍ ifuāš-šahwata wa al-ʾawlāda
ḍakarahu al-bayḥānī ʾiḍʿafāda
Wa baʾḍuhumbiʾaklihi ʾazālā
ʾAsnānahuwaqabbaḥa al-maqālā
Wamaʾaḍayduqquhu way aʾkulka’
Kaʾnnahubihubbihimuḍallalu
Wakulluḍa mina aš-šayṭānī ʾatā
Taswīlulḥulāgayru fadriyāfata
Translation:

Their claim that it awakes is invalid
as it brings impotency thereafter
And also brings deafness to the ear
this is observed from experiences of many people
Reducing food is better to be alert
as it is taken from the scholars
It weakens sexual appetite and the progeny
as recorded by a scholar called Bayhany
Some of them has destroyed their teeth
and disqualify their speech.
Besides, they grind and chew it.
As if he is downgraded as a result of its love.
All these things come from evil
It is but an illusion none else oh young men.

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

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

yabīʿu ʿaqīlahu biṢyʿin muḥtaqar likawnihi al-maḡbūn min ʿahli sqar
kaḍālika aṢ-Ṣāribu kulamuskiri bizağrī wa at-taʿ ziri miṭluhu ḥarī
man yamḍağu al-ʿawrāqa ṭūl-yawmihi ʿaw dahrihi ḥuḏ baḡīdu ʿahlihi
faqad tasāfah bimaḷʿi al-baṭnī falāṭusāḥibhu biḥāḏālfani

Translation

He sales his mind by a feeble thing

because he is deceived among the people of in ferno.

As drunker is to be admonished and punished

the chewer of chat should gate the same.

One who chew a plant all day and

time is disliked among his people.

He has become foolish by stuffing his stomach.

Do not be friend him
4.2. Copy of Manuscript Al-Manẓūmatu Al-Fikriyah Fī Zam Al-Qāt
لذا إذا أكله من فضلك، بينض، هل تصدق من دونه؟
وألاجيك الفاسق؟ ونستنفرك عظنا، ونوجب خسارا.
وقد تقدمت الإفرازات، أيته، لا ينامن، يقرأه.
وئدب عليه ألاستجا، أيته، لا ينامن، يقرأه.
وكردا عن البلاد، قد يكون ذا، بهي، ما، بأي، العين.
ومن بركمه، الإجاه، فليغدو، وكن، دين، كيفه.
وعند شَجَهَهُ العابض، الأفضل، خوضه، فخوضه.
وكلما رفع، الهانة، والصبر، واشترك، في، خوضه.
وأتتبته على العلم، والصبر، واشترك، في، خوضه.
كما تبين، ما يكون، كما، الماء، كما، الماء، أن، أعمله.
فأحفر، الماء، على، البذور، في، وذكر، ينامن، يقرأه.
وكلما رفع، الهانة، عند، خوضه، فخوضه، يقرأه.
وكيفه، ما يكون، كما، الماء، كما، الماء، أن، أعمله.
فأحفر، الماء، على، البذور، في، وذكر، ينامن، يقرأه.
1- باسم الله وحده التنا
2- ثم الصلاة والسلام العالمي
3- وبعد فالقات عشب وشجر
4- لكن أكب الناس أنثى وذكر
5- يا أخوة الإسلام والإيمان
6- سنة الرسول ذي الجناح
7- فذا سبيل العجم الفسوق
8- إن النبي والخلفاء الراشدين
9- كما روت هداتنا ممن سلك
10- والتزمو تلاوة القرآن
11- لدى خطابكم الله الباري
12- واجتهدوا في خمسة الأوقات
13- ولا تعلوا على القنابط
14- كل خفيف العقل إذ يプリン
15- وإر تهتم لم يتعظ بل يلعن
16- أورثه البلاك حبل من مسد
17- ما أحسن الحكم من الجمال إذ
18- تلاهم الأحباس أهل الفتن
19- إذ الفتور قد هذا يحص
20- ونورث الصمم في الأذان
21- إر ذكء الطعام أولى ناشطا
22- مع كونه المنقول من أهل العطا
23- ذكره البيحاني إر أفادا
24- أسانته وقيق المقالا
25- كأنه يحتج مثلك
26- تسويلة لا غير قادر يا فتى
27- بل يجمع الساق والنسوان
28- ويدعي الكرامة الرفيعة
29- وواجب على أولي الولاية
30 وطرد عن البلدان حتما
31 يورث أهل الدين ما به العمي
32 فليستم في دين ذي الجلال
33 ومن برد كرامة الرجال
34 فهم منافق أخي الرجال
35 ومن يشأ فهو على الضلال
36 ولا تراحو الشيا و البقر
37 فأطفالهم العلم والصلاحا
38 لكي تكونوا ممن استراحا
39 كما لنا إلا اتباع أحمد
40 قال ابن مالك إمام السعداء
41 فانحصر العمل في العبادة
42 على اتباع صاحب السيادة
43 فكل خير في اتباع من سلف
44 و كل شر في اختراع من خلف
45 أكل الحشيش ماله من ذي عمل
46 ممن مضى بل جاء ذو زلل
47 لكونه المغبون من أهل سقر
48 ببيع عقله بشيء محتقر
49 وبالزهر والتعزير مثله حري
50 كذلك الشراب كل مسكر
51 من يمضغ الأوراق طول يومه
52 أو دهره فذا يغض قومه
53 فلا تصابحبه بهذا الفن
54 فقد تسافه بمال البطن
55 تنفع من لقيها مرضية
56 فهذه نصيحة فكيرية
57 لا تكره الحق أخ الصلاح
58 من أي إنسان عليك لاحي
59 وشكرنا له على الإتعام
60 الحمد لله على التمائم
61 وصل باير على المختار
62 وكله وصحبه الأطهار
63 نظمها العبد الذي البورني
64 نجل محمد هو ابن الحسن
65 وكما أنهاتق جل الناس
4.3 Translation

