



ADDIS ABABA UNIVERSITY
COLLEGE OF EDUCATION AND LANGUAGE
STUDIES
DEPARTMENT OF LINGUISTICS AND
PHILOLOGY

Philological and Linguistic Analysis on Harari
‘Aḡami Manuscript of *Kitāb al-farā’id*: Text
Edition with Its Modern Harari Version and Some
Linguistic Notes

Abdulhamid Abdulahi Ahmed

May, 2025
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A Dissertation Submitted to the School of Graduate Studies in Partial Fulfillment
of the Requirements for the Degree Doctor of Philosophy in Philology.

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Linguistic Notes**

By

Abdulhamid Abdulahi

Approved by Board of Examiners:

Dr. Muna Abubeker



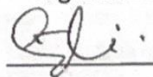
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Advisor

Signatures

Date

Prof. Giorgio Banti



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Advisor

Signatures

Date

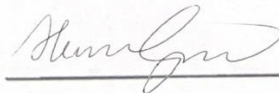
Dr. Maria Bulakh



30.01.2026

Examiner

Associate Professor Alessandro Gori



30.01.2026

Examiner

Declaration

I hereby declare that this PhD thesis, titled “**Philological and Linguistic Analysis on Harari ‘Aḡami Manuscript of *Kitāb al-farā’id*: Text Edition with Its Modern Harari Version and Some Linguistic Notes**” is my own original work. All sources used in this study have been duly acknowledged and cited.

Name

Signature

Date

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¹ The term *Wabar* is a Harari title legally conferred upon individuals serving as attorneys.

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Abstract

This study aims to produce a critical edition of the Kitāb al-farā'id, a significant text for understanding Harari heritage, by conducting a comparative analysis of five distinct manuscripts alongside the widely recognized audio recording of its recitation from the Harari community. Incorporating both oral and written approach provides a comprehensive and culturally contextualized edition. The study addresses manuscript variations in structure, attributions, and orthography through the lens of living oral traditions and external textual evidence. The final edition offers a uniquely valuable resource for scholars of the Harari language, Islamic studies, and Ethiopian manuscript traditions, facilitating deeper linguistic and textual analysis while emphasizing the importance of considering orality in textual editions. Moreover, by integrating a modern Harari version this work will enhance accessibility, thereby contributing to the preservation and appreciation of this vital cultural heritage.

List of Abbreviations

1. Manuscripts & Archival Collections

ms – Manuscript
mss – Manuscripts
Hs – Handschrift (German for "manuscript")
Or – Orientalische (German for "Oriental/Eastern")
Afr Hand – Afrikanische Handschriften (German for "African Manuscripts")

2. Institutions & Studies

IES – Institute of Ethiopian Studies
IslHornAfr – Islam in the Horn of Africa
SBB – Staatsbibliothek Preußischer Kulturbesitz (State Library of Prussian Cultural Heritage, Berlin)
RSE – Rassegna di Studi Etiopici (Review of Ethiopian Studies)

3. Linguistic & Grammatical Categories

OH – Old Harari
ModH – Modern Harari
N – Noun
Conj – Conjunction
Pr – Pronoun
Prp – Prepositional Particle
Adv – Adverb
Adj – Adjective
V – Verb
V inf – Verb Infinitive
Suff – Suffix
Prf – Prefix
Aux – Auxiliary

4. Syntactic & Morphological Markers

Acc – Accusative
Dat – Dative
CND – Conditional Marker
Def – Definite
Cop – Copula
DO – Direct Object
IO – Indirect Object

5. Editorial & Textual Notation

Skpd – Skipped
Om – Omits
Dam – Damaged
PDam –partly damaged
Rep –Repeated
Ed. Corr– editor’s correction
Ed. Sugs– editor’s suggestion
Ra– the recorded audio
Aer. – all varaints except the recorded audio

Transliteration table

Arabic Letter	Name	Transliteration
ء	Hamza	’
ا	’Alīf	ā / ’
ب	Bā’	b
ت	Tā’	t
ث	Ṭā’	ṭ
ج	Ġīm	ġ
ح	Ḥā’	ḥ
خ	Ḫā’	ḫ
د	Dāl	d
ذ	Ḍāl	ḍ
ر	Rā’	r
ز	Zāy	z
س	Sīm	s
ش	Šīm	š
ص	Ṣād	ṣ
ض	Ḍād	ḍ
ط	Ṭā’	ṭ
ظ	Ẓā’	ẓ
ع	‘Ayn	‘
غ	Ġayn	ġ
ف	Fā’	f

ق	Qāf	q
ك	Kāf	k
ل	Lām	l
م	Mīm	m
ن	Nūn	n
هـ	Hā'	h
و	Wāw	w
ي	Yā'	y

Vowels and Diacritics

Type	Arabic	Transliteration
Short Vowels	َ / ِ / ُ / ُ	a / i / u
Long Vowels	َ / ِ / ُ / ُ	ā / ī / ū
Diphthongs	َ / ِ	ay / aw

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CHAPTER ONE

Introduction

Background

1.1. General

Being a repository of the indictment of successive civilizations over many centuries, Harar, the ancient capital of Islam, lies on the eastern brink of the Great Rift Valley in the Horn of Africa. It is located 525 km east of Addis Ababa at an average elevation of 1,750 m above sea level². Over the last five centuries the town had been major centre of Islamic learning and key hub of trade connecting Africa with the rest of the world. In 1520 CE, Harar became the capital of a Muslim dynasty of *Adal* strengthening its position as the main political center of Islam in the horn. Its leading role continued under 'Imam 'Aḥmad bin 'Ibrāhim al-Gāzī, known as 'Ahmad Grāñ, and his successor 'Amīr al-Mu'minīn Nūr bin Muğāhid, who built the wall that still surrounds the town (Banti 200). Even though Harar maintained this role throughout the Dawudi dynasty of its Emirates, it was occupied by Egyptian in 1875 for ten years and was annexed in 1887 by Menilik II King of Shewa. Today Harar is the administrative seat of the Harari people regional state, one of the regional states of the Federal Democratic Republic of Ethiopia (Waber 2009).

Harar's native ethnic group belongs to the South Ethio-Semitic linguistic group. They trace their ancestry to the *Harla* people who were allegedly lived specifically in the vast land of *Harar-Gēy* that covers the entire rift valley from northern highland of Ethiopia to the coastal borders of Somalia (Ahmed 2020). They are given different

² Alessandro Gori – Roberto Bianchini et al., *Cultural Heritage of Harar; Mosques, Islamic Holy Graves, and Traditional Harari Houses. A Comprehensive Map*, Rome 2003.

names by the neighboring peoples and by themselves. For instance, the Oromo call them *ʾAdare* and their language *ʾAfān ʾAdare*, whereas they call themselves *Gēy ʾusu* and their language *Gēy Sinān* which respectively mean ‘city man’ and ‘city language.’ However Western scholars use the name Harari (Leslau 1958).

Even though Harar and Hararis are steeped in history, the recorded history of the previous regimes mentions them only twice: first is in the context of the campaign of *ʾImām ʾAḥmad* and second regarding the ruinous battle of *Čalanqo*³. As an ancient urban centre Harar possesses abundant historical evidences, whether in the form written documents, a wide range of bounding oral sources or archaeological deposits in the surrounding areas of the city of Harar⁴.

With regard to oral sources Harar is richly endowed with oral traditions. Elderly men in Harar, its environs, even distant locations with historical ties to Harar, frequently recount folktales concerning the foundation of Harar and ancient settlement sites. In Harar and its surrounding Oral literature remains vibrant and deeply alive⁵.

Regarding archaeological sources, there remains a dearth of knowledge despite a wealth of archeological sites. Based on the limited evidence available, Harar appears to be a sole remaining vestige of the earliest civilizations in the Horn of Africa.

Findings from many archeological sites in and around Harar bear testament to this. According to Richard Wilding Ogaden's *Darbi-Gār* sites and the *Harar-Gēy* plateau's sites, which have rectangular stone buildings attributed to the Harla people, are among the best examples of

³ *History of Harar and The Hararis* Harar: Harari People’s Regional State Culture, Heritage and Tourism Bureau, 2015.

⁴ Ibid.

⁵ Ibid

archaeological sites⁶. Archaeological investigations were not sufficiently conducted despite the abundance of ancient sites, including *Harla bād*, *Gafra zar*, *Kimiat*, and the existence of numerous ruins left by the Harla people.

With these sites paucity of archaeological excavation carried near the past. Besides all researchers on the field starting from Antonio d'Abbadie⁷ (1840s) up to Azais and Chambered⁸ (1925), Červíček and Braukamper⁹ (1975) and Braukamper¹⁰ (1988) none of them had given historical and socio-cultural explanation on enigmatic and semiotic assets of Harar and its surrounding.

Regarding to the written sources the Harari internal and external literary texts preserved in the form of manuscripts can be taken as pertinent source in the construction of the history of Harar and Hararis. From both the internal and external source, the Chronicles' work written in different languages about Harar and Harari might be used as example. Among them the 14th Century chronicle of Amda Tsion, the 16th Century chronicle of Tsersa Dengle and the 19th century chronicle of Minilik II. These Chronicles narrate military engagements between rulers of Harar and Christian kings. Another chronicle worth to mention is the chronicle of *Futūh al-ḥabašah*, Šihāb al-Dīn 'Aḥmed bin 'Abd al-Qādir better known as '*Arab Faqīh*. In his conspicuous work of *Futūh al-ḥabašah* (the Conquest of Abyssinia) which immortalized both his name and of Harar, he provided extensive accounts of Harar. In the prominent *Futūh*, *Arab Faqih* discussed in

⁶ Wilding, Richard, 1975: "Pre-history in Harar" *Conference on Historical and associated Studies in Harargey, Archaeology Unit History Department, Addis Ababa University*.

⁷ Bravo, A. F. 2007. Del panel a la Hegemonía: Nuevas Teorías y Tecnologías Para el Arte Rupestre del Noreste de Africa. Memoria Para Optar al Grado de Doctor Presentada Por: Bajo la Dirección de Los Doctores, Madrid (Available at: <http://biblioteca.ucm.es/tesis/ghi/ucm-t29852.pdf>).

⁸ Azais, P. R. & Chambard, R. 1925. . *Revue d'ethnogra-phie et des traditions popularizes*, 6 (22):124-135.

⁹ Červíček P. & Braukämper, U. 1975. Rock Paintings of Laga Gafra. *Paideuma*, 21: 47-60.

¹⁰ Braukämper, U. 1998. Notes on the Islamicization and the Muslim Shrines of Harar Plateau (Available at: www.everythingharar.com).

great detail the rise to power of *Imam* Ahmed Ibn Ibrahim al-Ghazi and his subsequent campaigns using Harar as his spring board and political capital. The Chronicle provides detailed information on topographies, battlefields, the fighting forces and clans involved in the campaigns of *Imam* Ahmed as well as settlement patterns of the Harar Plateau (Stenhouse, P.L. & Pankhrust, R., 2003).

Coming to the internal sources, the manuscript entitled *Ġadwal Šāš wal-Šāmi* can be taken as one of the important Arabic Manuscript. This manuscript is found in the institute of Ethiopian Studies, Addis Ababa University under the shelf mark IES. 276. In this manuscript, the author, Ahmed *al-Šāmi*, a recognized Harari scholar with his friend, the second Ahmed, give a list of all the *Amirs* of Harar from *Amir Ḥabōba* (283-333 AH = 893-942 AD) to the arrival of the Egyptians in Harar. Ewald Wagner has annotated and published three of these 19th century manuscripts and discuss within their context the names of *Amirs*, the transfer and registration of property, place names and other details that add to our understanding of the history of Harar in that period (Wagner 1974). Undeniably, Harari manuscripts of the 19th century offer substantial data on trade items under the auspice of the ruling *Amirs*. But, in general, a large number of Harari and Arabic manuscripts are yet to be effectively utilized in historical, philological and other field of related research.

However contemporary western scholars like Wagner, Professor Georgio Banti, Gore and others have made researches on Harari manuscripts. Based on their study we can classify Harari manuscripts into Arabic and Harari '*aḡami* and Harari '*aḡami* is a Harari text written in Arabic Script.

The Arabic manuscripts in Harar are of two different kinds: the Arabic writings of local Islamic intellectuals, and the Arabic works imported from the Islamic world into Harar to enhance the Islamic culture and the religious consciousness of Harari (Gori 2005). This Harari literary production can be classified into various literary genres. Wagner (1997) provides a complete theoretical classification into 12 different genres, partially following the categories applied by Ahlwardt (1887-99). Part of these classification can simply be what is called historical, hagiographical, spiritual and pietistic (Sufism), creed, moralistic, and the juridical and administrative genres.

As to Harari *‘aḡami* literature the genre of classification could be creed, juridical, religious hymns, advices and folk songs. *Kitāb al-farā’iḍ* which is the concern of this paper is perhaps the best known of the literature.

According to Wagner, (1989) *Kitāb al-farā’iḍ* has two parts which are attributed to two different authors. The first one is a collection of numerical saying about numerous aspects of life including religion and is attributed to *‘Āw ‘Abdurrahman al-Ḥarāšiy*. The second is a summary of Islamic creed and jurisprudence. Some of the manuscripts ascribe this part to *Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī*, others to *‘Abdullah ‘Umar bin ‘Ġibrā’īl*. So, this study is designed to do philological and linguistic analysis of *Kitāb al-farā’iḍ* by carrying out text edition and modern Harari version of *Kitāb al-farā’iḍ* in tandem with particular linguistic notes.

1.2 Statement of the Problem

Cerulli's official edition of *Kitāb al-farā’iḍ* (1936) is foundational work for the study of Ethiopian Islamic manuscripts in general, and Harari manuscripts in particular. Based on a single manuscripts his work was primarily concerned with linguistic Aspects of *Kitāb al-farā’iḍ* and is

now 88 years old. In his editio princeps it is clearly observed that he has used *Kitāb al-farā'id* to divide Harari into modern Harari and old Harari by using linguistic features of the text. Despite relying on a single manuscript for his *Kitāb 'al-farā'id* study Cerulli, as Banti (2020) indicates, engaged with *un dotto hararino*, i.e., a Harari scholar. As stated by Cerulli the text has two parts and both parts of the ms is ascribed to a single scholar. Likewise the ms that I found in 'Abdullāh Šarīf's private custody attributes both parts for one Harari scholar. Even though these two manuscripts concur that a single scholar prepared both parts of the text, they disagree on ascription; Cerulli asserts that the manuscript attributes both parts to *Faqīh Ṭayyib al-wanāgiy* while my manuscript ascribes it to 'Abdullāh bin 'Umar bin Ġibrā'īl.

Apart from these variations in attribution, the Institute of Ethiopian Studies (IES) manuscript is tripartite; three parts with ascription of three different scholars. It ascribes the first part to 'Āw 'Abdur-Raḥman al-'Arāšiy, the second to Faqīh Ṭayyib al-Wanāgiy, and the third to bin 'Abdullah 'Umar bin Ġibrā'īl. Because of these variations in attribution and in textual organization Sara Fani (2018) describes *Kitāb al-farā'id* as a complex manuscript, citing its varied attribution and textual organization she argued that the manuscript posed a challenge to its inclusion in the *Islam in the Horn of Africa* (IslHornAfr) database.

In addition to variations in manuscript attribution and textual organization, an oral recorded witness of the *Kitāb al-farā'id* exists, captured several decades ago. This two-part oral version attributes its first part to 'Āw 'Abdur-Raḥmān al-'Arāšiy and its second to Faqīh Ṭayyib al-Wanāgiy. As an oral literature, its continuous transmission from past to present generations affirms the historical recitation of the *Kitāb al-farā'id* by the Harari community in every household during the month of *Ramaḍān* and on other important occasions. To address variations in attribution and textual organization, this study conducts a philological and linguistic analysis

of the Harari ‘aḡami *Kitāb al-farā’id*, resulting in a text edition that presents a modern Harari version of the work alongside linguistic insights.

1.3 Objectives of the Study

1.3.1 General Objective

- To examine the Harari ‘aḡami text of *Kitāb al-farā’id* through a philological and linguistic analysis, addressing the challenges posed by variations in attribution and textual organization, and providing a text edition that includes a modern Harari version with some linguistic notes.

1.3.2 Specific Objective

- To establish an edition of the Harari ‘aḡami *Kitāb al-farā’id*.
- To prepare modern Harari version of *Kitāb al-farā’id*.
- To analyze the linguistic feature of the *Kitāb al-farā’id*.
- To investigate the variations in attribution and textual organization.
- To assess the significance of the oral tradition in relation to the written manuscripts.
- To present the ‘aḡami text *Kitāb al-farā’id* in an easy way.

1.4 Significance of the Study

As this study is aimed at presenting philological and linguistic analysis on Harari ‘aḡami manuscript of *Kitāb al-farā’id*, it is important to show the contribution of local Harari intellectuals as Islamic scholarship in the region. It is also helpful to properly understand the history of Harar and Harari and their heritage. Besides, it raises among Hararis in understanding their heritage’s values, via the ms, which are manifestation of their identity and transmitting them systematically to the younger generation by making them part of the curriculum in higher

education is an exigency. This study, therefore, could serve as starting point for far-ranging consequences.

1.5 Scope of the Study

In an effort to fully address the project title, the researcher presents the complete text of *Kitāb al-farā'id*, accompanied by philological and linguistic analysis, and crucially, provides both a text edition and a modern Harari version. It is important to note that this study offers an explication of an invaluable work, characterized by a philological focus with some linguistic elements, positioning it as neither exclusively philological nor purely linguistic.

1.6 Review of the Literature

Since the town Harar has been an important hub of Islamic learning in the Horn of Africa, a considerable body of literature in Harari has been produced all the way through the centuries. This literature includes Arabic and 'agami texts (Banti 2000). Due to the pioneer efforts of western scholars some of these texts are documented. H.Salt, C. T. Beke and R. F. Burton published the first vocabularies with small collections of texts of Harari. Later Paulitschke and Robecchi-Bricchetti furnished other vocabularies with small texts of Harari. In his various studies, E. Littmann reedited the various texts of Burton, Paulitschke, Robecchi-Bricchetti and Conti Rossini. On the other hand, Cerulli edited *kitāb al-farā'id* and classified Harari into modern Harari and antique Harari (Leslau 1963).

Recently Ewald Wagner surveyed several Arabic texts and 'agami texts of Harari thereby he published a monumental work as far as Harari manuscripts are concerned. These texts include religious chants and prayers, edifying texts (texts that provide moral and spiritual guidance) in prose, historical works, and etc. It is worthy to mention here the most known of them. Of the texts *Faṭḥ Madīnat Al-Harar* can be taken as the first. The text is a renowned example of a

wholly Arabic writing of Harari history, originally written by a local Harari intellectual named Yaḥya Naṣrul-Lāh¹¹. Exceptionally, the text represents hagiographical historiography. It contains fascinating historical events and prominent figures who played vital roles in making Harar a premier ruling state of the past Islamic principalities. With distinguishing qualities, *Fatḥ* is between a purely hagiographical and historiographical production. It has been published with Wagner's extensive comments.

The second is the well-known *Futūḥ al-Ḥabašah* by 'Arab faqīḥ (Šihāb al-Dīn Aḥmad). Notice that 'Arab faqīḥ is a name formed with Arabic words but with Harari grammar: in Arabic it would be faqīḥ al- 'Arabī "the Arab jurist" or faqīḥ al- 'Arab. It is a detailed first-hand account of the military campaigns of 'Imām Aḥmad against the Christian Abyssinian state. It is one of the major historical sources on Ethiopia in the XVI century.

The third is the hymns attributed to Šayḥ 'Abdalmālik bin 'Ābid, the well-known saint who was contemporary of Šayḥ 'Abadir. It is a very long *dikri* hymn of 542 lines organized in stanzas with alphabetical rhymes from *alif* to *yā*'. It has Praise of the Prophet, and of the four companions Abu Bakr, 'Umar, 'Uṭmān, and 'Ali. Wagner has published the hymns entitling it as *dikri* 'Abdalmālik bin 'Ābid (Ibid). Wagner and Garād, a native Harari and scholar jointly produced a book. This book consists of three parts: texts, grammar, and dictionary (Alan 2000). As Wagner (1988) examines the literary quality of Harari texts generally, professor Banti studies eight 'agami texts of Harari including *kitāb al-farā'id*. Considering these texts as the earliest 'aḡami texts of Harari, he made remarks about the orthography of these texts (Ibid). Recently I studied *Kitāb al-farā'id* in my master's dissertation and the study provided detailed explanations

¹¹ While Ewald Wagner identified Yaḥya Naṣrul-Lāh as the little-known Harari author of *Fatḥ Madīnat Al-Harar*, the late Šayḥ 'Aḥmed, a respected Harari scholar, revealed that Yaḥya Naṣrul-Lāh is well-regarded among the Harari people, known as Faqi Naṣroy, with his shrine situated inside the walled city of Harar, further attesting to his local significance.

and content analysis of selected excerpts. Even while these studies are crucial to our understanding of Harari literature, they do not give a full picture of the composition and nature of Harari's writings. As a result, this study helps to close the gap that currently exists in the Harari literature.

1.7 Research Methodology

This research employed a qualitative methodology involving five sequential stages: reviewing secondary literature, collecting manuscripts, carrying out interview, analysing the data and writing up the thesis.

The limited numbers of secondary sources that are relevant for this study are consulted. This includes works by renowned Western scholars like Dr. Cerulli, Ewald Wagner, and Professor Banti and contributions from local scholars like Dr. Muna. My earlier MA work on the same manuscripts is also essential to my current study.

In order to consult different versions of *Kitāb al-farā'id*, tracing the locations and accessing them is made possible not only within my effort locally both in Addis Ababa and Harar; but also with the help of Professor Banti for manuscripts found in foreign libraries. Thus, the digital copies are made available for me and the comparative study is possible.

To enrich the research, consultations were held with prominent Ethiopianists and Orientalists who have made significant contributions to the study of Harari 'and ' *aḡami* texts of the Horn. Additionally Fieldwork was conducted in Harar. Data was gathered on the oral transmission of *Kitāb al-farā'id* and selected Harari community elders have been discussed about the manuscripts. In addition, the audio recording of *Kitāb al-farā'id* by the late 'Āw 'Abd al-Sattār, a

respected elder of the Harari community, is acquired and utilized and served as a valuable source in the analysis of this research.

The collected manuscripts are critically analyzed using the audio record of the text in light of the insights collected from the discussion with Harari elders and scholars to identify the textual organization, attribution and linguistics features.

Finally an edited *Kitāb al-farā'iq* is produced with linguistics annotations in addition to a modern version of it. By blending textual evidence and oral tradition, this study provides a more comprehensive understanding of Harari literary heritage.

CHAPTER TWO

2. Indigenous Learning Centers, Literary Heritages, and Oral and Textual Survey of Harari Language

2.1 Indigenous Learning Centers

To properly contextualize Harar's indigenous institutions, it is imperative to first explore the history of Islam within the city. The entire native population of Harar is Muslim, and authoritative local scholars, such as Ahmed Šāmi, assert Harar's pioneering role in the acceptance of Islam. According to Šāmi, Islam was introduced to Zaylā' and Harar as early as 615 CE, during the *Ṣaḥāba's* (companions') first *Hiğrah* to Abyssinia.

Similarly, an Arabic document held in the custody of various Harari and Somali elders provides a detailed account of Islam's early penetration into the region. This text claims that Islam arrived in these areas eight years before its establishment in *Madīnah*. The document specifies that this migration was led by the third Caliph of Islam, 'Uthmān bin 'Affān, alongside the Prophet's daughter, Sayyidah Ruqayyah. Their four-month sojourn in Harar, during which they reportedly delivered the message of Islam, lends credence to the local belief that the toponym Ruqiyagēy commemorates her historical presence.

In support of these records, oral traditions among Harari elders recount that the message of Islam arrived while the Prophet Muhammad was still alive. This is notably encapsulated in an illustrious *dikri* often recited by the elders:

'īnbem al-ri'nēw (We have not seen him)

warbēn samannēw (We heard of him)

'amannabēw Muḥammad Rasūlul-Lāh (We believed in him as the Messenger of 'Allāh)

Taken together, this *ḍikri*, the aforementioned Arabic documents, and Harar's geographical proximity to the Arabian Peninsula suggest a tradition of Islam arriving in the city and its environs during the Prophet's era. While archaeological surveys, such as those by Fauvelle-Aymar and Hirsch (2004-2010), date the earliest material evidence of Muslim communities in the Horn to the 11th century, these indigenous accounts maintain a much earlier spiritual and social foundation for Islam in Harar. Consequently, this early perceived advent led to the firm establishment of Harar as a preeminent center of Islamic learning¹².

2.1.1 Types of Indigenous Learning Center

Following the firm establishment of Islam in Harar, indigenous learning centers proliferated. Consequently, Harar emerged as the preeminent city of Islamic scholarship in the region. This status was well documented by Richard Burton, who, describing Harar as an 'ancient metropolis of a once mighty race,' highlighted its role as a center of learning comparable to Yemen's Zabīd¹³.

Harar's indigenous learning centers fall into five distinct types: the *'Āwāč/Ribāṭ*, *Nabiyy gār*, *Kabīr-gār*, *Masgid-gale*, and *Qur'ān-gēy*¹⁴.

¹² For the archaeological perspective, see François-Xavier Fauvelle-Aymar and Bertrand Hirsch, "Muslim Historical Spaces in Ethiopia and the Horn of Africa: A Reassessment," *Northeast African Studies* 11, no. 1 (2004-2010): 25-53. While these surveys date the earliest extant material remains of Muslim settlements to the 11th century, it is essential to distinguish between "material evidence" and "social memory." The lack of 7th-century archaeological strata may result from the use of perishable building materials or the subsequent overbuilding of ancient sites. This study acknowledges the archaeological data but prioritizes Harari indigenous traditions and toponyms—such as **Ruqiyagēy** ("the land of Ruqiyah") and **Ġa'far gab** ("the cave of Ġa'far")—as valid historical repositories that preserve a much earlier "spiritual geography" of the city.

¹³ Burton R.F., reprint 1894, *First Foot Steps in East Africa or An Exploration of Harar*, 2 vols, London, Tylston and Edwards.

¹⁴ Abdunasir Idris. 1992. *Traditional Islamic Centers of Learning in Harar*, Addis Ababa, B.A Thesis, A.A University Department of History; A. Ġidāya and A. Ahmed. *Qur'ān-gēy* in print.

'*Āwāč* is the primary and most significant Islamic educational institution in Harar. In the Islamic world, the '*Āwāč* is known as a *Ribāṭ*, while in some parts of Ethiopia, it is referred to as a *Ḥarīma*. To disseminate knowledge, this institution relies on religious orders or *ṭarīqah*, such as the *Qādiriyyah* and *Rifā'iyyah*. According to the book titled '*Aḍwā*' '*alā al-šayḥ 'Abdul-Qādir* (*Light on Šayḥ 'Abdul-Qādir*), the establishment of *Ribāṭ* in the Horn of Africa dates back to the 5th and 6th centuries of the Hijri calendar. Šayḥ '*Umar al-Riḍa*, widely known as Šayḥ '*Abādir*, is credited as the founder of the first *Ribāṭ* in the Horn of Africa in general, and Harar in particular. The text further states that following Šayḥ '*Abādir*, in the seventh century of the *Hiğri*, Šayḥ *Nūr Ḥusayn* the *Quṭb* of *Ḥabašah* moved from Harar to Bale and established a wide religious teaching center (*Ribāṭ/ 'Awāč*) from which notable individuals like the renowned *Šūfi* Omar graduated¹⁵. Like *Nūr Ḥusayn* many well-known Islamic scholars in the horn who licentiated different Sufi order founded their *Ribāṭ* and disseminated Islamic knowledge.

Among such Islamic scholars Šayḥ *Hashim al-Harariyy* in Ethiopia, Šayḥ '*Abdur-Raḥmān al-Zayla'i*, in northern Somaliland, and Šayḥ '*Uwais*, in southern Banadir can be cited (Miftah, 1971). As higher level of learning center in '*Āwāč* *Tawḥīd*/creed, *Fiqh*/ jurisprudence, *Tafsir*/commentaries on Qur'ān, *Ḥadīṭ*, *naḥw*/ Arabic grammar and *Fara'id*/Islamic inheritance jurisprudence is given together with behavioral and practical lesson that help student to purify his soul with evil thought, his action with evil deed thereby he can attain the high ranks of righteousness and piety in Islam and develop a good persona in a way that he can be taken as a model with good personal characteristics to the society he lives with. Lesson in the '*Āwāč* is

¹⁵ A. Miftah *a light on the shaykh Abdulqadir and dissemination of his order*, Dar al-kutub, Bayreuth.

delivered regularly in Arabic and local language. Consequently, students from all round surrounding Harar come to 'Āwāč for the knowledge¹⁶.

Whenever 'Āwāč are mentioned, the shrines and saints of Harar are also frequently addressed. As discussed above the 'Āwāč as a learning center established first by Šayḥ 'Abādir who is considered as the Arch saint of Harar and it is saints who often establish this learning center. Although the term 'Āwāč comes from the Harari word 'Āw, which means father, it can refer to both a learning center and a saint's shrine, which could be either the saint's burial or a blessed location where a saint has been seen in the past. Āw is also honorary title for saints.

The second learning institution is *Nabiyy gār*. Like 'Āwāč *Nabiyy gār* is also indigenous learning facility. In contrast to 'Āwāč, *Nabiyy gār* are exclusive to Harar. Its history spans back to the time of 'Āw Abadir and it was he who established *Nabiyy gār* by assigning his students as a teacher to the various parts of the historic city of Harar. Since these teachers are well known for their extollings of the Prophet Muḥammad, may 'Allāh raise his rank, the Harari community gave them a title called *Māḥi bāy* which means eulogist of the Prophet. In this learning center personal obligatory religious matter that include the biography of the Prophet is given through context and events. That is the lesson is given in the form of uplifting Harari *Dikri* on every day that has significant Islamic event or every Islamic holyday. Since the lesson is given to the Harari neighboring residents of the *Nabiyy gār* the medium is mostly Harari language¹⁷.

The third institution is *Kabīr-gār*. The term *Kabīr-gār* is a combination of two Harari word meaning the house of scholar. The *Kabīr*/ scholar has religious obligation to teach unlearned

¹⁶ Burton R.F., reprint 1894, *First Foot Steps in East Africa or An Exploration of Harar*, 2 vols, London, Tylston and Edwards.

¹⁷ Personal experience

members of his community the portion of knowledge of the religion that every accountable person has obliged to learn. He teaches therefore not with the intention of gaining the material reward but with the intention of gaining reward from God by performing his religious duty. Like 'Āwāč, *Kabīr-gār* offers *Tawhīd*/creed, *Fiqh*/ jurisprudence, *Tafsir*/commentaries on Qur'ān, *Ḥadīth*, *Naḥw*/ Arabic grammar and *Farā'id*/Islamic inheritance jurisprudence and other related religious sciences.

As the term *Kabīr*, referring to a religious teacher, is a hararized Arabic word, denotes the lesson of *Kabīr-gār* is given usually at the house of the teacher. Men and women who are graduated from *Qur'ān gēy* attend *Kabīr-gār*. Classes are conducted in Arabic and Harari. Individuals who could read Arabic read daily lessons in Arabic and the *Kabīr* elaborates that to the attendant in Harari.

The fourth indigenous institution is what is called in Harar as *Masgid-gale*. It is another assortment of *Kabīr-gār* which bases a mosque. The term is a combination of Harari and Somali words. The Harari word *Masgid* means mosque whereas *gale* means one who lives in. Thus *Masgid-gale*, literally meaning one who lives in mosque, is school to which the people living in the surrounding region of Harar come to get Islamic education. In the compound of a mosque where there is a lesson a house called *Zāwiyah* built for the students who came from the surrounding region so as they can stay there and attend their lesson in the mosque. Concerning food and other necessities for the student the local people willingly accommodate them. Most of the teachers of this institute are Harari and system of teaching is similar to *Kabīr-gār*. But it is the higher level of teaching than *Kabīr-gār* (Abdurahman Garad — Wagner 1998:79). Richard Burton in his *First Footstep in East Africa*, noting that the religious education was highly refined he mentioned *Kabīr Khalīl*, *Kabīr Yunis*, and *Šayḥ Ġāmi* as principal scholar of the institution

and *Kabīr Ḥalīl* was the teacher of *Šayḥ Madar*, one of the students of *Masgid-gale* and renowned *sūfī* Master who disseminated *Qādiriyyah* *sūfī* order under the guidance of his teacher *Kabīr Ḥalīl* and established settlement in Hargeysa by the name *Harar Šagār*/ the small Harar¹⁸.

The last one is *Qur'ān-gēy*. It is a compound word combined with two Harari words of *Qur'ān* and *gēy*. The term *gēy* when it is alone it means city but when combined with other words it acquires more related meanings to its head component and the meaning specified with the word it appears as a compound word. Hence *Qur'ān-gēy* means indigenous Harari Qur'ānic school. When one thinks of the history of Harari Qur'ānic Schools, *Šayḥ 'Abādir*, the arch saint of Harar, and his contemporary Harari saint 'Āw *Šufi Yaḥya* come to mind. The following Harari folklore notifies that *Qur'ān-gēy* had been started by 'Āw *Šufi Yaḥya*:

Šōfi Yaḥyā dīn qadiyāw zabēsa *Šufi Yaḥyā* who chose the religious matter

zidīn cāyā Qur'ān-gēyūw 'ēsasā founded *Qur'ān-gey*

As noticed from the above Harari saying it is apprehended that 'Āw *Šufi Yaḥya* instituted *Qur'ān-gēy*. The above saying is supported with further information by Abdulnasir, a Harari native scholar. According to him, 'Āw *Šufi Yaḥya* with 'Āw *'Abādir*'s incitement began to teach children at the place known still as 'Āw *Qur'ān-gēy* (A. Nasir 1992). This is probably the first *Qur'ān-gēy* founded in Harar. The place lies to the southeast of Harar distancing approximately five kilometres from the town.

Since I didn't find written document on hagiography of 'Āw *Šufi Yaḥya*, it could be absurd for me to make out the exact date of grounding *Qur'ān-gēy* as institution. But since 'Āw *Šufi Yaḥya*

¹⁸ 1 Abdurahman Abdullahi, *Making Sense of Somali History: Volume 1* (London: Adonis & Abbey Publishers, 2017), 80

was contemporaneous of *Šayh 'Abādir*, I can possibly suggest that its commencement goes back to the time of *'Āw 'Abādir*. Therefore, the possible date is between the first and second half of 9th century G.C¹⁹.

Qur'ān-gēy's teaching accomplished in three levels. The primary level is called *ḥarfi-manqal* which is to mean learning reading through Arabic alphabet together with Arabic vowel indicators (*ḥarakāt*). The secondary level is learning recitation of *Qur'ān* through copying from the teacher's wooden tablet called *Maḥdīḡa* to student's wooden tablet called *Lūḥ*. The tertiary level is learning recitation through dictation called *Maṭraḥ*. While learning *Qur'ān* in the institution students also develop good hand writing in Arabic alphabet²⁰.

Before formal enrollment a Harari child goes *Qur'ān-gēy* with his/her elder brother mostly at the age of five so as to be familiar with the *Qur'ān-gēy* environment. He/she also plays with his/her peer group in the compound. When the child gets six or seven years old, he/she formally gets enrolled in *Qur'ān-gēy* and starts learning. To complete learning that is mastering reading and related subjects and memorizing *Qur'ān* takes, on the average, from six to eight years. However, the student's adroitness determines the duration of completion of learning at the *Qur'ān-gēy*. When a family wants to enroll its child to *Qur'ān-gēy* the father takes his child to the *Kabīr* of particular *Qur'ān-gēy* with gifts commonly with *cāt/cathata edulis*. If the child's father died, he/she goes with his/her mother.²¹

The transfer of a child from one *Qur'ān-gēy* to another *Qur'ān-gēy* is not allowed without the permission of the previous *Kabīr*. Unless the previous *Kabīr* permits the new *Kabīr* will not accept the child. Therefore, the parents have to obtain the permission of the previous *Kabīr* if

¹⁹ Source of the date is unpublished chronological lists of emirs of Harar

²⁰ Personal experience.

²¹ Personal experience as student of *Qur'ān-gēy*.

they want their child have transferred to another *Qur'ān-gēy*. To get the permission the parent takes to the previous *Kabīr* a bundle of *ċāt t*²².

Concerning its morphology *Qur'ān-gēy* is initiated and run by learned individual in the community known as *Kabīr*. The requirements for *Kabīr* to initiate *Qur'ān-gēy* are obligatory Islamic personal and communal knowledges like Knowledge in fundamental Islamic duties, knowledge in Arabic, Qur'ān and etc. Most of the time, *Kabīrs* are those who memorize Qur'ān and have knowledge on religious matters. In *Qur'ān-gēy* there are no separate classes for lessons. The *Kabīr*'s compound is used as a class. Inside the compound there is four wide wooden pillars with a grass roof called *Dās* where the teacher teaches his students. The *Dās* is open in all sides. It protects the student from rain and sunshine. The principal of *Qur'ān-gēy* is the *Kabīr* himself. However, the *Kabīr* is not the only person teaching in *Qur'ān-gēy*. He is assisted by senior student called *Ṭīt Kabīr*. Every new student has *Ṭīt Kabīr* and most of the teaching is carried on by *Ṭīt Kabīr*. The *Kabīr* also assisted by his own son and he is called in Harari *Gidīr Kabīr* which means the big *Kabīr*. He teaches the senior students with minimum supervision by his father²³.

The daily curriculum consists of three sessions. The first, known as *Sōza Qur'ān-gēy*, is conducted in the early morning. Although this session is not compulsory, it is attended by nearly all students due to the cultural belief that lessons studied at dawn are more easily retained. During this period, children review and reinforce their previous lessons under the guidance of the *Kabīr*. Therefore, parents do not allow their children to miss this class. It lasts about an hour and ends at seven thirty.

²² Ibid.

²³ Ibid.

The second session is known as *Barċa Qur'ān-gēy*, which takes place between 9:00 a.m. and 12:00 p.m. Students arrive at 9:00 a.m. to prepare for the start of formal instruction at 10:00 a.m. He paints his *Lūh* with white earth material called *Barāsa* and gets ink for his pen/*Qalam*. The third session is the afternoon class, called *Ṣalāt beher Qur'ān-gēy*. The class starts at 2:00 p.m. and ends at 4:00 p.m. At the conclusion of the session, each student recites his daily lesson before his *Kabīr*; this evaluation is known as *Maḥkam*. If a student fails the *Maḥkam*, he must repeat the recitation until he masters it. Once a week, on Friday, the *Qur'ān-gēy* is closed to enable students to prepare for the Friday prayer.

On Thursday afternoon they go to the nearest river to wash their clothes and take bath, ensuring they are prepared in advance for *Ġumu'ah*/ Friday prayer. The Thursday morning session is dedicated for revision and is known as *Dāgan*²⁴.

In addition to offering the basic principles of Islam, the subjects taught in the *Qur'ān-gēy* include the recitation of the Qur'an, as well as writing and dictation using the Arabic alphabet. This is achieved through two main components: *ḥarfi manqal* (teaching dictation and writing) and *Qur'ān maqra'* (teaching the recitation of the Qur'an). At the *ḥarfi manqal* level, the child learns to read and write the alphabet. The letters are inscribed on a wooden tablet called a *lūh* by the *Kabīr* or the *Ṭīṭ Kabīr* (a senior student who assists the *Kabīr*)²⁵.

To teach writing *Kabīr* or *Ṭīṭ Kabīr* writes on *Lūh* for the student who is called in Harari 'ardawīg. The child starts to learn identifying Arabic letters and writing them on his *Lūh*. After the students have identified and able to write them on his *Lūh*, he starts learning dictation in Harari vowel notation called *Maṭraḥ*. This done by using Arabic vowels known as *ḥarakat*. The

²⁴ Ibid.

²⁵ Ibid.

first is *fatḥah*. It is called in Harari *likadōy*. It produces the sound [a]. Its sign looks minus sign “_” and is put on the top of the Arabic letter. The second one is *la’astōy*. This is called in Arabic *Kasrah*. Its sign is similar to that of *likadōy* save it is placed beneath the letter. This sound in English is [i]. The next one is *ḍammah* and it is called in Harari *lukudi*. Its sign looks inverted comma [’] and is put at the top of the letter to represent [u] sound. The last one *Sukūn* and is known in Harari as *likarīm*. It is round in sign and is put at the top of the letter. It connects vowel with consonant. Student master the vowel indicators separately with their functioned when combined with letters. To do this they use *Qa’idat al-Bagdadiyah* and they call in Harari *Harfi kitāb*. While learning using *Harfi kitāb* they also learn writing on their *lūḥ* by copying what the *Kabīr* writes on especial *Lūḥ* called *Maḥḍiḡa*. After they master writing and Harari vowel notations of Arabic, they start dictation using Harari vowel notations in Harari²⁶.

Although *Qur’ān-gēy* has no grading system like modern schools, there are stages of learning in *Qur’ān-gēy* which can be classified into four. A group of students learning together in one stage are called *’Ašīrdāy*. This is what is called classmates in modern education. The juniors are called *’Alēfe* while the seniors are known as *Lāqi*. At the first stage the child learns Arabic alphabets and practices writing. He also memorizes the opening *Sūrah* and thirty’s *ḡūz ’amma* of the Qur’ān. Then he keeps on learning up to the nineteenth *Sūrah* of the Qur’ān. This is the borderline of the second stage. The second stage of learning begins when the student completed the twentieth *Sūrah*, *Sūrah Ṭāha* and started the nineteenth *Sūrah*. This is a *Sūrah* in which the *’Ašīrdāy* obtain first graduation called *kafhaya*. With this the second stages of learning concludes. After *Kafhaya*, the child starts the next stage. Once the child starts this stage, he needs minimum supervision by *Gidir Kabīr* or the *Kabīr*. He is qualified enough to be *Ṭīt Kabīr* and

²⁶ Ibid.

respected by his juniors primarily by the beginners for he is now their *Kabīr*. While teaching the beginners he continues learning till he completes the whole Qur’ān. By completing the whole Qur’ān, he receives the second graduation called *’Abaqārah*. Here a ceremony called *Qalam masbar* which literally means breaking the pen takes place. *Qalam masbar*, signifying full graduation of the student it marks the end of learning in *Qur’ān-gey*. For boys *Qalam masbar* takes place on the graduation from *Qur’ān-gey*. For girls, the ceremony takes place before the wedding: the bride, in the presence of her *Kabīr*, her parents and their *afōča*/ neighborhood association have to prove that she can read the Holy Qur’ān. The ceremony takes place on Thursday. Two days later, the bride’s parents send to the *Kabīr* two containers filled with 20 balls of *ḥalāwās*, *muṭabbaq*, and two small jars of tea. This gift of food is called *Faraqqa*²⁷. Even though *Qur’ān-gey*, an elementary level learning institution, it is a base for the scribing and book binding skill and it is worth to mention as example *kabīr* Muḥammad ‘Ali, *kabīr* ‘Ali Šayḥ, and *Kabīr* ‘Abdul-Ğawād. Three of them were *Kabīrs* of *Qur’ān-gey* known for their scribal and book binding traditions in the last decades.

As noted above indigenous Islamic Institutions of Harar developed overtimes with five types; *’Āwāč*, *Nabiyy gār*, *Ribaṭ*, *Kabīr-gār*, *Masgid-gale*, and *Qur’ān-gēy*. They served as local and regional transgenerational transmission of Islamic knowledge and ethics through proper channel as well as strengthening the practices of duty of Islam among the societies and a way of attaining the high ranks of righteousness, piety in Islam. As a result, the founding of these regional institutions demonstrates the significance of Islamic education throughout Harar’s history.

²⁷ Elisabeth-Dorothea Hecht, *Die traditionellen Frauenvereine (Afōča) der Harari in Harar und in Addis Abeba, Äthiopien*, Berlin 1993 (Marburger Studien zur Afrika- und Asienkunde, Serie A, Afrika, Band 30).

2. 2 Literary Heritage

As a world-renowned Islamic city, Harar possesses a profound and enduring Islamic heritage, prominently manifested in its literary records. This heritage encompasses two primary categories: inscriptions and handwritten texts. Prior to examining the collection of handwritten texts, it is imperative to first explore the subject of inscriptions.

2.2.1 Inscriptions

While focusing on Greek, Sabaic, and Arabic inscriptions, scholars neglected the fascinating graffiti and rock arts of the Harari people's ancestors, the *Harla*, who are believed to have lived in the vast land of Harargey, which covers the entire rift valley from the northern highland of Ethiopia to the coastal borders of Somalia²⁸. All past research on rock art covering the *Harargēy* plateau—starting from Antoine d'Abbadie (between 1837 and 1848)²⁹ up to Azaïs and Chambard (1925)³⁰, Červíček and Braukämper (1975)³¹, and Braukämper (1984)³²—has not provided epigraphic or socio-cultural explanations for the enigmatic semiotic assets of the Harla. In light of the dearth of research on the subject, it is unreasonable to assume that Hararis did not possess inscriptions in their own scripts alongside those in Arabic.

Regarding the inscription, let me present here what Harari forefathers left behind for future generations a single leaf of a manuscript. There are many such single leaves of manuscripts—yet

²⁸ *Nubzah Muğazah 'an Tārīḥ Mamlakata Harar*, unpublished.

²⁹ d'Abbadie, A. 1890. *Géographie de l'Éthiopie: ce que j'ai entendu, faisant suite à ce que j'ai vu*. Paris: Gustave Mesnil.

³⁰ Azaïs, F. & Chambard, R. 1925. "Folklore Oromo." *Revue d'ethnographie et des traditions populaires*, 6 (22): 124–135.

³¹ Červíček, P. & Braukämper, U. 1975. "Rock Paintings of Laga Gafra (Ethiopia)." *Paideuma*, 21: 47–60.

³² Braukämper, U. 1984. "Notes on the Islamicization and the Muslim Shrines of the Harar Plateau." In *Proceedings of the Second International Congress of Somali Studies*, Vol. II, edited by T. Labahn, 145–174. Hamburg: Helmut Buske Verlag.

to be discovered or researched—which contain much valuable information that can help to reconstruct and elucidate the history, heritage, culture, and traditional values of Hararis.

It is a copy of surviving sample of what Harari forefathers left behind for us. This is the single leaf of a manuscript that is a facsimile obtained from the original belonging to Muḥammad ‘Abdul-Karīm, the son of a well-known Harari scholar who specialized in the Islamic knowledge of inheritance.

This single leaf shows the different characters in what is considered as a Harari script with their corresponding Arabic letters interlined below. It has been noted that some of the characters had even been engraved in stone.

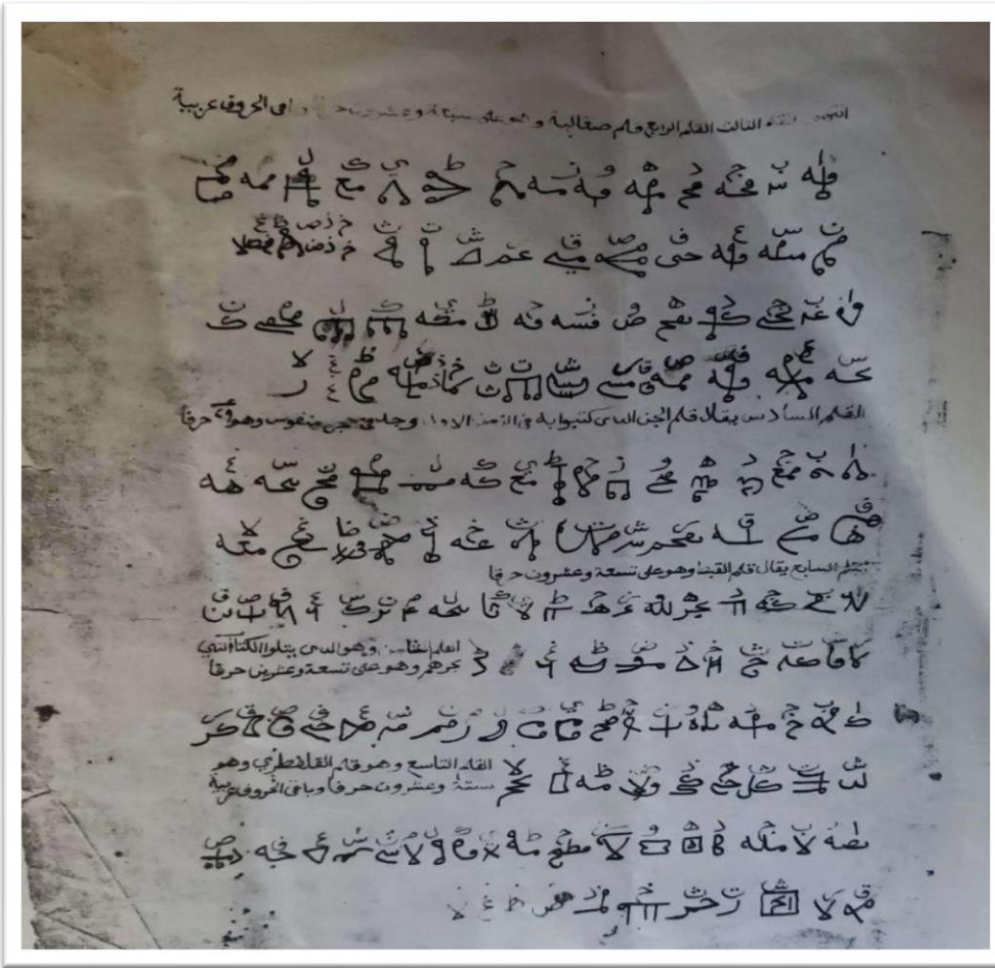


Figure 1: Characters as Harari script taken from Muḥammad Abdulkarim approximately ten years ago

2.2.2 Manuscripts Collection

Harar, the hearth of Islam in the Horn, has produced considerable manuscripts written down in Arabic letters and it is well-known, even in the outside world with the impressive art and skill of book-binding. The profound admiration of Burton and Nikolai Gumilev, the most famous Russian poet of the 20th century, are evident for the beauty and strength of Harari manuscript bindings. Upon visiting Harar, Burton was struck by the quality of Harari manuscript bindings and remarked in his book titled *First Footsteps in East Africa* that "no Eastern country save

Persia surpasses them in strength and appearance³³." Following Burton's visit to Harar, Gumilev traveled there 49 years later. If we look at his travelogue and poetry we can find that he was indeed captivated by the rich cultural heritage and the artistry of Harari bookbinding. Likening Harar with Baghdad of the time of Hārūn-al-Rašīd, Gumilev described the bookbinding process with admiration, noting the careful stitching of pages, the use of high-quality leather and parchment, and the intricate designs that adorned the covers and reflecting his deep respect for the cultural significance and creativity of Harari bookbinding traditions³⁴.

While the actual date of the establishment of book culture and scribal tradition in Harar is unresolved we can assume that they were flourished after *Šayḥ 'Abādir* established *Āwāč/Ribāḍ* in Harar, the first learning institution in the Horn³⁵.

Concerning book culture, Mirza³⁶ argues in her PhD thesis that an analysis of Harari manuscript illumination and the established artistic formats of production suggests that the city developed a unique, locally specific "Harari style" within the context of a globalized network of artistic interchange. She further observes that Harar deserves careful study, as it represents a unique laboratory for modeling the processes that guided the life of a medieval Islamic town.

It is for this reason that Paulis highlights the exceptional skill of Harari craftsmen, noting that the *Marabouts* of Mecca specifically sent their manuscripts to Harar for bookbinding:

³³ Burton R.F., reprint 1894, *First Foot Steps in East Africa or An Exploration of Harar*, 2 vols, London, Tylston and Edwards.

³⁴ Rezvan, Efim. *Russian Poet and Harari Booklore. I*. Manuscripta Orientalia. International Journal for Oriental Manuscript Research, vol. 29, no. 1, 2023, pp. 68–75. <http://dx.doi.org/10.31250/1238-5018-2023-29-1-68-75>

³⁵ A. Miftah *a light on the shaykh Abdulqadir and dissemination of his order*, Dar al-kutub, Bayreuth.

³⁶ Mirza, Sana Y. *The Qur'ans of Harar and their Globalizing Milieu*. Dissertation, Institute of Fine Arts, New York University, 2021.

*On sait que les relieurs de Harrar sont si habiles que les marabouts de La Mecque y envoient leurs manuscrits pour être reliés*³⁷. **Paulis**

It is known that the bookbinders of Harrar are so skilled that the marabouts of Mecca send their manuscripts there to be bound. **Paulis**

Regarding the current status of Harari manuscript holdings, both private and public collections are preserved domestically and in various institutions overseas.

2.2.2.1 Institutes of Ethiopian Studies (IES) at Addis Ababa University

Out of 303 Islamic manuscripts of IES, more than 50 manuscripts are Harari items. Since Harari manuscripts represent the beginning of the collection, some of them are still identified by an old shelfmark. These manuscripts are in Arabic, Harari, French, and Amharic. Some of the works are donated to the IES by Yaḥya ‘Abd al-Raḥmān Garād in 1985.

2.2.2.2 ‘Abdullāhi Šarīf Private Custody in Harar

Scholars of various institutions report different numbers of manuscripts kept in ‘Abdullāh Šarīf Museum. For instance, Belle Tarastani affirms 950 manuscripts³⁸ whereas Alessandro Gori confirms more than 491 items stating that he was unable to provide any further estimation of the quantity³⁹. However, confirmation on my part is necessary, and Abdullahi Šarīf has informed me about 1400 manuscripts are kept in his private collections.

2.2.2.3 Germany (Berlin)

Between 1966 and 1972, Ewald Wagner collected some codices/manuscripts and kept them in Staatsbibliothek Preussischer Kulturbesitz. He collected them from Harar during his stay in Harar.

³⁷ Paulis, "Le pays de Harar et ses habitants," *Revue d'Ethnographie* 7 (1889): 399.

³⁸ Tarsitani, Belle Asante (2009), 'Merging Past and Present in the Museums of Harar, Ethiopia, in *Nilo-Ethiopian studies: Journal of the Japan Association for Nilo-Ethiopian Studies*, 13:1–16.

³⁹ Gori, Alessandro Text Collections in the Arabic Manuscript Tradition of Harar: The Case of the *Mawlid* Collection and of *šayḥ* Hāšim's *al-Faṭḥ al-Raḥmānī*.

These manuscripts are cataloged by Wagner himself. Concerning the number, Gori claims that they are about 21 codices⁴⁰. However, a retrieved web-based source, considering Ewald Wagner's work, *Afrikanische Handschriften, II :Islamische Handschriften aus Äthiopien*, as an opus, states identification of 88 Harari manuscripts from the catalogue preserved in the German collection⁴¹.

2.2.2.4 Netherlands (Leiden)

The manuscripts that are found in Leiden are 20 and are not catalogued. These manuscripts are taken from Harar between 1956 and 1972 by Dutch scholar Abraham Johannes Drewes⁴². They are in private possession in Leiden. They need to be identified and efforts should be made to catalogue them.

2.2.2.5 Italy (Pavia)

Pavia is a city south of Milan in Italy. The library of 'Carlo Bonetta' in Pavia possesses twelve manuscripts acquired from Harar between 1888 and 1889 by an engineer Luigi Robecchi Bricchetti, who passed them to the library in 1926. The collection has been cataloged by Traini⁴³.

2.2.2.6 Rome and Vatican

Rome and Vatican keep more than twelve Harari manuscripts. Of these, eight items are kept in Vatican Library and three are kept in Rome at the Library of Accademia Nazionale dei Lincei. Items in both libraries have been cataloged. Levi Della Vida catalogued items kept in Vatican

⁴⁰ Gori, Alessandro Text Collections in the Arabic Manuscript Tradition of Harar: The Case of the *Mawlid* Collection and of *ṣayḥ* Hāšim's *al-Faṭḥ al-Raḥmānī*.

⁴¹ <http://www.menestrel.fr/?Inventory-of-Libraries-and-Catalogues-of-Ethiopian-manuscripts&lang=en>

⁴² A.J. Drewes, *Classical Arabic in Central Ethiopia* (Oosters Genootschap in Nederland 7), Leiden, E. J. Brill, 1976.

⁴³ Traini, Renato (1974), *I manoscritti arabi esistenti nelle biblioteche di Pavia* (collezione Robecchi Bricchetti), Rome: Accademia Nazionale dei Lincei (offprint from Rendiconti dell'Accademia Nazionale dei Lincei, Classe di scienze morali, storiche e filologiche, serie 8°, 28: 7–12, 841–865).

Library⁴⁴ whereas Strelcyn catalogued items that are kept in the library of Accademia Nazionale dei Lincei⁴⁵.

2.2.2.7 France (Paris)

The Bibliothèque Nationale de France has two Harari manuscripts; they are acquired from Harar by Philipp Paulitschke. He donated them to the library and now bound together. Paulitschke and Cohen considered these manuscripts as collections of different songs. However, what are regarded as different songs by Paulitschke and Cohen are found to be different stanzas of *Masnay*⁴⁶.

2.2.2.8 United States of America (Chicago)

In Chicago, a significant collection of Islamic codices was set up by Mr. Gerald Winner, financier, and philanthropist, in Illinois, USA. This collection consists of 200 manuscripts. According to Gore, Mr. Winner intends to donate to the young research Library at the University of California, Los Angeles⁴⁷.

2.2.2.9 Russian Collection of Nikolai Gumilev

While scholarly attention often focuses on European and local archives, a significant but frequently overlooked repository of Harari heritage exists within the Russian collections. This collection owes its origins to the 1913 expedition of the Russian poet and scholar *Nikolai Gumilev*, who visited the Horn of Africa under the auspices of the Museum of Anthropology and Ethnography (the *Kunstkamera*). Gumilev's efforts resulted in the acquisition of a unique

⁴⁴ Levi Della Vida, Giorgio (1965), *Secondo elenco dei manoscritti arabi islamici della Biblioteca Vaticana*. Città del Vaticano: Biblioteca Apostolica Vaticana.

⁴⁵ Strelcyn, Stefan (1976), *Catalogue des manuscrits éthiopiens de l'Accademia Nazionale dei Lincei. Fonds Conti Rossini et Fonds Caetani* 209, 375, 376, 377, 378. Rome: Accademia Nazionale dei Lincei.

⁴⁶ G. Banti, *Harari literature*, in S. Uhlig (ed.), *Encyclopaedia Aethiopica*, vol. 2, Wiesbaden, Harrassowitz, 2005 a, pp. 1028a-1030a.

⁴⁷ <https://islahnafr.tors.ku.dk/backend/collections/5>

assembly of manuscripts and ethnographic materials from Harar and Jimma, providing a rare Russian perspective on the literary traditions of the region. As noted by *Nikolai Dobronravin*, these "Gumilev collections" represent a crucial, albeit preliminary, survey of Harari intellectual history, offering insights into the textual circulation and manuscript culture of the early 20th century. By incorporating these Russian archives, we gain a more globalized understanding of how Harari manuscripts moved across borders, serving as a testament to the city's long-standing status as an international hub of Islamic learning and scholarship⁴⁸.

2.3 Oral and Textual Survey of Harari Language

Cerulli's work on the earliest Harari *'aḡami* of *Kitāb al-farā'iḍ* revealed a linguistic divergence from contemporary Harari, prompting his proposal of the term "Harari antico," or Old Harari, to identify this earlier linguistic stage. His analysis also led him to assume a broader geographical extent for old Harari. Likewise, Hetzron posited that prior to the sixteenth century, a continuous Semitic linguistic zone might have encompassed the area up to the Eastern Gurage region (Hetzron 1972: 42-44, 119), in contrast to modern Harari's isolated position. Thus, based on temporal distinctions, the Harari language exhibits two primary forms: Modern and Ancient Harari.

2.3.1 Oral Harari

The Harari people designate Old Harari (OH) as *'Awwal Gēy Sinān*, meaning "the former language," a language now extinct in its spoken form but extant in oral and written traditions. It's continued presence in orature, exemplified by Harari proverbs (*Maḥmāḥḥa Gēy Sinān* "Harari Language of Proverb"), *Kitāb al-farā'iḍ* (*Bālōt Gēy Sinān* "Harari Language of Maxims or

⁴⁸ For a detailed preliminary survey of these holdings, see Nikolai Dobronravin, "Gumilev's Manuscript Collections (Harar and Jimma)," in *Proceedings of the XVth International Conference of Ethiopian Studies*, ed. Siegbert Uhlig et al. (Wiesbaden: Harrassowitz, 2006).

religious saying"), and religious hymns (*Dikri Gēy Sinān* "Harari Language of Religious hymns"), has resulted in these alternative appellations for Old Harari.

