

Harar

19 KASIM 1992

19 KASIM 1992

Harar

BURTON, F. Description de la ville d'Harar. Nouvelles annales des voyages 1855 iv, 79-91.

BARKER, W. C. Extract report on the probable geographic position of Harar; with some information relative to the various tribes in the vicinity. Journal of the Royal Geographical Society 12 (1842), 238-244.

Harar'ın yıkılışı

Merkezi Denkalî cölündeki Aussa'ya nakledilen Harar Sultanlığı Galla göçebeleri tarafından yıkıldı (1577)

Levent Öztürk, "Etiyopya", DİA

XI, --- ;

"Galla" elmalı

19 KASIM 1992 Harar

FERRAND, G. Notes sur la situation politique, commerciale et religieuse du pachalik de Harar et de ses dépendances. Bulletin de la Société de géographie de l'Est 8 (1886), 1-17, 231-244.

19 KASIM 1992

Harar

CASTRO, L. de. De Zeilah au Harar: notes de voyage. Bulletin de la Société khédiviale de géographie, 5e série, 3 (1898), 133-161.

1954 sayımına göre

Harar Eyaletinin nüfusu 1.600.000 dir. Fetmi Gays, s.377

Triningham'a göre 1952 sayım da Harar Eyalet Nüfusu

306.000 Merihi + 780.000¹⁷⁰mmelumen + 431.663 putperst Toplam 1.517.663

Fetmi Gays, s. 378.

19 KASIM 1992

Harar

BARDEY, A. Notes sur le Harar. Bulletin de géographie historique et descriptive 1897, 130-180.

2 - AĞU 2007

19 KASIM 1992

Harar

23. WAGNER, Ewald. Harar: annotierte Bibliographie zum Schrifttum über die Stadt und den Islam in Südostäthiopien. Wiesbaden: Harrassowitz, 2003. 747pp.

Harar

BURTON, R. F. Mémoire sur la route de Zeyla à Harar (Afrique orientale). Bulletin de la Société de géographie, 4e série, 9 (1855), 337-362.

MADDE YAYIMLANMISHTAN SONRA GELEN DOKÜMAN

19 KASIM 1992

Harar

BURTON, R.F. Narrative of a trip to Harar. Journal of the R. G. S. of London 25 (1855), pp. 136-150.

1844 سلطنة مرر - Harar
1847 - 1846 سلاطين مرر

MADDE YAYIMLANMISHTAN SONRA GELEN DOKÜMAN

شاكر مصطفى، موسوعة العالم الاسلامي ورجالها، مج ٢، بيروت ١٩٩٢، ISAM KTP DN. 34792

1887'de Harar işgal edildi

bk. D. Dursun, "Etiyopya", DİA,

XI, --- ;

30 Eylül 2010

Harar

04 SANTELLI, Serge. Harar: the fourth holy city of Islam. The city in the Islamic world. Vol. 1. Gen. ed. Salma K. Jayyusi; special editors: Renata Holod, Attilio Petruccioli and André Raymond. Leiden: Brill, 2003, (Handbook of Oriental Studies: Section I, the Near and Middle East, 94), pp.625-641.

Indo-Muslim author Amīr Khurd (d. 770/1368–9), the *Siyar al-ʿarīfīn* ("Biographies of the gnostics") by the Indo-Persian poet Hāmid Jamālī (d. 942/1535), and the *Akhbār al-akhyār* ("Reports of the pious") by the Islamic scholar ʿAbd al-Ḥaqq (d. 1052/1642). He is considered the first Chishtī Sūfī in India to have written treatises on themes related to Sūfism. His *Uṣūl al-tarīqa* ("Essentials of the Way") was a question-and-answer handbook on the path of Sūfism. The work is no longer extant, but extracts of it may be found in Amīr Khurd's *Siyar al-awliyāʾ* and ʿAbd al-Ḥaqq's *Akhbār al-akhyār*. The *Rasāʾil-i Sulṭān al-Tārikīn* ("Treatises on the kings of ascetics"), his only surviving composition, is a collection of treatises (*risāla*, Ar. plur. *rasāʾil*) in Persian (*Risāla-yi samāʾ*, *Risāla-yi ʿishqīyya*, and *Risāla-yi chahār manzil*) dealing, respectively, with Sūfī devotional music, divine love, and the four stages of spiritual development. His *malfūzāt* (collection of table talk) *Surūr al-ṣudūr* ("Pleasures for the hearts") was possibly compiled by his grandson, Farīd al-Dīn Maḥmūd.

BIBLIOGRAPHY

SOURCES

ʿAbd al-Ḥaqq Muḥaddith Dihlavī, *Akhbār al-akhyār fī asrār al-abrār* (comp. 999/1590–91), ed. Muḥammad ʿAbd al-Aḥad (Delhi 1332/1914), 29–37; ʿAlāʾ al-Dīn ʿAlī b. Saʿd al-Ḥusaynī, *Muqaddima-yi Khulāṣat al-alfāz-i jāmiʿ al-ʿulūm*, ed. Ghulām Sarvar (comp. 781/1379–80) (Islamabad 1992), 121; Hāmid b. Hāmid b. Faḍlallāh Jamālī, *Siyar al-ʿarīfīn* (comp. 938–41/1531–35) (Delhi 1311/1893), 12–4; Amīr Khurd, *Siyar al-awliyāʾ dar ahwāl va malfūzāt-i mashāyikh-i Chishtī*, ed. Chiranjī Lāl (Delhi 1302/1885), 156–64, ed. Muḥammad Arshad Qurayshī, Islamabad 1978; Muḥammad Ghulām Sarvar Lāhawī, *Khazīnat al-asfiyāʾ* (comp. 1281/1864–5) (Lucknow 1872), 1:308–9; Farīd al-Dīn Maḥmūd, *Surūr al-ṣudūr*, Aligarh, Muslim University, Mawlānā Āzād Library, Fārsī Taṣawwuf, MS 21/161, f. 8;

Muḥammad Ghawthī Shaḥṭārī Māndavī, *Gulzār-i abrār* (comp. 1022/1613), trans. into Urdu by Faḍl Aḥmad Jivārī, *Adhkār-i abrār* (Agra 1326/1908), 63–5; Amīr Ḥasan Sijzī, *Fawāʾid al-fuʾād* (comp. 707–22/1308–22), ed. Aḥmad Ḥasan Khān, Delhi 1282/1865; Hāmid al-Dīn Sivālī, *Rasāʾil-i Sulṭān al-Tārikīn*, Aligarh, Muslim University, Mawlānā Āzād Library, Fārsī Taṣawwuf, MS 21/161; Wajīh al-Dīn Ashraf, *Baḥr-i Zakkhār* (Aligarh 2011), 1:256–7.