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

The highest peace and blessing be upon

Our beloved Prophet and his followers

Then after ğat is a grass and tree,

And chewing it is an honorable act for human kind

Don’t crowd the goats and cows byconsuming their food without any necessity

Oh, brothers in Islam and believers

Don’t follow the bands of evil

Follow the way of Qurān and the way of the Prophet

Don’t waste your time on leafs (Ğat)

That is the way of dissolute peoples

The Prophet and his guided successors

Their gathering was in good advice among religious people

One who lost his way perishes

As it is recorded by those who followed the right way

Keep up on reciting of the holly Qurān

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

With feeling of fear, dicipline and humbleness

Be strong yourself with five time daily prayers because it is the key of all good

Don’t be dependent on addictive

As it removes the mind here and there

Ğat is the rob of the devil; it pulls every feeble minded people.
When you advise the consumer, he never accepts
Rather blames you; such is an evidently cursed man
His mind is gone and his behavior is corrupted
He has inherited loss [like the ones referred as] a rope of twisted fiber
What a wonderful of goodness is that
when chewing of chat is forbidden by the law
Yemeniyans are the the most consumers of Čat
Next are the Abyssinians
Their claim that it awakes is invalid
As it brings impotency thereafter
And also brings deafness to the ear
This is observed from experiences of many people
Reducing food is better to be alert as it is taken from the scholars
It weakens sexual appetite and the coming progeny
The citation from Beyhany notes the same
Some of them has destroyed their teeth and disqualify their speech.
And yet they grind and chew it.
As if he is downgraded as a result of it love.
It all comes from the evils
There needs no other meaning, oh young boys.
It is then when he eat it becomes
Full of hatred for the people of truth
Even he collects dissolute people and women
Advising them what brings loss
He claims to have excelent miracles
He speaks as such in their ears
It is an obligatory on leaders
to punish a person like this
A person like this is better to be exiled
to protect the community from pollution
One who needs the miracles of men
He needs to strengthen up himself in the right Religion of Allah
One who seeks a deception is on the wrong way
He is hypocrite and the brother of Dejal
Don’t make busy the goats and cows
By eating their food without any established harm
Follow knowledge and goodness
In order to become among those who are satisfied
Ibnu Mālik, the leader of harmony says
There is no way for rightness except following of the Prophet
The rightness of any kind of worship is
Subject to the way of the glorious Prophet
All goodness are in following of those who are passed in the right way
But all badness are the outcome of the invention of the latecomers
Chewing of chat or is not the work of those who are passed in the right way
But it is done by those who followed wrong way
He sales his mind by a feeble thing
Because he is deceived among the people of inferno.
As drunker is to be admonished and punished
The chewer of Čat should get the same.
One who chew a plant all day and time
Is disliked among his people.
He has become foolish by stuffing his stomach,

