

Faculty of Humanities

Hailing the righteous king A manuscript text for visitors to the Naǧāšī

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The episode of the hiğrā ilā al-Ḥabasa

- Foundation myth of the Muslims of the Horn
- Directly linked to the Prophet
- Connected with the birth of Islam
- Preceeding the hiğra to Medina



Main historical sources on the Naǧāšī

IBN HIŠĀM (ABŪ MUHAMMAD cABD AL-MALIK), al-Sīra an-nabawiyya, ed. AL-TADMURĪ, vols. I-IV, Beirut, Dār al-Kitāb al-cArabī, 1990 (esp. vol. I, pp. 349-367; vol. IV, pp. 353f.).

IBN HIŠĀM (ABŪ MUḤAMMAD ʿABD AL-MALIK), *The Life of Muhammad. A Translation of Ishaq's Sirat Rasul Allah*, tr. by ALFRED GUILLAUME, Oxford 1955, ²1968 (esp. pp. 146-50 and 165-69).

ŠIHĀB AL-DĪN AḤMAD B. ʿABD AL-QĀDIR, Futūḥ al-Ḥabasa. Historie de la conquête de l'Abyssinie (XVIe siècle) par Chihab Eddin Aḥmed ben ʿAbd el-Qader, surnommé Arab-Faqih, ed., tr. by RENÉ BASSET, vols. I-II, Paris, Ernest Leroux, 1897 (Publications de l'Ecole des lettres d'Alger, 19, 20; esp. pp. 318 [text] and 419 [tr.]).

AL-ṬABARĪ (ABŪ GA°FAR MUḤAMMAD B. ČARĪR), *Ta°riḥ al-rusul wa-l-mulūk*. *Annales*, ed. by MICHAEL JAN DE GOEJE et al., vols. I-XV, Leiden 1879–1901 [repr. 1964–65] (esp. vol. I, 3, pp. 1181-99, 1568-71, 1601-04).

AL-YAQ°ŪBĪ (ABŪ AL-°ABBĀS AḤMAD B. ABĪ YA°QŪB B. ČA°FAR B. WAHB B. WĀDIḤ), *Ta°rīḥ*, vols. I-II, Beirut, Dār Ṣādir, n.d. (esp. vol. I, pp. 29-30).



Looking for Naǧāšī





Looking for Nağāšī



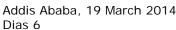


Nägaš: the shrine of the Naǧāšī

Main features

- Ziyārat al-Naǧāšī
- Pilgrimage on the 10th of Muḥarram
- 10 Muḥarram: yawm 'āšūrā'
- Particularly significant in shiite Islam
- Important in Harar







Nägaš: the shrine of the Naǧāšī

Textual kit available:

- Two photocopies from al-Ţabarī's Ta'rīḥ:
- Letter of the Prophet Muḥammad to the Naǧāšī
- Reply of the Nağāšī
- MS: a list of the Companions of the Prophet (Ṣaḥāba; men and women) who deceased in al-Ḥabaša and are buried in Nägaš
- MS: Salām to be read during the ziyārat al-Naǧāšī



The letter of the Prophet to the Naǧāšī

" بسم الله الرحمن الرحيم من محمد رسول إلله إلى النجاشي الأصحم ملك الحبشة سلام عليك فاني أحمد إليك الله الملك القدوس المؤمن المهيمن وأشهد أن عيسي روح الله، وكلمته ألعاها إلى مريد البتول الطاهرة الطيبة الحصينة فحملت، فخلقه من روحه ونفخه كما خلق آدم بيده ونفخه وإنى أدعوك إلى الله وحده لاشريك له والموالاة على طاعت، وأن تتبعني فتؤمن بي وبالذي جاعلي فانبي رسول الله وقد بعثت إيك ابن عمى جعفرا ومعه نفر من المسلمين فساذا جاءوك فأقرهم ودع انتجبر فإنبي أدعوك وجنودك إنى الله عز وجل وقد بلغت ونصحت فاقبلوا نصيحني والملام على من اتبع الهدي".

after al-Ṭabarī



The letter of the Naǧāšī to the Prophet

after al-Tabarī

كتاب النجاشي إلى النبي صلى الله عليه وسلم فكتب النجاشي إلى رسول الله (ص)

" بسم الله الرحين الرحيم

إلى محمد رسول الله من النجاشي الأصحم بن أبحر سلام عليك يا نبي الله من الله ورحمة الله وبركاته لا إله إلا هو الذي هداني إلى الإسلام فقد بلغني كتابك يا رسول الله فيما ذكرت من أمر عيسى فورب السماء والأرض إن عيسى ما يزيد على ما ذكرت وقد عرفنا ما بعثت به إلينا وقربنا بن عمك وأصحابه وأشهد أنك رسول الله صادقا مصدقا وقد بايعتك وبايعت ابن عمك وأسلمت على يديه لله رب العالمين وقد بعثت إلىك يا نبي الله ابني أرها بن الأصحم بن أبحر فإني لا أملك إلا نفسي وإن شئت أن آنيك فعلت يا رسول الله فإني أشهد أن ما تقوله حق".



