



Faculty of Humanities



Hailing the righteous king

A manuscript text for visitors to the Naḡāšī

Alessandro Gori

IslHornAfr (EU 7th Framework Programme, ERC Advanced Grant 322849)

Dept of Cross-Cultural and Regional Studies
University of Copenhagen
Karen Blixens Vej 4
2300 Copenhagen S
Email frd322@hum.ku.dk

www.islhornafr.eu



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
- Preceding the *hiğra* to Medina



Main historical sources on the Nağāšī

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

IBN HIŠĀM (ABŪ MUHAMMAD °ABD 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. °ABD AL-QĀDIR, *Futūḥ al-Ḥabasa. Historie de la conquête de l'Abyssinie (XVIe siècle) par Chihab Eddin Aḥmed ben °Abd 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 MUHAMMAD B. ĞARĪR), *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°UBĪ (ABŪ AL-°ABBĀS AḤMAD B. ABĪ YA°QŪB B. ĞA°FAR B. WAHB B. WĀḌIH), *Ta°riḥ*, vols. I-II, Beirut, Dār Ṣādir, n.d. (esp. vol. I, pp. 29-30).



Looking for Naḡāši



Looking for Naḡāšī



Nägaš: the shrine of the Nağāšī

Main features

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



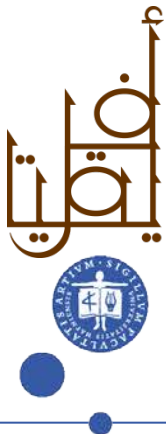
Addis Ababa, 19 March 2014
Dias 6



Nägaš: the shrine of the Nağāšī

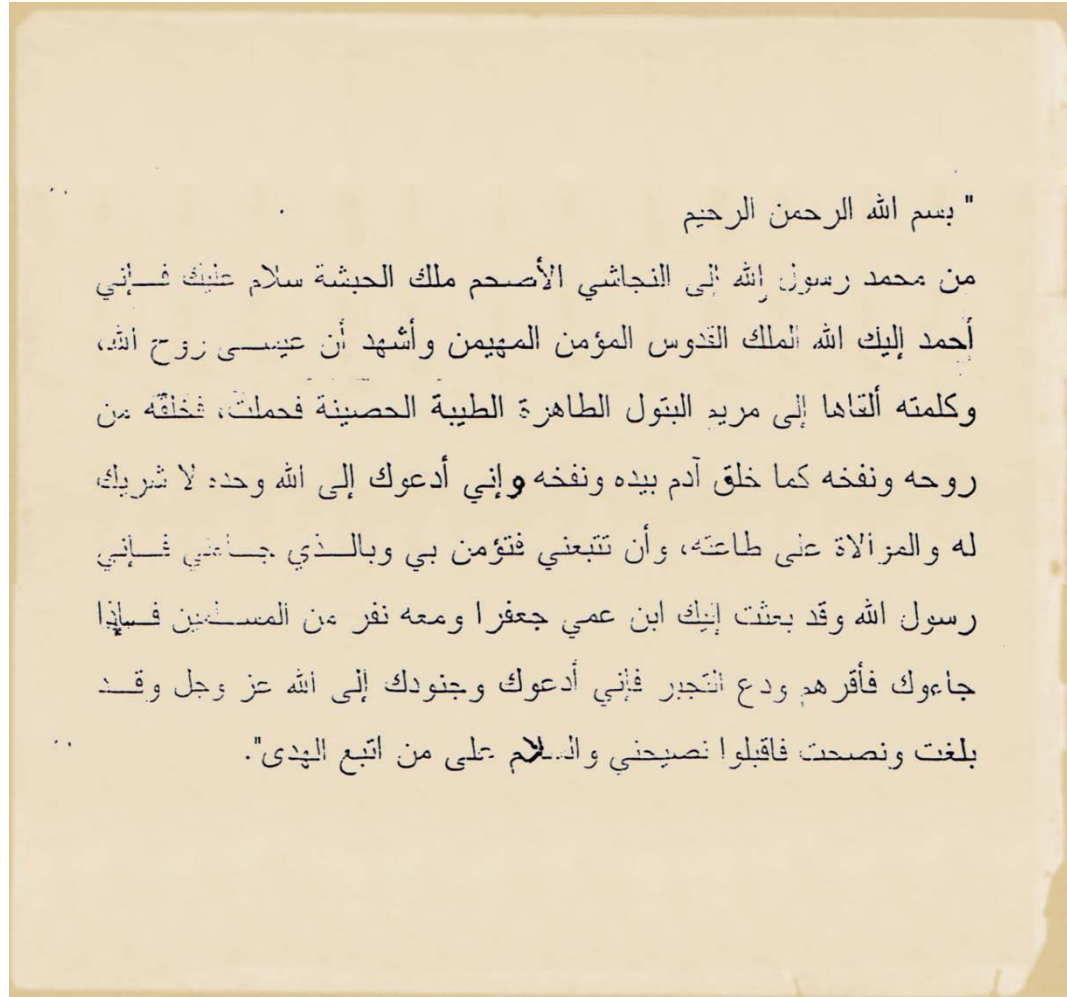
Textual kit available:

- Two photocopies from al-Ṭabarī's *Ta'rīḥ*:
- Letter of the Prophet Muḥammad to the Nağāšī
- 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-Nağāšī*



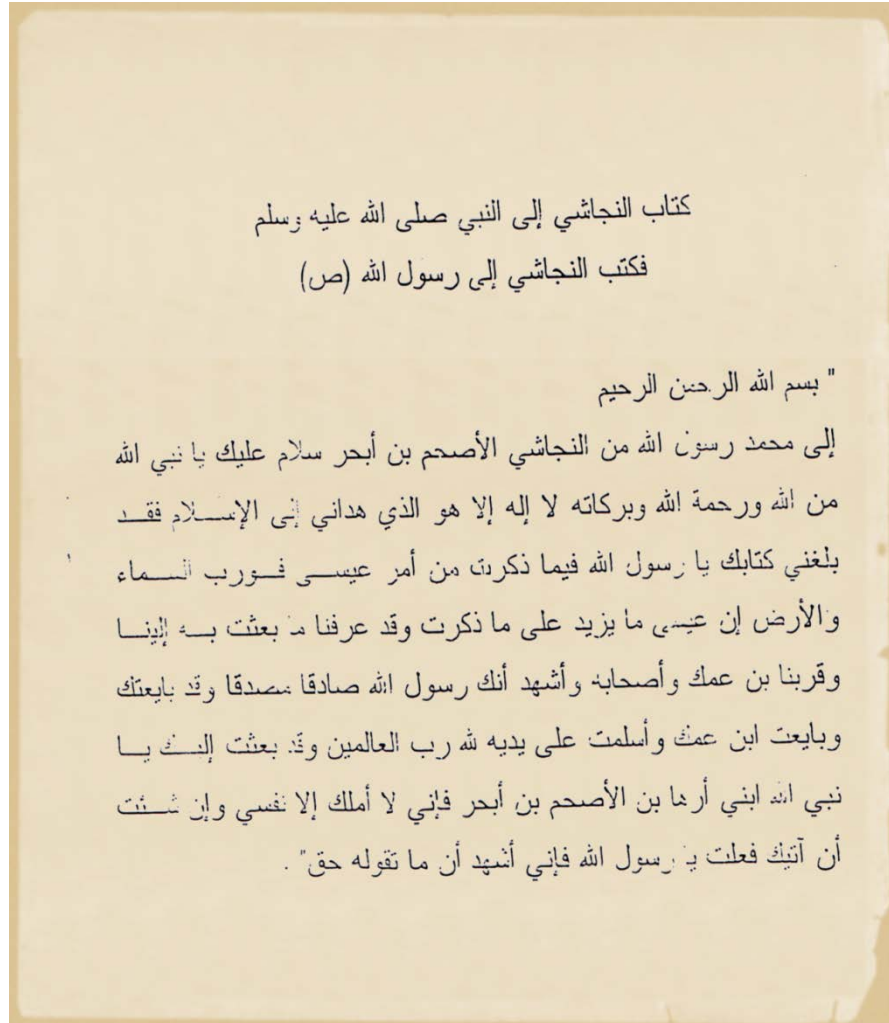
The letter of the Prophet to the Nağāšī

after al-Ṭabarī

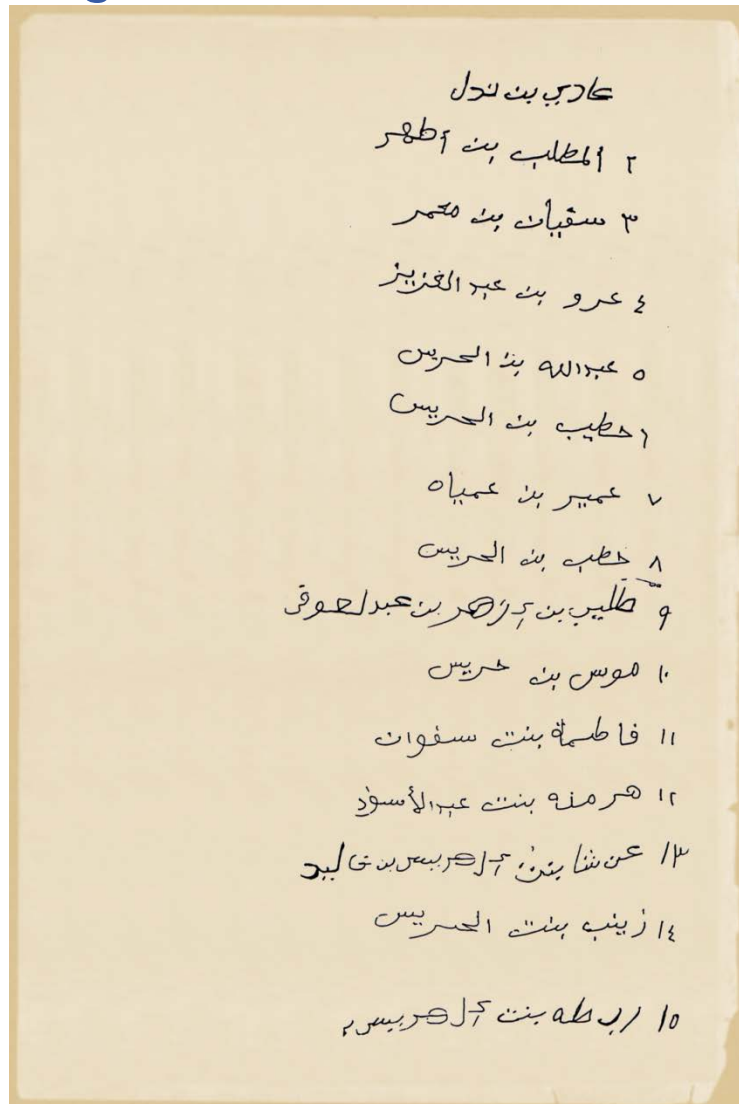


The letter of the Nağāšī to the Prophet

