

Giornata di Studio su
Storia e Cultura dell'Oman
نَدْوَةٌ دِرَاسِيَّةٌ، تَارِيخُ عُمانَ وَحَضَارَتُهَا

27 maggio 2021 – Ore 9:30 -12:30, 14:30-16:30

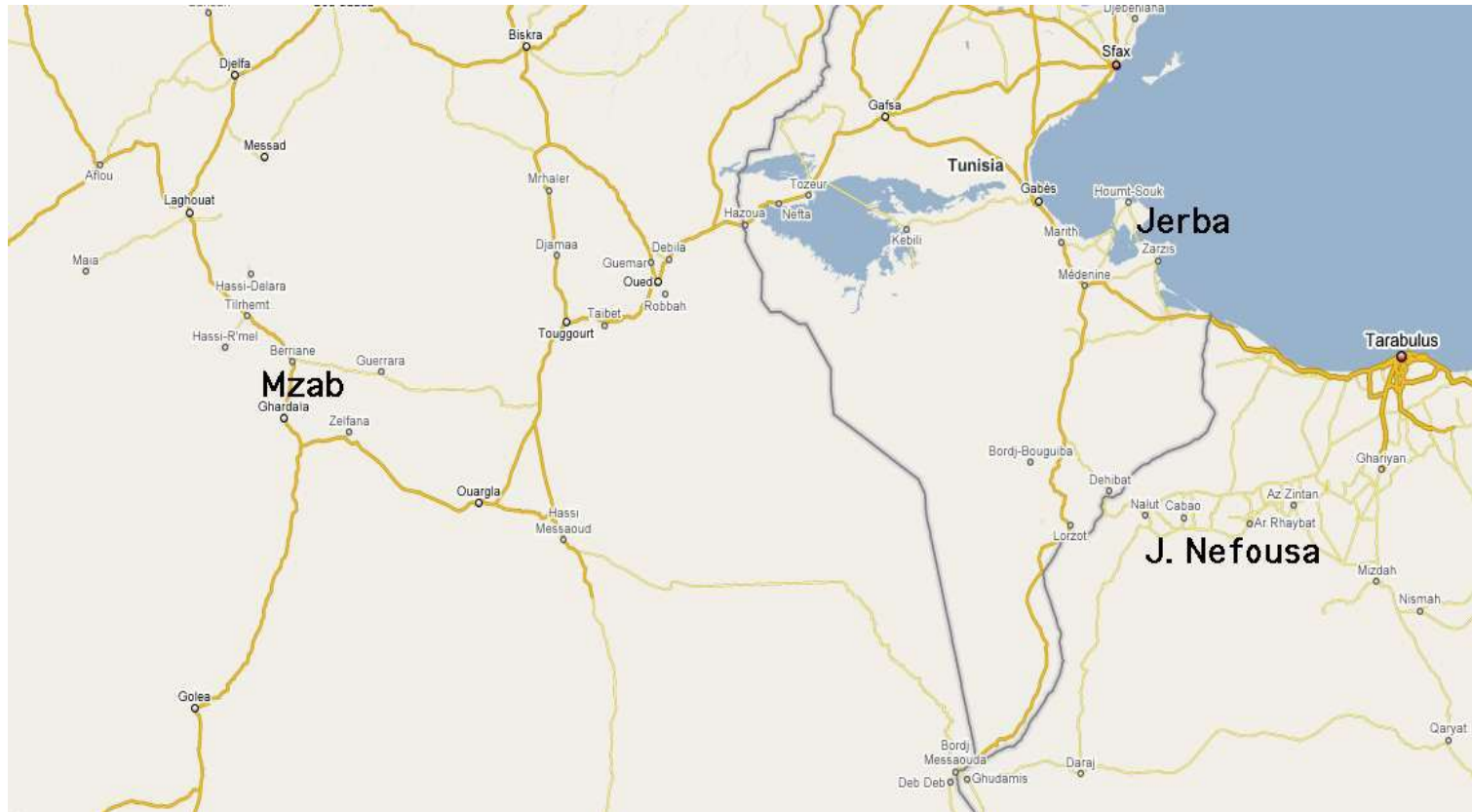
Ibadi studies at the University of Milan-Bicocca

Vermondo Brugnatelli

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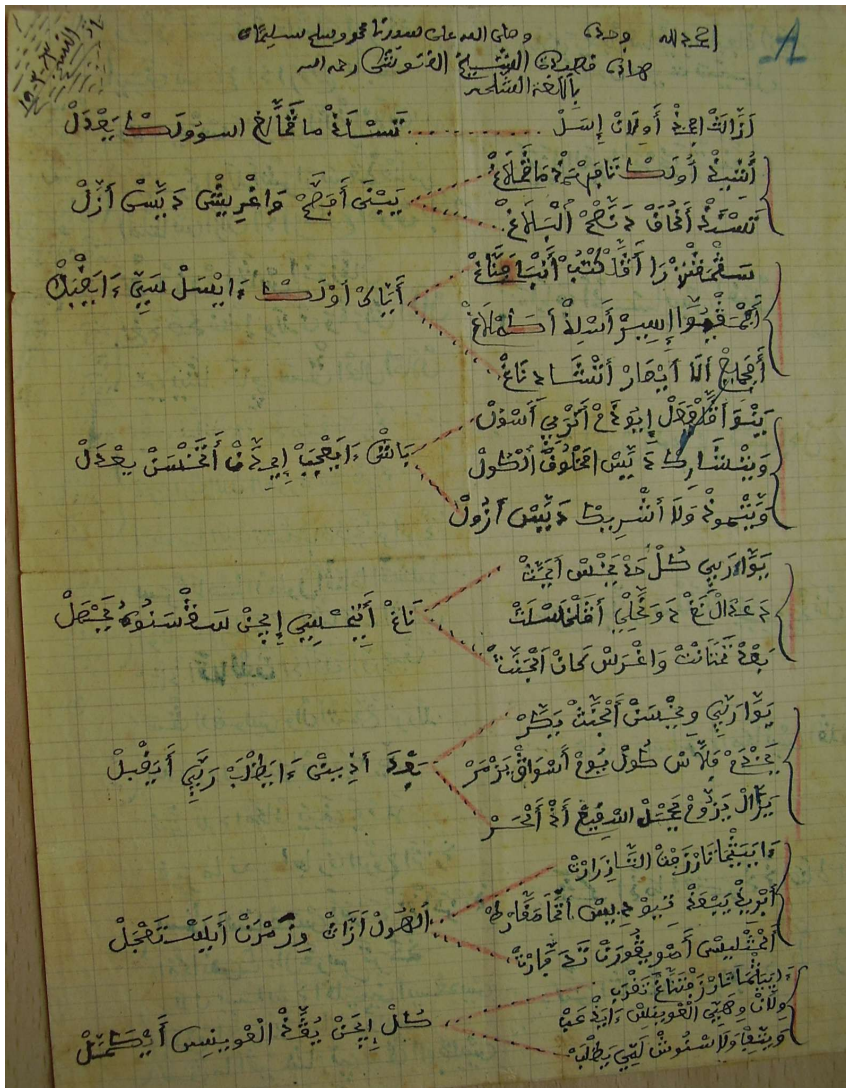
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Linguistic studies in the Ibadi community of Jerba