In written form Arabic script is used for Old Harari. This writing system is known as the ‘*aḡami* script. Regarding its conventional application, Professor Banti (2000) noted the frequent use of the term ‘*aḡami* in reference to West African and Berber cultures employing an adapted form of the Arabic script to write local languages. He further stated that he heard Harari scholars using the term in Harar in 2000 to refer to both Harari and Oromo texts written in Arabic script (cfr. Banti 2000). Using Old Harari local scholars have utilized the ‘*aḡami* script to document Islamic religious matters, such as personal obligatory duties, invocations, praises of God, praises Prophet Muhammad, other prophets and saints. In contrast to Old Harari (OH), Modern Harari (ModH) has both a spoken and a written form.

While Modern Harari (ModH) has both spoken and written forms, unlike Old Harari (OH), Old Harari conversely persists more robustly in oral literature (orature) than its modern counterpart. These linguistic facets continue to be investigated and compiled by Western scholars alongside the ongoing research of local and native scholars, including those active in Harar. Illustrative examples include the sayings and maxims of *Kitāb al-farā'id*, Cerulli's documentation of Harari folk tales, Leslau's collection of Harari riddles, Faysal ‘Abdi Ḥussein's recordings of Harari *Ṭōqasōt* (Harari mothers' supplications), Harari *wīḡ matfēqar* (Harari children's cultural game), and Harari *'iliyow 'ili* (Harari tales), as well as the Harari *Dikri*, a work I developed through the Harari Regional State Culture, Heritage and Tourism Bureau⁴⁹.

⁴⁹ Cerulli, E. 1936. *Studi etiopici I. La lingua e la storia di Harar*, Rome: Istituto per l'Oriente. Leslau, W. 1982-83. Harari riddles, *RSE* 29, pp. 39-85, Feysal Abdi Husein ዊጅ መትፌቀራት 1992፣ ቦሌ ማተሚያቤ ኦዲስ አበባ፣ ቲሪዮው ቲሪ ሐልቂ ኦሐድ 2010፣ ሀረር ማተሚያ ቤት, Abdulhamid Ahmed 2021. ዚክሪ ለሐረሪዎች ማንነት ያለው አስተዋጽኦ፣ አሳታሚ በሐረሪ ህዝብ ክልላዊ መንግስት ባህል ቅርስና ቱሪዝም ቢሮ

2.3.2 Written Harari

The Harari language has been written using different scripts over time, namely the Harari script, ‘aḡami script, Latin script, and the modified Sabeian script, Ge’ez and explored in the subsequent discussion.

2.3.3 Harari Script

This script is an abjad, a writing system where primarily consonant letters are represented in the alphabet. It exhibits similarities with the Sabeian, Arabic, Hebrew, and Aramaic alphabets, among others. The exact date when Hararis started using this script is unknown. However it is stated that starting from 1940s up to 1970s. According to Wagner, the Harari scholar ḥāḡḡ ‘Abdulwadud Waber wrote a manuscript in this script⁵⁰. Additionally, my personal communication with ‘imran waber, another Harari scholar, revealed that his brother Abdulwahnāb waber taught him and other native Harari scholars how to write using this script.

Von Rosen uniquely published a sample of this script in the 1940s within his work *Berget och solen*, providing a list of characters and their Arabic equivalents. Despite his informant's claim, Von Rosen mistakenly linked the script to Syriac. Wagner (2003) subsequently corrected this assertion, confirming the absence of any manuscripts written in Syriac. The differences between the Syriac and Harari scripts, confirming Wagner's assertion, are visually demonstrated in Figures below.

⁵⁰ Ewald Wagner, *Harari Texts – a Literary Analysis*, in: Siegbert Uhlig – Bairu Tafla (eds.), *Collectanea Aethiopica*, Stuttgart 1988 (AeF 26), 203–15; Ewald Wagner, *Afrikanische Handschriften, Teil 2: Islamische Handschriften aus Äthiopien*, Stuttgart 1997 (VOHD 24, 2)

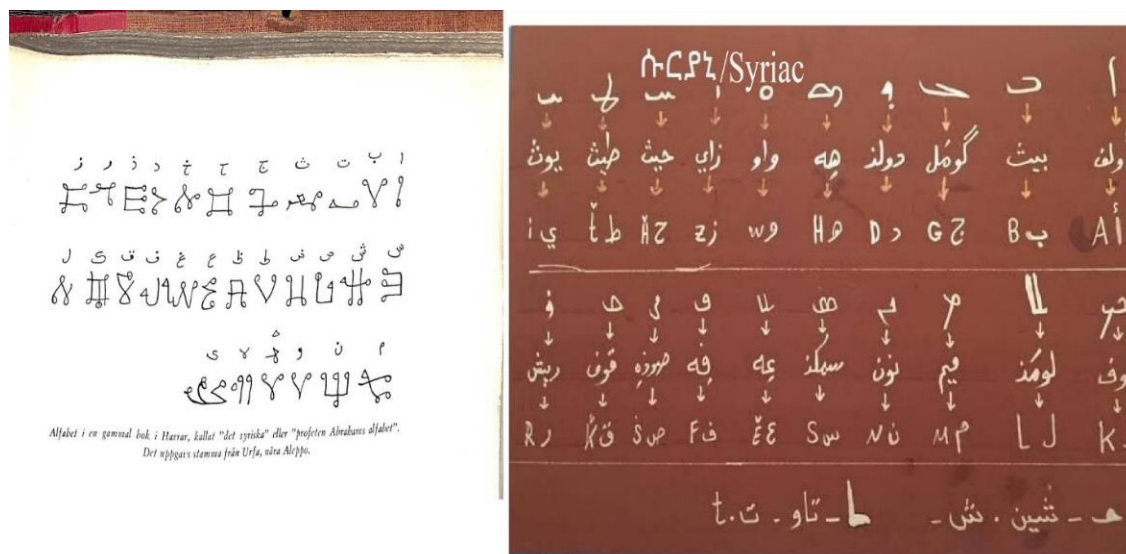


Figure 2: Differences between Harari and Syriac Scripts. A web retrieved pictures of Syriac script and sample published script from **Berget och solen** “the sun and the mountain” of Von Rosen

According to Wagner, there have been several local attempts to revive this script for the Harari language. However, these efforts proved unsuccessful due to the script's difficulty for both handwriting and printing. Although the script's existence is still acknowledged by some, knowledge of it is now almost extinct⁵¹.

2.3.4 Harari ‘Aḡami Scripts

As a center of Muslim scholarship, Harari has been extensively used as a medium for religious instruction, both formally and informally, in conjunction with Arabic. This seamless integration is attributed to the lack of conflict between local Harari cultural practices and Islamic principles, leading to their effective synchronization (Braukamper 2002; Jeyllen 2005; Kassaye 2009). In alignment with Islamic teachings, Hararis have formed a strong connection between their culture and religious matters. They achieve this by establishing cultural settings that facilitate the

⁵¹ Ibid

learning of Islamic obligatory and meritorious matters in the Harari language for local communities. A notable example is *Kitāb al-farā'id*, a Harari text written in Arabic script. It contains Islamic obligatory and praiseworthy matters, often including practical advice. Professor Banti notes its significant and enduring role in Harar's literary heritages. He explains that local communities historically recited it orally during important cultural ceremonies, such as those held on the nights of the holy month of Ramadan⁵². This cultural context, then, informally helps Hararis learn their personal and communal obligatory and meritorious duties, along with practical advice and maxims.

Utilizing Harari '*aḡami script* as means of teaching religious matters, invocation, praising God, praising prophet Muhammad and other prophets, praising saints, local scholars such as šayḥ 'Aṣlah dīn Taqiy, šayḥ 'Abdulmālik who were contemporary to Šayḥ 'Abādir, the national saint of Harar and 'Āw 'Ali 'afif who was the son of Šayḥ 'Abādir produced numerous religious literatures. Their texts are among the ancient '*aḡami* texts of the Horn in general, Harar in particular. These scholars' compositions, collectively termed as *Harari Dikri* in Harar and they are still chanted during *Dikri* ceremonies. A prominent and very ancient example is Šayḥ 'Abdulmālik *Dikri*, an extensive poem known to Cerulli (Banti, 2009) as the "Canzone dei quattro Califfi" ("Song of the Four Caliphs"). This *dikri*, published by Wagner (1983: 53–216) and attributed to Šayḥ 'Abdalmalik, consists of 542 lines structured in alphabetically rhymed stanzas. Consequently, these *dikri*, embedded within Harari cultural practices, provide an informal means of transmitting religious knowledge, paralleling the role of the texts like *Kitāb al-farā'id*. Below illustrated the recent Harari '*aḡami* with Arabic poetic invocation of single

⁵² G. Banti, *Some Further Remarks on the Old Harari Kitāb alfarā'id*, in, East and West.

document copied by the grandson of the renowned Harari bookbinder *Kabīr ‘Ali Šayḥ* who used to be as *Gidīr Kabīr* of his own indigenous learning center known as *Kabīr ‘Ali Šayḥ Qur’ān-gēy*.



Figure 3: Rhythmic prose of Harari ‘*aḡami Nadi baqarēy* “O Baqarah the first”, *Kabīrōw*, “O *Kabīr*” together with Arabic poetic invocation of ‘*AGiṭna* “O God succor us”. *Nadi baqarēy* is a short biography of the Prophet Muḥammad may ‘Allāh raise his rank and *Kabīrōw* is a supplication of *Qur’ān-gēy* ‘*Ardawīḡ* “students” for their *Kabīr*. These two Harari ‘*aḡami* chanted in *Qur’ān-gēy* by ‘*Ardawīḡ* every Tuesday after ‘*aṣr* prayer while the Arabic supplication is chanted by them when there the absence of rain.

2.3.5 Latin Scripts

The first official attempt to codify Harari language was carried on by adapting Latin script to fit the need of the language. This biggest task was given to the Bureau of Education, established in Harari administrative regional state since the overthrow of the *Dergue* regime, as part of the mandate by the new Regional Administration to make Harari the language of administration and education in Harar. The task of codification is designed to record what will otherwise be lost, to derive local terms for new entities which have been adopted in foreign terms, and to ensure that

aspects of Harari heritages and language, which can only be described in adapted Harari script, are not lost because the script used to describe them is no longer commonly shared⁵³.

Prior to deciding on Latin script, Arabic and Sabaic scripts were presented as obvious options alongside Latin scripts. In the past where the need has been arisen for written communication in Harari language Arabic and Sabaic script have been used. But the phonemic requirements of the cognate *Harari Sinān*, Harari language, can be met impeccably by Arabic script than Latin and Sabaic script. Not only is it possible to write in Harari using the alphabet, but Arabic script serves as a link between the current Harari generations and their ancestors. For the reason that the predecessors of the current generations have left behind a wealth of literary works by Harari language in Arabic alphabet. Comparatively speaking to Arabic script, Sabaic script is a more recent invention while Latin is almost neutral.

Even though Sabaic script is the south Arabian script used by the kingdom of Saba later by *Hemayar* kingdom, sources ascertain that this script had been used in Djibouti, Eritrea and Ethiopia in the beginning of the 8th century BC, and later evolved in Ethiopia as *Ge'ez* alphabet⁵⁴. It has been adapted to write Amharic and Tigrigna and some other Ethio Semitic languages. Since Amharic language was imposed as state language for more than a century this script was considered as Amharic script by the lays as well as by some scholars in Harar and there was clear argument against adopting Sabaic script for it was considered as foisted script of oppressors who burnt written materials that includes chronicles of Emirates of Harar in the

⁵³ Gibb, C. (1997b). *In the city of saints: Religion, politics and gender in Harar: Ethiopia*. Oxford: University of Oxford.

⁵⁴ Weninger, Stefan. "Ge'ez" in *Encyclopaedia Aethiopica*: D-Ha, p.732

ancient Harari script⁵⁵. Nonetheless the practical consideration in the choice of script for what is known as *Harari Ḥarfiyāč*, the Harari alphabet should be the effectiveness of the script in representation of Harari sound, its detectability to the population linking the past generation with the present one. One of the logical arguments presented in selecting Latin script according the then official of Harari Education bureau was to foster the solidarity of the neighboring linguistic group like Oromo and Somali since they had already adopted Latin script for their language and by 1994 agreement had been reached on the new Harari alphabet which like Somali, and 'Afān Oromo, has adopted the Latin script. The new *Harari Ḥarfiyāč* for educational purposes had been prepared and introduced into schools. In 1994 the first textbooks in *Gey sinan* were introduced in Grades 1 and 5 and in the fall of 1995, to Grades 2 and 6 as experimental base. But later in the falls of 1996 and 1997 texts were being prepared for Grades 3 and 7, and 4 and 8 for release respectively⁵⁶.

However, as the new *Harari Ḥarfi* this script didn't last long. Few written materials were produced with this adopted Latin script. Two years after its implementation Latin script was replaced by Sabaic script and discussed next in its section⁵⁷.

2.3.6 Sabaic Scripts

Sabaic script occasionally referred as Sabeian script. As previously mentioned, this script superseded Latin script two years after Latin was introduced as *Harari Ḥarfi*. According to the information relayed to me by the then Education Bureau personnels, the long aged late Yusuf – widely cognomened as *Bāšša Birriñ*-who was longtime resident of Saudi Arabia had sent a tape to Harar from there with his vocal arguments favoring Sabaic script as a new *Harari Ḥarfi*.

⁵⁵ Ibid

⁵⁶ Ibid

⁵⁷ Zuher Bedri

Similarly, *Ra'īs* khazzali, the then Harari president supporting Yusuf's view informed me that Latin does not accommodate Harari language and Sabaic script effectively represent Harari sound. On august 30, 1999, the National Assembly of Harari Regional State, with an attempt to develop standardized Harari way of writing system, introduced the first adopted Sabaic script as codified Harari alphabet under proclamation number 18/1991. In this proclamation certain Sabaic letters that are thought to convey the same sound in Ge'ez are made to represent different sound in Harari. The letters ሀ ሐ ፀ ጸ ሠ are changed from their Ge'ez sound representation to the Arabic sound of ه ع غ ث respectively. According to the proclamation *Harari Harfiyāč*/ Harari alphabets are 24 as shown below:

ሀ ሐ ፀ ጸ ሠ ሂ ሃ
 ቀ ብ ተ ቸ ኀ ኘ
 አ ከ ኸ ወ ዘ የ
 ደ ጀ ገ ጠ ጪ ፈ

The proclamation also considered letters like ሀ, ሐ, ጸ, ፀ, ሠ, ጸ, ፀ, ሂ, ሃ as loan letters. In an effort to set the new Harari writing system apart from Ge'ez alphabet, Amharic writing system, Arabic rules of ه and و for elongating the vowel sound is applied. This is to mean that long vowels are marked with additional glides ወ /w and ደ/ for the syllabographs with frontal vowel that is consonant + the frontal vowels /c+i and c+e elongated by adding ደ/ῥ. As well as for the syllabographaphs with back vowels that is consonant plus back vowels / c+u and c+o elongated by adding ወ/w as in the Harari words with short frontal vowel ሲፍ [sif] meaning “sew”, with long frontal vowel ሲደፍ [sīf] “sword” and with short back vowels ሲፍ [suf] “sewed”, with long back vowel ሲወፍ [sūf] sunflower.

One of the main proponents of this writing system was Dr. ‘Abduraḥmān Qōrrām, official of the Harari National Assembly at that time. He is also one of the scholars who prepared the proclamation of the adopted Sabaic script as the new *Harari Ḥarfi* and applied the above Arabic rules of writing long vowel in the new alphabet. He published, *Harari Sinān ‘Asās/* Harari Grammar and *Zi-bīro Ĉuqtiyāč* /office terminologies for implementing the new alphabet and working with the Harari language in regional governmental and non-governmental offices and bureaus. Few years later after its implementation, Harari teachers and writers started facing problems in writing and teaching Harari language using the new alphabet. This happened because of changing sound representations of some Sabaic alphabet and applying Arabic rule in the proclamation while adopting the script.

As a result, the Harari Regional State Bureau of Education organized a symposium on the issue of writing using the adopted alphabet and its Arabic rule on May 31, 2003. Almost eight papers were presented opposing the new alphabet's writing system, but only two papers—mine and the one by renowned Harari scholar Abdul‘aziz ‘Ādam, who drafted laws for the preservation of Harari heritages, cultures, and language—presented a compelling case. In his paper ‘Abul‘aziz mentioning once Harari’s being lingua franca of the Horn he states that some of the adopted rule and alphabet in the proclamations are completely incompatible with Harari languages. He mentioned as a case the Sabaic letter *፩* [*s*] and the rule of adding *፬* [*w*] for long back vowel. He gave as examples the word *፪፩፩*/ Yūsuf and *፩፩፩/śahāy*. As he stated According to the new alphabet *፪፩፩*/ Yūsuf is written with *፬*[*w*] *፪፬፩፩*/ Yūsuf and for *፩፩፩/śahāy* we don’t Have *፩*[*s*] letter to write *፩፩፩/śahāy* in the new alphabet. Concerning the name *፪፩፩*/ Yūsuf, it is already used in certificate ID card without glide *፬* /*w*. As Abdul‘aziz ‘Ādam, did I mentioned in my paper the problem of marking the long vowels with additional glide since the glides have

their own sound representations in the new alphabet as [y] and [w]. Therefore, the rule fails to answer the key question: **How do we distinguish when the letters $\mathfrak{y}$ (y) and $\mathfrak{w}$ (w) function as consonants representing their own sounds [y] and [w], and when do they act solely as markers for long vowels?** To clarify, let us take the Harari word *'ihiy* ('sorghum'), written as $\mathfrak{h}.\mathfrak{n}.\mathfrak{y}$. Here, the final $\mathfrak{y}$ (y) is pronounced as the consonant [y]. However, according to the new rule, this $\mathfrak{y}$ would be reinterpreted as a vowel length marker. **Since $\mathfrak{y}$ and $\mathfrak{w}$ are repurposed as vowel markers, there are no letters left in the adopted alphabet to represent the consonant sounds [y] and [w].** This makes it impossible to write words like *'ihiy*, *miy* ('water'), or *huwwa* ('he').

Thus, we are unable to write Harari words like *'ihiy* "sorghum," *miy* "water," *gēy* "city," *hiyya* "she," *huwwa* "he," and *quwwa* "power" according to the new alphabet's rules. So, the possible solution I suggested was using Sabaic script as it is without any modification and apply competence and context to solve the problem of long vowel as long as the script accommodates the language. Following the symposium linguistic solutions were collected and utilized in the amended alphabet of the second proclamation of the Harari regional state which was issued under the proclamation number 18/1991. After then no amendments were made to the alphabet and it has been used as the official writing alphabet of the regional state. Since then, the alphabet continued to be utilized as regional state's official writing script without any changes being made⁵⁸.

⁵⁸ Personal observations and experience.

Even though Sabaic script is not as old as Harari *‘aḡami* script. It has been used in Harari language long ago before it was codified officially as *Harari Ḥarfi*. Following Menelik II's invasion of Harär in 1887, the Sabaic script started to be used for writing the Harari language. One of the initial instances is the *Gēy ‘aḡāibzo* “wonders of Harar” written by the secretary of *Rās Makonnin* for Casimir Mondon- Vidailhet and published by Carlo Conti Rossini in 1919 (see Wagner 2004, 355). It was written in a short narration as the history of Harar from the time of *’Imām ‘Aḥmad* to 1887. During the last decades while the Harari *‘aḡami* is still commonly used for cultural religious purpose the Sabaic script with an adopted orthography has been increasingly used for publishing journals and magazine. Here are a few instances:

1. *Ṭawwār malasāyāč ṭabā* “Voice of the revolutionary youth”, a handwritten ideological journal produced by the Harari Students’ Association in Egypt “*Harari ardawīgāč ‘aḥadnat mugād misrābe*”.
2. *Šaḥan* “The ray”, in January 1986 its first issue published in Rome by the *Ḥarargey tāriḥ-wā ādā dafdafti mugad* “Society for the research on Harari history and cultures”. This periodical was subsequently transferred to Toronto (see Wagner 2003a, 6–7 and Wagner 2004, 355, note 6).
3. *’Anēr* “preserve it”, published by the Harari Cultural Association of Dire Dawa since 1988 According to Wagner 2003a, 1, the first two issues (Sept. 1988 and Oct. 1988) were written in Arabic script.
4. *Harari ṭabā* “the voice of Harari”, the official newspaper of the Harari National League, was published in 1991. This event might be considered a sort of official endorsement of the adoption of the Ethiopian script by the officials of the Harari regional state.

CHAPTER THREE

3. Description of The Harari ‘*Aḡami* manuscript of *Kitāb al-farā’iḍ*

3.1. Introduction

Ever since Harar had been designated as a centre of Islam in the Horn, a considerable body of Manuscripts have been produced there. One of the principal Harari manuscripts is the Harari ‘*aḡami* manuscripts of *Kitāb al-farā’iḍ*. Its text, a notable Harari ‘*aḡami*, appears to be a genre of its kind to have ever been produced in Ethiopia. It is the first lengthy prosaic ‘*aḡami* text in Old Harari to be brought to the attention of western researchers as the focus of linguistic study. But the text is fascinating for reasons other than linguistic significance (Wagner, 1988, p. 24). The Arabic term *farīḍa* denotes religious obligation, whereas the plural form *farā’iḍ* alludes the obligatory portion employed in Islamic law that deals with property heirs. Consequently, ‘*ilm al-farā’iḍ*’ became the standard name for inheritance law in the Islamic world, and *kitāb al-farā’iḍ* would be the typical title for a book on hereditary law⁵⁹. In Harar however, the title *Kitāb al-farā’iḍ* seems to have quite distinct meaning. As one of the oldest Harari ‘*aḡami* texts, *kitāb al-farā’iḍ* means the book of obligatory duties used to be recited orally in every Harari household during the month of *Ramaḍān* and other important occasions.

Despite the Manuscript being among the oldest ‘*aḡami* manuscripts of the Horn, the precise dating of the text is unclear because some of the older-looking witnesses of the manuscript are undated.

Among the dated Harari texts of *Kitāb al-farā’iḍ*, the earliest that I am aware of is found in a manuscript that is currently in ‘Abdullahi Šarīf’s personal collection in Harar (Ash 0605-13-5).

⁵⁹ Ibn Manẓūr. 1970. *Lisān al-‘arab*. Dār Lisān al-‘arab, Beirut.

On folio 148, the date of the lunar calendar's 27th Ragab, 1112 is written (18th century in E.C.). On folio 166–188 of this copy the same hand that penned this date also copied the prosa text of *Kitāb al-farā'id*. However, one cannot interpret this as the text's earliest exact date because some undated manuscripts appear older based on their writing style and state of preservation. Furthermore, the aforementioned copy demonstrates a well-established and consistent orthography, making it unsuitable for philological analysis as the archetype of all the various recensions of *Kitāb al-farā'id*. Thus, Cerulli's suggestion that *Kitāb al-farā'id* was written in the 16th century or even earlier makes sense (Cerulli, 1936). Consequently, the earliest potential date for this text can be the time 'Imām Aḥmed or even earlier of sixteenth century.

Vis-à-vis the number of the identified mss of *Kitāb al-farā'id*, professor Banti (2020) gives available 21 list of mss that are hosted across various libraries, both within Ethiopia and abroad together with the one manuscript that I gave to 'Abdullāhi Šarīf the total number of the identified manuscript of *Kitāb al-farā'id* reaches twenty two.

In regards to the content, Cerulli had published *Kitāb al-farā'id* as a diplomatic edition of its recensions. Being ascribed it to one scholar, his editio princeps contains two prose texts that follow up one after the other. The first part is a numerical saying and most of which has religious content. The second one begins in Islamic creed ('*aqīdah*) and some of its part is taken from *Sūrat al-'iḥlāṣ* and commented in Harari:

*If you ask what does Lam yalid wa lam yulad wa lam yakun lahu
kufuwan 'ahad mean? It means He neither fathered any sibling, nor was
he the son of any father; neither is He a resemblance to any creature,
nor any creature is His resemblance*

Even though Cerulli's edition was based on one manuscript and ascribed the two parts to *Faqīh Ṭayyib. Al-Wanāgī*, most manuscripts of *Kitāb al-farā'id* had two different parts with the

ascriptions of *Faqīh Tayyib Al-Wanāgiy* and 'Āw 'Abd al-Raḥmān 'Al- 'arašiy. Yet, Wagner (1980) suggests that the existence of a third text of the manuscript *Kitāb al-farā'id* recorded by Ibn 'Abdullahi 'Umar Ġibrā'il al-'Āwsām as-Sāhati. And as he suggested, I personally found in 'Abdullah Šarīf private collection one witness of the text bearing a single ascription, attributed to 'Abdullahi 'Umar Ġibrā'il al-Awsām as-Sāhati. Apart from the conflict over ascription, the other single witness of *Kitāb al-farā'id* hosted in the Institute of Ethiopian Studies, contains three parts attributing to the above three savants. However, the *Kitāb al-farā'id* that Hararis are accustomed to recite unanimously in an important occasion has to two parts and ascribed to *Faqīh Tayyib Al-Wanāgiy* and 'Āw 'Abd al-Raḥmān 'Al- 'Arāšiy and its texts are recorded orally in the past decades by a Harari Savant named 'Āw 'Abd al-Sattār. Thus, the present researcher selected five manuscripts that have different ascription and parts along with the recorded audio of the text for the analysis. The selection method is purposive sampling based on the variations in the existing manuscripts and the oral tradition. The researcher has deliberately chosen manuscripts that represent the different attributions and textual structures to understand the relationships between them and, presumably, to work towards a more comprehensive understanding of the *Kitāb al-farā'id*. They are: - the manuscript of Vatican library with the sign mark of CE 325 from which Cerulli had published his diplomatic edition, two manuscript of Abdullah Šarīf with the sign of Ash 41001-32, Ash 1-28. The manuscript from Staatsbibliothek of Berlin with the signature SBB Hs. or. 10455. Whereas the manuscript from IES with the shelf mark of IES 256.

The manuscript **Ash 41001-32** is a family heirloom, the property of my lineage. This unbound ms was originally my grandfather's. Following his demise, I placed it in Abdullah Šarīf's care to ensure its preservation and prevent potential loss or damage. A written agreement, confirming its return upon our request, was concurrently inserted into the manuscript.

Concerning the description of the Variants, obtaining precise physical dimensions for certain manuscripts proved challenging; specifically, direct access to the Staatsbibliothek of Berlin manuscript and Cerulli MS CE 325 from the Vatican Library was not feasible. Therefore, the physical characteristics of Cerulli MS CE 325 are drawn from DigiVatLib's entry, while those of the Staatsbibliothek of Berlin manuscript are based on Wagner's published description.

3.2. Physical Description of the Selected Manuscripts

3.2.1. The Staatsbibliothek of Berlin manuscript: SBB Hs. or. 10455

Title: *Kitāb al-farā'id*. This is the title in Arabic given to the texts of the Harari 'agami manuscript on the 15th leaf of line 1 and 2.

Paper: yellow brownish paper, no watermarks visible.

Paper size: 16.5 cm x 21.5 cm, 36 leaves.

Text area: 10.5 cm x 16.5 cm.

Lines per page: 13.5 cm x 19 cm. About 670 lines in about single space.

Pagination: The page number is given by writing catchwords (the first word of the first line of the recto of each succeeding folio) on the bottom of the left margin of each corresponding verso of the preceding folio.

Lines per page: 16

Vocalization: the text is fully vocalized. Harari 'agami sounds are represented by Arabic alphabet without modification.

Text layout: one column, no frames, no indentation or paragraph marks, no text dividers. The text never extends beyond the text area (except pp.5, pp.7, pp.12, pp.15, pp.16, pp.17, pp. 18, pp. 25, pp.27, pp.29, pp. 30).

Condition: good condition, yellow grayish and polished but not bound.

Paleography: an excellent scholar's *nash* hand in bold, by thick traditional fountain pen and homemade black ink (*madd*). Harari 'aḡami sounds are represented by Arabic scripts.

Language: Harari in Arabic script is presented with some Arabic loan words. In some parts of the text Arabic language is used especially when explaining Islamic creed.

Rubrication: The text has two parts. The first part of the first part begins on the verso of the Folio 3 with name Allah in Arabic and ends at the 1th line on the verso of the Folio 15. Between the two parts there is a juncture that marks the end of the first part beginning of the second part. It read as:

[*tammat Kitāb al-farā'id*]

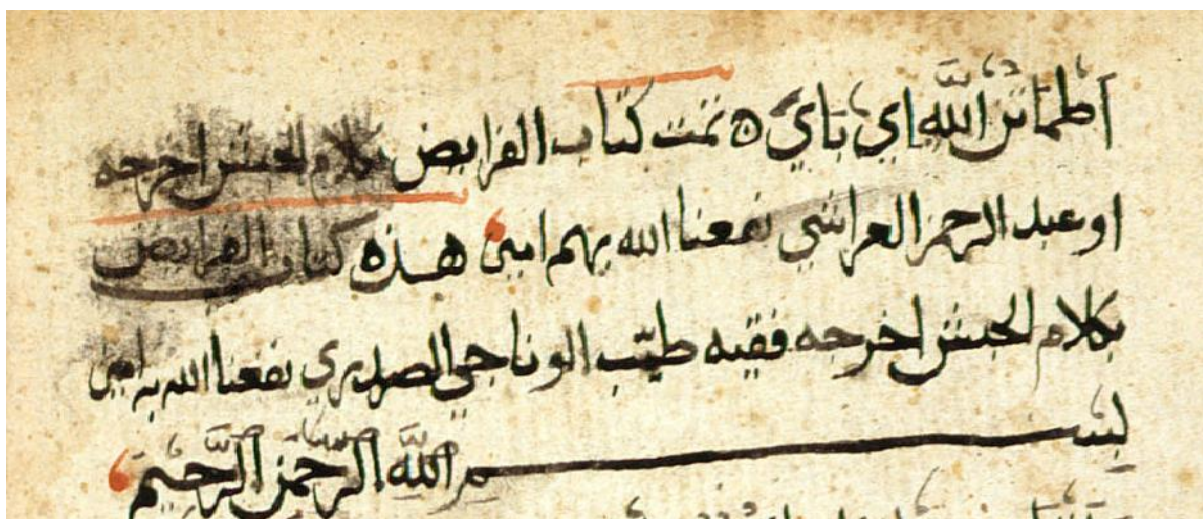
تمت كتاب الفرائض

'*Kitāb al-farā'id* was completed.' Following the completion of the first part the second part begins with:

[*Bismi Allāhi ar-Raḥmāni ar-Raḥīm*]

بسم الله الرحمن الرحيم

'In the name of Allah, the most gracious, the most merciful



Decoration: decorative invocation of the Prophet in red ink appear here and there, the margin of the text left free except some text written on fifteen leaves of the mss..

Copy: On the first leave, there is supplication ending of another work that precedes *Kitāb al-farā'id* of the complete ms. The prayer is followed by the date of completion of the text: *nahāra al-ğumu'ah fi šahri dīl-qa'dah sanata 1180 min al-hiğirat al-nabawiyyah 'alā šāhibihā 'aḡḡalul-şalāti wa 'azkā 'al-taslīm [sic]/ April 1767.*

Scribe: the first part of the ms is attributed to 'āw 'Abdurrahman al-'Arraši whereas the second part of it is ascribed to *Faqih Tayyib al-Wanāgiy al-Sadriyy*

Colophon: the colophon is positioned at the end of the first part of the text on the fifteenth page. After the juncture that marks the end of the first part two colophon for the two parts of the text appears and followed by *basmalah*. Both colophons of the manuscript are written in Arabic:

تمت كتاب الفرائض بكلام حبش أخرجه أو عبد الرحمن العراشي نفعنا الله بهم ءامين

[*Tammat Kitāb al--farā'id biKalām al-habaš aòrajahu 'āw 'Abdurrahman al-'Arraši nafa'ana Allāhu bihim 'āmīn*]

'The book of duties in Abyssinian language was completed taken out by 'āw 'Abdurrahman al-'Arraši may Allah benefit us by them '[sic] amen

هذه كتاب الفرائض بكلام الحبش أخرجه فقيه طيب الوناجي الصدري نفعنا الله به ءامين

[*hāḡihi[sic] kitāb al-farā'id biKalām al-ḡabaš aḡrağahu Faqīh Tayyib al-Wanāgiy al-Şadriyy nafa'ana 'Allāhu bihi 'āmīn*]

‘This is the book of duties in Abyssinian language taken out by *Faqih Tayyib al-Wanāgiy al-Sadriyy* may Allah benefit us by him’

Incipit: On the verso of folio 3 the part begins with *Bismilāhi al-Raḥmāni al-raḥīm*.... ‘In the name of Allāh, the beneficent, the most merciful.’ The second part begins on folio 15 with *Bismilāhi al-Raḥmāni al-raḥīm soman yibū’gir timisti ḥālin yibū’ ti’assir halin yibū’* ‘When the month of fasting is due and with what things does it enter?’

Desinit: The first part of the *Kitāb al-farā’iḍ* ends on folio 15v with the statement: ‘*Tammat Kitāb al-farā’iḍ biKalām al-ḥabaš*’ The book of duties in Abyssinian language was completed’, the second part of it ends on the recto folio 36r with ‘*tammat Kitāb al-farā’iḍ*’ the book of duties is completed.’

Content: the ms don’t have chapters. It has two parts with two different scribes. Both are a collection of numerical sayings presenting religious creed and duties, wisdom and advice in several aspects of life. The position of the scribe of the second part is before *basmalah*, and its title appears twice; before *basmalah* of the second part and at the end of its text on the recto folio

3.2.2. ‘Abdullah Šarīf Manuscript: Ash 41001-32

Title: *Kitāb al-farā’iḍ*. This is the title in Arabic given to both parts of the texts of the Harari ‘*aḡami* manuscript on folio 30 line 7.

Paper: yellow greyish paper, no watermarks visible.

Paper size: 18.5 cm x 26 cm, 30 leaves.

Text area: 13.5 cm x 19 cm.

Number of folios: 26

Pagination: The page number is given by writing catchwords (the first word of the first line of the recto of each succeeding folio) on the bottom of the left margin of each corresponding verso of the preceding folio.

Lines per page: 16

Vocalization: the text is fully vocalized. Harari ‘agami sounds are represented by Arabic diacritic marks.

Text layout: one column, no frames, no indentation or paragraph marks, no text dividers. The text never extends beyond the text area (except pp.6, 9, 10, 12, 13).

Condition: good condition, yellow grayish and polished but not bound.

Paleography: an excellent scholar’s nash hand in bold, by thick traditional pen and homemade black ink (*madd*). Harari ‘aḡami sounds are represented by Arabic scripts⁶⁰.

Orthography: the Arabic alphabets are used without modifications.

Language: Harari in Arabic script is presented with some Arabic loan words. In some parts of the text Arabic language is used especially when explaining Islamic creed.

Provenance: The ms obtained from private library of ‘Abdullahi Šarif in Harar.

Rubrication: The first part of the *Kitāb al-farā’id* begins on the verso of the first folio with name Allah in Arabic and ends after the 7th line on the verso of the folio 11. Between the two parts there is a juncture that marks the end of the first part beginning of the second part. It read as:

[*tammat Kitāb al-farā’id*]

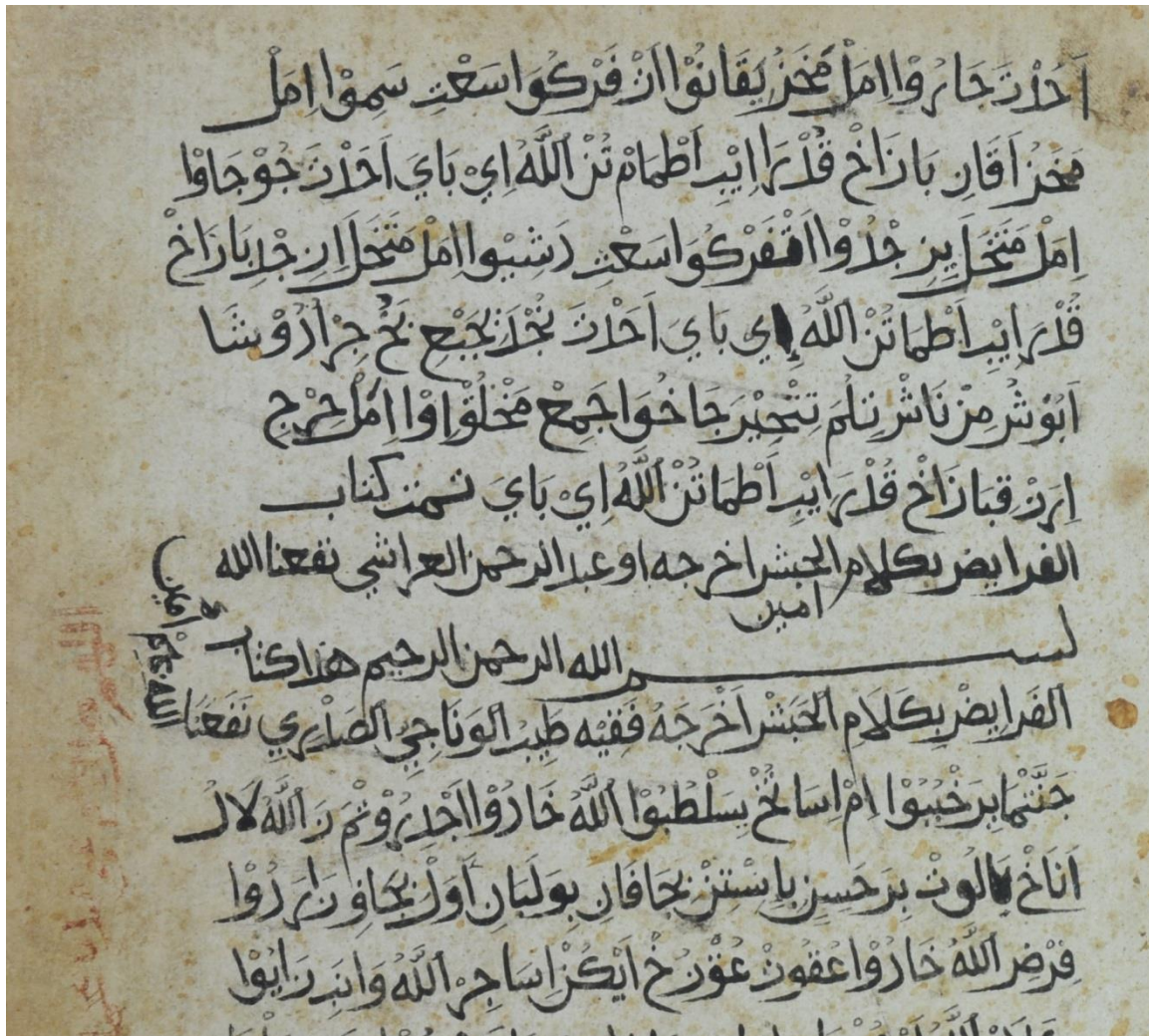
تمت كتاب الفرائض

⁶⁰ The ink and pen which both are named together in one Harari name called *Dibētā-qalam*, meaning ink and pen. The ink which is called *Dibēt* made with fine soot mixed with water and cotton. To make the ink glossy myrrh is added to it. The writing pen which is called *Qalam* is made out thin bamboo like bramble.

‘The end of *Kitāb al-farā'id*.’ After this juncture the second part begins with:

[*Bismi Allāhi ar-Raḥmāni ar-Raḥīm*] بسم الله الرحمن الرحيم

‘In the name of Allah, the most gracious, the most merciful.’



Decoration: decorative dots appear here and there; the margin of the text is left free except decorative invocations of the prophet written in Arabic on some leaves.

Copy: its copy was undated and written by unknown copyist.

Author: the first part of the ms is attributed to 'Aw 'Abdurrahman al-'Arraši whereas the second part of it is ascribed to *Faqih Tayyib al-Wanāgi as-Sadri*

Colophon: the colophon, with the juncture of the end of the first part and beginning of the second part, appear at the end of the first part. Both colophons of the manuscript are written in Arabic:

تمت كتاب الفرائض بكلام حبش أخرجه أو عبد الرحمن العراشي نفعنا الله ءامين

[*Tammat Kitāb al--farā'id biKalām al-habaš 'aḥrağahu 'Āw 'Abdurrahman al-'Arraši nafa'ana Allahu 'āmin*]

'The book of duties in Abyssinian language was completed composed by 'Aw 'Abdurrahman al-'al-Raši may Allah benefit us [sic] amen'

هذا كتاب الفرائض بكلام الحبش أخرجه فقيه طيب الوناجي الصدري نفعنا الله به ءامين

[*hāda Kitāb al-farā'id biKalām al-ḥabaš 'aḥrağahu Faqīh Ṭayyib al-Wanāgiy al-Sadriyy*]

'This is the book of duties in Abyssinian language taken out by *Faqih Tayyib al-Wanāgiy as-Sadri* may Allah benefit us by him'

Incipit: On the verso of the folio the first part begins with *Bismilāhi al-Raḥmāni al-raḥīm*.... 'In the name of Allāh, the beneficent, the most merciful.' The second part begins on the verso of folio 11 with *Bismilāhi al-Raḥmāni al-raḥīm hāda Kitāb al-farā'id bikalām al-habaš 'aḥrağahu Faqīh Ṭayyib al-Wanāgiyy 'aṣ-Ṣadri*.... In the name of Allāh, the beneficent, the most merciful this is the book of duties in Abyssinian language taken out by *Faqīh Ṭayyib al-Wanāgiyy 'aṣ-Ṣadri* may 'Allāh benefit us by him'

Desinit: On the verso of folio 42 ends the first part of the *Kitāb al-farā'id* with *Tammat Kitāb al-farā'id biKalām al-ḥabaš* 'The book of duties in Abyssinian language was completed', the second part of it ends on the verso of folio 26 with *tammat bihamdil-Lahi ta'ālā bimannihi wa faḍlihi wa karamihi.wa al-ḥamdu lil-Lāhi Rabb al-'alamin wa ṣallā Allāhu 'alā sayyidinā Muḥammadin wa 'alā 'ālihi wa ṣaḥbihi wa sallam..* 'it was completed, praising Allah by His grace, bounty and generosity praise be to Allah Lord of the worlds may Allah raise the rank of our master *Muḥammad* and also the rank of his family and his companion protect his nation from that which he fears for it.'

Content: the ms is not divided into chapters. It has two parts written with two different scribes. The first part deals with several aspects of life and wisdom including religion. The second one is the summary of Islamic creed and religious duties.

3.2.3 'Abdullah Šarīf Manuscript: Ash 1-28

Title: *Kitāb al-farā'id*. This is the title in Arabic given to the texts of the Harari 'agami manuscript on leaf 30 line 7 and 9.

Paper: yellow grayish paper, no watermarks visible.

Paper size: 18.5 cm x 26 cm, 30 leaves.

Text area: 13.5 cm x 19 cm.

Lines per page: 13.5 cm x 19 cm. About 670 lines in about single space.

Pagination: The page number is given by writing catchwords (the first word of the first line of the recto of each succeeding folio) on the bottom of the left margin of each corresponding verso of the preceding folio.

Lines per page: 16

Vocalization: the text is fully vocalized. Harari ‘agami sounds are represented by Arabic diacritic marks.

Text layout: one column, no frames, no indentation or paragraph marks, no text dividers. The text never extends beyond the text area (except pp.6, pp.9, pp.10, pp.12, pp.13).

Condition: good condition, yellow grayish and polished but not bound.

Paleography: an excellent scholar’s nashḥ hand in bold, by thick traditional fountain pen and homemade black ink (*madd*). Harari ‘aḡami sounds are represented by Arabic scripts without modification.

Language: Harari in Arabic script is presented with some Arabic loan words. In some parts of the text Arabic language is used especially when explaining Islamic creed.

Provenance: obtained from private library of ‘Abdullahi Šarif in Harar.

Rubrication: The text has two parts The first part begins with the title of the text on verso of Folio 6 and follows *basmalah* and ends after the 2th line on the verso of the Folio 19. Between the two parts there is no juncture that marks the end of the first part. It read as:

[*hāḏā Kitāb al-farā’iḏ*]

هذا كتاب الفرائض

‘This is the book of duties.’ After this title the first part begins with:

[*Bismi Allāhi ar-Raḥmāni ar-Raḥīm*]بسم الله الرحمن الرحيم

‘In the name of Allah, the most gracious, the most merciful.’

هذا كتاب الفرائض بكتاب الحش
ابن ابراهيم شيخ
ابن عبد الفاضل

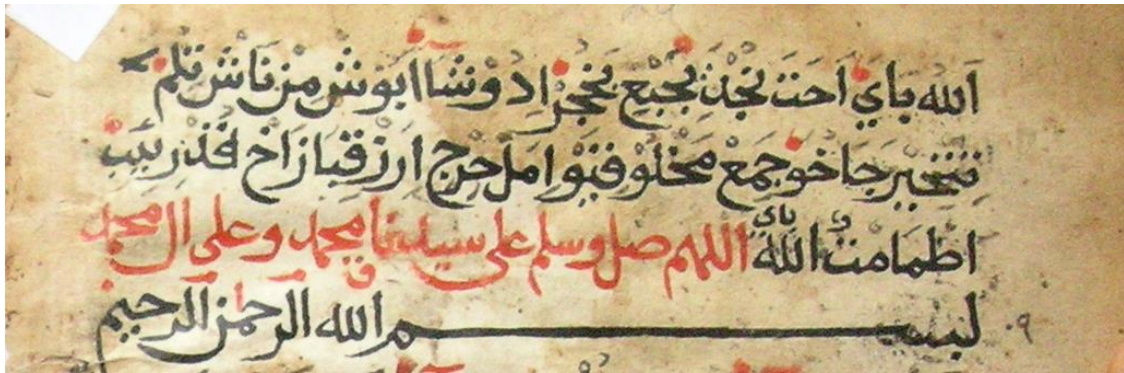
هذا الكتاب الفرائض بكتاب الحش

بسم الله الرحمن الرحيم
صوم من يوجر مست حال يوجر حال يوجر حال يوجر حال
ابليس قال اوما زاجد لو سوت جنت بر يومان كفتلوا
ساعت عن اب بر يومان قوفلوا زعيموم نششيوهم
زحششيوارت تحششيوتهك وما عبات معلت نبعوثك
تسبحانا استغفار اللهم انك عفو هلبا ليلة القدر
هلبا ترا ونح وتر الجمع هلبا صوم من يصوم منو جراسقينا
شرط اخ مستن خمستن اول جرو رح زو عقوت ونح
ورح راوت ونح ورح زرا ورعوت ونح شعبان ورح
ثلاثين ملاوت ونح امكان رخابوت صوم من يطير اخ
مستن كوت بارت نيتا معلت امساك صوم من يقطر اخ
مستن كوت بسر يفطر ابطا هر يفطر بسر يفطر اخ مستن
سدستن كك ايدوت بكك تروت بكك رج وطاعوت
همعوت اتراخ بوت اجنبوا بدلا عيز ججوت بظا هر يفطر اخ

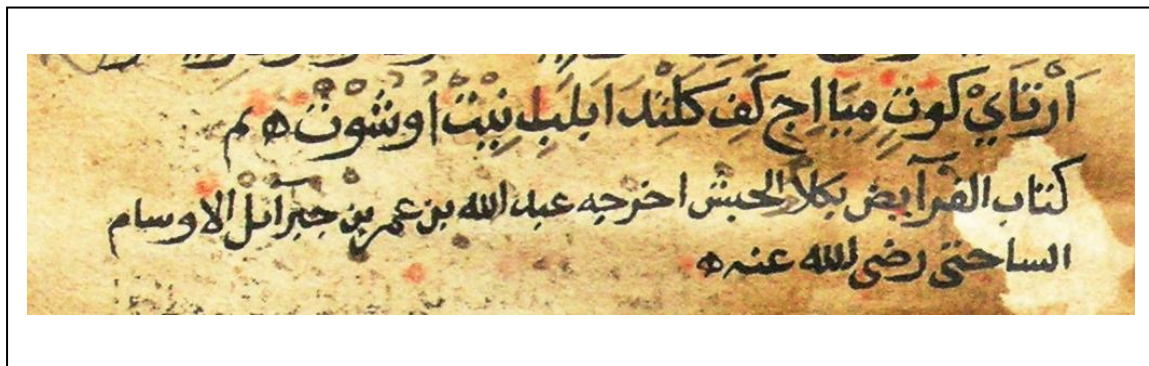
Decoration: decorative dots in red ink appear here and there, the margin of the text left free except decorative invocations of the prophet written in Arabic on some leaves.

Copy: the copy is undated and written by an unknown copyist.

Author: there is only one Author at the end of the second. The first part ends with invocation.



There is no Author at the end of the first part. It looks the second one is the continuation of the first part.



‘Abdullāhi bin ‘umar bin Ġibrīl ‘Āw Sām al-Saḥitiyy appears at the end of the second part

Colophon: there is only one colophon for both parts of the text. It is written in Arabic:

تم كتاب الفرائض بكلام حبش أخرجه عبد الله بن عمر بن جبرائيل الأوسام الساحتي رضي الله عنه

[*Tamma Kitāb al-farā'id bikalām al-ḥabaš 'aḥrağahū 'Abdullāhi bin 'Umar bin Ġibrā'īl al-awsām al-'asāhitiyy raḍiyal-Lāhu 'anhu*]

‘The book of duties in Abyssinian language was completed, taken out by ‘*Abdullāhi bin 'Umar bin Ġibrā'īl al-awsām al-'asāhitiyy*, may 'Allāh pleased in him’

Incipit: On the verso of folio 2 the first part begins with *Bismilāhi al-Raḥmāni al-raḥīm*.... ‘In the name of Allāh, the beneficent, the most merciful.’ The second part begins on the verso of folio 16 with *Bismilāhi al-Raḥmāni al-raḥīm ḡannat-mā yiraḥibbo im isātuḥ yisālṭubo 'Allāhu-ḥād-ūw 'agdirot-ma zi-'Allāh-ūw lālu 'ānā-ḥ bālōt bi-raḥas-in bi-'inist-in bi-ḡāfā-n bi-walabā-n*.... ‘earning heaven and salvation from hell in honoring Allah, believing in Him and the saying “I submit to Allāh,” is from man and woman, male servant and a female servant.’

Desinit: On the verso of folio 16 ends the first part of the *Kitāb al-farā'id* with ‘*Allāhumma ṣalli 'alā sayyidinā Muḥammad wa 'alā 'ālī Muḥammad*’ O 'Allāh raise the rank of our master Muḥammad and his families, the second part of it ends on the verso folio 38 with

تم كتاب الفرائض بكلام حبش أخرجه عبد الله بن عمر بن جبرائيل الأوسام الساحتي رضي الله عنه

[*Tamma Kitāb al-farā'id bikalām al-ḥabaš 'aḥrağahū 'Abdullāhi bin 'Umar bin Ġibrā'īl al-awsām al-'asāhitiyy raḍiyal-Lāhu 'anhu*]

‘The book of duties in Abyssinian language was completed, taken out by ‘*Abdullāhi bin 'Umar bin Ġibrā'īl al-awsām al-'asāhitiyy*, may 'Allāh pleased in him’

Content: the ms doesn't have chapters. It has two parts with one scribe. Both are a collection of numerical sayings presenting religious creed and duties, wisdom and advice in several aspects of life.

3.2.4. Cerulli's Manuscript CE 325 of Vatican Library

Title: *Kitāb al-farā'id*. This is the title in Arabic given to the parts of the texts of the Harari 'agami manuscript comprises 34 folios with the text of the *Kitāb al-farā'id* specifically occupying folios 1v to 17v.

Paper: light white greyish paper, no watermarks visible.

Text area: 4.6 cm x 5.22cm.

Number of folios: 34

Pagination: The page number is given by writing catchwords (the first word of the first line of the recto of each succeeding folio) on the bottom of the left margin of each corresponding verso of the preceding folio.

Lines per page: 18

Vocalization: the text is fully vocalized. Harari 'aḡami sounds are represented by Arabic diacritic marks.

Text layout: one column, no frames, no indentation or paragraph marks, no text dividers. The text never extends beyond the text area except with some marginalia

Condition: good condition, grayish and polished but not bound.

Paleography: an excellent scholar's nashḥ hand in bold, by thick traditional fountain pen and homemade black ink (*madd*). Harari 'aḡami sounds are represented by Arabic scripts.

Orthography: The Arabic alphabets are used without modifications.

Language: Harari in Arabic script is presented with some Arabic loan words. In some parts of the text Arabic language is used especially when explaining Islamic creed.

Rubrication: The first part of the *Kitāb al-farā'id* begins on the verso of the first folio 2 with name Allah in Arabic and ends after the 13th line on the verso of the folio 12. Between

the two parts there is a juncture that marks the end of the first part beginning of the second part. It read as:

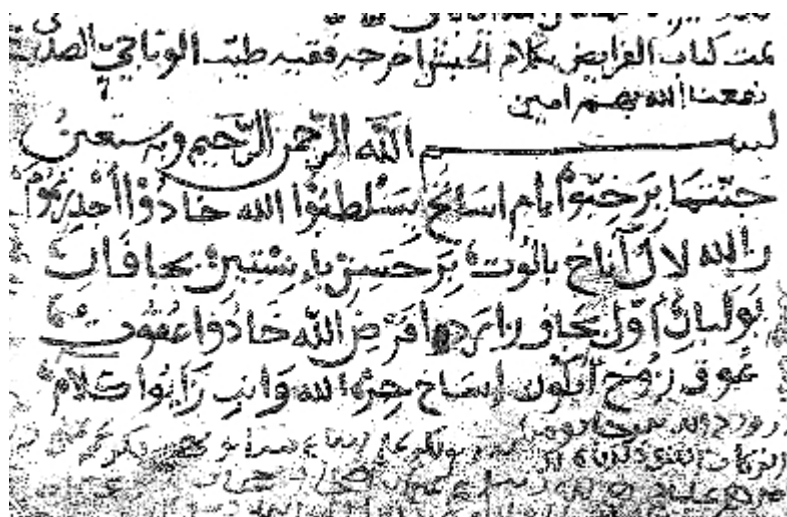
[*tammat Kitāb al-farā'id*⁶¹]

تمت كتاب الفرائض

‘The end of *Kitāb al-farā'id*.’ After this juncture the second part begins with:

[*Bismi Allāhi ar-Raḥmāni ar-Raḥīm*] بسم الله الرحمن الرحيم

‘In the name of Allah, the most gracious, the most merciful.’



Decoration: there are no decorative characters in the text, the margin of the text is left free except for some marginalia.

Copy: its copy was undated and written by unknown copyist.

Author: there only one Author and ascription is given to *Faqih Tayyib al-Wanāgi as-Sadri*

Colophon: the colophon, with the juncture of the end of the first part and beginning of the second part, appear at the end of the first part. Both colophons of the manuscript are written in Arabic:

⁶¹ The title of all mss *Kitāb al-farā'id* is spelt without *hamzah*.

تمت كتاب الفرائض بكلام الحبش أخرجه فقيه طيب الوناجي الصدري نفعنا الله بهم ءامين

[*Tammat kitāb al-farā'id bikalām al-habaš aḥrağahu Faqih Tayyib al-Wanāgiy al-Şadriyy*]

‘This book of duties in Abyssinian language was completed, taken out by *Faqih Tayyib al-Wanāgiy as-Sadri* may Allah benefit us by him’

Incipit: On the verso of the folio 2, the first part begins with *Bismilāhi al-Raḥmāni al-raḥīm....*

‘In the name of Allāh, the beneficent, the most merciful.’ The second part begins on the verso of folio 12 with *Bismilāhi al-Raḥmāni al-raḥīm ġannat-mā yiraḥibbo im isātuḥ yisaltubo 'Allāhu-ḥād-ūw 'agdirot-ma zi-'Allāh-ūw lālu 'ānā-ḥ bālōt bi-raḥas-in bi-'inist-in bi-ğāfā-n bi-walabā-n. 'Earning heaven and salvation from hell in honoring Allah, believing in Him and the saying "I submit to Allāh," is from man and woman, male servant and a female servant.'*

Desinit: On the verso of folio 42 ends the first part of the *Kitāb al-farā'id* with *Tammat Kitāb al-farā'id bikalām al-habaš* The book of duties in Abyssinian language was completed’, the second part of it ends on the verso of folio 26 with *tammat biḥamdil-Lāhi ta'ālā bimannihi wa faḍlihi wa karamihi.wa al-ḥamdu lil-Lāhi Rabb al-'alamin wa ṣallā Allāhu 'alā sayyidina Muḥammadin wa 'alā 'ālihi wa ṣaḥbihi wa sallam..* ‘It was completed, praising Allah by His grace, bounty and generosity praise be to Allah Lord of the worlds may Allah raise the rank of our master *Muḥammad* and also the rank of his family and his companion protect his nation from that which he fears for it.’

Content: the ms is not divided into chapters. It has two parts written with two parts with one scribe. The first part deals with several aspects of life and wisdom including religion. The second one is the summary of Islamic creed and religious duties.

3.2.5 .The Manuscript of Institute of Ethiopian Studies: IES-256

Title: *Kitāb al-farā'id*. This is the title in Arabic given to the three parts of the texts of the Harari 'agami manuscript on the 4nd leaf, line 1, the 7th leaf line 22, and the 9th leaf line 15 respectively.

Paper: yellow brownish paper, no watermarks visible.

Paper size: 21.3x17 x 1.0 cm, 12 leaf.

Text area: 13 cm x 9 cm.

Number of folios: 12

Pagination: The page number is given by writing catchwords (the first word of the first line of the recto of each succeeding folio) on the bottom of the left margin of each corresponding verso of the preceding folio.

Lines per page: 23-25

Vocalization: the text is fully vocalized. Harari 'agami sounds are represented by Arabic diacritic marks.

Text layout: one column, no frames, no indentation or paragraph marks, and *ṣalawāt* (invocations of the Prophet) is used as text divider. The text never extends beyond the text area. However, there are occasional instances of *ṣalawāt* and some words from the main text that appear in the margins when the copyist skips them in the text area.

Condition: good condition and bound.

Paleography: an excellent scholar's nash hand in bold, by thick traditional fountain pen and homemade dark brownish-black ink (madd). Harari 'agami sounds are represented by Arabic scripts.

Orthography: the Arabic alphabets are used without modifications.

Language: Harari in Arabic script is presented with some Arabic loan words. In some parts of the text Arabic language is used especially when explaining Islamic creed.

Provenance: The ms is obtained from Harar.

Rubrication: The first part of the *Kitāb al-farā'id* begins on the recto of the fourth folio with name of Allah in Arabic and ends after the 20th line on the verso of the folio 6. Between the two parts there is a juncture that marks the end of the first part beginning of the second part. It read as:

[*tammat Kitāb al-farā'id*]

تمت كتاب الفرائض

‘The end of *Kitāb al-farā'id*.’ After this juncture the second part begins with:

[*Bismi Allāhi ar-Raḥmāni ar-Raḥīm*] بسم الله الرحمن الرحيم

‘In the name of Allah, the most gracious, the most merciful.’

Decoration: there are illuminated brownish decorative dot and heart like shape in some parts of the text.

Copy: its copy was undated and written by unknown copyist.

