



**College of Humanities, Languages, Journalism and
Communications
Department of Linguistics and Philology**

**“Šayḥ Nurye ‘Omar and His Amharic ‘Ağamī Text of
Ğawharāt Al-Tawḥid”**

**A Thesis Submitted to the Department of Linguistics
and Philology in Partial Fulfillment of the
Requirements for the Degree of Master in Philology**

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June, 2021

Declaration

The undersigned, declare that this thesis is my original work and has never been presented for any academic study in any other university and that all sources of materials used for this work have been duly acknowledged.

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Confirmation

This thesis has been submitted for examination with my approval as thesis advisor.

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Abstract

The spread of Islamic literature in Ethiopia has a great impact on the Ethiopian indigenous culture, and they used the Arabic loanwords in Ethiopian languages, the other effect on languages is the writing of some Ethiopian languages using the Arabic letters that is called ‘Aḡamī.

On the other hand, there are few Ethiopian languages written in Arabic letters. Amharic, Oromiffa, Somali, Harari, Afar, Silt`i and Argoba are cases in point.

The traditional muslims had their contributions in Islamic sciences and the Arabic language, and they wrote poetry in praise of the prophet Mohammad (PBUH); they write also invaluable poem to teach the people and in order to make clear the teachings of Islam.

This study attempts to introduce one of those scholars who had contribution to ‘Aḡamī, Sheikh Nuriye ‘Omar from Wollo, Amhara region, and to present his ‘Aḡamī Amharic manuscript which is a translation of an Arabic poem into Amharic poem using Arabic alphabets (‘*Aḡamī*) that deals with Islamic monotheism.

The work will further present this manuscript and analyze it from philological and linguistic perspective. Transliteration of the ‘*Aḡamī* manuscript is given in Amharic alphabet here with annotation. The text was translated from an Arabic origin called Jawharatu al-Tawhid, written by the Egyptian Scholar Sheikh Ibrahim al-Luqani (d.1632).

Transliteration

Phonetic representation of Arabic consonants

Arabic character	Representative symbol	Amharic letters
ء	'	'አ
ب	B	ቦ
ت	T	ተ
ث	ṭ	-
ج	J	ጃ
ح	h	ሐ
خ	ħ	ኸ
د	D	ደ
ذ	ḍ	-
ر	R	ረ
ز	Z	ዘ
س	S	ሰ
ش	Š	ሸ
ص	ṣ	ጸ
ض	ḍ	-
ط	ṭ	ጠ
ظ	ẓ	-
ع	'	ዐ
غ	Ġ	-
ف	F	ፈ
ق	kʷ	ቀ
ك	K	ከ
ل	L	ለ
م	M	ጠ
ن	N	ነ
ه	H	ሀ
و	W	ወ
ي	Y	ሃ

Original character	ق	خ	ك	گ
	ቀ	ኸ	ከ	ገ
	q	x	k	g
Derivative character	ق̣	خ̣	ك̣	گ̣
	ቀ̣	ኸ̣	ከ̣	ገ̣
	q ^w	x ^w	k ^w	g ^w

CHAPTER ONE

1. Introduction

1.1 Background of the Study

Wällö is a historical region and province in the Northeastern part of Ethiopia, with its capital city in Dessie. The name "Wällö" represents the Karrayyu Oromo, a clan leader who first invaded Bete-Amhara. Wällö is considered as a place where people of different ethnic groups, beliefs and cultures are believed to have co-existed peacefully. The languages spoken in the region are Amharic, Agew, Oromo, Tigrigna, Afar and Argoba.¹

In the history of this region, some researchers mention this province was formerly called Bete-Amhara. It's name then changed to Wällö following the population movements in different parts of Ethiopia by Oromo tribes towards the north, also their settlement in central and northern Ethiopia in the seventeenth and eighteenth centuries mainly by the Oromo pastoralist groups (Sarah Vaughan 2003, p.126).²

About the ethnic and cultural component in Wällö, Hussein Ahmad explained that the early history of Wällö has preserved a number of traditions which refer to the existence of Amharic speaking Christian communities in northern and western highland of Wällö, the Agew belongs to the Cushitic group which ruled the region in the period of the Zagwe dynasty (from the mid-twelfth to the thirteenth century).³

Referring Merid's study argued that the region of the political geography of Ethiopia before and during the eventful of sixteenth century clearly demonstrates, the region we now know as Wällö was made up of a number of large and small provinces such as : Bugna, Qeda, Wag and Lasta, which were located in the northeast and northwest, and Angot which extended from Allamata river to lake Hayq, part of Angot later became the homeland of Yejju Oromo, before that much of it had been inhabited by Christian Amhara cultivators.⁴

¹Rukya Hassen, 2018, pp. 34-40. African Journal of History and Culture, Vol. 10(2), pp. 34-40, 2018

²Sarah Vaughan, "Ethnicity and Power in Ethiopia" (University of Edinburgh: Ph.D. Thesis, 2003), p. 126

³Hussein Ahmad -1983, p.3-4.

⁴Hussein Ahmad -1983, p.6.

Islam was brought earlier in Wällö when the Sultanate of Shewa was flourished from the end of ninth to twelfth century as Hussein Ahmad explained.

The Amhara ethnic group lives in Lasta, Wadla Delanta, Warra Ilu, in large numbers, and in Dessie area, Yejju, Ambasel, Raya, Kobo, Borena and Warra Himano mixed with other ethnic groups.⁵

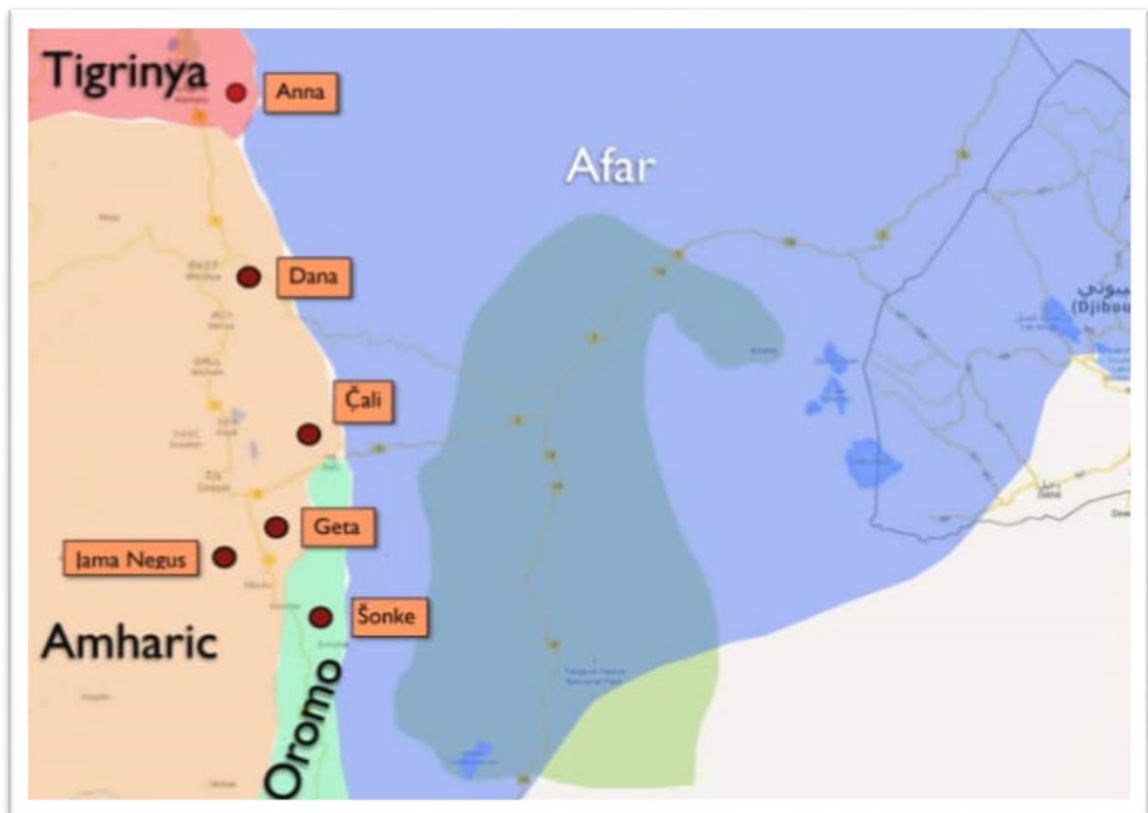
The modern region of Wällö is much larger in size than its historical precursor. It has a total surface area of (79,000) square kilometers. Nowadays, there are several ethnic groups live in Wällö. The main four ethno-linguistic groups are: The Amhara (Ethio-semitic), Oromo (Cushitic), Afar (Cushitic) and Argobba (Ethio-semitic).

Rukya also states from Getachew, historically, both Christianity and Islam have lived long in Wällö. Even if we find a large number of Muslims in this region, but Islam faced difficulties during the reign of Tewodros II (1855 to 1868 E.C) and Yohannes IV (1872 to 1889 E.C). At that time Wällö Muslims became victims of power and suppression especially during the latter's reign.⁶

⁵Rukya Hassen, 2017, pp. 34-35, 1984.

⁶ibid p.35.

Picture⁷



1.2 An overview of Islam in Wällö

The Muslims sources such a *kitab sirat ibn Hisham*, *sirat ibin 'Ishaq* and *Mukhtasir sirat Alrasul*, refer to the migration of the companions of the Prophet Muhammad (PBUH) to the land of Abyssinia in what was known as the first and second ‘*Hijra*⁸ migration’. But the two migrations did not cause the spread of Islam.⁹

According to Fathi Ghaith, this may be because of those immigrants were refugees and their aim was not to spread Islam in Abyssinia at that time, but their main reason was to protect themselves from the persecution of the *Quraish* as the prophet ordered them.¹⁰

⁷ From Encyclopedia

⁸Encyclopedia; *Hijra* is an Arabic word used when someone leaves his homeland to live in another country for religious, economic or political reasons.

⁹Fathi Ghaith, no date p.60.

¹⁰Fathi Ghaith: The Egyptian writer who worked in Ethiopia from 1943-1945, wrote *Al-islam wa Al-habsha eabr Al-tarikh* (Islam and Abyssinia throughout history).

At the beginning of the first half of the seventh century A.D, Arab immigrant groups began to arrive to Ethiopia as merchants and preachers, Fathi Ghaith states that the beginning of Islam in Ethiopia was by individuals who lived with local population, learned their language, got married with them, and thus introduced Islam.¹¹

In spite of the ambiguity that surrounded this period for researchers, as Fathi Ghaith states, Islam continued to spread widely, and penetrated to the farthest areas within the plateau, until it reached Shewa regions amid the plateau.¹²

In the country of Abyssinia, on the sea coast and Somalia, some muslim sultanates or Kingdoms are established, which is known as *Mamalik Attiraz Al-islami*, which means there were seven Islamic Sultanets¹³.

Al- 'Omar i¹⁴ mentioned seven of them and he said, "... this country which is called in Egypt and the *Sham* the country of *Zeyla*, but *Zeyla* is a village from it is villages and an island from it is Islands, it is length by land and sea is about two months, and it is width spans more than that".¹⁵

The oldest of these kingdoms is the kingdom of Ifat, and some sources indicate that this kingdom was founded by the immigrants from *Quraish*,¹⁶ or from *Bani Abd Al-dar*¹⁷, also was said from *Bani Hashm*, from son of Aqil bin Abu Talib, whose ancestors came from the *Hijaz*¹⁸ and settled in the city of Ifat, which is located west of *Zeyla*, (Fathi Ghaith, no date p.60-68)

¹¹Fathi Ghaith, no date p.60) The translation from Arabic by the researcher.

¹²Ibid, p.6.

¹³*Mamalik Attiraz Al-islami*, are small Sultanates or Kingdoms that ruled large parts of the country of Abyssinia, and contributed to the spread of the Islamic religion and the establishment of Islamic tolerance, Arab historians like Abdurahman al-Jeberti called this name because it is like the ornament on the Red Sea.

¹⁴Al-umari, Abu al-Abbas Shihab al-Din Ahmad bin Fadlallah bin Yahya bin Ahmad al-Umari, who is descended from Omar bin al-Khattab, he was historian and writer, Damascene notables of the eighth centuries of *Hijra*.

¹⁵Al-umari, 2010, v2, p.33.

¹⁶ Quraish is the name of an Arab tribe to Prophet Muhammad belongs.

¹⁷*Bani Abd Al-dar*, *Bani Hashm*, *Aqil bin Abu Talib* are families from the *Quraish* tribe who are related to Prophet Muhammad.

¹⁸*Hijaz* is a region of the Arabian Peninsula.

some of them were famous by righteousness and piety, among them the surnamed 'Omar Walsama, the powerful merchants of "Ifat" who ruled it for a long time.¹⁹

Hussein Ahmad discussed the progress of Islam in Ethiopia in general and summarized it in the following chronological and thematic scheme:²⁰

The first and early phase from (ca. the 7th to the 11th century) characterized by arrival of Muslim immigrant-traders, preachers and others professional groups as individuals and families.

After the period of expansion and consolidation (12th to 15th century), a number of Muslim states were established in the Ethiopian hinter land mainly in Awash basin, this period saw the earliest outbreak or conflict with the mediaeval Christian kingdom over the control of trade and access to the coast.

Then the Period of confrontation (the 16th century Gagn episode), eventually resulted in the collapse of Muslim power in the highland and declining of Islam as a political factor in the region. The Oromo expansion also temporarily arrested the progress of Islam.

The Period of confrontation followed by steady expansion (17th and 18th century), in this period Islam made remarkable progress in the north central plateau while the Christian state faced internal problems. Islam regains political ascendancy under regional dynasties particularly in Yejju, Warrahaimino and other parts of Wällö.

In the Period of revival and internal reverses (the 19th century), the first half of the century saw the coming and expansion of mystical orders both in central and southern Ethiopia, the second half was a time of crisis resulting attempt of received Christian monarchy to check the progress of Islam undermine it as political and cultural factor in north central Ethiopia.

Islam was brought to Wällö by the traditional scholars (*Ulama*) of Ifat in north eastern Shewa, when Ifat was emerged as a major Muslim principality, this was about 12th and 13th century, also may be Islam brought earlier when the *Sultanate* of Shewa was flourished from the end of 9th to 12th century, it is also said that the early Muslim traders and preachers settled gradually

¹⁹Ahmed bin Ali Al-maqrizi, known as "Taqi Al-din Al-maqrizi," is a Muslim historian who was born and died in Cairo (764 AH - 845 AH) (1364 CE - 1442 CE) he was interested in history in all its aspects. (Almqryzy, 1995, p. 2)

²⁰Hussein Ahmad, 2001, pp. 58-59

in Ethiopia, at that time the descendants of the original *Jeberty* community began to move inland into Ifat, Wällö and Tigray.²¹

The spread of Islam into Wällö brought with the spread of various *madhab* (schools of Islamic jurisprudence). These different schools were introduced at different times and in different levels. Those are: the school of *Al-shafi'iyyah*, the school of *Al-hanafiyyah*, the school of *Al-malikiyya*, the school of *Hanbalia*.²²

The different schools of Islamic law from several Muslim regions mainly from religious training *Fiqh* in the *Hijaz* and Yemen, the earliest was the *madhab* of the *Shafiyya* and is associated with the ancestors of Ifat.

The second strongest *madhab* is the *Hanafiyya*; it had many adherents in Wällö. The *madhab* with smallest followers is the *Malikia*, the *Hanbly madhab* represented in Ethiopia recently; Hussein Ahmad said that some informants from Wällö which were mentioned are small number of followers of the *madhab* who lived in Qallu in the time of celebrated scholar Al-haj Bushra (D.1863).²³

1.3 Sufism in Wällö

Sufism: is a set of principles that Sufis believe and the morals they discipline in their societies or it is the method of behavior that relies on austerity and self-accountability, and deviating from everything that has to do with the body and the display of virtues.²⁴

Sufism is a religious moral ethical doctrine, based on asceticism in the world and devotion to the soul; it depends on meditation, worship, austerity and other psychological and spiritual sports to reach the distant goal, namely contact with the divine self.

Within Ethiopia proper Trimingham recognized the following orders: The *Gadireyya*, *Ahmadiyya*, *Mirghaniyya* (*Khatmiyya*), *Tigriniyya*, *Sammaniyya* and *shadhaliyya*. The first order introduced into Ethiopia is *Qadiriyya*, first introduced to Harar by Abubakr bin Abdullah Al-Aydrus.²⁵

²¹Hussein Ahmad 2001, p.60.

²²Fathi Ghaith, no date p.70 (The translation from Arabic is by the researcher).

²³ Hussein Ahmad 2001, p.61.

²⁴Abdu Al-rahman Badawi 1978, p.15-16.

²⁵Trimingham 1952, p.234.

Hussein Ahmad said the informants confirmed that it came to Wällö from Harar in the 19th century. Faqih Hashim of Harar is the source from whom the Wird on the local scholars, Faqih Hashim himself received the Wird from Sayyed Musafir of Yemen.

The *Qadriyya* was introduced amongst the Muslims of Raya northwestern Wällö in 1872 by Šayḥ Jamal al-Dien Muhammad of Anna (D.1882)²⁶.

The *Shadhaliyya* is associated with Ibrahim Nagash (D.1948) his center called Kalo near Reqqi. The *Sammaniyya* was introduced by Amir Hussein the grandson of the Sudanese mystic Šayḥ Ahmad Al-tayyib Al-bashir (D.1823)²⁷.

The *Mirghaniyya* was spread widely in Sudanese- Eretria frontier as well in Asmara, Mssawa, karan, Aqordat. The *Tiganiyya* in Wällö it's expansions was the work by Šayḥ Habib and Bashir, latter spread to Borana, Warra Haimano and Warra Babo.

The *Naqshabandiyya* order flourished for a short in Yejjju, it was the impact of Ali of Gondar (mid nineteen century) who is believed has been *Naqshabandi*.²⁸

Dating from the late eighteenth and early nineteenth century in the Muslim parts of present day Wällö as a whole there have existed numerous and well known *Sufi* establishments which fulfilled several function as Hussein Ahmad said, these include seats of higher Islamic learning, centers of training and initiation of individual into mystical orders and shrines and sites of local pilgrimage of celebrations of the prophet Mohammad birthday, they extended over a wide area from northeastern Wällö down southeastern frontier with Shewa as well in central and western Wällö.

The most important establishments which had great impact in mystical orders and Islamic education is the shrine at Jamaa Negus, it is located on the crest of mountains range in Albukko, Qallu, and about half a day of arduous walk westwards from the road side village of Harbu, fifteen miles from south Kombolcha. This center was founded by Šayḥ Mohammad Shafi b. Asqari Mohammad in the last quarter of the eighteenth century.

The second famous is the Sanctuary of Gata, it located to the southeast of Kombolcha, a major center of saint veneration and the shrine of celebrated scholar, mystic and reformer al-Hajj Bushra Aye Mohammad (D. 1863).