STUDIES

Tanvir Anjum, *Chishti Sufis in the Sultanate of Delhi. From restrained indifference to calculated defiance* (Karachi 2011), 124–6; B. A. Dar, Shaikh Hamīd-ud-Dīn of Nagaur. Scholar-saint of the thirteenth century, *Journal of the Research Society of Pakistan* 15/1 (1978), 21–50; Iḥsān al-Ḥaqq Fārūqī, *Sulṭān al-Tārikīn*, Karachi 1963; Muḥammad Ayyūb Tarīk Chishtī Fārūqī, *Taʾrīkh-i Ṣūfiyyā-yi Nāgawr maʿ salāṭīn-i waqt* (Nagawr 1420/1999), 2:27–115; Khaliq Ahmad Nizami, Saruru's-Sudur, a *malfūz* of Shaikh Hamīd-u-dīn of Nagaur, in Khaliq Ahmad Nizami, *Historical studies, Indian and Islamic*, vol. 1, *On sources and source material* (Delhi 1995), 63–8; Khaliq Ahmad Nizāmī, *Taʾrīkh-i mashāyikh-i Chishtī* (Delhi 1980), 203–6. On *Risāla-yi samāʾ*, see Carl W. Ernst and Bruce B. Lawrence, *Sufi martyrs of love. The Chishti order in South Asia and beyond* (New York 2002), 36–8. On *Surūr al-ṣudūr*, see Muḥammad Aslam, *Malfūzātī adab kī taʾrīkhī aḥammīyyat* (Lahore 1995), 69–85.

TANVIR ANJUM

Harar

09 Nisan 2017

The city of **Harar** (Harār) is located on a hilltop in the Chercher (Çarçar) Mountains of eastern Ethiopia, facing the Somali lowlands. According to the latest figures available (2007), Harar's population is approximately 100,000 (40.5% Amhara, 28.1% Oromo, 11.8% Harari, 7.9% Gurage, 6.8% Somali) of various religious backgrounds (48.5% Orthodox Christian, 44.5% Muslim, 6.1% Protestant). Harar's Muslims are chiefly Sunnīs

RICHARD FRANCIS BURTON

VOYAGES
À LA MECQUE
et chez les Mormons

augmentés d'une lettre de l'auteur
sur son voyage à la cité sainte et interdite d'Harar

Préface de
PHILIPPE CONRAD



Pygmalion
Gérard Watelet
Paris

1991

PRÉSENTATION

Son voyage en Arabie achevé, Burton passa le mois de novembre 1853 au Caire, où il commença à rédiger sa monumentale « Relation Personnelle d'un Pèlerinage à Médine et La Mecque »¹. Mais le congé d'un an que l'East India Company lui avait généreusement octroyé touchant à son terme, il dut regagner bientôt Bombay. En s'embarquant pour l'Inde, il ne put résister au plaisir de revêtir à nouveau l'ample tunique et le turban du pèlerin (hadji). Sur le navire, il se lia d'amitié avec un membre du Bombay Council, James Lumsden, qui, après l'avoir pris pour un authentique musulman, devait l'introduire dans les hautes sphères de la colonie anglaise — notamment auprès de Mountstuart Elphinstone, gouverneur de Bombay. Car Burton avait un nouveau projet en tête — projet dont la réalisation nécessitait d'importants appuis. Il se proposait en effet d'atteindre une seconde cité sainte, cette fois totalement inviolée : Harar, la capitale religieuse de la Somalie, perdue au cœur des déserts de la corne de l'Afrique². Citadelle de la foi musulmane dans cette partie du continent noir et nœud important de la traite des esclaves, Harar n'avait été jusque-là visitée par aucun Européen (seule la côte nord de la Somalie avait été explorée en 1848 par un certain lieutenant Cuttendon, à partir d'Aden, possession britannique depuis 1839). La mystérieuse cité —

- J. FLEMMING und L. RADERMACHER: *Das Buch Henoch*. Leipzig 1901. (Griechische christliche Schriftsteller der ersten drei Jahrhunderte. 5.)
- L. FUSELLA: *Libro dei giubilei, Libro di Enoc*. In: *Apocrifi dell'Antico Testamento*. Torino 1981, 413–667.
- M. A. KNIBB: *The Ethiopic Book of Enoch*. I–II. Oxford 1978. (= Knibb I–II)
- K. KOCH: *Sabbatstruktur der Geschichte. Die sogenannte Zehn-Wochen-Apokalypse (1 Hen 93, 1–10; 91, 11–17) und das Ringen um die alttestamentlichen Chronologien im späten Israelitentum*. In: ZAW 95 (1983), 403–30.
- J. T. MILIK: *The Books of Enoch. Aramaic fragments from Qumran Cave 4*. Oxford 1976.
- G. W. E. NICKELSBURG: *Enoch 97–104. A Study of the Greek and Ethiopic Texts*. In: *Armenian and Biblical Studies*. Jerusalem 1976. (Suppl. Sion. 1.), 90–156.
- S. UHLIG: *Zur Überlieferungsgeschichte des äthiopischen Henochbuches*. In: OC 69 (1985), 184–93.
- S. UHLIG: *Das äthiopische Henochbuch*. Gütersloh 1984. (Jüdische Schriften aus hellenistisch-römischer Zeit [JSHRZ]. Bd. V: Apokalypsen. Lfg 6, 461–780.) (= UHLIG in: JSHRZ V 6).
- E. ULLENDORFF: *An Aramaic 'Vorlage' of the Ethiopic Text of Enoch?*. In: *Atti del Convegno Internazionale di Studi Etiopici*. Roma 1960, 259–67.

ZDMG, band. 139/1 (1989) Wiesbaden.

MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

ARALIK 1997

Die Geschichte Nūr b. Muğāhids von Harar ^{Emir}
oder
The History of Aze Zār'a Ya'qob

VON GETATCHEW HAILE, Colledgeville, und EWALD WAGNER, Gießen

Vorbemerkung: 1935 veröffentlichte KURT WENDT unter dem Titel *Amharische Geschichte eines Emirs von Harar im XVI. Jahrhundert* nach einer Pariser Handschrift einen amharischen Text, zu dem GETATCHEW HAILE jetzt eine zweite Handschrift entdeckt hat und ich das arabische Original. Das ließ eine Neubearbeitung sinnvoll erscheinen. Die Arbeit ging so vor sich, daß ich zunächst den arabischen Text übersetzt und mit Anmerkungen versehen habe. Diesen ersten Teil des Aufsatzes habe ich an GETATCHEW gesandt, der unter Kenntnis des arabischen Teiles dann den zweiten Teil bestehend aus der kritischen Edition des amharischen Textes, einer englischen Übersetzung und Anmerkungen dazu fertigstellte. Nach Vorliegen des zweiten Teiles habe ich den ersten dann nochmals überarbeitet. Eine völlige Angleichung der beiden Teile konnte dabei allerdings nicht erfolgen, da wir in einem wesentlichen Punkt nicht gleicher Meinung sind: Während GETATCHEW glaubt, daß erhebliche Teile des Textes Ereignisse aus der Zeit des Zār'a Ya'qob widerspiegeln, in die Ereignisse aus anderen Zeiten eingefügt sind – etwa in der Weise, wie ich es in WagLeg für den *Fath Madinat Harar* angenommen habe –, glaube ich mit WENDT, daß der Text, wenn auch legendär ausgeschmückt, Ereignisse aus dem 16. Jhdt. erzählt. Diese verschiedenen Auffassungen haben natürlich an einigen Stellen zu differierenden Deutungen von Personen- und Ortsnamen geführt.