after al-Ṭabarī

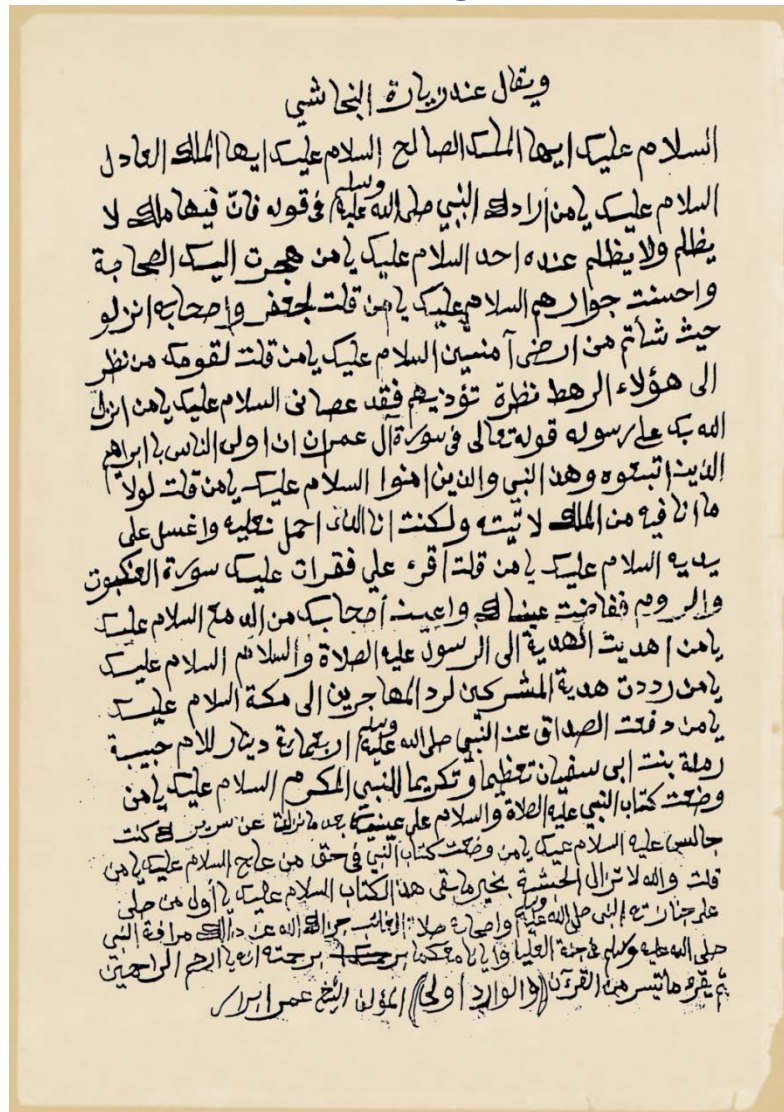


The list of the Companions of the Prophet buried at Nāgaš



Nāgaš, 2006

Salām 'alā al-Naḡāšī



Nägaš, 2006

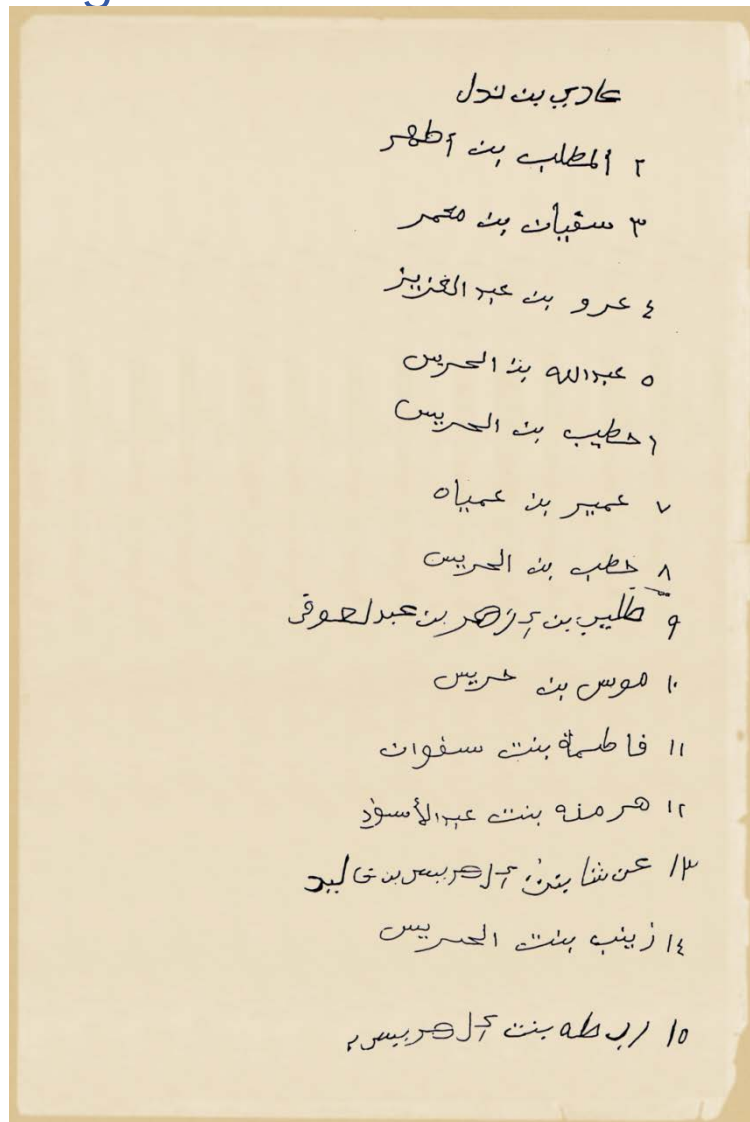
Addis Ababa, 19 March 2014

Dias 11

فقط

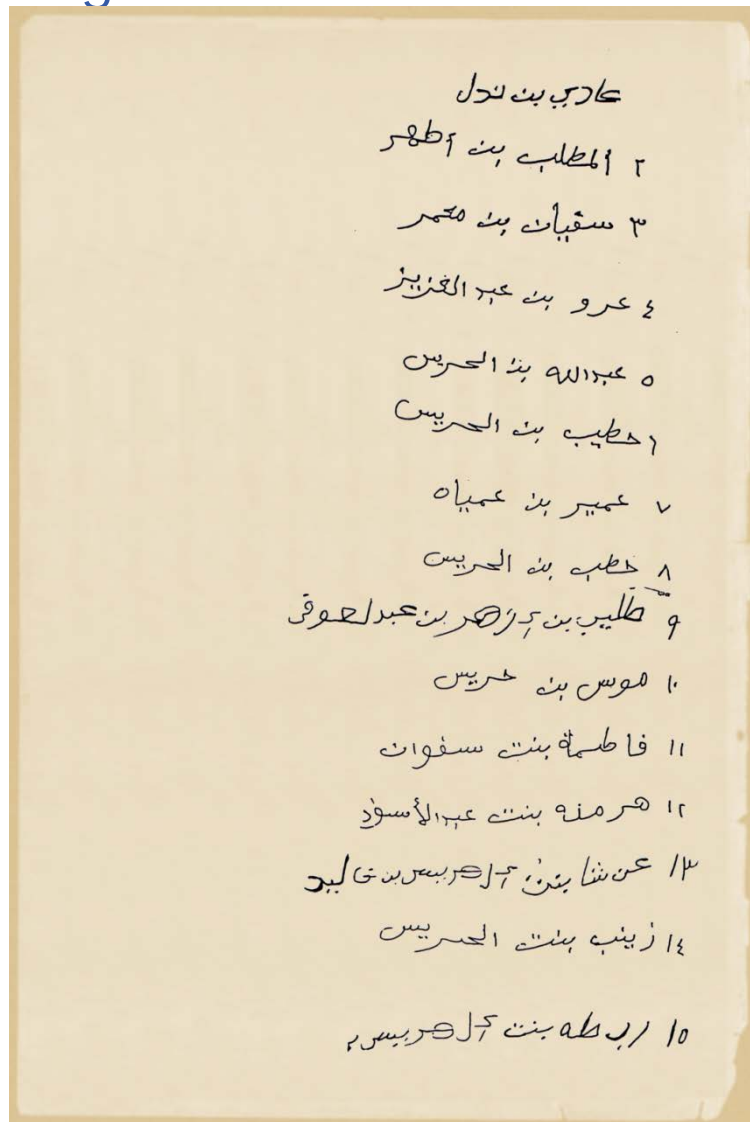