Author: as a Author the manuscript is ascribed to three scholars. In the first part ascription is given to 'Aw 'Abdur-Raḥmān al-'Arāšī, the second part to *Faqīh Tayyib al-Wanāgiy al-Ṣadriyy* and the third to *Bin 'Abdul-Lāh 'Omar bin Ġibrāyil al-'Awsām as-Sāḥitī*

Colophon: the colophon, with the juncture of the end of the first part and beginning of the second part, appear at the end of the first part. The third part of the manuscript has double colophon

تمت كتاب الفرائض بكلام حبش أخرجه أو عبد الرحمن العراشي نفعا الله بهم ءامين

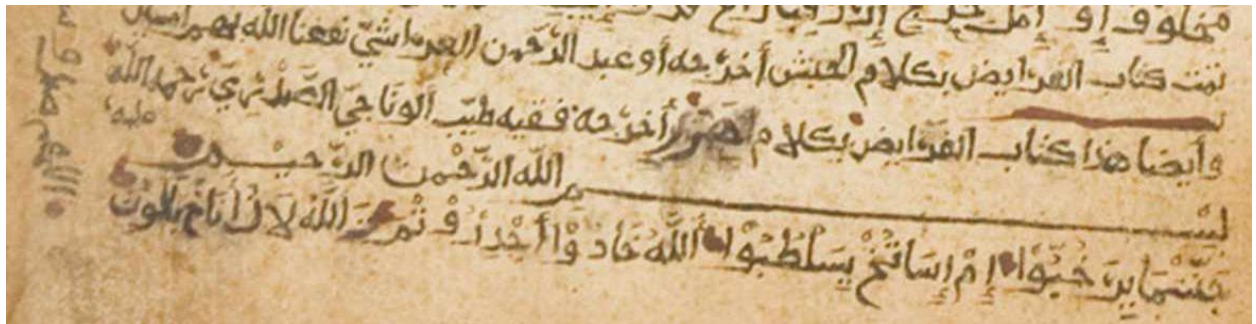
[*Tammat Kitāb al-farā'id bikalām al-habaš 'aḥrağahu 'Āw 'Abdur-Raḥmān al-'Arāšiy nafa'ana 'Allāhu 'āmin*]

The Book of Duties in the language of Abyssinia is completed. 'Aw 'Abdur-Raḥmān al-'Arāšī has taken it for compilation, may God help us by means of them [sic!]

وَإِيضًا هَذَا كِتَابُ الْفَرَائِضِ بِكَلَامِ هَرَرٍ أَخْرَجَهُ فُقَيْهٌ طَيْبُ الْوَنَاجِي الصَّدْرِيِّ رَحِمَهُ اللَّهُ

[*Hādā Kitāb al-farā'id bikalām Harar 'aḥrağahu Faqīh Ṭayyib al-Wanāgiy aṣ-Ṣadriy*]

'This is also the book of duties in Harar language taken it out for compilation by Faqīh Ṭayyib al-Wanāgiy aṣ-Ṣadriy may Allah have mercy on him'



هَذَا كِتَابُ الْفَرَائِضِ بِكَلَامِ هَرَرٍ أَخْرَجَهُ بِنُ عَبْدِ اللَّهِ بْنِ عُمَرَ الْأَوْسَامِ السَّاحِتِيِّ رَحِمَهُ اللَّهُ

[*Hādā Kitāb al-farā'id bikalām[sic] Harar 'aḥrağahu bin 'Abdallah 'Omar bin Ġibrāyil al-'Awsām as-Sāḥitī raḥimahu 'Allāhu 'anhu.*]

'This is the Book of Duties in the language of Harar. Bin 'Abdallah 'Omar bin Ġibrāyil al-'Awsām as-Sāḥitī's son has written it, May God have His mercy on him'

At the final leaf after the Arabic manuscript completion phrase surprisingly another colophon for *Bin 'Abdallah 'Omar bin Ġibrāyil al-'Awsām as-Sāḥitī'* appears for the second time.

هَذَا كِتَابُ الْفَرَائِضِ بِكَلَامِ هَرَرٍ أَخْرَجَهُ بِنُ عَبْدِ اللَّهِ بْنِ عُمَرَ الْأَوْسَامِ السَّاحِتِيِّ رَضِيَ اللَّهُ عَنْهُ

[*Hāḏā Kitāb alfarā'iḏ bikalām Harar 'aḥrağahu bin 'Abdallah 'Omar bin Ġibrāyil al- 'Awsām as-Sāḥitī raḡiya 'Allāhu 'anhu.*]

This is the Book of Duties in the language of Harar. Bin 'Abdallah 'Omar bin Ġibrāyil al- 'Awsām as-Sāḥitī's son has written it, May God have His mercy on him'



Incipit: On the recto of the fourth folio, the first part begins with *Bismilāhi al-Raḥmāni al-raḥīm*.... 'In the name of Allāh, the beneficent, the most merciful.' The second part begins on the verso of folio 7 with *Bismilāhi al-Raḥmāni al-raḥīm ġannat-mā yiraḥibbo im isātuḥ yisalṭubo 'Allāhu-ḥād-ūw 'agdirot-ma zi-'Allāh-ūw lālu 'ānā-ḥ bālōt bi-raḥas-in bi-'inist-in bi-gāfā-n bi-walabā-n*.... 'earning heaven and salvation from hell in honoring Allah, believing in Him and the saying "I submit to Allāh," is from man and woman, male servant and a female servant.' The third par begins with *'awwal-gir 'islām-be zārado farḏi-'āḥ mustīn?*..... 'Above all how many the enjoined duties in islam?'

Desinit: On the recto of folio 4 ends the first part of the *Kitāb al-farā'iḏ* with *Tammat Kitāb al-farā'iḏ bikalām al-habaš* 'The book of duties in Abyssinian language was completed', the second part of it ends on the verso of folio 36 with *tammat bihamdil-Lahi ta'ālā wa karamihi.wa ḥusni tawfīqihi wa 'al-ḥamdu lil-Lāhi Rabb al-'ālamīn wa ṣallā Allāhu 'alā sayyidinā Muḥammadin wa 'alā 'ālihi wa ṣaḥbihi wa sallam..* 'It was completed, with the praise of 'Allah almighty by His generosity and His good arrangement, praise be to Allah, Lord of the worlds.'

Content: the ms is not divided into chapters. It has three parts with two ascribe. The first part deals with several aspects of life and wisdom including religion. The second one is the summary of Islamic creed and religious duties.

CHAPTER FOUR

4. Text Edition and Translation

4.1 The Old Harari ‘*Aḡami Text of Kitāb al-farā’id*

For this edition, five manuscripts with varying ascriptions were utilized: one from the Staatsbibliothek of Berlin, two from ‘Abdullāh Šarīf’s private collection, one from the Vatican Library, and one from the Institute of Ethiopian Studies (IES) library. While most manuscripts consist of two parts, the IES manuscript uniquely comprises three parts. Apart from the manuscript from the Staatsbibliothek of Berlin, all other copies are undated. Nevertheless, an assessment of their orthography and preservation status suggests a high probability that ‘Abdullāh Šarīf’s signed manuscript (Ash 41001-32) predates the other four.

Consistent with Cerulli’s manuscript, the other ‘Abdullāh Šarīf manuscript (Ash 1-28) also presents in two parts; however, its ascription—‘Abdullāhi bin ‘Umar bin Ġibrā’īl al-’*Āwsām as-Sāḥitiyy*—differs from that of Cerulli’s one. These five Mss were selected purposefully.

To achieve a more comprehensive understanding of *Kitāb al-farā’id*, the researcher utilized purposive sampling. This method enabled the deliberate selection of audio recordings and manuscripts that exhibit variations in attribution and textual structure, thereby illuminating the relationships among these different versions.

While using widely acknowledged audio record of the *Kitāb al-farā’id* within the Harari Community a vocalized transcription of the text was produced to accomplish the edition. Given the primarily religious nature of the content, sources such as the Qur’an, *Ḥadīṭ*, and the sayings of companions and scholars were consulted in the editing process.

For the purpose of edition each of the five manuscripts are assigned letters from A to F. The manuscript of Vatican library with the sign mark of CE 325 is assigned C, two manuscript of Abdullah *Šarīf* with the sign of Ash 41001-32, Ash 1-28 and are assigned A and B respectively. The manuscript from Staatsbibliothek of Berlin with the signature SBB Hs. or. 10455 is assigned as F. whereas the manuscript from IES with the shelf mark of IES 256 is marked as D.

The variations from each manuscript are included in a footnote with some orthographic remarks.

Arabic alphabet with sound based Arabic vocalization without modification is employed to represent the oral text of *Kitāb al-farā'id* as well as to analyze orthographic variations across the manuscripts. Tilt vowels like [e] and [o] remain unvocalized in the transcription to differentiate their pronunciation from the vocalized sounds [أُ, 'ū] and [إِ, ī]. My transcription convention utilizes a vocalized digraph of waw and yā' (و and ي) to denote their articulated sound. Conversely, an unvocalized initial letter indicates a 'tilt' vowels, as exemplified by:

وَرَحَزُو [warḥi-zōw] vs. وَرَحَزُو [warḥi-zō], and بِيَج [bēygi] vs. بِي [bē].

As an analytical tool, the Arabic transcription of the audio recording is utilized to pedantically document textual and orthographic variations whenever they occur in the manuscript witnesses.

Consistent with the recorded oral version, the modern Harari version of *Kitāb al-farā'id* is written in Arabic script, utilizing the same vocalization method

Honorifics such as نفعنا الله به، رضي الله، صلى الله عليه وسلم، تعالى after the name of 'Allāh, the prophet and the companion and saints respectively are used. Verses of the Qur'ān are written bold and marked by ﴿ followed by the sura name and verse number in square bracket. *Ḥadīṭs* are written in bold and vocalized if available.

The sayings are delineated by sequential numbering, with each number corresponding to a new saying, which can be a single sentence or a paragraph, signifying a shift in the savant's discussion.

كتاب الفرائض⁶²

⁶³بسم الله الرحمن الرحيم

1. صَوْمُنْ يَبُوءُ⁶⁴ جِرْ تِمْسِتْ⁶⁵ خَالِنْ يَبُوءُ⁶⁶ تَعْسِرْ⁶⁷. خَالِنْ يَبُوءُ⁶⁸ أَوَّلْ جِرْ إِنْ لَيْسَ مَعْدَاوُ⁶⁹ زَعَجْدَلُو⁷⁰ سَعَتْ
جَنْتْ بَرِيوَمَا⁷¹ زَكْفَلُو سَاعَتْ⁷² عَذَابَ بَرِيوَمَا⁷³ زَقَفَلُو⁷⁴ زَوَلَعِيَوْمَ⁷⁵ زِسْتِيَوْمَ⁷⁶ زَلْحِسِيَبُو⁷⁷ أَرْثْ
تَجِبِيلُو تَزَوْمَا⁷⁸ عِبَادَتِنْ⁷⁹ مَعَلْتُ نِيَعُو تَزَوْمَا⁸⁰ تَسْبِيحَاتَا⁸¹ إِسْتِغْفَارِنِ اللّٰهُمَّ إِنَّكَ عَفُوٌّ هَلْبَا لَيْلَةُ الْقَدْرِ هَلْبَا
تَرَاوِيحَا⁸² وَثَرِ الْجَمَاعَانْ هَلْبَا.

⁶² The intermediary text is a transcription of oral witness as analytical tool utilized to pedantically document textual and orthographic variations whenever they occur in the manuscript witnesses

⁶³ Before *basmala* at the top of variant B and D the title of the text is written; B read as “هَذَا كِتَابُ الْفَرَائِضِ بِكَلَامِ الْحَبَشِ”, while D read as “هَذَا كِتَابُ الْفَرِضِ”

⁶⁴ يَبُوءُ is written in all Mss without ”و” that indicate the vowel length [ū]

⁶⁵ تِمْسِتِنْ A, C, D and F

⁶⁶ يَبُوءُ A, C and F يَبُوءُ B, يَبُوءُ D

⁶⁷ تَعْسِرَانْ A, C, D, and F

⁶⁸ يَبُوءُ A, B, C F يَبُوءُ D

⁶⁹ مَلْدُومَا D, مَالْدَاوَمَا B, C, F, مَلْدَامَا A

⁷⁰ زَعَجْدَلُوا A, B, C, D, F زَعَجْدَلُوا C, D, F

⁷¹ بَرَعُوا C, D, F

⁷² سَعَتْ C, D, F

⁷³ بَرَعُوا C, F, D

⁷⁴ زَقَفَلُوا B

⁷⁵ زَوَلَعِيَوْمَ C, F, D

⁷⁶ زَسْجِيَوْمَ D and F زَسْتِيَوْمَ C, زَسْتِيَوْمَ B

⁷⁷ زَلْحِسِيَبُو B

⁷⁸ تَجِبِيلُو تَزَوْمَا B

⁷⁹ عِبَادَتِنْ A, B, C, D, F عِبَادَتِنْ

⁸⁰ نِيَعُو تَزَوْمَا C, D, F نِيَعُو تَزَوْمَا B

⁸¹ تَسْبِيحَاتِ C, D, F

⁸² تَرَاوِيحِ B

2. صَوْمَنْ يُصُومُنُوْجِرْ اِسْتَيْقَبَا⁸³ شَرْطَاخ⁸⁴ مُسْتَيْن⁸⁵ حَمْسَتَيْن⁸⁶ اَوَّلْ جِرْ وَرْجَزُوْو⁸⁷ عُقُوْثْ وَيُخْ وَرْج

رَاوْث⁸⁸ وَيُخْ وَرْجْ زِرْءَاوَا⁸⁹ رَاوْث⁹⁰ وَيُخْ شَغْبَانْ وَرْجِيُوْ⁹¹ تَلَا ثَيْن⁹² مَلَاوُوت⁹³. وَيُخْ اِمْكَانْ رَاخْبُوْثْ

3. صَوْمَنْ يَطِيْسَاخ⁹⁴ مُسْتَيْنْ كُوْعُوْتَيْن⁹⁵ بِأَرْثْ نِيْتَا مَعْلُْثْ اِمْسَاك.

4. صَوْمَنْ يَفْطَرَاخْ مُسْتَيْن⁹⁶ كُوْعُوْتَيْن⁹⁷ بِسِرْ يَفْطَرَا بِسِرْ يَفْطَرَا بِظَاهِرْ يَفْطَرَا

5. بِسِرْ يَفْطَرَاخْ مُسْتَيْن⁹⁸ سِدْسَتَيْن⁹⁹ كِذْ اَيْدُوْثْ بِكَذْ تِرُوْثْ بِكَزْرَجْ وَطَاعُوْث¹⁰⁰ هِمْعُوْثْ اَرَاخْبُوْث¹⁰¹

اَجْنَبِيُوْ¹⁰² بِدَدْ عَيْنْ حِيْجُوْثْ

6. بِظَاهِرْ يَفْطَرَاخْ مُسْتَيْن¹⁰³ عَسِرْنْ دُخُوْلَا خُرُوْجْ اَكْلَا شَرْبْ حِيْضُوْا¹⁰⁴ نِفَاسْ جُنُوْنَا اِعْمَاء¹⁰⁵ مَنِيْث¹⁰⁶

عُوْطُوْنَا¹⁰⁷ مُرْتَدْ خُنُوْثْ الْعِيَاذُ بِاللّٰهِ

⁸³ A اسقينا B ,استبقا

⁸⁴ A شَرْطَ آخ B, C, D, F شَرْطَ آخ

⁸⁵ A, B مُوسْتَيْن C, D, F مُوسْتَيْن

⁸⁶ A حَمْسَتِ B, D, F , حَمْسَتِ

⁸⁷ A, D, F وَرْجَزُوَا B وَرْجَزُوَا

⁸⁸ A رَعُوْث C, F رَعُوْث

⁸⁹ A, C, D, F زِرْعَاوَا

⁹⁰ A, B, C, D, F رَعُوْث

⁹¹ A, C, F وَرْجُوْ B وَرْجُوْ

⁹² C, D, F تَلَا ثَيْن

⁹³ A, B, C, D, F مَلَاوُوت

⁹⁴ A, B, C, F يَطِيْسَ آخ

⁹⁵ A, C, F كُوْعُوْتَيْن B, كُوْعُوْتَيْن

⁹⁶ A, B مُوسْتَيْن C and F مُوسْتَيْن D, مُوسْتَيْن

⁹⁷ A, C, F كُوْعُوْتَيْن B, كُوْعُوْتَيْن

⁹⁸ A and B مُوسْتَيْن C, D, F مُوسْتَيْن

⁹⁹ A and F سِدْسَتِ C, B and F سِدْسَتِ

¹⁰⁰ C and D وَطَاعُوْث

¹⁰¹ A, C, D and F اَرَاخْبُوْث B, اَرَاخْبُوْث

¹⁰² B and D اَجْنَبِيُوْ

¹⁰³ A, C, D and F مُوسْتَيْن B, مُوسْتَيْن

¹⁰⁴ B حِيْضُ وَا

¹⁰⁵ A اِعْمَاءُ B, اِعْمَاءُ

¹⁰⁶ A, B, C, D and F نِيْث

¹⁰⁷ A, B, D and C قُوْطُوْنَا

7. سِدْسَتِ مَهْدَنَ بِسِدْسَتَيْنِ¹⁰⁸ يَفُومِسْ¹⁰⁹ عَدَلِ مَهْدِنَ بِنَجَاشِيَيْنِ¹¹⁰ يَفُومِسْ¹¹¹ وَرَعِ¹¹² مَهْدِنَ بِعَالَمِنِ¹¹³

يَفُومِسْ¹¹⁴ سَطَّ مَهْدِنَ بِمَجْدِبِنِ¹¹⁵ يَفُومِسْ¹¹⁶ ثَوْبَتِ مَهْدِنَ بِمَنْعَاشِيَيْنِ¹¹⁷ يَفُومِسْ¹¹⁸ قَانُ مَهْدِنَ بِعِنْسَتَيْنِ¹¹⁹

يَفُومِسْ¹²⁰ صَبَرِ مَهْدِنَ بِمَسْكِينِنِ¹²¹ يَفُومِسْ¹²²

8. عَدَلِ زَلِيلِ¹²³ نَجَا شَاخِ¹²⁴ مِنْ يُوشِ¹²⁵ إِسَاخِجِرْ¹²⁶ دَانَ مَآخَ زَبَزْلَمِينِ¹²⁷ يُوشِ¹²⁸ وَرَعِ¹²⁹ زَلِيلِ¹³⁰ عَالَمِ¹³¹

آخِ¹³¹ مِنْ يُوشِ¹³² إِسَاخِجِرْ¹³³ عَطْمَآخِ¹³⁴ بَسِ¹³⁵ زَلِيلْبَانِ¹³⁶ يُوشِ¹³⁷ سَطَّ¹³⁸ زَلِيلِ¹³⁹ مَجْدَبِ آخِ¹⁴⁰ مِنْ

يُوشِ¹⁴¹ إِسَاخِجِرْ¹⁴² إِيْلَمَآخِ¹⁴³ مِي¹⁴⁴ زَلِيلْبَانِ¹⁴⁵ يُوشِ¹⁴⁶ ثَوْبَتِ¹⁴⁷ زَلِيلِ¹⁴⁸ مَنْعَاشِ آخِ¹⁴⁹ مِنْ يُوشِ¹⁴⁹

¹⁰⁸ بسدست B, C, D and A بسدسة

¹⁰⁹ بقمس A, C, D, F

¹¹⁰ بنجاش A, B, C, D and F

¹¹¹ بقمس A, C, D and F

¹¹² ورع A, C, F and D

¹¹³ بعالم A, B, C, D, F

¹¹⁴ يقمس A, C, D, F

¹¹⁵ بمجدب A, B, C, D, F

¹¹⁶ يقمس A, C, D, F

¹¹⁷ بمناش A, C, D, f بمنعاش B

¹¹⁸ يقمس A, C, D, F

¹¹⁹ بانست A, C, F بعنست B and D

¹²⁰ بقمس A, C, D and F

¹²¹ بمسكين A, B, C, D and F

¹²² يقمس A, C, D and F

¹²³ زليلا A, B, C, D and F

¹²⁴ نجاش عاخ C, نجاشاخ B, نجاشعاخ A, D and F

¹²⁵ يوس A, B, C, D, F

¹²⁶ اساخ جر F A, B, C,

¹²⁷ زيزل من F, زيزل من A and C

¹²⁸ يوس A, B, C, D, F

¹²⁹ سبط D, ورع A, C and

¹³⁰ زليلا A, B, C, D and

¹³¹ مجدب D

¹³² يوس A, B, C, D and F

¹³³ اساخجر D

¹³⁴ ايل ماخ D, ايل ما B, عط ماخ A and F

¹³⁵ مي B

¹³⁶ زليلا B and C

¹³⁷ يوس A, B, C, D and F

¹³⁸ ورع D

¹³⁹ زليلا A, B, C, D and F

¹⁴⁰ عالماخ D

¹⁴¹ يوس A, B, C, D and F

¹⁴² اساخجر D

¹⁴³ عط ماخ D, ايل ماخ B, دكان ماخ A

¹⁴⁴ بس D, وتر A

¹⁴⁵ زليلان B, زليلان A

¹⁴⁶ قان

¹⁴⁷ زليلا A, B, C, D and F زليلي

¹⁴⁸ مناش آخ B, انست آخ A

إِسَاخِرُ¹⁵⁰ دَجَانُ مَآخٍ¹⁵¹ وَثَرُ¹⁵² زَلِيلَانِ¹⁵³ يُوشُ¹⁵⁴ قَانُ¹⁵⁵ زَلِيلِي¹⁵⁶ إِنْسَتِ أَخُ¹⁵⁷ مِنْ ثُوشٍ¹⁵⁸ إِسَاخِرُ¹⁵⁹ مَآخٍ¹⁶⁰ أَسُ¹⁶¹ زَلِيلَانِ¹⁶² ثُوشُ¹⁶³ صَبْرُ¹⁶⁴ زَلِيلِ¹⁶⁵ مَسْكِينِ أَخُ¹⁶⁶ مِنْ يُوشٍ¹⁶⁷ إِسَاخِرُ¹⁶⁸ مَآخٍ عَيْنُ¹⁶⁹ زَلِيلَانِ¹⁷⁰ يُوشُ¹⁷¹

9. سِدْسَتِ زَبْرَحَ سِدْسَتِ اِيلِ¹⁷² بَلْعَتْ زَبْرَحَ أَرْتُ قَانُوثِ اِيلِ¹⁷³ مَنَعِيثِ زَبْرَحَ زَعْمَرِ بَرَكْتُ اِيلِ¹⁷⁴ تَوْسُو¹⁷⁵ مَدَابِلُ زَبْرَحَ زَعْبَادَ طَعَمُ¹⁷⁶ اِيلِ¹⁷⁷ زَأْسُو¹⁷⁸ رِيضَ زَفَاطَ زَاللهِ¹⁷⁹ رِيضَ اِيلِ¹⁸⁰ وَرَشَن صَاحِبُ زَالِ¹⁸¹ نَبِي¹⁸² دِينُو أَقَانُوثِ اِيلِ¹⁸³ قَالِ¹⁸⁴ وَاقِيلَ زَبْرَحَ خَاتِمَ الْخَيْرِ اِيلِ¹⁸⁵ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

¹⁴⁹ يوش A, B, C, D and F, توش

¹⁵⁰ إِسَاخِرُ D

¹⁵¹ دجان ماخ, B, نعمت ماخ A

¹⁵² اس A

¹⁵³ زليلان, زليلان A, C, D and F

¹⁵⁴ يوش A, B, C, D and F, توش

¹⁵⁵ صبر A

¹⁵⁶ زليلي A, B, C, D and F, زليل A

¹⁵⁷ مسكين أخ A

¹⁵⁸ يوش A

¹⁵⁹ نعمت ماخ B, فعت ماخ A

¹⁶⁰ عين, A

¹⁶¹ زليلان A, and D

¹⁶² يوش A, B, C, D and F, يوش

¹⁶³ A skpd

¹⁶⁴ A skipped B, C, D and F, زليل A

¹⁶⁵ A skpd

¹⁶⁶ A skpd, B, C, D and F, يوش

¹⁶⁷ A skpd

¹⁶⁸ A skpd, B فعتما

¹⁶⁹ A skpd

¹⁷⁰ A skpd B, D and F, زليلان

¹⁷¹ A skpd, B, C, D, and F, يوش

¹⁷² A, C, D and F, أيل B, أيل A

¹⁷³ A, B, C, D and F, أيل

¹⁷⁴ A, B, C, D and F, أيل

¹⁷⁵ A and F, توش, C, توش, B, توش A and F

¹⁷⁶ A and F, زعباد طعام, B, C and D, زعباد طعام

¹⁷⁷ A, B, C, D and F, أيل

¹⁷⁸ A, C and D, زأس, B, زأس F, توش

¹⁷⁹ A, B, C, D and F, زالله

¹⁸⁰ A, B, C, D and F, أيل

¹⁸¹ A, B, C, D and F, زالا

¹⁸² A, B, C, D and F, نب

¹⁸³ A, B, C, D and F, أيل

¹⁸⁴ A, B, C, D and F, و

¹⁸⁵ A, B, C, D and F, أيل

10. زَطْفَاخَ 186 بِسِدْسَتَيْنِ 187 طَفَا 188 إِبْلِسُخَ 189 بِحَسْدَيْنِ 190 طَفَا 191 قَابِلُخَ بِحَرْصَيْنِ 192 طَفَا 193 نَمْرُودُخَ
بِكَبْرَيْنِ 194 طَفَا 195 قَارُونُخَ بِبُخْلَيْنِ 196 طَفَا 197 فِرْعَوْنَ أَخَ 198 بِهَوَانِ طَفَا 199 أَبُو جَهْلِيخَ 200 بِعُجْبَيْنِ 201 طَفَا

11. وَلِينُ أَبْرَارَ 202 رَحَانَ بِسِدْسَتَيْنِ 203 حَانَ زَوْدُو 204 أَلْنَوَازُوتَ زَامَنُو 205 أَلْزِيرُمُوتَ 206 زَطْلَعُو 207
أَلْهَمْعُوتَ قَيْشَ أَلْقَيْشُوتَ نَفْسَ خَادُو 208 أَقَيْشُوتَ شَرْعِي 209 قَانُوتَ

12. زَمَجْلِسُ أَدَبِ أَخَ مُسْتَيْنِ 210 سِدْسَتَيْنِ 211 صَمَتِ أَلْهَبُوي كَيْدَ أَلْعَدَنَ مَدْبَ أَلْجَرْجُورَ أَجَمَ أَلْوَنَاجَ وَبَزَلَ أَلْقَيْطَ
دَاجِنَ أَلْحَرِي

13. هَرَعَتْلِي 212 دَائِمَ إِيْلَ زِكْزَبَنَ وَدَاجَ زَبْخِيلَ بَلْشَ 213 زِدِينَتَ جَيِي 214 نِعْمَتَ زَدَانَ طَايَ

14. هَرَعَتْلِي 215 وَطْنِ 216 كَذِبَنَ 217 زَالله 218 رَحْمَتْلِي وَطْنِ 219 سِيَّاتَنَ 220 زَنِّي 221 شَفَاعَتْلِي 222
وَطْنِ 223 زَنَاءَنَ 224 سُوْتَ 225 جَنَّتْلِي 226 وَطْنِ 227 إِدُوشَا أَبُوتَ 228 زِيَّكَاهْلَبَ 229 جَعَرَ أَخَ إِمَ 230 بَرَكَتْلِي 231
وَطْنِ 232

186 زطفاخ B

187 بسدست A, B, C, D and F

188 طفعا B

189 إبليس خ A and D

190 بحستين C, بحستن A, بحسن B and D

191 طفعا B

192 بحرص B, بحرصن A

193 طفع B

194 بكبر B and D

195 طفع B

196 طفع B

197 فرعوناخ B, D and F

198 طفع B

199 ابا جهليخ D, ابا جهليخ B, ابي جهليخ A, C and F

200 بعجب B, بعجين A

201 طفع B

202 أبرام A, D and F

203 بسدست A, D and F, بسدسة B and C

204 زودوا A, B, C, D and F

205 زامنوا A, B, C, D and F

206 A, C and F,

207 زطلؤوا C, زطلعوا A, B, D and F

208 نفسو B, نفس A, C, D, F

209 شرعب B, شرعب A, C, D and F

210 مست B, موستن A, C, D, and F

211 سدست A, B, C, D and F, سدسة A

212 ,عرعتل B, C, D, and F

213 بلش B and D

214 جي A, B, C, D, and F

215 هرعتل A, B, C, D and F

216 وطئ A, B, C, D, and F

217 A, B, and D, كزين F skpd

15. زِعْلِمُ جَوْهَرَآخُ مُسْتَيْنٍ²³³ هَرَعَتْنِ²³⁴ الله خَادُوا عَوْقُوتُمْ²³⁵ فِرُوتُ نَبِي خَادُوا²³⁶ عَوْقُوتُمْ²³⁷ إِمَانُوتُ حَقُوتُ
عَوْقُوتُمْ سَانُوتُ وِرَشُوتُ عَوْقُوتُمْ تَخَنُّوتُ²³⁸

16. حَقِيقَةُ الْإِيمَانِ آخُ²³⁹ مُسْتَيْنٍ²⁴⁰ هَرَعَتْنِ²⁴¹ زَخْلَقَ خَادُوا²⁴² هُوَ كُنْ عَوْقُوتُ²⁴³ يَرْزُقِ خَادُوا²⁴⁴ هُوَ كُنْ
عَوْقُوتُ إِم هِي حَالُ يِع حَالُ يَغ حَالِي²⁴⁵ يَجِبِي²⁴⁶ خَادُوا هُوَ كُنْ عَوْقُوتُ مِشَاسِينَتُ خَادِي²⁴⁷ جِيزُ يَجِبِي
خَادُوا²⁴⁸ هُوَ كُنْ عَوْقُوتُ.

17. هَرَعَتُحُ زِهَرَعَتْنِ²⁴⁹ إِنَايِ دَاوُ جَمِعَ إِنَايزُوا²⁵⁰ بِلَعَتُ أَفْلُوتُ أَدَبُ جَمِعَ إِنَايزُوا كَلَامُ أَفْلُوتُ عِبَادَةُ جَمِعَ
إِنَايزُوا²⁵¹ بِلَحَ أَفْلُوتُ أَمَانِي جَمِعَ إِنَايزُوا²⁵² صَبَرُ لِحَادُوتُ

18. هَرَعَتُ كِتَابِي²⁵³ هَرَعَتُ مَسَالَانِ²⁵⁴ مَلْحُوبَا²⁵⁵ تَوَرَاتَا²⁵⁶ إِنَجِيلُ زَبُورَا فُرْقَانُ, هَرَعَتُ زَمْلُوحَا مَانَ زَالله
أَمْرِي²⁵⁷ أَرْضِ زَانُ²⁵⁸ كُوعُوتُ²⁵⁹ جِسِي²⁶⁰ إِسْتِرَاحَ أَنْ يُوَسُّو²⁶¹ مَدَابِلُ زَقْلَلُ كُوعُوتُ²⁶² جِسِي²⁶³ وَجِيرُ

218 F skipped
219 A, B, C and D وطي, F skpd
220 F skipped
221 A, B, C, D زنب F skpd
222 F skipped
223 A, B, C, D وطي F skpd
224 A, B, C and D زنن F skpd
225 F skpd
226 F skpd
227 A, B, C and D وطي, F -
228 A, B, D and F ادوشا ابوت C, ادوشا ابوش F
229 A, C, D and F زيتكاهلبا B, زيتكاهلبا F
230 F إن
231 D بركتل
232 A, B, C, D and وطي
233 A, C, F and D مستن B, مست
234 A, C, and F هرة B and D هرة
235 A, B, C, D and F عقوت
236 A, C, D and F انبادوا B, نبادوا F
237 A, B, C, D and F عقوت
238 A and C تخنوت
239 A إيمانخ
240 A, B, C and D مست, F and C مستن B, موسى A
241 A, B, and C هرة D, هرة
242 B زخلقخادو
243 A, B, C, D and F عقوت
244 A, B, C, D and F يرزقخادو
245 A, C, D, and F حال B, حال
246 A, B, C, D and F يجبأ A, يجبأ B and F, الله خادوا
247 A, B, C, D and F يجبأ
248 B خادو
249 A, B and C هرة F, هرة
250 A, C, and F إِنَايِ ذَا B, إِنَايِ ذَا F
251 A, C, and F إِنَايِ ذَا B, إِنَايِ ذَا F
252 A, C, and F إِنَايِ ذَا B, إِنَايِ ذَا F
253 A, B, C, D and F كِتَابُ

وَطَّ نَفْسٍ مَخْشَاو 264 زَبَرَسَ كوعوت 265 جِيْبِي 266 نَجَسَ أَرَاتزوو 267 زَقِيرَحَ كوعوت 268 جِيْبِي 269 سَلَامَتْ
وَطَّ

19. جَمِعَ غُلُومِي 270 هَرَعَتْ كُمْ 271 مَسْلَانْ 272 مَلْحُوبَا 273 هَرَعَتْ كُمِي 274 هَرَعَتْ بَقْلَانْ مَلْحُوبَا 275 هَرَعَتْ
بَقْلِي اربعين 276 مَلْحُوبَا اربيعيني 277 هَرَعْتَن مَلْحُوبَا 278 هَرَعَتْ زَمْلُوحُو اِدوشِي 279 اَلْتِيْشَوْت 280 دِيْنَتْ
جِيْبِي 281 اَلْتِيْشَوْت كَرَسِيْخَاد زِيْفَرَكَاو اَلْمِلَادُوت 282 يَنْفَع خَادَلِي 283 عِلْم لِمَادُوت

20. هَرَعَتْ ظَاهِرْزوما فَضِيلَانْ بَاطِنْزوخ فَرِيضَانْ تَعَالَم تَجِيْبِلُونْزوخ فَضِيلَانْ هُو زَايُو 284 خَادُوو تَمَسْكُونْ
فَرِيضَانْ قُرَانْ اَقْرِيْبُونْ 285 فَضِيلَانْ هُوبِي 286 عَمَلْ اُوشُونْ فَرِيضَانْ يَنْتَرَالْدِي 287 بَرْدُونْ فَضِيلَانْ
هُوبِي 288 تَحْنَفُونْ فَرِيضَانْ قَبِرْ هُرُونْ فَضِيلَانْ مُتْلِي 289 طَبْطَبْ بِالُونْخ فَرِيضَانْ

254 A and C مسلان B, مسئل

255 ملح بوا A

256 تَوْرَاة F, تَوْرِيَة A

257 A C, D and F امرو B, امروا

258 A, C, D, and F زاش

259 A كوت B, C D and F كوت

260 A, B, F جِيْبِي C, جِيْبِي

261 A, C, D and F نوس

262 A كوت B, C D and F كوت

263 A, B, F جِيْبِي C, جِيْبِي

264 C, D and F مَخْشَاو

265 A كوت B, C D and F كوت

266 A, B, F جِيْبِي C, جِيْبِي

267 A C, D, and F اَرَاتزو B, اَرَاتزو

268 A كوت B, C D and F كوت

269 A, B, F جِيْبِي C, جِيْبِي

270 A, B, C, D and F غُلُومِي B, علمب

271 هَرَعْتَكُم B

272 A and B مسلان C, D, and F

273 A, C, D and F ملح بوا

274 A, C, D and F كَم ب

275 A, C, D and F ملح بوا

276 A هَرَبِعَا C and F هَرَبِعَا

277 C and D هَرَبِعَا بِي

278 A and B زَمْلَح

279 A, C, D and F اِدُوش ب B, اِدُوش بِي

280 اَلْتِيْشَوْت A

281 جِيْبِي C, جِيْبِي B

282 A, B, C, D and F المِلَادُوت

283 يَنْفَع خَادَلِي B

284 A, B, C, D and F زاي

285 اَقْرِيْبُونْت A

286 A, C, D and F هوب

287 A, C, D and F يَنْت زِلْد

288 A, C, D and F هوب

289 A, C and F مَتْل B, مَتْل لِي

21. هَزَعْتُحْ جَوْهَرَنَ هَزَعَتِنَ 290 بِمَا شَا زَالَ 291 عَقْلَ جَوْهَرَنَ قَيْنَ بِمَا شَا زَالَ دِينُ جَوْهَرَنَ جَسْدِينِ 292 بِمَا شَا زَالَ 293
سَقَى عَمَلُ جَوْهَرَنَ هَمْعِينَ 294 يَمَا شَا زَالَ قَانَ جَوْهَرَنَ طَمْعِنَ 295 يَمَا شَا زَالَ 296

22. سِيْدَسْتَدَبِي 297 زَالَ 298 سِيْدَسْتَاخْ 299 قَرِيْبِي 300 زَالَ 301 مَسْجِدْمَاخْ زَيْسَجْدُبُدَبِي 302 زَالَ 303 كِتَابْمَاخْ 304
زَيْقَرُوْا 305 دَبِي زَالَ 306 اَللهُ فَرِ اِدُوشْمَا 307 وَرَشْ اَبُوشْدَبِي 308 زَالَ 309 اَللهُ فَرِ اَبُوشْمَاخْ وَرَشْ اِدُوشْ دَبِي 310
زَالَ 311 عَالِمَ مَاخْ قَنْدَرْزُو زَيْعَقُو دَبِي 312 زَالَ 313 تَغْرُوبِي 314 قُرَانَ زَالَ بَامَاخْ عَمَلُ زِيَانْبِيُو 315 دَبِي زَالَ. اَللّهُمَّ
صَلْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

23. اَللهُ سَاعَتِيُو 316 بِسَاعَتَيْنِ 317 شِيْمِيُو 318 رِيضَرْزُو بِسَقَى عَمَلُ شِيْمِيُو 319 نَزْرُوَا بِمَعْصِيَةِ شِيْمِيُو 320 سَاعَةَ
اَلْاِجَابَاو 321 بِجُمُعَةِ شِيْمِيُو 322 لَيْلَةَ الْقَدْرِ يُو بِرَمَضَانَ شِيْمِيُو 323 صَلَوَةُ الْوُسْطَى بِحَمْسَتِ وَقْتِ صَلَاتَيْنِ 324
شِيْمِيُو 325 اِسْمُ اَللهِ 326 الْاَعْظَمُ يُقْرَأْنِ شِيْمِيُو بِمَاخْ جَافَرْزُو بِمَخْلُوقِنَ 327 شِيْمِيُو 328

290 A, B, C, D and F هَرَعَت

291 B يَمَا شَا ذَالَ

292 A, B, C, D and F حَسَد

293 B يَمَا شَا ذَالَ

294 A هَمْعِنَ

295 A, B, C D and F طَمَع

296 296 B يَمَا شَا ذَالَ

297 A, B C, D, and F سِيْدَسْتِ دَبِ

298 B ذَالَ

299 A, B, C, D and F سِيْدَسْتِ أَخْ

300 A, B, C, D and F قَرِيْبِ

301 B ذَالَ

302 A, B C, D and F دَبِي

303 B ذَالَ

304 A, B C, D, and F كِتَابْ مَاخْ

305 A, B, D, and F زِيَا شَبُوا

306 B ذَالَ

307 A, B C, D, and F اِدُوشْ مَا

308 A, C, D, and F اَبُوشْ نَبِ

309 B ذَالَتِ

310 A, C, D and F نَبِ

311 B ذَالَ

312 A, C, D and F زَيْعَقُو دَبِ

313 B ذَالَ

314 A, C, D, and F تَغْ رُوبِي

315 A, B C, D and F زِيَا شَبُوا

316 A and F سَاعَةِ تِيُوَا , B and D سَاعَةِ تِيُوَا , C سَاعَةِ تِيُوَا

317 A, B, C, D and F بِسَاعَةِ

318 A, B, C, D and F شِيْمُوَا

319 A, B, C, D and F شِيْمُوَا

320 A, B, C, D and F شِيْمُوَا

321 A, B, C, D and F اَلْاِجَابَةُ

322 A, B, C, D and F شِيْمُوَا

323 A, B, C, D and F شِيْمُوَا

324 A, B, C, D and F صَلَوَةُ

325 A, B, C, D and F شِيْمُوَا

24. عِلْمٌ يَلْمَدُو³²⁹ بَدَدٌ يَلْحَزُو³³⁰ بِأَدَبٍ يَبْسُلُو³³¹ بِطَاعَةٍ يَمِيحُسُو³³² بِإِخْلَاصٍ

25. هَرَعَتِلِي³³³ هَرَعَتِنِ³³⁴ يَفْعٌ يَفْرُولِي³³⁵ اللَّهُ يَفْعُ، يَتَمَسْكُبُولِي³³⁶ كُتُبٌ يَفْعُ، يُوَدُّوْلِي مُؤْمِنٌ يَفْعُ طَبَارَ
يَتَخَالُعْبُولِي³³⁷ حَالًا عَمَلٌ يَفْعُ

26. هَرَعَتْخُ³³⁸ كَالْهَرَعَتْكَتُ³³⁹ اِيلَ زَقْنَعَامُ يَقْنَعُ زَالَا كَالْكُتُبُكَتُ اِيلَ زَمَخَامُ يَمَخُحُ زَالَا كَالنَّفْسَا شَيْطَانُكَتُ اِيلَ
زِدْلُحْ جَارُو زَبَرْسَامُ يَبَرْسُ زَالَا كَالشَّهَادَةِ³⁴⁰ أَجْبِعُوتُكَتُ³⁴¹ اِيلَ كُغُوتُ³⁴² جَبِيُو³⁴³ زَمَلَامُ يَمَلَأُ زَالَا³⁴⁴
كَالْحَمْدِ أَجْبِعُوتُكَتُ اِيلَ

27. هَرَعَتْ زَلِيلَ³⁴⁵ زَهَرَعَتْ طَعْمُ³⁴⁶ اِيلَ³⁴⁷ سَاعَتِ³⁴⁸ قَامَ أَفِيَتْ زَلِيلَ³⁴⁹ زَحِيْمُ زِدُوسُمُ³⁵⁰ طَعْمُ³⁵¹ اِيلَ³⁵²
مَعْنُ عَقُوتُ زَلِيلَ زَعِلْمُ طَعْمُ اِيلَ زِقْلَبِ حَيَاثُ زَلِيلَ³⁵³ زَنِيِي ذَكْرُ طَعْمُ³⁵⁴ اِيلَ³⁵⁵ رِيضُ زَلِيلَ³⁵⁶ سُوْتُ جَنْتُ³⁵⁷
طَعْمُ³⁵⁸ اِيلَ

³²⁶ A, C, D, and F بسم الله
³²⁷ A, B, C, D and F بمخلوق
³²⁸ A, B, C, D and F شيموا
³²⁹ A, C, D and F يلمدوا
³³⁰ A, C, D and F يلحدوا
³³¹ A, C, D and F يبسلوا
³³² B يمحسو

³³³ A, B, C, D and F هرعتل
³³⁴ A, B, C, D هرعتن
³³⁵ A يفرول B, C, D and F يفروال
³³⁶ A يتمسكبول B, C, D and f يتمسكبوال
³³⁷ A and F يتخالع بولي C and D يتخالعبول B يتكالع بولي
³³⁸ A, C and D هرعته f هرعته
³³⁹ C and D كالهراعته F كالهراعته
³⁴⁰ A كالشهادت B, D and F كالشهادت
³⁴¹ B اكبعوتكت
³⁴² B كغت
³⁴³ B جيب
³⁴⁴ A, C, D and F زالام
³⁴⁵ A, B, C, D and F زليلا
³⁴⁶ A and F طعام
³⁴⁷ A, B, C, D and F ايلا
³⁴⁸ A, C, D and F سعت
³⁴⁹ A, B, C, D and F زليلا
³⁵⁰ A, C, D and F زدوسم
³⁵¹ A and F طعام
³⁵² A, B, C, D and F ايلا
³⁵³ A, B, C, D and F زليلا
³⁵⁴ A and F طعام
³⁵⁵ A, B, C, D and F ايلا
³⁵⁶ A, B, C, D and F ايلا
³⁵⁷ A and F طعام
³⁵⁸ A, B, C, D and F ايلا

28. هَرَعَتْ زَالَ³⁵⁹ زَهْرَعَتْ طَعَمَ³⁶⁰ هَلْ³⁶¹ سَاعَتْ³⁶² أَفَيْثُ زَالَ³⁶³ زَحِيمُ زُدُوسُمُ³⁶⁴ طَعَمَ هَلْ مَعَنْ عَقُوتُ³⁶⁵
 زَالَ³⁶⁶ زَعْلَمَ طَعَمَ هَلْ³⁶⁷ زَقْلَبِ حَيَاتُ زَالَ³⁶⁸ زَنْبِي ذِكْرُ طَعَمَ³⁶⁹ هَلْ³⁷⁰ رِيضُنْ زَالَ³⁷¹ سُوْتُ جَنْتُ طَعَمَ³⁷²
 هَلْ

29. هَرَعَتْ زَهْرَعَيْنِ³⁷³ نُجْسُ يَوْمَ الْجُمُعَاخِ³⁷⁴ زَايَامِنِ³⁷⁵ نُجْسُ شَهْرُ رَمَضَانُخِ زَوْرَجِينِ³⁷⁶ نُجْسُ مُحَمَّدَ رَسُولِ
 اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ زَمَخْلُوقِينَ³⁷⁷ نُجْسُ زَعَرَبُ كَلِمَتُخْ زَكَلَامِنِ³⁷⁸ نُجْسُ

30. هَرَعَتْ زَهْرَعَيْنِ³⁷⁹ جَرَادُ زَدَ جَرَادُ أَلْتِنَاوَزُوتُ³⁸⁰ زَعْلَمَ جَرَادُ جَزْءِ³⁸¹ خَادُو قِيَقْلُوتُ³⁸² زَنْفَكِرُ جَرَادُ
 جَزْعُ خَادُو أَلْرِسْعُوتُ³⁸³ زَعْمَلُ جَرَادُ خَاتِمُ سَقِ خُنُوتُ

31. هَرَعْتُو هَرَعَيْنِ³⁸⁴ قَدَمِيُو جِنْفَانُو³⁸⁵ حَالِ³⁸⁶ قَدَمِيُو تَحَرَبُوْتُو زَاللهِ فِرْدِينِ³⁸⁷ قَدَمِيُو تَبَخْلُوتُو³⁸⁸ قِسْمِينِ
 قَدَمِيُو حِسْدِيُو³⁸⁹ سَعَادَتِينَ³⁹⁰ قَدَمِيُو

³⁵⁹ زَالَ A, B, C, D and F

³⁶⁰ طَعَمَ A and F

³⁶¹ هَلْ A, B, C, D and F

³⁶² سَاعَتْ A, C, D and F

³⁶³ زَالَ A, B, C, D and F

³⁶⁴ زُدُوسُمُ A, C, D and F

³⁶⁵ عَقُوتُ A, B, C, D and F

³⁶⁶ زَالَ A, B, C, D and F

³⁶⁷ هَلْ A, B, C, D and F

³⁶⁸ زَالَ A, B, C, D and F

³⁶⁹ طَعَمَ A, and F

³⁷⁰ هَلْ A, B, C, D and F

³⁷¹ زَالَ A, B, C, D and F

³⁷² طَعَمَ A and F

³⁷³ زَهْرَعَتْ A, B, C, D and F

³⁷⁴ الْجُمُعَاخِ A

³⁷⁵ زَايَامِنِ A, B, C, D and F

³⁷⁶ زَوْرَجِينِ A, B, C, D and F

³⁷⁷ زَمَخْلُوقِينَ A, B, C, D and F

³⁷⁸ زَكَلَامِنِ A, B, C, D and F

³⁷⁹ هَرَعَتْ A, B, C, D and F , هَرَعَتْ

³⁸⁰ أَلْتِنَاوَزُوتُ B

³⁸¹ جَزْءِ D , جَزْءِ B

³⁸² قِيَقْلُوتُ A, C, D and F

³⁸³ أَلْرِسْعُوتُ B and D

³⁸⁴ هَرَعَتْ D هَرَعَتْ , B هَرَعَتْ , A, C and F

³⁸⁵ جِنْفَانِ B

³⁸⁶ حَالِ A, B and F

³⁸⁷ فِرْدِينِ D , فِرْدِينِ B

³⁸⁸ تَبَخْلُوتُو B

³⁸⁹ حِسْدِيُو B and D

³⁹⁰ سَعَادَتِينَ D , سَعَادَتِينَ A, B, C and F

32. هَرَعْتُو هَرَعْتِن 391 يَفَجَا أُوجَاوُ مَعْجَانُ 392 يَفَجَا قِسْمِيُو طَرْسِيُنْ يَفَجَا عُمَرِيُو أَرْثُوَا 393 مَعْلُثُونُ 394 يَفَجَا حَسَنُتُو
قَالَ وَقِيلَانُ 395 يَفَجَا

33. هَرَعْتُ يَدِيَجِرْ 396 تَهَرَعْتُ يَرْخَبُ خَادُ تَهَرَعْتُ زَرْخَبُو خَادِن 397 يَمَاجُ وَدَاجُ يَدِيَجِرْ 398 تَدَدُ يَرْخَبُ خَادُ تَدَدُ
زَرْخَبُو خَادِن 399 يَمَاجُ طَبَقْتُ يَدِيَجِرْ 400 تَصِيرُ يَرْخَبُ خَادُ تَصِيرُ زَرْخَبُو خَادِن يَمَاجُ صَلَاتُ 401 يَدِيَجِرْ 402
تَوْسَ يَرْخَبُ خَادُ تَوْسَ زَرْخَبُو خَادِن يَمَاجُ مَتُ يَدِيَجِرْ 403 تَشَهَادَةُ يَرْخَبُ خَادُ تَشَهَادَةُ زَرْخَبُو خَادِن يَمَاجُ

34. أَلَفُ جَارُخُ كَالْهَرَعْتِنُ 404 مَثَلُ شَيْئَتِ 405 قَبْتُ زَالُ 406 كَالْعَالِمِنُ 407 مَثَلُ كُوعُوتُ 408 قَبْتُ زَالُ كَالْمُتَعَلِّمِنُ 409
مَثَلُ أَحَبُ 410 قَبْتُ زَالَا كَالْمُسْتَمْعِينُ 411 مَثَلُ قَبْتُ زَلِيلُ 412 كَالْأَعْرَابِينُ مَثَلُ

35. هَرَعْتُ زِفَاطُ اللهَ زَلْخَلْقِيُو فَاطُ دِيْنَتُ جِيْبِي 413 إِيْطِسْمُ طَبَقْتُ أَيْدِيَجِنُ زَايِ اللهَ زَلْخَلْقِيُو فَاطُ مَخْلُوقُ بَحْ إِيْطِسْمُ
فِيْ أَيْدِيَجِنُ زَايِ اللهَ زَلْخَلْقِيُو فَاطُ أَمْرُ وَآ نَهْيِيُو 414 أَيْلَمُ جَنَّتْ إِرْخَبُ زَايِ اللهَ زَلْخَلْقِيُو فَاطُ مُومِنِيُو أَنْزَمَ زَاللهَ
رِيضَ إِرْخَبُ زَايِ اللهَ زَلْخَلْقِيُو فَاطُ

36. هَرَعْتُحُ طِفْعَتِنُ 415 زَهَرَعْتُحُ زَطْفَعْتُ 416 طِفْعَتِنُ 417 جَايِ الْجَرَاثُوْتُحُ 418 طِفْعَتِنُ سَرَّ أَرْوَا جَدَاوُتُحُ زَطْفَعْتُ
طِفْعَتِنُ جَمَاعَتُ أَلْسِبَاوُتُحُ طِفْعَتِنُ صَلَاتُ أَرْوُو جَدَاوُتُحُ أَلْخُرُوْتُحُ زَطْفَعْتُ طِفْعَتِنُ عِلْمَا قُرْآنِلِ قَرِيْبُ

391 A and F هَرَعَةُ, B هَرَعْتُ, D هَرَعْتُ

392 C, and F معجبين

393 B عَرُثُوا

394 B مَعْلُثُ

395 B قِيلَا, F قِيلَا

396 A, B, C, D, and F يَدِيَجِرْ

397 A, B, C, D and F خَادُ

398 A, B, C, D, and F يَدِيَجِرْ

399 A, B, C, D and F خَادُ

400 A, B, C, D, and F يَدِيَجِرْ

401 A and F صِلُوَة

402 A, B, C, D, and F يَدِيَجِرْ

403 A, B, C, D, and F يَدِيَجِرْ

404 A and F كَالْهَرَعَةُ, B and D كَالْهَرَعْتُ

405 A om

406 A, B, C, D and F زَالُ

407 A, B, C, D and F كَالْعَالَمِ

408 A -, C كُوعُوتُ, B and F كُوعُوتُ

409 A, B, C, D كَالْمُتَعَلِّمِ

410 A om

411 A-, B, C, D and F كَالْمُسْتَمْعِينِ

412 A, B, C, D and F زَلِيلَا

413 A, B, D and F جِيْبِي

414 B نَهْيَا

415 A and F طِفْعَةُ, B and D طِفْعَتُ, C طِفْعَتِنُ

416 A and F طِفْعَتُ, B and D طِفْعَتُ, C طِفْعَتِنُ

417 A and F طِفْعَةُ, B and D طِفْعَتُ, C طِفْعَتِنُ

418 A الجَرَّاسُوتُ, B and C الجَرَّاسُوتُ, D and F الجَرَّاسُوتُ

طِفْعَتَيْنِ زِمَاجْبِيخِ خَادِبِي⁴¹⁹ زَكَ الْعُطُوخُ طِفْعَتَيْنِ⁴²⁰ جَعْرَبِي⁴²¹ ثُوْطُ أَرِيُوْ جَدَاجُوْخُ⁴²² زَطْفَعَتْ⁴²³ طِفْعَتَيْنِ⁴²⁴

37. هَزَعَتْ زَالَ⁴²⁵ زِدِيْنَتْ جِي جَعْرُ⁴²⁶ هَلْ⁴²⁷ زَجَحْ مَحْرَشْ زَالَ⁴²⁸ طِمْدِ بَعْرَ زَالَ بِحِيْرَ زَجَمَ حَرَمَ زَحِيْرَمَ

38. هَزَعَتْ زَالَ⁴²⁹ أَجَرَ جَعْرُ⁴³⁰ هَلْ⁴³¹ صَبْرِيَوْمَا⁴³² كَالْدَشْ زَانَ حَمْسَتْ وَقْتِ صَلَاتُوْ كَالْطِمْدِ بَعْرَ زَتُقْوَارَحَ مُؤْمِنَ فُونِ زِيَارَاوْ كَالْبَحِيْرَ زَانَ حَسْتُوْ⁴³³ قُنْطِيُوْ⁴³⁴ نَفْسِيْزُولِيْ كَالْحَرَمَ زَحِيْرَمَ.

39. هَزَعَتْ⁴³⁵ تَرَاخْبُوْثِي⁴³⁶ هَزَعْتِنِ⁴³⁷ پَرَخْبُوْ سَمَ رَحْمَتَا دَشْ تَرَاخْبُوْثِيْ مُرْتَا جُعُوْتِنِ⁴³⁸ پَرَخْبُوْ قَلَمَا قَرَطَاسَ تَرَاخْبُوْثِيْ عَلَمَا قُرَانْ يَرُخْبُوْا لِحْوَا قَحَتْ تَرَاخْبُوْثِيْ مُؤْمِنَا مُؤْمِنَاتِنِ⁴³⁹ پَرَخْبُوْ زَوْدَاچَ تَرَاخْبُوْثِيْ زَ اللّٰهَ رِيضَانِ⁴⁴⁰ پَرَخْبُوْ

40. هَزَعَتْخُ هَزَعْتَبِيْنِ⁴⁴¹ عُجْدَهْلُ⁴⁴² هَزَعَتْ فُونِ كِيْحُرْلِيْ⁴⁴³ مُنَافِقْخُ أَرْوَا كُرَالِ⁴⁴⁴ مُنَافِقْبِيْنِ⁴⁴⁵ عُجْدَهْلُ⁴⁴⁶ مُؤْمِنُ فُونِ كِيْحُرْلِيْ⁴⁴⁷ مَعْصِيْتَبِيْنِ⁴⁴⁸ عُجْدَهْلُ طَاعَتْفُونُ كِيْحُرْلِيْ شَيْطَانْبِيْنِ⁴⁴⁹ عُجْدَهْلُ مَلَائِكَتْ⁴⁵⁰ فُونِ

⁴¹⁹ A, C, D and F زِمَاجْبِيخَادِبِ B, زِدِيچ بِجَادِبِ

⁴²⁰ A and F طِفْعَةُ, B and D طِفْعَتِ C طِفَاتِ

⁴²¹ A, B, C, D and F جَارِبِ

⁴²² A, C, D and F جَدَاجَوْتُ

⁴²³ A طِفْعَةُ F, زَطْفَاتِ C, زَطْفَتِ B and D, زَطْفَعَتْ

⁴²⁴ A and F طِفْعَةُ, B and D طِفْعَتِ C طِفَاتِ

⁴²⁵ A, B, C, D and F زَالَ

⁴²⁶ B, C, and D جَارِ

⁴²⁷ A, B, C, D and F هَلَا

⁴²⁸ A, B, C, D and F زَالَ

⁴²⁹ A, B, C, D and F زَالَ

⁴³⁰ B, C, and D جَارِ

⁴³¹ A, B, C, D and F هَلَا

⁴³² A صَبْرِيَوْمَا

⁴³³ B حَسْتُوْا

⁴³⁴ A, B, C, D and F قُنْطِيُوْا

⁴³⁵ C هَزَعَةُ

⁴³⁶ A, D and F تَرَاخْبُوْثِيْ B and C تَرَاخْبُوْثِيْ

⁴³⁷ A and C هَزَعَتْ B, D and F هَزَعَتْ

⁴³⁸ A, B, C, D and F جُعُوْتِ

⁴³⁹ A, B, C, D and F مُؤْمِنَاتِ

⁴⁴⁰ B, C and F رِيضَنْ

⁴⁴¹ B هَزَعْتَبِيْنِ F هَزَعْتِ

⁴⁴² A, C, D and F عُجْدَهْلُ

⁴⁴³ A, C, D and F كِيْ حُوْرْلِ B, زِي حُوْرْلِيْ

⁴⁴⁴ A and F أَرْوَكْدَالِ

⁴⁴⁵ A مُنَافِقُ Bِيْنِ B, C, D and F مُنَافِقُ

⁴⁴⁶ A, C, D and F عُجْدَهْلُ

⁴⁴⁷ B كِيْحُوْرْلِ

⁴⁴⁸ A and F مَعْصِيْتِ Bِيْنِ D مَعْصِيْتِ

⁴⁴⁹ A and D شَيْطَانِ Bِيْنِ F شَيْطَانِ

كَيُحْرَلِي إِسَائِيَيْنَ⁴⁵¹ عَجْدُ هَلْ جَنَّتْ فُونْ كَيُحْرَلِي مُؤْمِنُخْ أَرُوا كُرَال⁴⁵² مُؤْمِنِيْن عَجْدَهْلْ⁴⁵³ مُنَافِقُونْ
 كَيُحْرَلِي طَاعَتِيْن⁴⁵⁴ عَجْدَهْلْ مَعْصِيَتُونْ كَيُحْرَلِي مَلَايَكَتِيْن⁴⁵⁵ عَجْدَهْلْ شَيْطَانُونْ كَيُحْرَلِي جَنَّتِيْن⁴⁵⁶
 عَجْدَهْلْ إِسَائُونْ كَيُحْرَلِي

41. هَرَعَتْلِي⁴⁵⁷ هَرَعَتْ يَأْخُلُخْ قُوبِلِي⁴⁵⁸ كِرَامَا كَاتِيْن يَأْخُلُخْ طَبَارَ خَلْغِي⁴⁵⁹ قُرَانْ⁴⁶⁰ يَأْخُلُخْ⁴⁶¹ جَنَّقَالِي⁴⁶² مُنْ
 يَأْخُلُخْ إَعْتَبَارِلِي⁴⁶³ دِيْنَتْ جِيي⁴⁶⁴ يَأْخُلُخْ

42. هَرَعَتْ دَدْ زَهَرَعَتْ سِرْن⁴⁶⁵ يَتَجِيْبِلْ زَحْيْ دَدْ زَابْ سِرْن⁴⁶⁶ يَتَجِيْبِلْ زِدُوسْ دَدْ زِعِطْ سِرْن يَتَجِيْبِلْ زَمُنَافِقْ
 دَدْ سَاعَتِ⁴⁶⁷ عَذَابِيْن⁴⁶⁸ يَتَجِيْبِلْ زَمُومْنْ دَدْ سَعَتْ⁴⁶⁹ جَنَّتِيْن⁴⁷⁰ يَتَجِيْبِلْ

43. هَرَعَتْبِي⁴⁷¹ هَرَعَتْ أَيْزَالْ دُونِي⁴⁷² أَدْرَ أَيْزَالْ أُوْدْبِي⁴⁷³ أَمَرِ أَيْزَالْ سَاعَتِ⁴⁷⁴ عَذَابِي⁴⁷⁵ مُومِنْ أَيْزَالْ
 سَعُوتْ⁴⁷⁶ جَنَّتِي⁴⁷⁷ مُنَافِقْ أَيْزَالْ

44. هَرَعَتْبِي هَرَعَتْ أَيْبَقْلْ زِإْجِ جِيْبِي⁴⁷⁸ طَجَرُ أَيْبَقْلْ زِبْدْ⁴⁷⁹ شَحْشِيرَبِي⁴⁸⁰ سَعَرُ أَيْبَقْلْ زَمُنَافِقْ قَلْبِي سَقِ نِيْتْ⁴⁸¹
 أَيْبَقْلْ زَمُومِنْ قَلْبِ وَرْشَاتْ أَيْبَقْلْ . اللّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ .

⁴⁵⁰ A, C, D and F مَلِيْكَتْ

⁴⁵¹ A, C, D and F إِسَاتِ بِنْ

⁴⁵² B أَرُوْكَدَالْ, F أَوُوكْدَالْ

⁴⁵³ A, C, D and F أُجْدَهْلْ

⁴⁵⁴ A, D and F طَاعَتِيْنْ

⁴⁵⁵ A, D and F مَلِيْكَتْ

⁴⁵⁶ A, D and F جَنَّتِيْنْ

⁴⁵⁷ A, B, C, D and F هَرَعَتْلِي

⁴⁵⁸ A, B, C, D and F قُوبِلْ

⁴⁵⁹ A and F كَلْغِلْ, C and D كَلْغِلْ

⁴⁶⁰ B عِلْمَا قُرَانْ

⁴⁶¹ B يَبْقَعْ

⁴⁶² B, C and D جَنَّقَالْ

⁴⁶³ B and C إَعْتَبَارْلْ

⁴⁶⁴ A, D and F جِي

⁴⁶⁵ A, B, D and F سِرْ

⁴⁶⁶ A, B, D and F سِرْ

⁴⁶⁷ A, D and F سَاعَتِ, C سَاتِ

⁴⁶⁸ A, C, D and F عَذَابْ

⁴⁶⁹ A, B, C, D and F سُوْتْ

⁴⁷⁰ A, C, D and F جَنَّتِ ب, جَنَّتْ

⁴⁷¹ B and C هَرَعَتْبِي

⁴⁷² A, D and F دُونْ بِي, B and C دُونْ ب

⁴⁷³ A, B and C أُوْدْبِ

⁴⁷⁴ A, D and F سَاعَتِ, C سَاتِ

⁴⁷⁵ A, B, C عَذَابْ

⁴⁷⁶ A, B, C, D and F سُوْتْ

⁴⁷⁷ A, D and F جَنَّتِ بِي, B and C جَنَّتْ بِي

⁴⁷⁸ A and D جِيْنْ, B جِيْبْ, C and F جِيْبْ

⁴⁷⁹ B زَائِدْ

⁴⁸⁰ B and C شَحْشِيرَبْ

45. مُؤْمِنٌ شَيْئَتَيْنِ⁴⁸² يَدْبِجُ كَالْإِنَائِمَا يَطْلُبُ⁴⁸³ يَدْبِجُ كَالْأَوْمَ⁴⁸⁴ يَسْعَدِلِينَ⁴⁸⁵ يَدْبِجُ كَالْمِيخِ يَبْجَلِينَ⁴⁸⁶ يَدْبِجُ.
46. مُنَافِقٌ شَيْئَتَيْنِ يَدْبِجُ كَالْوَرَابِمَا⁴⁸⁷ يُولَعِلِينَ⁴⁸⁸ يَدْبِجُ كَالْحَبَابُخِ يَنْخَسِلِينَ⁴⁸⁹ يَدْبِجُ كَالْبُشَا حَرِيَاخِ يَنْجَسِلِينَ⁴⁹⁰ يَدْبِجُ
47. شَيْئَتَيْنِ⁴⁹¹ زُمُومِنُ⁴⁹² حَالٌ يَفْرَارُوجِرُ فِرُوتُ يَجُرُوجِرُ تَجُرُوتُ⁴⁹³ دَائِمُ⁴⁹⁴ تَاللهُ وَآ تَنْبِي يَنْقَارِبِ حَالٌ دِبَالُوتُ
48. شَيْئَتَيْنِ⁴⁹⁵ زُمُومِنُ حَالٌ يَفْرَارُوجِرُ أَلْفِرُوتُ يَجُرُوجِرُ أَلْتَجُرُوتُ⁴⁹⁶ دَائِمُ تَاللهُ وَآ تَنْبِي يَنْقَارِبِ حَالٌ دِبَالُوتُ
49. شَيْئَتَيْنِ⁴⁹⁷ زُمُومِنُ حَالٌ يَنْرَاحَقُ⁴⁹⁸ تَعْطَاطُوتُ يَنْرَاحَقُ⁴⁹⁹ زَاللهُ وَآ زَنْبِي وَرُؤُ أَبْزُوحُوتُ يَنْلَاجِرُ⁵⁰⁰ التَّهَامُوتُ⁵⁰¹
50. شَيْئَتَيْنِ⁵⁰² زُمُومِنُ حَالٌ يَنْرَاحَقُ⁵⁰³ التَّعْطَاطُوتُ يَنْرَاحَقُ⁵⁰⁴ قَالِ وَقِيلِ أَبْزُوحُوتُ يَنْلَاجِرُ تَهَامُوتُ
51. مُؤْمِنٌ شَيْئَتَيْنِ⁵⁰⁵ جَعَرِنُ⁵⁰⁶ يَبُوعُ⁵⁰⁷ يَرْخَبِرُ مَا⁵⁰⁸ زَحَمِدُ جَارِنُ⁵⁰⁹ يَبُوعُ⁵¹⁰ زَصْبِرُ جَارِنُ⁵¹¹ يَبُوعُ⁵¹² يَمُوتُجِرُ سَعُوتُ⁵¹³ جَبْنُ⁵¹⁴ يَبُوعُ⁵¹⁵

481 A, C, D and F سَفَلَات , B سَفَلَات

482 A and F شَيْئَتَيْنِ لِي , D and F شَيْئَتَيْنِ لِي , C شَيْئَتَيْنِ لِي , B شَيْئَتَيْنِ لِي

483 A يَطْلُبُ , D and F يَطْلُبُ , B and C يَطْلُبُ

484 A, C, D and F كَالْأَوْخِ

485 A, D and F يَسْعَدِلِينَ , B يَسْعَدِلِينَ , C يَسْعَدِلِينَ

486 A and F يَبْجَلِينَ

487 B كَالْوَرَابِ مَا

488 A and D يُولَعِلِينَ , C and F يُولَعِلِينَ

489 A, D and F يَنْخَسِلِينَ , B يَنْخَسِلِينَ , C يَنْخَسِلِينَ

490 A, D and F يَنْجَسِلِينَ , B يَنْجَسِلِينَ , C يَنْجَسِلِينَ

491 A شَيْئَتَيْنِ , C, D and F شَيْئَتَيْنِ

492 A زُمُومِنُ , D زُمُومِنُ , C زُمُومِنُ , B زُمُومِنُ

493 A, C, D and F جُرُوتُ

494 A and D دَائِمُ , B دَائِمُ , C adsds دَائِمُ

495 A شَيْئَتَيْنِ , C, D and F شَيْئَتَيْنِ

496 A, C, D and F جُرُوتُ

48. .

497 A شَيْئَتَيْنِ , C, D and F شَيْئَتَيْنِ

498 A and F زُمُومِنُ , D زُمُومِنُ , C زُمُومِنُ , B زُمُومِنُ

499 A, B, C, D, and F يَنْرَاحَقُ جَزُ

500 A, B, C, D, and F يَنْرَاحَقُ جَزُ

501 C أَلْتَهَامُوتُ

502 A شَيْئَتَيْنِ , C, D and F شَيْئَتَيْنِ

503 A شَيْئَتَيْنِ , C, D and F شَيْئَتَيْنِ

504 A, C and D جَارُ , F جَارُ

505 D يَبُوعُ

52. مُنَافِقُ شَيْئَتٍ⁵¹⁵ جَعَرَن⁵¹⁶ يَبُوعُ⁵¹⁷ يَرْحَبُ جَرْمًا⁵¹⁸ زَكَبِر⁵¹⁹ جَارِن⁵²⁰ يَبُوعُ يَقْبُطُ جَرْمًا⁵²¹ زَرُوجَ جَارِن⁵²²
يَبُوعُ يَمُوتُ جَرْمًا⁵²³ سَاعَتِ⁵²⁴ عَذَابِن⁵²⁵ يَبُوعُ⁵²⁶

53. شَيْئَتِيخ⁵²⁷ زَعْلَمَاءُ⁵²⁸ حَالِ زَمَاجِييُخَادِي لِمَا دَوْتُ زَمَاجِيُولِي أَلْمِدُوتُ مَخْلُوقِي خَيْرِ خَشُوتُ

54. شَيْئَتِيخ⁵²⁹ زَأُولِيَاءُ حَالِ تَوَسَّ تَجِيِيلُوتُم زِإِسْخَادُ⁵³⁰ أَمْرِي⁵³¹ زَالله أَمْرِيُو أَبْعَثُوتُ جَمْعَ حَاجَ خَادُو⁵³² إِم⁵³³
الله أَرْخُبُوتُ

55. شَيْئَتِيخ⁵³⁴ زَأَنْبِيَاءُاش⁵³⁵ حَالِ قَلْبِي⁵³⁶ شَاكِرِن⁵³⁷ جِسْمِي⁵³⁸ صَابِرِن⁵³⁹ لِسَانِي⁵⁴⁰ ذَاكِرِن⁵⁴¹ اللهم
صل وسلم على سيدنا محمد وعلى آل سيدنا محمد

506 A, B, C, D, and F يَرْحَبُ جَرْمًا
507 A, C and D جَارٍ , F جَارٍ
508 B يَبُوعُ D يَبُوعُ
509 A, B, C, D, and F يَقْبُطُ جَرْمًا
510 A, C and D جَارٍ , F جَارٍ
511 B يَبُوعُ D يَبُوعُ
512 A, B, C, D and F سُوتُ
513 A, B, C, D and F جَنَّتِ
514 B يَبُوعُ D يَبُوعُ
515 A شَيْئَتِيخ , C, D and F شَيْئَتِيخ
516 A, C and D جَارٍ , F جَارٍ
517 B يَبُوعُ D يَبُوعُ
518 A, B, C, D, and F يَرْحَبُ جَرْمًا
519 A, C and F زَكَبِرِن D زَكَبِرِن
520 A, C, D, and F جَارٍ
521 A, B, C, D, and F يَقْبُطُ جَرْمًا
522 A, C, D, and F جَارٍ
523 A, B, C and F يَمُوتُ جَرْمًا , D يَمُوتُ جَرْمًا
524 A, D, and F سَاعَتِ , C سَاعَتِ
525 A, D and F عَذَابِن , B and C عَذَابِ
526 B يَبُوعُ D يَبُوعُ
527 A شَيْئَتِيخ , C, D and F شَيْئَتِيخ
528 A, C, D and F عُلْمَاش , B عُلْمَاج

529 A شَيْئَتِيخ , C, D and F شَيْئَتِيخ
530 A and D زَأَسْخَادُ , B زَأَطْخَادُ
531 B أَمْرَبِ
532 B حَاجَخَادُو
533 A, C, D and F لِي
534 A شَيْئَتِيخ , C, D and F شَيْئَتِيخ
535 A أَنْبِيَاءُ , F أَنْبِيَاءُ
536 A, B, C, D and F قَلْبِ زَوَا
537 F شَاكِرْنُم
538 A, B, C, D and F جِسْمِ زَوَا
539 F صَابِرْنُم
540 A, B, C, D and F لِسَانِ زَوَا
541 F ذَاكِرْنُم

56. شَيْشْتِي 542 جُرُنْ شَيْشْتِي 543 فِرُنْ شَيْشْتِي 544 أَطْمَانْتُنْ الله بَايَ شَيْشْتِي 545 جُرُنْ الله بَايَ صَلَاتَا
صُومَنَا صَدَقْنُخُوبِي 546 جُرُنْ الله بَايَ شَيْشْتِي 547 فِرُنْ الله بَايَ إِمْ زَلْعُو 548 قُوفَ رَيْجَبُ 549 عَزْرَائِيلُ 550
هَلُنْ يَغْ عَزْرَائِيلِي 551 فِرُنْ الله بَايَ إِمْ زَنْدَدُو زَلَطْفَعُو 552 إِسَاتْ هَلُنْ 553 يَغْ إِسَاتِي 554 فِرُنْ الله بَايَ صَم 555
إِلْخَجِرْ صَمْتِي 556 عُقُوبَانْ هَلْبَاوَا صَمَ إِلْخَجِرْ 557 فِرُنْ الله بَايَ شَيْشْتِي 558 أَطْمَانْتُنْ الله بَايَ أَحَدْنَا
جَعَرُو إِمْلَمَخَرُ 559 يَقَانُو أَيْفَرَكُوا سَاعَتِ 560 سَمِيُو إِمْلَمَخَرُ 561 أَقَائِبَارَاخُ قُدْرَائِي 562 أَطْمَانْتُنْ الله بَايَ أَحَدْنَا
جُوجَاوُ إِمْلَمَخَلُ 563 يَزْجُودُوا أَيْفَرَكُوا سَاعَتِ 564 دِشِيُو إِمْلَمَخَلُ 565 إَزِيْجِدْبَارَاخُ قُدْرَائِي 566 أَطْمَانْتُنْ الله بَايَ
أَحَدْنَا نُجَدَ يَجْبَعُخَجِرُ 567 إِوُشَا أَبُوش 568 مِنْ نَاشْ تِلْمَ تَحْجِيزَارْ جَاخُوا جَعَّ مَخْلُوقِيُو إِمْلَ جَرَجِ إِرْزَقْبَارَاخُ
قُدْرَائِي 569 أَطْمَانْتُنْ إِي 570 الله بَايَ

تَمَّتْ كِتَابُ الْفَرَائِضِ بِكَلَامِ الْحَبَشِ أَخْرَجَهُ أَوْ عَبْدُ الرَّحْمَنِ الْعَرَّاشِي 571 نَفَعْنَا

الله به 572 آمين .

542 A شَيْشْتِي B شَيْشْتِي C, D and F شَيْشْتِي
543 A شَيْشْتِي B شَيْشْتِي C, D and F شَيْشْتِي
544 A شَيْشْتِي B شَيْشْتِي C, D and F شَيْشْتِي
545 A شَيْشْتِي B شَيْشْتِي C, D and F شَيْشْتِي
546 A, C, D and F صَدَقْتْ خُوب B صَدَقْتْ خُوب
547 A شَيْشْتِي B شَيْشْتِي C, D and F شَيْشْتِي
548 B زَلْعُو
549 B رَيْجَبُ
550 A, C, D, and F عَزْرَائِيل B عَزْرَائِيل
551 A, C, D and F عَزْرَائِيل B عَزْرَائِيل
552 B زَلَطْفَعُوا
553 B خَلْنُ
554 B يَنْسَاتِي
555 B صَمْلَخَجِرُ
556 A, C, D and F صَمْتِ إِي B صَمْتِ إِي
557 A, C, D and F صَمَ إِلْخَجِرُ B صَمَ إِلْخَجِرُ
558 A شَيْشْتِي B شَيْشْتِي C, D and F شَيْشْتِي
559 B إِمْلَمَخَرُ
560 A, D and F سَاعَتِ C سَاعَتِ
561 B إِمْلَمَخَرُ
562 A, B, C, D and F قُدْرَائِي
563 A, D and F إِمْلَ مَخَلُ
564 A, D and F سَاعَتِ C سَاعَتِ
565 A, D and F إِمْلَ مَخَلُ
566 A, B, C, D and F قُدْرَائِي
567 A, C, D, and F يَجْبَعُخَجِرُ B يَجْبَعُخَجِرُ
568 C أَبُوش
569 A, C, D and F قُدْرَائِي B قُدْرَائِي
570 All mss except B added إِي B added
571 تَمَّتْ كِتَابُ الْفَرَائِضِ أَخْرَجَهُ قَاطِبُ الْوَنَّا جِي الصُّدْرِي C, اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ B
572 A, C, D and F بِهِمْ

وَهَذَا⁵⁷³ أَيْضًا كِتَابُ الْفَرَائِضِ بِكَلَامِ الْحَبَشِ أَخْرَجَهُ فَقِيه طَيْبُ الْوَنَاجِي الصَّدْرِي نَفَعَنَا اللَّهُ بِهِ آمِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ⁵⁷⁴

1. جَنَّتُمْ بِرَخْبٍوَ⁵⁷⁵ إِمَّ إِسَاتُحْ يَسْلُطُبُو⁵⁷⁶ اللَّهُ خَادُوا أَجْدُرُوتُمْ زَالَهُ لَالُ أَنَاخْ بِالوت بِرَحْسُنْ بِإِنْسَتَيْنِ بِجَافَانْ بُولَابُنْ.

2. أَوَّلُ بِجَافِ زَارِدُو⁵⁷⁷ فَرَضِ اللَّهُ خَادُو⁵⁷⁸ عُقُوتْ عُقُوتْزُوحْ⁵⁷⁹ أَيْكُنْ إِسَاخِرْ⁵⁸⁰ اللَّهُ وَ نَبِيَّ زَايُو⁵⁸¹ كَلَامِنْ⁵⁸²
اللَّهُ أَيْكُنْ بَايَ إِسَاخِرْ⁵⁸³ جَافَنِي⁵⁸⁴ زَعَاقَيْنِ⁵⁸⁵ يَفَرَنْ زَلْعَا قَيْنُزُو⁵⁸⁶ أَيْفَرَنْ بَايَ نَبِيَّ⁵⁸⁷ أَيْكُنْ بَايَ إِسَاخِرْ⁵⁸⁸
مَنْ اللَّهُ زُو إِسَيَعُوقُ قَدْ أَغْبَايَاخْ يَلْزَالِ بِسَاعَتِ⁵⁸⁹ قَامَزَالِ وَتَرْزُو⁵⁹⁰ مُخْرَارِزُو⁵⁹¹ يَنْقُطَاطُ⁵⁹² كَعِخْ أَغْبُدْ
زَايُويَانِ جِرَامِ اللَّهِ زُو⁵⁹³ تَرَاخَقُوتْ زَانْ تَقَارَبُوتْ أَيْدَبْلُولُونْ بَايَ⁵⁹⁴

3. عُوقُزُوحْ⁵⁹⁵ أَيْكُنْ إِسَاخِرْ⁵⁹⁶ اللَّهُ أَحَدٌ وَاحِدٌ فَرُدْ صَمَدٌ ظَاهِرٌ بَاطِنٌ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا⁵⁹⁷ أَحَدٌ

⁵⁷³ وَأَيْضًا هَذَا كِتَابُ B and C no colophon, D هَذَا كِتَابُ الْفَرَائِضِ بِكَلَامِ الْحَبَشِ أَخْرَجَهُ فَقِيه طَيْبُ الْوَنَاجِي الصَّدْرِي نَفَعَنَا اللَّهُ بِهِمْ آمِينَ A
هَذِهِ كِتَابُ الْفَرَائِضِ بِكَلَامِ الْحَبَشِ أَخْرَجَهُ فَقِيه طَيْبُ الْوَنَاجِي الصَّدْرِي نَفَعَنَا F, الْفَرَائِضُ بِكَلَامِ ا هَرَرِ أَخْرَجَهُ فَقِيه طَيْبُ الْوَنَاجِي الصَّدْرِي رَحْمَةُ اللَّهِ عَلَيْهِ
اللَّهُ بِهِ آمِينَ

⁵⁷⁴ C adds وَيَه نَسْتَعِين

⁵⁷⁵ بِرَخْبٍوَ B, C, D and F بِرَخْبِيُوا A

⁵⁷⁶ يَسْلُطُبُو A, B, C, D and F

⁵⁷⁷ زَارِدُوا A, C, D and F

⁵⁷⁸ خَادُوا A, C, D and F

⁵⁷⁹ عُقُوتْزُوحْ B, عُوقُ زُوحْ A, C, D and F

⁵⁸⁰ إِسَاخِرْ C, D and F إِسَاخِرْ A

⁵⁸¹ زَايُو B, زَايُو A, C, D and F

⁵⁸² كَلَامِ A, B, C, D and F

⁵⁸³ إِسَاخِرْ جُ A, B, C, D and F

⁵⁸⁴ جَافِئِ A, B, C, D and F; disassociation of particle.

⁵⁸⁵ زَعَقَيْنِ زُومَا B, زَعَقَيْنِ زُومَا A, C and F; disassociation of particle.

⁵⁸⁶ زَلْعَاقَيْنِ زُومَا A, B, C, D and F

⁵⁸⁸ إِسَاخِرْ جُ A, B, C, D and F

⁵⁸⁹ سَاعَتِ C, يَسْعَتِ A, D and F

⁵⁹⁰ وَتَرْزُومَا A, C, D and F

⁵⁹¹ مُخْرَارِزُومَا A, C, D and F

⁵⁹² جُ C and F add

⁵⁹³ زُومَا A, C, D and F

⁵⁹⁴ بَايَ B

⁵⁹⁵ عُوقُ زُوحْ A, C, D and F

⁵⁹⁶ إِسَاخِرْ جُ A, B, C, D and F إِسَاخِرْ A

⁵⁹⁷ كُفُوًا A, C, D and F

4. الله بَأْتِيخْ⁵⁹⁸ مِنْ بَأْتِيَيْنِ إِسَاخِرْ جَمْعُ يَخْلُقِ جَمْعُ يَرْزُقِ يَمُوتُ زَال⁵⁹⁹ جَمْعُ يَمُوتُ يَحْزُرُ أَل⁶⁰⁰ جَمْعُ يَتَّحِيو⁶⁰¹ عِبَادَتُزوم⁶⁰² بَجَمْعِ أَوْجِبْ زَخَانْلِيو⁶⁰³ بَأْتِيَيْنِ⁶⁰⁴

5. أَحَدُ بَأْتِ⁶⁰⁵ مِنْ بَأْتِيَيْنِ إِسَاخِرْ تَرَحْبُوْتزو⁶⁰⁷ مُطْزو⁶⁰⁸ زَخَانَ تَرَحْبُوْتزو إِم أَحَدُ⁶⁰⁹ تَرَحْبَ زِيلُوْكُنْبِي⁶¹⁰ زَخَانَ تَرَحْبُوْتزو⁶¹¹ إِم أَحْدَجِر⁶¹² تَرَحْبَ زِيلُوْكُنْبِي⁶¹³ زَخَانَ تَرَحْبُوْتزو⁶¹⁴ إِم أَحْدَجِر⁶¹⁵ دِيَجَ زِيلُوْكُنْبِي⁶¹⁶ زَخَانَ تَرَحْبُوْتزو⁶¹⁷ إِمْع⁶¹⁸ شَيْءَ تَرَحْبَ زِيلُوْكُنْبِي⁶¹⁹ زَخَانَ تَرَحْبُوْتزو⁶²⁰ هَنْغَ⁶²¹ شَيْءِ⁶²² تَأْسَلْ⁶²³ زِيلُوْكُنْبِي⁶²⁴ زَخَانَ بَدَشِيْنِ بَسْمِيْنِ بَعْرَشِيْنِ بَكْرَسِيْنِ بِلْعِيْنِ بَتَحِيْنِ بَقْنَتِيْنِ بَجْلَتِيْنِ⁶²⁵ بَحْلَتِيْنِ بَكْسُكْسَتِيْنِ بَصْمَتِيْنِ هَلْ زِيلُوْكُنْبِي⁶²⁶ زَخَانَ تَعَالَمَ تَمَخْلُوْقزو⁶²⁷ تَدَابَلَانَ تَلَايَانَ تَرَاهَقَانَ تَقَارَابَانَ هَلْ زِيلُوْكُنْبِي⁶²⁸ زَخَانَ بَأْتِيَيْنِ⁶²⁹

6. وَاجِدُ بَأْتِ⁶³⁰ مِنْ بَأْتِيَيْنِ إِسَاخِرْ⁶³² تَحِيَاتِ زَيْتِمَاسَلْ حَيَاتِ⁶³³ زَالَ⁶³⁴ تَعْقُوْتِ⁶³⁵ زَيْتِمَاسَلْ عَقُوْتِ⁶³⁶ زَالَ⁶³⁷ تِكَلَامَ زَيْتِمَاسَلْ كَلَامَ زَالَ⁶³⁸ تَخِشُوْتِ⁶³⁹ زَيْتِمَاسَلْ خِشُوْتِ⁶⁴⁰ زَالَ⁶⁴¹ تِسْنَنَتِ⁶⁴² زَيْتِمَاسَلْ سِنَنَتِ⁶⁴³

⁵⁹⁸ A, C, D and F بَيْتِخْ, B بَيْتِ

⁵⁹⁹ A, D and F يَمُوتَ زَالَا, B يَمُوتَ زَالَا, C يَمُوتَ زَالَا

⁶⁰⁰ A, B, C, D and F يَحْزُرُ أَل

⁶⁰¹ B يَتَّحِيوْا

⁶⁰² A, B, C, D and F عِبَادَتُزوم

⁶⁰³ A, B, D and F زَخَانَ لَا

⁶⁰⁴ A, D and F بَأْتِيَيْنِ, B بَأْتِيَيْنِ, C بَأْتِيَيْنِ

⁶⁰⁵ A, D and F بَيْتِ

⁶⁰⁶ A, C, D and F بَيْتِيْنِ

⁶⁰⁷ A, C, D and F تَرَحْبُوْتزو

⁶⁰⁸ A, C, D and F تَرَحْبُوْتزو

⁶⁰⁹ A and D adds إِمْعَدْ, C and D adds إِمْعَدْ, B and D adds إِمْعَدْ, F adds إِمْعَدْ

⁶¹⁰ A and F زِيلُوْكُنْبِ, B, C and D زِيلُوْكُنْبِ

⁶¹¹ A, C, D and F تَرَحْبُوْتزو

⁶¹² A and D إِمْعَدْجِرْ, F إِمْعَدْجِرْ, C إِمْعَدْجِرْ, B إِمْعَدْجِرْ

⁶¹³ A and F زِيلُوْكُنْبِ, B, C and D زِيلُوْكُنْبِ

⁶¹⁴ A, C, D and F تَرَحْبُوْتزو

⁶¹⁵ A and D إِمْعَدْجِرْ, F إِمْعَدْجِرْ, C إِمْعَدْجِرْ, B إِمْعَدْجِرْ

⁶¹⁶ A and F زِيلُوْكُنْبِ, B, C and D زِيلُوْكُنْبِ

⁶¹⁷ A, C, D and F تَرَحْبُوْتزو

⁶¹⁸ A, C, D and F إِمْعَدْجِرْ, B إِمْعَدْجِرْ, C إِمْعَدْجِرْ, F إِمْعَدْجِرْ

⁶¹⁹ A and F زِيلُوْكُنْبِ, B, C and D زِيلُوْكُنْبِ

⁶²⁰ A and F زِيلُوْكُنْبِ, B, C and D زِيلُوْكُنْبِ

⁶²¹ B هَنْغَ, C هَنْغَ

⁶²² A شَيْءِ, B شَيْءِ, C شَيْءِ, D شَيْءِ

⁶²³ A, C and D تَأْسَلْ, B and F تَأْسَلْ

⁶²⁴ A and F زِيلُوْكُنْبِ, B, C and D زِيلُوْكُنْبِ

⁶²⁵ A and F بَتَحِيْلَتِيْنِ, B بَتَحِيْلَتِيْنِ, C بَتَحِيْلَتِيْنِ, D بَتَحِيْلَتِيْنِ

⁶²⁶ A and F زِيلُوْكُنْبِ, B, C and D زِيلُوْكُنْبِ

⁶²⁷ A, C, D and F تَمَخْلُوْقِ زو, B تَمَخْلُوْقِ زو

⁶²⁸ A and F زِيلُوْكُنْبِ, B, C and D زِيلُوْكُنْبِ

⁶²⁹ A, C and D بَيْتِ, B and F بَيْتِ

⁶³⁰ A, B, C, D and F بَيْتِ

زَالَ 644 تَقْدَرَهُ 645 زَيْتَمَاسَلْ 646 زَالَ 647 تَسْمَعُ 648 زَيْتَمَاسَلْ 649 زَالَ 650 تِرَاوَتْ زَيْتَمَاسَلْ رَاوَتْ
 زَالَ 651 بَدَشِيْنُ بِسْمِيْنِ بَعْرَشِيْنِ بِكْرَسِيْنِ 652 بَهَغْ 653 زَالَ 654 كَمَالُوْ 655 يُعَوِّقُوْ 656 عُقُوْتُ 657 زَالَ 658 بَهَغْ 659
 زَالَ 660 كَمَالُوْ 661 يِنَاوْطُبُوْ 662 قُدْرَهُ 663 زَالَ 664 عَقْلُ 665 بِمَجْمَجِيْنُ 666 زَيْبُوْرْدَبُ 667 قُدْرَهُ 668 زَالَ 669
 بَايْتِيْنُ 670

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- 631 A, B, D and F بَايْتِيْنُ C, بَيْتُ
 632 إِسَاخُ جِرْ C
 633 حَيَوَةٌ D, حَيَاةُ B
 634 زَالَ A, C, D and F
 635 تُعَقُّوْتُ F
 636 B om.
 637 زَالَ A, C, D and F
 638 زَالَ A, C, D and F
 639 تَخْشَوْتُ A and F
 640 خَشَوْتُ A and F
 641 زَالَ A, C, D and F
 642 تَسِيِيْنُ A
 643 سِنْتُ B, سِيِيْنُ A
 644 زَالَ A, C, D and F
 645 تَقْدَرْتُ A, C, D and F, تَقْرُوْتُ
 646 قُدْرَتْ A, C, D and F
 647 زَالَ A, C, D and F
 648 تَسْمَاغُ A, B, C, D and F
 649 تَقْرَاوَتْ زَيْتَمَاسَلْ قُرَاوَتْ, and F adds تَقْرَاوَتْ زَيْتَمَاسَلْ قُرَاوَتْ while C and D add تَقْرُوْتُ زَيْتَمَاسَلْ قُرَاوَتْ, A and B adds زَالَ
 650 زَالَ A, C, D and F
 651 زَالَ A, C, D and F
 652 بِكْرَسِيْنِ A, C, D and F
 653 هَبَغْ A, B om, C, D and F om.
 654 زَالَ A, C, D and F
 655 كَمَالُوْ B, كَمَالُواْ A, C, D and F
 656 يُعَوِّقُواْ B, يُعَوِّقُوْ A, C, D and F
 657 عُقُوْتُ C, D and F
 658 زَالَ A, C, D and F
 659 هَيُّ بَ B, هَبَغْ A, C, D and F
 660 زَالَ A, C, D and F
 661 كَمَالُوْ B, كَمَالُواْ A, C, D and F
 662 يِنَاوْطُبُواْ A, B, C, D and F
 663 قُدْرَتْ A, C, D and F
 664 زَالَ A, C, D and F
 665 بِعَقْلُ B, بِعَقْلُنُ A, C, D and F
 666 بِمَجْمَجُ B, بِمَجْمَجُنُ A, C, D and F
 667 زَيْبُوْرْدَا B, زَيْبُوْرْدُواْ A, C, D and F
 668 جَدْرُ A, C, D and F
 669 زَالَ A, C, D and F
 670 بَيْتُ B, بَيْتُ A, C, D and F

7. فَرْدٌ بَائِتٌ⁶⁷¹ مِنْ بَائِتِينَ⁶⁷² إِسَا حَجَرٌ بَدَشِينٌ بِسَمِينٍ بَعْرَشِينٌ بَكْرَسِينٌ⁶⁷³ بِجَنَّتِينَ⁶⁷⁴ بِإِسَاتِينَ مَجَسَ زَالٌ⁶⁷⁵ يَغْ
مَجَسْزَوْبِيخٌ⁶⁷⁶ حَنْدٌ دَائِي زَلِيلِبٌ⁶⁷⁷ بَائِتِينَ⁶⁷⁸

8. صَمْدٌ بَائِتٌ مِنْ بَائِتِينَ إِسَا حَجَرٌ حَاجَتٌ زَالٌ⁶⁷⁹ جَمَعٌ⁶⁸⁰ حَاجَتُزَوُ⁶⁸¹ يَارْدِبٌ⁶⁸² زِيحَانٌ هُوَ أَخٌ بَحْنَدٌ يَارْدُو⁶⁸³
حَاجَتٌ زَلِيلٌ⁶⁸⁴ يُولُوعُونَ⁶⁸⁵ بِيَسْتُونَ⁶⁸⁶ بِيَلْبَسُونَ بِأُدُوشِينَ يُولْدِينَ⁶⁸⁷ حَاجَتٌ زَلِيلٌ⁶⁸⁸ بَائِتِينَ⁶⁸⁹.

9. ظَاهِرٌ بَائِتٌ⁶⁹⁰ مِنْ بَائِتِينَ⁶⁹¹ إِسَا حَجَرٌ⁶⁹² نِبَارُوتْزَوِي⁶⁹³ شَكْ زَلِيلِبٌ⁶⁹⁴ زَلْدِيحَاوَمَا⁶⁹⁵ يَدِيحٌ⁶⁹⁶ بِرَاوْتْزَوُ⁶⁹⁷
زَلْدِيحَاوَمَا⁶⁹⁸ يَلْطَاطُ⁶⁹⁹ بِرَاوْتْزَوُ⁷⁰⁰ أَرْتُ⁷⁰¹ وَ⁷⁰² مَعْلُتُو⁷⁰³ يَخْنَابِلَا⁷⁰⁴ بِرَاوْتْزَوُ⁷⁰⁵ بَائِتِينَ.

10. بَاطِنٌ بَائِتٌ⁷⁰⁶ مِنْ بَائِتِينَ⁷⁰⁷ أَسَا حَجَرٌ⁷⁰⁸ عَقْلٌ بِمَجْمَعٍ زِيحَانٌ⁷⁰⁹ عِيْنُ⁷¹⁰ بِرَاوْتٌ⁷¹¹ زِييُورْدٌ⁷¹² أَدْنُخُ⁷¹³
بِسْمَاعٌ⁷¹⁴ زِيحْنَا⁷¹⁵ هُوَ أَخٌ⁷¹⁶ بِنَفْسٍ زَالٌ⁷¹⁷ مَجْمَعٌ جَمْعٌ يِعُوقُ⁷¹⁸ بَائِتِينَ.

⁶⁷¹ A, B, C, D and F بَيِّت

⁶⁷² A بَيِّتٌ, B بَيِّتٌ, C, D and F بَيِّتٌ

⁶⁷³ C, D and F بَكْرَسِينَ

⁶⁷⁴ B جَنَّتِينَ, D and F جَنَّتِينَ

⁶⁷⁵ A, B, C, D and F زَالٌ

⁶⁷⁶ B يَعْجَسْزَوْبِيخٌ

⁶⁷⁷ A and D زَلِيلٌ, B زَلِيلٌ

⁶⁷⁸ A بَيِّتٌ, B ياي ت, C بَائِتٌ, D and F بَيِّتٌ

⁶⁷⁹ A, B, C, D and F زَالٌ

⁶⁸⁰ C and F لِي جَمَعٌ

⁶⁸¹ A, and B زَوُ, C حَاجَتٌ, D حَاجَتُزَوُ, F حَاجَتُزَوُ

⁶⁸² A يَسْمَكُيُوا, B, C, D and F يَسْمَكُيُوا

⁶⁸³ A, C, D and F يَارْدُو

⁶⁸⁴ A, B, C, D and F زَلِيلٌ, B add ت

⁶⁸⁵ B يُولُونُ

⁶⁸⁶ B بِيَسْتُونَ

⁶⁸⁷ A, B, C and D يُولْدِينَ, F يُولْدَتُ

⁶⁸⁸ A, B, C, D and F زَلِيلٌ

⁶⁸⁹ A, C, D بَيِّتٌ, B ياي ت, F بَيِّتٌ

⁶⁹⁰ A, B, C, D and F بَيِّتٌ

⁶⁹¹ A, C and D بَيِّتٌ, B بَيِّتٌ, F بَيِّتٌ

⁶⁹² A, C, D and F إِسَا حَجَرٌ

⁶⁹³ A, C, D and F نِبَارُوتْ زَوُ, B نِبَارُوتْ زَوُ

⁶⁹⁴ C زَلِيلٌ

⁶⁹⁵ A, D F زَلْدِيحَاوَمَا

⁶⁹⁶ A, C, D and F يَدِيحٌ, B يَدِيحٌ

⁶⁹⁷ A, D and F يَارْدُو, B يَارْدُو

⁶⁹⁸ A, D and F زَلْدِيحَاوَمَا, B skip.

⁶⁹⁹ A, D, and F يَلْطَاطُ, B skip. C يَلْطَاطُ

⁷⁰⁰ A, C, D and F يَارْدُو, B skip

⁷⁰¹ B skip.

⁷⁰² B skip.

⁷⁰³ B skip., C, D and F يَخْنَابِلَا

⁷⁰⁴ A, C, D and F يَارْدُو, B skip

⁷⁰⁵ A, C, D and F بَيِّتٌ, B ياي ت

12. كَعَبِ بِجَافٍ زَارِدُو⁷²⁸ فَرَضِ اللَّهُ خَادِبِي إِمَانُوتُ إِمَانُوتُزُوحُ⁷²⁹ أَيُكُنْ إِسَاخِجِرُ⁷³⁰ أَمَنْتُ بِاللَّهِ وَمَلَأْنِيكَتِي وَكُنِّيهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالتَّبَعْتُ بَعْدَ الْمَوْتِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ وَخُلُوهُ وَمُرِّهِ مِنَ اللَّهِ تَعَالَى أَمَنْتُ بِاللُّوْحِ وَالْقَلَمِ أَمَنْتُ بِحَلٍّ مَا أَحَلَّ اللَّهُ تَعَالَى وَتَحْرِيمِ⁷³¹ مَا حَرَّمَ اللَّهُ تَعَالَى أَمَنْتُ بِجَمِيعِ مَا يَجِبُ بِهِ الْإِيمَانُ وَأَنَا بَرِيءُ⁷³² مِمَّا يَحُولُ بَيْنِي وَبَيْنَ دِينِ الْإِسْلَامِ فِعْلاً وَقَوْلًا وَإِعْتِقَادًا.

706 A, B, C D and F بَيِّتْ
707 A, C, D and F بَيِّتْ, B بَيِّتْ
708 A and F إِسَاخْ جِرْ
709 A, C, D and F دَيِّجْنَا, B دَيِّجْنَا
710 A عَيْنُ خُ, C عَيْنُ, B عَيْنُ نَحْ
711 B بَرُوءُ, D بَرُوءُ
712 A, B, D and F رَئِبُورْدَا, C رَئِبُورْدَا
713 C بَسْمَاغْ
714 A, B, C, D and F رَئِجْنَا
715 B هُوَاخْ, F هُوَاخْ
716 F رَالْ
717 B adds يُوْقِبُوا عَقُوتْ ذَالَا
718 A and F بَيِّتْ, B بَا يَ تَ, C and F بَيِّتْ
719 A, C, D and F بَيِّغْ, B يَغْبَاتْ
720 A, B, C, D and F بَيِّتْ
721 A, C, D and F إِسَاخْ جِرْ
722 B and F هُوَاخْ
723 A مَخْلُوقْ زُوا
724 A أَيِّيْمَاسَلُنْ, B and F أَيِّيْمَاسَلُنْ, C أَيِّيْمَاسَلُنْ, D أَيِّيْمَاسَلُنْ
725 B أَحَدُوْ, C, D and F أَحَدُوْ
726 A, B, D and F أَيِّيْمَاسَلْبَانْ, C أَيِّيْمَاسَلْبَانْ
727 A, C, D and F بَايَ تَ, B بَايَ تَ
728 A, B, C, D and F زَارِدُوا, C زَارِدُوا
729 B إِمَانُوتْ دُوحْ
730 A, C, D and F إِسَاخْ جِرْ
731 A, B, D and F وَتَخْرِبُ
732 B and F بَرِي, C بَرِي
733 B خَلْقْ دُوا
734 B خَلْقْ دُوا
735 B خَلْقْ دُوا

مُرْسَل سَاعَتَزُوخ⁷³⁶ أُولُو الْعَزْمِينَ جَمْعُ زَوِيحٍ زَمَلَحُو مُحَمَّدِينَ⁷³⁷ ۞⁷³⁸ بِالْوُثْبِيِّ هُلُونُ بَاخُ. جَافِي⁷³⁹
 زَنْفَرَدَبِيُو⁷⁴⁰ فِرْدُ زَقِيَامُ مَعْلَتْ يَدِيَجُنْ⁷⁴¹ هَلْ بِالْوُثْبِيِّ⁷⁴² هُلُونُ بَاخُ فِرْدُ زَوِيحٍ شَرَزُو شَرَزُو يَطْعُمُ زَوِيحٍ زَوِيحٍ
 هُوَاتْ⁷⁴³ يَدِيَجُنْ هَلْ بِالْوُثْبِيِّ هُلُونُ بَاخُ جَافِ⁷⁴⁴ جَدَلَنْتَزُو⁷⁴⁵ جَدَمَلَنْتَزُو⁷⁴⁶ رَزَقَا أَجَلُ زَوِيحٍ مَعَجَا مَعَجَا زَوِيحٍ
 إِسِيخْلَفُو قَدْ زَكَنْبُو لُوحِ هِلْنِ بِالْوُثْبِيِّ هُلُونُ بَاخُ اللَّهُ حَلَالُ زَايِيُو⁷⁴⁷ جَمْعُ حَلَالُ بِالْوُثْبِيِّ هُلُونُ بَاخُ
 اللَّهُ حَرَامُ زَايِيُو⁷⁴⁸ جَمْعُ حَرَامُ بِالْوُثْبِيِّ هُلُونُ بَاخُ هُلُو بَايْتِ⁷⁴⁹ زَلَحْدُ⁷⁵⁰ جَمْعِي⁷⁵¹ هُلُونُ بَاخُ. مُؤْمِنُو إِم
 إِيْمَانُ يَاطُخُ⁷⁵² سِنَانِ إِم صِنَعْتِ⁷⁵³ إِم نِيْتِنِ أُوْرْدَزَالُ، مُؤْمِنُو بَرَأْسَرُونِ بِيَجَرَانِ أَحَدُ بَلَاءِ يَدِيَجُنْ بَا جِرْ هَبِيْنِ
 أُنِيُو أَلَاوُتْ، ظَلَمْنَاوُ ظَلَمَزُووُ يَزَاوُجِرْ وَيَ يَسْمَعُو جِرْ وَرْشِ أَنْ زَانِ مَهْدِنِ أَنْ أَلَاوُتْ

14. اللَّهُ بِحَافِ زَارَدِيُو⁷⁵⁴ فَرَضَ حَلَالُ حَرَامُ حُرْمَتَزُووُ حِيَجُوْتُ بِقَلْبِ أَلْقَشِيْشُوْتُ اللَّهُ زَوَدَدِيُووُ وَدَاوُتْ اللَّهُ
 زَطْلَنْيُو⁷⁵⁵ طِلَاوُوتْ⁷⁵⁶ دَا طِلْءِ⁷⁵⁷ خَادُو زَالِ اللَّهُ لَالُ أَنَاخُ بِالْوُثْبِيِّ بِكَذْنِ⁷⁵⁸ بِهَمْعِنِ بَلِيلُ دَلْحِينِ يَزُووُجِرْ
 وَيَ يَسْمَعُو جِرْ بِقَلْبِ قَطْبُ أُونُوْتُمْ هَتَاخُ طِيْتُ دَلْحِنْتِيْمِ⁷⁵⁹ حَزْدُ أَصَرَّ أَتَانِ أَلَاوُتْ زَهَتْ طِيْتُ دِلِحِ سَبَبِيْجِ
 عَادِلِنِ⁷⁶⁰ تَامَا يَمَاجْدِنِ⁷⁶¹ إِسْتِ بِالْوُثْمَا فِرُوْتُ كَرِيْمِنِ⁷⁶² تَامَا يَحْدَجِلِنِ⁷⁶³ بِالْوُثْمَا جُرُوْتُ فَرْتَا جُرْتَا خَادُو
 مَسَّ أُونُوْتُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

⁷³⁶ سَاعَتَزُوخ C, سَاعَتَزُوخ B, سَاعَتَزُوخ A, D and F

⁷³⁷ B and C add رَسُوْلُ اللهِ, F add رَسُوْلُخ

⁷³⁸ صلعم C

⁷³⁹ جَافِ ب A, B, C, جَافِ بِي D and F

⁷⁴⁰ زَفَرَدَبِيُو A, C, D and F

⁷⁴¹ يَدِيَجُنْ A, B, C, D and F

⁷⁴² بِالْوُثْبِيِّ B and C, بِالْوُثْبِيِّ بِي A, D and F

⁷⁴³ هُو A and B

⁷⁴⁴ جَافِ C

⁷⁴⁵ جَدَلَنْتَزُو B, جَدَلَنْتَزُو A, C, D and F

⁷⁴⁶ جَدَمَلَنْتَزُو B, جَدَمَلَنْتَزُو A, C, D, and F

⁷⁴⁷ زَايُو C

⁷⁴⁸ زَايُو C

⁷⁴⁹ بَيْتِ A, B, C, D and F

⁷⁵⁰ زَلَحْدُ A, C, D and F

⁷⁵¹ جَمْعِي B, جَمْعِي بِي A, C, D and F

⁷⁵² يَاطُخُ B, يَاطُخُ C, يَاطُخُ F

⁷⁵³ سِنَتْنِ C, D and F, سِنَتْنِ B

⁷⁵⁴ A, B, C, D and F زَارَدُو grammatically wrong, all mss used third person plural marker used

⁷⁵⁵ زَطْلَعِيُووُ D, زَطْلَعِيُووُ B

⁷⁵⁶ طِلَاوُوتْ B and D

⁷⁵⁷ طِلْ B, طِلْعُ F

⁷⁵⁸ يَكْدَبِ F

⁷⁵⁹ دَلْحِنْمِ A, C, D and F

⁷⁶⁰ عَادِلِ A, B, C and D

⁷⁶¹ يَمَاجْدِنِ C, يَمَاجْدِنِ A

⁷⁶² A, B, C, D and F كَرِيْمِ nunization

⁷⁶³ يَحْدَجِلِنِ C, يَحْدَجِلِنِ B, يَحْدَجِلِنِ A, D, and F

15. جَنَّتْ تَحْلَ زَالِبَ إِسَاتٍ تَحْلَ زَالِبَ زَائِدِنَ 764 اللهُ 765 خَلْقِيَوْمَ 766 تَفْجُوثُ إِيْلَ 767 بِالْوُثِي 768 هُلُونُ بَاخُ. بِدَشْ
 زَخْرَخَرَانِ 769 يَهْوَا زَبَرَرَانِ زَالُ رُوحِ زَالِ جَمْعِي 770 اللهُ 771 مُتَ 772 فَرْدِيَوْمَ 773 يَمُوتُ هَلُ بِالْوُثِي 774
 هُلُونُ بَاخُ, زَمُوتُ وَيَجُنْ زَخَانِ 775 زَوْمَ 776 رَا جَانُ زَخَانْزَوْمَ 777 إِمَ كِيغَزُو 778 بَقَرُ اللهُ وَ نَبِيَزُو 779 دِيئَزُو 780
 وَ كِتَابَزُو 781 قِبَلْتَزُو 782 وَ دَاخُ مُؤْمِنَزُو 783 يَسَالُ 784 مَلَايَكَتَ 785 هَلْنَمَ يَسَالُوتَ 786 هَلُ 787 بِالْوُثِي 788 هُلُونُ بَاخُ,
 هُوَاخُ جَوَابَزُو 789 أَيْكُنْ إِسَا خَجِرَ 790 اللهُ رَبِّي وَمُحَمَّدٌ نَبِيِّي وَالْإِسْلَامُ دِينِي وَالْقُرْآنُ إِمَامِي وَالْكَعْبَةُ قِبْلَتِي
 وَالْمُؤْمِنُونَ إِخْوَانِي, قَبْرِيخُ زَجْنِيْنُ دَبُ وَيُخُ زَا سَاتِيْنُ بُورُ هَعْبِي 791 زَارْدُو 792 جَافِيخُ وَيِ بَسْتِيْنِ زَالُ وَيِ
 بِطَبَقْتِنِ زَالُ 793 بِالْوُثِي 794 هُلُونُ 795 بَاخُ, اللهُ رَمَخَيَوْمَ بِكُفَرِ زَمُوتَ جَافِيخُ 796 بِطَبَقْتِنِ هَلِنُ بِالْوُثِي 797
 هُلُونُ 798 بَاخُ, اللهُ رَقَنَعِيَوْمَ تَايِمَانُ زَمُوتَ جَافِيخُ 799 بَسْتِيْنِ هَلِنُ بِالْوُثِي 800 هُلُونُ 801 بَاخُ, زِعَفَرُ جِسْمِيُو 802

764 A, B, D and F زَائِدَ, C زَائِدَ

765 All mss om.

766 A, B, C, D and F خَلْفَوْمَ, grammatically wrong.

767 F أَيْلَانَا

768 A, C, D and F بِالْوُثِي بي, B بِالْوُثِي بي

769 زَخْرَخَرَانِ B

770 A, C, D and F بِالْوُثِي بي, B بِالْوُثِي بي

771 All mss om.

772 A مُتَ, C, D and F مُتِنَ

773 A, B, C, D and F فَرْدِيَوْمَ, grammatically wrong.

774 A, C, D and F بِالْوُثِي بي, B بِالْوُثِي بي

775 All Mss om no meaning change.

776 A, B, C, D and F زُوا

777 A, B, C, D and F زَخَانِ زُوا: dissassociation of particle.

778 A, D and F كِنِعَ زُوا, B كِنِعَ زُوا, C كِنِعَ زُوا

779 A, C, D and F نَبِ زُوا, B نَبِ زُوا

780 A, C, D and F دِيْنِ زُوا

781 A, C, D and F كِتَابِ زُوا

782 A, C, D and F قِبَلْتِ زُوا

783 A, C, D and F مُؤْمِنِ زُوا, B مُؤْمِنِ زُوا

784 A, B, C, D and F يَسْتَلِ

785 A, B, C, D and F مَلَايَكَتِ

786 C يَسْتَلُوْتِنِ, F يَسْتَلُوْتِنِ

787 C and F om

788 A, C, D and F بِالْوُثِي بي, B بِالْوُثِي بي

789 A, B, C, D and F جَوَابِ زُوا

790 A, B, D and F إِسَاخِ جِرَ

791 A, B, C, D and F يَابِ

792 A, B, C, D and F زَارْدُو

793 A and B هَلُ

794 A, C, D and F بِالْوُثِي بي, B بِالْوُثِي بي

795 A, B, C, D and F هُلُنُ

796 جَافَا, C جَافَا أَخُ B

797 A and B بِالْوُثِي بي, C, D and F بِالْوُثِي بي

798 A, B, C, D and F هُلُنُ

799 جَافَاخُ, F جَافَا, C جَافَا أَخُ B

800 A, C, D and F بِالْوُثِي بي, B بِالْوُثِي بي

801 A, B, C, D and F هُلُنُ

802 جِسْمُ وَ, F جِسْمِيُو, C جِسْمِيُو B

زَنَقُطَاط وَتَرُو⁸⁰³ زَبَنَ طَجَرُو⁸⁰⁴ زَبَيَ عَاطُو⁸⁰⁵ يَوْمَ الْقِيَامَةِ⁸⁰⁶ أَيَّامَ زَنَارَكْتُ يَانَوْمَ رُوحَا حَيَاتٍ يَجْفَرُيَوْمَ
بَقْبَرٍ يَنْقَحُوْتُ هَلْنُ بِالْوُثْبِي⁸⁰⁷ هُلُونُ⁸⁰⁸ بَاخُ، بِدَشِ زَخْرَاخَرَانِ بَهَوَا زَبَرَانِ زَالِ حَيَاتٍ زَالِ جَمَعُو⁸⁰⁹
بِحَسَرٍ يَدَا بُلُومَ حَقْنَتْ زَالِ جَمَعُو⁸¹⁰ إِسْحَقْنَتْرِي⁸¹¹ فَاطُ يُلِيمُ يَفَاطُمُ يَرَحْبُمُ إِسْحَدَجْمَا⁸¹² يَحْدَجْمُ إِسْلَحْدَجَاخُ⁸¹³
مِشَا إِسْحَقْنَتْرِي يَنْجَلَالُصُوتِ هَلْنُ⁸¹⁴ بِالْوُثْبِي⁸¹⁵ هُلُونُ⁸¹⁶ بَاخُ، دِينَتُو شِينَزِيْبِيْمِ⁸¹⁷ جِرَاوُوتَرِيْمِ⁸¹⁸
بِلَاعُوْتَرِيْمِ⁸¹⁹ سِيْتُوْتَرِيْمِ⁸²⁰ لِيَّاسُوْتَرِيْمِ⁸²¹ حَلَالُزِيْبِيْمَا⁸²² حَسَابِ حَرَامَزِيْبِيخِ⁸²³ عُقُوْبَانُ⁸²⁴ هَلْبِي بِالْوُثْبِي⁸²⁵
هُلُونُ⁸²⁶ بَاخُ، زَجَافِ⁸²⁷ صِنَعْتُو⁸²⁸ زَكْنَبُو⁸²⁹ كِتَابِ يَوْمِ الْقِيَامِ⁸³⁰ زَنْ إِمَّ مَخْلُوقِ رَاسِ لَعْلِي⁸³¹ الْبَحِيرِ
يَزَلْمُوْمَ مُؤْمِيْنِمَا⁸³² يَفْتَعَتْ⁸³³ كَافِرُخُ⁸³⁴ بِجَرِ يُورِدْبَامَ⁸³⁵ مِشَا⁸³⁶ كِتَابِزِي⁸³⁷ إِفْرَا⁸³⁸ أُونُ⁸³⁹ يُلِيمُ⁸⁴⁰ مِشَا⁸⁴¹
كِتَابِزِي⁸⁴² يَفْرُوْمَ⁸⁴³ سَقِ صِنَعَتْ⁸⁴⁴ زَنَارِيَوْمَ⁸⁴⁵ شَيْ زَلْنَا قَصَرُو⁸⁴⁶ وَرَشَ صِنَعَتْ⁸⁴⁷ زَنَارِيَوْمَ⁸⁴⁸ شِيء

⁸⁰³ وَتَرُو C

⁸⁰⁴ طَجَرُوَا C

⁸⁰⁵ عَاطُوا C

⁸⁰⁶ القيمة B, C, D and F

⁸⁰⁷ بِالْوُثْبِ B, بِالْوُثْبِي A, C, D and F

⁸⁰⁸ هُلْنُ A, B, C, D and F

⁸⁰⁹ جَمَعُو F, جَمَعُوَا A, B, C and D

⁸¹⁰ جَمَعُوا A, B, C, D and F

⁸¹¹ زِيُوا A, B, C, D and F

⁸¹² إِسْحَدَجْمُ F

⁸¹³ إِمْلَزَلْحَدَكْمَا F

⁸¹⁴ lexical variation. تَلْنُ C

⁸¹⁵ بِالْوُثْبِ B, بِالْوُثْبِي A, C, D and F

⁸¹⁶ هُلْنُ A, B, C, D and F

⁸¹⁷ زُوَا A, B, C, D and F

⁸¹⁸ جِرَاوُوتَرِيْمِ A, B, C, D and F

⁸¹⁹ بِلَاعُوْتَرِيْمِ A, B, C, D and F

⁸²⁰ سِيْتُوْتَرِيْمِ A, B, C, D and F

⁸²¹ لِيَّاسُوْتَرِيْمِ A, B, C, D and F

⁸²² حَلَالُ زِيْمَا F, حَلَالُ زِيْبِيْمَا A, B, C, and D

⁸²³ حَرَامُ زِيْبِيخِ A, B, C, D and F

⁸²⁴ عُقُوْبَانُ B

⁸²⁵ بِالْوُثْبِ B, بِالْوُثْبِي A, C, D and F

⁸²⁶ هُلْنُ A, B, C, D, and F

⁸²⁷ زَجَافِ C

⁸²⁸ سِنَتُوَا B, سِنَتْنُوَا A, C, D and F

⁸²⁹ زَكْنَبُوَا A, B, C, D and F

⁸³⁰ القيمة B and C

⁸³¹ لَعْلِي A, B, C, D, and F

⁸³² مُؤْمِيْنُ مَا C and D, مُؤْمِيْنُ مَا A, B, F

⁸³³ يَفْتَعَتْ A, B, C, D and F

⁸³⁴ كَافِرُخُ B

⁸³⁵ يُرِدْبَامَ B and D

⁸³⁶ مِشَا A, D and F, مِشَا B and C

⁸³⁷ كِتَابِ زِيْ B, كِتَابِ زُوَا A, C, D and F

⁸³⁸ إِفْرَا A and D, إِفْرَاءُ C, B and F

⁸³⁹ أُونُ A, C, D and F, أُونُ B

⁸⁴⁰ يُلِيمُ A, C, D and F, يِلُوْمَ B

⁸⁴¹ مِشَ A, B, D and F

⁸⁴² كِتَابِ زِيُوا B, كِتَابِزُوَا A, C, D and F

زَلْدَبْلُوزُو⁸⁴⁹ يَرْخُبُوت هَلِنْ⁸⁵⁰ بِالْوُثْبِي⁸⁵¹ هُلُونْ بَاخْ, زَجَافِ⁸⁵² عَمَلُو⁸⁵³ زَرَاَجَحُوا زَنَاقَصَرُو⁸⁵⁴ يَغُوثُوبُو
زَطَطَا⁸⁵⁵ مِينَتْ مِيزَانِيْحْ⁸⁵⁶ زَنِيمَاسَلْ مِيزَانْ هَلِنْمَ يَمِيزُوت⁸⁵⁷ هَلِنْ بِالْوُثْبِي⁸⁵⁸ هُلُونْ⁸⁵⁹ بَاخْ.. زَجَهَنَمْ
حَطَبِي زَتِيخَلُو صِرَاطْ إِمَّ سِيْفَمَا⁸⁶⁰ يِلْجَ إِمَّ طَجَرُخْ يَقْطَنْ إِمَّ مَيجَاخْ يَمْلُجْ شِعْشَتْ كُمْ عِيدُو⁸⁶¹ يَجْعَزْ
قِنْعَزُومَا⁸⁶² بَهْرَعَتْ يُحَرْ قِنْعَزُوخْ⁸⁶³ كَالِإِبْلِ⁸⁶⁴ يُحَرْ قِنْعَزُوخْ⁸⁶⁵ كَالْفَرْدَايْ أَبُوشْ يُحَرْ قِنْعَزُوخْ⁸⁶⁶ كَالْأَوْفْ
يُحَرْ قِنْعَزُوخْ⁸⁶⁷ كَالْدُوفْ يُحَرْ قِنْعَزُوخْ⁸⁶⁸ كَالْبِرَاقْ يُحَرْ مِشَا إِسْعُوقَا إِسْنَتْ زِي قَدْرَبِي⁸⁶⁹ يُحْرِو⁸⁷⁰ صِرَاطْ
هَلِنْمَ يُحْرُوت هَلِنْ بِالْوُثْبِي⁸⁷¹ هُلُونْ بَاخْ, حَطَاكُوتَا⁸⁷² نَعْنَا حُبَابْ زَالْبْ⁸⁷³ حَمِيمَا زَقُومَا⁸⁷⁴ جَحِيمْ زَالْبْ⁸⁷⁵
سَلَسَلَا أَغْلَالَا أَنْكَالْ زَالْبْ⁸⁷⁶ يُلْعُومَا⁸⁷⁷ أُسْخْ زَرِيسْتُوخْ إِزَوَا⁸⁷⁸ مَجَا قَقَايْ⁸⁷⁹ حَيَا مَرُ⁸⁸⁰ زَالْبْ⁸⁸¹ عَسِرَاوَا
زَحْطَنْ زَبَانِي مَلَانِكَتْ⁸⁸² زَالْبْ إِسَاتْ هَلِنْمَ هَعْ إِسَانِيْحْ كَافِرُوا زَابْدِنْ⁸⁸³ يَطِيسُوتْ هَلِنْ بِالْوُثْبِي⁸⁸⁴ هُلُونْ