I

Einleitung

Am 24. September 1972 erwarb ich von dem Harariner Kopisten Ādam b. Abī Bakr Šaiḥ eine vermutlich von ihm selbst geschriebene arabische Handschrift, in der sich auf Bl. 18b–22a die Geschichte des Emirs Nūr b. Muğāhid in Harar¹ befindet. Es handelt sich um die

¹ Es handelt sich um die Handschrift, die auf Bl. 3b–16b den *Fath Madinat Harar* enthält und von mir unter der Sigle A zur Edition dieses Textes herangezogen wurde, vgl. WagLeg. Dort findet sich 8–10 auch eine detaillierte Beschreibung der ganzen Handschrift. Eine Zusammenfassung des Inhalts der Erzählung habe ich WagIm 290 gegeben.

Müslüman Halklar Ansiklopedisi

(trc. Deniz Dilker vdğr),

c.I.

İstanbul 1990-91

HARARI

Etiyopya'nın Harar adlı eski müslüman şehrinin duvarları içerisinde, şehrin yaşayanları; 1500'lü yıllardan yakın geçmişimize dek varlığını kabul ettirmiş emsalsiz bir sanayi öncesi şehir kültürü geliştirmiştir. Siyasi ve ekonomik değişimlerin Hararileri eski şehirlerinden uzaklaşmaya zorlamasına rağmen, 30 binden fazla olmayan bu etnik grup bölgedeki ticaret merkezlerinde varlığını sürdürmekte olup, diğer şehir merkezlerinde de temsilcilerine sahiptir.

En son kuşağa dek, hemen hemen tüm Harariler Harar'ın içerisinde doğmuş, büyümüş, evlenmiş ve ölmüştür. Harar, Kızıldeniz ile Etiyopya Dağları arasında bir dağın sırtında bulunmaktadır. Yüzyıllar boyunca Harar, Afrika Boynuzu (*) içerisinde bilim ve Sünniliğin bir merkezi, İslam'ın baskın bir odağı olarak hizmet görmüştür.

Arapçada ve Avrupa edebiyatında Harari, etnik komşuları tarafından da Adare diye adlandırılmalarına rağmen (komşuları Somali, Oromo, Argobba ve Ambaralar), kendilerini kimliklerini eski şehirlerine dayandıran terimler ile çağırırlar, kendilerine Harar Ge "yer, şehir" ve Ge Usu "Bu şehrin insanları" demektedirler. Geleneksel yaşam şekilleri ise, "Harari şekli" ya da "Şehrin etiketi" diye çevrilebilecek Ge'ada'dır.

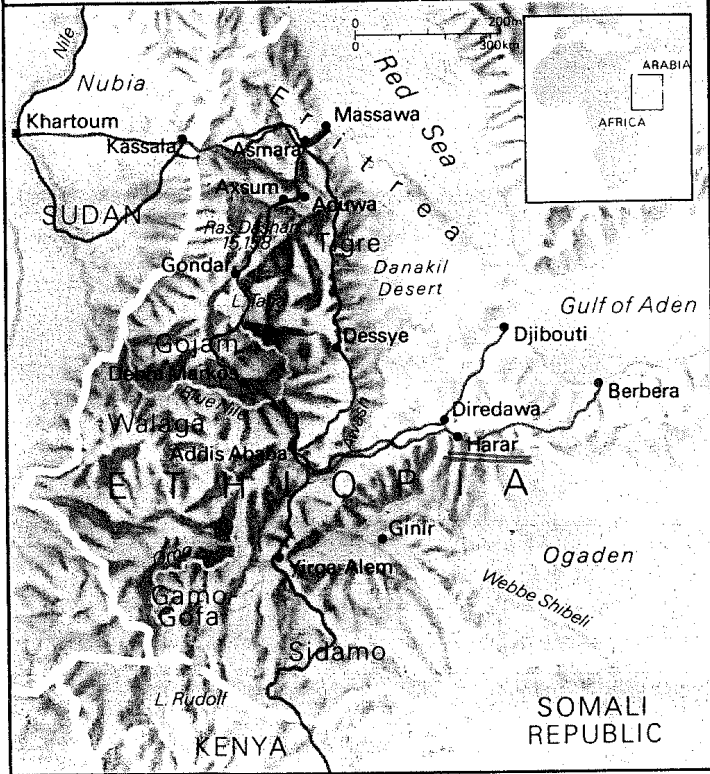
Harari lisani, bu şehrin insanların kendilerini yıllardır belirttikleri mertebeyi de göstermektedir. Harariler kendi dillerine Ge Sinan yani "Şehrin dili"

* Afrika Boynuzu: Etiyopya ve Somali'nin Kızıldenize ve dolayısıyla Arap Yarımadasına doğru olan çıkıntısından bahsediliyor (Ç.N).

Harari

ETHIOPIA

Gorumbū
↓



The Moslem city of Harar, for centuries prohibited to unbelievers before its mystery was finally unveiled by the Victorian explorer Richard Burton in 1855, lies some 350 miles east of Addis Ababa. Harar covers about 125 acres of an isolated hill of red granite 6,000 feet above sea level. The region to the north and west is mountainous, but there is a fertile and green plain to the south-east with coffee and *chat* plantations, and orchards of bananas, mandarins, plums, papayas, and other fruits. The city is protected from the worst effects of the monsoon by the mountains to the north and west and has a particularly pleasant climate with good rainfall, averaging 35 inches a year. The name 'Harar' is used mainly by Ethiopians, whilst the surrounding peoples talk of 'Adare'. To the Harari, however, it is simply *ge*, or 'city', since there are no others in that part of Ethiopia.

The Harari constitute by far the largest ethnic group in the city and number 20,000 or more. They are quite distinct from the other ethnic groups and possess their own Semitic language, related to Amharic, which is not spoken anywhere outside Harar. Alongside the Harari live numerous immigrant Galla and rather fewer Somalis. Both of these peoples are of Cushitic extraction, and their presence dates from the 16th century. In more recent times there has been a large influx of Amharas and other foreigners, the former largely on government business. Over the centuries the Harari, Galla and Somalis have lived in harmony, co-operating in business and civil matters, but keeping their life-styles and cultures severely apart. Among the Harari miscegenation was always strictly prohibited.

The region around the city is inhabited mainly by Galla tribes (the Jaso, Nole, and Ala) and also by a few Somali groups, such as the Bertirri, Bersub, and Babille, with a few immigrant Ogaden. The Somalis are nomadic pastoralists, while the Galla practice settled agriculture, and it is on the products of their labour that the economic life of

the city is based. For the Harari are astute and very successful traders and betray a typical Ethiopian contempt for manual work. During the hours of daylight the streets of Harar throng with animated crowds of Galla and Somalis from the surrounding countryside bringing their produce to sell to the Harari middlemen and taking in return clothing, basket work, pottery, and other necessities which the city can provide.