²⁶Hussein Ahmad 2001 p.70

²⁷ibid p.70

²⁸Trimingham:1952, p.234

The Shrine of Anna also was very famous and well known, it is located in northeast Wällö, and it was a Sufi center founded by Jamal al-Din Mohammad (D. 1882).

We find also at Dawway area group of Islamic centers located southeast Wällö, the most important of these centers are: Tolloha, Doddota and Gaddo.

There are many similar Sufi centers of Pilgrimage elsewhere in Wällö, at Dager in Borana, at Zumm in Warra Himano, at Teqessa, and and at Mersa in Yejju.

1.3.1 Traditional Islamic Education in Wällö:

Islamic education was associated with *Sufis* centers that are found and flourished in various regions of Ethiopia in nineteenth century - especially the first half - the base of these centers was what is called Zawya²⁹.

It served social and religious purposes, as it was a place for meeting, hospitality, prayers, and for *Zikr*³⁰, and education especially in the rural areas, attached the *Sufi* centers there are many Islamic traditional school established in various area Qallu, Dana, Dewway, Warra himano, Raya. These schools had great impact in spread of Islam and knowledge in Ethiopia.³¹

Islamic education in Ethiopia, is similar to the education in other Islamic countries, it was characterized by the emergence of scholars educated a number of sciences spending many years collecting and mastering. Among the sciences taught in addition to the holy Qur'an are the science of Qur'an interpretation, *Fiqh* (the Islamic jurisprudence), Arabic language sciences such as *Nahw* (Arabic grammar and syntax), *Sarf* (morphology), Balagha (rhetoric), *Arud*, *Maani* (prosody), and Bayan (eloquence).

The students were also studying *Tawhid* (Theology), *Arud*, *Mantiq* (logic) *Hadeeth* (traditions of Prophet Mohammed and what he said or did).³²

It may take several years from the student in obtaining these sciences, moving from place to place searching for a scientist who specializes in the art or science that he need. The students

²⁹At *Sufis* there is a place intended for worship, accommodation, and feeding the guests and visitors. It is known as a religious school and a free guesthouse very similar to the medieval Christian monastery.

³⁰The remembrance of God included everything that brings the servant to God, such as belief, thought, my heart's work, physical work, praise on God, or learning useful knowledge, teaching it, and so on.

³¹Hussein Ahmad, 2001p. 93.

³²Informant, Šayḥ Abdullah Edris, Adiss Ababa, 20 December 2019.

were called *Derasa* or *Qallecha*, most of them supported by traders or cultivators of the local community.³³

The student used for writing the traditional materials and ink among the materials is a bamboo sticks which serves as a pen to take the ink by immersing. This stick locally is known as *Mäqa*. Because it is hollow and once it is sharpened it can stay a long period of time.³⁴

The bamboo stick was selected for its suitability of writing letters in bold and beautiful character as compared to the modern fountain pen. The ink is locally known as *Mädd*. The preparation of this ink differs from place to place. Some prepares “*Mädd*” using charcoal, “*muc`a*” /glue/, leave of a tree called *Qänt`afa* and iron ore.

After these components are mixed they stay on sun for a couple of weeks. After such process, very good and long live ink will be obtained.³⁵

The students begin by the study of Arabic letters and how to write. Then how to read the Holy Qur’an, then after that, they study the following sciences: The study of Islamic jurisprudence books, such as *Safinat Al-najat* by Šayḥ Salim bin Samir alhdrmy (D. 1854) and the book of *Safinat Al-salat* by Šayḥ Abdallah bin ‘Omar Al-hadrmi (D. 1848).

The student studies in Arabic language, Arabic grammar or *Nahw*, such as the book of *Matnal'ujrumia* by Šayḥ Abdallah bin Mohamad, and *Mulihatü al'Tierab* by Šayḥ Al-Gasim bin Ali al-Haririand Al-fiat bin Malik, then he studies other Arabic language sciences such as Rhetoric or *Blagha* and syntax or *Sarf* and other sciences of Arabic language.³⁶

In the logic books, the students were studying the book of *Al-silmu Al-munawariq fi fan Al-mantiq* by Abd Al-rahman Al-akhdari, they also studied the interpretation of the Holy Qur’an and *Hadith* science, but this is not well known.³⁷

If the students want to obtain more knowledge in the Islamic education that they want to specialize in, whether in Arabic language, Islamic jurisprudence or otherwise, they can move

³³Informant: *ibid*.

³⁴Kemal Abdulwahab, 2008, p.8.

³⁵Informant, Šayḥ Abduallh Edris, Addiss Ababa, 20 December 2019.

³⁶Informant, Šayḥ Hussein Aliyu wergesa 10:00 am, 8.2.2020.

³⁷*Ibid*.

to a deeper study, after that they are granted certificate (*Ijaza*)³⁸ from the Šayḥ in that field of knowledge.

Among the scholars of Wällö region, who have wide fame throughout all of Ethiopia and who have a great impact on the process of education and authorship in the 19th century are like Šayḥ Jamal Al-Din Al-Ani, Šayḥ Al-Dani I, Šayḥ Al-Dani II, Šayḥ Hussein bin Habib Al-hanafi Al-jabarti, Šayḥ Al-Haj Bushra Al-Ghati, Šayḥ Gohar bin Haider Al-Shounaki....³⁹

Harer and Wällö were distinguished among the Ethiopian regions for their significant contribution to the spread of Islamic education, and the promotion of Islamic culture.

The contribution of the two regions to this extended since the beginnings of the sixteenth century AD, and increased through the movement of religious reform in the nineteenth century AD⁴⁰.

1.4 'Ajamī:

The term 'Ajamī (Arabic عجمي), 'Ajamī 'Ajamīyya (Arabic عجمية) which comes from the , (n applied to stranger, has been or foreign Arabic root for Arabic alphabets used for writing none Arabic language like African or Asian, many African language used Arabic alphabet by Muslim, for examples: Hausa and *Swahili* Yoruba, the Fulani/Pulaar of Fulfulde. It is considered an Arabic-derived African writing system. Since African languages involve phonetic sounds and systems different from the Arabic language, there have often been adaptations of the Arabic script to transcribe them, a process similar to what has been done with the Arabic script in non-Arab countries of the East and South Asia.

The West African Hausa is an example of a language written using 'Ajamī, especially during the pre-colonial period when Qur'anic schools taught Muslim children Arabic.⁴¹

³⁸*Ijaza* is a scientific term invented by Islamic scholars in education, which was aimed at documenting the education represented at that time by the Holy *Qur'an* and the narratives of the *Sunnah*, through which the researcher obtains the permission to narrate and participate in the field of knowledge, whoever obtained a license to recite The Holy *Qur'an* or a *hadith* narration or other field of knowledge, and obtained permission to contribute to the transfer and dissemination of education among people.

³⁹Informant, Šayḥ Ahmed Haji wergesa 2012.

⁴⁰Hussein Ahmad, 2001, p.93.

⁴¹Donaldson, Coleman. 2013.

ʿAjāmī-literature, exist in Ethiopia like in other regions of Africa with a similar socio-cultural composition. A lot of *ʿAjāmī* texts were written in the Ethiopian languages like Afar, Amharic, Argobba, Harari, Oromo, Tigrinya, Selti, and Guragi.

In Amharic Drewes (1976) who wrote first about Amharic *ʿAjāmī* literature when he described some peculiarities of this kind of texts. He had collected these texts during field work in the Selti area, not in Wällö.

His last publication is Amharic as a language of Islam. Drewes (2007) is presently the most detailed work on Amharic *ʿAjāmī* literature. In this article he describes some linguistic and philological properties of several texts. Pankhurst (1994) also writes about the tradition of writing Amharic with the Arabic script.⁴²

Cerulli (1926) describes excerpts from some Muslim poems written in Amharic, but does not indicate whether those poems were originally written in the Arabic script.

1.5 Statement of the Problem:

Manuscripts written by Muslim scholars in Ethiopia are unknown to academic and scientific institutions, and only a few of them had been identified and studied. Moreover, it is also difficult to collect them from individual's possessions, traditional learning centers and mosques scattered in the countryside.

In this study the researcher has identified an important *ʿAjāmī* manuscript in the possession of Šayḥ ʿOmar Limo who has never been known to the scientific society.

The manuscript is an important piece. This is because, though several Ethiopian languages have been written in *ʿAjāmī* (any non-Arabic language written in Arabic alphabet), very minimal manuscripts have been studied. The uniqueness of this manuscript is that it is a translation from an Arabic poem into Amharic. This is so far the first of its kind.

This research will deal with an aspect of the authorship activities in Islamic sciences that flourished in Ethiopia in earlier periods as a result of the prosperity of Islamic scientific centers that spread in several regions, such as Harar, K'allu, Arsi and Yejju. Other aspects have social and political connotations in these centers, the authorship activities arose in the Islamic sciences, Arabic language, history, astronomy and others and a number of scholars became famous for their intellectual and literary contributions in Arabic and *ʿAjāmī* literature.

⁴²Alessandro Bawzi 2012.

Like many African countries, many Ethiopian languages were written in Arabic script apart from Ethiopic in old times. Many Ethiopian local languages including Harari, Argobba, Somali, Tigrigna, Amharic, Silte, Oromiffa, Alaba, Walani and 'Afar have 'Ajamī heritages. We do not know when the exact date of Ethiopian 'Ajamī writing started. It has been understudied and no collection of Ethiopian 'Ajamī manuscripts is so far studied and published except few like E. Cerulli, Marcil Cohen, E. Wald Wagner, A.J. Drews and others, and later on by Ethiopian Scholars such as Assefa Mammo, Kemal Abdulwehab, Amira Abdulkadir and others.

There are reasons made Muslims of Ethiopia used Arabic letters to write local languages: - they had no access to both Amharic and Arabic literature, also they want to be different from the Christian culture⁴³, and the Arabic language has played an influential role on the life of Muslim community to the extent that it became the language of art in the literature at least in the religious affairs.

In addition to that we can say some Muslims and Christians used to consider Amharic as the language of Christianity and Arabic as the language of Islam because the Bible is in the former and the *Qur'an* is in the latter, so that they thought that everything related to Islam had nothing to do with Amharic scripts.⁴⁴

Among those scholars who played a role for the development of 'Ajamī literature was Ṣayḥ Nurye 'Omar, also known as "Ṣayḥ Limo" he born in Wällö at Yejjuawraja. He had a great knowledge of Amharic language; he had translated a well-known Arabic poem called "*Jawharat Al-tawheed*" to Amharic language. He translated it into Amharic language using the Arabic alphabets. The words he used were impressive, since it is a translation of Arabic poem to Amharic poem. The translated manuscript is around 118 years old.

The researcher takes the translated manuscript from Ṣayḥ 'Abdella Edris who was mastered under Ṣayḥ Nurye 'Omar's son called Ṣayḥ Edris Nurye.

The most important reasons that made the researcher choose this topic for study is her interest in this type of linguistic studies, especially that the study of 'Ajamī literature in Ethiopia is still very few, the researcher wants to highlight this point more broadly, in addition to this the text writer had scientific, political and social impact. He had not been adequately defined and its scientific contributions have not been studied.

⁴³Hussein Ahmed; 2001, p.15.

⁴⁴Kemal 'abdulwehab 2007, p.1.

1.6 Objectives of the Study:

1.6.1 General objectives:

1- To introduce the Amharic text of "*Jawharatu Al-tawheed*" composed by Šayḥ Nurye ‘Omar

1.6.2 Specific objectives:

1. To introduce Šayḥ Nurye ‘Omar and his literary production.
2. To describe the physical and linguistic aspect of the manuscript.
3. To show the contribution of Šayḥ Nurye ‘Omar in composing the Amharic language from Arabic to Amharic

1.7 Significance of the study:

The manuscript is the translation of the famous Arabic "*Jawharatu Al-tawheed*" by Šayḥ Nurye ‘Omar . It is a very interesting Amharic ‘*Ajamī* poem. The Arabic poem was written by the Egyptian Ibrahim Al-Laḡani who died in 1632 AD. This work was commented and elaborated by many scholars in Islamic countries, as it is a religious content.

This study is unique in dealing with a topic that studies have not touched a lot, and it may be one of the early studies as far as topic and specialization is concerned.

The study tries to bridge the shortage in this type of subjects, the researcher hopes that its result will benefit those interested in the field of Islamic heritage in the horn of Africa in general and Ethiopia in particular. It may pave the way for other studies in the field of linguistics, and the impact of Arabic literature on Ethiopian languages, also it may add to the library in the field of critical and linguistic studies.

1.8 Methodology:

The researcher examined the ‘*Ajamī* manuscript linguistically. Also the researcher compared the original Arabic poem with the Amharic translation. Qualitative research method is employed to understand the text by interviewing knowledgeable persons about the title and well Amharic language. For the biography of the sheikh, information is also gathered from people who knew about him very well. Moreover, the Amharic ‘*Aḡamī* poem is translated and annotation is given whenever there are theological, language and historical issues are needed. Secondary sources are also consulted whenever they are found.

1.9 Literature Review

The pioneer writer about the history of Islam and Arabic manuscripts in Ethiopia was Dr. Enrico Cerulli, who made a great contribution by collecting and introducing Arabic mss which he translated and edited⁴⁵.

Assefa Mammo /1987/, made a literary analysis of three 'Ajamī poems which he recorded while "Qualicha's (Muslim priests) recited them, has pointed out, no one had studied 'Ajamī up to his time⁴⁶.

Since then, Alula Pankuhrst, /1994/ in his article "Indigenizing Islam in Wällö 'Ajamī, Amharic verse written in Arabic Scripts" has described 'Ajamī poetry Gori (2006: p. 3) also listed some foreign scholars who collected some Arabic and 'Ajamī mss, from different areas of the country, the German scholar Hans Martin Schlobies collected 22 Arabic Islamic mss and a few 'Ajamī, especially Silṭi, which are now kept in the archives of the Branden Burgische Akademie der Wissenschaften in Berlin⁴⁷.

The researcher reviewed some studies in the field of philology conducted at Addis Ababa University, including some related studies, this are works on Amharic, Tigregna and oromo 'Ajamī literature of Ethiopia.

Kamal Abdul Wehab's MA thesis (2007) focused on 'Ajamī manuscripts in Amharic. In his study he analyzes nine manuscripts of Šayḥ TalhaJafar, a Muslim cleric from Wällö who spread the basic principles of Islam to the ordinary Amharic speaking Muslims through the medium of Amharic poetry, his poems about glorification and description of the deeds and characters of Allah and the Prophet. They also focus on prayer (*selewat*) through mediation and *Jihad* in addition to the Prophet Mohammad's biography (Seira).

Amira Abdulkadir MA thesis (2011) studied about Tigrinya 'Ajamī on Najashi philological analysis of Šayḥ 'Omar Abrar manuscript, and Presented a number of fifteen manuscripts by Šayḥ 'Omar Abrar's traditional Muslim classical scholar from Tigray, and gave philological analysis of a selected Tigrinya 'Ajamī manuscript.

Mohammed Hafiz Nurye MA thesis (2016) studied the Amharic 'Ajamī, collected, some manzumas of Šayḥ Muhammad Amin, his case study on *salwat- SallaAlahu ala Muhammad Salla Allahu alaihi wasalam Mukaramu*.

⁴⁵Hassen Muhammad Kawo, 2008p.12.

⁴⁶kemal Abdulwehab 2007, p.1.

⁴⁷Makida Abdurrahman 2014 p.4.

Mohammed Abdulmonim MA thesis (2014) focused on the contribution of Al-hagg Ahmad Darra in ‘*Ajamī* (1953-1880) Philological and Linguistic Analysis.

Mohammad Hakeem Hamid MA thesis (2007) focused on Philological Inquire in to Šayḥ Ahmad Šayḥ Sirag Birillee Safaa (‘*Ajamī* Oromo menzuuma) manuscript.

The thesis pointed out that the manuscript deals with the biography of the Prophet and his companions.

Kemal Ibrahim MA thesis (2012) catalogued 52 Arabic mss of the *Seddeqyyu* Mosque, Jimma zone and described their physical and philological features. He presented the biography of Šayḥ Musid al-Dīn Seddeqyyu, and explained the history of Islamization of the Gibe area in Oromo region.

Nejat Seid MA thesis (2014) studied Šayḥ Chali’s ‘‘*Ajamī* Amharic manzuma: *Malay katane biyanya ballataw sirrua leta gallataw*.

As observed above, ‘*Ajamī* literature has been used in Ethiopia and various languages. The present study attempts to reveal the content of an Amharic ‘*Ajamī* poem manuscript, translated from a famous Arabic text (*Jawharatu Al-tawheed*) a poem written by a famous Egyptian scholar, who lived in the seventh century.

CHAPTER TWO

2. Biography of Šayḥ Nurye ‘Omar

2.1 Family Background:

Šayḥ Nurye ‘Omar was born in Berrabiyo village in Yejju–Wällö district of Amhara region. His father was Šayḥ ‘Omar Muhammad from the village of Werraabo and his mother Argoye from Mareye village the informants that the researcher met could not determine exactly the date of his birth and his death.⁴⁸

But they state that he was a contemporary to Šayḥ Aldani who died /1903/ and Šayḥ Jawhar Al-Šonke (d,1937). Šayḥ Nurye had good relation with Emperor Menelik (1844-1913)⁴⁹.

Šayḥ Nurye also known as Šayḥ of Limo due to the place where he lived, he had three wives: two of them are Hataman and Bushara, and about 11 of the children. Some of the children who were also popular among the society, taking charge of their father’s career like herbal medicine and teaching, include Muhammad, Abd al-Wahhab, Abdullah, Khadija, Dissi and Warquo. The Šayḥ has a number of grandsons in Yejju.⁵⁰

2.2 His Educational Background

He was educated by a number of Yejju scholars, the informants state that he studied the Holy *Qur’an* by his father Šayḥ ‘Omar, and he also received his education from Šayḥ Khalil at Zekaarba, and he also studied under Šayḥ Yassin, the grandfather of Šayḥ Saeid Ibrahim Chali. Šayḥ Nurye ‘Omar follows *Shafi’i* school of Jurisprudence; he was a mystic according to the *Sammania tariqa*, the sources mention that he went to Šayḥ Zubair in Laqamti area, the Šayḥ instructed him to go to Šayḥ Jamal Al-Din Al-anni (d.1882 A.D) who instructed him to go to Šayḥ Ali Muz in the Welaqite area who was following the *Sammania tariqa* *Sammania* was founded by Mohammed bin Abdulkerim (1718-1875A.D).⁵¹

⁴⁸Informant Šayḥ Ahmed Haji - Limo – 8/2/2020 (9:00-AM).

⁴⁹ Informant Šayḥ Abdullah Idris 2020.

⁵⁰Ibid

⁵¹Informant Šayḥ Ahmed Haji - Limo – 8/2/2020 (9:00-AM).