The Ibadite communities in Northern Africa

Linguistic studies in the Ibadi community of Jerba



The religious poem

Tmazixt

by

Ḥāġġ Šaʿbān b. Aḥmad
 al-Qannūšī

(18th-19th Centuries)

Linguistic and literary studies in the Ibadi communities in North-Africa

Tmazixt by Ḥāḡḡ Šaʿbān b. Aḥmad al-Qannūšī (18th-19th Centuries)

*ezzall af Muḥemmed a willan isel
tesled mag emmaley es wul-ik yeedel
uc-id ul-ik tfehmed mag emmaley
tesled eddwi-w d elḥeqq d enneṣḥ elbalay
we yr-i-c tikerkas la lqul elfaray
yebna af eṣṣeḥḥ we yr-i-c diy-es ezzel*

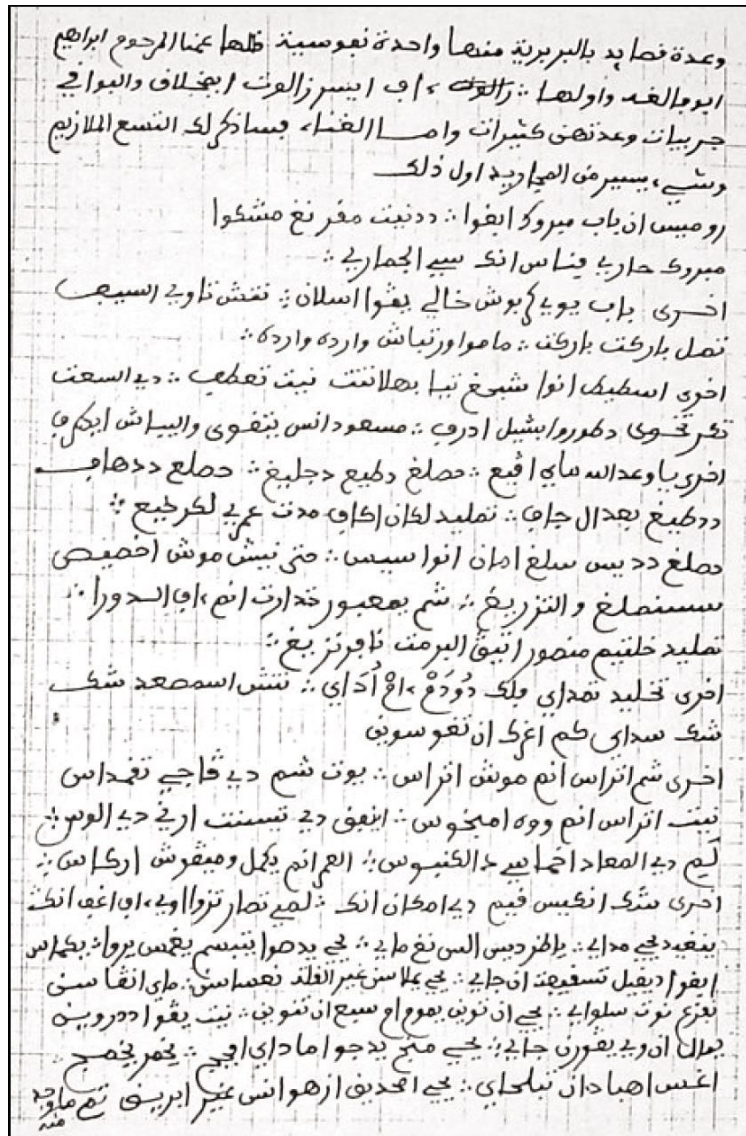
Pray on Muhammad! Lo, he who listens,
listen to what I say, with a sincere heart
lend me your heart, understand what I say
listen to my speech: it is true, it is eloquent advice
by me there are no lies nor empty words,
built on what is solid, free from error

af isr-ennay zcallut ay imexlaq by Ibrāhīm Bū Fālḡa (Mezzu, Jebel Nefusa)

*af isr-ennay zcallut ay imexlaq
teslum may emmaley s ul amḥeqqaq
yeml-id εammi Saεid n εumar ya ben εamm
emel s-mazoy may εayn-ek sa yezεam
teḥyid abrid n yudan elli yaqdam
yethayyer yugur ed yeddagwa ed iraqq*

On our Prophet pray oh creatures,
listen to what I say with a true heart
Ammi Said of Omar told me: “dearest
say what you want in Berber, it will be beautiful
you will revive the way (the faith) of the ancient people,
which has collapsed, is gone, is ruined and withered