ا المطاب بن اطاء ر عرو بن عبر الغنايز Comed in cike olive in such a ٨ عطب بن الحريس و طليب بن جراهر بن عبدلعوفي ا موس بن حريس ١١ فاطمة بنت سفوات ا هرمنه بنت عبرالأسود الم عن شا بنين الحربس بدى إلى دا زيني بنت الحسريس 10 ارطهبت کر دربس

Nägaš, 2006



Nägaš, 2006



و عرو بن عبر الغنائر Come in cites olice in such v and in out 1 و طليب بن در ال بن عبد لعوفى ا موس بن حریس ١١ فاطهة بنت سفوان ا هرمنه بنت عبرالأسود ما عن منا يني: 7 اهربسي بدى اله ا زين بنت الحسيس ما الاطه بن آل وريس ر

- Coarse hand
- Copyst: not so well acquainted with Arabic writing
- Many orthography mistakes
- 15 names (10 men, 5 women)



ع عرو بن عبر الغنائر Comments in cites? olice in such v م على بنه الحريس و طليب بن در المر بن عبدلعوفي ا موس بن حريس ١١ فاطمة بنت سفوان ا هرمنه بنت عبرالأسود ما عن منا يني: 7 اهربسي بدى اله ا زين بنت الحسيس o / رطه بن کر اور بسر

Names

- 1) 'Adī b. Nuḍla b. 'Abd al-'Uzzā (SN 1, 356; 3, 312, 314)
- 2) al-Muttalib b. Azhar (SN 1, 291, 353; 3, 311)
- 3) Sufyān b. Ma'mar (SN 1, 355, SN 3, 311): he emigrated but went back to Arabia
- 4) 'Urwā b. 'Abd al-'Uzzā (SN 3, 312, 314)
- 5) 'Abdallāh b. al-Ḥārit b. Qays (SN 3, 59, 311-2, 314)
- 6) Ḥāṭib b. al-Ḥāriṯ (SN 3, 311, 314)
- 7) 'Amr b. Umayya (SN 3, 310, 313)
- 8) Ḥaṭṭāb b. al-Ḥāriṯ (brother of n. 6; SN 3, 311, 314)
- 9) Tulayb b. Azhar (brother of 2): he emigrated but it is disputed whether he died in Ḥabaša
- 10) Mūsā b. al-Ḥārit (SN 3, 314-5)
- 11) Fāṭima bint Ṣafwān (SN 3, 308)
- 12) Ramla bint Abī 'Awf (SN 3,
- 13) 'Ā'iša bint al-Ḥāriṯ (SN 3,
- 14) Zaynab bint al-Ḥārit (SN 3,
- 15) Rābiṭa (or Rāyiṭa or Rayṭa) bint al-Ḥāriṯ (mother of 10, 13 and 14)



Come in cike olice in mos v and in out 1 و طلبربن در المربن عبدلعوفی ا موس بن حریس ١١ فاطمة بنت سفوان ا هرمنه بنت عبرالأسود ما عن منا يني: 7 اهربسي بدى اله ا زين بنت الحسيس o / رطه بن کر دربسر

Elements to be clarified

- Written source base of the list: names not too famous
- The list is almost fully in agreement with the main written sources
- The clumsy writing points out to someone with a very low level of education
- Hypothesis:
 - oral tradition based on a previous written tradition
 - becoming written once more?



Features

Attributed to 'Umar Abrār Structure of a typical salām text

- Model in the salām 'alā al-nabī
- Salām 'alā al-a'imma

Not a simple devotional text/complex underlying content

- Every line after al-salām 'alā:
- recounts an episode of the story of al-Naǧāšī;
- is a quotation from a written source



Main sources

- al-Sīra al-nabawiyya of Ibn Hišām: "lā yuzlam 'indah"; refuses of the gifts of Qurays; sends gifts to the Prophet; paid the dowry on behalf of the Prophet;
- al-Sīra al-ḥalabiyya by 'Ali b. Burhan al-Din al-Halabi "man nazara ila hawla" and his putting the letter of the Prophet on his eyes and saying Habasa will be in prosperity so far this letter remains here»
- Tafsir al-bagawi and asbab al-nuzul by alwahidi Al-Imran 3: 68 awla al-nas bi-Ibrahim:
- Tafsir al-Bagawi: also for the reading of surat al-'ankabut and al-rum
- Indirect reference to Cor. 5:83
- Ibn Katīr, Bidāya wa nihāya Law la ma ana fih min al-mulk

Main sources

- al-Sīra al-nabawiyya of Ibn Hišām: "lā yuzlam 'indah"; refuses of the gifts of Qurayš; sends gifts to the Prophet; paid the dowry on behalf of the Prophet;
- al-Sīra al-ḥalabiyya by 'Alī b. Burhān al-Dīn al-Ḥalabi (d. 1567): "Man naẓara ilā hawla' al-raḥaṭ"; the Naǧāšī putting the letter of the Prophet on his eyes and saying "Al-Ḥabaša will be in prosperity so far this letter remains here"
- Asbāb al-nuzūl by al-Wāḥidī (d. 1075) and Tafsīr al-Baġawī (d. 1122): Āl-'Imrān 3: 68
- Tafsīr al-Baġawī is the source also for the reading of Sūrat al-'ankabut and Sūrat al-rūm in front of the Naǧāšī
- Indirect reference to Cor. 5:83: "And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tear"
- Ibn Katīr (d. 1373), Bidāya wa nihāya: "La la ma ana fih min al-mulk"

Assessment

- Complex text with a precise literary background
- Functions:
 - Devotional for ziyāra
 - Educational: teaching and diffusing knowledge about the righteous king, his deeds, his story
- Pilgrimage and pilgrimage texts as tools to spread the fundaments of the faith among the common faithful (like: 'aqida, mawlid, 'ağamī literature)
- Connection between devotional and educational literature once more confirmed





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