



Faculty of Humanities



Lists of Saints and Devotional Practices in Ethiopian Islam

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Premises

Islamic Devotional Texts in Ethiopia

- Massive presence of devotional texts as peritexts in Ethiopian Arabic manuscripts
- Tanbīh al-Anām of Ibn 'Azzūm al-Qayrawānī (d. 1556) and other devotional texts diffused throughout Ethiopia as independent works



Frontispiece of the *Kitāb Tanbīh al-Anām*, IES 2631, f. 3r.

Premises

Possible classification of devotional literature based on its *media* and focus

- Invocation of God through His Names and Attributes
- Devotion to Muḥammad:
 - Praise of the Prophet
 - Prayer on the Prophet
- Seeking the intercession of Saints (both invoking them and visiting their tombs)



Invocation to God,
peritext of *Tanbīh
al-Anām*, IES 2630,
f. 2r.



Poem in praise to
the prophet,
peritext of *al-
Kawākib al-
Durriyya fī Madḥ
Ḥayr al-Barriyya* or
Qaṣīdat al-Burda of
al-Būṣirī (d.
693/1294), IES
2630, f. 2r.



A *munāğā* invoking saints and prophets (IES 6238, ff. 1v-4r)

- Peritext of the acephalous version of the *Dalā'il al-Ḥayrāt* of al-Ġazūlī (d. 869/1465)
- Other peritexts
 - A note on the states of the soul after death (ff. 4r-5r)
 - A comparison of the inner nature of the prophets (f. 92)
 - Verses in praise of Muḥammad on the verso of the first guard leaf

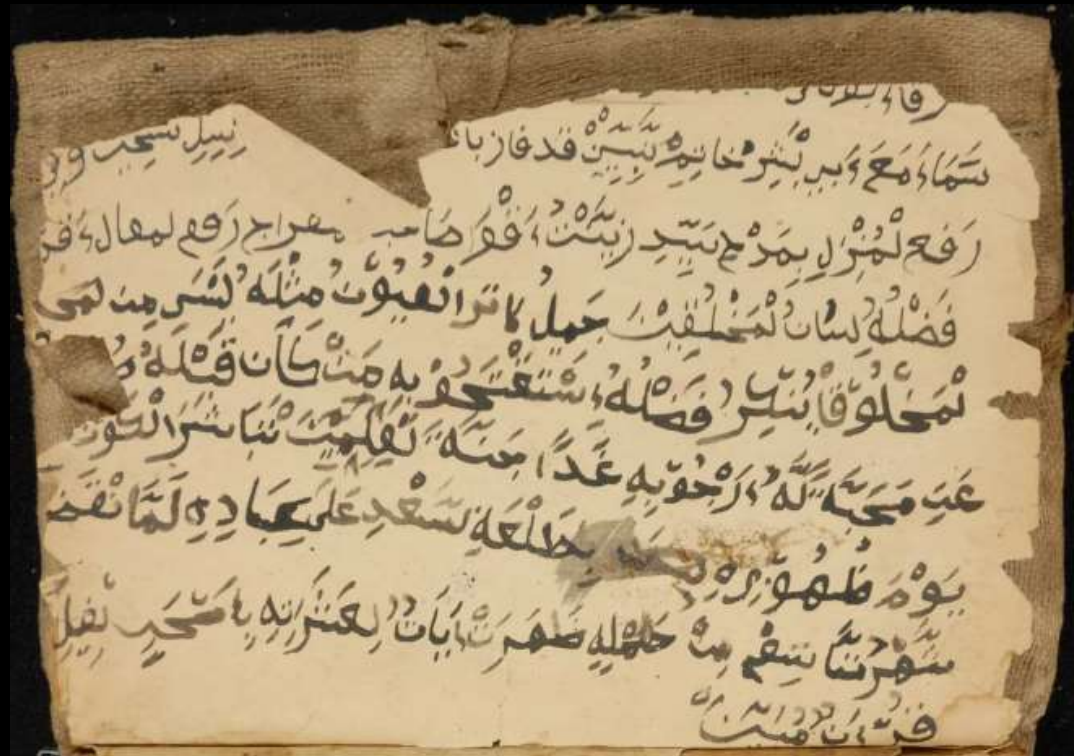
Incipit of of the Dalā'il al-Ḥayrāt, IES 2638, f. 6r.