Linguistic and literary studies in the Ibadi communities in North-Africa



وعدة فصايد بالبربرية منها واحدة نفوسية ظلمنا عنها الرجوع ابراهيم
ابو فالغا واولها: زاللوت، اب ايسر زاللوت ابغلاف والبواحي
جربيات وعدنقى كثيرات واصل الغناء جسدك لك التسع الملازم
وسية، يسير من العبادية اول ذلك
روميس ان باب مبروك ابغوا: ددنت مفرغ مشكوا
مبروك حاريه يناس انك سيع الجماريه:
اخري باب يوي كيوش خالي يغوا اسلان: نقش ثاويه اسيعب
نصل باركت باركت: ما مو اورنيانن وارده وارده:
اخري اسطيك انوا شيع تيا بهلاننت نيت تعلم: ديد السعت
تفرحوى دكوروا بشيل ادوب: مسعودانس يتقوى واليانش ايكيه
اخري باب عداله ماي افيع: صلغ دليغ دليغ: صلغ ددها ف
دديغ بعدال جاب: تمليد لكان اكاو مدت عمريه لكرطبع:
صلغ دديس صلغ امان انوا سيسا: حتى نيش موش اخصي
سستملغ والتزريع: شم يععبور خذارت ابع، اب السورا:
تمليد خليم منصور اتيق البرمت طاجر تريع:
اخري تليله قداي ولك دودع، اع اداي: نيش اسم سعد شك
شك سدادي طم اعك ان نفوسوين
اخري شم اتراس انم موش اتراس: بيوت شم ديه حاجي قعداس
نيت اتراس انم ووه امجوس: ابغوي ديه تيسنت ارني ديه الوسن:
لم ديه المعاد اجا ييه الكنبوس: العلم انم يكل وميقوش اركانس:
اخري شك انخيس فيع ديه امكان انك: لميه تصار تروراويه، اب اغفا انك
ينعيد ديه مهاي: رافرديس السن نف ماي: ليه يد صوا تيسم يعس مروا: يكل اس
ابغوا ديقيل تسقيت ان جاي: ليه بلاسن غير القلذ نعماسن: ماي انفا سن
دفع نوت سلوايه: ليه ان نون يعوم او سيع ان نمون: نيت يعوا دوروين
بمال ان ريه يعورن جاي: ليه مبع يد جو اماداي ايج: يجر خصم
اغس اهبادان نيكاي: ليه الحمديق از هو انس غير ابريق نع ملو

A letter from Brahim Ben Slimane Chemmakhi to A. de Calassanti-Motyliniski (22 November 1881)

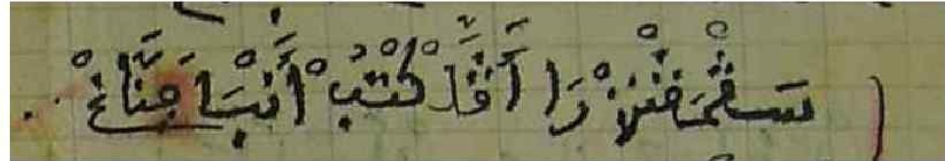
...“I spoke with them, we talked about our research (*maṭlūbi-nā*) on the Berber language (*kalām al-barbar*), and I have found among them nine *malāzīm* without *tağārīd*, and I added them to those already found in the Jebel. I have asked them for more, like these and others. They said: "In a few days we will get you a written text (*kitāb*) comprising ten notebooks (*karārīs*) of songs (*ḡināʿ*), as well as a number of *qaṣīda*-s in Berber (*ʿaddat qaṣāʿid bi l-barbariyya*), including one from Jebel Nefousa - composed by our late 'uncle' (*ʿammi-nā al-marḥūm*) Ibrahim Abū Falḡa, the beginning of which is: *zallut af iser ay imexlaq*, and the rest of Jerba, in large numbers”.

As for the songs, I bring you herewith the nine *malāzīm*, some of which (*šayʿ*) provided with (*yasīr min*) the *mağārīd*”...

Linguistic and literary studies in the Ibadi communities in North-Africa

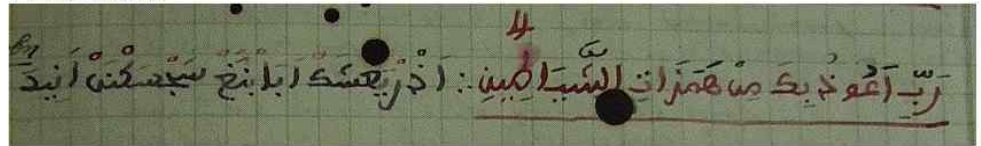
s mag nezra g lektub en bab-ennay
with what we have seen in the books of God

Jerba



adryey-cekk a bab-ennay
I seek refuge in you, God

Mudawana



a bab-ennay n ujenna
Oh God of the heavens!

An Ibadi 'koine'?