2.3 His livelihood:

Šayḥ Nurye ‘Omar was working in agriculture. As he had a good income, he used to spend his money to feed the poor and needy. The Šayḥ used to help the students, with his abundant knowledge; however, he loved working on his farm in addition to giving some of his time to give herbal medicine and contributed to the peace keeping of the society. He also had a lot of contribution in social life such as guiding people, engaging in reconciliation, helping the poor, and treating patients with his experience in traditional medicine.⁵²

2.3 His Contributions to Society

He was a preacher who was fluent in Arabic and Amharic, and he had a great activity in traditional medicine. The informants- Šayḥ Abdellah Idris, Ahmed Haji and Hussein Aliyu mentioned that some of the advisors of Emperor Menelik referred to Šayḥ Nurye to treat emperor Menelik from an impotency that the Emperor suffered caused by Tayitu so that he might not go to another woman for getting children.

The emperor recovered from his illness, as a result the sheikh became close to the Emperor. The informants mentioned that afterwards, Menelik asked the Šayḥ a medicine for death. Empress Taitu did not bear a child, so the Šayḥ indicated that he must have another wife to get an offspring Taitu became angry and told her brother, who had authority in Yejjū to expel him from his land. As a result the Šayḥ moved to Limo.⁵³

He remained there and known as the Šayḥ of Limo Šayḥ. It was there that he was visited by a number of Šayḥs, including the famous Šayḥ Al-Dany the first and Šayḥ Karam Šayḥ Chali and others.⁵⁴

Among the social contributions of Šayḥ Nurye, which had a great impact on the peace of the society, was his mediation for reconciliation between Šayḥ Talha Jafar (1853-1936) and Emperor Menelik. The sources mention that Šayḥ Talha led a great resistance against Emperor Yohannes (1831-1889), in his wars against Ethiopian Muslims, especially in Wällö, his resistance continued during the reign of Menelik, but the internal and external circumstances were not helpful to him, and when Šayḥ Talha Jaafar came to Yejjū area, Šayḥ Al-Dani,

⁵²Informant Šayḥ Abdullah Idris Addis Ababa –1/3/2020 (09:00-AM)

⁵³ Informant Šayḥ Ahmed Haji- Limo –8/2/2020 (9:00-AM).

⁵⁴Ibid

(D.1321 *Hijri*), requested Šayḥ Nurye to go between the two and end the struggle. The Šayḥ was able to mediate in the case, because of his strong relations with the Emperor.⁵⁵

This was mentioned by Šayḥ Abu Al-qasim Muhammad Taj Al-din in his book *'Tilaamal' aghbia* he he said: “the after some period the great Šayḥ Nurye ‘Omar, Eloqaili, came to Shewa and met with the Emperor, he was close to him, he asked to reconcile with Šayḥ Talha. The king agrees and accepted this”.⁵⁶

Among his activities in the keeping of the peace of the society, he requested Menelik to stop his war against Raya and Azebbo, when Šayḥ Abdul Samad al-Ánī sent him who is him the king or the sheikh a message explaining how Muslims suffered, or how this happened with the presence of Šayḥ Nurye and the King accepted and acted accordingly. Moreover, Šayḥ Nurye also contributed to the end of the war between the Oromo and the Afar tribes.⁵⁷

Šayḥ Nurye was well known for his distinguished social relations with his contemporary scholars, the researcher was briefed on a number of written messages sent by scholars to Šayḥ Nurye, including Šayḥ Haider Al-shunky, Šayḥ Muhammad Sadiq of Gojjam and Šayḥ Haj Muhammad Makin, this indicates the respect and appreciation that the Šayḥ finds from the scholars of that time in all Ethiopia regions.⁵⁸

⁵⁵Informant Šayḥ Abdullah Idris

⁵⁶Abu al-Qasim Muhammad Taj al-Din, *'Tilaamal' aghbia*, no date- published, p.166

⁵⁷Informant Šayḥ Hussein Aliyu

⁵⁸Ibid

CHAPTER THREE

3. Description of the Manuscript

3.1 The General Features of the Manuscript:

- a. **Language:** The text is written in Amharic though there are words or phrases in Arabic.
- b. **Writer:** All informants indicated that the manuscript is attributed to Šayḥ Nurye ‘Omar, among them Šayḥ Abdullah Idris, student of the son of a contemporary Šayḥ Nurye who studied the book as one of monotheism texts and a number of the descendants agreed with him. The title of the manuscripts that the researcher found clearly states the author. However, the handwriting is not the Šayḥ's as it was attested by the researcher from his other writings.
- c. **Theme:** The main theme in these poetic text revolves around Allah’s monotheism, and clarify the attributes that are due, permissible and non-permissible to the rights of the Creator, faith in the messengers, the heavenly books, rewards, and punishment on the Day of Resurrection, and what a Muslim should be characterized by.
- d. **Writing Style:** The manuscript was written in *naskh* script. It is written from right to left, like any Arabic writing and in a large font size. Each page contains four verses of poetry; each verse might have a rhyme different from the next, the first part of the poetic verse starts from the beginning of the line, and the second line begins from the middle.
- e. **Date:** The manuscript contains no indication of the date of writing as most of the Islamic manuscripts of Ethiopia have no colophons, so it is difficult to tell exactly the specific date for such manuscripts.

3.2 Content of the Arabic Text

Jawharatu al-Tawhid is an Arabic text in Islamic doctrine written by Šayḥ Ibrahim Al-Luqani (d.1041 Ah/1632 AD) in the form of a lengthy poem, one hundred and forty-four verses of poetry. Šayḥ Ibrahim al-Luqani nicknamed as Abu Al-Amdad and Abu Ishaq. The Šayḥ has a scientific and educational impact in Egypt. He has made a significant contribution to Arabic language and Islamic sciences. Imam Al-Luqani's writings varied from jurisprudence, Fatwa, Hadith, Islamic doctrine and language, or subjects.

Jawharatu al-Tawhid was widely known in the Islamic world, many scholars explained it, it has been written in easy way and inclusive language. Among those who explained it; the author of the text Ibrahim Al-qalani himself, and his son Šayḥ Abdul Salam, Šayḥ Muhammad

Al-Sunbawi, Šayḥ Muhammad Al-Shanawani, Šayḥ Ahmed Al-Suhaimi and other scholars are mentioned.

It is not surprising that Šayḥ Nurye ‘Omar translate the Arabic text into the Amharic language for the reasons mentioned above.

In this book, Šayḥ Ibrahim Al-Laqqani explains the essence of Islamic monotheism, the concepts of Islamic belief, and the morals that a Muslim should have, and what he commits is and prohibitions in order to be true of faith, the most important topics that the book contained include the following:

1. Šayḥ al-Alaqqani started his poem with praise to God, and prayers upon his Prophet Muhammad, May God bless him, and then pointed to the importance of knowledge of religion to make it clear to the Muslims.
2. He talked about believing in God and the attributes given to God and what is permissible and impossible in his right as well as about God's names and attributes.
3. He spoke of faith in the Allah messengers, and their attributes, and faith in heavenly books.
4. He mentioned the virtue of Prophet Muhammad, may God bless him and grant him peace, he explained that his message has abrogated what preceded it, and will be continued until the end of time.
5. He mentioned the virtues of the prophet Mohammad’s companions and that the best of them are the Caliphs.
6. He spoke of the righteous saints and their miracles.
7. He spoke of death, resurrection, and reward on the Day of Resurrection.
8. He spoke of faith in what the Qur’an told, the events and scenes that the Prophet Muhammad spoke of on the Day of Resurrection.
9. He mentioned the types of sins, small and big.
10. He mentioned the morals and qualities of a Muslim ruler.
11. He mentioned many of the faithful meanings that a Muslim should be distinguished with, and he concluded his poem with prayers and peace on the Messenger Muhammad and his family and those who followed them. Blessings and peace.

3.3 The content of the 'Ajami text *Jawharatu Al-Tawhid* by Šayḥ Nurye

'Omar:

As mentioned above this study is concerned with 'Ajami text where Amharic is written with Arabic script, the manuscript is written in poem, as *manzuma*. The manuscript includes a translation of the book "*Jawharat Al Tawheed*" in general, and the content will be discussed further in detail in the following paragraphs.

The Amharic âgamî translation made by Šayḥ Nurye Omer was a general one and focusing on the content and not the form. The translation employed is a free translation. It was written in the form of poetic verses and this is why there is some difference from the source book. The Sheikh tried to translate in his own way. He also used it to transfer knowledge in a way that serves his students. When compared to the source book we find the shekh interpreting some concepts and adding additional information related to the content.

The target language is also very difficult because it an Arabic poem translated into an Amharic poem. It is addressed to the common people that is why it has a lot of Wällö dialect and archaic form. We find some of the words difficult to understand.

3.4 Some Specific Features of the Manuscript:

- a. Title: It is written in Arabic on the cover page as **Translation of *Jawharat Al-Tawhid* by Šayḥ Nurye 'Omar, known as Šayḥ Limo** ترجمة (جوهرة التوحيد) للشيخ نوري عمر المشهور بشيخ (ليمو)
- b. **Dimension:** 29.7×21cm.
- c. Status: photo of scribal copy.
- d. **Pagination:** 19 pages are given in the present day Arabic numerals on top of each page (38 folios) one page is used as the cover page. The papers look like a modern A4 paper
- e. **Condition:** the manuscript is in a good condition. It is clean and easy to read. The text is completed using an Arabic sentence that refers as the end. تمت وبالمطلوب عمت
- f. **Physical material:** the text is written on white blank paper, with Black ink. The text is on recto and verso of the folios. Each page is decorated with a frame of three closely drawn straight lines on all the sides. All the text is written inside the frame except the page numbers and the footnotes.
- g. **Margins:** The bottom of the page sometimes are used to explain the meaning of some words which are difficult even for example, an Amharic speaker. It is also used to give correction to misspellings, as a footnote. These footnotes are the copyist's addition.

3.5 Linguistic and translation analysis of the ‘*Ajamī* manuscript

3.5.1 Analysis of Šayḥ Nurye ‘Omar Amharic’ *Ajamī* text:

In this section, analysis on the ‘Aḡamī ms of Šayḥ Nurye is briefly illustrated.

a- Writing system and phonetic representation:

Observing the Arabic alphabet or the writing system we notice that there (الف, واو, ياء) (are 28 constants, with three long vowels of Classical Arabic or (aa, uu, ii), and three short vowels: a, i, u, fatha, kasra, ḍumma.

By comparing the Arabic letters with the Amharic letters, we notice a number of letters share the sounds and the signs. In Amharic ‘*Ajamī* those shared consonants are consequently represented with the same signs as in Arabic. Consonants in Amharic that do not exist in Arabic can be represented by signs of the Arabic alphabet, modified using an inherent characteristic of that writing system.

There are some constants in Amharic which do not have equivalent in Arabic. These are č, ċ, g, ñ and ž. Some Muslim scholars used to write these characters in Arabic graphemes; which means that they add dots above or under the Arabic letter to represent the Amharic letter.

The following are the Arabic symbols that coincide (or nearly coincide with) the Amharic symbols in their representation of the corresponding consonant sounds. (It is written in the manuscript in the same sounds).⁵⁹

Listed below are the Arabic consonants used in the ‘Aḡamī manuscript, and descriptions features of articulation with examples for some of them⁶⁰.

Arabic characters	Features of articulation	pronunciation
ء	Voiced glottal stop / ’alif/, as in the English word	Ā
ب	Voiced bilabial stop.	B
ت	Voiceless alveo-dental stop.	T
ث	Voiceless dental flap/ tap, as in /thanks/.	Th
ج	Voiced palatal stop, as in /jazz/	J
ح	Voiceless glottal fricative, حياء	ḥ
خ	Voiceless velar fricative, as in /خ/	Kh
د	Voiced alveolar stop	D
ذ	Voiced dental flap/tap, as in /ذنب/ ‘sin’.	Dh

⁵⁹ Philology text book.

ر	Voiced alveolar trill	R
ز	Voiced alveolar fricative	Z
س	Voiceless alveolar fricative	S
ش	Voiceless post alveolar fricative	Sh
ص	Voiceless alveolar velarized fricative (emphatic); as in /صلاة/ 'prayer'.	ʂ
ض	Voiced alveo=dental velarized fricative (emphatic); as in /ضرب/	ɖ
ط	Voiceless velarized alveo-dental ejective; as in Amharic: /t'ammāw/ '(he is) thirsty.	t̪
ظ	Voiced dental velarized fricative (emphatic); as in the Arabic ظل means shadow	ʒ
ع	Voiced pharyngeal stop; as in عين [ʿayn] 'eye'.	ʕ
غ	Voiced velar fricative; as in غني [ġaniyyu/ 'rich'.	Gh
ف	Voiceless labio-dental fricative	F
ق	Voiceless uvular plosive, as in the Arabic word قلب [qalb] 'heart'.	Q
ك	Voiceless velar plosive	K
ل	Voiced alveolar lateral/approximant	L
م	Voiced bilabial nasal.	M
ن	Voiced bilabial nasal.	N
هـ	Voiced glottal fricative	H
و	Bilabial approximant	W
ي	Voiced palatal approximant.	Y

b- Amharic and Arabic consonant sounds:

We find that with the exception of p, p̣, č, č̣, ž, ñ of the palatal series g', k', q', x, and of the labialized series: ʈqwa, ʈhwa, ʈkwa, ʈgwa, all the other phonemes of Ethiopic are also found in classical Arabic.

Arabic, on the other hand, has phonemes that are not found in Ethiopic. They are: the interdental, **t̪**, **ɖ** and the emphatic **t̪**; the lateral emphatic **fj**; and the velar voiced **ğ** and **ɖ**. These sounds **t̪**, **q** (**k̪**), **ʂ**, **ɖ** and **ç** in Ethiopic of the "glottalized" type where **t̪**, **q** (**k̪**), **ʂ**, **ɖ** is in Arabic of the "velarized" type.

From the researcher's observation the sound **ʂ** exists in some parts of the Amharic speakers (like where she is from in Wollo). In some parts of the Amharic speaking community it is confused with **t̪**. The glottal stop ' occurs in Amharic as an occasional representative of the glottalized q.

We can observe some changes to the pronunciation of the following Amharic letters:

- It is noted that the Amharic language retains (الهمزة) the glottal stop and) h) الهاء which is inherited from the Semitic origin of the Ethiopic.
- In Ethiopic the sound of Ghin (غ) changed to (ع) in early, then it turned to (ء).

- c. Original Amharic letters which were represented by (خ(ك), (ق), and (ج) are now pronounced, with a rotated lip like this ቁqwa, ኀhwa, ከkwa, ኀgwa, due to the influence of the surrounding Cushitic languages.
- d. In recent Ethiopian languages, we see the uttering of ح was changed to ه and the sound of ع was changed to hamza (ء), and the voice of (ح) and (خ) were recently changed in the Amharic language to the voice of (H).
- e. The Amharic language, like other Semitic languages, kept the dental sounds unchanged, namely, (د), (ت), and (ط).
- f. The voices of interdentalals were found in the first Semites, which are (ذ), (ث), and (ظ), there was a distortion in their utterance in all Semitic languages, including Amharic, except in the Arabic language, in Ethiopic these voices were converted to the sibilant sounds, for example the word (مثل) became masala.
- g. The sounds of L, and N are kept by Amharic from the first Semitic language and there is replacement between N and L in Ethiopic and Amharic as in the word (سلسلة) we say (senselet) in these languages.
- h. In all e Semitic languages, we find, the un voiced sound (P) and the voiced sound (B), and M voice, but they had been changed in some Semitic languages.

c- Using innovated symbols in the manuscript:

The Amharic sounds that are not represented among Arabic letters are: ኸ, ቸ, ኘ, ዠ, ጬ, and ጧ. Šayḥ Nurye ‘Omar devised special symbols by adding dots to Arabic existing letters and for one sound he used another Arabic letter without adding any dot. ኘጬ are represented by كَيْظ respectively; while for the Amharic letter ቸ another Arabic letter ش is employed. Thus, ش is used both for ቸ and ኸ.

This table shows examples of how Šayḥ Nurye created symbols to express Amharic sounds that do not match the Arabic letters.

Examples in the ms (page numbers)	Amharic letter	Additional ‘Ajamī Amharic letters when used in a word	The ‘Ajamī letter given by the Šayḥ
1	ጧ	كَيْتَا	كَيْ
6	ኘ	كَيْنِت	ب
18	ቸ	ملاكوش	ش
15	ጬ	اقطاطا	ظ

d- Vowels in the Amharic text:

Arabic has three long and three short vowels, as it was explained above, while Amharic has between seven vowels.

Arabic vowels	Long vowels	Sounds
fatha	بَ	Ba
Kesra	بِ	Bi
ḍumma	بُ	Bu
(ا)Alef	ا	A
(و)Waw	و	Buu
(ي)Ya	ي	Bii

Usually Fourth Order fedal is represented with an Arabic long a (consonant-alif) با = ڤ

Some Amharic vowels that are not similar to the Arabic vowels which are represented in the ‘Ajamī texts may cause some confusion or ambiguity and may require specialized study to know how Ethiopian scholars dealt with the lexical text when it came. Example: بادرڳو

Long Vowels Description with Examples of Pronunciation Arabic

Long Vowels	Description with Examples of Pronunciation	Arabic Correspondent
Ā (aa)	Open, back; as in: /gas/, /car/, /rat/.	و ء آ
ū (uu)	Close-mid, back; as in: /root/, /shoes/, or /good/.	أُو
Ō (oo)	Open-mid, back; as in: /goat/, or /boat/.	أُو
ī (ii)	Close, front; as in: /cheese/, or /teeth/, or /is/, /dear/.	إِي
ē (ee)	Open-mid, front; as in: /gaze/, /case/	ا ,

Consonant Gemination:

The gemination sign (šadda) is used in a lot of words, in Šayḥ Nurye Amharic ajmi for example:

وَرْتَامْ، هَسْمْ، مُحَمَّدْ، اَكْوَرَّرْ، اَيْدَرَسْ، دِهْنِنْتْ، نِدِنْتْ.....

Gemination is not indicated in Amharic orthography, but Amharic readers typically do not find this to be a problem because they will understand it through the context. This property of the writing system is analogous to the vowels of Arabic and some other languages. Ethiopian novelist Haddis Alemayehu, who was an advocate of Amharic orthography reform, indicated gemination in his novel Fəqər Eskä Mäqabər by placing a dot above the characters whose consonants were geminated, but this practice is rare.

Lexicon: The Šayḥ retained the linguistic features of the Amharic language, and among the characteristics observed at the level of the single word and the method of its composition are the following:

1. Most words are three-rooted and there are some words of dual origin.

2. The event conjugations are expressed by the inside etymology and not by Prefixes and suffixes.

I. Influence on the ‘Ağamī Text under study

A. Arabic Loan words:

Special studies of Arabic loan words explained extensive lists, including over 1,100 in Amharic, over 700 in Harari. They are found in most languages of Ethiopia due to either direct borrowing, as in the case of Geez, Tegré, Tegrigna, Amharic Harari; and some other Agaw languages, Saho, Afar, Somali and some dialects of Oromiffa or to indirect borrowing as in the case of most Gurage, Cushitic and Nilo Saharan languages. (Zaborsky 2005:308).