- ⁸⁴³ A, B, C, D and F بَانْ مَ
⁸⁴⁴ A, C, D and F سِينَتْ B, سِينَتْ
⁸⁴⁵ زَنَارُومَا B, زَنَارُومَا A
⁸⁴⁶ A, B, C, and F زَلْنَقَصْ زُوا D, زَلْنَقَصْ زُوا - deviated from the Arabic sound.
⁸⁴⁷ A, C, D and F سِينَتْ B, سِينَتْ
⁸⁴⁸ A, B, C, D and F زَنَارُومَا B, زَنَارُومَا A
⁸⁴⁹ زَلْدَبْلُوزُو A, B, C, D and F
⁸⁵⁰ lexical variation, but it doesn't affect the meaning. C يَمِيزُوت تَلِنْ
⁸⁵¹ A, C, D and F بِالْوُثْبِي B, بِالْوُثْبِي
⁸⁵² A, B, D, and F زَجَافِ C, زَجَافِ
⁸⁵³ A, C D and F عَمَلُوا
⁸⁵⁴ A, B, C, D and F زَنَاقَصْ زُوا
⁸⁵⁵ B wrongly translated as solid زَطَطَانْ C, زَقِيحَا
⁸⁵⁶ A, B, C, D and F مِيزَانْ يَحْ
⁸⁵⁷ A -lexical variation, but it doesn't affect the meaning. يَمِيزُوت تَلِنْ
⁸⁵⁸ A, C, D and F بِالْوُثْبِي B, بِالْوُثْبِي
⁸⁵⁹ A, B, C, D and F هُلِنْ
⁸⁶⁰ A, C, D and F سِيْفَمَا
⁸⁶¹ A, C, D and F عِيدُوا
⁸⁶² A, C, D and F قِنْعَزُومَا
⁸⁶³ A, C, D and F قِنْعَزُوخْ
⁸⁶⁴ KALIBL B
⁸⁶⁵ A, C, D and F قِنْعَزُومَا B, قِنْعَزُوخْ
⁸⁶⁶ A, C, D and F قِنْعَزُومَا B, قِنْعَزُوخْ
⁸⁶⁷ A, C, D and F قِنْعَزُومَا B, قِنْعَزُوخْ
⁸⁶⁸ A, C, D and F قِنْعَزُومَا B, قِنْعَزُوخْ
⁸⁶⁹ All mss om.
⁸⁷⁰ A, B, C, D and F يُحُورِبُوا
⁸⁷¹ A, C, D and F بِالْوُثْبِي B, بِالْوُثْبِي
⁸⁷² B هَطَاكُوتَا
⁸⁷³ A, D and F زَالْبَا C, زَالْبَا
⁸⁷⁴ C زَالْبَا, and ZALBA deviate from the wrist of the witness.
⁸⁷⁵ A, D and F زَالْبَا C, زَالْبَا
⁸⁷⁶ A, B, C, D and F زَالْبَا
⁸⁷⁷ B يُولُومَا
⁸⁷⁸ B عَزَوَا
⁸⁷⁹ B قَيَا
⁸⁸⁰ C and D مَرُ
⁸⁸¹ A, D and F زَالْبَا C, زَالْبَا
⁸⁸² A, B and F مَلَانِكَتْ C, and D مَلَانِكَتْ

بَاخْ، أَنْبِيَاءُ⁸⁸⁵ أَوْلِيَاءُ⁸⁸⁶ عَالَمِنِ شَهِيدِنِ يَوْمَ الْقِيَامِ⁸⁸⁷ زَنْ إِسَاتْ أَوْجِبْ زَخَانِيُو⁸⁸⁸ جَافِلِي⁸⁸⁹ جَزْزِيُو⁸⁹⁰
يَسْأَلُمُ⁸⁹¹ يَفِيمُ <يِرْخُبَمَا> إِمَّ إِسَاتْ يَعْشُقُو تَ هَلِنِ بَالُوْثِي⁸⁹² هُلُونِ⁸⁹³ بَاخْ، مُومِينُخْ⁸⁹⁴ عَفُو وَ مَغْفَرَتَا
رَحْمَتْ زَلْزَخْبَزِي⁸⁹⁵ إِسْدِلْجَزِي⁸⁹⁶ قَدْرَ يِمَاجْدِيْمُ يَاطِيْمُ⁸⁹⁷ كَافِرُو زَاْبْدُ⁸⁹⁸ يَطِيْسُوْثْ⁸⁹⁹ هَلِنِ بَالُوْثِي⁹⁰⁰
هُلُونِ بَاخْ، زِمِي زَرَا⁹⁰¹ زَحِي زَرَا⁹⁰² زَحْمَرُ⁹⁰³ زَرَا⁹⁰⁴ زِدْسُنْ زَرَاْ بَالْبَ زُحُورَا حَرِيْزُ قُصُورُ زَالْبَ لِيْجَ وَ
وَحْشَ خَادِمِ زَالْبَ⁹⁰⁵ لِنْفَسِمَا⁹⁰⁶ زَحَفَ لِعِينُخْ زَقَوْمَسَ نِعْمَتُ كَمَالِ زَالْبَ⁹⁰⁷ جَنْتْ هَلْنَمُ هَعُ جَنْتِيْخْ⁹⁰⁸
مُومِينُو⁹⁰⁹ زَاْبْدُ يَطِيْسُوْثْ هَلِنِ⁹¹⁰ بَالُوْثِي⁹¹¹ هُلُونِ⁹¹² بَاخْ، مُومِينُخْ هَعُ جَنْتْ نِعْمَتُو⁹¹³ إِمَّ زَرَحَبَ
إِيْحِيْرُخْ⁹¹⁴ بَلْعِيْنُ بَتَحِيْنِ بَأَقِيْنُ⁹¹⁵ بِأِيْحِيْرِنُ⁹¹⁶ بِقَنْعِيْتِنِ بِجُرَانْ هَلْ زِلُوْكَتْنِيْنِ⁹¹⁷ زَخَانَ تَحْنَدِيْنِ زِيْتَأْسَلْ⁹¹⁸
جَزْزِيُو⁹¹⁹ قَنْعَزِيْمَا⁹²⁰ زَسَاعَتْ قَدْرَ قَنْعَزِيْخْ⁹²¹ زُمُشِيْتَا زِسُوْزَ قَدْرَ قَنْعَزِيْخْ⁹²² زَاْيَامَ قَدْرَ قَنْعَزِيْخْ⁹²³

-
- ⁸⁸³ A, C, D and F زَاْبْدُ
⁸⁸⁴ A, C, D and F B, بَالُوْثِي
⁸⁸⁵ A, B, C, D and F أَنْبِيَاءُ
⁸⁸⁶ A, B, C, D and F أَوْلِيَاءُ
⁸⁸⁷ A, B, C, D and F الْقِيَمَةُ
⁸⁸⁸ A, B, C, D and F زَخَانِيَا
⁸⁸⁹ A, B, C, D and F جَافِلِي
⁸⁹⁰ A, B, C, D and F جَزْزِيُو
⁸⁹¹ A, B, D and F يَسْأَلُمُ
⁸⁹² A, C, D and F B, بَالُوْثِي
⁸⁹³ A, B, C, D, and F هُلُونِ
⁸⁹⁴ A مُومِينُخْ
⁸⁹⁵ A, C, D and F B, زَرَحَبَ زِي
⁸⁹⁶ A and D Zِي and om إِسْدِلْجَ C and F
⁸⁹⁷ A, C, D, and F يَاطِي تَلْنِ
⁸⁹⁸ C زَاْبْدُ
⁸⁹⁹ C يَطِيْسُوْثْ
⁹⁰⁰ A, C, D and F B, بَالُوْثِي
⁹⁰¹ A, C, D and F زَرَا
⁹⁰² A, C, D and F زَرَا
⁹⁰³ B om.
⁹⁰⁴ A, C, D and F Zَرَا, B om.
⁹⁰⁵ A, B, C D and F زَالْبَ
⁹⁰⁶ A, B, C, D and F لِنْفَسِ مَا
⁹⁰⁷ A, B, C, D and F زَالْبَ
⁹⁰⁸ A, D and F جَنْتْ بِيْخْ
⁹⁰⁹ A, C, D and F مُومِينُو
⁹¹⁰ A, يَطِيْسُوْثْ تَلْنِ
⁹¹¹ A, C, D and F B, بَالُوْثِي
⁹¹² A, B, C, D and F هُلُونِ
⁹¹³ A, C, D and F نِعْمَتُو
⁹¹⁴ A, C, D and F إِخْرُخْ B, إِخْرُخْ
⁹¹⁵ B بَلْعِيْنُ
⁹¹⁶ A, C, D and F بِأِيْحَرِنِ B, بِأِيْحَرِنِ
⁹¹⁷ A, and D زِلُوْكَتْنِيْنِ C, and F
⁹¹⁸ A, B, C, D and F زِيْتَأْسَلْ
⁹¹⁹ A, C and D جَزْزِيُو F, جَزْزِيُو B, جَزْزِيُو
⁹²⁰ A and D قَنْعَ زِيْمَا
⁹²¹ A and D قَنْعَ زِيْخْ
⁹²² A and D قَنْعَ زِيْخْ

زَجُمَعَتْ قَدْر قَنَعَزِيخ⁹²⁴ زورح قدر قنعرزيخ⁹²⁵ زعيد قَدْر مَشَا إِسْعَوْقَا إِسْصَنَعَتْ⁹²⁶ قَدْر يُسْبِي⁹²⁷؟
 جَزِيْزِيُوْ 928 پَرُوْما⁹²⁹ يَغْ رَاوُنْبِيْخ⁹³⁰ كَاغِرْلِي دَايْ اَيْل⁹³¹ بِالْوَتِي⁹³² هُلُون⁹³³ بَاخْ . اللّهُمَّ صَلِّ وَسَلِّمْ عَلَي
 سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

16. يَغْ إِيْمَانُخْ بِحَمْسَتِيْنْ حِيْطَرُو⁹³⁴ بِأَرَاتْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ بِالْوَتْ حَمْسَتِ وَقْتِ سِجَادُوْ⁹³⁵
 زَكَاتْ⁹³⁶ أُوطُوْ⁹³⁷ رَمَضَانَ صَوْمَنُوْ⁹³⁸ بِيْلَحْدْ⁹³⁹ خَادْ حَجْ خُرُوْ.

17. مُؤْمِنُخْ عَمَلَزُو⁹⁴⁰ بِإِخْلَاصَا⁹⁴¹ بِإِحْسَانِ⁹⁴² اَيْمَرُو⁹⁴³ إِخْلَاصَا إِحْسَانَزُوْخْ اَيْكُنْ⁹⁴⁴ إِسَاخَجِرْ⁹⁴⁵ اللَّهُ خَادُوا
 پَرَاو⁹⁴⁶ زَالَكُتْ⁹⁴⁷ اَعْبُدْ اُونُوْ⁹⁴⁸ اَطْحَادْ⁹⁴⁹ اَلرَّأُوْجِرْ⁹⁵⁰ هُوَاخْ پَرَانِيْثْ⁹⁵¹ هَلْ بِالْوَتْمَ جِسْمُوَا إِسْلَامَ
 ظَاهِرْنَمْ تَشْرَعْ⁹⁵² وَجِيْرُ يَانَ قَلْبُوَا إِيمَانِ بَاطِنَنْمَ⁹⁵³ تَسِيْرِيْنَمْ تَالَلَهُ وَجِيْرُ يَانَ. الْحَمْدُ لِلّٰهِ الَّذِيْ أَنْعَمَ عَلَيْنَا وَهَدَانَا
 عَلَى دِيْنِ الْإِسْلَامِ⁹⁵⁴ الْحَمْدُ لِلّٰهِ الَّذِيْ أَمَدَهُ الْأَمَدُ.

⁹²³ A and D قِيْع زِيخ

⁹²⁴ A and D قِيْع زِيخ

⁹²⁵ A and D قِيْع زِيخ

⁹²⁶ A, C, D and F إِسْصَنَعَتْ B, إِسْعَنْتْ

⁹²⁷ A, C, D and F يُسْبِي B, يُسْبِي

⁹²⁸ A and F اللَّهُ زِيُوَا D, اللَّهُ زِيُوَا B, جَزْءِيْزِيُوَا

⁹²⁹ A, C and F پَرَامْ D, پَرَامْ

⁹³⁰ B يَغْرَعُوْتِيْبِيْخ

⁹³¹ A, B, C, D and F اَيْلَا

⁹³² A, C, D and F بِالْوَتْ بِي

⁹³³ A, B, C, D and F هُلُنْ

⁹³⁴ A, B, C, D and F خِيْطَرُوَا

⁹³⁵ A سِجَادُوْ

⁹³⁶ A, C, D and F زَكَةَ B, زَكَةَ

⁹³⁷ C, D and F أُوطُوْ

⁹³⁸ A, D and F صَوْمَنُوْ B, C and F صَوْمَنُوْ

⁹³⁹ A and D يَلْحَدْ C, D, and F يَلْحَزِيْخَادْ

⁹⁴⁰ A, B, C, D and F عَمَلَزُوَا

⁹⁴¹ F بِإِخْلَاصَ

⁹⁴² B بِإِحْسَانِ

⁹⁴³ A, B, C, D and F اَيْمَرُوْ

⁹⁴⁴ A, B, C, D and F اَيْكُنْ

⁹⁴⁵ A, C, D, and F إِسَاخْ جِرْ

⁹⁴⁶ B پَرَاوَا C, D and F پَرَاوَا

⁹⁴⁷ B زَالْ كُتْ C, D and F دَالْ كُتْ

⁹⁴⁸ A, C, D and F بُنُوْ

⁹⁴⁹ A, C, and F عَطْ خَادْ

⁹⁵⁰ A, C and D اِسْرَاوَجِرْ B, اِسْرَاوَجِرْ قَدْر

⁹⁵¹ A, C, D and F پَرَايْنِ B, پَرَايْنِ

⁹⁵² A, C, D and F تَسِيْرِيْنَمْ تَشْرَعِيْنَمْ

⁹⁵³ A and D بَاطِنِ B, C and F بَاطِنِيْنَمْ

⁹⁵⁴ All except B add ثَلَاثَ مَرَّاتِ

18. حَال مُسْتَيْنٌ⁹⁵⁵ هَزَعَيْنٌ⁹⁵⁶ يَخَالِقُ يَطْلَأُسُ⁹⁵⁷ تَمَخْلُوقُ⁹⁵⁸ يَطْلَأُسُ⁹⁵⁹ حَالٌ تَنْفَسُ يَطْلَأُسُ⁹⁶⁰ حَالٌ تَدِينُتُ⁹⁶¹ يَطْلَأُسُ⁹⁶² حَالٌ يَخَالِقُ يَطْلَأُسُ⁹⁶³ حَالٌ سَاعَتَيْنِ⁹⁶⁴ أُونُ زَايَخَادُو⁹⁶⁵ أُونُوتُ تَخْتَرُ زِيَخَادِي⁹⁶⁶ تَخْتَرُوتُ⁹⁶⁷ فِرْدَزُولِي⁹⁶⁸ أَرْضِ أُونُوتُ⁹⁶⁹ بَلَاءِ زُولِي⁹⁷⁰ أَصْبِرُ أُونُوتُ⁹⁷¹ شُكْرُ أَجْبِعُوتُ⁹⁷² حُرْمَتُ زُولِي⁹⁷³ حَيَجُوتُ مَجْدَائِزُولِي⁹⁷⁴ عَطَانُوتُ⁹⁷⁵ تَمَخْلُوقُ يَطْلَأُسُ⁹⁷⁶ حَالٌ سَاعَتَيْنِ⁹⁷⁷ عِلْمًا جُلْمَيْنِ⁹⁷⁸ رَحْمَتًا بَرَحَتَيْنِ⁹⁷⁹ تَقْشِيشُوتَا تَبْقِيعُوتُ بَعَطْخَادُ⁹⁸⁰ عَطْخَادُ⁹⁸¹ حَقُّ فِرَادُوتُ تَنْفَسُ يَطْلَأُسُ حَالٌ سَاعَتَيْنِ⁹⁸² خَوْفًا جُهْدُ⁹⁸³ بَرِيْنَتَا⁹⁸⁴ رِيَاضُ هُلُوَا⁹⁸⁵ إِخْلَاصُ لِمَخْلُوقُ لَالٌ بِنَفْسٍ خَادُ طَبَقَتْ طُورُوتُ تَدِينُتُ يَطْلَأُسُ⁹⁸⁶ حَالٌ سَاعَتَيْنِ⁹⁸⁷ طَبِيبِي⁹⁸⁸ تَبْقِيعُوتُ زِرْخَبُوتُ⁹⁸⁹ وَدَاجِلِي⁹⁹⁰ أَبْنِيسُوتُ⁹⁹¹ زَلِيلُوتُ⁹⁹² فَاطُوتُ⁹⁹³ جِدَاجُوتُ⁹⁹⁴ دِينُوتُ⁹⁹⁵ بَرْخَزُولِي⁹⁹⁶ طِلَاجُوتُ⁹⁹⁷ جِدْرُوتَا هَفُونُوتُ⁹⁹⁸ طِمَاسُوتُ زُهِدٍ مِلَاحُوتُ⁹⁹⁹.

- ⁹⁵⁵ A, C, D and F, مُوسْتٌ B, مُوسْتٌ
⁹⁵⁶ A, C, D and F, هَزَعَةٌ B, هَزَعَةٌ
⁹⁵⁷ يَطْلَأُسُ F, يَطْلَأُسُ D, يَطْلَأُسُ B, يَطْلَأُسُ A
⁹⁵⁸ تَمَخْلُوقُ A
⁹⁵⁹ يَطْلَأُسُ F, يَطْلَأُسُ D, يَطْلَأُسُ B, يَطْلَأُسُ A
⁹⁶⁰ يَطْلَأُسُ F, يَطْلَأُسُ D, يَطْلَأُسُ B, يَطْلَأُسُ A
⁹⁶¹ يَطْلَأُسُ F, يَطْلَأُسُ D, يَطْلَأُسُ B, يَطْلَأُسُ A
⁹⁶² يَطْلَأُسُ F, يَطْلَأُسُ D, يَطْلَأُسُ B, يَطْلَأُسُ A
⁹⁶³ سَاعَتَيْنِ C and D, سَاعَتَيْنِ B, سَاعَتَيْنِ A and F
⁹⁶⁴ زَايَخَادُو A, B, C, D and F
⁹⁶⁵ زِيَخَادِي B
⁹⁶⁶ تَخْتَرُوتُ A, B, C, D and F
⁹⁶⁷ فِرْدَزُولِي A, B, C, D and F
⁹⁶⁸ أَصْبِرُ B, بَلَاءِ زُولِي A, C, D and F
⁹⁶⁹ أُونُوتُ A, B, C, D and F
⁹⁷⁰ شُكْرُ A, B, C, D and F
⁹⁷¹ أَجْبِعُوتُ B, أَجْبِعُوتُ A and F
⁹⁷² حُرْمَتُ زُولِي A, C, D and F
⁹⁷³ حَيَجُوتُ زُولِي A, C, D and F, مَجْدَائِزُولِي B, مَجْدَائِزُولِي A
⁹⁷⁴ عَطَانُوتُ B
⁹⁷⁵ تَمَخْلُوقُ F, يَطْلَأُسُ D, يَطْلَأُسُ B, يَطْلَأُسُ A
⁹⁷⁶ سَاعَتَيْنِ C and D, سَاعَتَيْنِ B, سَاعَتَيْنِ A and F
⁹⁷⁷ عِلْمًا جُلْمَيْنِ A, B, C, D and F
⁹⁷⁸ رَحْمَتًا بَرَحَتَيْنِ C and F, بَرَحَتَيْنِ B, B wrongly spelled. A and D
⁹⁷⁹ تَقْشِيشُوتَا B, بَعَطْخَادُ A, C, D and F
⁹⁸⁰ عَطْخَادُ B, عَطْخَادُ A, C, D and F
⁹⁸¹ سَاعَتَيْنِ C and D, سَاعَتَيْنِ B, سَاعَتَيْنِ A and F
⁹⁸² خَوْفًا جُهْدُ A, B, C, D and F
⁹⁸³ بَرِيْنَتَا B
⁹⁸⁴ يَطْلَأُسُ F, يَطْلَأُسُ D, يَطْلَأُسُ B, يَطْلَأُسُ A
⁹⁸⁵ سَاعَتَيْنِ C and D, سَاعَتَيْنِ B, سَاعَتَيْنِ A and F
⁹⁸⁶ طَبِيبِي B, طَبِيبِي A, C, D and F
⁹⁸⁷ تَبْقِيعُوتُ A, C, D and F
⁹⁸⁸ وَدَاجِلِي B, وَدَاجِلِي A, C, D and F
⁹⁸⁹ أَبْنِيسُوتُ C, أَبْنِيسُوتُ A, B, D and F
⁹⁹⁰ زَلِيلُوتُ A, C, D and F
⁹⁹¹ فَاطُوتُ D and F, فَاطُوتُ B and C, فَاطُوتُ A
⁹⁹² دِينُوتُ A, C, D and F
⁹⁹³ بَرْخَزُولِي A, C, D and F
⁹⁹⁴ طِلَاجُوتُ B

19. سَاعَتِ 997 حَالُوا 998 بَعَزُوا 999 زَرْخَبَ سَاعَتِ 1000 عَذَابِ 1001 أَلْبُوخُ 1002 أَيْلُ 1003 شَكُّوا 1004 شِرْكَ جَسِدُوا 1005
فُئِطِ 1006 فُئِوا 1007 فُئِعَتْ كَبَرُ الْعِيَادُ بِاللَّهِ.

20. سُعْتُ 1008 حَالُوا 1009 بَعَزُوا 1010 زَرْخَبَ سُعْتُ 1011 جَنَّتْ أَلْبُوخُ أَيْلُ 1012 صِدْقًا يَقِينُ عَمَلًا إِخْلَاصَ صَبَرُوا
رِيضَ تَوَكُّلاً تَوْفِيقَ نَسْنَلِكِ التَّوْفِيقِ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

21. صَلَاتِ 1013 زَلْسَجْدَبِي 1014 عَسِرُنْ 1015 عَقُوبَ هَلْبَا 1016 فَرَتَا طِفْعَتِ ائِدْبَوْتَا طَبَقَتْ أَفْرَارَوْتَا تَوْجَنَ قُيَا إِسَاتِ
جَبِشُوا 1017 عَقِبَ 1018 الْعِيَادُ بِاللَّهِ.

22. صَلَاتِ 1019 زَسَجْدَلِي 1020 عَسِرُنْ هِدَايَتِ وَرَدَلَا هِدَايَتَا سِتَارَتِ حِيَجَوْتَا رَحْمَتِ مَذْجُوا مَحَبَّتِ وَقَايَتَا
مَعْفَرَتِ 1021 قُرْبَنَا فَرِيحَتِ 1022 اللَّهُمَّ ارْحَنَا وَأَفْرِحْنَا.

995 A, C D and F حَفُوتْ زِيُوُ B, هَفُوتْ

996 جمالوتْ B

997 A, C, D and F سَعَتِ

998 A, B, C, D and F حَالُوا

999 A, B, C, D and F بَعَزُوا

1000 A, C, D and F سَعَتِ

1001 A, C, D and F عَذَابُوا B, عَذَابُخْ

1002 B omt.

1003 A, C, D and F أَيْلُ wrongly spelled.

1004 A شَكَّا B, C, D and F شَكُّوا

1005 D جَسِدُوا

1006 B فُئِطِ

1007 D فُئِوا

1008 A, B, C, D and F سُوْتُ

1009 A, B, C, D and F حَالُوا

1010 A, B, C, D and F بَعَزُوا

1011 A, B, C, D and F سُوْتُ

1012 A, C, D and F أَيْلُ wrongly spelled.

1013 A, C, D and F صَلَاةُ B, صَلَاة

1014 B زَلْسَجْدَبِي

1015 A, C, D and F عَسِرَانْ B, عَسِرَانْ

1016 B حَلْبَا

1017 A كَبِشُوا B, C, D and F كَبِشُوا

1018 C عَقِبَا

1019 A, C, D and F صَلَاةُ B, صَلَاة

1020 B زَسَجْدَلِي

1021 C مَعْفَرَةُ

1022 B فَرَحَتْ

23. طَوَارُ زَالَ¹⁰²³ عَسِرَانَ, زَعَزَائِيل¹⁰²⁴ قَبْرَ نَكِيرًا مُنْكَرًا¹⁰²⁵ كِتَابَ مِيزَانَ صِرَاطِ مَالِكٍ رَضْوَانَ نَبِيٍّ¹⁰²⁶ جَزَاءً¹⁰²⁷

24. زَعَزَائِيلَ هَدَيْتَ¹⁰²⁸ هَرَعَتِ¹⁰²⁹ زَدَلَحُوا¹⁰³⁰ دَلَجَلِي¹⁰³¹ تَوَبَّتْ¹⁰³² أَجْبِعُو¹⁰³³ زَمَاجَ خَادِي¹⁰³⁴ أَرْضِ بِنُوثَ زَلِيطَ صَلَاتِ¹⁰³⁵ خَادُو¹⁰³⁶ قَصَاءَ جِبْعُو¹⁰³⁷ الشَّقِيقُ إِلَى¹⁰³⁸ الله تعالى .

25. زَقَبْرَ هَدَيْتَ هَرَعَتِ¹⁰³⁹ أَلْهَمْعُو¹⁰⁴⁰ أَلْرَاخُبُو¹⁰⁴¹ شَحَتْ خَادِي¹⁰⁴² تَحْرَبُوتَ سُنَّ صَلَاتِ¹⁰⁴³ خَادُو¹⁰⁴⁴ بِخَلُوْ أُونُوْ.

26. مُنْكَرًا¹⁰⁴⁵ نَكِيرَ هَدَيْتَ¹⁰⁴⁶ هَرَعَتِ¹⁰⁴⁷ شَهَادَتِ¹⁰⁴⁸ أَبْرَحُو¹⁰⁴⁹ هَلْ أَسِيْنُو¹⁰⁵⁰ حَقَّ أَسِيْنُو¹⁰⁵¹ جَمْعَ مَخْلُوقِي رَحْمَتِ¹⁰⁵² خُنُوْ.

27. كِتَابَ هَدَيْتَ¹⁰⁵³ هَرَعَتِ¹⁰⁵⁴ بَلَعَتْ قَلِيلَ خُنُوْتَ مَنَعِيْتُ قَلِيلَ خُنُوْتَ كَلَامَ قَلِيلَ خُنُوْتَ زَالَهُ وَ زَنْبِي وَرُوْ دَائِمَ أُونُوْ.

¹⁰²³ A, B, C, D and F زَالَ, all except A omt. مُسْتَيِّنٌ

¹⁰²⁴ A, B, C, D and F زَعَزَائِيلَ

¹⁰²⁵ A مُنْكَرًا نَكِيرَ, B مُنْكَرًا مُنْكَرًا, C, D and F مُنْكَرًا نَكِيرَ, A and B wrong diacritic.

¹⁰²⁶ A, C and D زَنْبٍ, B and F زَنْبٍ

¹⁰²⁷ A, and F جَزَاءً, B جَزَا, C جَذَع

¹⁰²⁸ F هَدِيَّةٌ

¹⁰²⁹ A, C and F هَرَعَةٌ, B, and C هَرَعَتِ

¹⁰³⁰ A, B, C, D and F زَدَلَحُوا

¹⁰³¹ A, B C, D and F دَلَجَلِي

¹⁰³² A, D, and F أَتَيْتِ, B and C أَتُوْبُ

¹⁰³³ A, B, C, D and F بِنُوثَ

¹⁰³⁴ A, B, C, D and F خَادُوْا

¹⁰³⁵ A, B, C and F صَلَاةٌ, D صَلَوَةٌ

¹⁰³⁶ A, B, C, D and F جِبْ أُوْتُ

¹⁰³⁷ A and D أَلِي, instead of using wrongly used الف المقصورة

¹⁰³⁸ A and D أَلِي, instead of using wrongly used الف المقصورة

¹⁰³⁹ A, C, D and F هَرَعَةٌ, B هَرَعَتِ

¹⁰⁴⁰ A هَمْعُوْ, wrong diacritic.

¹⁰⁴¹ A أَلْرَاخُبُوْ, wrong spelling in F and lexical change in A. F أَلْرَاخُبُوْ, C أَلْرَاخُبُوْ, B and D أَلْرَاخُبُوْ, A أَلْرَاخُبُوْ

¹⁰⁴² A and B خَادِي, C and D خَادِي

¹⁰⁴³ A, B, C, D and F صَلَاةٌ

¹⁰⁴⁴ A, B, C, D and F خَادُوْا

¹⁰⁴⁵ A مُنْكَرًا نَكِيرَ, B, D and F مُنْكَرًا نَكِيرَ, C مُنْكَرًا نَكِيرَ, diacritic, and spelling error in all witness.

¹⁰⁴⁶ F هَدِيَّةٌ

¹⁰⁴⁷ A, C, D and F هَرَعَةٌ, B هَرَعَتِ

¹⁰⁴⁸ A and C شَهَادَةٌ, B and F شَهَادَةٌ, D شَهَادَةٌ

¹⁰⁴⁹ A, B, C and D أَتْبَارَحُوْ, F أَتْبَارَحُوْ

¹⁰⁵⁰ B أَسِيْنُوْ

¹⁰⁵¹ B أَسِيْنُوْ

¹⁰⁵² F رَحْمَتِي

¹⁰⁵³ F هَدِيَّةٌ

28. مِيزَان هَدِيَّتْ¹⁰⁵⁶ هَرَعَتْنِ¹⁰⁵⁷ عِلْمَ لِمَادُوْثْ زَلَمَدُو¹⁰⁵⁸ عِلْمِي¹⁰⁵⁹ عَمَلْ أُونُوْثْ عَمَلْ خَالِصْ خُنُوْثْ حُسْنِ الْخُلُقْ خُنُوْثْ.

29. صِرَاطْ هَدِيَّتْ هَرَعَتْنِ¹⁰⁶⁰ أَوَا إِنَايْ خَاْدُوْ¹⁰⁶¹ اَرْضِ بِنُوْثْ أَهْلِ خَاْدَبَجْ اَلْنُقَطَاوُوْثْ أَمَانَتْ أَبُوْرَدُوْثْ جَمَعَتْ¹⁰⁶² حُرُوْثْ.

30. مَالِكْ هَدِيَّتْ¹⁰⁶³ هَرَعَتْنِ¹⁰⁶⁴ قُرْآنْ أَقْرَىْ بِنُوْثْ زَاللهُ¹⁰⁶⁵ فَرْتَلِيْ¹⁰⁶⁶ بِكُوْثْ دِلْجْ زَالْ أَمْرِيُوْ¹⁰⁶⁷ حِدَاوُوْثْ¹⁰⁶⁸ إِمَّ حَرَامْ نَحْرَبُوْثْ.

31. رِضْوَانْ هَدِيَّتْ¹⁰⁶⁹ هَرَعَتْنِ¹⁰⁷⁰ اَللهُ زَدِيْجْ بَخَاْدُوْ¹⁰⁷¹ بِلَاغَلِيْ¹⁰⁷² اصْبِرْ بِنُوْثْ قِيْ وَحَاطُوْثْ يَمَاجْ دِيْنَتْ خَاْدُوْ صَدَقَتْ سِيْطُوْثْ إِمَّ مَجْدَبْ نَتْ أَجِيْ¹⁰⁷³ نَتْ مِلَاوُوْثْ.

32. زَنِيْيْ هَدِيَّتْ¹⁰⁷⁴ هَرَعَتْنِ¹⁰⁷⁵ نَبِيْ¹⁰⁷⁶ أَرْيِيْ¹⁰⁷⁷ تَمَسْكُوْثْ أَصْحَابَرِيُوْ¹⁰⁷⁸ وَدَاوُوْثْ سُنْرِيُوْ¹⁰⁷⁹ أَثْحِيُوْثْ اَللّهُمَّ صَلِّ عَلَيْ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ أَزْوَاجًا.

¹⁰⁵⁴ A, C, D and F هَرَعَتْ, B هَرَعَتْ

¹⁰⁵⁵ A, B, C, D and F وَرُوْا

¹⁰⁵⁶ F هَدِيَّة

¹⁰⁵⁷ A, C, D and F هَرَعَتْ, B هَرَعَتْ

¹⁰⁵⁸ A, B, C, D and F زَلَمَدُوْا

¹⁰⁵⁹ A, C, D and F عِلْمِ بِيْ, B عِلْمِ بِيْ

¹⁰⁶⁰ A, C, D and F هَرَعَتْ, B هَرَعَتْ

¹⁰⁶¹ A, B, C, D and F خَاْدُوْا

¹⁰⁶² B جَمَعَتْ, C جَمَعَتْ

¹⁰⁶³ C هَدِيَّتْ

¹⁰⁶⁴ A, C, D and F هَرَعَتْ, B هَرَعَتْ

¹⁰⁶⁵ A, B, C, D and F زَجَزَعْ, A and B add the lexicon "الله" and this clarify the meaning of the later lexicon.

¹⁰⁶⁶ A, C, D and F فَرْتَلِيْ, B فَرْتَلِيْ

¹⁰⁶⁷ B, D and F أَمْرِيُوْا

¹⁰⁶⁸ B هِدَاوُوْثْ

¹⁰⁶⁹ C هَدِيَّتْ

¹⁰⁷⁰ A, C, D and F هَرَعَتْ, B هَرَعَتْ

¹⁰⁷¹ B deviates the standard rule that the five manuscript follow.

¹⁰⁷² A and D بِلَاغَلِيْ, B بِلَاغَلِيْ, C and F بِلَاغَلِيْ

¹⁰⁷³ A, C and F أَجُوْيْ نَتْ, D أَجُوْيْنَتْ, B أَجُوْيْ نَتْ

¹⁰⁷⁴ C هَدِيَّتْ

¹⁰⁷⁵ A, C, D and F هَرَعَتْ, B هَرَعَتْ

¹⁰⁷⁶ A, B, C, D and F نَبِيْ

¹⁰⁷⁷ A, C, D and F أَرْيِيْ بِيْ, B أَرْيِيْ

¹⁰⁷⁸ A, B, C, D and F أَصْحَابْ زِيُوْا

¹⁰⁷⁹ A, B, C, D and F سُنْ زِيُوْا

33. زَجَزْءٌ¹⁰⁸⁰ هَدَيْتَ¹⁰⁸¹ هَزَعْتِ¹⁰⁸² سَقَى سَأَنَ بِالْوَتِ وَرَشَبِي¹⁰⁸³ تَخَنَّرَ بِالْوَتِ فِي سَبِيلِ اللَّهِ جِهَادُ أُونُوتِ مَخْلُوقِي¹⁰⁸⁴ خَيْرَ خَشَوْتُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

34. أَوَّلُ¹⁰⁸⁵ إِسْلَامِي¹⁰⁸⁶ زَارَدُو¹⁰⁸⁷ فَرَضَاخُ مُسْتَيْنِ¹⁰⁸⁸؟ حَمْسَتَيْنِ أَوَّلِ جِرِ¹⁰⁸⁹ شَهَادَتِ¹⁰⁹⁰ صَلَاتِ صَوْمِنِ زَكَاتِ بِيْلَخَدَخَادِ حَجَّ حُرُوتِ. هَعِ وَسُطْبِي زَالَ فَرَضَاخُ كُيَاوَا¹⁰⁹¹ حَمْسَتَيْنِ, شَهَادَتِ فَرَضِنَا¹⁰⁹² فَرَضِ كُنْ عُقُوتِ يَجْبَعُوكُنْ لِمَادُوتِ أَجْبَعُوتِ يَجْبَعُوزَالِ¹⁰⁹³ اللَّهُ أَحَدِنَا أَحَدُ كُنْ عُقُوتِ, وَسَ فَرَضِنَا¹⁰⁹⁴ فَرَضِ كُنْ عُقُوتِ يَانُوكُنْ لِمَادُوتِ أُونُوتِ¹⁰⁹⁵ يَانُلُوزَالِ¹⁰⁹⁶ اللَّهُ أَحَدِنَا أَحَدُوكُنْ عُقُوتِ, صَلَاتِ فَرَضِنَا¹⁰⁹⁷ فَرَضِ كُنْ عُقُوتِ يَسْجُدُوكُنْ لِمَادُوتِ سَجَادُوتِ يَسْجُدُوزَالِ¹⁰⁹⁸ اللَّهُ أَحَدِنَا أَحَدُ كُنْ عُقُوتِ, صَوْمِنِ فَرَضِنَا¹⁰⁹⁹ فَرَضِ كُنْ عُقُوتِ يَصُومُنُوكُنْ لِمَادُوتِ صَوْمَنُوتِ يَصُومُنُلُوزَالِ¹¹⁰⁰ اللَّهُ أَحَدِنَا أَحَدُ كُنْ عُقُوتِ, زَكَاتِ فَرَضِنَا¹¹⁰¹ فَرَضِ كُنْ عُقُوتِ يَاطُو كُنْ لِمَادُوتِ أُوَطُوتِ يَاطُلُوزَالِ¹¹⁰² اللَّهُ أَحَدِنَا أَحَدُ كُنْ عُقُوتِ حَجَّ فَرَضِنَا¹¹⁰³ فَرَضِ كُنْ عُقُوتِ يَحْرُوكُنْ لِمَادُوتِ حُرُوتِ يَحْرُلُوزَالِ¹¹⁰⁴ اللَّهُ أَحَدِنَا أَحَدُ كُنْ عُقُوتِ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

35. مِي مُسْتَيْنِ¹¹⁰⁴ كُوعُوتِ¹¹⁰⁵ إِمَّ سَمِ زُورَدِ¹¹⁰⁶ إِمَّ دَشِ زُوطِ¹¹⁰⁷ شِعْشَتَيْنِ¹¹⁰⁸ إِمَّ سَمِ زُورَدِ¹¹⁰⁹ هَزَعْتِ¹¹¹⁰ إِمَّ دَشِ زُوطِ¹¹¹¹ شِعْشَتِ إِمَّ سَمِ زُورَدِ¹¹¹² بَجِيرِ¹¹¹³ مِي بَرْدِ مِي حَمْدَايِ مِي هَزَعْتِ إِمَّ دَشِ زُوطِ¹¹¹⁴

¹⁰⁸⁰ ز الله A, C, D and F زَجَزْءٌ, B جزء and adds

¹⁰⁸¹ هَدَيْتَ C

¹⁰⁸² هَزَعَتْ B هَزَعَتْ A, C, D and F

¹⁰⁸³ وَرَشَبِي B وَرَشَبِي A, C, D and F

¹⁰⁸⁴ مَخْلُوقِي B مَخْلُوقِي لِي A, C, D and F

¹⁰⁸⁵ All mss add جِرِ

¹⁰⁸⁶ إِسْلَامِي A, B, C, D and F

¹⁰⁸⁷ زَارَدُو B زَارَدُو A, C, D and F

¹⁰⁸⁸ مُسْتَيْنِ A, C, D and F

¹⁰⁸⁹ جِرِ A, B, C, D and F omt

¹⁰⁹⁰ شَهَادَتِ B شَهَادَةِ A, C, D and F

¹⁰⁹¹ كُيَاوَا B

¹⁰⁹² فَرَضِنِ A, C, D, and F

¹⁰⁹³ يَجْبَعُوزَالِ B يَجْبَعُ غُوزَالِ A, C, D and F

¹⁰⁹⁴ فَرَضِنِ A, C, D, and F

¹⁰⁹⁵ أُوَشُوتِ B

¹⁰⁹⁶ يَانُلُوزَالِ B يَانُلُوزَالِ A, C, D and F

¹⁰⁹⁷ فَرَضِنِ A, C, D, and F

¹⁰⁹⁸ يَسْجُدُوزَالِ A, C, D and F

¹⁰⁹⁹ فَرَضِنِ A, C, D, and F

¹¹⁰⁰ فَرَضِنِ A, C, D, and F

¹¹⁰¹ يَاطُلُوزَالِ A, C, D and f

¹¹⁰² فَرَضِنِ A, C, D, and F

¹¹⁰³ يَحْرُلُوزَالِ A, C, D, and F

¹¹⁰⁴ مَسْتِ B

¹¹⁰⁵ كُوتِ B

عَيْن مِي زَر مِي بَحْرَمِي اَيْل¹¹¹⁵ مِي بَغ سَاعْتَزُوخ¹¹¹⁶ مِسْتِيدِي¹¹¹⁷ يَحْن¹¹¹⁸؟ هَرَعْتِيدِي¹¹¹⁹ يَحْن¹¹²⁰
طَاهِرْمَا يَطِيْهَر طَاهِرْمَا زَيْطِيْهَر نَجْس مِي مَكْرُوْه.

36. حَرَامِ اِسْت¹¹²¹ زَبَقَاو¹¹²² مُسْتِيْن؟ حَمْسَتِيْن¹¹²³ زَيْمَسْرَدَم زَالَ عَيْن زَيْجَن نَجْس زَعْدُ بَنَانِ عَدَن زَطَلَقَتْ
مِي زَكُوْعُوْث طَجَر.

37. زُوْسَ مُوْوث مُسْتِيْن¹¹²⁴ شِعْشِيْتِيْن¹¹²⁵ جَامِدَات نَابِتَات حَيَوَانَات.

38. وَسَ يَاشْبُوْلِي زَيْوَق مِسْتِيْن كُوْعُوْتِيْن زَقِيْحَا مَعِيْث.

39. زَاِسْتِيْتَجَاء شَرْطَاخ مُسْتِيْن¹¹²⁶ شِعْشِيْتِيْن¹¹²⁷ عَيْن خَادِي¹¹²⁸ پِرَاوَزَالُو¹¹²⁹ وَلَمْ اُونُوْث اُوْث خَادِي¹¹³⁰
پِسْمَعُوْزَالُو¹¹³¹ وَلَمْ اُونُوْث اِج عَطَابِيْن خَادِي¹¹³² تَرَج تَرَج اُونُوْث.

¹¹⁰⁶ A, C, D, and F يُوْرَدَا, lexical variation.

¹¹⁰⁷ A, C, D, and F يُوْطَا, lexical variation.

¹¹⁰⁸ B شَيْشِيْت

¹¹⁰⁹ A, C, D and F يُوْرَد, lexical variation. The saying is presented in question form as: اِم سَم يُوْرَد مِسْتِيْن

¹¹¹⁰ A, C, D and F هَرَعَة, B هَرَعَت. A, C, D and F presented in an answer form as هَرَعَة

¹¹¹¹ A, C, D and F يُوْط, lexical variation, presented in question and and answer as: اِم دَش يُوْط مِسْتِيْن

¹¹¹² A, C, D and F يُوْرَد

¹¹¹³ A يَحَز, F يَجَز. Both incorrectly spelled to mean rain water.

¹¹¹⁴ A, C, D and F يُوْط, lecal variation.

¹¹¹⁵ A, B, D and F يَثَر, lexical variation while C omitted the word.

In all variants of the manuscript the type of water presented in question and answer.

¹¹¹⁶ A, C, D and F سَعَت زُوْخ

¹¹¹⁷ A, B, C, D and F مِسْتِيْدِي

¹¹¹⁸ A, C, D, and F يَجْنَع, B يَحْنُ-lexical variation and spelling difference.

¹¹¹⁹ A, C, D and F هَرَعَة, B هَرَعِيْن

¹¹²⁰ A, C, D and F يَجْنَع, lexical variation.

¹¹²¹ A, مِسْتِيْن, B مِسْتِيْن

¹¹²² A, B, C, D and F زَبَقَاوَا

¹¹²³ A حَمْسَتِيْن, B حَمْسَتِيْن

¹¹²⁴ A, مِسْتِيْن, B مِسْتِيْن

¹¹²⁵ B شَيْشِيْت

¹¹²⁶ A مِسْتِيْن, B مِسْتِيْن

¹¹²⁷ B شَيْشِيْت

¹¹²⁸ A, C, D and F خَادِي separation of suffix particle from its word, B عِيْخَادِيْB twords with their particle attached together.

¹¹²⁹ A, C, D, and F پِرَاوَزَالُوَا, B پِرَاوَزَالُوَا

¹¹³⁰ A, C, D and F خَادِي separation of suffix particle from its word, B اُوْفَخَادِيْB twords with their particle attached.

¹¹³¹ A, C, D, and F پِسْمَعُوْزَالُوَا, B پِسْمَعُوْزَالُوَا

¹¹³² A, C, D and F خَادِي separation of suffix particle from its word, B اَطَابِيْنخَادِيْB twords with their particle attached.

40. زوس سَنَاحُ مُسْتَيْنٌ¹¹³³ عَسِرُنْ أُولُ جِرْ بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ بِالْوُثْ إِجْ كَفَتْ خَاوُ¹¹³⁴ حَطَابُوثْ أَفْ خَا¹¹³⁵ جُمُطُ بِالْوُثْ أَوْفْ خَا¹¹³⁶ إِسْتِشَاقُ بِنُوثْ أَذْنُ خَاوُ¹¹³⁷ تَخْلِيلُ بِنُوثْ حَفِيشْ دَبْنُ خَاوُ¹¹³⁸ أَثْمَاسْلُوثْ زِإِجِمُ زِإِجْرُمُ طِفِرْ خَاوُ¹¹³⁹ فُحَاخْرُوثْ¹¹⁴⁰ إِمَجْرُ¹¹⁴¹ قَنَعَتْ¹¹⁴² خَاوُ قِدَامُوثْ جَمْعُ رَأْسِ خَاوُ مَسَحْ أُونُوثْ نِيَتْ أَرِيْمُوثْ.

41. زوسْ فَرَضَاحُ¹¹⁴³ مُسْتَيْنٌ¹¹⁴⁴ سِيْدَسْتَيْنٌ¹¹⁴⁵ أَوْلَجِرْ¹¹⁴⁶ نِيَتْ فَعِيْثْ إِمْ قَفَتْ حَرَقُ إِمْ مِرْفَقُ رُأُوسْ أَمْسِيْخْ بِنُوثْ إِجِرْ إِمْ كَعْبَيْنِ تَرْتِيْبْ أَدَّالْجُوثْ.

42. وسْ يَبْرَسْ مُسْتَيْنٌ¹¹⁴⁷ حَمَسْتَيْنٌ¹¹⁴⁸ إِمْ كُوعُوثْ أَوْجْ يَدِيْجْ إِجْ¹¹⁴⁹ كَفَتْ¹¹⁵⁰ خَاَدْبِيْ¹¹⁵¹ عَوْرَتْ خَاوُ¹¹⁵² نِكَاعُوثْ تَأْجَنْبِ إِدُوشْ تَنَّاكَعُوثْ إِمْلُ طِيْطُنْ أَرْتَايْ مَنُعِيْثْ عَقْلُ جُرُوثْ .

43. إِدُوشْ تَخُنْ وسْ زَبْرَسْ مُسْتَيْنٌ¹¹⁵³ كُوعُوثِ¹¹⁵⁴ بَنَسَبْ يَدِيْجَا بَسَبَبْ يَدِيْجْ بَنَسَبْ يَدِيْجْ مُسْتَيْنٌ¹¹⁵⁵ سِيْدَسْتَيْنٌ¹¹⁵⁶ آيْ خَا¹¹⁵⁷ إِحْثْ خَا¹¹⁵⁸ زَاوْخَاذْ إِحْثْ¹¹⁵⁹ زَايْ خَاذْ إِحْثْ¹¹⁶⁰ زَاخْ خَاذْ قَحَتْ¹¹⁶¹ زَاخْثْ خَاذْ

¹¹³³ A, مُسْتَبْ B, مُسْتَبْ

¹¹³⁴ A, B, C, D and F خَاوُا, B here separates words and particle.

¹¹³⁵ B خَاوُا

¹¹³⁶ B خَاوُا

¹¹³⁷ A, B, C, D and F خَاوُا

¹¹³⁸ A, C, D, and F خَاوُا, B دَبْنُخَاوُا in B two separate words attached together

¹¹³⁹ A, C, D and F خَاوُا

¹¹⁴⁰ A, C, D, and F فُحَاخْ رُوثْ

¹¹⁴¹ A, C, D, and F جُرْ, B جُرْ, prefix particle in A, C, D and F separated from its word

¹¹⁴² A, B, C, D, and F قَنَعَتْ, B here used particle and words separately.

¹¹⁴³ A, B, C, D and F فَرَضْ

¹¹⁴⁴ A, مُسْتَيْنٌ B, مُسْتَبْ C, D and F مُسْتَبْ

¹¹⁴⁵ A, C, and F سِيْدَسْتَيْنٌ B and D سِيْدَسْتَيْنٌ

¹¹⁴⁶ A, B, C, D and F أَوْلُ جِرْ the suffix is separated from its lexicon.

¹¹⁴⁷ A, C, D and F مُسْتَيْنٌ B, مُسْتَبْ

¹¹⁴⁸ A, C, D and F حَمَسْتَيْنٌ B, حَمَسْتَيْنٌ

¹¹⁴⁹ A, C, D, and F كَفَتْ, position change between كَفَتْ and إِجْ

¹¹⁵⁰ A, C, D and F إِجْ, change of position between إِجْ and كَفَتْ, B كَفَتْ خَاَدْبِ the phrase “with own’s palm” written as one word.

¹¹⁵¹ A, C, D and F خَاذْ بِيْ, postpositional particle separated from the lexicon.

¹¹⁵² A, C, D and F عَوْرَتْ خَاوُا the phrase “own private parts” written as one word.

¹¹⁵³ B “ن” is written in all witnesses except B.

¹¹⁵⁴ A, C, D and F كُوعُوثِ B كُوثِ

¹¹⁵⁵ A, مُسْتَبْ B, مُسْتَبْ

¹¹⁵⁶ A سِيْدَسْتَيْنٌ B and D سِيْدَسْتَيْنٌ C and F سِيْدَسْتَيْنٌ

¹¹⁵⁷ A, B, C, D and F آيْ خَاذْ, the phrase “own mother” written as word.

¹¹⁵⁸ A إِحْثْ خَاذْ and the phrase “قَحَتْ خَاذْ” is written as one word; B, C, D and F إِحْثَاذْ and the phrase “own sister” is written as one word.

قَحَتْ¹¹⁶² بِسَبَبٍ يَدِيحُ مُسْتَيْنٌ¹¹⁶³ سَيِّسْتَيْنِ¹¹⁶⁴ زَطُوتُ إِنَائِي خَادُ زَطُوتُ إِحْتُ خَادُ زَاوُ خَادُ مَشْتٍ زِمَشْتٍ خَادُ قَحَتْ زَلِجُ خَادُ مَشْتٍ حَمَاتٍ خَادُ.

44. أَجْنَبَ إِدُوشِ إِسْتِي¹¹⁶⁵ وَسَ زَنْبَرِسُ مُسْتَيْنٌ¹¹⁶⁶ هَرَعَتْنِ¹¹⁶⁷ أَوْلَجِرْ¹¹⁶⁸ سِنَزِي طِفْرَزِي طَجْرَزِي إِم سَعَتٍ عِيدَ تَحِي زَالَتْ قَحَتْ.

45. صَلَاتُ¹¹⁶⁹ وَاجِبُ يَحْنَبَا مُسْتَيْنِ¹¹⁷⁰ هَرَعَتْنِ¹¹⁷¹ أَوْلَجِرْ¹¹⁷² بَالِغُ خُنُوتٍ عَاقِلُ خُنُوتٍ طَاهِرُ خُنُوتٍ مُسْلِمُ خُنُوتٍ.

46. صَلَاتُ يَوْقَبَ مُسْتَيْنِ¹¹⁷³؟ سَيِّسْتَيْنِ¹¹⁷⁴ أَوْلَجِرْ¹¹⁷⁵ وَقْتَزُو زَبُوعُ خُنُوتَرُو¹¹⁷⁶ عُقُوتُ إِم حَدَنَّا إِم نَجَسٍ بِيَجُوتُ طَاهِرُ أَرْتَايِي¹¹⁷⁷ قَانُوتُ طَاهِرُ¹¹⁷⁸ إِرَانُ¹¹⁷⁹ لِبَابِسُوتُ¹¹⁸⁰ عَوْرَتُ خَادُو¹¹⁸² سِنَارُوتُ¹¹⁸³ قَبْلَتْ قِنَاعُوتُ نِيَتْ أَرْمُوتُ.

¹¹⁵⁹ A زَاوُ خَادُ إِحْتُ and the phrase "إِحْتُ خَادُ" is written as one word; B أَوَّخَادُ , C, D and F زَاوُخَادُ إِحْتُ and the phrase "sister of own father" is written as one word with genitive marker in witnesses C, D and F whereas in B without genitive marker.

¹¹⁶⁰ A زَاوُ خَادُ إِحْتُ and the phrase "sister of own father" is written as one word with genitive marker; B, C, D and F زَانَائِي خَادُ إِحْتُ and the phrase "sister of own mother" is written as one word with genitive marker.

¹¹⁶¹ A زَانَائِي خَادُ إِحْتُ and the phrase "sister of own mother" is written as one word with genitive marker.

¹¹⁶² A زَاوُ خَادُ قَحَتْ , C, D and F زَاوُخَادُ قَحَتْ and the phrase "daughter of own sister" is written as one word with genitive marker; A adds قَحَتْخَادُ

¹¹⁶³ A مُسْتَبٍ , B مُسْتِيَّةٌ

¹¹⁶⁴ A, C, D and F سَيِّسْتَيْنِ , B سَيِّسْتِيَّةٌ

¹¹⁶⁵ A, B, C and F إِسْتِي

¹¹⁶⁶ A مُسْتَبٍ , B مُسْتِيَّةٌ

¹¹⁶⁷ A, C, D and F هَرَعَتِي , B هَرَعَتِي

¹¹⁶⁸ A, B, C D and F أَوْلُ جِرْ

¹¹⁶⁹ A, C, D and F صَلَاةُ , B صَلَوَةُ

¹¹⁷⁰ A مُسْتَبٍ , B مُسْتِيَّةٌ

¹¹⁷¹ A, C, D and F هَرَعَتِي , B هَرَعَتِي

¹¹⁷² A, B, C D and F أَوْلُ جِرْ

¹¹⁷³ A مُسْتَبٍ , B مُسْتِيَّةٌ

¹¹⁷⁴ A, C and F سَيِّسْتِيَّةٌ , B and D سَيِّسْتَيْنِ

¹¹⁷⁵ A, B, C D and F أَوْلُ جِرْ

¹¹⁷⁶ A, C, D, and F كُنُوتَرُو

¹¹⁷⁷ A, C, D and F أَرْتَايِي , B أَرْتَايِي بِي

¹¹⁷⁸ A, B, C, D and F omt.

¹¹⁷⁹ A, B, C, D and F omt

¹¹⁸⁰ A, B, C, D and F omt

¹¹⁸¹ A, C, D and F add طَاهِرُ إِرَانُ بِي , B adds طَاهِرُ إِرَانُ yet no additional meaning except clarification of the message of the text.

¹¹⁸² A, B, C, D and F خَادُوا

¹¹⁸³ A, B, C, D and F يَقَانُوتُ no change in meaning.

47. صَلَاتٌ¹¹⁸⁴ يَطِيسَ مُسْتَيْنٌ¹¹⁸⁵ كُوْعَتَيْنِ¹¹⁸⁶ فَاتِحَا¹¹⁸⁷ التَّحِيَّاتِ.

48. فَرَضَ صَلَاتٌ¹¹⁸⁸ رُكْنَ مُسْتَيْنٌ¹¹⁸⁹ عَسِرَا سَاعَتَيْنِ أَوْلَجِرَ¹¹⁹⁰ نَيْتَ أَوْنُوتَ قَانُوتَ أَرْجَبُوتَ¹¹⁹¹ فَاتِحَ إِفْرَأَ¹¹⁹² بِنُوتَ رُكُوعَ وَرَادُوتَ يَأْبِي¹¹⁹³ سِنَافُوتَ سَمِعَ اللَّهُ بِالُوتَ يَأْبِي¹¹⁹⁴ سِنَافُوتَ جُلُوسَ تَجِيْبَلُوتَ يَأْبِي¹¹⁹⁵ سِنَافُوتَ التَّحِيَّاتِ إِفْرَأَ بَنُوتَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدَ ابُورَدُوتَ إِمَّ قَنَعَتِ¹¹⁹⁶ سَلَامَتِ.

49. صَلَاتٌ¹¹⁹⁷ زَسَجْدَلِي¹¹⁹⁸ مُسْتَيْنٌ يَأْنَلُو¹¹⁹⁹ سِدْسَيْنِ¹²⁰⁰ يَأْنَلُو¹²⁰¹ أَوْلَجِرَ¹²⁰² غُمِرَ جُدُورَ، يَانُو¹²⁰³ سَعَادَتِ جَدِيرَ يَانُو¹²⁰⁴ رَزَقَ بَجِيحَ يَانُو¹²⁰⁵ مَلَائِكَتَ يَثْخِيْلَ زِمْعَجَزُو¹²⁰⁶ جَلَقَ¹²⁰⁷ حَسَنَتَ يَكْتَبَلُو¹²⁰⁸ زَاشِيُو صِنْعَتُ شَيْ زَان نِكَاعُوتَ أَيَخْشَبَ بِالُوتَ هُلُونِ بَاخُ.

50. صَلَاتٌ¹²⁰⁹ زَلْسَجْدَبِي¹²¹⁰ مُسْتَيْنٌ يَأْنَبُو¹²¹¹ سِدْسَيْنِ يَأْنَبُو أَوْلَجِرَ¹²¹² غُمِرَ حَطِيرَ يَانُو¹²¹³ سَعَادَتِ قَلِيلَ يَانُو¹²¹⁴ رَزَقَ قَلِيلَ يَانُو¹²¹⁵ مَلَائِكَتَ يَحْدَجَا زِمْعَجَزُو جَلَقَ دَلَحَ يَكْتَبُو زَاشِيُو صِنْعَتُ شَيْءِ إِمَّ رَأْسَ لَأْيِ زَانُ أَيْوَرْدَلِ بِالُوتَبِي هُلُونِ بَاخُ.

¹¹⁸⁴ A, C, D and F صَلَاةٌ, B صَلَاةٌ

¹¹⁸⁵ A مُسْتَيْنٌ, B مُسْتَيْنٌ

¹¹⁸⁶ A كُؤُوتَيْنِ, B كُؤُوتَيْنِ, C كُؤُوتَيْنِ, D and F كُؤُوتَيْنِ

¹¹⁸⁷ A, C, D and F فَاتِحَا

¹¹⁸⁸ A, C, D and F صَلَاةٌ, B صَلَاةٌ

¹¹⁸⁹ B مُسْتَيْنٌ

¹¹⁹⁰ A, B, C D and F أَوْلَجِرَ

¹¹⁹¹ B أَرْجَبُوتَ

¹¹⁹² A, B, C, D and F يَأْبِي suffix particle –be ‘on’ as treated as a word.

¹¹⁹³ A, C, D and F يَأْبِي suffix particle –be ‘on’ as treated as a word in all witnesses.

¹¹⁹⁴ A, C, D and F يَأْبِي suffix particle –be ‘on’ as treated as a word in all witnesses.

¹¹⁹⁵ A, C, D and F يَأْبِي suffix particle –be ‘on’ written isolately as a word in all witnesses.

¹¹⁹⁶ A, B, C, D and F قَنَعَتِ

¹¹⁹⁷ A, C, D and F صَلَاةٌ, B صَلَاةٌ

¹¹⁹⁸ A, C, D and F زَسَجْدَلِي, B زَسَجْدَلِي in all witnesses the suffix لِي –le “for” written isolately as a word.

¹¹⁹⁹ A, B, C, D and F يَأْنَلُو

¹²⁰⁰ A, C, and F سِدْسَيْنِ, B and D سِدْسَيْنِ

¹²⁰¹ A, B, C, D and F يَأْنَلُو

¹²⁰² A, B, C D and F أَوْلَجِرَ

¹²⁰³ A, B, C, D and F يَأْنُو

¹²⁰⁴ A, B, C, D and F يَأْنُو

¹²⁰⁵ A, B, C, D and F يَأْنُو

¹²⁰⁶ A, B, C, D and F زِمْعَجَزُو

¹²⁰⁷ A, B, C, D and F كَيْعَجَ

¹²⁰⁸ A, B, C, D and F يَكْتَبَلُو

¹²⁰⁹ A, C, D and F صَلَاةٌ, B صَلَاةٌ

51. صَوْمَنْ وَاجِبٌ يُخْبِنَا مِسْتَيْنَ¹²¹⁷ هَرَعَتْنِ¹²¹⁸ أَوْلَجْرَ¹²¹⁹ بَالِغَ خُنُوْثٍ عَاقِلِ خُنُوْثٍ مُسْلِمٍ خُنُوْثٍ.