The list of the Companions of the Prophet buried at Nāgaš



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

The list of the Companions of the Prophet buried at Nāgaš

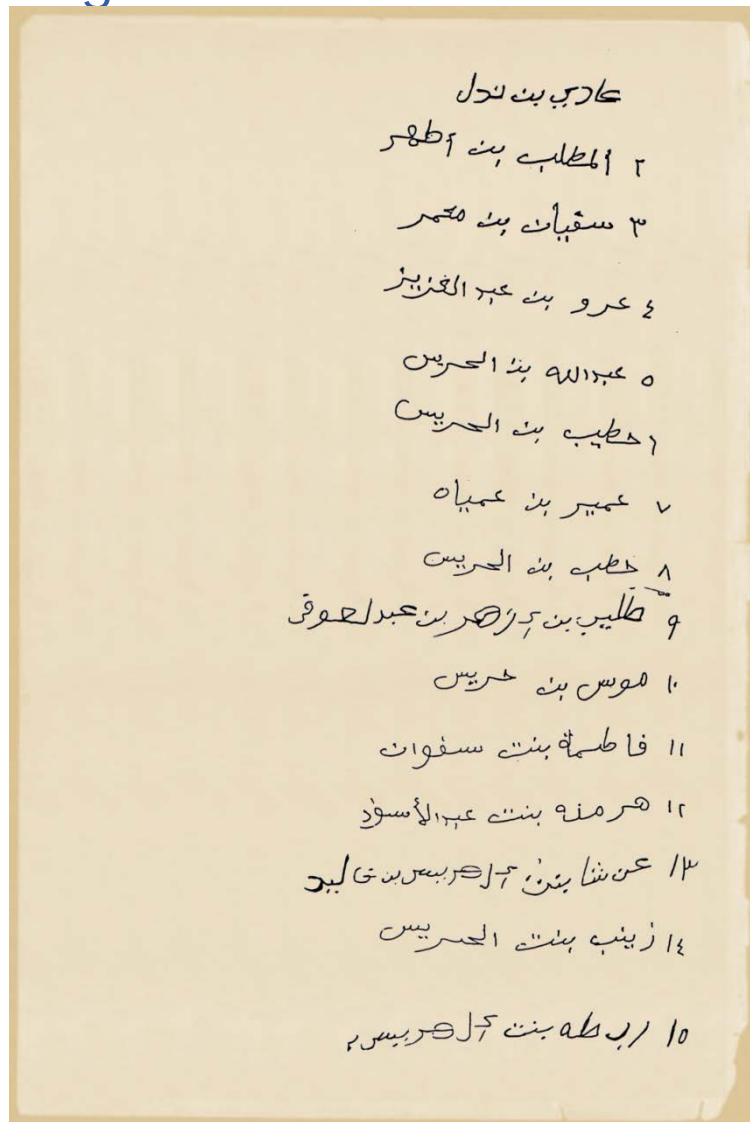


Names

- 1) 'Adī b. Nuḍla b. 'Abd al-'Uzzā (SN 1, 356; 3, 312, 314)
- 2) al-Muṭṭalib 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-Ḥārīt b. Qays (SN 3, 59, 311-2, 314)