When we look at Šayḥ Nurye ‘Ajamītext we find a dense presence of Arabic words, either of common origin or loanwords, for example:

əsləmənna(إسلام), furqan(فرقان), rizq(رزق), baḥr(بحر), mawt(موت), rūh(روح), larš (عرش), kurse(كرسي), lawh(لوح), qalam(قلم), kitab(كتاب), malak(ملك), nabi(نبي), anbiaa(أنبياء), qabru(قبر), tawra(توراة), engeel(انجيل), zabor(زبور), gesm(جسم), gahannam(جهنم), sifat(صفات), halal(حلال), haram(حرام)jennah, (جنة) (صلاة) ṣalāt (مسجد) mesjed (علم) elmun...

He also mentioned in Arabic the names of 24 prophets such as Adam, Idris, Noah, Hood ... and the names of 12 of the angels such as Gabriel, Michael, Israafil and the names of the four heavenly books, Torah, Engeel, Qur'an, Zabur.

B. Synonyms

Šayḥ Nurye ‘Omar used the synonyms in his text, he mentioned a number of different words with one meaning for example:

1. مُحَمَّدُ and أَحْمَدُ he means the prophet Mohammed peace be upon him.
2. يَا ابْنَ اللَّهِ لِيحْ and يَا مَرْيَمَ لِيحْ he means prophet Issā b. Meriam, peace be upon him.
3. فَطَّارِي and كَيْتَا، he means Allahu.
4. مرسلوش and نبيوش

C. Nouns and Adjectives:

It is noted that the writer derives some, either adjectives or nouns of Arabic origin in his Amharic vocabulary, for examples; əsləm-ənna(إسلامنا), mesmat- ənna(مَسْمَاتِنَا), nabi-yennt, (نَبِيَّئِنْت). The name and adjective are often feminine, with the addition of feminization signs. Amharic nouns can have a masculine or feminine gender. This came due to the ways of expressing the gender. An example is the old suffix *-t* for femininity. This suffix is no longer productive and is limited to certain patterns and some isolated nouns.

Nouns and adjectives ending in -awi usually take the suffix -t to form the feminine form, e.g. ityoppya-(a)wi 'Ethiopian(m.)' vs. ityoppya-wi-t 'Ethiopian (f.)'; sämay-awi 'heavenly (m.)' vs. sämay-awi-t 'heavenly(f.)'. This suffix also occurs in nouns and adjective based on the pattern qät(t)ul, e.g. nəgus 'king' vs. nəgəs-t 'queen' and qəddus 'holy(m.)' vs. qəddəs-t 'holy (f.)'

D. The verb:

We remark in this ‘ağamī manuscript, all the Amharic verbs run due to Amharic grammar, means that the verbs agree with their subjects; that is, the person, number, and (in the second- and third-person singular) gender of the subject of the verb are marked by suffixes or prefixes on the verb.

The verbs often have additional morphology that indicates the person, number, and (second- and third-person singular) gender of the object of the verb.

As in other Semitic languages, Amharic verbs use a combination of prefixes and suffixes to indicate the subject, distinguishing 3 persons, two numbers, and (in all persons except first-person and "honorific" pronouns) two genders.

E. The Plural Suffix

The writer used the plural nouns as: أملاكوشن- مئلاكوشن- كئابوشن- نئبوشن amlakoï-mäläkoï-kitaboï näbiyoï, by adding the syllable (ؤش) to the Arabic noun as: كتاب for single book, كئابوشن for plural or books. The syllable (ؤش) in the Šayḥ Nireye Amharic ‘Ajamīis equivalent to plural suffix--očč, in Amharic, it is used to express plurality of nouns. Sometimes he used double plural marking for example:(انئبوشن) the Arabic singular form is nabi and the Amharic plural marker –očč, the Arabic plural form is anbiya, he added the syllable (ؤش) to this Arabic plural to become (anbiw-očč) as plural of plural.

Šayḥ Nurye used other Amharic plural suffix for some nouns which Common in the original with the Arabic language such as the word “Zämän” (زَمَنُ), he used the plural form by adding the syllable (at) or (آت) to this word, to become Zämänat (زَمَنَاتُ), the Arabic plural for Zämän (زَمَنُ) is (أزْمَانُ) or (أزْمِنَةٌ).

II. The Description of Amharic Words the sheikh used

A. Dialect:

The language used displays some features that are typical for the Wollo dialect

1. preposition tä- instead of kä as: تحلال, تحرام, تونجل.
2. using some words due to wollo Amharic dialect such as: سادولا, اكوارا.
3. using consonant (ṭ) instead of constant (ṣ) in the word mäṭom مُطوم to fast.

B. Archaic Forms

Amsalu Aklilu has pointed out that Amharic has inherited a large number of old plural forms directly from Classical Ethiopic (Ge'ez) (Leslau 1995:172).

There are basically two archaic pluralising strategies, called external and internal plural. The external plural consists of adding the suffix *-an* (usually masculine) or *-at* (usually feminine) to the singular form. The internal plural employs vowel quality or apophony to pluralize words, similar to English *man* vs. *men* and *goose* vs. *geese*. Sometimes combinations of the two systems are found.

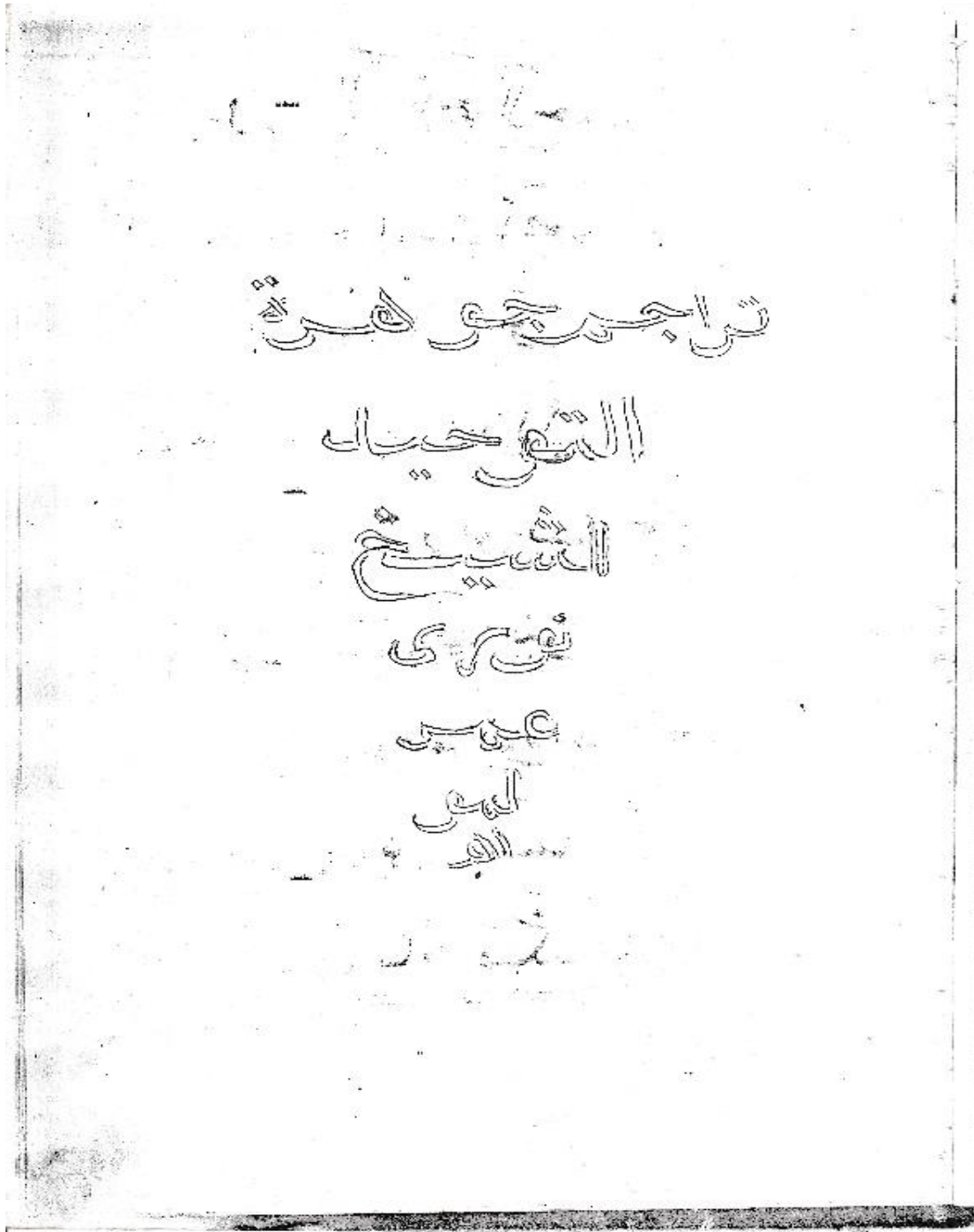
The archaic plural forms are sometimes used to form new plurals, but this is only considered grammatical in more established cases.

Examples of combined systems: *nəgus* 'king', *nägäs-t*; *kokäb* 'star', *käwakəb-Zeman* (زَمَنْ)
Zämānat (زَمَانَات).

CHAPTER FOUR

4. The 'Aḡamī text with Amharic Transliteration and English Translation

4.1 'Aḡamī text



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ بِهِ نَوْسِمُ إِنْتِ إِنْجَمِرُو
بَرَكَاتُهُ نَالِ بِسْمِ إِنْجَمِرُو

كَلَّمَامِ وَرَتَامِ يَدِ رَسُو لَكِنَا

مَسْمِ أَيْدِي رَسِ بَطَوَا شَمِ بِمَا

طَبِيبِمْ دَهْنِمْ يَهْنِمْ يَنْوَلِيْكُمْ

بَيْتِمْ بُوْدِ أَجْوَشْمِ لَاحِي

بِحَمْدِ لَاحِي كِفَاتِمْ بِقَطَا

يَطْمَا مَانِ مَنَكْ بَادِرْ كَوْسَنْطَا

(۱) طهای می باشد بدکار

تندرستی

يَدْرَقُ سِرًّا أَبِينُكَ
 لَكُوبِزَ لَقَوْنَجُوزِيْنَ قَالَ مَنَّاكَو
 بِأَطْرَ نِيَكِرُ بَدُكُوَامَارِيَا
 دَبِقُ يَلْبَتُ شَلَا نَا لِيَا رِبِيَا
 يَرْشِيَا سَمَوَاتِيَا لَشِيَا لِيَا
 تَابِرَا لَشِيَا يَلْبُونَانُ لِيَا
 أَكُوْرُ رَسَاوُ لَابُونَا يَا لَشِيَا
 لَكْتَا امْتِكْبَانُ مَاوِقِيَا لَبَا شِيَا
 كَدَاوُ لُوْنَمُ إِمَا يَكْبَا نِيَمُ

(١) أَكُوْرُ لَأَقِيْمُ اِدَامِيَا رَسُوْنِيَا
 (٢) لَوَلِيَّةٌ مِّنْ بَنِي إِسْرَائِيْلَ

أَكَلْنَ أَسْتَوِلْ أَفَطَّ طَرْنُ
 فَطَارِ وَأَيْسَلِمِ يَفَطَّرُونَ
 مَرِيئُ سَمَاوِنِ بَتَّاسَوِنِ مَا
 فَلِطُ أَيَّكُمُ يَفَطَّارِيَهْ مَا
 إِيْمَانِيَا مَاكَ طِسَّامِيُوغُو
 إِسْلِمِيْنَا مَاكَ مَسْكَارِيْمِيُوغُو
 بَلْبِ اِرْكُطِ بِلُو بِيْمَلِاسِ مَنَّاكُرِ
 يَكِّيَانِ اُنْدِيَّتِ اَلْبِنِ مَنَّاكُرِ

مُحَمَّدٌ أَكْوَنُ لِكَيْتَا اِنَّدَرَاسِ
 تَقَطَّرَةُ هَلَا مَرَطُوتَا لِرَاسِ
 سَلُّ بِلُوسِرَاتِ اِسْلِمِيْنَاوِ
 سِيكِدِيْمِ طِمَّ اَسْرَاتِ مَكَّةَ مَهْلَهْ نَوِ
 لِكَيْتَا اَمْكِبَاوَهِيَا بِنَا نَوِ
 اِمَّا يَكْبَاوِمِ بَرَّةَ اِكْفِوِ
 كَيْتَا قَدَامِ نَاتِ مَنُورِوِ
 فَطَارِ فِطْرِيْ اَلْمَيْسَلِ نَوِ

(1) لِكَيْتَاوَتَنَا نَسُو مَسْرَاتِ

بِقَس

بِنَفْسٍ يَبِقَا تَادَنْتَ شَارَا
 تَمِيسْتُمْ تَلِجِمُ تَمِيقَاتُ شَارَا
 شِلْوَتُمْ فِقَادِمِ اِوَقْتُمْ لَسُو
 نُرُوهُ مَا تَكْرُمُ اَل تِنْفَاشِشُو
 مَسْمَاتِم مَائِيْتِم اَل اِيْنِ اَل خَبُورُو
 نِكْرُ اِنْدُوهُ نَفِ اَل كُرُو
 دَمُو شَايِ مَهُونِ فِقَادِيَّ مَهُونِ
 اَوَاقِ مَهُونِ دِمُو نَفَارِ مَهُونِ

۱۰ اَبْجَدِيَّةٔ مَدَنِيَّةٔ كَلِمَاتُ كُرُو

اَمْسَا مَهْرُونَ اِمْيَا تَنَا كَارِ
 يَهِيْنُ اَسْوَلُ تَبْلَهْ نَشَارِ
 شَتْنُ مَقْمِسِن لَزْبِنُ شِهَارَا
 مَلِيَا اَلْوَبْلُو وَرِيَا اَوْرَا
 يَكِيَا شَرُّ بِنَا اَكَلِي نَاك لِيَلَا
 وَرِنِي مَلْسَه بِيْلِمَا بَلَا
 يَا كَالِنِم بِنَا بِيْطِيِي اَنْج
 اِسْوَا مِ اَدَلْشِي لِيَلَا مِ اَنْهَوْنَ اَنْج

دا ۱۱ کلامات . تانا کر مالت فر

اوقت

اَوْقَيْنَا تِرَازَ تَوَدِّهِ تَاكْرَارًا
 يَنْقَا قَفَالٌ تَقِيمَادُ شُكْرًا
 يَشْلُوتُ سِرَاتُ بِمَشْوَرٍ نَوْرًا
 يَهْنُ يَهْنُ أَهْلُ أَهْلِ فَجُوتَامِ يَلُورًا
 بِفَقَادِمِ الْإِلَاحِ إِكْوَامِ سِرَاتِ
 بِهَلْتِيَا وَأَنْدِ سِلُوتِ نَاتِ
 لَسِلُوتِ لَفَقَادِ أَنْدِ نَنْنِ أَبْتِ (١)
 نِيْطِيَا مَوْشِيْنِ قَالَ بِلِيْبِهِ إِيَا تِ

(١) لعله اشيب

اَوْفَتْ نِكْرًا نَزَّهِي الْو

بِكِبُّ بِكِلِكِلِ يَنْطَلِقَالُ

مَسْمَاتًا مَائَتَ بَتَكُو هَلُّ

سِرَا تَأَشُو نَوْ كِلِكِلِ اَمَادِلُ

مَلِيَا الْوِي بَالِ تَكِيْسِي قَرَقَانَا

تَوَقَّتْ اِيْلَانَا تَكُوْنَدَا اِيْبِيْرَا

قَدِيْمٌ مَهْوَنَهَا بِنَاتٍ مَنُوْرٌ

مَنُوْرٌ تَكِيْبُو بِيْمِ اَبْرَعُوْرٌ

بِسْمِ هَلْ اَيْنَا وَنَدِيمِ اِنْدِ تَفَا فَا
 قَدَامِ نَفْوِ بَلُو اَكَا لِنِمِ بِفَا
 يَزَّة هَلَا بِفَا كَلْبَا ط اِي كَبَا
 لِكِيَا شُن بِفَا زَنْتَه اَثْبَا بَا
 بَرَّة وَشَن لَا يِي تَا شِن بِقِيمِ بَهْوَا لَا
 اِي لَعِمِ اِسْنِ بِقِيمِ بِ كِرَا
 كَدَا دَلُو مَا مَسَا ت مَسِطُو
 اَكْنِ مَشُو مِ نَفْوِ اَكْنِ مَسُو

سِرَانِيْمِ سِرِيْمِ اِسْنُو فِطَارِ
 شَاوَرْتِ يَسْتَوَالِ يَشَالْتِ فِطَارِ
 كَيْتَا يَشَابِيْتِمِ اَدِرْ كُو تَالِ سَنْفِ
 اِسْ يَشَالْتِنِ يَلُو تَالِ اَسَنْفِ
 هَتِيَامِ بَرَكْ مِهْلُو نِ دَرُو يَشَالْتِنُو
 مَنَاطِ مَاطَا تِمِ دَرُو يَشَابْتِ نُو
 تَمِيْدَرِ يَكُو بَقْتِ دَرُو اَكُو مَالْتِ
 تَسِيَا وِمِ بَقْتِ يَانَسْتِ اِلْفِ اَمْتِ

نقطه

لَفِطْرَةَ سَطْوَالٍ لِسَابِقِقَادِ
 مَلَكَا مَمْلُوكَا مِجِ اِبْسَا اَنْفَقَدِ
 دَارُ بَفِقَادِ يَلُو فَا نَامَا وَطَاثِ
 يَكْتِنَا سِلَاوُكُ بَسْنِ اَلْمَطَا بَتِ
 دَمُونَ هِمِ سَطُّ بَطْرُ تَرَفِ نُو
 بَابِ سَامِ بِقَطَابِسِ بِيَانِي نُو
 لَفِطْرَقُمِ يَشَالِ يَزُوعَا لَمَلُو
 يَهَانِ اَسْمَا اَسَا سُوْمِ بَلُو

(1) لَعْدُ اَبْقَدُ - مَع

مِنْوَايَا وَمَوْى طَانَانِ نِسَانِ نِسَانِ
 اِنْ هُوَ مَا يَسْئَلُ اِنْ سَاوِنِمْ
 كَدِيَوْمِ اِس كِنِمْ مَفْطَرُ
 اَدَا دَا كِم بِهَوْنِمْ كَبَارُ
 بَانِكِبِلِ بَطْقِلِ دَرُو بَفَرْدُو
 يَزُو نَالِ اَمْتِ اِنْ هُوَ لَانِسَاوِ
 بَرَمَاتِ هَلَا بِيَدَرِمْ نِمْ
 بَرَهَمِ يَزُو نَالِ دَرِمْ اَمْتِ