52. صَوْمَنْ يَوْقَبَامَسْتَيْنَ شَيْشْتَيْنِ أَوْلَجْرَ وَرَجَزُوْ عُقُوْثٍ وَيُخْ وَرَجَزُوْ رَاوْثٍ وَيُخْ وَرَحْ زَرَاوْ رَاوْثٍ وَيُخْ جَلْقٍ مَلَاوْوْثٍ. اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى آلِ سَيِّدِنَا مُحَمَّدٍ.

53. عِلْمٌ عَلِيَيْنَ جَبِيْزُو سَاعَتَيْنِ سَمِ أَوْجَانَزُو¹²²⁰ هَوَاءَ مَجَارَانَزُو¹²²¹ زُمُوْمِيْنَ أَرَاْثَ مِيْقَاتِنَزُو¹²²² اُنْذَنْ مَخْلَبَانَزُو¹²²³ زُمُوْمِيْنَ تَغْ مَكُوْرَرَانَزُو¹²²⁴ هَا¹²²⁵بَايَ¹²²⁶ خَلْبَانَزُو¹²²⁷ جَبِغْ بَايَ مَلْحَسَانَزُو¹²²⁸ ذِكْرَ تَخْبِنَزُو¹²²⁹ دَدْ أَجْدُوْنَزُو¹²³⁰.

54.

55. عِلْمٌ يَلْمَدُو¹²³¹ بَدِيْنُ¹²³² يَلْخَدُو¹²³³ بِأَدِيْنِ¹²³⁴ يَيْسَلُو¹²³⁵ بِطَاعَتِنِ¹²³⁶ يَمِيْحَسُو¹²³⁷ بِإِخْلَاصِنِ¹²³⁸.

¹²¹⁰ A, B, C, D and F رَلْسَجَدَ بِيْ suffix particle بيْ -be ‘on’ written isolatly as a word in all witnesses.

¹²¹¹ مَسْتَبِ B, مَسْتَبِ

¹²¹² A, B, C, D and F يَانِيُوْا

¹²¹³ A, B, C D and F اَوَّلْ جَر

¹²¹⁴ A, B, C, D and F يَانُوْا

¹²¹⁵ A, B, C, D and F يَانُوْا

¹²¹⁶ A, B, C, D and F يَانُوْا

¹²¹⁷ A مَسْتَبِ B, مَسْتَبِ

¹²¹⁸ A, C, D and F هَرَعَتِ B, هَرَعَتِ

¹²¹⁹ A, B, C D and F اَوَّلْ جَر

¹²²⁰ A, B, C, D and F أَوْجَانْ زُوْا; the possessive suffix -zo/ زُوْ ‘its/his’ written isolately.

¹²²¹ A, B, C, D and F مَجَارَانْ زُوْا; the possessive suffix -zo/ زُوْ ‘its/his’ written isolately.

¹²²² A, B, D and F مِيْقَاتِ C, مِيْقَاتِ; the possessive suffix -zo/ زُوْ ‘its/his’ written isolately.

¹²²³ A and D مَخْلَبَانْ زُوْا, B, مَخْلَبَانْ زُوْا, C and F مَخْلَانْ زُوْا; the possessive suffix -zo/ زُوْ ‘its/his’ written isolately.

¹²²⁴ A, B, C, D and F مَخُوْرَرَانْ زُوْا; the possessive suffix -zo/ زُوْ ‘its/his’ written isolately.

¹²²⁵ C هِيْ

¹²²⁶ F بِيْ

¹²²⁷ A, B, C, D and F خَلْبَانْ زُوْا; the possessive suffix -zo/ زُوْ ‘its/his’ written isolately.

¹²²⁸ B and C مَلْحَسَانْ زُوْا, A, D and F مَلْحَسَنْ زُوْا; the possessive suffix -zo/ زُوْ ‘its/his’ written isolately.

¹²²⁹ A, B, C, D and F تَخْبِنْ زُوْا; the possessive suffix -zo/ زُوْ ‘its/his’ written isolately.

¹²³⁰ A, B, C, D and F أَجْدَنْ زُوْا; the possessive suffix -zo/ زُوْ ‘its/his’ written isolately.

¹²³¹ A, B, C, D and F يَلْمَدُوْا

¹²³² A, B, C, D and F يَدُوْ

¹²³³ A, B, C, D and F يَلْخَدُوْا

¹²³⁴ A, B, C, D and F بِأَدَبِ

¹²³⁵ A, B, C, D and F يَيْسَلُوْا

¹²³⁶ A, B, C, D and F بِطَاعَةِ

¹²³⁷ A, B, C, D and F يَمِيْحَسُوْا

¹²³⁸ A, B, C, D and F بِإِخْلَاصِ; nunization.

56. زَعْلَمَ جَوْهَرَآخَ مَسْتَيِّنْ هَزَعْتَن سَقِيُوْ عُقُوْثُومَ سَأَنُوت وِرْشُوْ 1239 عُقُوْثُومَ تَخَنَّرُوت اللّٰه خَاْدُوْ 1240 عُقُوْثُومَ فِرُوت نَبِيَّ خَاْدُوْ 1241 عُقُوْثُومَ إِمَانُوت.

57. يَغْ هَزَعَتْ خَالُوْ 1242 بِقَلْبِزُوْ 1243 طِيْطُنْ زَخَانْلِيُوْ 1244 جَافِلِيْ إِم جِيِيْ لَأَيَّ إِم جِيِيْ تَحِيْ زَطَقَ مَرْبَاشَ زَخَانَكْت زَعْلَمَ مَرْبَاشَ يَانْلُومَ طُوْبَى يَلَى عَطَّ طَايزِيِيْ يَنْجِيْلُومَ قُطْرِيْمَاخَ زَجَكْمَتِن بَسْرِيْمَا رَحْمَتِن زَايْمَان عَطَّ يِقْلُومَ زَدَدْ بَحْرَبِيْ يَطْلُقُومَ 1245 زَعَزْ بِسَاطَبِيْ 1246 يَنْجِيْلُومَ يَوْمَ الْقِيَامَ إِيَامَ هُوَاخَ سَعِيدُوْ 1247 مَسْعُودُوْ 1248 يَلُوْ 1249 جَافِ هُوَانِ الْحَمْدُ لِلّٰهِ الدِّيْ أَمَدَهُ الْأَمَدُ.

58. طَاعَتْ 1250 أَلْتِيْخُرُوت 1251 لِفَرْضِ دَجْدِجُوت 1252 إِم دِلْحَ تَخَنَّرُوت إِم قِصَاصْ 1253 دِلْحَ تَحَزْرُوت 1254 إِم حَرَامَ بِيْجُوت إِم شُبَهَ تَخَنَّرُوت حَلَالْ يَخْشُوجْ كَسْبِ أَنْوْت إِم عَجِبَ رَحَاقُوت، عِلْمَ يَلْمُوجْ يَلْمُوجْ قُرْآنَ يَقْرُوجْ أَحَدَ فُونْ جَبَاعُوت اللّٰه خَاْدُوْ 1255 تَقْرَارُوحُوت ذِكْرُوزُوْ بَارَاتْ أَلْفَاوُت تَوْبَتْ دَجْدِجُوت إِسْتَعْفَارَ أَبْرُوحُوت نَبِيَّ حَقْنَزِيُوْ 1256 أَيْبُجُوت سُنْزِيُوْ 1257 أَنْحِيُوْت 1258 زَجَارْزِيْ هَوَارُوْ 1259 وَدَاوُت صُحْبَنْزِيُوْ 1260 الْفُطَاطُوتْ كَالطَّاطْ خُنُوتْ حَالْ سَقِ خُنُوتْ تَقْشِيْشُوتْ رَحْمَتِنْ خُنُوتْ لِحْلُوقِ وِرْشَ أَلْدِيْجُوت 1261 زِدِيْجَ بِخَاْدُوْ 1262 فِرَاكُوتْ زَقُوبَ خَاْدَ عَيْبِيُوْ سِتَارُوتْ زَنْفِيْخَاْدَ عَيْبِيُوْ عُقُوْثُومَ بِجَزْءِ 1263 مَجْنُ 1264 بَالُوتْ طِيْتْ زِسْطُوحَاْدَبِيْ 1265 تَبْقَاوُتْ 1266 جَدِيْزْ زِسْطُوحَاْدُوْ 1267 أَبْرَاخُزُوتْ 1268 نَفْسِيُوْ بِصَبْرٍ وَآ

1239 A, B, C, D and F وِرْشُوْ

1240 A, B, C, D and F خَاْدُوْ

1241 A, B, C, D and F خَاْدُوْ

1242 A, B, C, D and F خَالُوْ

1243 A, B, C, D and F بِقَلْبِزُوْ

1244 A, C, D and F زَخَانْلُوْ, B زَخَانْلُوْ

1245 A, C, D and F يَطْلُقُومَ, B يَطْلُقُومَ

1246 A, C, D and F يَسَاطَبِيْ suffix particle /بي/ -be 'on' written isolatly as a word.

1247 A, B, C, D and F سَعِيدُوْ

1248 A, B, C, D and F مَسْعُودُوْ

1249 A, B, C, D and F يَلُوْ

1250 A and B طَاعَتْ

1251 B, C, D and F أَلْتِيْخُرُوتْ

1252 A دَكْجُوتْ

1253 A, B, C, D and F قِصَاصْ

1254 A, C, D, and F تَحَزْرُوتْ, B تَحَزْرُوتْ

1255 A, B, C, D and F تَقْرَارُوحُوتْ

1256 A, C, D, and F حَقْنَزِيُوْ

1257 A, C, D and F سُنْ زِيُوْ

1258 A, C, D and F أَخُوْتْ; different lexicon with similar meaning.

1259 A, B, C, D and F حَوَارُوْ

1260 A, B, C, D and F صُحْبَنْزِيُوْ

1261 A, C, D, and F أَلْدِيْجُوتْ

1262 A, C, D and F بِخَاْدُوْ

1263 A بِجَزْءِ

1264 A مَجْنُ

1265 A, C, D and F خَاْدُوْ

يُسْكُرُ جِيدْفُوٲ¹²⁶⁹ عِلْمٌ وَآ جَلْمِيُو تَرَشِمَ اُونُوٲ اَنَفْعَ يَانَ اَصَرَ يَانَ اَجَزَّ يَانَ لَجْمَعُ حَاجَتُ خَادُوٲ اِمَّ اَللهُ اُجْبِعُوٲ رَخَابَمَ قِبَاطُمُ نَسْتِيَمَ طَبَقَتِمَ اِمَّ اَللهُ دِي خُونُوٲزُو عَقُوٲ.

59. نَبِيَّ مِعْرَاجِ زُوٲ اَيَّامُ تِمَسْتِيْنِ وَطُ؟ تَحْمَسْتِيْنِ وَطُ سَلْمَا بُرَاقُ حَيَزُوْمَا رَفَرَفَ زَمَلَانِكْت¹²⁷⁰ كَتَّ بِقَدْرَةِ اَللهِ تَعَالَى نَبِيَّ مِعْرَاجِ زُوٲ اَيَّامُ تِمَسْتِيْنِ وَرَدُ تَعَسِيْرُنْ¹²⁷¹ حَالِنْ وَرَدُ كُفَرُ زَنْقَلُو¹²⁷² اِيْمَانُ كَسَلَانْتُنْ¹²⁷³ زَحْدَجَلُو¹²⁷⁴ صَلَاتُ صَوْمَنْ بِحَرَامِ زَيْتُوْالدُو¹²⁷⁵ لِي نِكَاحِ رِيْبَ زِيُوْلَعُوْلِي¹²⁷⁶ بِيْعَ زِيْتِيْمَ دِيْنَتُ زِيُوْعُوْلِي مِيْرَاثُ دِي وَآ قِصَاصُ زَكَاثُ وَآ حَجَّ، اَللهُمَّ صَلِّ وَسَلِّمْ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

60. لَا اِلَهَ اِلَّا اَللهُ اِيْلَ اِلَهِ اَللهُ زَلْتُ مُحَمَّدُو زَلَاخَ اَللهِ نَبِيُّو مَنْدِيْنِ¹²⁷⁷ لَاخِيُو؟ جِنَّا اِنْسِيْدِيْنِ¹²⁷⁸ لَاخِيُو مِنْ بَلْ بَايِيُو سَقِيُو سَأْنَمُ وَرَشَبِي¹²⁷⁹ تَخْتَرُنْ بَلْ بَايُو.

61. اَوَّلُ اِسْلَامِ مِعْشَبِي¹²⁸⁰ لِمَادُوٲزُو¹²⁸¹ وَاجِبُ يُخْنِبَا سِيْسْتِيْنِ فَصْلٍ وَآ تَكْلِيْفُ اَحَدُ اَللهِ خَادُوٲ عَقُوْتَمَ اِمَاثُوٲ شَرِيْعَةُ الْاَحْكَامِ مِيُوَا مُوُوٲ.

62. مُكَلَّفُ شَرْطَاخِ¹²⁸² مُسْتِيْنِ¹²⁸³ شِيْعَسْتِيْنِ¹²⁸⁴ بَالِغُ خُونُوٲ عَاقِلُ خُونُوٲ زَاللهُ وَآ زَنْبِي وَرُو¹²⁸⁵ يَسْمَعُ خُونُوٲ.

63. زَبُلُوغُ شَرْطَاخِ¹²⁸⁶ مُسْتِيْنِ؟ حَمَسْتِيْنِ¹²⁸⁷ عَيِّرَا حَمَسْتِ عِيْدُو مَلَاوُوٲ اَحْدُمُ تَخْنِمَ طَحْرُ اُوْطُوٲ وَيُخَ مَنْ اُوْطُوٲ اِدُوْشُ اِسْحَنْتَ بِكْرَسِ تَطُوْرُ خُونُوٲ وَيُخَ حَيْضُ رَاوْثُ اَبُوْشُ عَيْرِي عِيْدِي¹²⁸⁸ خَانُخُ يَلْجِرُ يَنْقَبِيْلُو¹²⁸⁹ اِدُوْشُ زَحْطُنْ عِيْدِي¹²⁹⁰ خَانُخُ يَلْجِرُ يَنْقَبِيْلُو.

¹²⁶⁶ A, B, C, D and F اَبَقَاْفُوٲ; lexical variation.

¹²⁶⁷ A, B, C, D and F خَادُوَا

¹²⁶⁸ A اَزْجَاوُوٲ, B اَزْجَاغُ خُوٲ, D and F اَزْجَاوُوٲ, lexical variation.

¹²⁶⁹ A كَدْفُوٲ

¹²⁷⁰ A, B, C, D مَلِيْكُٲ

¹²⁷¹ A تَعَسِيْرُ, B and D تَعَسِيْرَانْ

¹²⁷² A, B, C, D and F زَنْقَلُوَا

¹²⁷³ A, B, C, D and F كَسَلَانْ نَتْ; the suffix particle -nat 'being' written isolately.

¹²⁷⁴ A, B, C, D and F زَحْدَجَلُوَا

¹²⁷⁵ A, C, D and F زَيْتُوْالدُوَا

¹²⁷⁶ A, C, D and F زَيُوْلُوْلُ, B زَيُوْلُوْلِي

¹²⁷⁷ A, B, C, D, and F مِّنْ دِيْنِ

¹²⁷⁸ A, B, C, D, and F اِنْسِيْ دِيْنِ

¹²⁷⁹ A, C, D, and F وِرْشُ بِي; وِرْشُ ب; suffix particle -be 'on' written isolately as a word.

¹²⁸⁰ A, C, D, and F مِعْشَبِي; suffix particle -be 'on' written isolately as a word.

¹²⁸¹ A, B, C, D, and F لِمَادُوٲزُوَا

¹²⁸² A, C, D, and F شَرْطَاخُ

¹²⁸³ B مُسْتِيْنُ

¹²⁸⁴ B شِيْعَسْتِيْنُ

¹²⁸⁵ A, B, C, D, and F وَرُوَا

64. زَمَنْ شَرْطَاخ¹²⁹¹ مِسْتِين¹²⁹²؟ سِدْسْتِين¹²⁹³ يُوطِجِر¹²⁹⁴ جَنْبَطُ جَنْبَطُ بِالْوْثِ نَطِيحُ خُنُوْثِ حَفِيْشُ خُنُوْثِ
كَالْتِمِرْزَالِ يَسُوْشُ¹²⁹⁵ خُنُوْثِ نَسْتِ قِدَامُوْثِ سَخْتِ تِيْحَرُوْثِ¹²⁹⁶ إِدُوْشِ تَخُنْ زَمَنْ¹²⁹⁷ شَرْطَاخ¹²⁹⁸
مِسْتِين¹²⁹⁹؟ سِدْسْتِين¹³⁰⁰ يُوطِجِر¹³⁰¹ بُوْخُ بِالْوْثِ قَطِيْنُ خُنُوْثِ هَبَا¹³⁰² خُنُوْثِ يَطِيْقُ خُنُوْثِ سَخْتِ قِدَامُوْثِ
نَسْتِ تِيْحَرُوْثِ¹³⁰³.

65. اَوَّلُ بَجَافِ زَارْدُو¹³⁰⁴ فَرَضِ اَحَدُ اللّٰهِ خَادُوْ¹³⁰⁵ عَقُوْثِمِ اِمَانُوْثِ.

66. اَحَدُ اللّٰهِ خَادُوْ¹³⁰⁶ بِمُسْتِينِ¹³⁰⁷ تَعُوْفا؟ بِشَعِسْتِيْنِ¹³⁰⁸ تَعُوْفا مَخْلُوْفُرُوْ¹³⁰⁹ حِيْجُوْثِمِ اَطْمَامُنُوْثِ جَمَعِ مَخْلُوْفِ
زِيْخَلْيُوْنِ¹³¹⁰ هَلْ¹³¹¹ بِالْوْثِ زِيْخَلْقِ جَزْءِ¹³¹² اَحَدِيْنِ¹³¹³ اَحَدُ اللّٰهِ¹³¹⁴ جَزْءِ¹³¹⁵ تَحْنُوْ¹³¹⁶ اَيِّيَاسَلْ اَحَدْتِ
شَنِيْخِ¹³¹⁷ تَهُوْ اَيِّيَاسَلْ.

1286 A, C, D, and F شَرْطَاخ

1287 حَمْسَتِ B, حَمْسَةُ A

1288 A, B, C, D, and F عِيْذُ بِيْ suffix particle /بي -be ‘on’ written isolatly as a word.

1289 A, C, D, and F يَنْقِيْلُوْ

1290 A, B, C, D, and F عِيْذُ بِيْ suffix particle /بي -be ‘on’ written isolatly as a word.

1291 A, C, D, and F شَرْطَاخ

1292 مِسْتِ B

1293 A, B, C, D, and F سِدْسَةُ

1294 A, C, D, and F يُوطِجِر

1295 A, C, D, and F يَسُوْجُ B يَسُوْثُ

1296 B and C اَتِيْحَرُوْثِ; lexical variation but meaning.

1297 A, مَنِّيْ أَخ, B مَنِّيْ أَخ

1298 A, C, D, and F شَرْطَاخ

1299 مِسْتِ B

1300 A, C, D and F سِدْسَتِ B, سِدْسَةُ; sentence variation with the oral one without meaning change, A and B read as زَادُوْشِ ‘what about the spermatc fluid of female?’ whereas C, D, and F written as زَانَاخِ ‘what about that we said female.’

1301 A, C, D, and F يُوطِجِر

1302 A هَبَا, B حَبَا, C هَبَايِ, D and F هَبَايِ

1303 B and C اَتِيْحَرُوْثِ; lexical variation but meaning.

1304 A, B, C, D and F زَارْدُوْ

1305 A, B, C, D, and F خَادُوْ

1306 A, B, C, D, and F خَادُوْ

1307 A تَمْسَتِ B, يَمْسَتِ F تَمْسَتِ

1308 A and B بِشَعِسْتِ

1309 A, B, C, D, and F مَخْلُوْفُرُوْ

1310 زَخْلَقِ A

1311 هَلْ A

1312 A جَزْءِ B, جَزَا C and F جَزْءِ

1313 A, C, D and F اَحَدِ B اَحَدُ

1314 A, C, D and F omt. B adds اللّٰهُ اَجْدُرُوْثِمِ yet the meaning is the same.

1315 A جَزْءِ B, جَزَا C and F جَزْءِ

1316 تَاَحَدْتِ A

1317 A شَيْءِ اخ C and F, شَيْءِ B, شَيْءِ خ

67. اِيْمَانُ مُسْتَيْنٌ¹³¹⁸ كَوْعَتَيْنِ¹³¹⁹ أَصْلُ اِيْمَانٍ كَمَالِ اِيْمَانٍ اَصْلُ اِيْمَانٍ مُسْتَيْنٌ¹³²⁰ شَيْئَتَيْنِ¹³²¹؟ بِعَرَّاتٍ اِقْرَارُ¹³²² بِنُوثٍ بِقَلْبٍ صَدَقَ بِالْوُثِّ بِجِسْمٍ سَأَنُوثُ كَمَالِ اِيْمَانٍ مُسْتَيْنٌ¹³²³؟ سَيِّسَتَيْنِ¹³²⁴ أَمْنَتْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتِبَ وَرُسُلُهُ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ تَعَالَى¹³²⁵.

68. شَرِيعَةُ الْأَحْكَامِ¹³²⁶ حَمْسَتَيْنِ¹³²⁷ وَاجِبًا حَرَامَ سُنُّوا مَكْرُوهًا مُبَاحٌ. وَاجِبٌ يَلُو¹³²⁸ مِنْ أَوْشُوتَزُو¹³²⁹ بِيِمَا ثَوَابُ زَالِبٍ حِدَاوُتَزُو¹³³⁰ بِيِمَا دَلُحَ زَالِبٍ حَرَامَ يَلُو¹³³¹ مِنْ حِدَاوُتَزُو¹³³² بِيِمَا ثَوَابُ زَالِبٍ أَوْشُوتَزُو¹³³³ بِيِمَا دَلُحَ زَالِبٍ سُنُّ يَلُو¹³³⁴ مِنْ أَوْشُوتَزُو¹³³⁵ بِيِمَا ثَوَابُ زَالِبٍ حِدَاوُتَزُو¹³³⁶ بِيِمَا دَلُحَ زَالِبٍ مَكْرُوهَ يَلُو¹³³⁷ مِنْ حِدَاوُتَزُو¹³³⁸ بِيِمَا ثَوَابُ زَالِبٍ أَوْشُوتَزُو¹³³⁹ بِيِمَا دَلُحَ زَالِبٍ مُبَاحَ يَلُو¹³⁴⁰ مِنْ اِشُوتَزُو الْأَوْشُوتَزُو¹³⁴¹ مَسَّ زَخَانَ وَلَكِنْ هَرَعَتْنِ¹³⁴² يَتَوَالِدْبَا زَخَانَ اللَّهُ خَادُو طَاعَتْنِ يَانُو¹³⁴³ نَارُ وَقْتِ بَجَرِ الْأَطَاوُتِ مَلَائِكَتُ أَدْلُجُوثُ حِسَابُ أَرْمُوثُ زَالِلُهُ قَدَبِي¹³⁴⁴ يَقَانُ خُنُوثُ.

¹³¹⁸ مُسْتَبٌ B, مُسْتَبٌ A

¹³¹⁹ كُوعَتَيْنِ D and F, كُوعَتِ A

¹³²⁰ مُسْتَبٌ B, مُسْتَبٌ A

¹³²¹ شَيْئَتَيْنِ B, شَيْئَتَيْنِ A

¹³²² اِقْرَارُ F, اِقْرَارُ C, اِقْرَارُ B

¹³²³ مُسْتَيْنٌ C and D, مُسْتَبٌ B, مُسْتَبٌ A

¹³²⁴ حَمْسَتَيْنِ F, حَمْسَتَيْنِ C and D, حَمْسَتِ B, حَمْسَتِ A

¹³²⁵ A, B, C, D and F Omt. وَالْقَدَرِ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ تَعَالَى

¹³²⁶ C اِرْكَانُ; the edited one.

¹³²⁷ حَمْسَتِ B, حَمْسَتِ A

¹³²⁸ يَلُو A, B, C, D and F

¹³²⁹ أَشُوثُ زُو A, B, C, D and F

¹³³⁰ حِدَاوُتَزُو زُو A, B, C, D and F

¹³³¹ يَلُو A, B, C, D and F

¹³³² حِدَاوُتَزُو زُو A, B, C, D and F

¹³³³ أَشُوثُ زُو A, B, C, D and F

¹³³⁴ يَلُو A, B, C, D and F

¹³³⁵ أَشُوثُ زُو A, B, C, D and F

¹³³⁶ حِدَاوُتَزُو زُو A, B, C, D and F

¹³³⁷ يَلُو A, B, C, D and F

¹³³⁸ حِدَاوُتَزُو زُو A, B, C, D and F

¹³³⁹ أَشُوثُ زُو A, B, C, D and F

¹³⁴⁰ يَلُو A, B, C, D and F

¹³⁴¹ الْأَشُوثُ زُو A, B, C, D and F

¹³⁴² هَرَعَةُ A, B, C, D and F

¹³⁴³ يُوشُوا A, B, C, D and F

¹³⁴⁴ اِقْدَبِ B

69. شَرِيعَةُ الْأَحْكَامِ¹³⁴⁵ يُعْوَفُوهُرْ عَيْنَ نَصٍّ وَآ حَدِيثٌ قِيَاسًا إجماعٌ نَصَّاحٌ¹³⁴⁶ اللهُ قُرْآنَ زَوْبِي زَطَبَقِي
حَدِيثًا¹³⁴⁷ زَنْبِي وَرَ قِيَاسًا¹³⁴⁸ تَهَنَ زَنْمَاسَلُو¹³⁴⁹ إجماعًا¹³⁵⁰ عَالِمَاشَنَ أَحَدُ زَخَانِبُو¹³⁵¹ , اللهم صَلِّ وَسَلِّمْ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

70. مِي مِسْتِنُ¹³⁵² كُوعَتِنُ¹³⁵³ اِمْسَمُ¹³⁵⁴ زورَدَ اِمْدَشِ¹³⁵⁵ زوطَ صِفْتَزُوخُ¹³⁵⁶ سَاعَتِنُ¹³⁵⁷ شِنَشْتِنُ اِمْسَمُ¹³⁵⁸
زورَدَ هَرَعَتِن اِمْدَشِ¹³⁵⁹ زوطَ شِنَشْتِ اِمْسَمُ¹³⁶⁰ زورَدَ بَجِيرِ مِي بَرْدُ مِي حَمْدَايِ هَرَعَتِ اِمْدَشِ¹³⁶¹ زوطَ
بَحَرِ مِي زَرُ مِي عَيْنِ مِي اِيلَ مِي حُكْمَزُوخُ¹³⁶² شِنَشْتِنُ¹³⁶³ أَحَدُخُ طَاهِرْمَا يَطِيْهَرُ أَحَدُخُ طَاهِرْمَا زَيَطِيْهَرُ
أَحَدُخُ نَجِسُ مِي.

71. طَاهِرْمَا يَطِيْهَرُ زَانَا¹³⁶⁴ كُوعَتِنُ¹³⁶⁵ مِي زَايُو¹³⁶⁶ شَيءَ زَلْدَ بَلْبُو¹³⁶⁷ قَلْتَنُ اِسْحَانَا اِم قَلْتَنُ¹³⁶⁸ تَحْتِي
اِسْحَانُ¹³⁶⁹.

72. نَجِسُ عَفُو يُخْنَبَا حَمْسَتِنُ عَيْنَ زِيْجَنَّا نَجِسُ زَعْدُ بَنَانِ كُوعَتِ زَحْرَامِ طَجِرُ عَدَنَ زَطْلَقَتْ مِي يَمْسَرَاخُ¹³⁷⁰
دَمَ زَالِبُ¹³⁷¹ زَمُوْتَا مِي¹³⁷².

- 1345 A, B, C, D and F الأركان
1346 A, B, C, D and F نَصَّ اَخُ
1347 A, B, C, D and F حَدِيثُ اَخُ
1348 A, B, C, D and F قِيَاسُ اَخُ
1349 A, B, C, D and F زَنْمَاسَلُوْا
1350 A, B, C, D and F اِجْمَاعُ اَخُ
1351 A, B, C, D and F زَخَانِبُوْا
1352 A, B, مِسْمَةُ
1353 A كُوعَتِنُ, B كُوتِ, C, D and F
1354 A, B, C, D and F اِم سَمُ, prefix particle written isolately.
1355 A, B, C, D and F اِم دَشِ, prefix particle written isolately.
1356 A, B, C, D and F صِفْتُ زُوخُ; suffix particle isolately written.
1357 A and D سَعَتِ, B سَاعَتِ, C and F سَعَتِنُ
1358 A, B, C, D and F اِم سَمُ, prefix particle written isolately.
1359 A, B, C, D and F اِم دَشِ, prefix particle written isolately.
1360 A, B, C, D and F اِم سَمُ, prefix particle written isolately.
1361 A, B, C, D and F اِم دَشِ, prefix particle written isolately.
1362 A, B, C, D and F حُكْمُ زُوخُ; حُكْمُ دُوَاخُ, suffix particle written isolately in all witnesses including variant B .
1363 A شِنَشْتِنُ, B شِنَشْتِ, C and D شِنَشْتِنُ
1364 F زَانَاخُ
1365 A كُوعَتِنُ, B كُوتِ, C, D and F
1366 A, B, C, D, and F زَايُوْا
1367 A, C, D, and F زَلْدَبَلْبُوْا
1368 B omt اِم قَلْتَنُ
1369 A, B, C, D, and F تَحْتِ بِيَا
1370 A, C, D, and F زَمْسَرَاخُ, B يَمْسَرُ
1371 A, C, D, and F زَالِبُ, B زَالِبُ
1372 A, C, D, and F omt.

73. طَاهِرْمَا زَيْطِيهَر زَانَا كُوْعُوْتِيْن¹³⁷³ بِطَاهِر زَنْتَاوْطَ وَآ مُسْتَعْمَل مِي.

74. بِطَاهِر زَنْتَاوْطَم وَسَ يَاشْبُولِي¹³⁷⁴ يُوْقُ زَخَانَ سِدِسْتِيْن¹³⁷⁵ بِأَصْلِي خِلَقْت¹³⁷⁶ زَنْتَاوْطَ بِأَقَر زَنْتَاوْطَ بِأَفُوشَ زَنْتَاوْطَ بِزَمَانَزِيْم زَنْتَاوْطَ زَنْتَاوْطَبِيُو زَيْغُوْقُبُوْبِي زَنْتَاوْطَ.

75. مُسْتَعْمَل مِيَاخ¹³⁷⁷ كُوْعُوْتِيْن¹³⁷⁸ عَمَل زُوْدَقَبِيُو¹³⁷⁹ وَآ¹³⁸⁰ نَجِس زَحَطَبِيُو¹³⁸¹ عَمَل زُوْدَقَبِيُوَاخ¹³⁸² بِكُوْعُوْتِ شَرَطِ يُوْقِيْن بِقَام زَنْتَقُوْطَ وَيِ قُلْتِيْن إِسْخَانَ.

76. طَيْت قُلْتِيْن زَنْخُن تَمَسِر مِيْبِي نَجِس وَدَقَبِي نَجَسْرُوْوَ إِسْمَسَرْتِيْم إِسَارْدَتَجِرْمَا لَأَيَزِيْم تَحْيَزِيْم طَاهِر نَجَسْرُوْوَ¹³⁸³ زَلَمَسَرْتِيْم زَلَارْدَتَجِر لَأَيَزِيْمَا طَهَر تَحْيَزِي نَجِس.

77. مُوْت مُسْتِيْن¹³⁸⁴؟ شِيْشْتِيْن¹³⁸⁵ جَامِدَاتَا نَابِتَاتَا حَيَوَانَات جَامِدَات زَانَاخ زَيْتَخْصَاخْصِيْن¹³⁸⁶ وَلَات, نَابِتَات زَانَاخ يَنْبِت وَلَات, حَيَوَانَات زَانَاخ حَيِ¹³⁸⁷ وَلَات.

78. جَامِدَاتَاخ شِيْشْتِيْدِيْن¹³⁸⁸ يَخُن¹³⁸⁹ حَرَام هَل¹³⁹⁰ مَكْرُوْه هَل¹³⁹¹ مُبَاخ هَل¹³⁹².

79. حَرَام زَانَاخ مَعِيْث وَآ زَقِيْح زَقِيْح قَطُ حَرَام سَن زَخَار وَآ أُوْف زَخَارِ يَطْرُزُبُو¹³⁹³ زَلْخَانَ¹³⁹⁴ مَعِيْث طَيْت حَاخْثَلِي¹³⁹⁵ حَلَال طَيْثِ إِمْلَحَاخ¹³⁹⁶ مَكْرُوْه جَدِيْر حَاخْثَلِي¹³⁹⁷ مَكْرُوْه جَدِيْر إِمْلَحَاخ حَرَام.

¹³⁷³ كُغُوْتِيْن A, B, C, D, and F, كُغُوْتِ B, كُغُوْتِ A

¹³⁷⁴ يَاشْبُوْل A, B, C, D, and F

¹³⁷⁵ سِدِسْتِ A, C and F, سِدِسْتِ B and D

¹³⁷⁶ خُلُقِي B, C, D, and F

¹³⁷⁷ A, B, C, D and F مِيْ آخِ; exhibit suffix particle dissociation.

¹³⁷⁸ كُغُوْتِيْن A, B, C, D and F, كُغُوْتِ B, كُغُوْتِ A

¹³⁷⁹ زُوْدَقَبِيُوَا F, زُوْدَقَبِيُوَا D, زُوْدَقَبِيُوَا C, زُوْدَقَبِيُوَا A

¹³⁸⁰ A, C and F omit the conjunction 'وَ' and, D exhibits proclisis affixing it to the preceding lexical item.

¹³⁸¹ زَحَطَبِيُوَا A, B, C, D and F

¹³⁸² زُوْدَقَبِيُوُوَا A, C and F, زُوْدَقَبِيُوُوَا C

¹³⁸³ A, B, C, D and F زُوْوَ; exhibit suffix particle dissociation.

¹³⁸⁴ مُسْتِ A, C, D and F omit, B مُسْتِ

¹³⁸⁵ شِيْشْتِ B

¹³⁸⁶ زَيْتَخْصَاخْصِي A, B, C, D and F

¹³⁸⁷ B and C حَيِ

¹³⁸⁸ A, B, C, D and F شِيْشْتِيْن; exhibit detachment of suffix particle and spelling differences. شِيْشْتِيْن D, شِيْشْتِيْن C and F, شِيْشْتِيْن B, شِيْشْتِيْن A

¹³⁸⁹ يَخُوْنِ A, B, C, D and F

¹³⁹⁰ هَلَا A, B, C, D and F

¹³⁹¹ هَلَا A, B, C, D and F

¹³⁹² هَلَا A, B, C, D and F

80. حَيَوَانَات زَانَاخ¹³⁹⁹ كُوْعُوْتُنْدِي¹⁴⁰⁰ يَخُنْ¹⁴⁰¹ بَدْبَغ يَطِيْهَرُوَا¹⁴⁰² بِمَجَوْرَغ يَطِيْهَر بَدْبَغ¹⁴⁰³ يَطِيْهَر¹⁴⁰⁴
 زَحْرَام¹⁴⁰⁵ جُوْج¹⁴⁰⁶ بُش¹⁴⁰⁷ وَ¹⁴⁰⁸ حَرِي¹⁴⁰⁹ زَتْوَالْدَبِي¹⁴¹⁰ زَقَر¹⁴¹¹ بِمَجَوْرَغ¹⁴¹² يَطِيْهَر¹⁴¹³
 زَحْلَالِ¹⁴¹⁴ جُوْجَ

81. طَهْرَتْ¹⁴¹⁵ هَرَعَتِ¹⁴¹⁶ اِمَحْدَتْ¹⁴¹⁷ اِمَنْجَسْ¹⁴¹⁸ بِيْجُوْت زَقْلَب طَهْرَتْ¹⁴¹⁹ زَجْسِم طَهْرَتْ¹⁴²⁰ اِمَ حَدَتْ¹⁴²¹
 بِيْجُوْتَاخ¹⁴²² حَمْسَتِيْنْدِي¹⁴²³ يَخُنْ طِيْثْ وَسْ جَدِيْر وَسْ اَفَرْ وَسْ خُفْ وَسْ جَبَرْ وَسْ طِيْثْ وَسْ¹⁴²⁴
 حَمْسَتِيْدِيْن¹⁴²⁵ يَخُنْ فَرَضِ هَلَا سَنَّ هَلَا اُسْبَابْ هَلَا اَحْكَامْ هَلَا مَكْرُوْه هَلَا فَرَضَاخ¹⁴²⁶ كُوْعُوْتِيْن¹⁴²⁷ كَمَال

1393 A, C, D and F يَطْرُوبُوا, B يَطْرُوبُل

1394 B زَخَان

1395 A, C, D and F خَاخ لِي, B خَاخِل

1396 B and F add خَرَام

1397 A, C, D and F خَاخ لِي, B خَاخِل

1398 B and F add خَرَام

1399 A, B, D and F زَانَا

1400 A, كُغْتِ, C, D and F كُغُوْتِيْن

1401 A, B, C, D and F omt.

1402 B, C, D and F يَطْهَر

1403 C om

1404 C om, B, D, and F يَطْهَر

1405 C om

1406 C om

1407 C om

1408 C om

1409 C om

1410 A, C زَتْوَالْدَبِي, B زَتْوَالْدَبِيْب

1411 C om

1412 C om

1413 C om, B, D, and F يَطْهَر; C omits the whole text that starts as: بَدْبَغ يَطِيْهَر زَحْرَام جُوْج بُش وَ حَرِي زَتْوَالْدَبِي زَقَر بِمَجَوْرَغ

يَطِيْهَر

1414 All variant using nunization: حَلَالِ

Cerulli's manuscript and edition exhibit lacunae within the text. Following the phrase "بمجرع يطيهر", the original text contains nearly an entire line before "زحلل جوج". However, in Cerulli's manuscript and his edition on page 303, one finds only "بمجرع يطيهر زحلل جوج" with no intervening text between "زحلل" and "يطيهر".¹⁴¹⁵

1416 A, C, D and F هَرَعَتْ, B هَرَعَتْ

1417 A, B, C, D and F اِمَ حَدَتْ; disassociation prefix particle.

1418 A, B, C, D and F اِمَ نَجَسْ; disassociation prefix particle.

1419 B طَهَارَتْ

1420 B طَهَارَتْ

1421 A, B, C, D and F اِمَ حَدَتْ; disassociation prefix particle.

1422 A, B, C and D اِمَ حَدَتْ, F اِمَ حَدَتْ; disassociation suffix particle.

1423 A اِمَ حَدَتْ, C and B اِمَ حَدَتْ, F and D اِمَ حَدَتْ; disassociation suffix particle.

1424 A adds اِمَ حَدَتْ, yet the message is one, B, C, D and F اِمَ حَدَتْ; disassociation suffix particle.

1425 A اِمَ حَدَتْ, C and B اِمَ حَدَتْ, F and D اِمَ حَدَتْ; disassociation suffix particle.

1426 A, B, C, D and F اِمَ حَدَتْ; disassociation of suffix particle.

1427 A كُغُوْتِيْن, B كُغُوْتِيْن, C, D, and F كُغُوْتِيْن

هَلَا نُقْصَانٌ هَلَا كَمَالًا¹⁴²⁸ سَيِّسْتَيْنِ¹⁴²⁹ أَوْلَجِرْ¹⁴³⁰ نَيْتِ فَعِثْ إِمَّ قَفَتْ حَرَقَ إِمَّ مَرْفَقَ رُأُوسِ أَمْسِيحِ بِنُوتِ
 إِجِرْ إِمَّ كَعْبِينَ تَرْتِيبَ أَلْدَالْحُوتِ نَيْتِ يَطِيسَ هَرَّعَتَيْنِ¹⁴³¹ إِسْلَامِ خُنُوتِ عَاقِلُ خُنُوتِ بَالِغُ خُنُوتِ نَيْتِ أَرْتَائِي
 نَيْتِ أُونُوتِ زَنْبِتِ حُكْمِ شَيْسْتَيْنِ سَنَّ أَرْتَائِي فَرَضِ أَرْتَائِي زَنْبِتِ أَرْتَائِي صِفْتَرُؤُ¹⁴³² أَوْشُوتِ زَنْبِتِ أَرْتَائِي
 كُوعُوتَيْنِ¹⁴³³ مِيَا إِجْ كَفَتْ كَلْتَدَابَلْبِي نَيْتِ أَوْشُوتِ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا¹⁴³⁴
 مُحَمَّدٍ.

تَمَّتْ كِتَابُ الْفَرَائِضِ بِكَلَامِ الْحَبِشِ بِحَمْدِ اللَّهِ وَمَنِّهِ وَحُسْنِ تَوْفِيقِهِ تَعَالَى وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ¹⁴³⁵.

¹⁴²⁸ A, B, C, D and F كَمَالٌ; disassociation of suffix particle.

¹⁴²⁹ A, D and F سَيِّسَةٌ; B and C سَيِّسَتِ

¹⁴³⁰ A, B, C, D and F جَرَّ; disassociation of suffix particle.

¹⁴³¹ A, B, C, D and F هَرَّعَةٌ; employing the Arabic rule nunization.

¹⁴³² A, C, D and F صِفْتَرُؤَا; B صِفْتَرُؤَا

¹⁴³³ A كُوعُوتَيْنِ; C, D, and F كُوعُوتَيْنِ; B كُوعُوتِ

¹⁴³⁴ In all 5 witnesses there is no *ṣalawāt* 'invocation for the prophet.

¹⁴³⁵ هَ تَمَّ كِتَابُ B تَمَّتْ بِحَمْدِ اللَّهِ تَعَالَى بِمَنِّهِ وَفَضْلِهِ وَكَرَمِهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا A تَمَّتْ الْحَمْدُ لِلَّهِ تَعَالَى وَكَرَمُ وَحُسْنِ تَوْفِيقِهِ وَالْحَمْدُ لِلَّهِ رَبِّ C الْفَرَائِضُ بِكَلَامِ الْحَبِشِ أَخْرَجَهُ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ جُبَيْرٍ الْأَوْسَامِ السَّاحَتِي رَضِيَ اللَّهُ عَنْهُ هَذَا كِتَابُ الْفَرَائِضِ بِكَلَامِ and adds additional colophon as: تَمَّتْ بِحَمْدِ اللَّهِ تَعَالَى بِمَنِّهِ وَفَضْلِهِ وَكَرَمِهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَمِينُ D الْعَالَمِينَ تَمَّتْ كِتَابُ الْفَرَائِضِ وَخَتَمَهُ فِي فَضْلِ الزَّكَاةِ بِحَمْدِ اللَّهِ تَعَالَى وَبِمَنِّهِ F الْهَزَرُ أَخْرَجَهُ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ جُبَيْرٍ الْأَوْسَامِ السَّاحَتِي رَضِيَ اللَّهُ عَنْهُ هَ وَكَرَمِهِ وَحُسْنِ تَوْفِيقِهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

It is noteworthy that across all manuscripts, the term *farā'id* consistently lacks the hamzah (على كرسبها), being written without it. This orthographic choice likely serves to distinguish the Harari *Kitāb al-farā'id* from *ilm al-farā'id*, a branch of Islamic sciences concerned with the rule of inheritance.

4.2. Manuscript Analysis

Five witnesses of Harari *‘aḡami* manuscripts of *Kitāb al-farā’id*, some with differences in ascription and structures, were examined. With the reference of the transcription of audio record the manuscripts were categorized as follows:

1. **Manuscript A:** Ash 41001-32 (Abdullah Šarīf)
2. **Manuscript B:** Ash 1-28 (Abdullah Šarīf)
3. **Manuscript C:** CE 325 (Vatican Library)
4. **Manuscript D:** IES 256 (Institute of Ethiopian Studies)
5. **Manuscript F:** SBB Hs. or. 10455 (Staatsbibliothek of Berlin)

Each manuscript's physical characteristics were documented, including paper type, size, layout, and condition. The analysis revealed that while the title and thematic elements of all manuscripts are the same, there are some variations in ascriptions, structures of the text and orthographic representations of manuscripts. Based on the information provided the manuscripts are discussed below.

4.2.1 Manuscript Attributions

Manuscript A has two parts, attributing part one to *’Āw ‘Abdur-Raḥmān al-’Arāšī* and the second part to *Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī*. Manuscript B has two parts but it has one attribution, that is *‘Abdallah bin ‘Umar bin Ġibrā’il al-’Awsām as-Sāḥitī*. And as B, manuscript C has two parts with the attribution of the *faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī* while manuscript D has three parts with the attributions of *’Āw ‘Abdur-Raḥmān al-’Arāšī*, *Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī* and *‘Abdallah bin ‘Umar bin Ġibrā’il al-’Awsām as-Sāḥitī* respectively. Whereas manuscript F has two parts with ascriptions of two different scholars; part one to the *’Āw ‘Abdu ’rRaḥmān*

al'Arāšī and part two to the *Faqīh Tayyib al-Wanāgī aṣ-Ṣadrī*. All except D has common structures: A, B, C, and F have two parts. But they don't share common attributions. However 'Āw 'Abdu 'rRaḥmān al'Arāšī appears in the first part of manuscripts A, D and F; *Faqīh Tayyib al-Wanāgī aṣ-Ṣadrī* appears in the second parts of manuscripts A, D, F and in manuscript C appears in both the first and the second part whereas 'Abdallah bin 'Umar bin Ġibrā'īl al-'Awsām as-Sāḥitī appears in B for the two parts of the text and in D for third part of the text. The *faqīh Tayyib al-Wanāgī aṣ-Ṣadrī* and 'Abdallah bin 'Omar bin Ġibrā'īl al-'Awsām as-Sāḥitī are puzzling ascriptions. Because they appear in two different variants of both parts of the text (C and B) whereas 'Āw 'Abdur-Raḥmān al'Arāšī appears in the first part of the text only while the body of the text is the same in every manuscripts of *Kitāb al-farā'id*. Professor Banti and Wagner also noticed ascribal anomalies. However, Cerulli (1936), helped by *un dotto Hararino* /Harari savant, tell us both parts of the text is compiled by *Faqīh Tayyib al-Wanāgī aṣ-Ṣadrī* by the order of Emir Ahmed ibn Abi bakr (1755-1783) to record it in written form. He also inform us about 'Āw 'Abdur-Raḥmān al'Arāšī as another scribe of the alike job; that is same text but not completed.

Over fifty years following Cerulli's work Ewald Wagner (1989) presented a brief study on two additional *Kitāb al-farā'id* manuscripts acquired in Harar in 1972. Describing these two manuscripts in detail Wagner compared them with Cerulli's edition of the text. With the exception of colophon differences, he found that the content of his two manuscripts is identical to Cerulli's edition. Thus Wagner, suggesting the potential existence of a third *Kitāb al-farā'id* attributed to 'Abdallah 'Omar bin Ġibrā'īl al-'Awsām as-Sāḥitī, concluded that the work originally comprised two distinct booklets. One was by 'Aw 'Abdar-Raḥmān al-'Arāšī, and the other by

Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī. These were typically copied together, but at some point, a copyist merged the ascriptions into one by omitting the first colophon (Wagner 1989, 39).

Subsequent to Wagner's research by over two decades, Banti has examination of *Kitāb al-farā'id* manuscripts housed at the Institute of Ethiopian Studies (IES) in Addis Ababa, within private collections in Harar, and in various libraries across Europe. This examination led him to propose a revised understanding of the text, arguing that *Kitāb al-farā'id* originated as three distinct booklets, attributed to 'Āw 'Abdar-Raḥmān al-'Arāšī, *Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī*, and the son of 'Abdallāh 'Omar bin Ġibrā'il al-'Awsām as-Sāḥitī. He further noted that these booklets were consistently copied in a specific order, whereby the progressive skipping of colophons during manuscript transmission eventually resulted in the loss of differentiation between the second and third parts (Banti 2020, 261).

As established, Wagner and Banti proposed two distinct suggestions regarding the textual authorship, codicological features, and textual structure of *Kitāb al-farā'id*, in contrast to Cerulli's view. This divergence appears to rise from scholars' respective approaches in studying the manuscript: Wagner and Banti focused solely on the manuscript, seemingly excluding the cues that could have broaden their analysis and likely as a constraint led them to two different conclusions. These cues are external and internal clues.

In addressing external clues for understanding the manuscript's varied attributions, Professor Banti offers a comment into Dr. Cerulli's foundational work on *Kitāb al-farā'id*, elucidating that Cerulli's study was aided by 'un dotto Hararino,' a Harari scholar. Drawing from this assistance Cerulli notes that *Kitāb al-farā'id* is prepared by *Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī* by the order of Emir Ahmed ibn Abi bakr (1755/1783) to record it in written form. He further informs us

about 'Āw 'Abdur-Raḥmān al-'Arāšī as another scribe of the alike job; that is same text but not completed.

From this we understand the text's sayings initially existed in oral tradition. To safeguard these sayings from permanent loss, Amir Ahmed directed *Faqīh Ṭayyib al-Wanāgī* to collect them and undertake their written form. And his compilation of *Kitāb al-farā'id* was structured into two parts: one encompassing creeds and jurisprudence, and the other containing advice, asceticism, and etiquette. Cerulli states that 'Āw 'Abdur-Raḥmān al-'Arāšī also authored the first part of the text. This indicates the text's oral pre-existence. The logic is that without an oral tradition, 'Āw 'Abdur-Raḥmān al-'Arāšī would unlikely have independently composed a first part with a similar title and content. The multi-text manuscript of Robecchi Bricchetti, the Italian engineer who visited Harar, provides evidence supporting Cerulli's note that 'Āw 'Abdur-Raḥmān al-'Arāšī prepared the first part of the text which is similar to the first part of every identified manuscripts of *Kitāb-al-farā'id*.

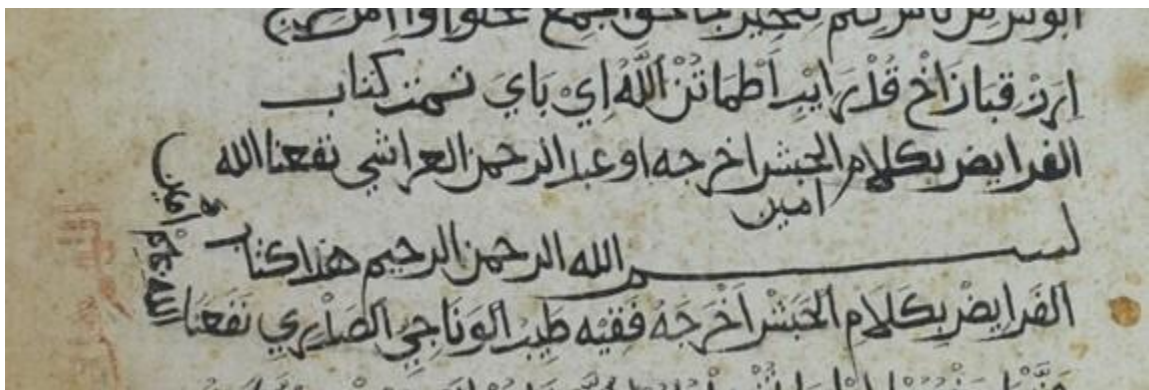
This is further supported by 'Abdullah ibn 'Umar Ġibrā'il's three-part text mirroring the rest, and the anomaly of a manuscript ascribing two similar parts to him under a different attribution. The fact that 'Abdullah ibn 'Umar Ġibrā'il's three parts align in content with the rest, and the existence of a manuscript ascribing two similar parts to him differently, also points towards a prior oral tradition. This argument finds support in both Cerulli's statement and the oral tradition recounted by Harari elders, who maintain that the *Kitāb al-farā'id* existed in oral form prior to its compilation. They assert that its teachings were collected and compiled by various Harari scholars to prevent the permanent loss of this heritage. Consequently, the native Harari scholar

known as Faysal published a version of the *Kitāb al-farā'id* based on oral recordings, utilizing the Ge'ez script¹⁴³⁶.

As a Harari native, I have recently observed a parallel situation in Harar. Within the indigenous Qur'ānic schools (*Qur'āngēy*), oral chants were traditionally recited by students at the end of classes. With the decline of these schools, the number of students familiar with these chants diminished. Consequently, the Regional Bureau of Heritage, Culture and Tourism initiated the recording of these chants. The grandson of *Kabīr 'Alī Ġšeyh*, the bookbinder and owner of a *Qur'āngēy*, undertook this writing, and the resulting document is now preserved in the Harari Manuscript Museum.

Regarding internal evidence, the colophon of *Kitāb al-farā'id* is significant. A close reading of the colophon in every manuscript uncovers a compelling Arabic technical term that appears universally within the text. Nevertheless, for the scope of this study, we shall concentrate on the designated manuscript and examine the following expression: -

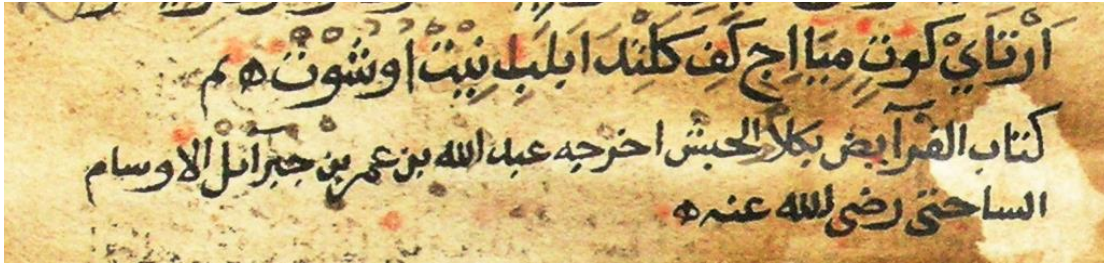
1. Manuscript A



Tammat Kitāb alfarāyid bikalām al-Ḥabaš 'aḥrağahu 'Āw Abdur-Raḥmān al-Arāšī nafaḥanā Allāh. Bismi 'llāhir-Raḥmānir-Raḥīmi Hāḏā Kitāb al-farāyid bikalām al-Ḥabaš 'aḥrağahu faqīḥ Ṭayyib alWanāgī aṣ-Ṣadrī nafaḥanā Allāhu bi-him Amīn.

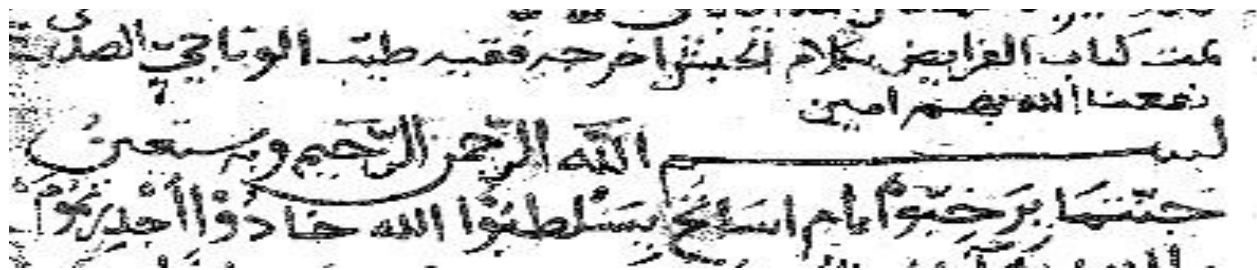
¹⁴³⁶ Faysal Abdi Husein *Kitāb al-farā'id*, Ḥalaḥ Printing press Dire Dewa.

2. Manuscript B:



Tamma Kitāb al-farā'id bikalām al-Ḥabaš 'ahrağahu 'Abdullāhi bin 'Umar bin Ġibrā'īl al-'awsām 'as-Sāḥitiyy raḍiyal-Lāhu 'anhu

Manuscript C:



In the above colophon, the significant Arabic technical term *'ahrağahu*/أَخْرَجَهُ warrants close philological attention. Derived from the Arabic verb "أَخْرَجَ" /*'ahrağā*, its semantic range is elucidated by authoritative Arabic lexicographical sources. *'Al-Mu'ğam 'Al-Wasīt* defines "أَخْرَجَ" *'ahrağā aš-šay'a* as "أبرزه وأظهره" /*abraza-hu wa aẓhara-hu*, signifying "to bring something forth and make it apparent" or "to make it seen and shown. Similarly, *Lisān Al-'Arab* defines "أَخْرَجَهُ" /*'ahraja-hu* as "جعله يخرج، وهو ضد أدخله" /*ğā'ala-hu yaḥruğū, wa huwa ḍiddu adḥala-hu*, meaning "to cause something to exit, the antonym of 'to cause to enter" or "to bring it out, the opposite of 'to insert it." These meanings from *'Al-Mu'ğam 'Al-Wasīt* and *Lisān Al-'Arab* concur with those in *Tāğ 'Al-'Arūs of Az-Zabīdī*, particularly concerning bringing forth, making evident, and extraction. These semantic interpretations from *'Al-Mu'ğam 'Al-Wasīt* and *Lisān 'Al-'Arab* are consistent with those found in *Tāj Al-'Arūs of Az-Zabīdī*, particularly concerning

the notions of bringing forth, making evident, and extraction. Consequently, the presence of the Arabic term *'ahrağahu*/أخرجه in *Kitāb al-farā'id* likely implies the prior oral existence of the text's sayings. Following the semantic implications of *'ahrağahu*/أخرجه, these scholars, through the act of compilation into book form, made these sayings apparent, known, or shown. This likely motivated the scholars' use of the Arabic term *'ahrağahu*/أخرجه in the colophon. Thus the apparent scribal multiplicity is best understood not as a contradiction in authorship, but rather as evidence that *Kitāb al-farā'id* represents the convergence of independent scholarly efforts. 'Āw 'Abdur-Raḥmān al-'Arāšī, Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrīyy, and 'Abdullāhi bin 'Umar bin Ġibrā'il al-'awsām 'as-Sāḥitiyy each likely undertook the task of gathering and writing the text's content, which circulated orally. Consequently, the attribution to these three figures signifies their individual acts of "bringing forth" and disseminating this pre-existing oral tradition in written form. The use of the term *'ahrağahu* in the colophon thus powerfully highlights this process of making the oral tradition manifest and accessible through their independent compilations.

4.2.2 Textual Structure

Regarding the organization of the *Kitāb al-farā'id*, almost all manuscripts—as noted by Cerulli—divide the text into two parts. The first part consists of numerical maxims that includes ethics and advice, while the second part focuses on personal obligatory and mandatory religious duties, beginning with the creed. Manuscript D from the IES is the only version known to me that divides the text into three parts. However if we see the content, these manuscripts have the same content. There is no thematic shift on the manuscript. Despite the structural differences in Manuscript D, the substantive content remains the same across all manuscripts. There is no significant thematic variation between them.

Manuscript D of the IES stands alone with a three-part division among the manuscripts known to me. This unique structural feature, however, does not classify *Kitāb al-farā'id* as a multiple-text or composite manuscript. As content analysis reveals no thematic divergence across these divisions. In contrast to Manuscript D, all other manuscripts, including audio recordings, consistently employ the *ṣalawāt* (اللهم صل على سيدنا محمد وعلى آل سيدنا محمد) to mark the end of subsections. Thus, a probable explanation for Manuscript D's distinct structure is a scribal error by the copyist, who inadvertently formed an additional major division instead of simply indicating a new subsection.

4.2.3 Orthographic Representation

The examination of orthographic representation of variants across several Harari manuscripts reveals a fascinating landscape of scribal practices and the adaptation of Arabic script to represent the unique phonology of Harari. The prominent features are detachment of suffix and prefix particles, the application of nunization, and و with *'alif al-wiqāyah* for *o* and *u* vowels.