The Amharas live quite apart from the other people of Harar, and even slaughter their animals separately. Until recently the Amharas and Harari would not even make use of each other's cooking utensils or visit each other's homes. This taboo is still strong amongst women and elderly people, although curiously it seems never to have affected children.

Harar impresses the approaching traveller with its startlingly white buildings which make the city stand out from its surroundings. But this seems to be an innovation, because 19th century travellers speak only of the redness of its unadorned stonework. The city is surrounded by a stone wall with small turrets and bastions, which was constructed in the 16th century by the Emir Nur. Formerly the wall had five gates, each with a gatekeeper to regulate and tax the influx of Galla and Somali goods to the Harar markets. Today, two more have been built and the dusk-to-dawn closure has been abolished. Within the walls a number of main streets radiate from the city centre at Farag Magala to the various gates and the innumerable market places on which the citizens depend for their livelihood. These markets, which are open every day, were at one time highly specialized, but this is less so today. The remainder of the city consists of a haphazard network of narrow, crowded streets and lanes, providing access to the houses.

Two types of architecture characterize the traditional houses of the Harari, although European, particularly Italian, and Ethiopian influences are apparent in more recent construction. Most old houses are built of local red granite and have a rectangular ground-plan with two storeys and a flat roof of wooden planks levelled off with red earth. The outside is often painted with lime or plastered. A courtyard to the front is surrounded by a low wall of stone or brushwood, with only one gate. Just inside the solitary house door is a stone staircase leading to the upper storey where there is a bedroom and a small extra room for storing agricultural tools and seeds. The lower floor provides a living area consisting of three rooms: the *kirtat*, to the right of the staircase, is a room of seclusion and used, for example, by women in childbirth or a bride after her wedding; the *dera* to the front of the *kirtat* is a windowless storage room; and the *gar eqad* is the actual living room. The *gar eqad* is provided with five elevated benches (*nadaba*) set against the wall. These seating formalities reveal strong social restrictions.

The walls of the rooms are usually painted with white earth or lime, the floor being red. Furnishings consist of mats, cotton rugs and cushions, very much in the Arab style. It is the duty of the woman of the house to beautify the *gar eqad* by hanging an assortment of bowls, dishes, baskets and the like on the walls, each utensil in its appointed place. Houses are regularly re-painted for religious and other festal occasions. There is no hearth and the kitchen is situated in a special building in the courtyard, where there are also outhouses for servants and animals.

The other traditional type of house is less common, and consists of a circular wooden construction with a pointed, thatched roof. The outside walls are plastered with mud. These houses are of Galla origin and are inhabited by the lower-class Galla in the city.

devletinin saray teşkilâtı, Ankara 1945, 177-81.

(B. LEWIS)

X HARAR, capital of Ethiopia's largest province, an important commercial centre, and one of the main Muslim cities in East Africa. Since the governorship of Ras Makonnen, Emperor Hayla Sellassie's father, Harar has played an increasingly important part in the life of Eastern Ethiopia and is at present the seat of the Imperial Military Academy and an agricultural college. Its famous market, favourable climate (with an annual mean temperature of 20° C), and turbulent history, together with its picturesque setting as a mediaeval walled city, have made Harar one of the principal tourist attractions of modern Ethiopia. Its cosmopolitan population, estimated at some 60,000, consists of Gallas, Somalis, Monophy-site Amharas, Levantines, and Europeans, but somewhat less than half can be described as genuine Hararis and speakers of the indigenous Semitic language. The principal name associated with the study of the history, Islamization, and language of Harar is that of Enrico Cerulli.

The history of Harar is very largely identical with that of Islam in Ethiopia in general and has as such been discussed under **AL-HABASH**.

At a later period the Walasma sultans transferred their capital to Harar, possibly to extricate themselves from the pressure exerted by their generals who drew support from the Danākīl [see **DANKALĪ**] and Somalis [q.v.]. Chief among those forceful military commanders was Ahmad ibn Ibrāhīm (nicknamed Grañ [see **AHMAD GRAÑ**] 'the lefthanded'), who soon became the effective master of all the newly conquered Muslim possessions in Ethiopia and assumed the title of Imām. In the middle of the 11th/17th century a new Muslim state was established as the independent Emirate of Harar which continued until Menelik's conquests at the end of the 19th century when, in 1887, Harar was incorporated in the Christian Ethiopian Empire.

The Kādīriyya is the foremost Islamic order in East Africa and is particularly strong in the Harar region. In *madhhab*, the people of Harar belong overwhelmingly to the Shāfi'ite rite.

Harari (or Adareñña) is the Semitic language spoken in the town of Harar.

Bibliography: R. Basset, *Histoire de la conquête de l'Abyssinie*, 1897; R. Burton, *First footsteps in East Africa or an exploration of Harar*, 1856; E. Cerulli, *La lingua e la storia di Harar (Studi Etiopici, vol. i)*, 1936; W. Leslau, *The Verb in Harari*, Berkeley and Los Angeles 1958; idem, *Etymological dictionary of Harari*, 1963; idem, *Ethiopians speak; studies in cultural background*, i, *Harari*, 1965; C. Mondon-Vidailhet, *La langue Harari et les dialectes éthiopiens du Gouraghé*, 1902; P. Paulitschke, *Die geographische Erforschung der Adal-Länder und Harar's*, 1884; R. Società Geogr. Italiana, *L'Africa Orientale* (index: Harrar), 1936; *Guida dell'Africa Orientale*, 1938, 442 ff.; S. P. Pétridès, *Le héros d'Adoua, Ras Makonnen*, 1963; J. S. Trimingham, *Islam in Ethiopia*, 1952.

(E. ULLENDORFF)

- HARAS [see **KAŠR**].

○ AL-HARĀSIS (Harsūsī; in their own speech: Harsēh (Harsáy)) a bilingual, nomadic Arabian tribe of 400 or fewer arms-bearing males, Shāfi'ī Sunnīs in religion and Hināwīs in regional political faction; identified as to *dīra* with the barren steppe called **Djiddat al-Harāsīs**—below the south-east corner of *al-Rimāl*, "The Sands" (al-Rub' al-Khālī [q.v.])—but usually ranging in the area of seaward-

trending, forage-filled *wādīs* towards the coasts of al-Baṭāhira and the southern al-Djanaba [q.v.]. Their eponymous tribal area, called by them and by al-Mahra [q.v.] simply *a-Giddēt*, extends east-north-east and east from the (inland) terminal basins of Wādī Muqshin and Wādī 'Āra [q.v.]—the latter in Harsūsī and Mahri: ḥa-Wōdī dh-Ōreh—to Sayḥ al-Uḥaymīr (a smaller portion of the south-east Arabian steppe desert) and the rough north-south strip of al-Ḥuḳf or al-Ḥiḳf. From Ramlat al-Saḥma (a marginal district of "The Sands") it extends south across the small, land-locked drainage of a-Ṣiḡḥōt and its terminal sand-district, a-Baṭḥāt, to the group of *wādīs* which, through Sāhil al-Djāzīr, enter Ghubbāt Ṣawkirah of the Arabian Sea. (Of these the chief, north-east to south-west, are: Haytām (Hītōm), Arōnīb, Ghadān (or the eastern Ghadūn), Wōṭīf, and south of al-Djāzīr, 'Aynīna—the upper portion of which, among multilingual southern Arabs, goes under variations, some of them with ḥa-, of the Djunaybī (and Baṭḥarī) toponym ha-Rikāt, "the rāk (arāk) tree").