Mzab

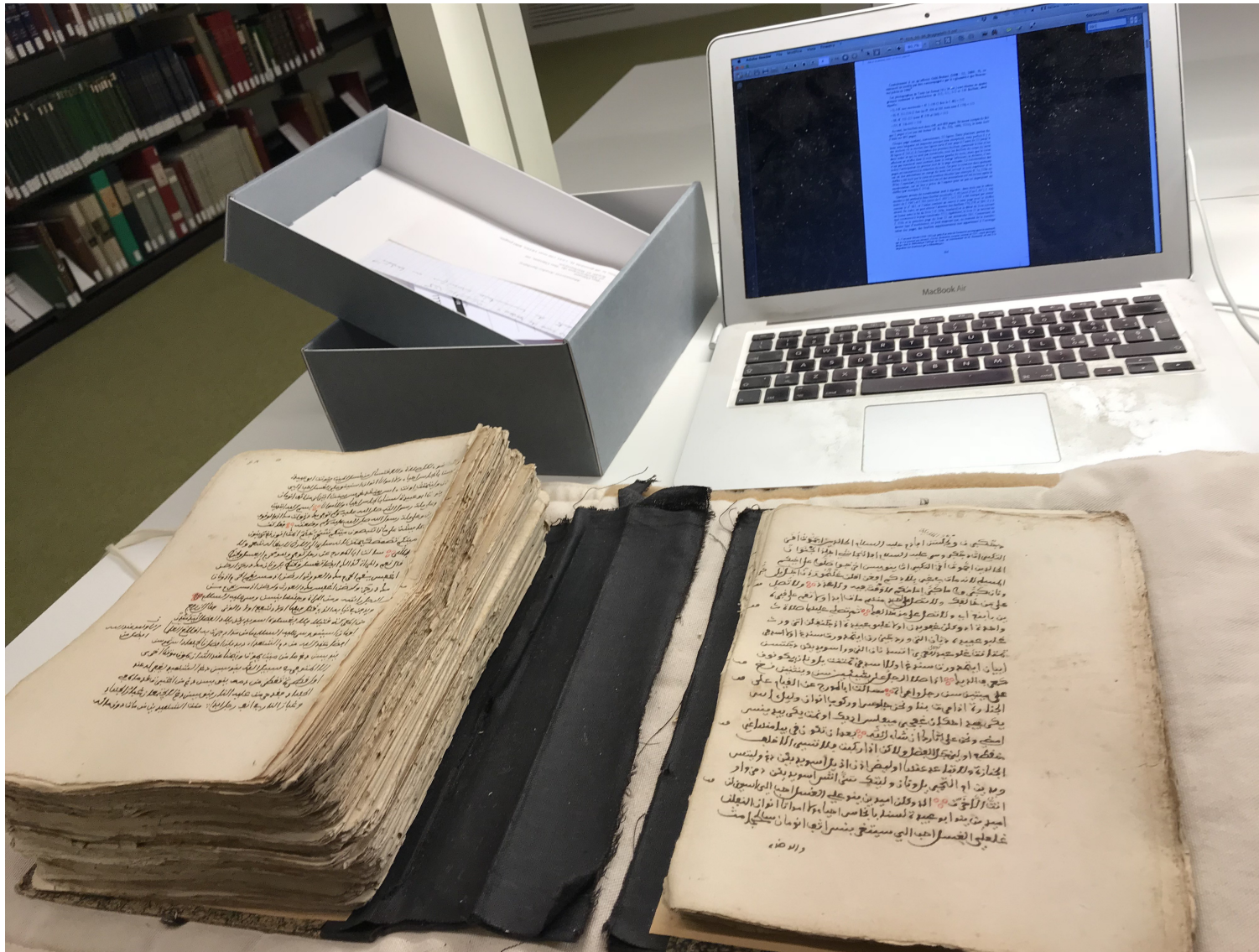
اويسن اباب اتع نوژنا
ابتفضد تعوسوينغ
اين بلان وليوك
خسغ كضيد تزبون دوزلان يضاريوك
توهليل يدمارنيوك
تستدرين يفلنيوك

*A ouissen a bab enner' n oujenna
Ai tek'dhed tir'aousiouin ner'
Ain illan ouliouk
Khser' kedhid n tziououin d oustan idhariouk
Touahhliil idmaven iouk
Tisar'drin n'allenouk.*

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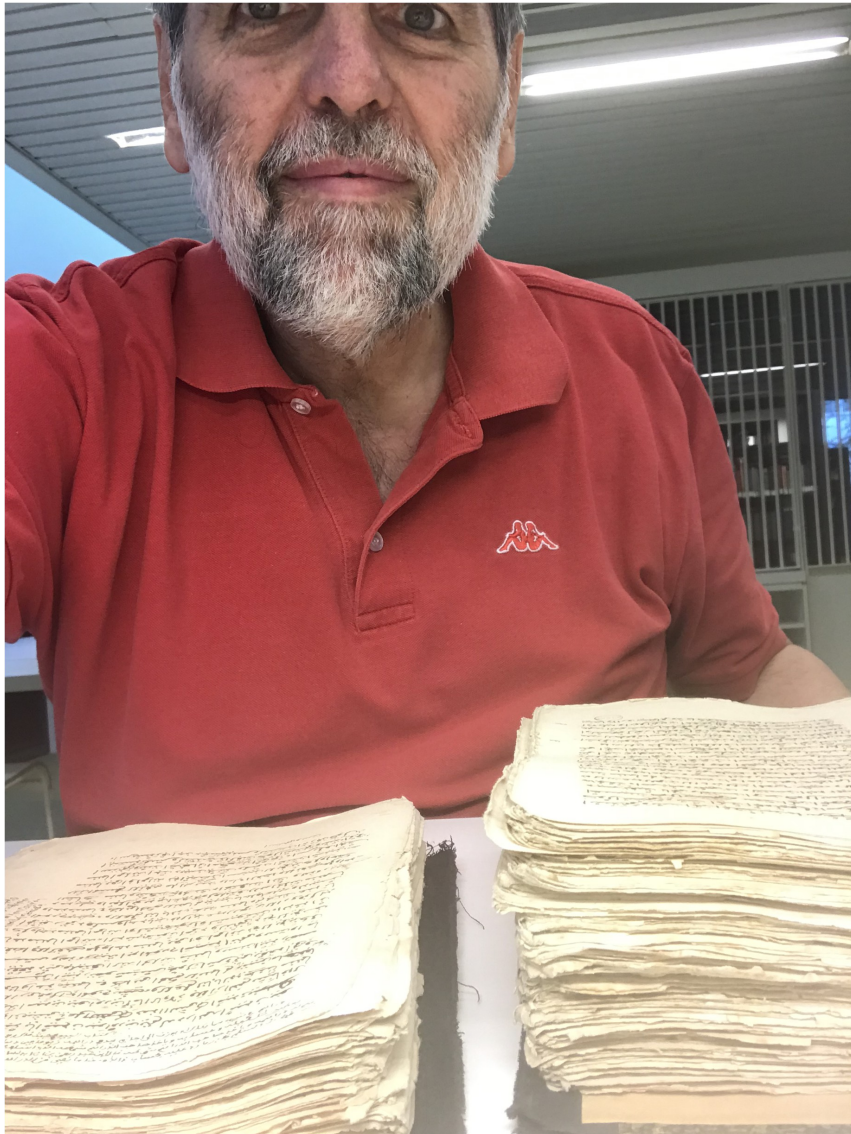
*Linguistic and literary studies in
the Ibadi communities in North-Africa*