- 6) Ḥāṭib b. al-Ḥārīt (SN 3, 311, 314)
- 7) 'Amr b. Umayya (SN 3, 310, 313)
- 8) Ḥaṭṭāb b. al-Ḥārīt (brother of n. 6; SN 3, 311, 314)
- 9) Ṭulayb b. Azhar (brother of 2): he emigrated but it is disputed whether he died in Ḥabaša
- 10) Mūsā b. al-Ḥārīt (SN 3, 314-5)
- 11) Fāṭima bint Ṣafwān (SN 3, 308)
- 12) Ramla bint Abī 'Awf (SN 3,
- 13) 'Ā'īša bint al-Ḥārīt (SN 3,
- 14) Zaynab bint al-Ḥārīt (SN 3,
- 15) Rābi'a (or Rāyī'a or Rayṭa) bint al-Ḥārīt (mother of 10, 13 and 14)



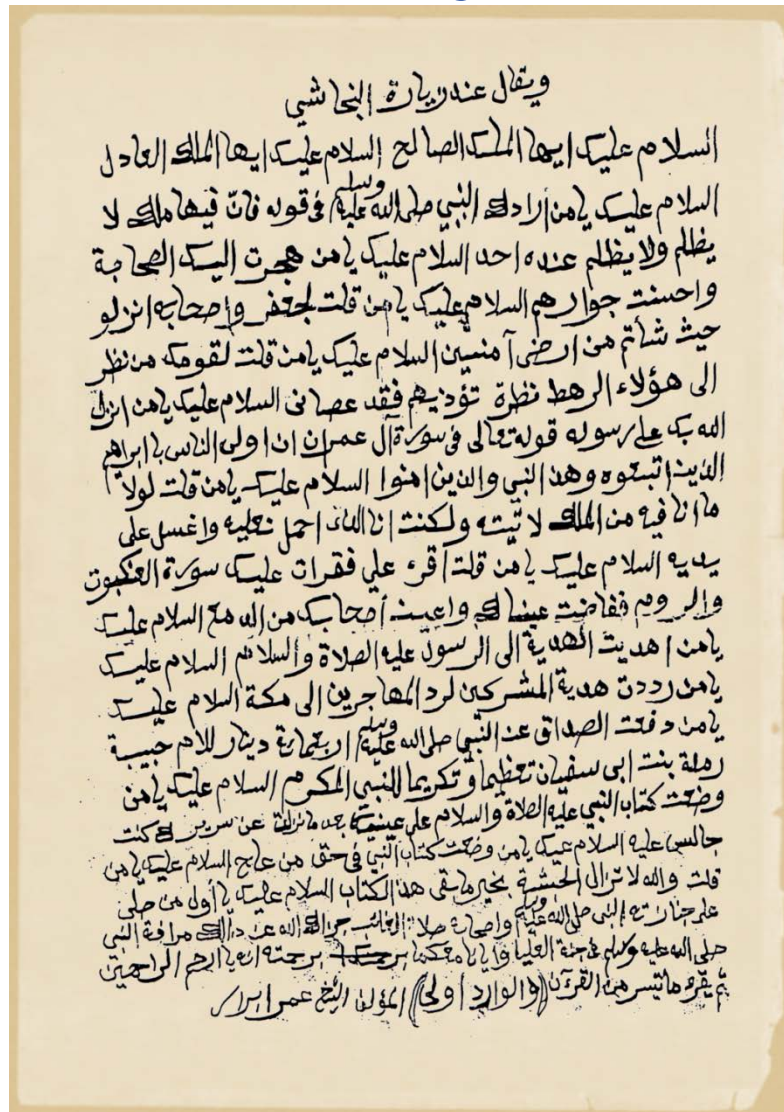
The list of the Companions of the Prophet buried at Nāgaš



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?