The Harsūsī country is touched to the north-east by a motor track from east coastal Ra's al-Dakm, and is crossed from south-west to north-east by a motor track from southern coastal Salāla [q.v.]; Mahri, etc.: Ṭsalōlet; but Shāhri-Karāwī: Ṭsalūlt), the two joining and continuing north through the *sayḥ* or steppe of al-Durū' to 'Ibrī and al-Buraymī [q.v.]. Without a single permanent water source (except potential *ḥalamas* drilled and usually capped by oil explorers), al-Harāsīs at times, even in summer, pasture their animals without watering, while themselves subsisting on milk (*djaza'a*, *yadja'a*; see **AL-DAHNA'**).

Bertram Thomas (*Alarms and excursions*—note typographical error on p. 283: "Hasaris") was much attracted by the intelligence and friendly spirit of those from the tribe who aided him as guides and linguistic informants. To this association is owed the first Western study of Harsūsī speech. Like the other southern tribal tongues from old South Semitic which have long outlived the related Ancient South Arabian, this one deserves further investigation. For the oft-occurring *bāl* of Mahri and Harsūsī (= Ar. *ba'*, "lord or owner of; having, characterized by, located at or near") Harsūsī has also a variant *bōl*. (Cf. Baṭḥarī: *ba'al*, with 'ayn, and Shāhri-Karāwī: *ba'*, with reduction to *hamza* (beside occas. Shāhri-Karāwī *bāl*). For fem., Ar. *ba'la*, Harsūsī and Mahri have *bālī*, contra Baṭḥarī *ba'let*, Shāhri-Karāwī *ba'li*. For Ar. *ilāhī* (*rabbī*), Harsūsī has *a-bēlī*, contra Mahri *a-bālī*, both doubly determined by definite article and by possessive pronoun.

Harsūsī, with considerable speech variation between individuals, appears to be more deeply influenced by Arabic than the others of the "four strange tongues" of the tribes *down-country* (from 'Umān)—which is what Ḥadara, with ḥ, means, having despite Thomas nothing to do with Hadoram, with h, of Genesis, x, 27. Yet Harsūsī staunchly retains many old and interesting vocables, which at the same time make it, if it be only a branch of Mahri, a quite distinctive one.

The tribe has these main sections (names in Arabic): (1) Bayt 'Aksī, (2) Bayt Muṭayra, (3) Bayt 'Afarri, (4) Bayt Kaḏharān, and (5) Bayt Barḥāh, besides, as one of the largest groups, Bayt Sha'la, which is either a section or a subsection of (1) or of (2). The shayḥly authority rests in (1), the principal leader (Harsūsī *muḥaddam*, pl. *muḥad-damat*) in 1962 being Shārkī b. 'Aks (Harsūsī

RENSEIGNEMENTS COLONIAUX

ET

DOCUMENTS

PUBLIÉS PAR

LE COMITÉ DE L'AFRIQUE FRANÇAISE ET LE COMITÉ DU MAROC

SOMMAIRE

L'ISLAMISME CHEZ LES GALLAS. — GEORGES PARRON.....	121
LA MISE EN VALEUR DU TERRITOIRE DU TCHAD: I. Le natron et le sel. — II. Le blé. — Lieutenant-colonel MOLL.....	124
Les tribus du Maroc oriental.....	132
Les tribus du Maroc occidental: les Sraghna.....	141
Les chemins de fer africains en 1912.....	143
Chronique de l'armée coloniale.....	143
Renseignements divers.....	144
Bibliographie.....	144

L'ISLAMISME CHEZ LES GALLAS

DANS LA PROVINCE DU HARRAR

Il n'est pas inutile, à mon sens, de donner ci-après, pour la compréhension de l'étude qui va suivre, un aperçu historique très bref des conditions dans lesquelles s'est créé le centre musulman de Harrar.

Harrar est le nom arabe d'une principauté musulmane située à l'orient du Choa; son existence politique remonte à environ 350 ans. La ville qui est la capitale de cette principauté a nom Adaré, elle est construite sur une arête de plateau éthiopien incliné vers le Sud et déversant ses eaux vers l'océan Indien. Aux yeux des étrangers qui ont donné à la ville le nom de la région, ce nom d'Adaré ne compte pas, tandis qu'aux regards des indigènes il est le seul connu et employé pour désigner la cité d'Harrar.

Dans le monde musulman, Harrar (ou Adaré) est considéré comme une ville sainte. Les mosquées y sont nombreuses et très-fréquentées. La population qui l'a fondée et qui l'habite est une émigration lointaine de la côte d'Hadramaout. Son langage est une sorte de patois abyssin et non l'arabe qui se borne à être la langue religieuse ou des lettrés, et qui d'ailleurs est enseigné dans les mosquées.

En plus des témoignages de la tradition, une observation sérieuse du type et du langage persuade que les Adaréens et les Abyssins sont des races de même origine. Les uns et les autres, comme l'attestent, du reste, les vestiges incontestés de l'histoire, sont venus des régions de l'Arabie méridionale habitée anciennement par les Sabéens, les Hamyatites et les Adamites.

C'est donc à ces peuples antiques qu'il faut remonter pour déterminer l'origine du peuple abyssin et des fondateurs de Harrar.

On attribue la fondation de Harrar comme cité dans sa forme actuelle à trois personnages célèbres dont voici les noms :

- 1° L'émir Nour, neveu du fameux conquérant l'Imam Amed Gragne;
- 2° Abbâdit;
- 3° Ali Amdogne.