The huge
manuscript
of the

*Kitāb
al-Barbariyya*

Linguistic and literary studies in the Ibadi communities in North-Africa



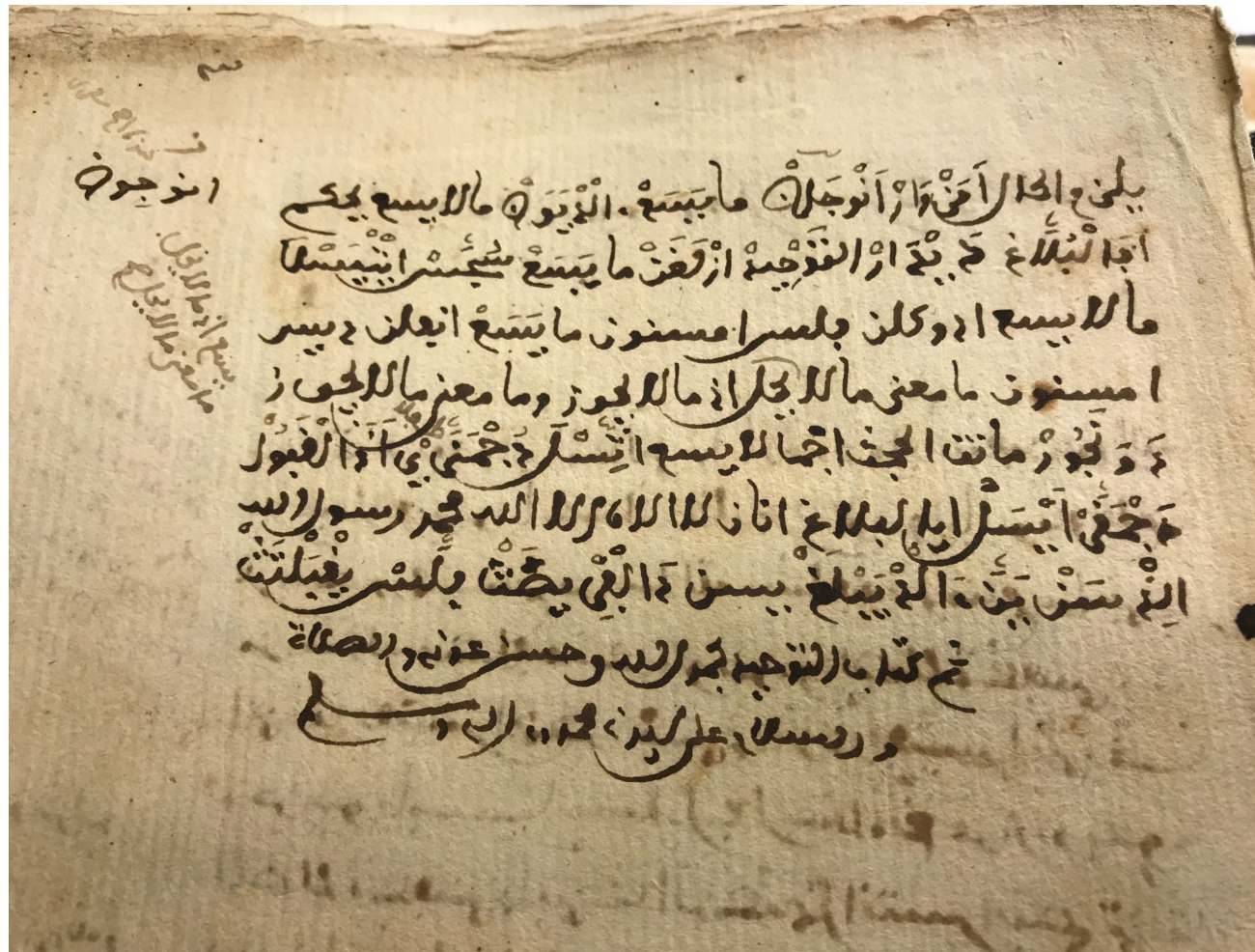
The huge manuscript of the *Kitāb al-Barbariyya*

The Ibāḍī treatise known under the title *Kitāb al Barbariyya* contains a Berber commentary on the legal opinions that Abū Ghānim Bishr b. Ghānim al-Khurāsānī gathered and handed down in two compilations: the *Mudawwanah*, also called *Ghānimiyya* (in Berber *Iyanmen*), and the so-called *Kitāb Ibn 'abbād*.

Nothing is known about the author of the commentary except his name (Abū Zakarīya' Yaḥya al-Yafranī) and the fact that he belonged to the Nukkarite branch of Ibadism.

Linguistic and literary studies in the Ibadi communities in North-Africa

The *Kitāb al-tawhīd*




The *Tawhīd* is a short catechism containing an exposition of the main points of the Ibāḍī doctrine. Some other texts of this kind are already known and have been studied, but all of them are known in the Arabic version, even when they were formerly written in Berber. The text from the *Kitāb al-Barbariyyah* is the only one still preserved in Berber and the only one produced in a Nukkārīte milieu.

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Griffini archive in the Municipal
Library of Milan (Sormani)


 GOVERNO DELLA TRIPOLITANIA
 SEGRETARIATO GENERALE
 per gli Affari Civili e Politici

knā (off. fantasia)
 hi-kwāl.

ja rabbi usāla ftalim jibkum feḥā laferrān
 manx'arba kimes u-men fārga labarr es-sām
 tabir el barr es-wāssel lekullēmkan,
 ul-xā'ul tkurr fil-arrāg u fil-attān.
 ul-ḥēr kūr min sālat gāna labān
 us-sē el-gēr (rē) māntax fiḥ el-gēlxān.
 us-simind fur jūmū jēff tēt etfēr
 isabbar u-ḥā'et u-xēr u-tāri kīn sēr aḥsān
 ja rabbi, (come sopra)

tētē xā'rab
 el-bārūni hrāb u-sōf mēḥ dēxā'rab
 u-es-sē es-sāx xalā'īm nālū sēr errāb,
 uq-sāffa hrāb sār el-wrāg u-xē'et;
 fahān dkar rēis jūmū bōldūmān (perpoy)
 jēfren hā'roḥ u-fassāb min el-barr el-barr
 usfella gā'ha, u-siēt u-masrāta.
 u-ḥā'et mātemmās kbar.
 urgūlha fōg u-xā'ā ulabḥes es-sām u-x'ā'ūd.
 u-xrāgħa jōk sēr iḥā'xax bil-jāser.
 fuāl meḥemmi megdūd umānsōgā rēis
 ja rabbi (come sopra) domān (trp)