Salām 'alā al-Naḡāšī



Addis Ababa, 19 March 2014

Dias 15

Features

Attributed to 'Umar Abrār

Structure of a typical *salām* text

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

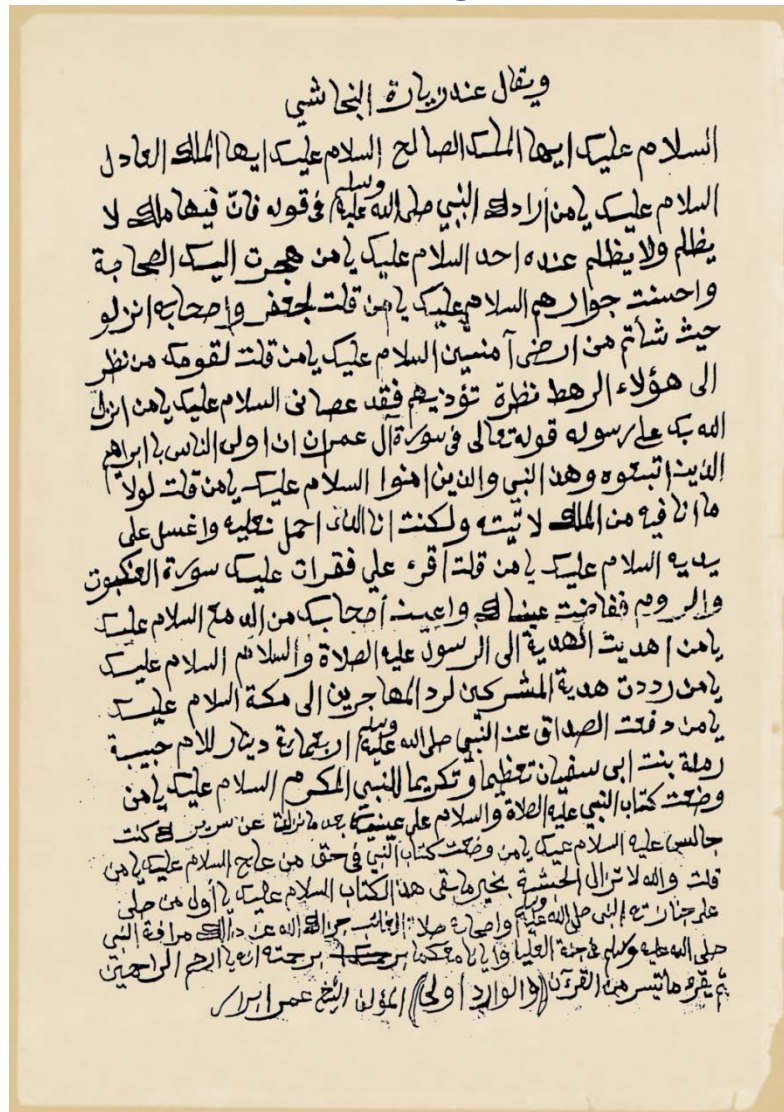
Not a simple devotional text/complex underlying content