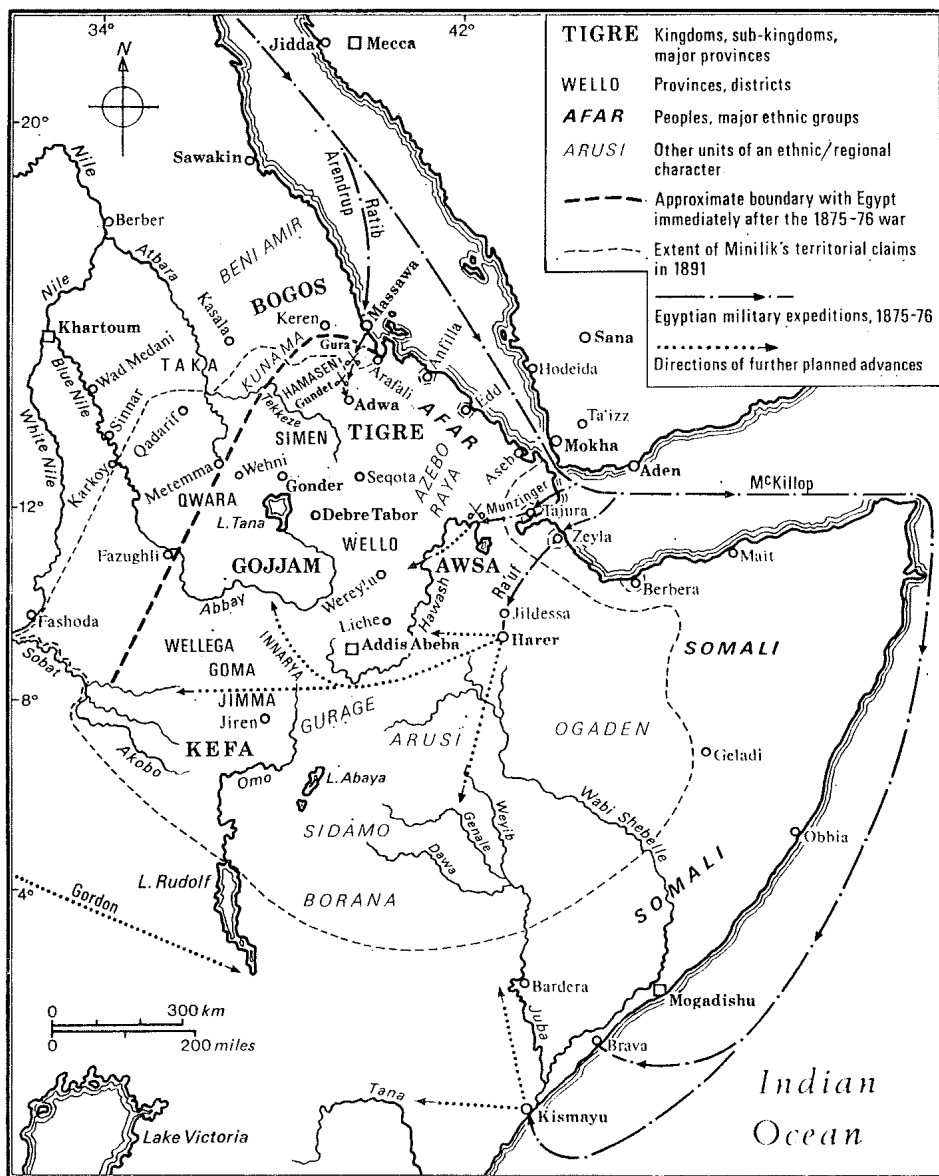
C'est un fait connu de tous que, par principe, tout centre peuplé, en pays musulman, mais plus spécialement toute cité construite en pierres et murée est un foyer de prosélytisme; Harrar, malgré l'exiguïté de son territoire, devait donc l'être à l'égard des nombreuses populations qui l'entouraient, sur la superficie d'une immense province.

Ce fait n'a pas manqué de se produire et la race Somali, ainsi que ses dérivés, constitue, à l'heure actuelle, une clientèle nombreuse à la ville de Harrar que ces peuples considèrent comme une ville sainte.

Chose étonnante, bien que relativement très rapprochées de la Mecque, ces régions du Harrar n'obéissent pas très vite aux sollicitations des premiers prédicateurs de l'islamisme, et n'imitèrent nullement les hordes somalies ou danakiles du désert qui, elles, furent très rapidement gagnées à la doctrine du Coran.

Ceux qui, il y a 30 et 40 ans, ont connu les Gallas du Harrar, d'après les témoignages que l'on peut recueillir, ont pu se rendre manifestement compte que l'islam ne les avait pas beaucoup entamés.

Certains usages, introduits au foyer par les femmes issues de races musulmanes, constituaient



MAP 5 The threat of encirclement and Minilik's definition of Ethiopian territory in 1891

earlier promised gift of 500 rifles with ammunition and instructed the governor at Zeyla to forward Minilik's envoy Boghos to Shewa with all speed and without even bothering to inspect any of his goods.¹²⁰

The missions entrusted to Gordon and McKillop were not directed against Ethiopia, and it is not likely that they would have affected this country for quite some time even if they had succeeded. As things turned out, Gordon found it impossible to undertake the march to the coast, and McKillop had to be recalled from Kismayu and Brava when the British government decided to uphold the claims of the sultan of Zanzibar to the Benadir coast.¹²¹

It is the timing of the orders that reveals a connection with the designs on Ethiopia. Gordon had proposed the securing of an outlet to the Indian Ocean for his province of Equatoria in January 1875 and had suggested that his former chief of staff, Colonel Charles Chaillé-Long, be assigned to establish the foothold on the coast. Chaillé-Long, on holiday in France, was advised by General Charles Stone, Ismail's chief of staff and a fellow-American, on 18 July to return by 15 September.¹²² This indicates that planning had started by mid-July with mid-September as some kind of target date. But it was also on 16 July that Muhammad Ra'uf Pasha received his orders to leave for Zeyla and prepare for the conquest of Harer, and on 27 July that Ismail confirmed Munzinger's instructions to proceed to Tajura and Awsa and that he wrote his first letter promising arms to Minilik.¹²³

Ra'uf was instructed to keep his mission strictly secret as long as possible, then to pretend that it was planned purely in the interest of scientific exploration (the sources of the Sobat river). Once in Harer, he should maintain, however, that he had occupied the town at the request of the population. He left Zeyla on 18 or 19 September with an army which was later reported to have totalled 1,200 men, and entered Harer on 11 October. Only the Galla, between Jildessa and Harer, resisted the invasion. But Ismail had no intention of stopping at Harer. Once Ra'uf had secured the important trade centre, the khedive wanted him to proceed with the annexation of districts on the frontiers of Shewa, where coal deposits had been reported, and to send expeditions across southern Ethiopia to the sources of the Blue Nile and the Juba, to tie up eventually with Egyptian outposts at Fazughli and Kismayu respectively. If Minilik should protest, Ra'uf was authorized to promise riches and marble halls 'in order to succeed in taking possession of the region where the coal exists'.¹²⁴ While the Egyptian annexation of Harer was already an additional serious step towards the control and exploitation of the Ethiopian market, it is quite obvious that a successful execution of Ra'uf's instructions would have meant the complete territorial encirclement of Ethiopia by Egypt as well.

120 ENA, Registre 10, Ordres supérieurs, p. 4, Ismail to Minilik, 18 Sep. 1875; p. 6, Ismail to Ra'uf, 19 Sep. 1875; Registre 2, Ordres supérieurs, p. 92, Ismail to Minilik, 26 Jul. 1875.