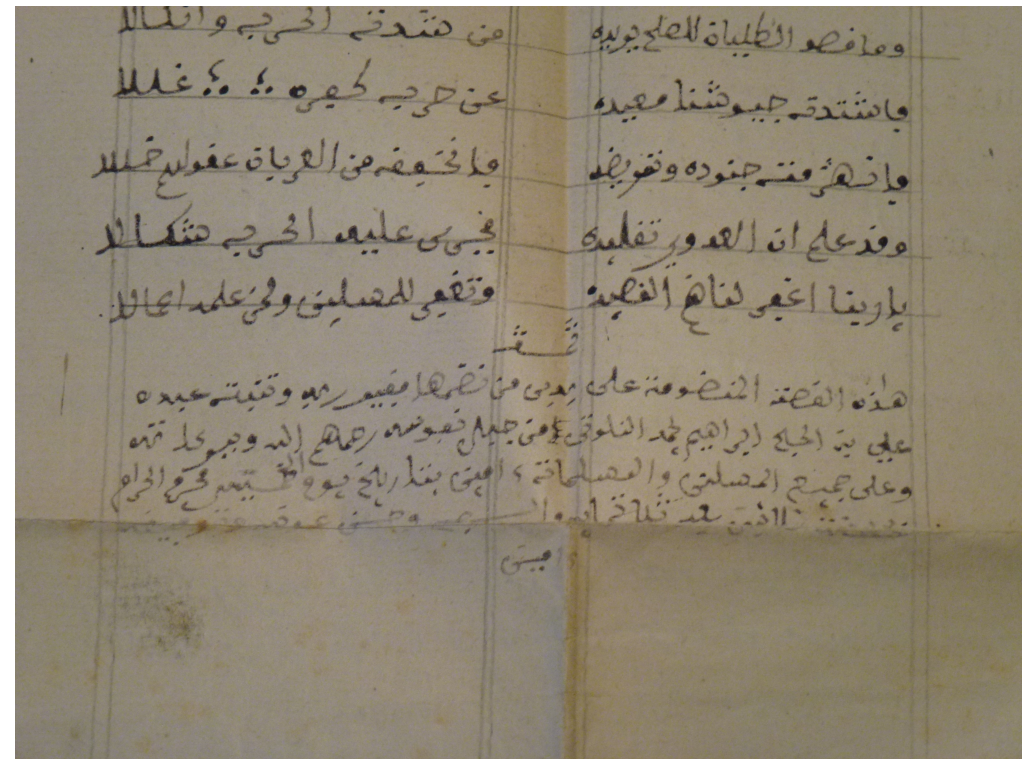
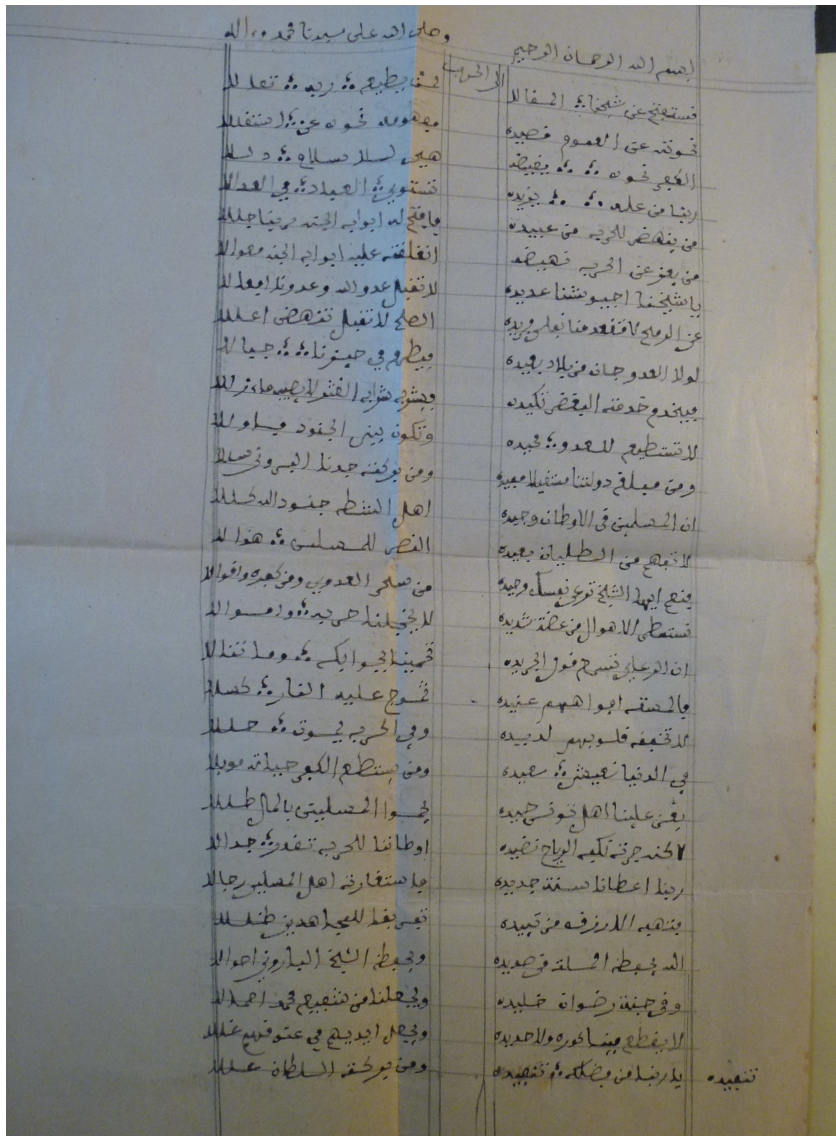
شيخ سليمان الباروني
 شيخ محمد موف