Explicit of the
Munāğāh and
 incipit of the *fā'ida*
 about the states of
 the soul after
 death, quoting the
Fath al-Ġawwād of
 Ibn Ḥaġar al-
 Hayṭamī (d.
 972/1565), IES
 2638, f. 4r.



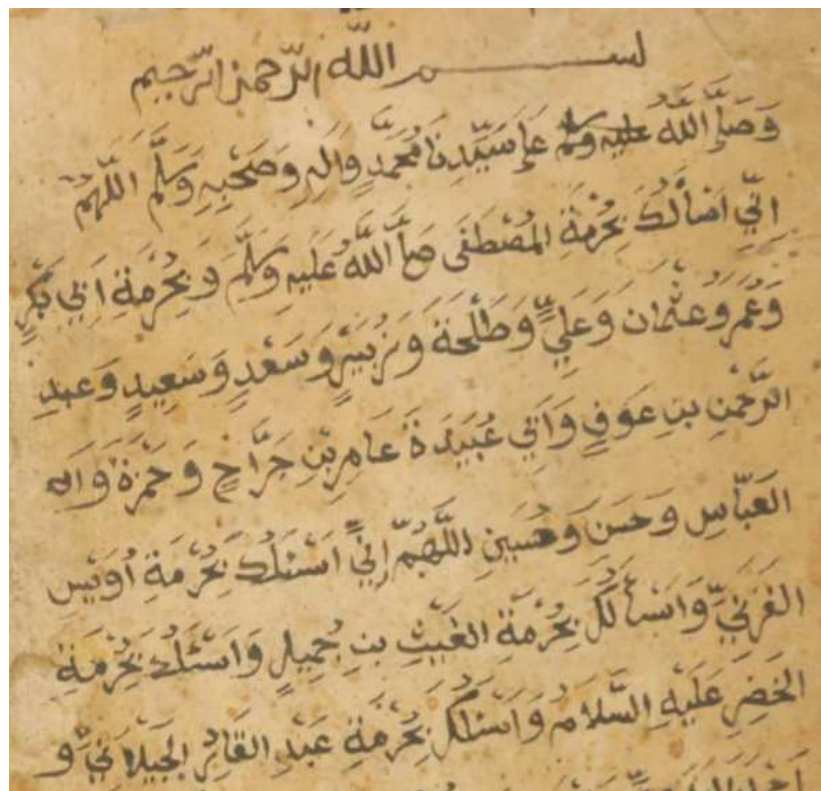
Verses in praise of
the Prophet, IES
2638, first guard
leaf.



A *munāğā* invoking saints and prophets (IES 6238, ff. 1v-4r)

The text of the *munāğāh*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَصَلَّى اللَّهُ وَسَلَّمَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَ
 صَحْبِهِ وَسَلَّمَ اللَّهُمَّ
 إِنِّي أَسْأَلُكَ بِحُرْمَةِ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ وَبِحُرْمَةِ أَبِي بَكْرٍ
 وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ وَطَلْحَةَ وَزُبَيْرٍ وَسَعْدٍ
 وَسَعِيدٍ وَعَبْدِ
 الرَّحْمَنِ بْنِ عَوْفٍ وَأَبِي عُبَيْدَةَ عَامِرِ بْنِ جَرَّاحٍ
 وَحَمْزَةَ وَأَبِي
 الْعَبَّاسِ وَحَسَنِ وَحُسَيْنِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحُرْمَةِ
 زَمَةِ أُوَيْسِ
 الْقُرْنِيِّ وَأَسْأَلُكَ بِحُرْمَةِ الْغَيْثِ بْنِ جُمَيْلٍ وَأَسْأَلُكَ
 بِحُرْمَةِ
 الْخَضِرِ عَلَيْهِ السَّلَامُ وَأَسْأَلُكَ بِحُرْمَةِ عَبْدِ الْقَادِرِ الْجِيلَانِيِّ وَ



Incipit of the *munāğāh*, IES 2638, f. 1v.