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

فقط



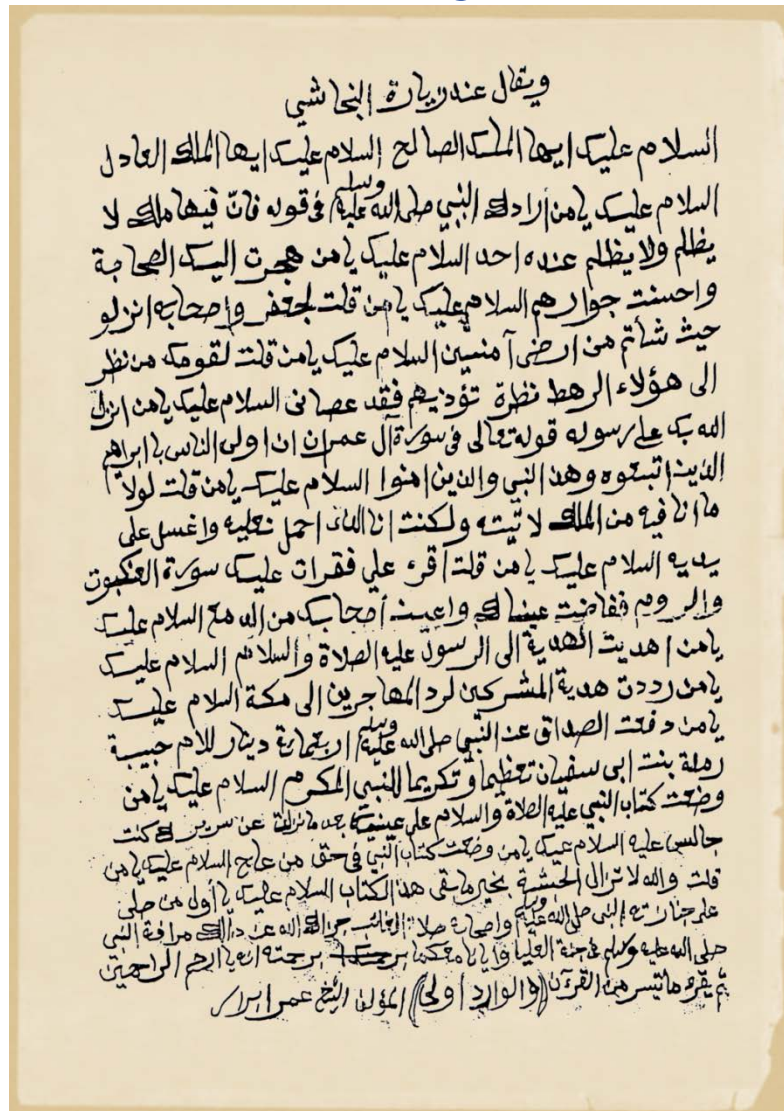
Salām 'alā al-Naḡāšī



Main sources

- al-Sīra al-nabawiyya of Ibn Hišām: “lā yuḡlam ‘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 al-wahidi 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 Kaṭīr, Bidāya wa nihāya Law la ma ana fih min al-mulk

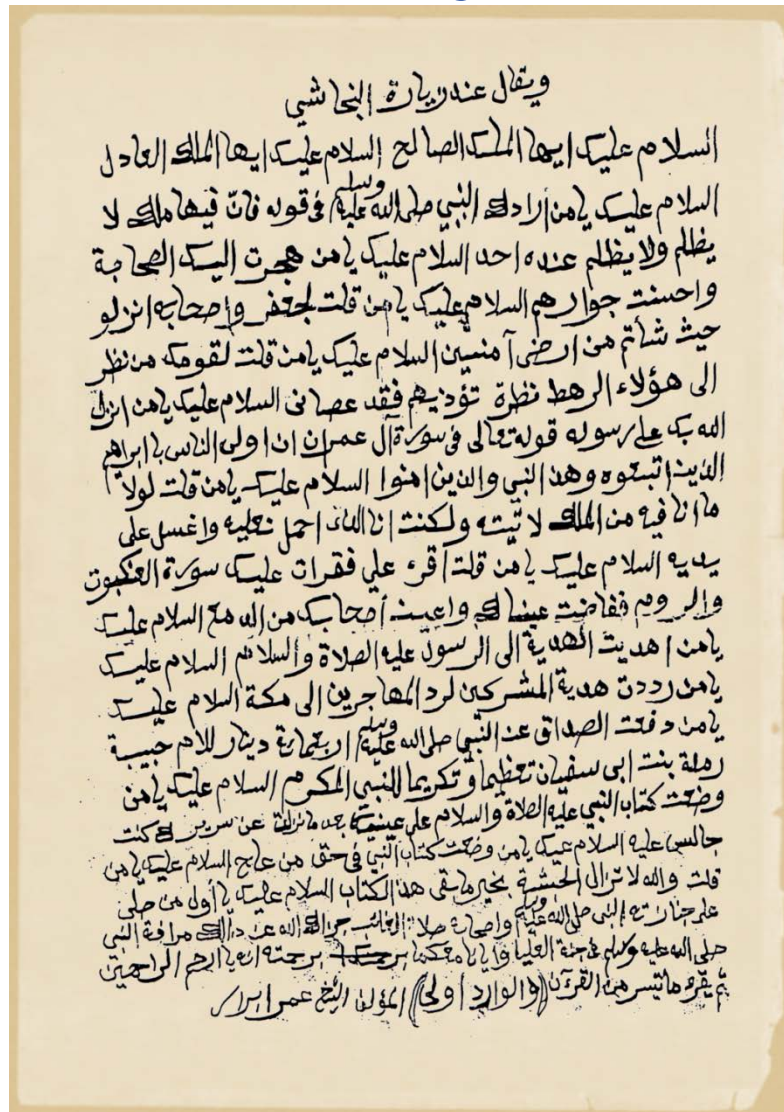
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- al-Sīra al-ḥalabiyya by ‘Alī b. Burhān al-Dīn al-Ḥalabī (d. 1567): “Man naẓara ilā hawla’ al-raḡaṣa”; the Naḡāšī putting the letter of the Prophet on his eyes and saying “Al-Ḥabaša will be in prosperity so far this letter remains here”
- Asbāb al-nuzūl by al-Wāḥidī (d. 1075) and Tafsīr al-Baḡawī (d. 1122): Āl-‘Imrān 3: 68
- Tafsīr al-Baḡawī is the source also for the reading of Sūrat al-‘ankabut and Sūrat al-rūm in front of the Naḡāšī
- 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 Kaṭīr (d. 1373), Bidāya wa nihāya: “La ma ana fih min al-mulk”

Salām 'alā al-Naḡāshī



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 fundamentals of the faith among the common faithful (like: 'aqida, mawlid, 'aḡamī literature)
- Connection between devotional and educational literature once more confirmed



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