کد تلامو نویسن متا نیت
 دهنا ب هرین و تکب کنت
 دار متا یت ال میا انج
 باین آقا ظا سایهون انده نوانج
 یام همه باینو انج ایت
 یکن املمن اتبل ابلت
 مسکنوشن هلا مسدا داند نو
 سوسکتوتتا سراسوست اسل اده مانو

اِسْأَلُونَ كَيْتَا بَيْنَ اَدْرَاكِشُو
 اِنْدَ مَلَا كُو شُ قَطْرِم لِكْ يَلَا شُو
 دَارُ بَهْلَا شُو يَكْبَال مَامَنُو
 بِلَنْ دَا يَالُو ن تَوْتِ اَتْمَنُو
 لَسَا شُو كِب نُو اِنْتِ اِنَّا وِنْتِ
 بَتَارَزْتِ مَا دَرَسِ دِ مَوْبِلِه نْتِ
 يَنْزِه يَارَاتُ اَقْطَا طَا شُو مَا
 اِمَّا يَكْبَا نُو بِلْ لِهْلِ اِسْمَا

شوم

(۲) بر اندا پالون صح
۱۵ کتاب

كَدَمِ الْكَوِيلِ بِسَائِرِ وَكُنِ
 بِهَيْلِ بِمَطْطِ بَيْتِ مَشْكَنِ
 طَقَّتْ طِينًا مَطَاتُ بِسَائِرِ مَالِ
 كَفُّ كَالْمَطِّ اِبْدَتْ مَا دَلَّ
 هَلَّتْ مِسْكَرِي بِسَائِرِ يَالِ
 سَبَسْبُو زَوَالِ يَالْفُونِ هَلِ
 نَيْبَتِ الْكُوْبِرَامَا يَكِي
 كِتَا شَرْ سِلَكْسِ كَانُو اِنْجِ اِمَكِي

(1) سگادوی بشار
 (2) شاه تون

نَفْطُورَةٌ هَلَا يَمْلُطُ مَا

يَا نَبِيَّ نَوَابِلِيْنَ اَسْمَا

اَمْسُ طَنْكَارُوشِ يَكْتَاثَلَالُ

دَمُو سِتْكَتِيْ سَلْفُوشِ هَلُ

تَرَا اَنْبِيُو شِي نَا سُو يَلَالُ سِنْتِيْ

اَسْرَاهَلَتِ الْفَدَمُو تَارَاتِ شِي

يَمْلَا كُو شِي لِيْ بِنْرَهْ يِكْتَلُ

مَلَاكِيْ مَالْتِ وَا لِيْ اَسْمَا اَدَلُ

مُو يَنْ اَسْكَلَهْ مَلَاكِيْ يِكْتَلُ

مَلَاكُوكُو مَالَت وَنَد (۱) سِيَّتِ ادَل (۲)

بِهَلَاتُم مِهَال فِنَا فِنْتُم ادَل

دِرُكُو يَلَا شُو م نَرَّة هَلَا سِيَا

اِرِزِقُ اَسْن مَفَرَات يَسَا شُو سِيَا

اِسَا شُو ن مَا يَكْتَا شُن مَوَد

لِيَا اِيْمَسِلِه لِفَطْرَةَ بِيَا كَا د

مَلَاكُو شُن هَلَا كِتَا طَبَقَا شُو

هُو نَجَلُ هَلَا نِطَه اِرْشَا شُو

(۱) وند

(۲) سیت

هَارُونَ مَارُونَ كِنَانِ مَارُونَ

تَامَرَاتُ لَدِكُنْت لَيْتُون لِفِرْد

أَسْرُن مَلَكَوْش بَلِي مَارُون

يُرُونَ مَال هَلِيم سَايَا دَبَالِق

جَبْرِيْلُ مِيكَائِيلُ إِسْرَافِيلُ عَزْرَائِيلُ -

مَالِكُ رِضْوَانُ لَيْهِي إِنْدَايِيلُ

مَنْوَرُنْ يَكْرُونْ بَقْرِي طَيَّاقُ

رَقِيْبِيْنْ عَيْدِيْنْ دَبَالِيْنْ أَوَاقُ

- تَامَرَاتُ -

تاسراتن سطور لنبی هلا

نطه ارکاشو تلیکفکف هلا

اراتن کتابوش بز ز ماوق

کدهنو بتا ل بسو تلیق

توراه یموسی نوز بوریناود

انجیل یعیسی نوفرقان یا احمد

ینبوش صرحف متون کد نو

اسر ابراهیم اساولشیت نو

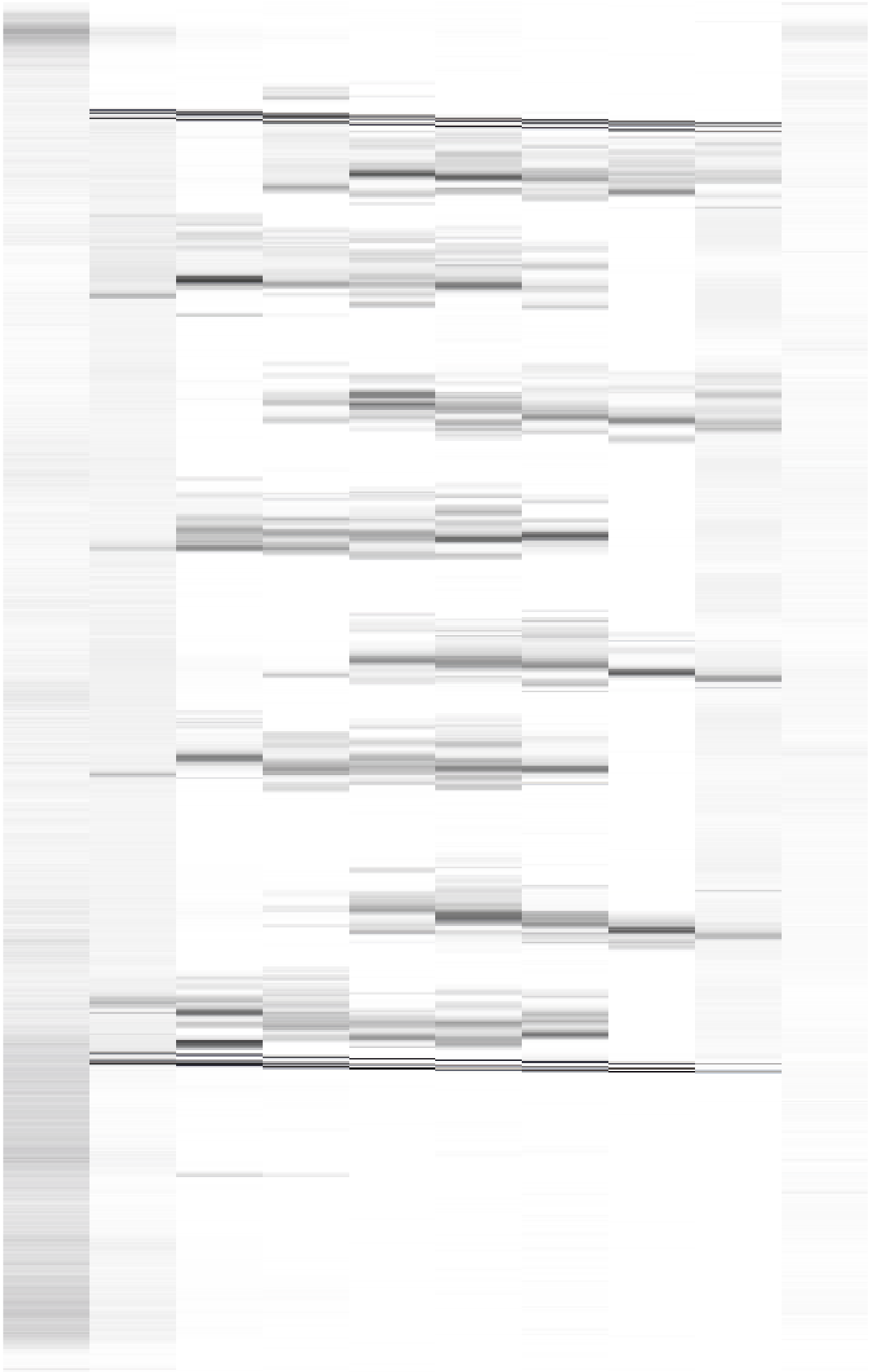
فلا تاولا دريس اسرلوسى
 نوراً يفتو بالكين اترسا
 يمجده ملاك بظرة هلا
 تنور تظفر وال ان عرش هلا
 يماند رت يلبتم ميا ز
 بنور حيرات ورا تيكوا سزو ز
 يان هلا تدرت اسماسار
 بظراس ميطان انكوا كير

بلك

بِبَاكِ اَيِدَرَسِ قَامَرَايِرُ
 قَطْرِمِ اَيِدَرَسِ بَزُنُومِ زُو
 تَسْمَايِ تَسْمَايِ وَطُو مَطَاوُ
 وَتِ اَدِرِكُو تَالِ كِيَتَاشِنِ تَطَاوُ
 تَمَسَلَنُوشِمِ هِيَا اَمْتِ مَاقِ
 كِبِ هُنُو بَتَالِ بَهْرِنُو قَلِقِ
 اَبَا تَاشِنِ آدَمِ اِدَرِسِ يَلِجِ لِيَجِ
 نُو حِنِ هُو دِنِ صَالِحِ اِبْرَاهِيمِ وَدَاجِ

لوطن ابن حنن إسماعيل يمشون
 لبيهم يوسفن أيوب يمشون
 وند ما موشوشن هاروننا موسى
 اليسع ذو الكفل بالكلمن أنرسا
 داودن سليمان هلمن يعماد
 الياسن بونحن بيجري يسمند
 زكريا يحيى عيسى مريم ليج
 محمد يسكنن إسوي يابد الله ليج

نبي



يَدْرِمَلِكًا لَا يَنْبِرُ يَكْتَلُ
بِأُحْدَمِ سَلْدًا دَكُّو يَكْتَلُ
يَبْنِي نَوْحَ يَا زُيَالُو سَوِيكْتَلُ
يَبْلَاوُمِ قِطْلَ يَكْبَاوُمِ كَدَلُ
كَدَايِمِ تَقْبَايِ نِرْفَاوُ افَانُو
اِسُّ بِيَاوُ قَوَانِجِ قَطْرَمِ لَمَّ يَلُو
أَبُو حَنِيفَانَ شَا فِهِي مَالِكُ
حَابِلُ نَاشُو بِلِ يَفِطْرُو مَلِكُ

جديد

جَنِيْدًا كَوْنُوْتِ يَاوَلُوْسِ مِرِّ

بُوَسِيْمِ بَايْفَامِ بِمَعْرِنِ اَسْتِمَارِ

لَاوَلِيُوْشِ هَلَّا وَقَابِ كِبِ نُو

يَلَا سُوْمِيَالِ يَهْتَرِ مَابِلِ نُو

مِنَّا كِيَانِ نَدَا اَيْقَفِ طِقْمِ

مِيْمِ اَدَلِ اِمْلِ يِيَالِ اِبَلْنَا مِ

بِزَمَنَاتِ هَلْ اَسْرَا سُرِكِ

لَسُو هَلَّا اَلُو طَبَايِقِ تَامَلَا

(١) كرامه

هَكَذَا مَلَائِكَةٌ يَكْتَابُ سِرَّكَ
 أَنْذِرْ بِأَفْوَجِ يَوْمِ يَكْفُرُ
 سَلَامٌ يَا لَيْسَ وَتَمِيمٌ تَفِينِ
 طَرَفِي هُنَّ أَمْجَادُ تَفَرِّزِ
 نَفْسِي مَمْرُ أَسَابِ بِأَسَاوِرِ
 كَبَارِ مَلَكُوتِي لِي مَا طَنَكِرِ
 بِمَوْتِ أَمْجَادِ أَمْتِ كِبِ هُوَالِ بِيَا
 رُوحِي بِطَبَالِ يَمُوتِ مَلَائِكَتِيَا

(أ) يَفُوتُ

بِأَسَابِ

Vertical marginal notes on the left side of the page.

اَمَّا كَلِمَاتُ الْمُؤْمِنِينَ بِكُرْسِيِّ نُوحٍ بَلِ
بِكَلِمَةٍ يَهْتَدُونَ بِهَا مَا بَلِ
يَلْسَنَ فِيهَا تَفَافِيهِمْ بِمَا طَفَاؤُهَا
سَمَّيْتُمْ تَكُونُونَ بِلِ الْكَلِمَةِ اسْمًا
عَرْشِ تَاكْرِيْمِي اِسْمَاتُ كُنْتُمْ
قَوَارِنُ نَطْرًا وَحِنْ لَوْحِ قَلَمِ نُو
رَوْحِ لِيُوْنَانِ بِسَالِي الْوَيْالُو
طَقِيْتُمْ تَا شَوَانِجِ اِجْمَامِ اَدَلُو

(۱) یا کارد اظنه بشا مشهور است

بِقِرْطِيَّ فِي آلِ بَلَوِ أُمَّتِهِمْ

كَبِ هُنُو بِنَالِ شُكْرِهِمْ طِفْمَتِهِمْ

بِمَلْسَلِ جِسْمِهِ يَنْفِرَةٌ هَلَّا

أَنْدِ أَكَالِ سَا يُقِرُّ تَطْفَاتِ بَهْوَالِ

هَيْتَمِ رَيْتِ يَسْبِيْنَا هَلْمُ وَدِ الْاَكْرُ بِهَرْمِ اَنَا

أَنْبِيُوسِ شَهِيْدِ وَشَى بِهَقَابِ رِ وَسَطِ

طِنَاتِمِ يَلَا شُو يَا فَرِمِ بِعَسِيْبِ

يَا بِنَسَا قَطَاتِ بَسْرَا لَكُوْ يَبْكُو دَمُوْ تَا شَرِ فَا تُوْ

بَشَنِي

دَا بَسْرُو قَطَاتِ عَسِيْبِ

يَتِيَسُ اِسَامَاتَا طَبِيَا وَمَا

تَلَقْنِ مَرَا ق نَفِي بِتِيَا پِيَا

لَسِكَدَتَا مَاتَا طَبَا اِنْدَرَةُ نَفَا

لَبِيَتِيَا طَقْمَتَا كَوْمَا لِكِيَلُو

يَكْبَالَا اِسْتَا بِطَرَا نَا وَتِيَا

كِفَاتَا بَكُونَتِيَا نِيَا طَامَا بَلِكَا اَوْفِيَا

يِيَرَانَا دَا بَدَا بِيَا سَوَقَلَا مِيَا

اِنْدَا هُوَا لَا يِيَرُونَا طَقْمَتَا بِيَهُونَا بِيَا

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يَسِرًا مَسَالِكَ يُنَمِّرُ نَارَ الرَّ

قِيمِ دَبِدَابِّيهِمْ هُنَّ لِسْرًا قُلُ

بِحَبْلَتِهِمْ لَا يَمَالِي آلَ مَنْكَدٍ

طُرُقًا امَّ نَوَاتٍ كَفَنُ اتَّوَامِدٍ

لَا دَكَاةَ أَكُومٍ تَنْظُرُ أَقْضَى نَوْ

بَيْتِكَ بِرَاتٍ تَسْفِي يَكْفًا نَوْ

لَحَابٍ يَلْهَوْنَ سَفًّا نَوْمَكَ

ثَابِتٍ إِزْشِكْبَتَا يَا سَمَالَ سَهْلَةٍ

لَا دَكَاةَ أَكُومٍ تَنْظُرُ أَقْضَى نَوْ

الذابتنا

اِنْدَ بَلْطَتَا نَفِيْكُمْ مَا لَفِ
 اِنْدَ نِفَاسِنَا اِنْدَ بَالِ كِنْفِ
 اِنْدَ طَوْلِيْمِ اَلِ رِوَاطِيْمِ كَشْكَاشِ
 اِمْدَهٗ يُوْقَا قَا اِكْمِ وِلْشَشِ
 اِرْمِنِ بَعْرَاقِ اِمْقِرَ لَافِ
 اِسْنِ نَفِيْ بِلْوَالِ تُوْلُوْ بِلْوَا مِاْلِفِ
 كِبُوْنُو اِمْنَتِهٖ اِنْدِ تِلْهُوْنِ مِلْمِ
 بَعْرَشِ بَكْرِسِيْ بِلْوَحِ بَقْلَمِ

سَوِيَّتِ وَكِي تَوَاكُودِ بِنْدِ ابْنِهِ طَافِي

اَسَا نَاشِ طَمَارِ يَسَالِالِ طَافِي

اِسَاتِيْمِ بِنْتِيْمِ تَكِيْتَوَالِ بِلِ

اِنْدَ قَطَا قُوْشِ كَتَانُوْ اَسَلِ

زَاكُ بِنْتِ نَوِيْبُوْ اَكْرُ

زَالَاكِمِ اِسَاتِ نَوِيْمِنَاطِ اَكْرُ

يِيَا نَحْمِ مَطَطْنِ يَاطَطَالِ

يُوْزِيْمِ رِيْفَاتِ وَزَاكُوْ يَاهْدَالِ

بَلِّغْ سُرَّتِ يَهُودَ نَالٍ وَ نَسْرٍ
 تَرَا اَمْتَهُنَّ يَوْمَ مَلَاكٍ يَابِزٍ
 يَا نَبِيَّ هَلْ لِي يَمَّا دَاكُ
 تَرَا بَيْتَكَ هَلْ لِي اَمَّا دَاكُ
 تَوَجَّهْ يَقْرَ اِلَّا اِسْو
 مَنَا طَوِ يَهُونَ مَا رَا مَ يَلُو يَسْو
 مَنَا طِنَ اَتْرُكُم مِّنْهُمُ بُو نَجَلٍ
 هَلْ لِي يَسَادِ بَالٍ يَهُونَ فَا نَجِ جِل

اَمُّوَنُو اِكُو اِيَال اَبَسَاة

اَلشَّن مَا سَطَاكَا نُو وَ دَفَا رُو

تَلَاقُ وَ نَجَل سَرُو بَسَاة اِكُو سَطَال

يَا بَسَاة نُو تَرَا مَا يُو طَال

لَكِي نَارِدَا رَا يَمُوَتَا بِمَلَا

نُو رُو سَا يَمَا يُو بَكْتَا نُو لَكِي

يَمُطَا قَمِيَتَا سَيَا يُو يَبَالَا

و يَلَقِم بِهَمُونَا حَرَامَا مُحَالَا

زمانه

نِمْ مَالَتِ بِشَا لَالِ بِسِرِّ اِنْتَا

تَرِ تَطُوشِ نِ دِ الْمَكْرَا كَرِ

نِمْ مَالَتِ لَمْ تَسُو

مَكْرَا سَا يَهُو نُو بِمَالَتِ سُو

اِنِّي يَا قِيَمِ يَا هَلِ مَكْرَا لِي يَا

اِيَهُو نِمْ يَا لِي يَا اِنْدِ مَسَا

اِنْمَا نِظْمَتِ اِنْدِ سِيَا كِيُو نِجَارِ

لَرَهْ اِمْسَالُو مَسَا مَسَا

لَوْ قَسَمْنَا لَكَ الْبَيْتَ سَوَاحِجًا ۖ لَمَّا دَايْنَاكَ تَشْتَوَالِ رَاجِحًا

عَلِمْنَا إِيَّاكَ بِقَانًا مَنَّا كَرِهُ

أَتَشْكُرُنَا أَوْ بَارَيْتَنَا بِقَسْرٍ

إِسْتِشَارَةٍ وَتَقْوَانًا وَتَوَاكُلًا

بَارَيْتَنَا بِقَسْرٍ لَا يَنَالُكَ إِلَّا سَكْرٌ

بِهِ لَوْ كَرِهْتَ لَوْلَا بَشَائِرُ جِبْرِيلَ لَقَمْنَا نَسْمَ لَيْكِنَّا إِنْ هُوَ بِجَبْرٍ

تَمَّتْ بِالْأَطْيَارِ عَمَّتْ

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طلحه جعفر

الداعي الأول ١٢٥١

4.2 The Amharic transliteration

Here the Arabic ‘Aḡamī text is transliterated into Amharic fidel. The researcher tried to classify the poem in a theme and put in the Amharic. The texts understudy all pages of the manuscript.