A *munāğā* invoking saints and prophets (IES 6238, ff. 1v-4r)

The text of the *munāğāh*

أَحْمَدَ الْبَدَوِيِّ وَإِبْرَاهِيمَ الدُّسُوقِيَّ وَأَحْمَدَ
الرُّفَاعِيَّ وَ
أَحْمَدَ الزَّيْلَعِيَّ وَذَا النُّونِ الْمِصْرِيَّ وَأَحْمَدَ بْنَ
مُوسَى بْنِ
يَلٍ وَإِسْمَاعِيلَ الْحَضْرَمِيِّ وَإِسْمَاعِيلَ ...
الْحَبْرَنَ وَ
وَدَاوُدَ الطَّائِيَّ وَسِرَّ السِّقْطِيَّ وَحَسَنَ الْبَصْرِيَّ
... > الْبَصْرِيَّ <
إِسْمَاعِيلَ الرُّفَاعِيَّ وَثَابِتَ الْبَنْيَانِيَّ ...
... > وَمَعْرُوفَ الْخَرْجِيَّ
... أَحْمَدَ بْنَ غُلَوَانَ وَشَيْخَ حَمَّالٍ وَشَيْخَ ...



Munāğāh, IES 2638, f. 1v.

A *munāḡā* invoking saints and prophets (IES 6238, ff. 1v-4r)

الرَّيْسِيَّ وَشَيْخَ مُحَمَّدٍ السَّمَانِيِّ وَكَبِيرَ مُحَمَّدٍ الْهَاشِمِيِّ وَأَحْمَدَ
بْنِ

صَالِحٍ وَسَبْعِينَ نَجَابَتِكَ وَأَرْبَعِينَ بُدْلَانِكَ وَسَبْعَةَ أَحْيَارِكَ
وَخَمْسَةَ أَنْوَارِكَ وَبَارِعَةَ عُمودِكَ وَبِوَاحِدِ قُطْبِكَ وَثَلَاثِمِائَةَ
وِثَلَاثَةَ عَشْرَةَ رُسُلِكَ وَمِائَةَ أَلْفٍ وَأَرْبَعَةَ وَعِشْرِينَ أَلْفَ
أَنْبِيَاءِكَ

أَنْبِيَاءِكَ أَوْلَهُمْ أَدَمُ وَأَخْرَهُمُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ
بِأَنْفَعِ هَؤُلَاءِ أَنْ تَجْمَعَ لِي خَيْرَ الدُّنْيَا وَخَيْرَ الْآخِرَةِ أَنْ تَغْفِرَ
لِي

خَطِيئَتِي اللَّهُمَّ اغْفِرْ خَطِيئَةَ الْوَدَّيِّ ۝ وَالْمُسْلِمِينَ بِبَرَكَاتِهِمْ
وَبِحَقِّ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَارْحَمْنَا بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَاحِدِ قُطْبِكَ وَبَارِعَةَ أَوْتَادِكَ وَخَمْسَةَ
أَنْوَارِكَ وَسَبْعَةَ أَحْيَارِكَ وَعِشْرَ رَجَالِكَ وَأَرْبَعِينَ بُدْلَانِكَ
وَسَبْعِينَ نَجَابَتِكَ وَثَلَاثِمِائَةَ نَقَبَاتِكَ ثُمَّ أَتَوَسَّلُ إِلَيْكَ بِجَاهِ
نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِحَقِّ أَبِي بَكْرٍ وَعُمَرَ
وَعَثْمَا

عَلِيٍّ وَابْرَهِيمَ وَمُوسَى وَعِيسَى وَجَبْرِيلَ وَمِيكَائِيلَ
وَأَسْرَافِيلَ...

