
TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

A. Gori

GOOD MANNERS ARE THE KEY TO PARADISE (ON EARTH AND IN HEAVEN): ANALYSIS OF THE MANUSCRIPT TEXT OF THE *KITĀB AL-ĀDĀB AL-JĀMI‘A WA AL-ASRĀR AL-NĀFI‘A LI-ṬĀLIB DĀR AL-ĀKHIRA* OF THE HARARI *FAQĪH* ḤĀMID B. ṢIDDĪQ *

Prolegomena

During one of the sessions of the IV International Conference of Ethiopian Studies held in Rome in 1972, Robert Brunschvig sketchily presented for the first time to the scholarly public the personality and works of *faqīh* Ḥāmid b. Ṣiddīq al-Hararī (fl. mid. 12th / 18th century) [1]. In his presentation, he gave a general description of the content of the three extant works of the Ethiopian learned man (*Kitāb al-ādāb al-jāmi‘a* (The Book of the General Good Manners), *Tanbīh al-nā‘imīn* (The Awakening of the Sleepers) and *Kitāb al-nas(ī)ḥatayn li-salāmat al-dārayn* (The Book of the Two Suggestions for the Well-Being in This World and in the Hereafter)) which are preserved only in MS Vat.Ar. 1791 catalogued by Giorgio Levi Della Vida [2]

and tried to single out the main peculiar points of the system of thought of the Harari *faqīh*.

More recently, after more than three decades of silence, Ewald Wagner in an encyclopaedic article briefly summarised our scanty knowledge on the biography of the *faqīh* and his intellectual activity [3].

In the frame of a wider research on the manuscript tradition of the Ethiopian Muslim communities, I have started preparing a full edition of the writings of *faqīh* Ḥāmid (to be published together with the annotated English translation). As a mere preliminary work to that publication, I should like here to discuss in wider detail the longest of the three texts of *faqīh* Ḥāmid trying to glean out of it some significant data for the cultural history of Harar.

1. *Faqīh* Ḥāmid b. Ṣiddīq: Elements for a Chronology

We know practically nothing about the life of *faqīh* Ḥāmid b. Ṣiddīq: his name is not mentioned in any historical source so far discovered: it is only the Arabic manuscript 1791 of the Vatican Library that keeps alive the memory of the learned man and his activity. The manuscript contains three different chronological references, one in each of the three works of the *faqīh*.

The first date can be found at the end of *Kitāb al-ādāb al-jāmi‘a* (fol. 117r) where *faqīh* Ḥāmid says that the work was concluded on Saturday the 14th of Dhū al-ḥijja 1178 (corresponding to the 4th of April 1765 which however was a Tuesday) [4]. The second

reference is at the beginning of the *Tanbīh al-nā‘imīn* (fol. 119r) where the Harari expert of law affirms that the inspiration to write the text reached him in Dhū al-ḥijja 1169/27.08—25.09 1756). Finally at the end of the *Kitāb al-nas(ī)ḥatayn* it is stated that the text was concluded on Wednesday 28 Dhū al-ḥijja: no year is mentioned. Levi Della Vida hypothesized, actually without any textual or historical justification, that the year could be 1178/1765 just as it was the case with the *Ādāb al-jāmi‘a*. In fact, the 28th of Dhū al-ḥijja 1178 was a Tuesday and not a Wednesday. To find a Wednesday on the 28th of Dhū al-ḥijja, one should go back to

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