حکم الطالبان طالب لفران
 من عكرا تونس در شهر الا بران م
 بوايد البر توصل لكل مكان
 والبقول تدر في الارراق وفي الابان
 والحيد كدر من ساعة جانا للان
 ما هذا من الشروسة يا سر بران
 والسمن دوفر عيش ريفي كيف الطير
 والظلم جان در الله يا سيد
 الحكيم الطالبان في الدنيا يا سر بران
 من ساعة جانا الله يدر له بوزن في

الطالب مشهور بذكره
 في الجريش العربي
 دكتور في الطب
 دكتور في الفقه
 دكتور في اللغة
 دكتور في التاريخ

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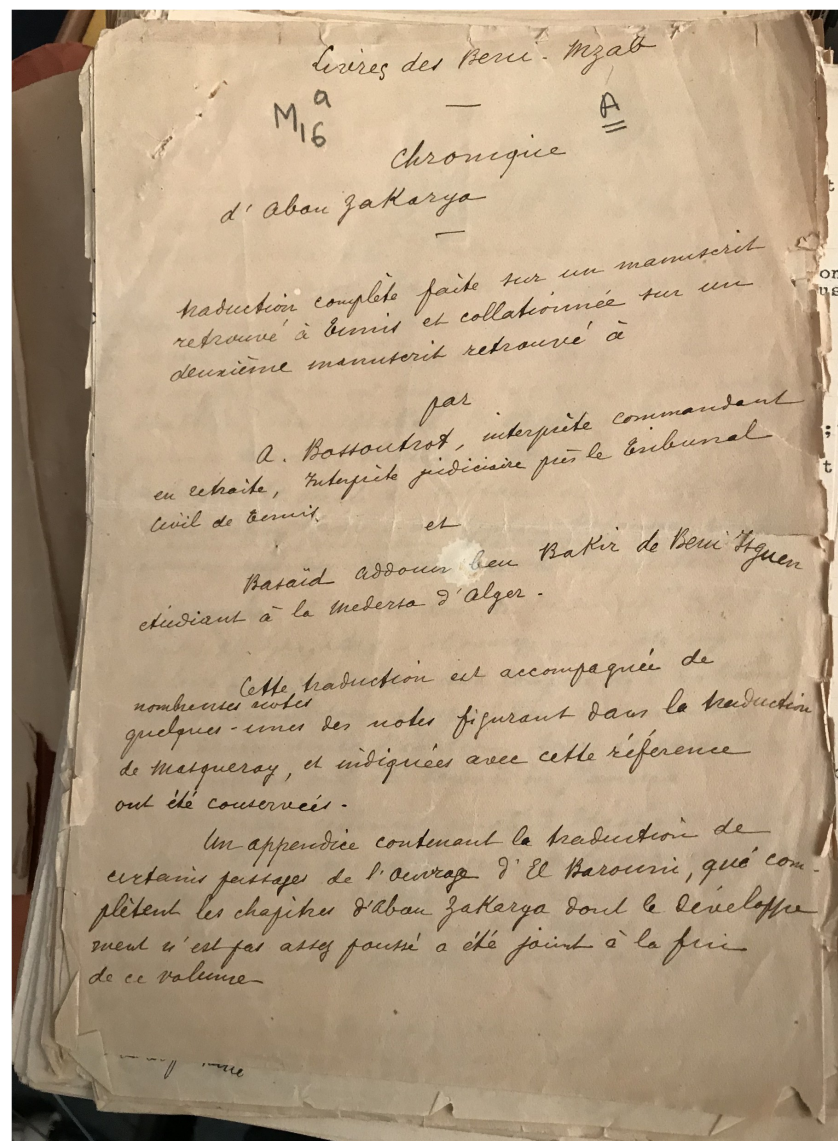
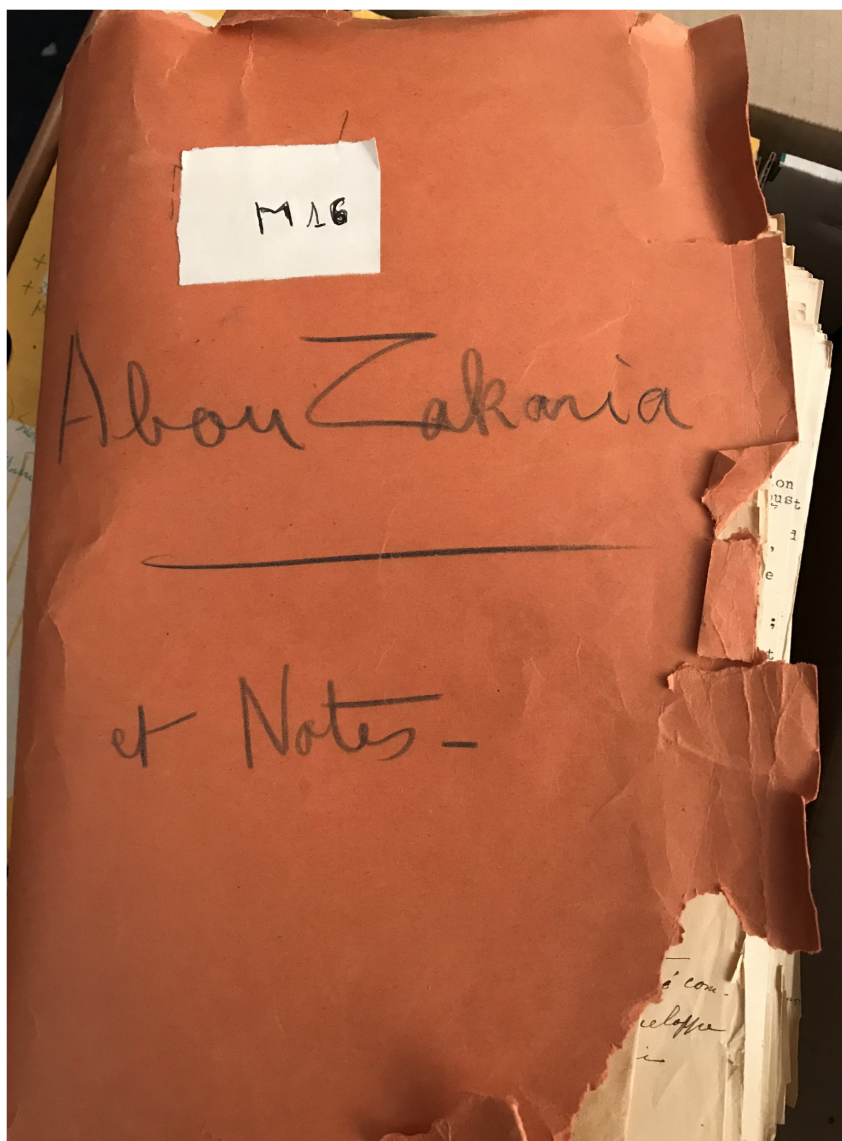
A *qasida* by ‘Alī b. al-Ḥāğğ Ibrāhīm
Yaḥmed al-Nalūtī (38 verses)
muharram 1330 / January 1912