121 Douin, *Ismail*, III, 3B, pp. 629-97; Shukry, *Equatoria*, pp. 63-93.

122 Shukry, *Equatoria*, pp. 72-5.

123 Douin, *Ismail*, III, 3A, p. 602; 3B, pp. 721-3.

124 *ibid.*, III, 3A, pp. 602-7; 612-27; III, 3B, p. 668; ENA, Soudan, Carton 3/3, Ra'uf to Ismail, 18 Oct. 1875; Registre s.n., Maia Sanieh, p. 32, Ismail to Ra'uf, 11 Nov. 1875; FO 881/3058, pp. 8-9, Nubar to Stanton, 8 Nov. 1875, for the size of Ra'uf's army.

market gardens ensured the availability of food in time of siege, and provided open natural space within the city for children to play and for the enjoyment of adults. Above all, in the city there was communal life in the mosque, the market, the bath, in the gatherings during the quiet afternoons in the big houses and, throughout the year, religious festivals, dawn prayers, funeral processions to the cemeteries outside the walls, and dancing in the streets to celebrate marriages.

Bibliography

- Abdel-Rahm, M. "Governmental Institutions." In *The Islamic City*, edited by Serjeant et al., 90-103. Paris: UNESCO, 1980.
- Akbar, Jamal A. *Crisis in the Built Environment: the Case of the Muslim City*. Leiden: E. J. Brill, 1988.
- Belkacem, Y. "Bioclimatic Patterns and Human Aspects of Urban Form in the Islamic City." In *The Arab City*, edited by El-Sadek Serageldin et al., 1-12. Riyadh: The Arab Institute, 1982.
- Elisseeff, N. "Physical Lay-out." In *The Islamic City*, edited by Serjeant et al., 52-64. Paris: UNESCO, 1980.
- Lapidus, I. M. "Muslim Cities and Muslim Societies." In *Middle Eastern Cities*, edited by I. M. Lapidus et al., 47-79. Berkeley and Los Angeles: University of California Press, 1969.
- Lewcock, Ronald. *The Old Walled City of San'a'*. Paris: UNESCO, 1986.
- . "Towns and Buildings in Arabia, North Yemen." *Architectural Association Quarterly* 8 May (1976): 3-19.
- Serjeant, R. B., and Ronald Lewcock. *San'a': An Arabian Islamic City*. London, 1983.

MADDE YAYINLANDIRILAN
SONRA GÖRÜLMEKTEDİR

HARAR: THE FOURTH HOLY CITY OF ISLAM

Serge Santelli

It seems that Muslim shaykhs had been known in Harar prior to and during the time of Amda Seyon, the Christian Emperor of Abyssinia (1314-1344). The oldest document referring to the city's existence is the chronicle of his victories over the Muslim Kingdom of Adal which, although being independent, was part of the Abyssinian Empire. Upon his death, the Sultanates of Hadiya, Fatajar, Dawaro, and Ifat—of which Harar was a part—were reduced to the rank of simple provinces governed by a Muslim prince who was a vassal of the Negus.

After the reign of Amda Seyon, Harar became an important foothold for Islam which included the important port of Zayla on the Red Sea. At the end of the fourteenth century, the Sultan of Adal transferred the capital to Ouahal where he prepared a holy war that lasted thirty years. The entire region was then re-conquered by the Christians who, in 1425, occupied the port of Zayla. In 1515, the Christian emperor defeated and killed the Emir of Harar, Mahfuz, and pursued his routed troops. But a coalition of Muslim peoples grouped and based in the Harar region under the authority of Imam Ahmad b. Ibrahim al-Ghazi (1506-43), known as Gran (who had killed the Sultan Abu Bakr to re-establish the authority of the Quran and the Tradition in his own country), was then to rise up and fight against Christians.

It was during his reign that the capital of the Sultanate was transferred to Harar in 1520. Gragn, known as the "first conqueror" of the city, was killed in 1543. Upon Gran's death, the province of Harar and its capital remained the preferred fiefdom of his companions, his family, and his followers. Nur b. al-Mujahid headed the movement and was named Emir and successor to Gran in 1552. He was the veritable chief of Harar and made of the city a citadel with ramparts. It was his tomb—at the centre of the city—that consecrated the place as a holy city, closed to non-Muslims up until the conquest of the region by Menelik in 1887.

After his death, the withdrawal of the Muslim community led—especially in Harar—to a deepening of the Muslim faith and practice in populations which for the most part had been only superficially

NEGUSE WALDA MIKAEL

Negusé Walda Mikael (circa 1830-January 1861) was one of the most important rebels against Emperor Téwodros (q.v.) [reigned 1855-68] during the earlier part of his reign. Negusé unsuccessfully attempted to establish an independent kingdom in northern Ethiopia with French help.

He was commonly known as Agaw Negusé because of his father's Agaw origin. As the political heir of his uncle Dajazmach Webé Hayla Maryam, ruler of Semén and Tegré from 1831-55, to whom he was related through his mother, he tried with his brother Tassamma to secure the provinces of Semén and Tegré and to create an independent kingdom there. The Italian Catholic bishop, Giustino de Jacobis, who had been banned from the domains of Téwodros, saw Negusé's rebellion as an opportunity to regain access to a part of his mission field, and encouraged the brothers to seek assistance from France.

In 1855 Negusé sent a diplomatic mission to Rome and Paris, seeking arms and military advisers, and allegedly promising to make his kingdom a Catholic state as soon as he could do so without endangering his position. The French government responded by sending a mission under Count Stanislas Russel to explore the situation and secure some territory on the coast in exchange for an offer of assistance. In a treaty signed on Negusé's behalf by the Catholic priest Abba Emnata Maryam on December 29, 1859, the port of Zula, 30 mi (48 km) south-south-east of Massawa, was ceded to France.

Until the arrival of Russel's mission, Téwodros had shown remarkably little concern about the activities of Negusé, but towards the end of 1859 he led the imperial army into Tegré. The weakness of Negusé's position immediately became apparent. His army disintegrated, and he had to flee, followed by the French mission. When he returned and tried to re-establish himself, Téwodros attacked again. In a battle near Adwa, Negusé and his brother were captured and executed in January 1861. Because of the foreign interests involved, Negusé's short career probably brought Ethiopia closer to partition into a Tegréan and an Amhara state than at any other time during the 19th century.

SVEN RUBENSON

BIBLIOGRAPHY: D. Crummey, *Priests and Politicians*, London, 1972; L. Fusella, "L'ambasciata francese a Negusé" ("The French Embassy to Negusé"), *Rassegna di Studi Etiopici*, Vol. 7, No. 2, Rome, 1948. "La cronaca dell'Imperatore Teodoro II di Etiopia in un manoscritto amarico" ("The Chronicle of Emperor Téwodros II of Ethiopia in an Amharic Manuscript"), *Annali dell'Istituto Universitario Orientale di Napoli*, Vols. 6-8, Naples,

1957-59; S. Rubenson, *King of Kings Téwodros of Ethiopia*, Addis Ababa, 1966; S. Russel, *Une mission en Abyssinie et dans la Mer Rouge* ("A Mission to Abyssinia and the Red Sea"), Paris, 1884; G. Sapeto, "Ambasciata mandata nel 1869 del governo francese a Negusie" ("Embassy Sent by the French Government to Negusie in 1869"), *Bolletino della Società Geografica Italiana*, Vol. 6, Rome, 1871.