1. አላህ በሆነው ስም እስቲ እንጀምረው
በረካ⁶¹ ይሆናል በሱ እምንጀምረው
ገለታም⁶² ወረታም⁶³ ይድረሰው ለጌታ
መቼም አይደረስ በጠዋትም በማታ
ጥቅመትም⁶⁴ ደህንነት ይሁን በነቢ⁶⁵ ላይ
በቤተሰቦቹም በወዳጆቹም ላይ

2. በሙሀመድ ላይ ክፋትን በቃጣ
የጠማማን መንገድ ባደረገው ሰንጣ⁶⁶

3. የትድረቱን⁶⁷ ስራ ዓበይኖ መንገር
ለጎብዝ ለቆንጆ ይዘናል መናገር
ባጭሩ ንግግር በደጉ አማርኛ
ድብልቅ የለበት ጋላና ዓረብኛ

4. የዝችማ ስሟ ትባላለች ሉሊት
ታብራለችና የሊቦናን ለሊት

⁶¹Informant ሰላህ ለብዱል ሰላህ; *Bereka* is an Arabic word for blessing.

⁶²Informant ሰላህ ለብዱል ሰላህ; ገለታ is an Amharic loan word from Oromo used in Wällö dialect, ‘gratitude’.

⁶³Informant ሰላህ ለብዱል ሰላህ; ወረታም is an Amharic word Wällö dialect means reward.

⁶⁴Informant ሰላህ ለብዱል ሰላህ; ጥቅመትም in Wällö Amharic dialect just mean benefit (blessing).

⁶⁵Informant ሰላህ ለብዱል ሰላህ; *Nabii* is an Arabic word means Prophet.

⁶⁶ Informant ሰላህ ለብዱል ሰላህ; ሰንጣ This is Amharic Wällö dialect which means ‘convenient way’.

⁶⁷Informant ሰላህ ለብዱል ሰላህ; ትድረቱ which means ‘coexistence’ in Wällö Amharic.

5. እኮረር⁶⁸ ሳዱላ⁶⁹ ልቦና ያላችሁ
ለጌታ እሚገባን ማወቅ አለባችሁ
ግድ አደለውንም እማይገባንም
እንዲሁ ግድ ነው የሚሰለፍችንም⁷⁰
6. ኢማኑ⁷¹ የሆነ ባሉሽ እንጂ ቃል
አያገልም አሉ ተመወላወል
7. በሰማ እኩሉሰው ክርክር አወራ
እኩሉም አስረጋጭ በቃሉ እኮ አበራ
ቁርጥ አርጎ እንዲሆን በሰዎቹ ቃል
ቢመለስ እምቢ ቢል ይሆንለታል
የቁርጥ ማስቀደም የሚገባውማ
እውቀት ነው እንጂ ወልጋዳን አትሰማ
8. አካልክን አስተውል አፈጣጠሩን
ፈጣሪው አይመስልም የፈጠረውን
መሬቱን ሰማውን ብታስተውልማ
ፈሊጡ አይገኝም የፈጣሪህማ
9. ኢማነኛ⁷² ማለት ጢሰኛ⁷³ መሆን ነው
እስልምና ማለት ገባሪ መሆን ነው
በልቡ እርግጥ ብሎ በምላስ መናገር
የጌታን አንድነት አለብን መናገር
10. ሙሀመድ እኮ ነው ለጌታ አንድራሱ
ተፍጥረቱ ሁላ መርጦታል ለራሱ

⁶⁸Informant ሰላህ ልብና ሰላህ ልብና; እኮረር this is an old Amharic word and Wällö dialect which means boys who have reached the adolescence.

⁶⁹Informant ሰላህ ልብና ሰላህ ልብና; ሳዱላ This is an old Amharic word for ‘a girl’.

⁷⁰ የሚሰለፍችንም is ‘district chief’.

⁷¹ኢማኑ is an Arabic word represents *eman* means Faith (belife).

⁷²Informant Mohammed Hussein; ኢማነኛ is an Arabic loan word which means ‘believer’.

⁷³Informant Mohammed Hussein; ጢሰኛ is an old Amharic word Wällö dialect means tenant to a landlord.

11. ሱሉል⁷⁴ ብሎ መስራት እስልምና ነው
ስግደትም ጦም⁷⁵ አስራት መካ መሄድ ነው

12. ለጌታ እሚገባው ሃያ ሲፋ⁷⁶ ነው
እማይገባውም በዚህ ልክ ነው
ግኝነት ቀዳሚ ዛት⁷⁷ መኖሩ ነው
ፈጣሪ ፍጥረትን አለመምስሉ ነው

13. በነፍሱ የበቃ ታንድነቱ ጋራ
ተሚስትም ተልጅም ተሙብቃቃት ጋራ
ችሎትም ፈቃድም እውቀትም ለሱ ነው
ኑሮህ መናገሩም አለ ትንፋሽ ነው
መስማትም ማየትም አለዓይን አለጆሮ
ንግግሩ እንዲህ ነው አለ ጉሮሮ
ደሞ ቻይ መሆን ፊቃደኛ መሆን
አዋቂ መሆኑ ደሞ ኗሪ መሆን
እሚሰማ መሆን እሚያይ ተናጋሪ
ይህንን አስተውል ተብልህ ነጋሪ

14. ሺቱን መቅመስን ሊዘቢን ሺሀራ
መለያ አለው ብሎ ወረኛ አወራ

15. የጌታችን ሲፋ አካልን ናት ሌላ
ወደኔ መልሰህ ብትልማ በላ
ያካልንም ሲፋ ብትጠይቅ እንጂ
እሷም አደለች ሌላም አትሆን እንጂ

16. እውቀት እና ትዛዝ ተውዴ ታጋራ
ይነቃቀፋሉ ተፍቃዱ ጋራ
የችሎቱ ስርዓት በሚመቸው ነው

⁷⁴ Informant Mohammed Hussein; ሱሉል is an old Amharic word Wällö dialect means Sincerity and humility to God.

⁷⁵ Informant Ousman Mohammed; ጦም represents the Amharic ጸም Wällö dialect means fasting.

⁷⁶ Informant Ousman Mohammed; ሲፋ Arabic word represents صفة means “Attribute”.

⁷⁷ Informant Ousman Mohammed; ዛት an Arabic word represents ذات means self (existence).

ይህን ይህን አትበል ፍጆታም የለው
 በፍቃዱም አላት እኮ እሚሰራት
 በሁለተኛዋ አንድ ችሎት ናት
 ለችሎት ለፍቃድ አንድነትን አበት⁷⁸
 የጠማሞችን ቃል በልብህ እያት
 እውቀት ንግግሩ እነዚህ ስአሉ
 በገቡ በክልክል ይንጠላጠላሉ
 መስማትና ማየት የተገኘው ሁሉ
 ስርዓታቸው ነው ክልክልም አደሉ
 መለያ አለው ባሉ ትኩሱም ቀዝቃዛ
 ተወቅቱ ሌላ ናት ነገር እንዳይበዛ

17. ቀዲም⁷⁹ መሆኑማ በዛቱ⁸⁰ መኖሩ
 መኖሩ ተገኝቶ በመም⁸¹ አይዘሩ
 ስሙ ሁሉ ዓይነታ ወንድም እንድትፋፋ
 ቀዳሚ ነው ብሎ አካልንም ሲፋ⁸²
 የዚህ ሁሉ ሲፋ ግልባጭ አይገባ
 ለጌታችን ሲፋ ዘንተህ አትባባ
 በዚህ ወገን ላይ ታች በፊትም በኋላ
 አይሉትም እሱን በቀኝም በግራ

18. ግድ አደለውማ መንሳቱ መስጠቱ
 እኩሉን መሾም ነው እኩሉን መተው
 ስራንም ስሪንም እሱ ነው ፈጣሪ
 ችሎት ይሰጠዋል የሻለት⁸³ ፈጣሪ

⁷⁸አበት meaning not clear.

⁷⁹ቀዲም *qedim* an Arabic word which means old here it is used to represent one of the attributes or names of Allah ‘The First’.

⁸⁰ዛቱ an Arabic word represents *الذات* means self or existence here it is divine self.

⁸¹Informant Šayḥ Abdullah Idris; መም an Amharic word means racetrack but what the author wanted to say is not clear.

⁸²ሲፋ is an Afan Oromo word having many meanings here in these verses it means form.

⁸³የሻለት an Arabic Amharic word of Muslim Wällö dialect which means “one who is supported by the will of Allah (God)”.

ጌታ የሻበትም ኢድርጎታል ሰነፍ
እሱ የሻለትን ብሎታል አትሰነፍ
ሀብታም ብሩክ መሆን ድሮ ቢሻለት ነው
መናጢ ማጣቱን ድሮ ቢሻበት ነው

19. ተምድሩኮ በፊት ድሮኮ ማለት
ተሰማውም በፊት ባምስት እልፍ ዓመት
ለፍጥረቱ ሰጥቶታል ሊሻ በፈቃድ
መልካም መልካም እንጂ አበሳ አትፍቀድ
ዳሩ በፈቃዱ የለው ፋና ማውጣት
የጌታ ችሎቱ በሱ ታልመጣበት

20. ደመወዝም ቢሰጥ በጥሩ ትርፍ ነው
ባበሳም ቢቀጣ በሱ ብያኔ ነው
ለፍጥረቱም ይሻል ይዞታ እሚሉ
ይህንን አተሰማ እሳቸውም ቢሉ

21. ምነው አያዮም ወይ ጣናቱን ሲያስታም
እንዲሁ ማስተዋል እንስሳውንም
ግድ የለውም እሱ ክፉንም መፍጠሩ
አደካዳኪንም ቢሆንም ገባሩ

22. በእንክብል በጥቅል ድሮ በፈረደው
ይዘናል እምነቱ እንዲሁ ላንሰደው
በዘመናት ሁላ በሚደርስ ግምቱ
በዚህም ይዘናል ደግሞ እምነቱ

23. ግድ ተለለው ነው የሱ መታየቱ
ደህና ባህሪ ይዞ ተገቡ ጀነቱ
ዳሩ መታየቱ አላምሳይ እንጂ
በአይን አቅጣጫ ሳይሆን እንዲህ ነው እንጂ

24. የኛ ሙሀመድ ባይኑ እንጂ አዩት
ይህን እሚልህን አትበል እብላት
ሚስለኞችን⁸⁴ ሁላ መስደዱ እንዲሁነው

⁸⁴ሚስለኞች an Amharic word Wällö dialect means leader.

ሶስት መቶ ታስራ ሶስት እሚል ይሄ ማነው
እሳቸውን ጌታ ብዙ አደረጋቸው
እንደ መላኮቹ ቁጥርም ልክ የላቸው
ዳሩም በሁላቸው ይገባል ማመኑ
ብለንዳ ያለውን ተዉት አትመኑ
ለሳቸው ግቡ⁸⁵ ነው እምነትና ውነት
በታዘዙት ማድረስ ደም ብልህነት
የነዚህ ያራቱ አቅጣጫቸውማ
እማይገባ ነው በል ለሁሉ አስማ

25. ግድም እኮ የለ በሳቸው ወገን
በሙብል በመጠጥ በሴት መተገን
ጥቂት ጤና ማጣት በሳቸውም አለ
ክፉ ገላ ለምጥ እብደትም አደለ

26. ሁለት ምስካሬ በስልምና ያሉ
ሰብስበው ይዘዋል ያለፈውን ሁሉ

27. ነብይነት⁸⁶ እኮ በስራም አይገኝ
ጌታችን ሲለግስ ነው እንጂ እሚገኝ
ተፍጥረቱ ሁላ የሚበልጠውማ
የኛ ነብይ ነው እብላትን አትስማ
አምስቱ ጠንካሮች ይከታተላሉ
ደም ስትከተል ሚስለኖች ሁሉ
ተዛ አምቢዬች ናቸው ይላሉ ስንት ሺ
አስራ ሁለት አልፍ ደም ታራት ሺ
የመላኮች ሊቅ በነዚህ ይከተል
ሙእሚን አስከትለህ መላኩ ይከተል
መላክ እኮ ማለት ወንድ ሴት አደል
በሁለቱም መሀል ፍናፍንትም አደል
ድርጎ የላቸውም ተዚህ ሁላ ሲሳይ

⁸⁵ግቡ The word has been interpreted in the footnote by the copist as ተገቢ, and this is meaningful to the context.

⁸⁶ነብይነት adjective an Arabic word represents *Nabii*, the original word means prophet, but at the end he added a letter symbolizing the adjective in the Amharic language.

እርዚቅ⁸⁷ እሱን መፍራት የሳቸው ሲሳይ

28. እሳቸውንማ የጌታችን መውደድ
ሌላ አይምሰልህ ለፍጥረቱ ቢያጋድ
መላኮቹን ሁላ ጌታ ጠበቃቸው
ኸውንጀሉ ሁላ ንጡህ አረጋቸው
ሀሩትን⁸⁸ ማሩትን⁸⁹ ጌታችን ማውረዱ
ታምራት ለድግምት ለይተው ሊፈርዱ
አስሩን መላኮች በልይ ማወቅ
ይዞታል ሁሉንም ሳያደባለቅ
ጅብሪል ሚካኤል እስራፌል እዝራኤል
ማሊክ ሪድዋን ለየሁኝ እንዳይል
ሙንከርን ነኪርን በቀብር ጠያቂ
ረቂብን አቲድን ደብዳቤን አዋቂ
ታምራትን ሰጠው ለነብዩ ሁላ
ንጡህ አረጋቸው ተልክፍክፍ ሁላ
አራቱን ኪታቦች በዝርዝር ማወቁ
ግድ ሆኖበታል በሰው ትልቁ
ተውራት የሙሳነው ዘቡር የዳውድ
ኢንጂል የኢሳነው ፉርቃን የአህመድ
የነብዮች ሱሁፍ መቱንግድነው
አስር ለኢብራሂም አምሰው ለሺስ ነው
ሰላሳው ለኢድሪስ አስሩ ለሙሳ
ተውራቱ በፊት ነው ያልኩህን አትርሳ
የሙሀመድ መላክ በፍጥረቱ ሁላ
ተኑሩ ተፈጥሯል እነ አርሽ ሁላ
የሱማ ትድረቱ የለበትም መሻር
በኑሩ በዛቱ ወራቱ እንኳ ሲዞር
ያንን ሁላ ትድረት እሱማ መሻሩ
በጭራሽ መምጣቱን አትከራከር

29. በልኩ አይደረስ ታምራቱ ብዙ

⁸⁷እርዚቅ an Arabic word which means livelihood.
⁸⁸ Harut is the name of an angel sent to teach magic. It is also said that he is human being.
⁸⁹ Marut is the name of an angel sent to teach magic. It is also said that he is human being.

ቁጥሩም አይደረስ ብዙ ነው መዘዙ
 ተሰማይ ተሠማይ ወጥቶ መምጣቱ
 ውነት አድርጎታል ጌታችን ተጧቱ
 ተሚስለኖችም ሃያ አምስት ማወቅ
 ገቢ ሆኖበታል ቢሆኑ ትልቅ
 አባታችን አደም ኢድሪስ የልጅ ልጁ
 ኑህን ሁድን ሳሊህ ኢብራሂም ወዳጁ
 ሉጥን ኢስሀቅን ኢስማኤል ያዕቁብ
 ልጁም ዩሱፍን ዓዩብ ያዕቅብ
 ወንድማማቾችን ሀሩንና ሙሳ
 አልዮሠዕዙል ኪፍል ያልኩህን አትርሳ
 ዳውድን ሱለይማን ሁሉን ያዳመጠ
 ኤልያስን ዩኑስን በባህር የሰመጠ
 ዘከሪያ የህያ ኢሳ የመርየም ልጅ
 ሙሀመድ ምስገኑ እሱ ያብዱላህ ልጅ
 ነቢ ጋር የነበር ሁሉን ይበልጣሉ
 ተዛ እሚከተል ተዛ እሚከተሉ
 ተኒህ የሚበለጠው አቡባከርነው
 ዑመር ተከተሉ ኡስማን አሊ ነው

30. ስድስት ይከተሉ እንደሚል አስር
 ስማቸው ዒፋ ነው ቁጥር አንድ አስር
 ሰዒድን⁹⁰ አሚርን ሁሉ ውደድ
 ጠልሀን⁹¹ ዙብይርን⁹² አብዱሪህማን⁹³ ሳእድ⁹⁴
 በበድር⁹⁵ መልካ⁹⁶ ላይ የነበረ ይከተል
 በአሁድም⁹⁷ መልካ ደግሞ ይከተል

⁹⁰Seid is the son of Zayd; is one of those who were promised for paradise.
⁹¹Telha is the son of Ubaidullah; is one of those who were promised for paradise.
⁹²Zubeyr is the son of Al-Awwam; is one of those who were promised for paradise.
⁹³Encyclopedia; Abdurahman is the son of Awf; is one of those who were promised for paradise.
⁹⁴Encyclopedia; Saed is the son of Abi Waqqas; is one of those who were promised for paradise.
⁹⁵Encyclopedia; Badr was the first large-scale battle between the Muslims and Qurayshite Mecca.
⁹⁶Melka is an Amharic word Wollo dialect meaning the threshing floor.
⁹⁷Encyclopedia; Uhud is an Arabic word representing a name of a war.