Across all examined witnesses (A, B, C, D, F), a consistent orthographic practice emerges in the separation of several prefix and suffix particles from their corresponding root words, indicating a strong tendency towards their isolation. Suffixes such as "جز" (as in "أَوَّلُ جَزْ" and "يُوطُ جَزْ"), "إِي" (in "جَافِ إِي"), and "زوا" (in "زَلْعَاقِينُ زوا") are invariably written with a space. Similarly, the possessive or relational particle "أَخ" (seen with "مَيِّ"/"مَيِّ", "إِمَانُوثْ", and "شَرَطْ"), the locative or emphatic particle "بِي" (in "عِيدُ بِي", "صِرَاطُ بِي", and "زَلْسَجَدَ بِي"), and the possessive suffix "زُوا" (found with "أَجْدُنْ", "أَشُوثْ", "جِدَاوُوثْ", "مُخَوَّرَانْ", "حَلْبَانْ", "تَحْبِينْ") and its variant "زُوا" (with "تَحْتِ ب" in "نَجَسْ") consistently appear as separate elements. Even the preposition or particle "ب" (in "ب" follows this pattern. Furthermore, the prefix particle "إِمْ" is consistently detached from words like "سَم" and "دَش". As observed orthographic trends across textual witnesses suggest a deliberate

scribal convention favoring the isolation of suffix particles. The consistent pattern of such isolation indicates a strong orthographic tendency, which in turn evidences the standardization of orthographic norms within the textual tradition.

The utilization of nunization (tanwin), an Arabic grammatical marker, across the Harari manuscripts reveals an inconsistent pattern. While certain instances, such as the consistent "tanwin kasr" on the word "كَرِيم" across all witnesses and the note indicating universal nunization on "حَلَالٍ," suggest an awareness and application of this Arabic grammatical rule, its implementation varies significantly. Many words that might be expected to exhibit nunization based on Arabic grammar show different endings across the manuscripts. For example, forms like "مِسْتِ", "مِسْتِة", and "مِسْتِيْن" appear for the same potential word, indicating different grammatical interpretations or phonetic renderings. Similarly, the representation of feminine endings with "tā' marbūṭah" followed by "tanwin kasr" in some witnesses contrasts with "-t_'" endings in others. Furthermore, what appear to be plural forms with *-īn* or *-ūn* endings might relate to nunization in those specific grammatical contexts, but these forms are not consistent across all witnesses. Additionally, some endings that resemble nunization (like *-ān*, *-un*, *-in*) might be integral parts of the word's morphology rather than grammatical tanwin. The presence of forms lacking any indication of nunization where it might be expected, alongside variations in endings that could represent it, demonstrates that nunization was not universally utilized across these Harari manuscripts.

The consistent orthographic representation of words ending in و (*wāw*) followed by ٰ (*ʿalif*) stands out as a notable feature across the Harari manuscripts (A, B, C, D, F). Numerous examples illustrate this uniformity, including common verbs like . پروا, يَلْمِذُوا, يَلْحَذُوا, يَبْسَلُوا, يَمِيحْسُوا. This consistency extends to the Arabic and Harari nouns such as ورشُوا, خَاذُوا, خَالُوا, سَعِيدُوا, مَسْعُودُوا.

يَبْأُوا, كِتَابُوا, شَرَابُوا, The consistent appearance of this ending, strongly suggests a well-established and universally applied orthographic convention within these Harari manuscripts

4.3 The English Translation

The translation of the *Kitāb al-farā'id* into English isn't just an academic exercise; it's a vital act of cultural preservation. As Old Harari fades from daily spoken use, the rich fabric of its oral traditions and written literature, exemplified by this very text, faces an existential threat. The *Kitāb al-farā'id* is a exclusive repository of religious tenets, cultural particulars, historical accounts, and profound maxims that offer insights into the Harari people's worldview. Without this translation, such invaluable knowledge, currently teetering on the brink of extinction, risks being permanently lost to the wider world. It's for this very reason that this refined English translation has been developed directly from my MA dissertation, with additional explanatory remarks provided as needed.

(In Arabic '): This Book of Duties in the Abyssinian language brought out by Āw 'Abd al-Raḥmān al-Arrāšiy for the sake of whom may Allāh benefit us! Amen.

In the name of 'Allāh The Merciful, The Compassionate

1. When Ramaḍān [, the month of fasting,] arrives how many things does it come with? It comes with ten things: in the beginning Iblis, the grand devil who is because of it tied, the gate of eight paradise is for it [for the sake of Ramaḍān] opened, the gate of seven hells which is because of it [for the sake of Ramaḍān] is closed, food and drink because of it [Ramaḍān] cannot be consumed [during daytime], staying awake in worshipping at its night, lying down asking forgiveness and glorifying 'Allāh at its daytime. In [the month of Ramaḍān] it, [a special supplication of Ramaḍān known as] Allāhumma 'innaka 'afuww is there, [the night of sublime greatness called] laylat al-qadr is there, [congregational prayers known as] Tarāwīḥ and Witr are there. See Ahmed 20015, pp. 16
2. How many conditions must be fulfilled in order to fast [Ramaḍān]? First is to know the month [of the fasting itself], see the crescent, or hear from someone you can trust that he has seen it, or finish the thirty lunar days

of ša 'ban [if the crescent not sighted] and acquire the capacity [to fast].
Cf. Ahmed 2015, pp. 17-188.

3. *How many are the requisite of fasting? Two: Intention every night and abstinence during the day.*
4. *How many are the things that invalidate [the reward and the deed of] fasting? They are two: the hidden invalidators [of the reward], and apparent invalidators [deeds and rewards].*
5. *How many things are the hidden invalidators [of the reward]? Six; telling a lie, taking a false oath, bearing false witness, backbiting, causing a conflict (within others), glaring with desire at a woman [who is sexually desirable].*
6. *How many things are the apparent invalidators [of deeds and reward]? Ten: penetration, withdrawal, food, drinks, menstrual, postpartum [bleeding], becoming insane [for any period of time], losing consciousness [during the whole day], masturbating and being blasphemous, may 'Allāh protect us.*
7. *The virtue of six are [more] glamorous with six [kinds of people]: the virtue of justice is [more] glamorous by a king, the virtue of piusness is [more] glamorous by a scholar (or savant), the virtue of granting is [more] glamorous by an affluent, the virtue of penitence is [more] glamorous by youth, the virtue of decency is [more] glamorous by a woman, and the virtue of patience is [more] glamorous by a poor.*
8. *"What is the likelihood of a king who has no justice?" said you: [I would say that] "he is like a cloud without rain, "what is the likelihood of a savant who is not pious?" said you: [I would say that] "he is similar to a tree without fruit, "what is the likelihood of an affluent without generosity" if you ask me: [I would answer that] "he is like a well without water , "what is the likelihood of a young man who lacks penitence?" said you: [I would say that] "he is like a bow without string" "what is the likelihood of a woman without decency?" said you: [I would say that] she is like a meal without salt, "what is the likelihood of a poor without patience?" said you: [I would say that] it is like a face without an eye.*
9. *He who does too much of six things shall not have six things. He who stuffs himself with food shall not have to stay overnight to worship. He who sleeps too much shall not have the blessing of life [time]. He who*

mixes with people frequently [in an unwanted way] shall not have the taste of worshipping. He who seeks contentment (pleasing) of people shall not have acceptance by God. He who has a bad companion shall not have enjoyment for the religion of the prophet. He who engages himself in too much idle talk may not have a bliss end.

10. *He who damned was damned [because] of six vices. 'Iblis was damned for envy. Cain was damned for greediness. Nimrūd was damned for pompousness. Qārūn was damned for stinginess. Pharaoh perished for desirousness. 'Abu Ġahl was damned for self-conceitedness.*
11. *Those who become saint and righteous for six things have become so: they do not be inconsistent in whom they loved; they do not suspect whom they trust; they do not backbite whom they hate; they do not humiliate trivially; they hold themselves in modesty; they live according to Sharī'ah.*
12. *How many are conducts of seminary? Six: the silence of a serpent, the leaping of a cat, the ambush of a cheetah, the rage of a lion, the grab of a hawk, the regurgitation of a wild boar(hog).*
13. *Four things do not last long: a friendship of a prevaricator, a banquet of a miser, worldly materials and a shade of clouds.*
14. *Four things for four people may bring about four things. The liar [because of lying] may bring about being out of the mercy of God. The sinner [because of sinning] may bring about being out of the intercession of the Prophet. The lustful [because of lust] may bring about being out of the eight paradises. A home, where husband and wife disagree, may lose its blessings.*
15. *How many are the jewel of knowledge? They are four: knowing God and fearing Him, knowing Prophet and believing in him, knowing the truth and holding it, knowing evil and refraining it.*
16. *How many are the certitude of faith? They are four. Knowing assuredly of the One Who has created everything, knowing assuredly of the One Who provides sustenance, knowing assuredly of the One Who transfers anything from this condition to that condition, knowing assuredly of the One Who rewards according to deeds.*

17. *Four are the mothers of four: the mother of all medicine is eating less, the mother of all etiquette is talking less, the mother of worshipping is refraining sin, and the mother of hopes is being patient*¹⁴³⁷.

18. *Out of four book they chose four matters: Tawrāt, 'Inġīl, Zabūr and Qur'ān. Those that were chosen from them are: who is contented with the order of 'Allāh gain a bliss in both worlds, he who minimizes mixing with people gain peace in both worls; he who destroy his lusts become king in both worlds; he who controls his tongue gain salvation in both worlds*¹⁴³⁸.

¹⁴³⁷ Possessing similar thematic elements to the numerical saying mentioned above, a ḥadīṭ is cited in the book attributed to al-Ḥāfiẓ ibn Ḥaġar, titled *al-'Isti'dād li-yawm al-ma'ād* ("Preparation for the Day of Resurrection"). It is recorded as follows:

وعن النبي ﷺ أنه قال الامهات اربع ام الادوية وام الآداب وام العبادات وام الاماني فام الادوية قلة الاكل وام الآداب قلة الكلام وام العبادات قلة الذنوب وام الاماني الصبر

Wa-'an al-Nabiy (ṣalla Allāhu 'alayhi wa-sallam) annahu qāla: al-ummahāt arba': umm al-adwiyah, wa-umm al-ādāb, wa-umm al-'ibādāt, wa-umm al-amānī. Fa-umm al-adwiyah qillat al-akl, wa-umm al-ādāb qillat al-kalām, wa-umm al-'ibādāt qillat al-dunūb, wa-umm al-amānī al-ṣabr. "And on the authority of the Prophet (peace be upon him), he said: 'The Mothers [foundations] are four: the Mother of Medicines, the Mother of Etiquette, the Mother of Devotions, and the Mother of Aspirations. The Mother of Medicines is the moderation of food intake (*qillat al-akl*). The Mother of Etiquette is the moderation of speech (*qillat al-kalām*). The Mother of Devotions is the paucity of sins (*qillat al-dunūb*). The Mother of Aspirations is steadfast patience (*al-ṣabr*).'" The word "Mother" (*Umm* / أم) in saying is used metaphorically to mean the "root," "source," or "foundation" of a concept. This "fourfold" type of saying of the *kitāb al-farā'id* reflects Harar's traditional educational system, which emphasizes a holistic balance between the body, the tongue, the soul, and the heart.

¹⁴³⁸ The aforementioned saying bears resemblance to the one cited in the book, attributed to *Al-Ḥāfiẓ ibn Ḥaġar*, known as *al-'isti'dād li-yawmil-ma'ād* "preparation for the day of the hereafter." The saying reads:

واختار بعض الحكماء اربع كلمات من اربعة كتب من التوراة من رضى بما اعطاه الله تعالى استراح في الدنيا والآخرة ومن الانجيل من هدم الشهوات عز في الدنيا والآخرة ومن الزبور من تفرد عن الناس نجا في الدنيا والآخرة ومن الفرقان من حفظ اللسان سلم في الدنيا والآخرة

Wa-ḥtāra ba'ḍ al-ḥukamā' arba' kalimāt min arba'at kutub: min al-Tawrāh: man raḍiya bi-mā 'a'ṭahu Allāh ta'ālā istarāḥa fī al-dunyā wa-al-āḥirah; wa-min al-Inġīl: man hadama al-ṣhawāt 'azza fī al-dunyā wa-al-āḥirah; wa-min al-Zabūr: man tafarrada 'an al-nās naġā fī al-dunyā wa-al-āḥirah; wa-min al-Furqān: man ḥafiẓa al-lisān salima fī al-dunyā wa-al-āḥirah. "Some sages have selected four [key] statements from four [revealed] books: from the Torah, whoever is content with what Allāh the Exalted has granted him shall find rest in this world and the Hereafter, from the Gospel whoever destroys [his base] desires shall find honor in this world and the Hereafter, from the Psalms whoever withdraws [from the vanity of] people shall find salvation in this world and the Hereafter, from the Quran whoever guards his tongue shall find peace in this world and the Hereafter." This quaternary tradition further illustrates the pluralistic depth of Harari cultural learning. By citing wisdom attributed to the Quran, Torah, and Psalms alongside Gospel, the Harari scholars situated their local educational curriculum within a wider, universal prophetic lineage. This approach highlights several key pillars of Harari social ethics: contentment (*riḍā*), asceticism (*zuhd*), spiritual privacy (*uzlah*), and linguistic discipline (*ḥifẓ al-lisān*). In the Harari *Madrassa* system, these were not merely abstract virtues but functional requirements for maintaining the social harmony of a high-

19. *Across all sciences, four thousand precepts were chosen. Of the four thousand, four hundred were chosen. Of the four hundred, forty were chosen. Of the forty, four were chosen. The four that were chosen are: Do not rely on women; do not be consumed by worldly property; do not fill your stomach with that which it cannot contain; for your own benefit learn knowledge¹⁴³⁹.*
20. *Four things are externally meritorious, and internally obligatory. To frequent a [pious]scholar is meritorious, patterning after him is obligatory; to read the Qur'ān is meritorious, to act according to it is obligatory; to visit a patient is meritorious, to be advised from him[or his illness] is obligatory; to visit cemetery is meritorious, to prepare for death is obligatory.*
21. *Four things are jewels and are blown away by four things. Religiousness is a jewel and it is invidiousness (jealousy or insidiousness) that sweeps it away, Intellect is a jewel and it is anger that sweeps it away, a good deed is a jewel and it is backbiting that sweeps it away and decency is a jewel, and it is covetousness that sweeps way.*
22. *Six things that are found with six are: The nearby mosque exists with those who do not pray a prayer in it; the Book found in possession with those who do not read it; God-fearing wife who lives with a bad husband; God-fearing husband who lives with a bad wife; the savant who lives with those who do not know his/her value; those who have the Qur'ān in their hearts and those who do not act according to it.*
23. *Allāh made seven things in seven things: acceptance of Him [Allāh] in good deeds [brought into being with the correct creed]; Allah's amercement (or imposing damages) in disobeying Him (Allāh); sā'at al-'iḡābah in Friday; the night of al-qadr in Ramaḍān; the middle prayer in the five times daily prayers; the name of Allāh, the greatest, in the Qur'an; the best servant of Him (Allāh) in the creatures.*

density walled city. The emphasis on 'guarding the tongue' (*ḥifẓ al-lisān*), in particular, echoes the Harari cultural value of *adab*, where speech is carefully measured to preserve communal peace within the Harari community.

¹⁴³⁹ In the above saying the savant used the expression 'don't rely on woman' and it can wrongly be interpreted as misogynistic. However, as a religious teachings within its context, it convey a deeper message about inner strength. In this saying women refers to external dependencies that includes relying on material possession which is mentioned in the saying.

24. Knowledge should be acquired with love, kept with discipline, studied with obedience, practiced with sincerity.
25. For four things, [the other] four suffice: to love a believer suffices, to stick to the books [Qur'ān and Ḥadīth] suffices, to fear Allāh suffices, and to cultivate companionship self-behaviour suffices.
26. For the four, there is nothing like the four: to be on the right path, there is nothing like [being on the path of Qur'ān and Ḥadīth] the books; to be led astray, there is nothing like nafs and Satan [that lead you astray]; to demolish the abode of sin (kufr), nothing is offering the Ṣhahādah (testification of faith); to fill between the earth and heaven [in reward], there is nothing like praising and glorifying Allah (ṣubḥānahu wa ta'ālā).
27. He who does not have the four, shall not have the taste for the other four. He who does not have the health of his body shall not have the taste for milk and honey. He who does not know meaning shall not have the taste for knowledge. He who does not have a living heart shall not have the taste for praising the Prophet. He who does not have contentment in Allāh's decrees shall not have the taste for the eight paradises.
28. He who does have the four, shall have the taste for the other four. He who does have the health of his body shall have the taste for milk and honey. He who does know meaning shall have the taste for knowledge. He who does have a living heart shall have the taste for praising the Prophet. He who does have contentment in Allāh's decrees shall have the taste for the eight paradises.
29. Four are kings of four. Friday is the king of days. The month of Ramaḍān is the king of months. Muḥammad, the messenger of Allāh - May Allāh raise his rank - is the king of creatures. The Arabic language is the king of languages.
30. Four things are princes of four. The prince of love is being unshaken. The prince of knowledge is acknowledging Allah (ṣubḥānahu wa ta'ālā). The prince of contemplation is not forgetting Allah (Ṣubḥānahu wa ta'ālā) [that He knows everything]. The prince of actions is attaining a blessed ending.
31. Four things precede the other four. Behavior precedes counsel. Allah's (ṣubḥānahu wata'ālā) decree precedes thought searching for a way out or a way in. Sustenance precedes avarice (greed). Blessedness precedes invidiousness.

32. *Four things are eaten up by the other four. A reward is eaten up by an idle talk. The road is eaten up by pace. Comestible is eaten up by teeth. Age is eaten up by days and nights, Reward is eatenup by gossip¹⁴⁴⁰.*

33. *Four things are better if they come with four obtainments: If a friend comes with the obtainment of love, the friend that comes with the obtainment of love is better; if scourge comes with the obtainment of patience, the scourge that comes with the obtainment of patience is better; if the prayer time comes with the obtainment of ablution, the prayer time that comes with the obtainment of ablution is better; if death comes with the obtainment of šahādah, the death that comes with the obtainment of šahādah is better.*

34. *Letters of the alphabet that starts with alif are alike with four. The one that has three dots is like Savant. The one that has two dots is like the student; the one that has a dot is like a listener; the one that has no any dot resembles the Bedouins.*

35. *He, who seeks four, seeks what is not attainable. He who says: "I live in this world and let the scourge approach me not" seeks what is not attainable; he who says: "I live with people and wrath approach me not" seeks what is not attainable; he who says: "I refuse the commandments and forbiddance and let me get the paradise" seeks what is not attainable.*

36. *Four things are flaws, the other four are flaws of flaws. Not plowing in the summer is a flaw, and not sowing its seed is a flaw of flaws. Not praying in the mosque is a flaw, and leaving the prayer at all is a flaw of flaws. Not going to the nearby place to learn Qur'ān and knowledge is a flaw, and not learning from the surpassed (or knowledgeable) one is a*

¹⁴⁴⁰ This quaternary maxim, characteristic of the *murabba'āt* structure of the saying, utilizes the metaphor of "consumption" (*akl*) to illustrate the inevitable erosion of temporal and spiritual assets. In this framework, the statement that "reward (*ṭawāb*) is eaten by gossip (*qāla wa-qīla*)" functions as a potent social and spiritual warning, positioning linguistic discipline (*ḥifẓ al-lisān*) as a prerequisite for preserving one's religious merit. This mirrors the other binary oppositions in the text: the mastery of space through motion ("the road is eaten by pace"), the biological necessity of sustenance ("comestible is eaten by teeth"), and the inexorable consumption of human life span by time ("age is eaten by days and nights"). Within the context of the Harari cultural heritage, such educational tools served to institutionalize *adab* (ethical conduct), teaching that spiritual capitals must be protected from the corrosive effects of social misconduct and temporal neglect.

flaw of flaws. Not paying Zakkah is a flaw and not spending it on the deserving person is a flaw of flaws.

37. *He who has four things has the abode of this world: he who has a large plow, a pair of oxen, water, and has weeded.*
38. *He who has the four has a home in the hereafter; he who makes his patience like the earth fulfills, his five-time prayers carefully in a day, visits the believer frequently, and weeds from his soul envy and pride.*
39. *Four are obtained for the encounter of four things. From the encounter of the mercy of heaven (rain) and earth, pasture and grain are obtained. From the encounter of pen and paper, knowledge and the Qur'an are obtained, from the encounter of young male and female nuptial believers, male and female believers are obtained. In the encounter with an intimate friend [for the sake of Allāh], the acceptance of Allah (ṣubhanahu wa ta'ala) is obtained.*
40. *Four to four are tied so that not to go to the other four. The hypocrite is bound with a hypocrite like him so as not to go towards the believer; with disobedience, he is bound to not to go towards obedience; with Satan, he is bound not to go to the angels; with the fire, he is bound not to go to heaven. The believer with believers like him is bound not to go towards a sinner; with obedience, he is bound not to go towards disobedience; with the angels, he is bound not to go to Satan; with heaven, he is bound not to go to the fire.*
41. *For the four, the other four are enough: For friendship, the Kirāman Kātibīn is enough; for sociability, the Qur'an is enough; for a sermon, death is enough; for a lesson, this world is enough.*
42. *The secret of Love of four things brings about being beside four things: the love of milk brings about being beside the breast; the secret of loving honey brings about being beside a tree; the secret of loving a hypocrite brings about besides the seven hells; love of a believer brings about being beside the eight paradises.*
43. *Four do not hover over the other four: a dove does not hover over the corpse; a vulture does not hover over a threshing floor; a believer does not hover over the seven hells; a hypocrite does not hover over the eight paradises.*

44. *In four things, four things do not sprout: on the palm, hairs do not sprout; on marine sand, grasses do not sprout; in the heart of hypocrite, good intention does not sprout; in the heart of believers, bad intentions do not sprout.*
45. *A believer comes for three things: as a mother to feed you, he comes; as a father to make you happy, he comes; as water to purify you.*
46. *A hypocrite comes for three things: as a hyena to eat you, he comes; as a snake to bite you, he comes; as a dog and a pig to smear you, he comes.*
47. *Three are characteristics of the believer: when others offer him warning [against sin] he is cautioned [against sin and the fear of 'Allāh, ṣubḥānahu wata 'ālā, instill in him]; when they provide him with counsel, he is counseled; he makes always [insightful] discourse about 'Allāh, ṣubḥānahu wata 'ālā and the Prophet ṣallaL-lāhu 'alayhi wasallam and walks toward the character that keeps him close to 'Allāh ṣubḥānahu wata 'ālā and the Prophet ṣallaL-lāhu 'alayhi wasallam in worshipping.*
48. *Three are characteristics of hypocrite: when others offer him warning [against sin] he is not cautioned [against sin and doesn't develop the fear of 'Allāh, ṣubḥānahu wata 'ālā, in his heart]; when they provide him with counsel, he is not counseled; always he cultivates increasingly characteristics that distance him from 'Allāh ṣubḥānahu wata 'ālā and the Prophet ṣallaL-lāhu 'alayhi wasallam in worshipping.*
49. *Three are characteristics of believers: when they are apart, they are nostalgic [for one another]; when they meet [with each other], they discourse more about 'Allāh ṣubḥānahu wata 'ālā and the Prophet ṣallaL-lāhu 'alayhi wasallam; when they part company [one with the other], they do not backbite [one another].*
50. *Three are characteristics of hypocrites: when they are away [one from the other], they are not nostalgic for one another; when they meet [with each other], they engage in more frivolous conversation; when they part company, they backbite [one against the other].*
51. *The believer enters three dwellings: if he/she obtains, he/she enters the abode of thanking [Allah ṣubḥānahu wata 'ālā]; if he/she does not get,*

he/she enters the abode of patience; if he/she dies, he/she enters the eight paradises.

52. *The hypocrite enters three dwellings: if he/she obtains, he/she enters the abode of arrogance; if he/she does not get, he/she enters the abode of theft; if he/she dies, he/she enters the seven hells.*
53. *The three characteristics of a savant (a scholar) are learning from those who are surpassed (excelled), teaching who is being surpassed, and wishing well for creatures.*
54. *The three characteristics of saints are staying in the ablutions; they give priority to Allāh's commandments from their interests, and they trust Allāh Subḥānahu wata'ālā for every need of creatures.*
55. *The three characteristics of the prophets are the grateful heart, the patient body, and the tongue¹ that praises Allāh ṣubḥānahu wata'ālā.*
56. *"Place your hope on Me through three things! Fear Me for three things¹! Glorify Me of three things!" Said Allāh. "Place your hope on Me through three" Allāh said, "by prayer, fasting, and giving alms! "Fear Me for three!" said Allāh: "I have 'Azrā'īl, who does not return empty from where I send him; for that Azrā'īl is mine, fear me!" said Allāh. "I have a fire that has not been extinguished since it was lit; fear Me for that fire!" said Allāh. "When I do not put amercement on you for your sin, not putting amercement here has punishment in the hereafter; therefore when I do not put amercement on you, fear me!" Allāh said. "For three things, glorify me!" said Allāh. "You who cannot make a hut stand upright without the central pole and I without a central pole make seven heavens stand up straight and glorify me for this power of mine!" said Allāh. "You who cannot stretch a single skin without pegs and I without pegs stretch out the seven lands and for this power of mine glorify me!" said Allāh. "You who, if only one guest arrives at you, a husband and wife consult saying what shall we do? Moreover, I without consulting any creature, can feed every creature and for this power of mine, glorify me!" said Allāh.*

(In Arabic '): Here ends the Book of Duties in the Abyssinian language brought out by Āw 'Abd al-Raḥmān al-'Arrāšiy for the sake of whom may Allāh benefit us! Amen.

(In Arabic): This is also the Book of Duties Brought out by Faqīḥ Ṭayyib al-Wanāgiy al-Ṣadriy for the sake of whom may Allāh benefit us! Amen!

In the Name of 'Allāh the Merciful, the Compassionate

1. The path to Paradise and refuge from Hell, which lies in honoring Allah, having faith in Him, and uttering "I submit to Allah," is universal, irrespective of gender or social status, encompassing both man and woman, slave and free.
2. The first obligation enjoined on the servant (of Allāh) is to know about Allāh. If you ask, "How the knowledge about Allah is?" They are from what Allah revealed and from what the prophet said. If you ask, what did Allāh reveal? "My servant who knows Me enjoin My commandments and refrain from My forbiddance. My servant who does not know Me does not enjoin My commandments and does not refrain from My forbiddance," said He (Allah). If you ask, what did the Prophet say? He said, "He who performs the act of worshipping without knowing Allāh, until the muscles and bones that are in his whole bodies are cut into pieces to him, still he is in the act of worshipping, [then] distancing himself from Allāh [in worshipping] happens to him, but closeness (to Allah) [in worshipping] cannot be added to him," said the Prophet.
3. If you say how is the knowledge about God, 'Allah is 'Ahad; Wahid; Fard; Ṣamad; Ḍahir; Bāḍin lam yalid walam yulad; He never bigots, nor bigotten; and He doesn't resemblance.
4. If you ask what does 'Allah means, the Creator of all existence, the Provider of sustenance for all being, the Causer of death to all mortals, the One Who has the right in its entirety to be worshiped.
5. If you ask what does 'Ahad [الْأَحَدُ] mean? It means the One Who has no partner, the One Whose existence has no beginning, the One who is clear of being existed once[He is not called He existed once], the One Who is clear of being derived from things, the One Who is clear of being connected with thing, the One who is clear of being on earth and in sky, on the throne, on the chair above or below, stood or sat, dwelled in things, silent and movement, His existence is clear being attached with world with His creature and detached with the world, with His creature.
6. If you ask, what does Al-Wāhid mean? It means that the One Who has a life that is unlike the life of His creatures; the One Who has knowledge that is unlike the knowledge of His creatures; the One Who has speech (Kalām) that is unlike the speech (Kalām) of His creatures; the One

Who has power that is unlike the power of His creatures; the One Who has sight that is unlike the sight of His creatures; the One Who has a hearing that is unlike the hearing of His creatures; the One Who has knowledge of the perfection on land, in the sky and on the throne. The One Who has the power to mutate the perfection on land, in the sky, on the throne into another perfection, the One Whose glory is unreached with mental and thought.

7. If you ask what does **Fardun** means? The One Who has a kingdom on earth, in the sky, on the throne, on the chair, in paradise, in hell where there is no partner with hm.
8. If you ask what does **Ṣamadun** mean? It means the One whom all creatures need, the One Who is not in need of anything, the one who doesn't need food, nor drink, nor raiment nor wife, nor siblings.
9. If you ask what does **Zāhirun** mean? It means the One Whose existence doesn't have doubt, the One Who makes nonexistent exist, existence seized to be exist, the One Who alternates day and night.
10. If you ask what does **Bāṭin** means? It means the One mind cannot reach him through thinking at all, eye cannot reach him through sight, ear cannot reach him through hearing, the One Who knows the innermost thought of soul.
11. If you ask what does **Lam yalid wa lam yūlad wa lam yakun lahū kufuwan 'aḥad** mean? It means He neither fathered any sibling, nor was he the son of any father; neither any creature is His resemblance, nor is He a resemblance to any creature¹⁴⁴¹.

¹⁴⁴¹ The above saying is taken from *sūrat al- 'ihlās*. As this chapter dedicated to the names and attributes of Allah, it holds an esteemed position in Islam. Numerous hadiths emphasize its profound significance. Naysaburi, in his elucidation, narrates:

وعن أنس أن رجلاً كان يقرأ في جميع صلاته قل هو الله أحد فسأله الرسول صلى الله عليه وسلم عن ذلك فقال : يا رسول الله " إني أحبها فقال : حبك إياها يدخلك الجنة "

Anas (may Allah be pleased with him) relates that a man regularly recited "*Qul Huwa Allāhu 'Aḥad*" (Say: He is Allah, the One and Only) in all his prayers. The Prophet (peace be upon him) inquired about this, and the man replied, "O Messenger of Allah, I love it." The Prophet (peace be upon him) then said, "Your love for it will grant you entry into Paradise." Regarding the circumstances of *sūrat al- 'ihlās*'s revelation, Naysaburi further states:

12. Secondly the belief that is enjoined on a servant [of God] how is it? If you say so, [in Arabic]: I believe in God, and His angels, and His book, and His messengers, and the last day, and destiny, and its goodness, and its badness, and its sweetness, and its bitterness are from God. I believe in the tablet and the pen. I believe in enjoining what God enjoin on me, and taking unlawful as unlawful what God made unlawful, and I'm devoid of whatsoever stands between me and the religion of Islam, be it in action and in word and in credo. 'What does all this mean?', if you say: it means I believe in the oneness of God, I believe in the existence of angels whose numbers He only know, I believe in the existence of [revealed] books, I believe in the existence of messengers whose numbers He only knows. The known among them is hundred thousand, twenty thousand four thousand, I believe among these seven were of determined intent among them all Muhammad is the best, may God raise his rank and protect his nation from that which hears for it, I believe in everything that contains the truth, I believe the passing of judgment on the servant[of God] in the day of resurrection and the judgment; good or bad, sweet or bitter are from God, I believe in the servant [of God] be it his happy ending, bad ending, his sustenance and life span are written on the tablet, written by a pen, existing before the creation of the servant[of God], I believe in whatsoever God has declared as lawful is lawful and whatsoever God has declared unlawful is unlawful, I believe in whatsoever that is true truth. A believer turns of faith by word or action or belief.

13. 'What does all this mean?' It means that I solemnly affirm Allah's Oneness is truth; I solemnly affirm the existence of angels whose

وعن عطاء عن ابن عباس قال : قدم وفد نجران فقالوا : صف لنا ربك أزيبرجد أم ياقوت أم ذهب أم فضة . فقال : إن ربي ليس " من شيء لأنه خلق الأشياء فنزلت { قل هو الله أحد } فقالوا : هو واحد وأنت واحد فقال { ليس كمثله شيء } [الشورى : 11] قالوا : زدنا من الصفة . قال { الله الصمد } فقالوا : وما الصمد؟ قال : الذي يصمد الخلق إليه في الحوائج فقالوا : زدنا فقال { لم يلد } { ولم يولد } { ولم يكن له كفواً أحد }

'Atā', through the chain of Ibn 'Abbas (may Allah be pleased with him), recounts that a delegation from Najran arrived and requested, "Describe your God to us. Is He made of peridot, corundum, gold, or silver?" The Prophet (peace be upon him) responded, "My God is not made of anything, because He created all things." It was then that the revelation came: "**Say: He is Allah, the One.**" The delegation then said, "He is One, and you are one." To this, the Prophet (peace be upon him) recited, "**Nothing resembles Him in any way**" (Quran, Sūrah Aṣ-Ṣūra 42:11). They then requested, "Tell us more of His attributes." He replied, "**Allah is As-Ṣamad.**" When asked what As-Ṣamad meant, he explained, "The One whom all creatures turn to for their needs." They asked for more, and he then recited, "**He begets not, nor is He begotten, and there is none comparable to Him.**"

numbers are known to Him only; I solemnly affirm the existence of revealed books whose numbers are known to Him only; I solemnly affirm the existence of prophets whose numbers are known to Him only; I solemnly affirm the known prophets are one hundred twenty four thousands; I solemnly affirm three hundred thirteen among the known prophets are Allah's messengers, and among the known messengers, seven were the possessor of steadfastness, and Muḥammad (may Allah raise his rank and protect his nation) is the chosen from all the truth. I solemnly affirm the coming of judgment on the servant [of 'Allāh] on the day of resurrection is truth. I solemnly affirm the occurrence of the destined be it good or bad, sweet or bitter is from 'Allāh. I solemnly affirm servant [of Allāh] be it his happy ending, bad ending, his sustenance and life span, his steps, and his sleep were on the tablet and written by the pen before the creation of the servant[of 'Allāh] is truth. I solemnly affirm the lawfulness of what Allāh has ordained as lawfulness is truth. I solemnly affirm the unlawfulness of what Allāh has ordained as unlawful is truth. I solemnly affirm the truthfulness of all that is true. A word, an action, or a belief may turn a believer out of faith. A believer, when the trial comes to him, must not say because of my deed [as real causer] happened and when he sees or hears a bad deed, he must attribute a bad deed to himself not to the Creator.

14. The duties enjoined on the servant, the lawfulness [of the lawful] and the unlawfulness [of the unlawful] must be seen in respect and not looked down upon them by loving what 'Allāh loves, hating what 'Allāh hates, and making one's love and hatred for the sake of 'Allāh. Remembering by heart and not considering mendacity or backbiting or the sin committed in the darkness or seen or heard committing it as a minor sin and not saying "It does not hurt me". But fearing Him saying "He can burn me because of that minor sin for He judges justly" and hoping [His forgiveness] saying "He can forgive me for He is merciful," and hence equalize fear and hope [be equally fearful and hopeful]. 'Allāhumma ṣalli wa sallim 'alā sayyidina Muḥammad wa 'alā 'āli Muḥammad.
15. I solemnly say it is true that the paradise with its containment and hell with its containment created for eternity and perishing. I solemnly say it is true that death is declared on any that has a soul, or pneuma (rūḥ), moves on the ground, and flies in the sky is destined to die, and hence the saying "they die" is a truth. I solemnly say it is true that there are angels who question the dead in a grave be it young or old about his/her God, prophet, book, qiblah, and brothers, and hence the saying "they (angels) ask him (a dead)" is a truth. If you ask what is the answer [to the question of the angel], it is: (In Arabic) 'Allāh is my Lord, Muḥammad is my Prophet, Islam is my religion, Qur'ān¹⁴⁴² is my 'imām (book) and believers are my brothers. In Harari, a grave is either a garden or a pit and hence I solemnly say it is true that the saying "a servant who is placed in it (paradise or hell) shall be in happiness or distress (suffer)" is a truth. A grave is either a garden or a pit and hence I solemnly say it

¹⁴⁴² Cerulli skipped in translation

is true that the saying “a servant who is placed in it (paradise or hell) shall be in happiness or distress (suffer)” is a truth. I solemnly say it is true that the saying “a servant whom ‘Allāh made him stray and died in a blasphemy shall be in a distress” is a truth. I solemnly say it is true that the saying “a servant whom Allāh guided him to the faith and died [with his faith] shall be in endless bliss” is a truth. I solemnly say it is true that the saying “On the day of judgment, the body that is turned into soil, the muscle that is shredded, the hair and bone that are blown shall be restored to their original state; life and soul (rūḥ) shall be breathed into them, and they shall be raised from their graves.” I solemnly believe that all living beings—whether they crawl upon the earth or fly in the sky—shall be gathered for the Day of Judgment. I testify that every individual who holds a grievance (maẓlamah) against another shall be commanded to seek their due right (ḥaqq). I further hold that those who choose to forgo their claim shall have their own accounts settled with mercy, whereas those who do not forgo it shall be granted their due (ḥaqq) from those who wronged them. I declare that for all worldly possessions—whether owned, eaten, drunk, or worn—there is an accounting for what is lawful and a punishment for what is unlawful. I declare that in the book of deeds: on the Day of Judgment, like rain will pour upon creatures, and the believer shall receive his book in his right hand while the unbeliever receives it in his left. They will be commanded to read their books; then, one who has good deeds shall have them tallied without any reduction, and one who has bad deeds shall have them counted without any addition. I declare that there is a Scale of gold and silver for knowing the weight of a servant's deeds—both those that are heavy and those that are light. It is unlike any other scale in existence, and by it, all deeds shall be weighed. I declare it a truth that the Sirāt is a bridge stretched over the back of Hell; it is sharper than a sword, finer than a hair, and more treacherous than mud. The journey across it spans three thousand years; some shall pass over it with the speed of the wind, some like the Burāq, while others shall pass like birds, horses, camels, or men on foot. I declare it true that Hell is an enclosed abyss of devouring flames and serpents. Within the Blazing Fire (Ġaḥīm) are chains, shackles, and fetters. [Its inhabitants] are fed of the tree of Zaqqūm and given boiling water (Ḥamīm) to drink, alongside pus, rot, and the bitterness of a wretched life. Guarded by nineteen angels, this Hell shall be the eternal abode of the disbelievers. I declare it true that the Prophets, the Saints, and the Martyrs—having sought intercession from Allah and obtained His grace—can free from the infernal fire those servants who had already deserved Hell. I declare it true that those believers who have not received prior forgiveness and excuse shall eventually be taken out of the Fire after their punishment for their sins, while the disbeliever shall dwell therein forever. I declare it true that there is a Paradise in which there are rivers of water, milk, and honey, as well as palaces of Hūr and silk and wildān to serve; and that therein is all that is longed for by the soul and beautiful to the eyes—a perfect blessing (ni‘mat) in which the believer shall dwell forever. I declare it true that the believers, having obtained the grace of Paradise, shall see their Lord, whose existence is beyond

the directions of above or below, front or behind, right or left and has no resemblance to any. This reward shall be granted to them in proportion to their deeds; thus, some shall see Him for an hour, some for an evening or a morning, and others for a day, a week, a month, or a year. Conversely, the disbeliever shall be excluded from this. 'Allāhumma ṣalli wa sallim 'alā sayyidina Muḥammad wa 'alā 'āli Muḥammad.

16. *That faith is fenced by five fences: [knowing, believing and] saying with tongue, 'there is no god but 'Allāh, and Muhammad is the messenger of 'Allāh'; praying the five [ordained] prayers of the day; giving zakāt; fasting Ramadan; going for hajj to Mecca if affordable.*

17. *A believer is enjoined to practice 'iḥlās and 'iḥsān. If you ask how 'iḥlās and 'iḥsān is, [I say:] it is to worship Allah as if you see Him, recognizing that He sees you even if you do not see Him. As both the physical self and Islam are manifest, align your bodily actions with Islamic law, as the heart and īmān are unseen, seek to be well with Allah الحمد لله الذي أمدّه امد three time.*

18. *How many are accepted manners? Four: accepted manners by Creator, accepted manners with creatures, accepted manners with yourself, and accepted manners with material possession. Accepted Manners by Creator are seven: to enjoin what He commands you; to abstain from what He forbids you; to accept His decree; to be patient with His afflictions; to thank Him for His benefaction; to observe respect for His inviolability. Accepted manners with creatures are seven: knowledge and tolerance, mercy and clemency, humbleness and contentedness, judging according to right for each. Accepted manners with the soul are seven: fear and effort, ascetic and exercise, truthfulness and sincerity, taking anguish upon yourself for [other] creatures. Accepted manners with material possession are seven: contenting with little, favoring friends with one's gains, detaching from desiring what one does not possess, disliking excessive wealth, avoiding of high repute, choosing asceticism.*

19. *Whoever finds these seven things in himself, let him not say that he does not want to enter hell! Doubt and unbelief, envy and pride, sin and anger Arrogance, I seek refuge in God!*

20. *Whoever finds these eight things in himself, let him not say that he does not want to enter paradise! Truth, certitude, good deed and sincerity, patience and contentment, trust and suit [Almighty God] beseech you in match making.*

21. *For those who do not pray, there are ten wraths: terror and perdition, damnation and anguish, fright, punishment, wrath and fire, wrath I seek refuge in God!*
22. *For those who pray, there are ten grants: direction and protection, vision and clemency, praise and love, pity and forgiveness, closeness [in worshiping] and joy. - O God, make us comfort and glad!*
23. *The things they have ṭawāra are ten: 'Azra'il's the grave, Munkar and Nakir, the Book, the Mīzān, the Sirāṭ, the Mālik, the Rīḍwān, the Prophet, God¹⁴⁴³.*
24. *The ṭawāra of 'Azrā'il are four: to repent of the sins committed; to accept one's surpass in knowledge ; to make up for missed obligatory prayers; deep longing towards God Most High.*
25. *The gifts of the grave are four: not to gossip, not to quarrel, to guard against your urine; to perform in isolation the recommended (Sunnah) prayer.*
26. *The gifts of Munkar and Nakir are four: to recite the šahāda many times, to tell the truth, to say what is right, to be merciful to creatures.*
27. *The gifts of the Book are four: to eat little, to sleep little, to speak little, to always speak of God and the Prophet.*
28. *The gifts of Mīzān are four: to learn knowledge, to act according to the knowledge, to be sincere in action on what is learned, to be of good character.*
29. *The gifts of the Šrāṭ four: to be submissive to your father and mother, not to cut your relatives, to go Ġum'ah congregational prayer.*
30. *The gifts of Malik are four: to read the Qur'an, to cry for fear of God, to leave sinful things, to beware of unlawful things.*

¹⁴⁴³ This saying brings to mind the well-known ḥadīth: *الدين النصيحة*. The full narration, as recorded in Sahih Muslim and other collections, is: On the authority of Tamim Al-Dari (رضي الله عنه) that the Prophet (ﷺ) said: "Religion is *naṣīḥah*." We said: "To whom?" The Prophet (ﷺ) said: "To Allah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk."

31. The gifts of Contentment are four: to be patient with the misfortune that God sends you, to swallow anger, to give alms of your best possessions, to choose poverty over wealth.
32. The gifts of the Prophet are four: to adhere to what the Prophet has said, to love His Companions, to observe His Sunnah, to say frequently: اللهم صل على سيدنا محمد وعلى آل سيدنا محمد
33. The gifts of the God are four: to enjoin deeds, to avoid evil deed, to make ḡihād for the way of God, to do good to creatures.
34. Primarily, how many are obligatory duties in Islam? They are five primarily: *ṣahadat*, *ṣalāt*, *ṣawm*, *zekāt*, *ḥaḡ* if afforded. The intrinsic duties of this five are twenty five: recognition that *ṣahādat* is indispensable; learning as well as how to say it and saying it; knowledge that what is said is said only to the God and [knowledge] that has no partner. Knowledge that ablution is a duty; learning also how it is performed and following suit; knowledge that what is done is done only for the sake of God. Knowledge that the prayers are duty; learning as well as how to perform them and performing them; knowledge to whom prayers are performed only to the One God; knowledge that fasting is a duty; learning as well as how it is observed and observing it; knowledge that to whom the fasting is observed only to the God; knowledge that giving *zakāt* is a duty and knowledge of how and to whom it is given and giving it; knowledge that it is given only for the sake of God. Knowledge that pilgrimage is a duty and knowledge how it is performed and going there that only for the sake of God. 'Allāhumma ṣalli 'alā sayyidinā Muḥammad wa 'alā 'ālī sayyidinā Muḥammad.
35. How many are the types of water? They are two: the one that springs out from the land and the one that comes down from the sky. How many types are the ones that spring out from the land? Four: spring water, river water and sea water. How many types are the ones that come down from the sky? Three: rain water, hail water and dew water. In how many shape do these [types] water come? In four shapes they do come: clean [water] that cleans, clean but doesn't clean, unclean and disapproved water.
36. Despite their [potential] impurity, how many of these are excused from being considered defiled? There are five: an impurity so minute that the [average] eye cannot see it; particles of dung utilized as manure; an organism that contains no flowing blood; a small [unavoidable] amount of hair shed [from animal]; and water from which a cat has licked.

37. *How many are the types of water container fit for ablution? Three: mineral, vegetal and animal.*
38. *How many are the type of water container out of which ablution is not valid? Two: of gold and of silver.*
39. *What are the conditions for 'istinga'? Removing what can be seen with eyes, cleansing what can be smelt, causing friction between the body and fingers.*
40. *What are mandatory precepts of ablution? Ten: first saying bismi al-Lahi al-Raḥmāni al-Raḥīm, washing the hands, rinsing out the mouth, sucking [the water] through the nostrils, rinsing out the ears, passing water around the beard well, rinsing under nails of, feet hands and feet, doing same to the feet but starting with the right foot, passing water around, passing water around all of the head, and the intention of doing all these.*
41. *What are the ordained duties for performing ablution? Six: first having the intention for doing so, washing the face, washing the hands up to the elbow, wetting the hair, wetting the inner side of ears and not confusing the sequence.*
42. *How many are the things that render an ablution null and void? Five: ones that come out from the two ways, touching pudendum with uncovered hand, touching the body of an alien opposite sex with uncovered hand, slumber [that is possible to fart], swooning.*
43. *Regarding the touch of woman who are the ones that do not render ablution to null and void? Two: the one comes through consanguinity and the one that comes through reasons. [Because of it ablution doesn't render null.] How many are the one that comes through consanguinity? Six: mother, sister, sister of father, sister of mother, daughter of brother. And the one that come through reason how many are they? Six: wet nurse, milk sister, father's wife, daughter of wife, wife of son, and mother in-law.*
44. *If she is an alien how many things in her that do not render the ablution to null and void? Four: her teeth, her nail, and if she is under seven years of age. How many are the essential things for prayer?*

45. *How many are the essential things for prayer? Four: being pubescent, sane, having cleansed body and raiment and being Muslim.*
46. *How many conditions that permit prayer? Six: knowing the correct prayer time, being pure from naḡīs (impurities) and ḥadaṭ (states of impurity), standing in a pure place, wearing pure clothing, covering the 'awrah (parts of the body that must be covered), facing the Qiblah (direction of prayer), having the intention for prayer.*
47. *How many things limit prayer? Two: Fātiḥat and taḥiyyat.*
48. *How many are pillars of the duties of prayer? Seventeen: first of all, to place the intention; to stand up; to say: 'Allāhu akbar; to recite the Fātiḥat; to lower oneself for the ruku'; and to refrain from that; to say sami' a- 'Allāh ; and to refrain from that; to lower oneself for the suḡūd; and to refrain from that; to sit for the ḡulūs; and to refrain from that; to lower oneself for the suḡūd; and to refrain from that; to recite the taḥiyyah; to complete with allahumma ṣalli; to salute from the right.*
49. *How many things will be done to the one who prays? Six: first of all, his life will be prolonged; his joys will be abundant; his providence will be increased; angels will be his escort; as many merits will be written for him as his steps; of the actions he will have done, nothing will want to touch him: this I say and declare to be true.*
50. *How many things will be done to him who does not pray? Six: first of all, his life will be made short; his joys will be made short; his providence will be diminished; the angels will abandon him; for every step he takes, sins will be written on him; of the actions he has done, nothing will be eased from his mind: this I say and declare to be true.*
51. *How many things are necessary for fasting? Four: first of all, being a Muslim, being pubescent and accountable.*
52. *How many are the things by which fasting is known? Three: seeing the moon, seeing who has seen it, and the count being complete.*
53. *The country of knowledge of 'illiyīn is seven: the sky is its path, the air is its pillar, the tongue of the believer is its mīqāt, the ear is its collector, the heart of the believer is its skinbag, saying ha is its milking, saying gaba' is its language, the ḍikri is its flour, love is its bond.*

54. Knowledge is learned through love, retained through discipline, studied through obedience, purified through sincerity.
55. How many are the jewels of knowledge? Four: to discern good and act up on it; to know evil and abstain from it; to know God and hold Him in awe; to know the Prophet and have a faith in him.
56. To the servant [of God] whose heart these four things are firmly fixed, knowledge will be given, as it were... of the knowledge granted above the earth and under the earth; and he will sit in the shade of the tree called *Ṭūbā*, and the tree of faith will be made to sprout for him and its leaves will be of wisdom and its fruits of clemency; and he will be made to immerse himself in the sea of love; and he will be made to sit on a carpet of glory; and he will be that servant to whom on the Day of Judgement he will be said: "O you blissful and fortunate!" (In Arabic): "Praise be to God who has marked the limit!"
57. Not to delay obedience ; and to be assiduous in duties; to avoid sins; to guard against small sins; to be aloof from unlawful things; to avoid dubious matter; to gain by doing lawful things; to distance from self – conceit; when learning science or reading the Qur'an, to turn to One alone; To perpetually hold in one's heart the knowledge that nothing about him/her is hidden from God.; never let His praises fail you in your mouth; to repent often; to ask for forgiveness often; To emulate the Prophet's justice; to revive and uphold his Sunnah; to cherish his noble family (kind'āl); and to maintain unity among his Companions to embody the meekness of chick ; to be of good character and to remain humble; to be merciful; not to harm anyone; to tolerate what has happened to you; to hide the disgrace of your friend; to know your own disgrace; and to ask pardon in return; to be content with the little that has been given you; to extend the much that has been given you; to rest one's soul on patience and gratitude; to have knowledge and goodness as a footstool; to refer everything that you do to God, whether it is useful or harmful; to know that obtaining and not obtaining, joy and anguish are [all] from God.
58. The Prophet on the day of the *mi'rāğ* with how many things did he ascend? With five: the Ladder, *Burāq*, *Hayzūm*, *Zi-raḡraf*, the wings of the Angel and by the power of God, Most High. The Prophet on the day he descended from the *mi'rāğ* with how many things did he descend? With ten: with faith to eradicate disbelief; with prayer and fasting to abandon laziness; with marriage to avoid generating illicit children; with buying and selling to avoid eating *ribā'*; with inheritance to avoid eating *yatīm's* property; with compensation and retaliation; with *zekāt* and *ḡağğ*.
59. There is no divine being except 'Allāh. Nothing is similar to 'Allāh. "Whoever sent Muhammad was God. To whom was the Prophet sent?"

To geniuses and men. What was he told to say? Say: do good and abstain from evil! He was told.

- 60. First, in Islam, there are six things that you need to learn in faslun taklif life..., knowing that your God is one and believing in him, living according to the precepts of the Law.*
- 61. The conditions for being mukallaf are three: being pubescent, being sane, and having heard the news of God and the Prophet (Islam).*
- 62. Pubescence is reached under five conditions: attaining the age of fifteen; the growth of pubic hair, even a single strand; or the emission of sperm. For females, the conditions are pregnancy or the onset of menstruation. If a male claims to have reached puberty at ten years old, it is accepted; similarly, if a female claims to have reached it at nine years old, her statement is accepted?*
- 63. The conditions for sperm are six: that it comes out flowing, that it is white, that it is dense, that it is scented like a palm flower; that pleasure precedes it and tiredness follows it. There are six conditions for women's menstruation: that it comes out profusely, that it is thin, that it is dark, that it is smelly, that tiredness precedes it and pleasure follows it.*
- 64. The foremost obligation upon the servant [of God] is to know God and have faith in Him.*
- 65. In how many ways the One God is known? In three ways: by contemplating His creation and offering Him veneration; by affirming that there is One creator of all beings, He is One God, He bears no resemblance to anything, nor does anything resembles him in any way.*
- 66. How many dimensions does Faith have? There are two dimensions: its foundations and its perfections. What are the foundations of faith? They are threefold: verbal affirmation, heartfelt conviction, and physical action. What are the perfections of faith? There are six: **'I believe in Allah, His angels, His books, His messengers, the Hereafter, and the***

decree of destiny—that both good and evil are from Allah the Exalted.¹⁴⁴⁴

67. The category of rule are five: the obligatory, the prohibited, the *Sunnah* the disapproved and *mubāh*. What is the obligatory? It is the meritorious one when done and sinful when omitted. What is prohibited? It is the meritorious one when omitted and sinful when committed. What is *Sunnah*? It is the meritorious one when done and non sinful when omitted.
68. Religious rulings are deduced from four sources: *Naṣ*, *Ḥadīṭ*, *Qiyās* (analogical reasoning), and 'Iḡmā' (consensus). *Naṣ* refers to what Allah revealed in the *Qur'ān*; *Ḥadīṭ* consists of the sayings, actions, and silent confirmations of the Prophet ﷺ; *Qiyās* is the application of a ruling to a similar case; and 'Iḡmā' is that upon which the scholars of the schools of thought have reached a consensus.
69. How many types of water are there? Two: [water] that springs out from the land and the one that descends from the sky. Their attribute are seven: Types of water that ascends from the land four. Types of water that descends from the sky are three: rain water, hail water and dew water. Their qualities are three. The one that is clean and cleansing, the one that is clean but not cleansing and third is that is one unclean per se.
70. Pure and purifying water is of two types: that which is pure and proper without any alien substances mingled with it, and which is categorized by volume as either reaching two qullah or being less than two qullah.

¹⁴⁴⁴ Regarding faith, scholars address the essential beliefs of the heart incumbent upon every sane and pubescent Muslim. These fundamental beliefs begin with faith in Allah, His angels, His messengers, His revealed books, the Last Day, and *al-qadar* (predestination). This underscores the primacy of belief (*īmān*). The significant *ḥadīṭ* recorded by Muslim, often referred to as the *ḥadīṭh* of Ḡibril, and recounts the instance when the arch angel Jibril came to the Prophet and his Companions in human form, inquiring about the essence of belief. The Prophet's response was: "أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ" (an tu'mina billāhi wa malā'ikatihī wa kutubihī wa rusulihī wal-yawmil-ākhirī wa tu'mina bil-qadari khayrihī wa sharrihī), which translates to: "To believe in Allah, His Angels, His Revealed Books, His Messengers, the Last Day, and to believe in destiny (*qadar*)—both good and evil."

71. *[The situations in which] impurities are exempt are five: impurity that is invisible to the naked eye; dust from manure; two hairs from an animal that is unlawful; water that a cat has licked; and water in which a creature that lacks flowing blood has died.*
72. *The pure waters that do not purify are two: used water and water that has been altered from its being water.*
73. *The waters that have been altered and that are valid for ablution are: altered from their first nature; altered by the soil; altered by proximity.*
74. *Used water is of two kinds: that into which ‘amal has fallen; that into which an impure thing has been washed. That into which ‘amal fallen is possible to use under two conditions: that which has not been cut from... water in a quantity greater than two qullah.*
75. *That into which ‘amal fallen is possible to use under two conditions: that which has not been cut from... water in a quantity greater than two qullah. The water in which an impure thing has been washed, if it causes its impurity to flow and to deposit, is pure; if it does not cause its impurity to flow or to deposit, it is together (with the aforesaid impurity) impure.*
76. *The water in which an impure thing has been washed, if it causes its impurity to flow and to deposit, is pure; if it does not cause its impurity to flow or to deposit, it is together (with the aforesaid impurity) impure.*
77. *Little water, which does not reach the quantity of two qullah, if it [water] causes impurity to flow or to deposit, its upper portion and its lower portion are pure; if it [water] does not cause impurity to flow or to deposit, its upper part is pure, the lower is impure.*
78. *The tools are three: mineral, plantable, animals: Immovable objects constitute the mineral category; plant items fall under plantable; and living beings are classified as animal.*
79. *Mineral are of three kinds: ḥarām, makrūh and mubāḥ.*
80. *The ḥarām are gold and silver. Gold is definitely ḥarām unless it is an artificial tooth, an artificial nose, a little for need is permissible, a*

little without need is disapproved; a lot for need is disapproved, a lot without need is *ḥarām*.

81. Those [utensils] that we have said are disapproved in the case that there is no need for them; otherwise they are *mubāh*.

82. What we said animals categorized into two; cleansing by [يبغ] tanning and cleansing by slaughtering: those cleansed by tanning are unlawful hides (skins of dead animals) except the skin of dog, pig and what is born of either of them, those cleansed by slaughtering is the lawful skin (the skin of edible animals)¹⁴⁴⁵.

83. There are four purities: keeping oneself from what is *ḥadaṭ* and what is *naḡis*; purity of heart; purity of body. Keeping one from *ḥa ḥadaṭ* is achieved by five: small ablution; great ablution; ablution with sand; ablution of *ḥuff*; ablution of *ḡabr*. The small ablution has five things: it has *farḍ*; it has *Sunnah*; it has *'asbāb*; it has *'aḥkāṃ*; it has *makrūh*. The *farḍ* are two: it has perfection and it has defection. The perfections are six: first thing the intention; washing the face from the forehead, [washing th hand and] the forearm [including elbow]; rubbing [with water part of the head the foot well starting from the ankle and orderliness [that is keeping of ablution] . Four things place the intention: being a Muslim; being sane; being bubescent; placing the intention in it place. The *ḥukmi* of the intention are three: place which is *Sunnah*; place which is *farḍ*; making it in its property in the place of the intention. The places of the intention are two: while mixing the water and the palm of your hand place the intention. *'Allāhumma ṣalli 'alā sayyidinā Muḥammad wa 'alā 'ālī sayyidinā Muḥammad*.

The book of duties in the language of the Abyssinians is completed with the praise of Allah, and His favor, and the excellence of His divine assistance. And praise be to Allah, Lord of the Worlds.

¹⁴⁴⁵ Cerulli's manuscript and edition exhibit lacunae within the text. Following the phrase "بمجرع يطهر," the original text contains nearly an entire line before "زحلال جوج." However, in Cerulli's manuscript and his edition on page 303, one finds only "بمجرع يطهر زحلال جوج," with no intervening text between "زحلال" and "يطهر."¹⁴⁴⁵ B طَهَّرَات C طَهَّارَة

CHAPTER FIVE

5. Modern Harari Version of *Kitāb al-farā'id* with Linguistic Analysis

5.1 Modern Harari Version of *Kitāb al-farā'id*

Unlike modern Harari, Old Harari is no longer spoken, though it persists in oral tradition and written literature. The *Kitāb al-farā'id* exemplifies this written form, containing religious, cultural, and historical knowledge, as well as valuable maxims, now facing near extinction. Writing this text, originally composed in Old Harari, into its modern Harari linguistic form serves a dual purpose: it secures the aforementioned knowledge against permanent loss and facilitates its transmission to a wider readership, encompassing researchers and the Harari community, thereby promoting comprehension of historical cultural traditions. Consequently, the preparation of the modern Harari version is undertaken to address this exigency. Thus modern Harari version of the text *Kitāb al-farā'id* has been prepared, incorporating complete transliterations, linguistic analysis, and a glossary encompassing both old and modern Harari.

To ensure rigor and alleviate potential subjectivity in the preparation of the modern Harari version, this study incorporated expertise advice obtained through scholarly correspondence with external scholars and seminar discussions with instructors in the University's Department of Linguistics and Philology. Valuable insights were also gained from native scholars, including 'Aw 'Abdulkarim Ahmed (translator of *Futūh al-ḥabašah* into Harari). Drawing upon their insights, the Modern Harari version of *Kitāb al-farā'id* was prepared through the expertise of linguists, philologists, and native speakers possessing deep knowledge of both Old and Modern Harari. This process also benefited from the engagement of Harari elders who hold valuable knowledge of Harari historical and cultural traditions.