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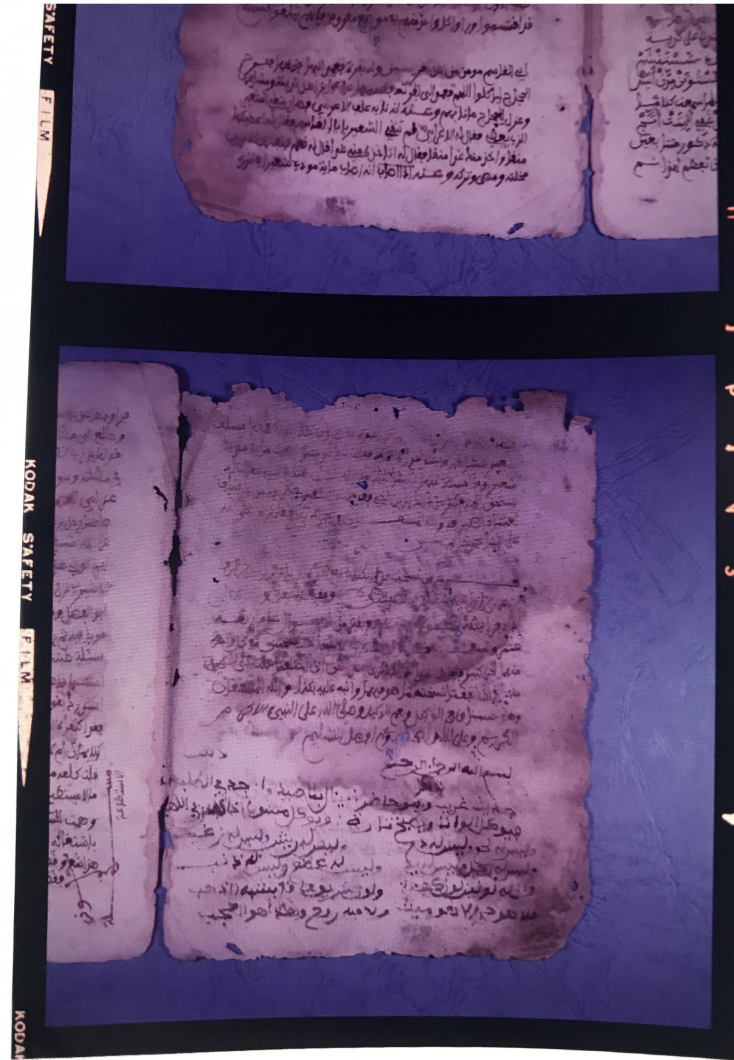
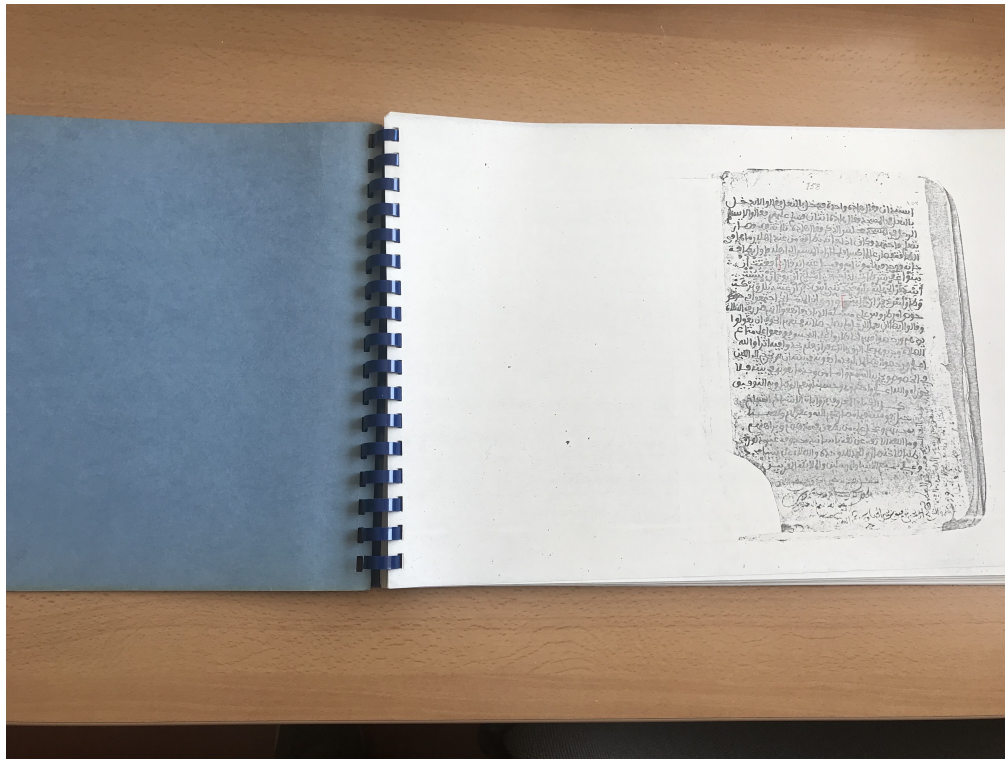
Auguste Bossoutrot archive in Paris



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James Bynon archive



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Thank you