የነቢን ኑህ⁹⁸ ያዙ ያለው ሰው ይከተል
 የበላውም ቅጠል የገባውም ገደል
 ገዳይም ተቀባይ ትርፋቸው ኢፋ ነው
 እሱ ቢያውቀው እንጂ ቁጥርም ልክም የለው
 አቡሀኒፋን⁹⁹ ሻፊዲይ¹⁰⁰ ማሊክ¹⁰¹
 ሀምበል¹⁰² ናቸው በል የፍጥረቱ መለክ
 ጁነይድ¹⁰³ አኮ ነዎት የአውሊዬቹ መሪ
 በውስጥም በይፋ በህርን¹⁰⁴ አስተማሪ
 ለአውሊያዎቹ ሁሉ ውቃቢ¹⁰⁵ ገቢ ነው
 የላቸውም ያለ ይህንን ማበል ነው

31. ልመና ጌታ ዘንድ አይነቀፍ ጥቅሙ
 ምንም አይደለ እሚል ይባል እብለታሙ¹⁰⁶
32. በዘመናት ሁሉ አስር አስር ልክ
 ለሰው ሁላ አለው ጠባቂ ታምላክ
33. ሁለቱ መላኮች ይከትባሉ ስራ
 አንደኛው በቀኝ ነው አንደኛው በግራ
34. ችልታም የላቸው ተሜትም¹⁰⁷ ተፈገዝ

⁹⁸Encyclopedia; Nuh is a Prophet.

⁹⁹Encyclopedia; Abu hanifa is Sunni Muslim theologian, founder of the Hanafi school.

¹⁰⁰Encyclopedia; Shafiy is the first contributor of the principles of Islamic jurisprudence and founder of Shafiy school.

¹⁰¹Encyclopedia; Malik is a jurist, theologian, and hadith traditionist and also founder of Malikiy school.

¹⁰²Encyclopedia; Hambel is jurist, theologian, ascetic, hadith traditionist, and founder of the Hanibali school.

¹⁰³Encyclopedia; Juneyd is a well-known figure and leader of the followers of Sufism.

¹⁰⁴Informant Yassin Mohammed; በህርን is an Amharic word Wollo dialect meaning behavior.

¹⁰⁵Informant Yassin Mohammed; ውቃቢ is an Amharic word Wollo dialect meaning dignity.

¹⁰⁶እብለታሙ is an Amharic word Wollo dialect meaning liar.

¹⁰⁷ተሜትም is an Amharic word Wollo dialect meaning blackmail.

ጡርፍ¹⁰⁸ ይሁን እንጂ አደራ አትፍዘዝ

- 35. ነፍስን መመርመር አሳብ ማሳጠር
ገባሪ መሆንን ልብን ማጠንከር
- 36- በሞት እንጂ እምነት ገቢ ሆኗል በኛ
ሩህን¹⁰⁹ ይጨብጣል የሞት መልክተኛ
- 37. እሚከደለን¹¹⁰ ሞትን በጊዜ ነው በል
በገደልም ቢሆን በውሃ ማበል
- 38. የእስራሬል¹¹¹ ትንፋሽ የማያጠፋውማ
ስምንትነገርነው በል ለሁሉ አሰማ
አርሽና¹¹² ኩርስይ¹¹³ እሳት ገነት ነው
ቋረንጥ¹¹⁴ እና ሩህን ለውህ¹¹⁵ ቀለም ነው
ሩህን ልቦናን ምሳሌ አለው ያሉ
ጥቂት ናቸው እንጂ እጅግም አደሉ
- 39. በቀብር ጥያቄ አለው ብሎ እምነትም
ገቢ ሆኖብናል ችጋርም ጥቅመትም
ይመለሳል ጅስሙ¹¹⁶ የፍጥረቱ ሁላ
አንድ አካል ሳይቀር ተጥፋት በኋላ
ኸየመሬቱ ይሰበሰብና ሁሉም ወደ አገሩ ይመረመርና
አምቢዬች ሸሂዶች¹¹⁷ በመቃብር ውስጥ

¹⁰⁸ጡርፍ is an Amharic word Wollo dialect meaning active.

¹⁰⁹ሩህን is an Arabic word representing the word “soul”.

¹¹⁰እሚከደለን is an Amharic word Wollo dialect meaning those who don’t believe.

¹¹¹Esfafel is an angel who blows into the trumpet to signal the Day of Judgment.

¹¹²Arshis an Arabic word representing the word divine throne.

¹¹³Kursey is an Arabic word representing the word divine throne.

¹¹⁴ቋረንጥ is an Amharic word (wollo dialect) meaning lower part of spinal cord.

¹¹⁵Lawh is an Arabic word meaning a sheet.

¹¹⁶Jism is an Arabic word meaning body.

¹¹⁷Shahid is an Arabic word meaning martyrs.

ጥፋትም የላቸው በአፈርም በምስጥ
 ያበሳ ቅጣቱ በሰራው ልክ ነው
 የበጎ ደምዘ ታስሩ ትርፍ ነው
 የትንሽ አበሳ መታጠቢያውማ
 ትልቁን መራቅ ነው ብትሰማኝማ
 ለሰግደት መታጠብ እንደዚሁ ነው
 ለቤተሰብ ጥቅመት ከቶም ልክ የለው
 ይገባል እምነቱ በመጨረሻው ቀን
 ክፋት በጎነትን በጣም በልክ አውቀን
 የሰራ ደብዳቤን ሰው ሁላ መያዙ
 እንዲሁ ላይቀር ነው ጥቂት ቢሆን ብዙ
 የሰራ ምሳሌ ይመዘናል አሉ
 ወይም ደብዳቤ ነው ሆኖ ለሱ ቃሉ

40. በጀህነም ላይ ማለፊያ አለ መንገድ
 ሲራጥ¹¹⁸ እሚሏት ክፉን አታራምድ
 ላደካዳኪውም¹¹⁹ ተጭራ ቀጭን ነው
 የስለቱ ብርታት ተሰይፍ የከፋ ነው
 ለገባሪም ቢሆን ሰፊ ነው መንገዱ
 ታይን እርግብግብታ ያንሳል ሲሄዱ
 እንደ ብልጭታ ነው የኩሉም ማለፉ
 እንደ ንፋስና እንደ ባለ ክንፉ
 እንደጮሌም አለ ሯጭም ገሰጋሽ
 እሚድህ¹²⁰ ፎቃቃ እኩሉም ወልሸሽ¹²¹

41. እርምን በመራቅ እሚቆላለፉ
 እሱ ነው ብለዋል ቶሎ ብሎ እሚያልፉ
 ገቢ ነው እምነትህ እንድትሆን ለምለም
 በአርሽ በኩርሲ በለውህ በቀለም
 ሶስት ወገን ነው እኮ ደብዳቤውን ጣፊ

¹¹⁸Sirat is an Arabic word meaning a road to pass hell.
¹¹⁹ላደካዳኪውም is an Amharic word wollo dialect representing those who did forbidden things.
¹²⁰“እሚድህ” is an Amharic word wollo dialect representing “እሚሄድ”.
¹²¹ወልሸሽ is an Amharic word wollo dialect meaning walking slowly.

አሳናሽ ጨማሪ ይባላል ቀጣፊ

- 42. እሳትም ጅነትም ተገኝተዋል በል
እንደ ቀጣፎቹ ገና ነው አትበል
ዛቱ¹²² በገነት ነው የብሩክ አገሩ
ዘላለም እሳት ነው የመናጢ አገሩ
- 43. የኛ ሙሀመድ መጠጥን ያጣጣል
የወርዱ¹²³ ስፋቱ ወር እኮ ያህዳል¹²⁴
በብሩ መሬት ይሆናል ወንዙ
ተዛ እሚቀምስ የለም መላላት ያበዙ
- 44. የኛ ነብይ ነው ሁሉን የሚታደግ
ተዛ በየልክ ሁሉን የሚታደግ
- 45. ተወንጀሉ ሁላ ይቅር ይላል እሱ
የመናጢው ቢሆን ማርታም ያለው የእሱ
መናጢን አትርገም ምንም ቢወነጅል
ሁሉን ይሳደባል የሆነው እንጂ ጅል
እሚሞተው እኮ እያለ አበሳው
እሱን ማስጠጋት ነው ወደ ፈጣሪው
ታላቅ ወንጀል ሰርቶ በሳት እኮ ሲጣል
ያበሳልኩ ነው ተዛማ ይወጣል
- 46. ለጌታ ትድረት የሞተ በመልካ
ኑሩ ሳይታይ በገነት ነው ለካ
የሚጣቀምበት ሲሳዩ ይባላል
ድብልቅም ቢሆን ተሀራም ተሀላል
- 47. ዝም ማለት ይሻላል በስራ መጠንከር
ተርግጠኞቹ ዘንድ አለመከራከር
ዝም ማለት ነው ለሚጨምት ሰው

¹²²Zatu is an Arabic word meaning life.

¹²³Informant Abdulrahman Dawud; የወርዱ is an Amharic word Wollo dialect meaning the place.

¹²⁴Informant Fatuma Mekonnen; “ያህዳል” is an Amharic word Wollo dialect representing “ያስኬዳል”.

መከራ ሳይሆነው በመለመን ሰው

48. እኔ ያቅሜን ያህል መከርኩኝ ላበሻ
አይሆነኝም ያለ ይሁን እንደሚሻ
የማይጨምት እንደሁ ሲያገኘው ቸጋር
ለዚህ የሚሻለው መንገድ መጫር

49. ለወቅቱማ ለካ አለበት ሰው እንጂ
እንዳይናገሩ ታፍነዋል እንጂ
ኢልሙን¹²⁵ እያበዙ በቋንቋ መናገር
አንነግርም አሉ ባረብኛ በቀር
እሱ በተማረው በቋንቋው ነው እኮ
ባረብኛ በቀር ላይናገር እኮ
ይን እኮ ምክር ነው ላበሻ ለየጁ
ታላቁም ታናሹም ለጌታ እንዲበጁ¹²⁶

4.3 The English Translation

Here the Arabic ‘Aḡamī text is translated into English. The researcher tried to classify the poem in a theme and put in the Amharic fidel followed by the translation in English. The texts understudy all pages of the manuscript.

1. Let us begin in the name of Allah and gratitude.
Though we never reach Him even we lauded Him day and night.
Let the (blessings) and peace be Upon the Prophet and his family including
Companions.
2. For those who are evil to Muhammad and made the evil way convinient.
3. Explaining the way of living is important.
It is written in precise speech in good Amharic with no mixture of Gala and Arabic.
4. Its name is “pearl” as it enlightens the darkness of the soul.
5. Boy or girl with sound heart, you need to know what is attributed to God.
It is must [to know] what belongs to the village chief.
6. If your faith is based on here say, He never dare to waver.

¹²⁵Informant Fatuma Mekonnen; *Ilmis* an Arabic word means knowledge.

¹²⁶ Informant Yassin Mohammed; እንዲበጁ is an Amharic dialect which means to benefit.

7. Some debate on Him part of it is apparent lighting word.
Determined in the people's word if he refused to return back is acceptable.
what must precisely to come first is knowledge, do not listen to those who went as
tray.
8. Reflect your body how it is created, its creator never resembles.
If you observe the earth and the sky, you can't get easily the hidden aspect of your
God.
9. Being a believer is to be a serf, to be a Muslim is to be attributer.
Confessing by heart then speaking by tongue that God is the only one.
10. Mohammed (p.b.u.h) is the Lord's vicegerent. He has been chosen among the
creations.
11. Working sincerely is what Islam is about; and it is also praying, fasting, giving alms
and pilgrimage Mecca.
12. What fits to the Lord is twenty attributes, what is not fitting is also the same.
[His] existence is primordial. The creator is unlike His creation.
13. He is all-independent and One. He is free of a woman and off-spring.
Power, will and knowledge belongs to Him. His existence and speech is without
sound.
His listening and looking is without eyes and ears. His speech is articulated without
throat.
He is also powerful and willing. He is all-knowledge full and everlasting.
He is listener, watchful and speaker. Beware of this from a wise informer.
14. This rhythm is not clear to translate; the words are unique.
15. The attribute of God is unlike bodily parts, if you deny this fact and ask about its
attribute.
16. Knowledge and (His) command along with Will can become together.
His judgement is according to his order. Do not argue there is no hardship.
One has the will to do well; the second one is a court.
For the court and the will affirm the unity (monotheism). Look at the words of the
perverse in your heart.
As far as there is Knowledge and speech they are suspended in the unlawful.
Listening and looking everything are natural and it's not foreclosed.
Hot and cold can be tell apart with knowledge in short.

17. The fact that He is the First and the existence of the Divine self can never be changed.
 He has several names (attribute) so that brother you have plenty of choices (to call him). He is the First with clear Divine self.
 It is very difficult to comprehend this clearly. Do not worry about the Lord in this regard.
 To describe Him as in front and at the back; and (His existence) on the right and on the left is impossible (this is to describe that He is omnipresent).
18. He is care free to give and takeback what He gave.
 He is the creator of work and workers gives; ability is given for those whom the creator wills.
 Those whom the Lord deprives them His will become lazy and to those His will is given are hard workers.
 Becoming rich and blessed is due to His will; (also) Poor is deprived because of His will.
19. Long ago before the earth and sky were created (5,000 years ago); He (God) gave will power for the creatures. Do good deeds and do not allow yourself to do for bidden things.
 The Lord will not light a lamp unless you come at His trial.
20. He (God) multiples your good deeds also He punishes you badly by His judgment.
 For those who say He wills penalty for his creations; do not listen to them.
21. Don not they see when God (Allah) treats the children; as well as observe animals?
 It is not His (God's) concern that He created bad peoples (either they are committed to Him or not). He also created those who are making an effort or those who have already submitted.
22. With His decree, specific and general, the belief is binding us so that we cannot throw it away.
 With all the period that things occur the belief is also binding us.
23. It is not important for Him to be seen; except for those who have good character and enter His paradise.
 He could be seen without comparable (with perception) and without the eyes (not physically).
24. Our Muhammad has seen Him. Do not say this is not true.

He sent many prophets who have less position than (prophet Muhammad); who says they are three hundred thirteen.

He (God) has made him unlimited just like the angels.

However, it is obligatory to believe in all (prophets and angels). Do not believe those who are against this.

It is a must to trust and believe in him (the prophet). It is wise to spread his teachings. The four directions (legal schools of thought) are necessary and you have to spread to everyone.

25. It is not forbidden for him (the prophet), food, drink and women when they are lawful. He might also be sick like anyone else except diseases like leprosy and mental sicknesses.

26. There are two testimonies in Islam that capture everything done in the past.

27. Being a prophet is not acquired by work. We can only find it when our Lord gives it. The greatest of all the creatures is our Prophet; do not listen to those who reject this. Then follows the five strong ones, and again when you follow, the messengers come next.

Then there are Prophets of twelve thousand and four thousand.

The head of the angels follows next; believers and then the (rest of the) angels follow. Angels are neither male nor female, nor are they hermaphrodite.

They do not have a share in the worldly gain; all they have is fear of Him for their livelihood.

28. And our Lord loves him (the prophet) and he is the one who benefits the creation.

The Lord protected all the angels. He freed them from all sin.

Our Lord sent down Harut and Marut so that they give Judgment.

They know clearly the ten angels without mixing them; Gabriel, Michael, Israfil, Israfil, Malik, Redwan, angels at the funeral Munker and Nekir and expert of writing Raqibn and Atidn.

He (God) gave miracles to all the prophets and made them pure from all evil.

Mankind is obliged to know the four divine scriptures in detail; Tewrat is for Musa, Zebur is for Dawud, Injil is for Issa and Furqan (Qura'an) is for Ahmed (the Prophet).

It is a must to know the Prophet: Ten for Ibrahim and fifty for shes; Thirty for Idris and ten for Musa. Don not forget what I said before Tewrat is the previous (prior to Quran).

The sending of Muhammad (as messenger) is good for all. (Everything) is created from his illumination including the throne.

His way of life will never be forgotten, even during the most dangerous months of his life.

Let us never argue that the Creator gave it to us.

29. Incomparable Miracles, cannot be counted its Infinite.

Our Lord makes it true in the morning that he went and came down from heaven.

It is mandatory to know twenty-five of the messengers.

Our father Adam and his grandson; and (also) Nuh, Hud, Sualih and Ibrahim his friend. (Similarly) Lut Yisehaq, Ismael, Yaequb, Ayub, Yusuf the son of Yaqub.

Do not forget about the brothers Harun and Musa, Yasae also. Who heard Dawud and Suleyman, Elias and Yunus, the one who drowned. Zekerya, Yehya, Meryem's son Isa, Abdullah's son Muhammad the one who is praised. They are greater than all who were with the prophet. Follow from this and that. Abu Bakr is above all followed by Oumer, Ousman and Ali.

30. Four are mentioned above, the remaining six follow, like saying ten (to mention the ten¹²⁷).

Their names are known they are ten when we count. Love Seid, Amir, Telha, Zubeyr, Abdurahman, Saed and all. (These are) followed by those who have participated in the battle of Badr also followed by the battle of Uhud. Believe in one God and Follow Prophet Nuh, the leaf he ate and the abyss he entered. The killer's and receiver's consequence is clear. He (God) only knows it, otherwise the number is unlimited. Say Abu Hanifa, Shafiey, Malik, Hambel are angels of human beings. It is Junaid who is the leader of the devoted (holy men), he who is the teacher of good manners openly and secretly.

All the devoted (holy men) have miracles. Those who neglect this are liars.

31. Supplication has a paramount (value in the sight of) the Lord. One who says it is nothing is a liar.

¹²⁷The author wanted to mention here the ten companions whom the Prophet assured they will enter paradise

32. There are ten and ten (several) angels that protect them for every human being from the Lord.
33. The two angels write down every one's performance. One is on the right and the other is on the left side (of each individual's shoulder).
34. They do not hesitate to record (even) Gossip and ridicule (they record every single deed). Do not be discouraged be vigilant.
35. Be self-critic, limit thinking, and be submissive (to God) and strengthen the heart.
36. We are obliged to believe in death. The angel of death clutches the soul.
37. Tell the unbeliever that death will come in its precise time. (You may) die in the abyss or in a storm (anywhere).
38. Tell every one that the blowing of Israfil do not destroy eight things.
They are the arsh¹²⁸ and the throne; hell and paradise, lower part of the spinal cord, sheet of paper wood (that is used to write on) and pen.
Those who say (understand) that soul and mind are signs (to the presence of God) are few and far between.
39. It is our duty to believe that there are inquiries in our grave that are resulted in depraved or worthy waiting for us.
All creatures' body will be restored to its original state after they are destroyed.
It is collected from everywhere and each is inspected and sent to its right place (to hell or paradise).
Those Prophets and Martyrs inside the grave have no punishment (they are infallible) neither from the soil nor from the worm.
The punishment (given) is equivalent to the bad deeds. The rewards for the good deeds are multiplied by ten.
If you pay attention, avoiding measure sins leads to the forgiveness of minor crimes.
It is the same in the ablution for prayers (ablution helps for the forgiveness of minor sins). It is also of great benefit to the family.
It is a must to believe in the day of Judgment; knowing enough about evil and good.