Do not be a friend of him

This is my advice.

Which helps those who accept it with open heart

My right brother don’t hate truth

Whatever the speakers personality

Let comprehensive praise be to Allah for accomplishment

We praise him for his favors.

Shower your blessing up on the chosen

And his family as well as his pure companions.

This is composed by the weak servant from Borana

The son of Muhammad son of Hassan .

Who is a teacher of literature at Minas

Many has benefited from him .
CHAPTER FIVE

5. Conclusion and Recommendation

5.1 Conclusion

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

This research also sheds light on the contribution of Šayḫ ʿAbdu al-Bāsiṭ al-Mināsī to Arabic and ʿAğamī literature of Ethiopia. Šayḫ ʿAbdu al-Bāsiṭ is known by his literary prowess especially in the
capacity of converting literary works written in prose to a verse or poetic form. He has a number of works especially in the field of Arabic grammar and morphology.

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

5.2 Recommendation

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

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

Sample text of Ms 1
Sample text of Ms 2’ urğuzatu at-taSrif
Ms 7: sample text of Ṭaybāt al-ğarā
Ms 8 sample text of Alfiyatu

ibni mālik
sample text of Ms9 Fathul aqfāl
Ms 10: sample text of *al-fawāʾid ʿidwād-ḍiyāʾ iyyah*
Šayḥ ʿAbdu al-Bāsiṭ b. Muḥammad al-Minasi
Reference


Nauka, pp. 94–106.


__________. 2009."The Coming of Age of Islamic Studies In Ethiopia”: The Present State of Research and Publication in the Proceedings of the 16th International Conference of Ethiopian Studies, edited by Svein Ege, Harald Aspen, Birhanu Teferra and Shiferaw Bekele, Trondheim


Goldziher Ignace. (1966)." A Short History of Classical Arabic Literature". Georg Olms

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Šayḥ Muḥammad Tāğ Abul qāsim."Iʿlāmm Al-aḡbiyāʾ Bi-ḥayātī ʿuzamāʾi Iṭyūbiyā min al-ʿulamāʾ wa-al-ssalāfīn wa-al-ʿawliyā’". Unpublished manuscript.


## Informants

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<th>Name</th>
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<th>Statues</th>
<th>Place</th>
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<td>Teacher/Mudaris</td>
<td>Addis Ababa</td>
</tr>
<tr>
<td>Sayḥ Sirāḡ Maḥmūd</td>
<td>65</td>
<td>Former president of Federal shariya court</td>
<td>Addis Ababa</td>
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<td>Teacher/ Mudaris</td>
<td>S/ Wello wegdi</td>
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<tr>
<td>W/ro Hamida A/Basit</td>
<td>46</td>
<td>House wife</td>
<td>Addis Ababa</td>
</tr>
<tr>
<td>W/ro Abebech Dawud</td>
<td></td>
<td>Tourism bureau officer</td>
<td>S/ Wello Kelela</td>
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<tr>
<td>Mister Muhabba Endrie</td>
<td></td>
<td>Tourism bureau officer</td>
<td>S/ Wello Kelela</td>
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