بِحَقِّ الثَّوْرَةِ وَالْأَنْحِيلِ وَالرَّبُّورِ وَالْفَرْقَانِ...
...بِحَقِّ أَسْمَانِكَ الْحُسْنَى وَأَيَاتِكَ الْعُظْمَى...



Munāḡāh, IES 2638, f. 2v.

A *munāğā* invoking saints and prophets (IES 6238, ff. 1v-4r)

الْعَزَّالِيَّ وَأَبِي الْقَاسِمِ الْجُنَيْدِيَّ وَسَيِّدَ أَحْمَدَ بْنَ عُمَرَ
 الزُّيْلَعِيَّ وَسَيِّدَ أَحْمَدَ الْبَدَوِيَّ وَسَيِّدَ عَبْدِ الْقَادِرِ الْجِيلَانِيَّ
 الْعَلِيِّ النَّجَاشِيِّ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ
 بِحَقِّ سَيِّدِ هَاشِمِ بْنِ عَبْدِ الْعَزِيزِ وَسَيِّدِ أَحْمَدَ بْنَ
 أَحْمَدَ بْنَ
 صَالِحٍ وَسَيِّدِ زُبَيْرِ بْنِ عَلِيٍّ بْنِ صَدِيقٍ وَبَسِيْدِ طَهْ
 بْنِ سَلَا
 مَا وَثَّمُ إِنِّي أَسْأَلُكَ بِبَرَكَاتِهِ حَوَى وَمَرْيَمَ بِحَقِّ شَعْوَانَةَ
 الْبَصْرِيَّةِ وَحَلِيمَةَ السَّعْدِيَّةِ وَرُحَانَةَ الْحَبَشِيَّةِ
 وَمَيْمُونَةَ
 الْبَدَوِيَّةِ وَسَعْدَوِيَّةَ الْمَجْنُونَةِ وَتُحْفَةَ الْمُحْكَمَةِ رَابِعَةَ
 الْعَدَوِيَّةِ وَرَاحَةَ الْكُرْدِيَّةِ وَدَامَةَ الرَّمْلَةِ وَسِتِّ
 النَّفِيسِيَّةِ الْمِصْرِيَّةِ وَفَاطِمَةَ الزَّهْرَةِ خَيْرِ الْبَرِيَّةِ وَ
 أُمَّهَاتِ خَدِيجَةَ الْكُبْرَى وَعَائِشَةَ أُمِّ الْمُؤْمِنِينَ
 رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَّ
 سَلُ إِلَيْكَ بِحَقِّ الْمَذْكُورِينَ وَالْمَذْكُورَاتِ مِنْ أَوْلِيَائِكَ



Munāğāh, IES 2638, f. 2v.

Problems raised by the text

- Sources: al-Yāfi'ī and Yemenite *ṭabaqāt* works (which ones?)
 - Invocation of female saints
 - Names of Yemeni saints
 - Names of unidentified saints
- Mixed written and oral sources?
- Structure of the *diwān al-awliyā*: is it peculiar of the environment where the *du'ā'* was written and used or comes from a “free” interpretation of its terminology?
- Which idea of sainthood lays behind this invocation?
- Is it ascribable to a specific *ṣūfī* order?



Cataloger's questions

- Is it a saints-related text only?
- Is it a marginal note or a text put next to the main one (the *Dalā'il al-Hayrāt*)?
- Can it be considered an authorial work?



Future development

- Edition of the text
- Individuation of a the saintly figures still unidentified
- Comparison with other similar texts (*munāğāt*, *du 'ā' al-tawassul*) found in Ethiopian manuscripts collections
- Definition of a possible environment of production and use