¹²⁸Arsh is bigger than the throne kusi according the teachings of Islam.

It is inevitable that all will be given his/her deeds in writing, whether it is large or small.

The work letter contains everyone, whether it is small or many it is not going to be missed.

They say the deeds will be weighed or the writing as a whole.

40. There is a path on hell called sirat and it will not let the bad ones pass.

It is thinner than the tail for those who are disbelievers. Its strength is sharper than the sword.

The path is wide for those who committed (the believers). It is less than blink of an eye when they walk on it.

For others also it's like a flashback when passing on it. Likewise, there are those who pass it like the wind and the feathered.

There is a runner and also striding: there are who crawl, who walk in their fours and limping.

41. Those who are away from doing unlawful are those who pass (sirat) easily.

Your faith will make you well behaved in the hereafter too.

The letter is written (written deeds) by three parties; the throne, lawh the material to write on and the pen. Those who add or reduce (their value) are called deceivers.

42. Say that hell and paradise do exist. Do not deny it like the liars.

Those who (believe) will be in Paradise and those who deviant (disbelievers) live forever in hell.

43. Let our Muhammad drink with those (who are in paradise in special river), and the width and length of the river is a month's walk.

The river becomes land. Those who are not devoted will not taste it (the drink from the Prophet's hand).

44. It is our Prophet who saves all; he saves everyone according to (his deeds).

45. He (God) forgives all sins even for the evildoer.

No matter what sin the evildoer commits, do not curse him/her. No body insults except the one who is fool.

It is better to leave the matter of a person who dies with sins (without repentance) to the Creator (it is not our place to give judgement).

Even if he commits a measure sin and is thrown into the hell fire, it (the punishment) is equivalent to his wrong doing and then he will be released (from the hell and enters paradise).

46. The one who dies for the sake of the Lord (martyred), his grace is not visible (here) and he is in the paradise.

What you use for the livelihood is your sustenance; this could be lawful or unlawful (it is up to you to choose).

47. It is better to keep quiet and work hard; don't argue with the scholars.

It is better to be quiet for those who are matured. Before bad things happen by begging people¹²⁹.

48. I advised my best for the Habesha (Ethiopians), if they do not listen to this let them be whatever they like.

For those who are not matured let them face the problem and better go their way.

49. People should have for the period; they are prohibited to speak.

They (have acquired) a lot of knowledge and transmit in a language, they said we do not speak except Arabic.

With the language he has learnt, alas! he does not speak except in Arabic.

This is an advice for Habesha and Yeju. So that big or small should be submitting to the Lord¹³⁰.

¹²⁹Informant Fatuma Mekonnen; What the writer would like to say is not clear here.

¹³⁰ The above verse is not clear; however, the general message seems that scholars learn in Arabic but they should transfer knowledge to the ordinary people with a language they understand.

CHAPTER FIVE

Conclusion

The emergence of Islamic centers and their associated educational activities led to an Islamic renaissance in many Muslims areas, especially in the nineteenth century. Distinguished by this were the regions of Harar and Wällö, where scholarly centers flourished in several areas such as Qallo, Yajjo, Dana, Dewway. A number of scholars appeared in those areas, who have their intellectual and literary contributions such as Šayḥ, Jamal al-Din al-Anni, Šayḥ al-Dani, Šayḥ Hussein bin Habib al-Hanafi al-Jabarti, Šayḥ Haj Bushra al-Ghati, Šayḥ Gohar bin Haider al-Shounaki and others.

Šayḥ Nurye ‘Omar was one of the prominent personalities who had a great impact on the political, social and religious history of Muslims in Ethiopia in general, and Muslims of Wällö in particular in the second half of the nineteenth century and the beginning of the twentieth century. He also had contributions to traditional medicine practice, community outreach, and charity service.

Due to his distinguished relations with Emperor Menelik, he contributed to the reconciliation between the Emperor and Šayḥ Talha Jafar who led resistance against the Emperor Yohannes and Emperor Menelik. He also helped at ending the war between the Oromo and Afar, as well as the war of Raya and Zebu regions.

Šayḥ Nurye contributed to the ‘aḡamĩ Amharic language, which is of a literary and religious significance. In addition to that, this contribution gives an idea of the development of the Amharic language. It also gives an evaluation of the capabilities of Muslim scholars in composing the Amharic language and their levels of translation from Arabic to Amharic.

Among the contributions of Šayḥ Nurye ‘Omar is the translation of Jawharatu al-Tawheed. It is an Arabic text written by an Egyptian scholar, Šayḥ Ibrahim Al-Luqani explaining the concept of monotheism in Islam.

The most important characteristic of Šayḥ Nurye ‘Omar’s translation of Arabic text into the Amharic language is the following:

- 1-The presence of high-density Arabic words, some are of common origin with Amharic, some were borrowed from Arabic.
- 2- Using terms related to religious or Islamic concepts from Arabic dictionary without change.
- 3- The presence of clear features of the Wällö local dialect.

4- There is difficulty in the Amharic language, resulting from the use of Amharic words that may not be common or have a local feature.

5- Although the author was able to explain the meanings of monotheism in general, the text needs an in-depth study in the field of language, the rhetorical and literary aspects of the poetic text.

6- The Amharic text written by Šayḥ Nurye ‘Omar can be considered a translation of the general concept of Islamic monotheism. The writer referred to Jawhratu al-Twheed as a source, some concepts were not covered in the translation as the research found it too difficult to comprehend.

Recommendation

In order to preserve the heritage of Wällö region and protect it from damage and loss, especially the contributions of Šayḥ Nurye ‘Omar, the researcher recommends the following:

- 1- There should be sufficient efforts to collect these manuscripts and to inform their owners of their historical and literary importance, in order to protect them from damage and loss.
- 2- A digital library should be established to preserve the existing manuscripts after they are scientifically maintained, verified and archived.
- 3- ‘Ajamī studies should be intensified for their linguistic importance in knowing the development of Ethiopian languages, and also for their historical/ importance as they were a means of dealing extensively with societal affairs and issues of daily life.
- 4- Efforts must be organized for the relevant institutions, especially research institutions, that collect, preserve and make suitable manuscripts for researchers.
- 5- Carrying out studies on ‘Ajamī poetry and its effect on religious education in Muslim communities in Ethiopia.
- 6- Conducting more researches and studies on the contribution of Šayḥ Nurye ‘Omar, highlighting its literary, linguistic and educational value.

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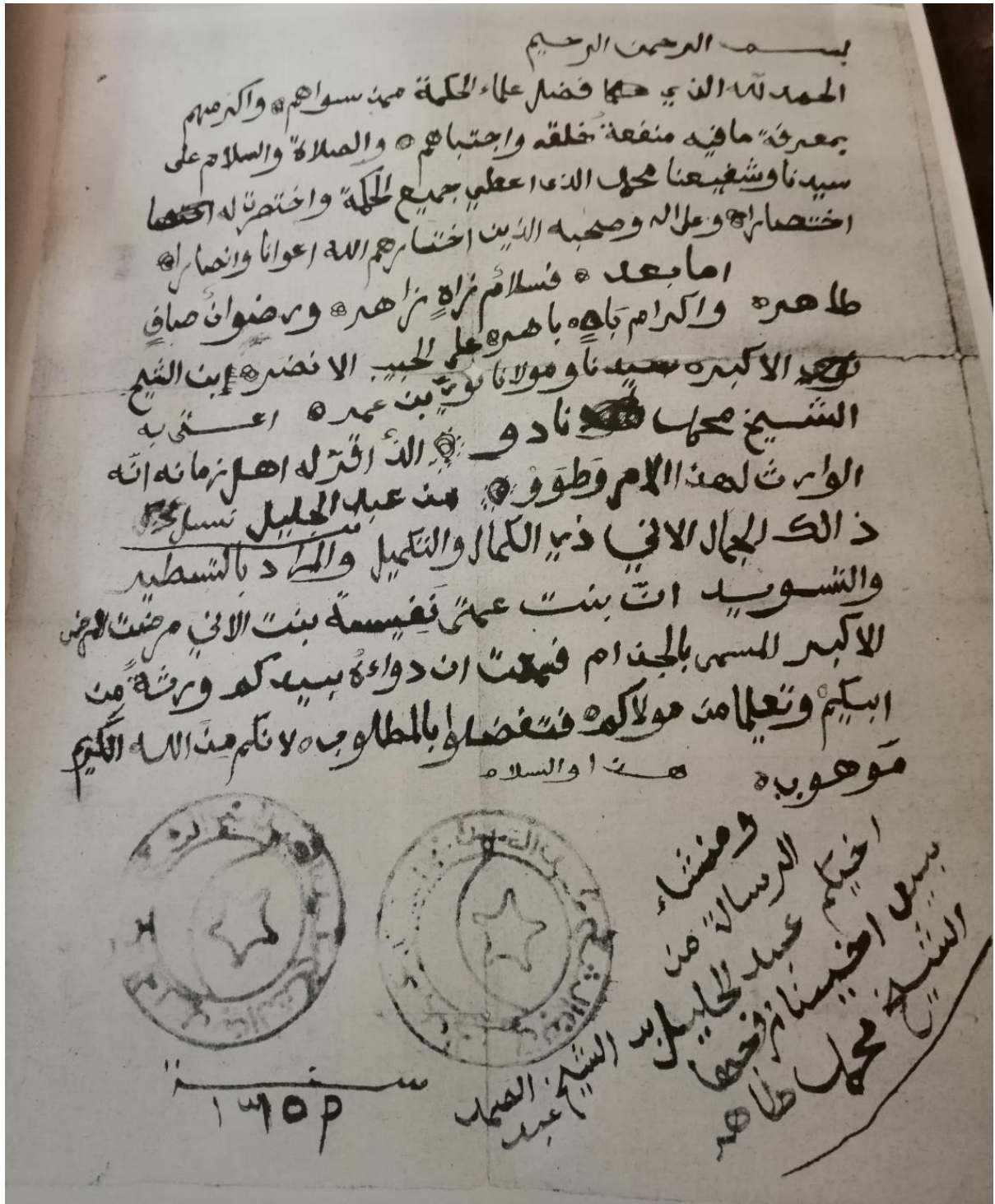
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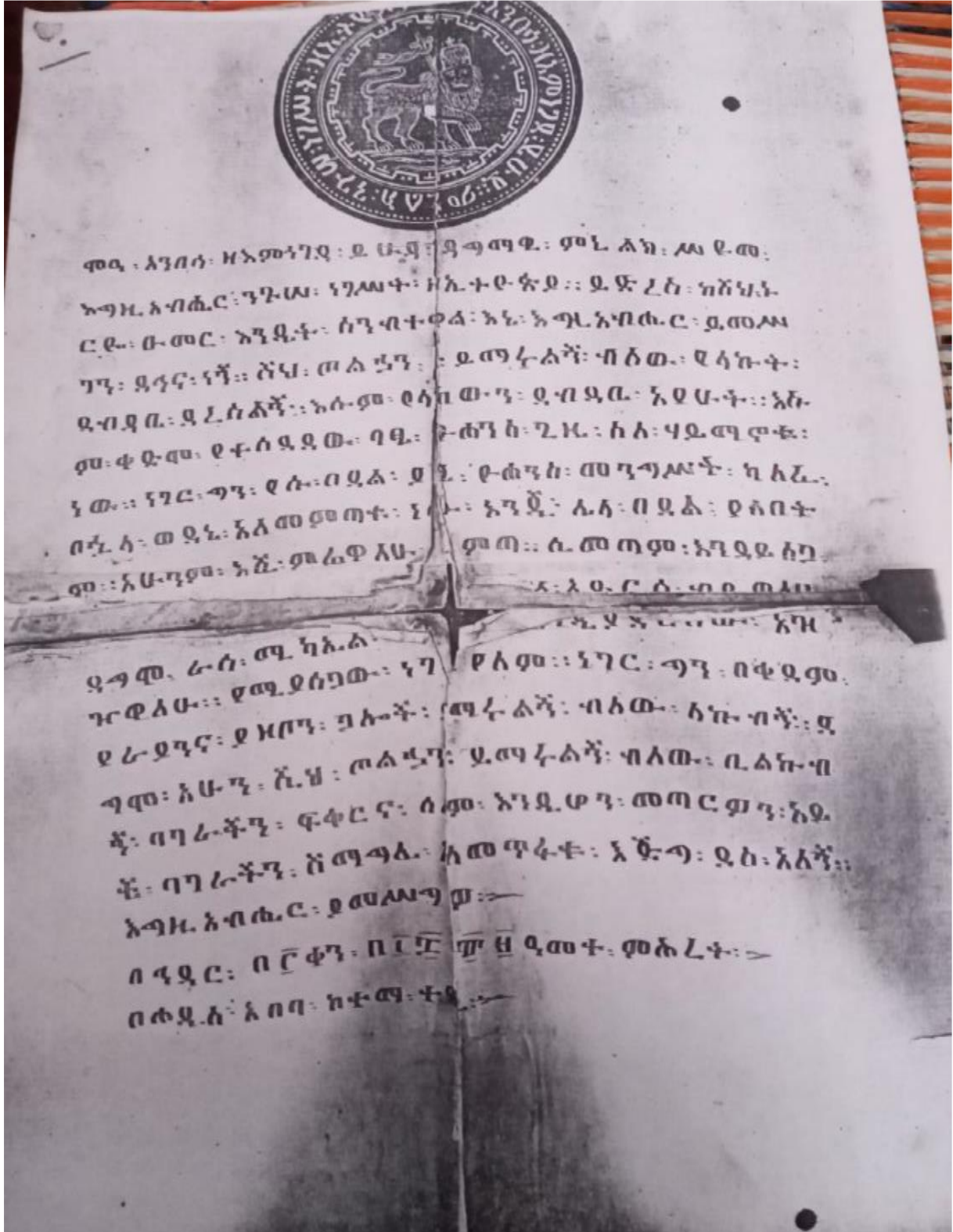
NO	Name	Age	Relationship	Place
1	Šayḥ Abdullah Idris	76	Was scholar of the son of Šayḥ Nurye.	Addis Ababa
2	Šayḥ Mohammed Getaw	102	Was scholar of Šayḥ Nurye.	Dessie
3	Šayḥ Mohammed Yassin	60	Was scholar of the son of Šayḥ Nurye.	Wirgesa
4	Šayḥ Seid Shekur	75	Was scholar of the son of Šayḥ Nurye.	Girana limo
5	Šayḥ Hussein Aliyu	88	One of those living around the village where Šayḥ Nurye was living.	Girana limo
6	Šayḥ Ahmed Haji	45	Grandson of Šayḥ Nurye.	Girana limo
7	Šayḥ Ibrahim Mohammed	47	Grandson of Šayḥ Nurye.	Girana limo

Appendix

1. This letter is written by Şayh Abduljalil bin Şayh Abdusamad to Şayh Mohammed Nadew who is a son of Şayh Nurye 'Omar in the year 1359 AH. In this letter Şayh Abduljalil bin Şayh Abdusamad requested Şayh Mohammed Nadew to give him herbal medicine to the disease of leoprosy for his cousin, Nefisa Al anni, based on the knowledge he inherited from his father Şayh Nurye 'Omar.



2. This is a letter from Emperor Menlik to Šayh Nurye ‘Omar, in 3 Hidar in the year 1889 EC, in which he wrote that he agreed to Šayh Nurye ‘Omar request for reconciliation between him and Talha Jafer and the pardon of the people of Raya and Azabo. This letter indicates Šayh Nurye ‘Omar ’s position with Emperor Menlik and his role in society.



3. A letter from Ṣayḥ Jawhar bin Haidar to Ṣayḥ Nurye 'Omar in the year 1327 AH to borrow a book from Ṣayḥ Nurye 'Omar.

بسم الله الرحمن الرحيم

ان افضل ما عملت الطوبى وطيت بذكره التقوس حمد
 من انصف بصفات الكمال وتخل عن سائبة النقص والمثال
 والصلاة والسلام على خير من حوى الفضائل وجمع وافضل
 من تبطل اليه وانقطع نقطة دائرة الاكوان وترجمان حضرة
 الاحسان سيدنا ومجاونا ومولانا **صلى الله عليه وسلم**
 صلاحا وسلاما داعيا الى الحق والهدى والعدل والعدل والعدل
 اتبعوه في الرضاء والشدة من غير حرج ومن تبعهم باحسان ايمان
 الى يوم يحشر فيه الاول والاخر **بجمع**
وبعد فصد وراى الاحرف من حضرة العبد الاصغر جوهر
 ابن حيدر الى حضرة الشيخ **الجليل** الشهير **بآفة نورى** **عمر**
 فعليكم سلام السلام والتحية والاكرام **والمغفرة** والرضوان
 تشايح تشايح المطر الوايل مدى الازمان **فان** سالت عن حال
 هذا العبد **فم** وعلى نعم من الله **ولله الحمد** وبعد فلا كتاب
 الذى استرسلتموه من هذا العبد الذى سماه بعض من احسن
 الظن **الى** والنية **بالجواهر** الحيدر **ب** في العفا قد لله التوحيد
 احصاج اليه بعض الطلبة **فبحر** خاطرة لقراءة **وسر** غيبة **طال**
 فالما مولد من ذلك **الجنان** ارسال ذلك **له** الكتاب **وما** اريد
 ان اشق عليكم **والله** يسوق كل خير اليكم **وما** ظني انكم ما
 استرسلتموه **للاستخار** به **واحد** انظر **فما** الا انكم **ما**
احسنكم **وقرحت** بما صدق من **جمل** الاحياء **طلبتموه** فجزاه
 الله تعالى **على** هذا **الفرح** احسن **الجزاء** **والسلام** ختام
دمتم سالمين **بمحابة** من اعلمين

تسليم من السلام **قد** جزا **قد** على **حي** ابا **في** الجليل **وذى** الخطر
عجبت به **من** الفضائل **قد** جمع **ومن** صيته **بين** الايام **قد** انشر
ومن كاشمه **نور** قباله **من** د **وسليل** عز **يز** القدر **انثى** به **عمر**
وصاع على **المخارم** **ال** هاشم **وال** واحسان **ذوى** الفضل **وال**

وايضا بعض الطلبة
 يحتاج الى بعض تلك البضعة
 وقد فرغ قراءة بعضها الاول فان
 تفضلتم بارساله اليها فذا آله والا فلا حرج انكم لا تحتاجون
 وانها تجردت به من الكلام معكم لظني انكم لا تحتاجون
 اليها وانكم لا تجردون في غير ما ليس عنكم من العلم
 وانما طلبتم اياها لفرحكم بشفعية ابن احسانكم وليس من كمال
 للشفعية وانما هو من باب جراءة الجنان تنطق اللسان وتلك
 الله احسن الجزاء على فرحكم بابن احبابكم هذا والسلام