NUR IBN MUJAHID

Nur ibn Mujahid ibn Ali ibn Abd Allah al Duhi Suha, of the Ahl Suhawayn clan of the Somali tribe of Marehan, Darod group, was a notable emir of Harar in the 16th century. Marrying the widow of Ahmad Ibn Ibrāhīm (q.v.), or Grāñ, he also succeeded him as leader of the Muslim forces fighting Christian Ethiopia.

Considered the patron saint of Harar, he was called the Sahib al Fath ath-Thani, or Master of the Second Conquest. When Ahmad ibn Ibrāhīm, the leader of the Muslim expansion into Ethiopia which began in 1527, was killed in 1543, the Muslim forces fell back in confusion upon Harar. Nur, the dead leader's sister's son, married Grāñ's firebrand widow, Bāti del Wanbara (q.v.), and undertook to renew the fortunes of the Muslim city, which had been sacked in 1550. Named emir in about 1550-51, he spent the next two years reorganizing his forces, and constructing the wall which still surrounds the city.

In 1554-55, Nur departed on a jihad, or Holy War, in the eastern Ethiopian lowlands of Charchar, Arusi, and Hadeya. In 1559, he invaded Fatajar, where he fought against the Ethiopian emperor Galawdéwos (q.v.) [reigned 1540-59], and killed him. Nur kept fighting for 12 years until, according to legend, at Gibé he said "Kaffa!", or "Enough!", and returned to Harar. The province is called Kaffa to this day.

During Nur's absence, Harar witnessed internal power struggles, and the unlucky city was disturbed by encroaching Galla tribes. By 1567, repeated Galla raids had brought famine to the city. Nur left the city in 1568 for a punitive raid against the Galla. On his return he found a plague raging in Harar, and he himself died of typhus.

Contemporaries described Nur as a man of noble conduct, who was just, strong, and highly principled. He was noted for the buildings he erected in Harar, and for protecting its inhabitants from invaders. His tomb stands on a hill surrounded by houses and courtyards, and is a popular place of pilgrimage in Harar.

HARVEL SEBASTIAN

BIBLIOGRAPHY: R. Basset (editor), *Histoire de la conquête de l'Abyssinie* ("History of the Conquest of Abyssinia"). Paris, 1897-1901; E. Cerulli, "Documenti arabi per la storia dell'Etiopia,"

Memoria della Accademia Nazionale dei Lincei, Vol. 4, No. 2, Rome, 1931; *La lingua e la storia di Harar* ("The Language and History of Harar"), Rome, 1936, "Gli Emiri di Harar dal secolo XVI alla conquista agiziana" ("The Emirs of Harar From the 16th Century to the Egyptian Conquest"), *Rassegna di Studi Etiopici*, Vol. 2, Rome, 1942; Hadj Yussuf Abd er Rahman (editor), *Kitab Rabi'a al Qulub fi Dhikr Manaqib wa Fada'il Sayyidina as Sheikh Nur Hussein* ("The Springtime of Hearts in Memory of the Virtues and Merits of Our Lord the Sheikh Nur Hussein"), Cairo, 1927; J. Spencer Trimmingham, *Islam in Ethiopia*, London, 1952; K. Wendt, "Amharische Geschichte eines Emirs von Harar in XVI Jahrhundert," ("An Amharic History of One of the Emirs of 16th Century Harar"), *Orientalia*, Vol. 5, No. 3/4, Rome, 1937.

PANKHURST, E.S.

Estelle Sylvia Pankhurst (1882-September 27, 1960) was a British suffragette (militant advocate of women's suffrage) who became involved in Ethiopian affairs after the invasion of Ethiopia by the Italian Fascist government in 1935.



She was the daughter of Richard Marsden Pankhurst, a socialist lawyer of Manchester who drafted the first women's suffrage bill in 1869, and of Emmeline Pankhurst, a pioneer suffragette. After her

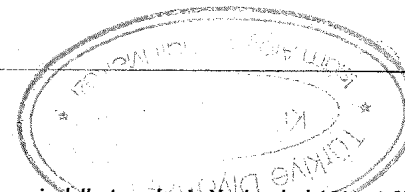
father's death in 1898, she joined her mother and her sister Christabel in founding the Women's Social and Political Union, which within a few years launched the militant suffragette movement. Inheriting her father's socialist beliefs, which were abandoned by her mother and sister, Sylvia established the East London Federation of the Suffragettes in London's East End, the poorest quarter of the city, where she organized a mass movement of working women. Here, in 1914, she founded and edited the movement's newspaper, the *Women's Dreadnaught*, later renamed the *Worker's Dreadnaught*.

Arrested on a number of occasions for suffragette political agitation, she carried out hunger, thirst, and (later in the campaign) sleep strikes, after the last of which, in 1914, she was carried on a stretcher to the British House of Commons, where the prime minister, Herbert Asquith (term of office 1908-16) agreed to receive a deputation of working women. She thus played a major role in persuading the Liberal government of the day to grant votes for women.

On the subsequent outbreak of World War I (1914-18), which she opposed on socialist-pacifist grounds, she became honorary secretary of the League of Rights for Soldiers' and Sailors' Wives and Relatives, and set up clinics and cost-price restaurants. She welcomed the Russian Bolshevik Revolution of 1917, protested the Allied intervention against it, and formed a People's Russian Information Bureau. She travelled to Moscow in 1920, where she met the revolutionary leader Nikolai Lenin (1870-1924), and attended a Congress of the Third Socialist International, but refused to join the Communist Party.

Having earlier studied art in Venice and Florence, Italy, in 1902, she had developed a sustained interest in Italian affairs. After the rise to power of the Italian Fascist dictator Benito Mussolini (in office 1922-43), she became one of the founders of several anti-Fascist societies in Britain, among them the Society of Friends of Italian Freedom, and the Women's International Matteotti Committee, called after Giacomo Matteotti, an Italian socialist murdered on Mussolini's orders in 1924. Convinced that the Italian dictator's policies would lead to war, she wrote many letters to the press in support of Ethiopia at the time of the Wal Wal incident of 1934 (page 33), and was a founding member of the Abyssinia Association which was established in Britain to defend the Ethiopian cause. Further to publicize the latter, she founded a weekly newspaper, *New Times and Ethiopian News*, in 1936, which she was to edit for the next 20 years. At the outset the publication gave news of Ethiopian Patriot resistance to the invaders, and also launched appeals to the world not to forget the Ethiopian cause. She was personally denounced by Mussolini, and was placed on a list of persons to be arrested by the German Nazi administration in the event of their occupa-

The Encyclopaedia Africana
Dictionary of African Biography
vol. I, s. 118-119, New York-1977.
DN: 49421-1



Harar

02. TEMMUZ 1987