كتاب الفرائض

بسم الله الرحمن الرحيم

1. صومَن زَبَوَاسَا مَسْتِ حَالِ بَحِ يَبُوءَا لَ ؟ عَسِرَ خَالِ بَحِ يَبُوءَا لَ يَقْدِمَجِرَ إِبْلِيسَ مَالِدَا صَوْمَنَلِي بَايْتِ يَتَأَجْدَالِ, سُوتِ جَنَّتِ بَرِ صَوْمَنَلِي بَايْتِ يَتَكَفْتَالِ, سَاتِ عَذَابِ بَرِ صَوْمَنَلِي يَتَقَوْلَالِ, زَوْلَايُومِ يَتَحْيَسِيلِ, أَوْرَتِ تَجْبِيلُوتْزُو عِبَادَبِينِ, مَالَتْ نِيُوتْزُو تَسْبِيحَاتِ وَاسْتَغْفَارَبِينِ, اللَّهُمَّ إِنَّكَ عَفُو حَلَبِ تَرَاوِيحِ وَاتَرِ جَمْعِنِ حَلَبِ.¹⁴⁴⁶
2. صَوْمَن مَصَوْمَنَلِي يَبَقَ شَرْطِيخِ مَسْتِينِ؟ حَمْسَتِينِ يَقْدِمَجِرَ وَرَجَزُوو أَوْقُوتِ, إِمُخَ وَرَحِ رَاوَتِ, إِمُخَ وَرَحِ زَرَّءَاو رَاوَتِ, إِمُخَ شَعْبَانِ وَرَحِيُو سَاسِ مَلَاوَتِ, إِمُخَ فِرَكِ رَحْبُوتِ.¹⁴⁴⁷
3. صَوْمَن يَنْبَرِيخِ مَسْتِينِ؟ كَوُوتِنِ أَرْتَبِي نَيْتِ وَ مَالَتْ مِلْحَاجَا.¹⁴⁴⁸
4. صَوْمَن يَفْطَرِيخِ مَسْتِينِ؟ كَوُوتِنِ شُمُقَبِي[صَوْمَنُو زَلْبَلْبِي أَجْرَزُوو مَثْقِيْبَطْبِي] يَفْطَرَا بَجْبِي[صَوْمَنُو مَبْلَلْبِي أَجْرَزُوو مَثْقِيْبَطْبِي] يَفْطَرَا.¹⁴⁴⁹

Kitāb al-farā'id

Bismi lLahi r-Raḥmāni r-Raḥīm

1. *Ṣōman z-i-bō 'a-sa misti ḥāl-bah yi-bu' -āl? 'Assir ḥāl-bah yibū' -āl. Yiqadmi-gir 'iblis ma'aldā Ṣōman-le bāyti yit-'agad- 'āl sūt ḡannat barī Ṣōman-le bāyti yit-kafatāl satti 'aḡāb bari Ṣōman-le bāyti yit-qōfal'āl zola'ēwum zisačē-wum zalḥēsabubo 'artu tagēbalōtzo-ma 'ibādatin māltu ñe'otzo tasbīḥātā 'istigfārin ḥalba laylatulqadrin ḥalba tarawihā witri ḡamm'-in halba.*
2. *Ṣōman maṣōman-le yabaqa šarṭī-ḥ mist-in ḥammist-īn mēgal-gir warḥi-zow 'uqōt 'imu-ḥ warhi ri'ot 'imu-ḥ warhi zi-ri'aw ri'ot 'imuḥ ša 'bān warḥī-w sāsa malā'ōt 'imuḥ firka raḥabōt.*
3. *Ṣōman yanabr- 'iḥ mistin ko'otin. 'Ōrti -be nēt-wa māltu milḥāḡ-a.*

5. شُمُقَبِي [صَوْمُؤْ زَلْبَلْبِي أَجْرُؤُؤْ مَنَقِبَبِي] يَفْطَرِيخْ مِسْتِينَ؟ سِدْسْتِينَ كِرْ ايمَدوت, كِرْبِي تِروت, كِرْبِي رَجْ وَطُوتْ, حيموت, أَتْقَابُوت.¹⁴⁵⁰
6. بَجْبِي [صَوْمُؤْؤْ مَبْلَلْبِي أَجْرُؤُؤْ مَنَقِبَبِي] يَفْطَرِيخْ مِسْتِينَ؟ أَسِرْنَ ميسَبْ وَ ا موط, مَبْلَأْ وَ مَسْن, حَيْضْ وَ نَفَاسْ, عَقْلِ نَتْ وَ دَشْ نَتْ, مَن موط وَ الله بِي مَجْنُؤْ اِسلام دِينْبِي موطاً.¹⁴⁵¹
7. سِدْسَتْ وَرِيخْ سِدْسْتِينَ يَفُومَسَال, عَدَلِ وَرِيخْ نَجَاشِينَ يَفُومَسَال, وَرَعْ وَرِيخْ عَالَمِينَ يَفُومَسَال, مَسْطَ وَرِيخْ بَأُوبِينَ يَفُومَسَال, تَوْبَتْ وَرِيخْ وَدَلْبِينَ يَفُومَسَال, قَانْ وَرِيخْ جُدْجُدِينَ يَفُومَسَال, صَبَرْ وَرِيخْ مَسْكِينِينَ يَفُومَسَال.¹⁴⁵²
8. عَدَلِ زَلِيلِ نَجَاشِيخْ مَنَبْ يَتَمَاسَلال؟ بَاخِرْ دَانِمَا زَنَابْ زَلِيلَبَاجِنِ إِخَاخ, وَرَغْ زَلِيلِ عَالِمُخْ مَنَبْ يَتَمَاسَلال؟ بَاخِرْ جُفْتَمَا بَسْ زَلِيلَبَاجِنِ إِخَاخ, مَسْطَ زَلِيلِ بَأُؤُؤْخْ مَنَبْ يَتَمَاسَلال بَاخِرْ جُدْمَا مِي زَلِيلَبَاجِنِ إِخَاخ, تَوْبَتْ زَلِيلِ وَدَلَاخْ

4. *Šōman yafaṭri-ḥ mistīn? Ko'otin šummuq-be [šōmanuw zal-balalābe 'ağrizow matqēbaṭ-be] yafaṭra bag-be[šōmanuwum mabalalābe 'ağrizowum matqēbaṭ-be] yafaṭra.*

5. *Šummuq-b [šōmanuw zal-balalābe 'ağrizow matqēbaṭ-be] yafatri-ḥ mistīn? Siddistīn kiz 'ēmadōt, kiz-be tirōt kiz-be raga ḥunōt, ḥēmōt, atqābaṭōt, 'alagāw ḥišti 'īn-be maḥēḡa.*

6. *Bag-be [šōmanuwum mabalalābe 'ağrizowum matqēbaṭ-be] yafaṭriḥ mistn? 'Assirin. Mēsab wa mōča, mabla' wa masča, ḥayḡi-wā nifās, ḡunūnā 'igmā', mani mōčā wa, murtad maḥna al-'iyāḡu biLlāh.*

7. *Siddisti warēg siddisti-be-n yaqūms-āl, 'adli warēg naqāši-be-n yaqūmsāl, wara'warēg 'ālim-be-n yaqūms-āl, maṣṭa warēg maḡdab-be-n yaqūms-āl, tawbat warēg wadalla-be-n yaqūms-āl, qāñ warēg gudguda-ben-n yaqūms-āl, ṣabri warēg miskīn-be-n yaqūms-āl.*

مَنْبَحْ يَتْمَاسَلَال؟ بَاخِرِ دِجَانْمَا وَتَرِ زَلِيلَبَايَجِنِ الْخَاخ، قَانِ زَلِيلَبِي جُدْجِدَاخْ مَنْبَحْ يَتْمَاسَلَال؟ بَاخِرِ خَنْجُورْمَا أَسْ
زَلِيلَبَايَجِنِ الْخَاخ، صَبِرِ زَلِيلِ مَسْكِينُخْ مَنْبَحْ يَتْمَاسَلَال؟ بَاخِرِ فَيْتْمَا عَيْنِ زَلِيلَبَايَجِنِ الْخَاخ¹⁴⁵³.

9. سِيْدَسْتِ زَبَرْحِ سِيْدَسْتِ اِيْلَامْ مَبْلُ زَبَرْحِ اَوْرْتِ مَقَانِ اِيْلَامْ، مَنِيتْ زَبَرْحِ عُمُرْ زَاطِ بَرَكِ اِيْلَامْ، اُسُوْبَحِ مَدَابِلِ زَبَرْحِ
عَبَادَرِ زَاطِ طِمِ اِيْلَامْ، اُسُوْرَاطِ قَيْبِلُوْتِ زَفَاطِ اللّٰهْ زَاطِ قَيْبِلُوْتِ اِيْلَامْ جُسُسِ صَاْجِبِ زَالِ نَبِيِّ زَدِيْجُو دِنِيْنُوْ اَقَانْنُوْتِ اِيْلَامْ،
بَايُوْ وَآ بَايْتِ زَبَرْحِ يَفُوْمِسِ مَقُوْفَايِ اِيْلَامْ. اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى آلِ سَيِّدِنَا مُحَمَّدٍ.¹⁴⁵⁴

10. هَلَاكْ زَخَانِ سِيْدَسْتِ شَيْبِي هَلَاكْ خَان: اِنْلِيْسُ جِسْتِيْبِي هَلَاكْ خَان، قَابَلُخْ بُولُوْلَنْتِيْبِي هَلَاكْ خَان، نَمْرُوْدُخْ كِبْرِيْبِي هَلَاكْ
خَان، قَارُوْنُخْ بَحِيْلَنْتِيْبِي هَلَاكْ خَان، فِرْعَوْنَاخْ هَوَاْبِي هَلَاكْ خَان اَبُوْ جَهْلِيْخِ زَخَادْ دِنْقُوْتِيْبِي هَلَاكْ خَان.¹⁴⁵⁵

8. 'Adli zalēla naqāši minbaḥ yitmāsalāl bāḥi-gir? Dāna-ma zināb
zalēlbābaḥin 'ilaḥāḥ, wara'zalēla 'ālim-uḥ minbaḥ yitmāsalāl
bāḥi-gir? Guḥat-ma bissi zalēlbābaḥin 'ilaḥāḥ. Maṣṭa zalēla
ba'aw-'uḥ minbaḥ yitmāsalāl bāḥi-gir? Gadu-ma miy zalēlbābaḥin
'ilaḥāḥ. Tawbat zalēla wadallā-ḥ minbaḥ yitmāsalāl bāḥi-gir?
Digān-ma water zalēlbābaḥin 'ilaḥāḥ. Qāñ zalēlbe gudgudā-ḥ
minbaḥ titmāsalāt bāḥi-gir? Hangūr-ma 'assu zalēlbābaḥin
'ilaḥāḥ. Ṣabri zalēla miskīn-'uḥ minbaḥ yitmāsalāl bāḥi-gir? Fīt-
ma 'īn zalēlbābaḥin 'ilaḥāḥ.

9. Siddisti zabazḥa siddisti 'ēlām.mabla' zabazḥa 'ōrti maqān 'ēlām.
Mañīt zabazḥa 'umri-zāt baraka'ēlām. 'Usu'-baḥ maddābal
zabazḥa 'ibāda-zāt ṭima'ēlām. 'Usu'-zāt qēbalōt zifāca zi-'Allāhu-
zāt qēbalōt 'ēlām. Gusus ṣāḥib zāla nabiyy dīn-'uw 'aqānanōt
ēlām. Bāyo wa bāyti zabazaḥa yaqūmsi maqōfāy'Elam. 'Allāhuma
ṣalli wasallim 'alā sayyidinā Muḥammad wa 'alā 'āli sayyidinā
Muḥammad.

10. Halāk zi-ḥāna siddisti-be[ši'i-be] 'iblīs ḥisti-be Halāk ḥāna,
Qābil-'uḥ bolola-nat-be Halāk ḥāna, Nimrūd-'uḥ kibri-be Halāk

11. وَلَيْنُ أَبْرَارَ زَخَانَ سِدْسَتِيْنُ خَانَ زَوْدَدُوْبِي الْمَثَاوُطِي؟ زَامَنُوْ شَلَكِ الْمَوْشَبِي, زَطَلَاوُو الْمَحِيْمَبِي, قُسُو الْمَقِيْشَبِي, نَفْسِخَاوُو مَقِيْشَبِي شَرَّ عَبِي مَقَانْنَبِي.¹⁴⁵⁶

12. مَجْلِسَرَاطُ اَدْبُخْ مِسْتِيْن. سِدْسَتِيْنُ سَمَتِ حُبَابَكْتُ, شَفَتِ اِدْرُكْتُ, مَدْبَاتِ جَنْجُورَكْتُ, اُجْمَتِ وَنَاجَكْتُ.¹⁴⁵⁷

13. حَرْتَلِي دَائِمَ اِيْلَامُ كِرْبِيْزَاطُ وَدَاخْ, بَخِيْلَرَاطُ بَلَشُ, دِيْنَتُ جِيْبِيْزَاطُ نِعْمَتُ, دَانَرَاطُ طَاي.¹⁴⁵⁸

14. حَرْتُخْ حَرْتَلِي وَطِيْنُ كِرْبِيْنُ اللهُ زَاطُ رَحْمَتَلِي دِلْحَنُ نَبِيْ زَاطُ شَفَاعَلِي, زِنَاعَنُ جَنْتَلِي, اِنْدُوشُ وَ اَبُوشُ زِيْتِكَاخْلَبُ جَارُ كِمُ بَرَكَلِي.¹⁴⁵⁹

15. اِقُوْتَرَاطُ جَوْهَرُخْ مِسْتِيْنُ؟ حَرْتِيْنُ اللهُ خَاوُوْ مَوْقَمَ مَقَرُ, نَبِيْ خَاوُوْ مَوْقَمَ مَمْنُ, حَقُوْ مَوْقَمَ مَقِيْرُخْ جُسُسُوْ مَوْقَمَ مَثَخَرُ.¹⁴⁶⁰

*hāna, Qārūn-’uḥ baḥīl-nat-be Halāk hāna, fir’awn-’āḥ hawā’-be
Halāk hāna, ’Abūḡahl-’īḥ zī-ḥād dinqōt-be Halāk hāna.*

11. Wali-n ’Abrār zi-ḥāna siddisti-be-n ḥāna zi-wadadō-be al-
matnāwaṭ-be, zi-’aman-’ōw šakki al-mōša-be, zi-ṭala-’ōw al-
maḥēma-be, quš’uw al-maqēša-be, nafsi-ḥād-’uw maqēša-be
šarī’a-be maqānan-be.

12. Maḡlis-zāṭ ’adab-’uḥ mistīn? Siddistīn. Šamti ḥubāb-kut, čafti
’adurru-kut, madba’ti gangōra-kut, ’ugumti wanāg-kut.

13. Ḥart-le dā’im ēla kizb-’aňña-zāṭ wadāḡ, baḥīl-zāṭ balačču, dīnat-
gēy-zāṭ ni’mat. Dāna-zāṭ cāya.

14. Ḥarat-’uḥ ḥarat-le wuṭu-’in kizb-’aňña-’āḥ ’Allāhu-zāṭ raḥmat -le,
dilḥ-’aňña-’āḥ Nabīyyi-zāṭ šafā’at-le, zinā-’-’aňña-’āḥ ḡannat-le,
’indōč wa ’abōč zaytikāḥal-ba gār al-barakat-le.

16. حَقِيقَةُ الْإِيمَانُ مَسْتَبِينٌ؟ حَرَّتِنْ زَخْلَقَ خَادُ [زَالْتَنُورُ] حَقِيقَتِي إِقُوْتُ, يَرْزُقُ خَادُ [زَالْتَنُورُ] حَقِيقَتِي إِقُوْتُ, يَا خَالِي كِمَ هِي حَالُ يِنَاوِطَخَادُ [زَالْتَنُورُ] حَقِيقَتِي إِقُوْتُ, دِلَاجَ خَادُكُنْبِي جَزَاءَ يَكْفَلَزَالِ خَادُ زَالْتَنُورُ حَقِيقَتِي إِقُوْتُ.¹⁴⁶¹

17. حَرْتُخَ حَرْتَلِي آيِنُ دَوَّ جَمْنَلِي آيِ حَنْجُورُ أَقْلِلُوتُ, آدَبَ جَمْنَلِي آيِ سِنَانُ أَقْلِلُوتُ, عِبَادَ جَمْنَلِي آيِ دِلْحَ أَقْلِلُوتُ, جِزْمَانُ جَمْنَلِي صَبْرُ لِحَادُوتُ.¹⁴⁶²

18. حَرَتْ كِتَابِي حَرَتْ مَسَالَانُ مَلُحْبُو تَوْرَاتُ وَ إِنْجِيلُ, زَبُورُ وَ فُرْقَانُ حَرَتْ زَمْلُحُومُوخُ زِ اللَّهِ أَمْرَلِي رَاضٍ زَخَانُ كُوُوْتُ جِييْبِي رَاحَ أَجَنُ, أَسُوْبَحَ مَثْلَقَالُ زِنَاقَسَ كُوُوْتُ جِييْبِي وَجِيْرُ وَطَرُ, نَفْسُ مَحْسَاوُ زَبَرْسَ كُوُوْتُ جِييْبِي نَجَسُ, أَرَاتْزُو زَقِيْرَحَ كُوُوْتُ جِييْبِي أَمَانُ نَتْ رَحَبُ.¹⁴⁶³

15. 'Iqōt-zāṭ ḡawhar- 'uḥ mistīn? Ḥarat- 'in 'Allāhu-ḥād- 'uw mōqa-ma maḡra, Nabīyy-ḥād- 'uw mōqa-ma maman, ḥaq- 'uw mōqa-ma maqēraḥ.

16. Ḥaqīqatul- 'imān- 'uḥ mistīn? Ḥarat-in. ziḥalaq-ḥād [zāl-nat-zow] ḥaqīqa-be 'iqōt, yirazqi -ḥād [zāl-nat-zow] ḥaqīqa-be 'iqōt, ya' ḥāl yināwt-ḥād [zāl-nat-zow] ḥaqīqa-be 'iqōt, dilāga-ḥād-kut-be ḡazā' yikafli-ḥād [zāl-nat-zow] ḥaqīqa-be 'iqōt.

17. Ḥarat- 'uḥ ḥarat-le- 'āy- 'in. Dawwa ḡammi'-le 'āy mabla' 'aqlilōt, 'adab ḡammi'-le 'āy sinān 'aqlilōt, 'ibāda ḡammi'-le 'āy dilḥi 'aqlilōt.

18. Ḥarat kitāb-be ḥarat mas 'alān malḥu-bo. Tawrāt wā 'Inḡīl, Zabūr wā Furqān. Zi-malah-o-m- 'ōḥ zi- 'Allāhu 'amri-le rāḍi zi-ḥāna ko'ot ḡēy-be rāḥa 'agaḥa, 'usu'-baḥ maddābal- 'uw zi-nāqasa ko'ot ḡēy-be wigēr waṭṭa, naḡsi maḥšāw zabarasa ko'ot ḡēy-be nagasa, 'arrāt-zow zi-qēraḥa zi-ḥāna ko'ot ḡēy-be 'amān-nat raḥaba.

19. اِقْوَاتَشْبِي حَرَتْ اَلْفِ مَسْأَلَانِ مَلْحُبُو، حَرَتْ اَلْفِي حَرَتْ بَقْلَانِ مَلْحُبُو حَرَتْ بَقْلِي اَرْبَعَيْنِ مَلْحُبُو، اَرْبَعَيْنِي حَرْتِنِ
مَلْحُبُو حَرَتْ زَمَلْحُومِ اِنْدُوشْبِي اَلْتَرِيْجَزُوْتْ، دِيْنَتْ جِيْبِي اَلْتِمَارْخُوْتْ، كَرْسَخَاْ زِيْفَرْكَاْوُ اَلْمَلَاوُوْتْ، يَنْفَخَاْدَلِيْ عِلْمِ
لِمَاوُوْتْ.¹⁴⁶⁴

20. حَرَتْخُ قَاْطَزُوْمَا فَضِيْلَانِ اَسْطُرُوْمَا فَرِيْضَانِ عَالَمِيْجُ مَتْجِيْلَزُو فَضِيْلَانِ زَاشِيُوْ مَلْحَدَزُو فَرِيْضَانِ، قُرْآنُ مَقْرَازُو
فَضِيْلَانِ اَرْوَبِي مَتْدَاْلَجَزُو فَرِيْضَانِ، يَمُوْسَاْزَاْلُوْ مَقَاْطَاْخُ فَضِيْلَانِ اَرْوَبِي مَتْحَتْفُخُ فَرِيْضَانِ، قَبْرِ مَحْرَاْخُ فَضِيْلَانِ مَتْ
طَبْطَبُ بَايْتِيْخُ فَرِيْضَانِ.¹⁴⁶⁵

21. حَرَتْ جَوْهَرْنُ حَرْتُمْ يَمَاشَانْلُ عَقْلُ جَوْهَرْنُ فِيمُ يَمَاشَانْلُ، دِيْنُ [بِي مَلِيْطُ] جَوْهَرْنُ جَسْتِيْمُ يَمَاشَانْلُ، اَوْرُ دِلَاْجُ جَوْهَرْنُ
رَنْلَنْمُ يَمَاشَانْلُ، قَانُ جَوْهَرْنُ طَمْعُمُ يَمَاشَانْلُ.¹⁴⁶⁶

22. سِيْدَسْتِدْبِي زَالُ سِيْدَسْتِيْخُ قُرْبِي زَالُ مَسْجِدْمَا زِيْسَجْدُوْدْبِي زَالُ، كِتَابْمَا زِيْفَرُوْدْبِي زَالُ، اَللّهُ فَرُ اِنْدُوشْمَا وَرَشُ
اَبُوْشْدْبِي زَاْلَتْ، اَللّهُ فَرُ اَبُوْشْمَا وَرَشُ اِنْدُوشْدْبِي زَالُ، عَالَمُ مَا قَدْرَزُوْوُ زِيُوْقُوْدْبِي زَالُ، وَرَنْزُوْبِي قُرْآنُ زَاْلَبَامُ
زِيْنْدَاْلَجَادْبِي زَالُ.¹⁴⁶⁷

19. 'iqōt- 'āč-be ḥarat 'alfi mas 'alā-n malaḥu-bo, ḥarat 'alfi-be ḥarat
baqlā-n malaḥu-bo, ḥarat baqlā-be 'arbīn- 'in malaḥu-bo, 'arbīn-
be ḥarat- 'in malaḥu-bo. Ḥarat zi-malaḥ- 'ōm 'indōčb-be 'al-
tirēgazōt, dīnat-gēy-be al-tibalaṭot karsi-ḥād zayfarkaw al-milā'ōt
yinafi ḥād-le 'ilm limādōt.

20. Ḥarat- 'uḥ qāci-zo-mā faḍīla-n 'uṣṭu-zo-mā farīdā-n 'ālim[ma ṣāliḥ
zita]-baḥ matgēbal-zo faḍīla-n 'azzow zāše-wu malḥad-zo farīdā-
n, Qur'ān maqra'-zo faḍīla-n 'azz-be matdālag-zo farīdā-n,
yanatāzāluw mafača-zo faḍīla-n, 'azzo-be mathataf-zo farīdā-n,
qabri maḥra-zo faḍīla-n, mut-le ṭabṭab bāyti-zo 'uḥ farīdā-n.

21. Ḥarat ḡawhar- 'in ḥarat- 'um yimašānal 'qli ḡawhar- 'in, ḥirār- 'um
yimašānal, dīn [-be malēṭa] ḡawhar- 'in, ḥisti- 'm yimašānal, 'ōr
dilāga ḡawhar- 'in, ri 'luṇ 'um yimašānal, qān ḡawhar- 'in ṭama 'u-m
yimašānal.

23. الله سَاتِيُو سَاتِ اُسْطَبِي اَشِيُو رَضَارُو اوز دِلَاج اُسْطَبِي اَشِيُو، فُيزو دِلَح لَايْبِي اَشِيُو، سَاعَةُ الْاِجَابَاو جُمْعَةُ اُسْطَبِي اَشِيُو، لَيْلَةُ الْقَدْرُو رَمَضَانُ اُسْطَبِي اَشِيُو، صَلَاةُ الْوُسْطَى وَ حَمَسَتْ وَقْتِ صَلَاتِ اُسْطَبِي اَشِيُو.¹⁴⁶⁸

24. عِلْمُ دَدْبِي يَلْمَدُو، طَاعَبِي يَبْسِلُو، اِخْلَاصْبِي يَوِيلُو.¹⁴⁶⁹

25. حَرَثْلِي حَرَتْ يَفْرُولِي اللهُ يَوْقال، يَلْحَدُولِي كُنْثَب [قُرْآنَ وَ حَدِيثَ] يَوْقال يُودُولِي مُؤْمِنُن يَوْقال، مُطْنَتْ فَتَحْ يَاشْبُولِي حَالُ وَ اَعْمَلُن يَوْقال.¹⁴⁷⁰

26. حَرْتُخْ حَرْتُو يَمْسَلِ اَيْلُ يَفْنِيُو يَفْنَزَال [كوووثْ] كِتَابَاشُو [قُرْآنَ وَ حَدِيثَ] يَمْتَلِ اَيْلُ، يَبْلِيُو يَبْلَزَال نَفْسُو شَيْطَانُو يَمْتَلِ اَيْلُ، يَبْرَسْ دِلَح جَارُو يَبْرَسْرَال شَهَادَةُ لِحَادُوْتُو يَمْتَلِ اَيْلُ، يَمِلْ كوووثْ جِيُو يَمْلَزَالَمْ حَمْدُ اَجْبُوْتُو يَمْتَلِ اَيْلُ.¹⁴⁷¹

22. Qurra-be-zāl masğid-ma zaysigad-bo-da-be zal, kitāb-ma zayqiru'-bo-da-be zāl, 'Allāhu fari indōč-ma gusus 'abōč-da-be zalti, 'Allāhu fari 'bōč-ma gusus 'indōč-da-be zal, 'ālim-ma qadra-zow zayūqo-da-be zāl, wazana-zo-be Qur'an zālbā-ma zaytidālagba-da-be zāl.

23. 'Allāhu sātti-w sātti 'uštu-be 'āšē-w, riḍā-zow 'ōr dilāga 'uštu-be 'āšē-w, quy-zow dilhi 'uštu-be 'āšē-w, sātul-'iğābā-w 'ğum'an 'uštu-be 'āšē-w, laylatulqadri-w 'ōr ramadān 'uštu-be 'āšē-w, şalātulwusṭā-w ḥammisti waqit şalāt 'uštu-be 'āšē-w.

24. 'Ilmi dad-be yalmad-o ṭā'a-be yabsil-o 'ihlāş-be yawēl-o

25. Ḥarat-le ḥrat yōqāl; yifaro-le 'Allāhu yōqāl, yilaḥdo-le kutub[Qur'an wa ḥadīṭ] yōqāl yūddo-le mu'min yōqāl muṭṭi-nat fataḥ yaşbo-le ḥālāmal yōqāl

26. Ḥarat-'uḥ ḥratūw yimasli 'ēl. Yiqani-w yaqan-zāl [ko'ot] kitābaču-w[Qur'an wa ḥadīṭ] yimasli 'ēl, yiballi-w yaballi-zāl nafsi wa

27. حَرَتْ زَلِيلَ حَرَتْ طِمَّ ایلَ سَاتَلْقَامَ اَفِیثَ زَلِيلَ دُوسَ وَ اِ حَی زَاطُ طِمَامَ ایلَ, مَعْنَا اِقُوْثَ زَلِيلَ عِلْمَ زَاطُ طِمَّ ایلَ, قَلْبِ زَاطُ نِبَارُوْثَ زَلِيلَ نَبِیِّ زَاطُ ذِکْرُ طِمَّ ایلَ, [اللهُ اَمْرِی] رَضٰی زَلِيلَ سُوْثَ جَنَّتْ طِمَّ ایلَ.¹⁴⁷²

28. حَرَتْ زَالَ حَرَتْ زَاطُ طِمَّ حَلَّ سَاتَلْقَامَ اَفِیثَ زَالَ حَی وَ اِ دُوسَ زَاطُ طِمَامَ حَلَّ, مَعْنَا اِقُوْثَ زَالَ عِلْمَ زَاطُ طِمَّ حَلَّ, قَلْبِ زَاطُ نِبَارُوْثَ زَالَ نَبِیِّ زَاطُ ذِکْرُ طِمَّ حَلَّ, [اللهُ اَمْرِی] رَضٰی زَالَ سُوْثَ جَنَّتْ طِمَّ حَلَّ.¹⁴⁷³

29. حَرْتُخَ حَرَتْ زَاطُ نُجْسِیْنِ یَوْمَ الْجُمُعَاخَ اَیَّامَ زَاطُ نُجْسِیْنِ, شَهْرُ رَمَضَانُخَ وَرَحَ زَاطُ نُجْسِیْنِ, مُحَمَّدٌ رَسُوْلُ اللهِ ﷺ مَخْلُوْقُ زَاطُ نُجْسِیْنِ, عَرَبُ سِنَانُخَ سِنَانَاشَ زَاطُ نُجْسِیْنِ.¹⁴⁷⁴

30. حَرْتُخَ حَرَتْ زَاطُ جَرَادُ دَدْ زَاطُنْ جَرَادُ اَلْمَتْنَاوِطُنْ, عِلْمَ زَاطُ جَرَادُ جَزْیُوْ مَقِیْقِلْنِ, تَفْکُرُ زَاطُ جَرَادُ جَزْیَاوُ اَلْمَثْرَاسِیْنِ, عَمَلُ زَاطُ جَرَادُ خَاتِمَ اَوْرَ خُنُوْتِیْنِ.¹⁴⁷⁵

*šayṭān-u-w yimasli 'ēl, yibarsi dilḥi gār-'u-w yabarsi-zāl šahādat
liḥādōt-'u-w yimasli 'ēl, yimali ko'ot gēy-'u-w yimali-zāl ḥamdi
'agbi'ōt-'u-w yimasli 'ēl.*

27. *Ḥarat zalēla ḥarat ṭima ēlām. Sātalqām 'afēt zalēla ḥay-zāt wa
dūs- zāt ṭima ēlalām, ma'na 'qōt zalēla 'ilmi- zāt ṭima ēlām, qalbi-
zāt nibārōt zalēla Nabīyy- zāt dīkri ṭima ēlām, ['Allāhu 'amri-le]
riḍā zalēla sūt ḡannat ṭima ēlām.*

28. *Ḥarat zāla ḥarat ṭima ḥala. Sātalqām 'afēt zāla ḥay-zāt wa dūs-
zāt ṭima ḥala, ma'na 'qōt zāla 'ilmi- zāt ṭima ḥala, qalbi-zāt
nibārōt zāla Nabīyy- zāt dīkri ṭima ḥala, ['Allāhu 'amri-le] riḍā
zāla sūt ḡannat ṭima ḥala.*

29. *Ḥarat-'uḥ ḥarat-zāt nugus, yamalḡum 'āḥ 'ayām-zāt nugus, šahru
ramadān-'uḥ waḥri-zāt nugus, Muḥammad Rasūlul-Lāhi-'iḥ
[šallal-Lāhu 'alayhi wasallam] maḥlūq-zāt nugus, 'arab sinān-'uḥ
sinan-'āč-zāt nugus.*

31. حَرْتُو حَرَتِن قَدَمِيُو جُفَانُو حَالِن قَدَمِيُو, تَحَارَبُوْو الله زَاطُ فِرْدِن قَدَمِيُو, تَبَخَاخَلُوْو قَسْمِيْن قَدَمِيُو, جَسْتِيُو لِمَايِن قَدَمِيُو.¹⁴⁷⁶

32. حَرْتُو حَرَتِن يَفَجَا أَوْجَاو مَجَانُ يَفَجَا, قَسْمِيُو سِنِنُ يَفَجَا, عُمَرِيُو اورتِ وَ مَالْتُونُ يَفَجَا, حَسَنَتُونُ بَايُو وَ بَايَتِنُ يَفَجَا.¹⁴⁷⁷

33. حَرْتُ يَدِيَجَرُ حَرْتُ خَادْبُحُ يَرْخَبُو حَرْتُ خَادْبُحُ زَرْخَبُو خَايِنُ يَمَاجُ وَدَاخُ يَدِيَجَرُ دَدْبُحُ يَرْخَبُو دَدْبُحُ زَرْخَبُو خَايِنُ يَمَاجُ, طُنُقُ يَدِيَجَرُ صَبْرَبُحُ يَرْخَبُو صَبْرُ بَحُ زَرْخَبُو خَايِنُ يَمَاجُ, صَلَاتُ يَدِيَجَرُ وَ سَبْحُ يَرْخَبُو خَادُ وَ سَبْحُ زَرْخَبُو خَايِنُ يَمَاجُ, مُتُ يَدِيَجَرُ شَهَادَةُ بَحُ يَرْخَبُو خَادُ شَهَادَةُ بَحُ زَرْخَبُو خَادُ يَمَاجُ.¹⁴⁷⁸

34. أَلَفُ جَارُحُ كَحَرَاتَشُونُ يَمْتَلُ شَيْشَتْ قَبْتِ زَالُ عَالِمُو يَمْتَلُ, كَوُوْوْتِ قَبْتِ زَالُ مُتَعَلْمُونُ يَمْتَلُ, أَحَدَتْ قَبْتِ زَالُ مُسْتَمْعُونُ يَمْتَلُ, قَبْتِ زَلِيلُ بَدُونُ يَمْتَلُ.¹⁴⁷⁹

30. *Harat-'uh harat-zāṭ garād-'in. Dad-zāṭ 'al-matnāwaṭ-'in, 'ilmi-zāṭ garād Gaz'īw maqēqal-'in.*

31. *Harat-'uw harat-'in qadam-'ēw. hitfān-'uw hāl-'in qadam-'ēw, taḥāzabōt-'uw 'Allāhu zāṭ fird-'in qadam-'ēw, tabḥāḥalōt-'uw qism-'in qadam-'ēw, hist-'iw limāy-'in qadam-'ēw.*

32. *Harat-'uw harat-'in yifaḡa. 'Ūḡā-'aw miḡḡa-'an yifaḡa, qismi-'iw sin-'in yifaḡa, 'umri-'iw 'ōrti wa mātu-'un yifaḡa, ḥasanat-'uw bāyo wa bāyti-'in yifaḡa.*

33. *Harat yidīḡ-gir harat ḥād-baḥ yarḥabo harat ḥād-baḥ zi-raḥabo ḥād-'in yimāḡ. Wadāḡ yidīḡ-gir dad-baḥ yarḥabo dad-baḥ zi-raḥabo ḥād-'in yimāḡ, ċinqi yidīḡ-gir ṣabri-baḥ yarḥabo ṣabri-baḥ zi-raḥabo ḥād-'in yimāḡ, ṣalāt yidīḡ-gir wissa-baḥ yarḥabo wissa-baḥ zi-raḥabo ḥād-'in yimāḡ, mut yidīḡ-gir šahādat-baḥ yarḥabo šahādat-baḥ zi-raḥabo ḥād-'in yimāḡ.*

35. حَرَتْ زَفَاطُ اللَّهِ زَلْخَلْقِيُو فَاطُ أَذْنَيْتُ إِنْبَرْمَا جَرَا أَيْدِيْجِنْ زَايِ اللَّهِ زَلْخَلْقِيُو فَاطُ [اللَّهُ] زَيْمَرِيُو [بِي مَثْنِيْمَرْ] وَ زَخْتَرِيُو [بِي مَثْنَتَرْ] أَيْلِمُ جَنْتُ تَرْخَبُ زَايِ اللَّهِ زَلْخَلْقِيُو فَاطُ مُؤْمِنُو أَتْجَرْمَا اللَّهُ زَاطُ دَدْ تَرْخَبُ زَايِ اللَّهِ زَلْخَلْقِيُو فَاطُ.¹⁴⁸⁰

36. حَرْتُخُ طِفَاءَنْ حَرْتُخُ طِفَاءَلِي طِفَاءَنْ جَايِ الْمَحْرَسُخُ طِفَاءَنْ آزُو سَيِّيُو مَحْدَجُخُ طِفَاءَلِي طِفَاءَنْ، صَلَاتُ الْمَسْجَدُخُ طِفَاءَنْ آزُو صَلَاتُ مَحْدَجُخُ طِفَاءَلِي طِفَاءَنْ، قُرْأَنِي قُرْ [بِي زَال قُرْأَنْ جِيي] الْمَحْرَاخُ طِفَاءَنْ زِيْجُ خَاذْبِي الْمَلْمَدُخُ زَطِفَاءُ طِفَاءَنْ زَكُ الْمَوْطَاخُ طِفَاءَنْ جَارِبِي آزِي يَاطْلِيْزُ أُو مَحْدَجُخُ طِفَاءَلِي طِفَاءَنْ.¹⁴⁸¹

37. حَرَتْ زَالِ أَذْنَيْتُ جَارُ حَلْ رَجَحُ مَحْرَشُ زَالِ طِنْدِ بَارُ زَالِ زِنَابُ زَجَنَمُ حَرَمُ زَنْقَلُ.¹⁴⁸²

34. *Alif gār'uh̄ ḥarat-'āč-kut-'in yimaṭli. Ši'išti qabti zāla 'ālim-'u-w-'in yimaṭli, ko'ot qabti zāla muta'allim-'u-w-'in yimaṭli, 'aḥad-ti qabti zāla mustami-'u-w-'in yimaṭli, qabti zalēla badaw-'in yimaṭli.*

35. *Ḥarat zifāča 'Allāhu zalḥalaq-'e-wu fāča. 'Adduñit-be 'inabri-ma ḥirār 'aydeğ-bañ zāya 'Allāhu 'Allāhu zalḥalaq-'e-wu fāča, ['Allāhu] zemarew[-be matēmar] wa zihatarew[-be matḥtar] 'abala-ma ḡannat narḥab zāya 'Allāhu zalḥalaq-'e-w fāča, mu'min-'uwu 'aṭḥirri-ma 'Allāhu-zāṭ dad narḥab zāya 'Allāhu zalḥalaq-'e-wu fāča.*

36. *Ḥarat-'uh̄ ṭifā'ā-n ḥarat-'uh̄ ṭifā'ā-le ṭifā'ān. Ğāy 'al-maḥras-'uh̄ ṭifā'ā-n 'azzo sañi-w maḥdag-'uh̄ ṭifā'ā-le ṭifā'ān, ṣalāt al-masgad-'uh̄ ṭifā'ā-nn 'azzo ṣalāt-'uw maḥdag-'uh̄ ṭifā'ā-le ṭifā'ān, Qur'ān-le qurra[-be zāl Qur'ān-gēy] 'al-maḥra'-aḥ̄ ṭifā'ān, zidiḡa ḥād-be 'al-malmaid-'uh̄ ṭifā'ā-le ṭifā'ān, zakka al-mōča-'āḥ̄ ṭifā'ān gār-be 'azze yāčle-zāl-'uw maḥdag-'uh̄ ṭifā'ā-le ṭifā'ān.*

37. *Ḥarat zāla 'aduññit gār ḥala. Zagaḥ maḥraša zāla ṭindi bāra zāla zināb zagaña-ma ḥaram zi-naqala.*

38. حَرَتْ زَالَ آخِرَ جَارٍ حَلَّ صَبْرِيو دَشِكُنْ زَاش, حَمَسْت وَفْتِ صَلَاتُو طُنْدِ بَارَكُنْ زَنْقِرَارَح, مُؤْمِنْ فُونْ زِيَارَاو زَنَابْ
كُنْ زَاش, جَسْتِ وَ كِيرِيو نَفْسِزَوْبِي حَرَمَكْت زَنْقَل.¹⁴⁸³

39. حَرَتْ تَرَخْبُونِي حَرَيْنْ پَرَخْبُو سَم رَحْمَتْ وَ دَش تَرَخْبُونِي اِمَارَتْ وَ سَارَنْ, قَلَمْ وَ قَرَطَاسْ تَرَخْبُونِي عِلْمْ وَ
قُرْآنِنْ پَرَخْبُو, لَجُوا قَحَتْ مُؤْمِنْ وَ مُؤْمِنِي تَرَخْبُونِي اللّهِ زَاطِرْضَانْ پَرَخْبُو.¹⁴⁸⁴

40. حَرْتُخْ حَرْتَفُونْ زِيحُرْكُنْ حَرْتِيْنِ اُجْدَنْتْ مُنَافِقْ مُؤْمِنُونْ زِيحُرْكُنْ اَزَوَكْرَالْ مُنَافِقِيْنِ اُجْدَنْتْ, طَاعْ فُونْ
زِيحُرْكُنْ دِلْحِيْنِ اُجْدَنْتْ, مَلَايَكْنُونْ زِيحُرْكُنْ شَيْطَانِيْنِ اُجْدَنْتْ, جَنْتْ فُونْ زِيحُرْكُنْ اِسَاتِيْنِ اُجْدَنْتْ.¹⁴⁸⁵

41. حَرْتِي حَرَتْ يَنْقَحْ مَرِيْنِي كِرَامَا كَاتِيْنِ يَنْقَحْ, طَلَتْ فَتَحْ[مُوشْلِي] قُرْآنْ يَنْقَحْ, حَقْفَانْلِي مُتْ يَنْقَحْ مِثَالْلِي اَدْنِيْتْ
نَنْقَحْ.¹⁴⁸⁶

38. *Harat zāla 'āhira gār ḥala. Şabr-'t̄w dači-kut zāša, ḥammisti waqti şalāt-'ūw t̄indi bāra-kut zitqirāraḥa, zināb-kut zāša, ḥisti wa kibr-'t̄w naḥsi-zō-be ḥaram-kut zi-naqala.*

39. *Harat tarāḥabōt-be ḥarat-'in yiraḥ-bo. Sami raḥmat wa dači tarāḥabōt-be 'imārat wa sār-'in yiraḥbo, qalam wa qarṭās tarāḥabōt-be 'ilmi wa Qur'ān-'in yiraḥbo, liḡi wa qaḥat tarāḥabōt-be mu'min wa mu'minit-'in yiraḥabo, wadāḡ tarāḥabōt-be 'Allāhu-zāṭ riḍā yiraḥbo.*

40. *Harat tarāḥabōt-be ḥarat-'in yiraḥ-bo. Sami raḥmat wa dači tarāḥabōt-be 'imārat wa sār-'in yiraḥbo, qalam wa qarṭās tarāḥabōt-be 'ilmi wa Qur'ān-'in yiraḥbo, liḡi wa qaḥat tarāḥabōt-be mu'min wa mu'minit-'in yiraḥabo, wadāḡ tarāḥabōt-be 'Allāhu-zāṭ riḍā yiraḥbo.*

42. حَرَتْزَاطُ دَدَّ حَرَتْ تَحِينُ يَنْجِيلَالُ, حَيْرَاطُ دَدَّ طُوْتُ تَحِينُ يَنْجِيلَالُ, دُوسَرَاطُ دَدَّ جُفَتْ تَحِينُ يَنْجِيلَالُ, مُنَافَقَرَاطُ دَدَّ سَاتَ عَذَابُ تَحِينُ يَنْجِيلَالُ, مُؤْمَنَرَاطُ دَدَّ سُوْتُ جَنْتُ تَحِينُ يَنْجِيلَالُ.¹⁴⁸⁷

43. حَرْتَبِي حَرَتْ يَزَالْمِيلُ دُونِي جَمِيمُ يَزَالْمِيلُ, أُودْبِي أَمَرُ يَزَالْمِيلُ, سَاتَ عَذَابِي مُؤْمِنُ يَزَالْمِيلُ, سُوْتُ جَنْتَبِي مُنَافِقُ يَزَالْمِيلُ.¹⁴⁸⁸

44. حَرْتَبِي حَرَتْ يَبْقَلْمِيلُ إِجْ أُودْبِي طَجَرُ يَبْقَلْمِيلُ, [بَحَرُ] مَادُ شَحْشَرَبِي سَارُ يَبْقَلْمِيلُ, مُنَافِقُ تَبْنِي أَوْرُ نَيْتُ يَبْقَلْمِيلُ, مُؤْمِنُ تَبْنِي جِسَاتُ يَبْقَلْمِيلُ, اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ.¹⁴⁸⁹

41. *Ḥarat-’uḥ ḥarat-fōñ zay-ḥur-kut-le ḥarat-bēn ’ugud-’inta.*
Munāfiq-’uḥ mu’min-fōñ zay-ḥur-kut-le ’azzo kuzāl munāfiq-bēn
’ugud-’inta, ṭā’a-fōñ zay-ḥur-kut-le dilḥi-bēn ’ugud-’inta malāykat-
fōñ zay-ḥur-kut-le šayṭān-bēn ’ugud-’inta, ḡannat-fōñ zay-ḥur-kut-
le ’isāt-bēn ’ugud-’inta.

42. *Ḥarat-le ḥarat yabqaḥ. Marīñ-le kirāman kātibīn yabqaḥ, ṭilti*
fath[mōša]-le Qur’ān yabqaḥ, miṭāl-le ’adduññīt tabqaḥ.

43. *Ḥarat-zāṭ dad ḥarat-’āč taḥay-’in yatgībl-’āl. Ḥay-zāṭ dad ṭōt*
taḥay-’in yatgībl-’āl, dūs-zāṭ dad gufat taḥay-’in yatgībl-
’āl, munāfiq-zāṭ dad sātti ‘aḏāb taḥay-’in yatgībl-’āl, mu’min-zāṭ
dad ḡannat taḥay-’in yatgībl-’āl.

44. *Ḥarat-be ḥarat yibaql-’um-ēl. ’Iḡi-’ūd-be ċigar yibaql-’um-ēl,*
baḥar šaḥšara -be sār yibaql-’um-ēl, munāfiq ti’-be ōrnet yibaql-
’um-ēl, mu’min ti’-be gissāt yibaql-’um-ēl, ’Allāhuma ṣalli wa
sallim ‘alā sayyidinā Muḥammad wa ‘alā ‘ālī sayyidina
Muḥammad.

45. مُؤْمِنُ شَيْئَتِي يَدِيحِينَ أَكْتُبِي يَطْلِي يَدِيحِينَ, أَوْكُنْبِيَا نَسْ يَتَّيْشَلِي يَدِيحِينَ, مِيكْتُبِي يَطْلِي يَدِيحِينَ.¹⁴⁹⁰
46. مُنَافِقُ شَيْئَتِي يَدِيحِينَ, وَرَاكْتُبِي يُولِي يَدِيحِينَ, حُبَاكْتُبِي يَخْسَلِي يَدِيحِينَ, بُشُوا حَرِيكْتُبِي يَجْسَلِي يَدِيحِينَ.¹⁴⁹¹
47. شَيْئَتِيخُ مُؤْمِنُ زَاطُ حَالِنُ [زَيْدِلَاكُتْ] زَنْفَرَارُوسَا مَفَرُ, زَحْتَفُوسَا مَتْحَتَفُ, مَوِيْمُ اللّٰهْ وَآ نَبِيّ فُونُ [عِبَادِي] يَنْفُورُ حَالُ مَدْبَلُ.¹⁴⁹²
48. شَيْئَتِيخُ مُنَافِقُ زَاطُ حَالِنُ زَاطُ حَالِنُ [زَيْدِلَاكُتْ] زَنْفَرَارُوسَا مَفَرُ, زَحْتَفُوسَا أَلْمَتْحَتَفُ, مَوِيْمُ اللّٰهْ وَآ نَبِيّ بِي [عِبَادِي] يَنْفُورُ حَالُ مَدْبَلُ.¹⁴⁹³
49. شَيْئَتِيخُ مُؤْمِنُ زَاطُ حَالِنُ زَلْتَرَاُوسَا مَتْحَفَا, زَنْتَرَاُوسَا اللّٰهْ وَآ نَبِيّ زَاطُ وَرُؤُ مَبْرَحُ زَنْتَلَاُيسَا أَلْمَتْحِمَامُ.¹⁴⁹⁴
-
45. *Mu'min- 'ūḥ šī 'išti-le yidīḡ- 'in. 'Āy-kut-be yaṭab-le yidīḡ- 'in, 'āw-kut-be tas yattīš-le yidīḡ- 'in, miy-kut-be yaṭalli-le yidīḡ- 'in.*
46. *Munāfiq- 'ūḥ šī 'išti-le yidīḡ- 'in. Warāba-kut-be yōli-le yidīḡ- 'in, ḥubāb-kut-be yinaḥsi-le yidīḡ- 'in, buči wa ḥariya-kut-be yanaḡsi-le yidīḡ- 'in.*
47. *Šī 'išti- 'tḥ mu'min-zāṭ ḥāl- 'in. [Zaydilaḥkut] zatfirāro-sa mafra, zi-ḥatafo-sa mathataf, mōyum 'Allāhu wa Nabiyyi-fōñ ['ibādabe] yatqūrri ḥāl madbal.*
48. *Šī 'išti- 'tḥ munāfiq-zāṭ ḥāl- 'in. [Zaydilaḥkut] zatfirāro-sa 'al-mafra, zi-ḥatafo-sa 'al-mathataf, mōyum 'Allāhu wa Nabiyyi-be ['ibādabe] yatrūḥqi ḥāl madbal.*
49. *Šī 'išti- 'tḥ mu'min-zāṭ ḥāl- 'in. Zaltrā'u-sa mathifāfa, zitrā'u-sa, 'Allāhu wa Nabiyy-zāṭ war-'uw mabzah, zitlāyu-sā-mā 'al-mathimāma.*

50. شَيْشْتِيخْ مُنَافِقْ زَاطْ حَالِنْ زَلْتِرَاوْسَا الْمُنْحِفَافْ, زَنْتِرَاوْسَا بَايَو وَ بَايْتِ مَبْرَحْ, زَنْتَلَايْسَا مَتَحِمَامْ.¹⁴⁹⁵

51. مُؤْمِنْخْ شَيْشْتِ جَارِنْ يَبُوءَالْ زَرْخَبَسَا حَمْدِ جَارِنْ يَبُوءَالْ, زَقَبْطَسَا صَبْرِ جَارِنْ يَبُوءَالْ, زَمَوْتَسَا سَوْتِ جَنْبِنْ يَبُوءَالْ.¹⁴⁹⁶

52. مُنَافِقْخْ شَيْشْتِ جَارِنْ يَبُوءَالْ زَرْخَبَسَا كِبْرِ جَارِنْ يَبُوءَالْ, زَقَبْطَسَا مَرْوَجِ جَارِنْ يَبُوءَالْ, زَمَوْتَسَا سَاتِ عَذَابِنْ يَبُوءَالْ.¹⁴⁹⁷

53. شَيْشْتِيخْ مَخْلُوقْ زَاطْ حَالِنْ زَفَاطْبِيُوْ مَطْلَأْ, زَسَطَسَا طِيْثِ مَسْطَرِ, زَسَطْبِيُوْ يَجْدِرِ جَزَاءِ مَفَاطْ.¹⁴⁹⁸

54. شَيْشْتِيخْ شَيْشْتَيْنِ يُوْدِ خَالْفُخْ يَفَاطْبَارَ الْوَنْ يُوْدِ, مَلَايْكَنْخْ سَمْتَنْنَانْ يُوْدِ وَيَجْ وَلَدِيخْ يَسْطَارَ الْوَنْ يُوْدِ.¹⁴⁹⁹

50. ¹⁴⁹⁵ Ši 'išti- 'iḥ munāfiq-zāṭ ḥāl- 'in. Zaltrā 'u-sa 'al-maḥiḥāfa, zitrā 'u-sa bāyo wa bāyti mabzaḥ, zitlāyu-sā mathimāma.

51. Mu 'min- 'uḥ šī 'išti gār- 'in yibū- 'āl. Zi-raḥaba-sa ḥamdi gār- 'in yibū- 'āl, zi-qabaṭa-sa ṣabri gār- 'in yibū- 'āl, zi-mōta-sa sūt ḡannat- 'in yibū- 'āl.

52. Munāfiq- 'uḥ šī 'išti gār- 'in yibū- 'āl. Zi-raḥaba-sa kibri gār- 'in yibū- 'āl, zi-qabaṭa-sa marōḡa gār- 'in yibū- 'āl, zi-mōta-sa sātti 'aḍāb- 'in yibū- 'āl.

53. Šī 'išti- 'iḥ maḥlūq-zāṭ ḥāl- 'in. Zifāca-be-wu maṭla', zisaṭa-sa ṭīt maṣṭa, zisaṭew-be yigadri ḡazā' maḥāca.

54. Šī 'išti- 'iḥ šī 'išti- 'in yūddi. Ḥāliq- 'uḥ zi-fāca-bew- 'in yūddi malatkat- 'uḥ samtañña- 'an yūddi, wīḡ waldi- 'iḥ zisatē-w- 'in yūddi.

55. شَيْشْتِيخُ خَالِقُ زَاطُ صِفَاتَيْنِ [دِلْحُ جِدَانُ] يَفَاطَبَارُ الْوُ [تَوْبَتْنَاو] مَوْدُدُ, زَسَطَسَا الْمَقْبَلُ, زَسَطِيُوبِي جَزَاءُ الْمَقَاطِ.¹⁵⁰⁰
56. شَيْشْتِيخُ مَخْلُوقُ زَاطُ خَالِنُ زَفَاطِيُوبِي مَطْلَعُ, زَسَطَسَا طَيْثُ مَسْطُ, زَسَطِيُوبِي يَجْدُرُ جَزَاءُ مَقَاطِ.¹⁵⁰¹
57. شَيْشْتِيخُ عَلِمَاشَرَاطُ خَالِنُ يَمَاجِيُورَالِ أُسُوبِي لِمَادُوتُ, زِمَاجِيُوبُو أَتْلِيْمَدُوتُ, مَخْلُوقْلِي خَيْرُ خَشُوتِ.¹⁵⁰²
58. شَيْشْتِيخُ أَوْلِيَاءُ اشَرَاطُ خَالِنُ وَسَيِّحُ مَنُجِيْلَمُ رُحَاذُ زَاطُ أَمْرِي زِ اللَّهُ أَمْرِيُو مَبِيَسَ, حَاجَاذُ جَمُوتُ اللَّهُ لِي مَرْخَبِ.¹⁵⁰³
59. شَيْشْتِيخُ أَنْبِيَاءُ اشَرَاطُ خَالِنُ قَلْبِيُ شَاكِرُ, جِسْمِيُ صَابِرُ, لِسَانِيُ ذَاكِرُ.¹⁵⁰⁴

55. *Ši'isti- 'ih Hāliq-zāṭ [dilhi-ḥigdāñ] zi-fāča-bew- 'u mawdad, zi-saṭa-sa al-maqbal, zi-saṭ- 'e-w-be ḡazā' 'al-mafāča.*

56. *Ši'isti- 'ih maḥlūq-zāṭ ḥāl- 'in. Zi-fāča-bew- 'u maṭla', zi-saṭa-sa tīt maṣṭa, zi-saṭ- 'e-w-be yigadri-ḡazā' mafāča.*

57. *Ši'isti- 'ih 'ālim- 'āč-zāṭ ḥāl- 'in. Yimāḡbāzāl 'usu'-be malmad, zimāḡa-be-w- 'u matlēmā, maḥlūq-le ḡayri maḡša.*

58. *Ši'isti- 'ih 'awliyā'- 'āč-zāṭ ḥāl- 'in. Wissa-baḥ matgēbal-ma ruḥḡād-zāṭ 'amri-be zi- 'Allāhu 'amri-w mabēsa, ḡāḡa-ḡād ḡammi'- 'u 'Allāh-le marḡab.*

59. ¹⁵⁰⁴ *Ši'isti- 'ih 'anbiyā'- 'āč-zāṭ ḥāl- 'in. ti'-zi-yu šākir, Qām-zi-yu ṣabir, 'arrāt-zi-yu dākir.*

60. شَيْشْتِي جِزْمُنْ، شَيْشْتِي فِرُنْ، شَيْشْتِي أَطْمَامْتُنْ الله بَاي، شَيْشْتِي جِزْمُنْ الله بَاي صَلَاتُوا صَدَقُوا صَوْمُخُوبِي جِزْمُنْ الله بَاي، شَيْشْتِي فِرُنْ الله بَاي الْخَامَ قَوْفُزُو زَجَرَجِبِ عَزْرَانِيلُ حَلْنُ آزُو عَزْرَانِيلِي فِرُنْ الله بَاي، زَانْدَدَوْمَ حَلْنُ آزُو إِسَاتِي فِرُنْ الله بَاي، أَحَجْدُخِرْ جِدَانِي عُقُوبَانُ حَلْبَاوْ أَحَجْدُخِرْ فِرُنْ الله بَاي، شَيْشْتِي أَطْمَامْتُنْ الله بَاي أَحَدُ إِسْتَا جَارُوْ مَحَرُ بِلَاي مَقَانْ أَيْفَرَكُوْ سَاتِ سَمِيوْ أَفْتَبَارَاخُ فُذَرْنِي أَطْمَامْتُنْ الله بَاي، أَحَدُ إِسْتَا جَوَاوْ شَخَالْ بِلَاي يَزِيدُولِي أَيْفَرَكُوْ سَاتِ دَشِيوْ شَخَالْ بِلَاي إِزِيدَبَارَاخُ فُذَرْنِي أَطْمَامْتُنْ الله بَاي، أَحَدُ إِسْتَا نُجْدَ يَدِيدُخِرْ إِنْدُوشُوا أَبُوتْ مِّنْ نَّاشْ تَلَمْ تَنْجَرَارْجَاخُوْ مَخْلُوقِي جَمْنُوْ جَرِجِلَايْ إِرْزَقَبَارَاخُ فُذَرْنِي أَطْمَامْتُنْ الله بَاي.¹⁵⁰⁵

تَمَّتْ كِتَابُ الْفَرَائِضِ أَخْرَجَهُ أَوْ عَبْدُ الرَّحْمَنِ الْحَرَّاشِي نَفَعَنَا اللَّهُ بِهِ آمِينَ¹⁵⁰⁶

60. “Ši’išti-be gēzm-’ubu-ñ ši’išti-be firuñ, ši’išti-be ’aṭmāmtuñ” ’Allāhu bāya. “Ši’išti-be gēzm-’ubu-ñ” ’Allāhu bāya, ṣalāt wa ṣadaqa wa ṣoman-ḥo-be gēzm-’ubu-ñ’Allāhu bāya, “ši’išti-be firuñ ši’išti-be” ’Allāhu bāya, “’igafrāma qōf zaygiragbi ’izrā’l ḥalañ ’azzo ’izrā’l-’e-be firñ” ’Allāhu bāya, ši’išti-be ’aṭmāmtuñ” ’Allāhu bāya. “’Aḥad ’ista maḥazu-bilay atfirako-wa sātti samiḥw ’aqānnibāzāḥ Qudra’e-be’ aṭmāmtuñ” ’Allāhu bāya, “’aḥad ’ista gōgāw čihāl bilāy yizīgdo-le ayfirako-wa sātti dačiḥw čihāl blāy ’izīgdiḥāzāḥ Qudra’e-be’ aṭmāmtuñ” ’Allāhu bāya, “’Aḥad ’ista nugda yidiḡbaḥu-gir ’indōč wa ’abōč min nāš tilu-ma titḥirāragāḥu-wa maḥlūqe ḡammi-’-uw ḥirgi bilāy ’irazqibāzāḥ Qudra’e-be’ aṭmāmtuñ” ’Allāhu bāya.

Tammat Kitāb al-farā’id bikalam al-ḥabaš ’aḥraḡahu ’āw
‘Abdurrahman al-‘Arraši nafa’ana Allāhu bihi ’āmin

وَهَذَا أَيْضًا كِتَابُ الْفَرَائِضِ بِكَلَامِ الْحَبِشِ أَخْرَجَهُ فَوَيْهِ طَبِيبُ الْوَنَاجِي الصَّدْرِي

نَفَعَنَا اللَّهُ بِهِ آمِينَ¹⁵⁰⁷

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. جَنْئَمُو يَرْخُبُو إِسَاتِيْمُوخْ يَسْلُطُو اللَّهُ خَادُوْ إِتْجَزَاءُخْ بِالْوَتْ [مَمْجَزَأْ] ابوشبِّي إندوشبِّي جَافِي وَآ بِلْسَبِّي [دِرْقَاتِنْتْ].¹⁵⁰⁸

2. مِجْلَتَانْ جَافِي زَالْبَ فَرَضِ اللَّهُ خَادُوْ مَوْقَانْتْ, [اللَّهُ وَ] مَوْقَزُوْ مَنُكُنْ بَآخِرْ؟ اللَّهُ وَآ نَبِيْ زَايُوْ كَلَامَنْ, اللَّهُ مِنْ بَايَ بَآخِرْ " زَاقِينِ جَافِي يَفَرَنْ زَلْعَاقِينْزُوْ إِيْفَرَيْنْ " بَايَ, نَبِيْ مِنْ بَايَ بَآخِرْ مَوْخُ اللَّهُ زَوُوْ إِمَّ أِيُوْقْ عِبَادَ أَشَاخْ يَلْزَالْ سَاتَلْقَامْبِيْ زَالْ وَتَرْزُ دَمَ سِرْزُوْ يَنْقُطْ قَيْسِ عِبَادَ زَايُوْ أَشْجَرَامَ اللَّهُ زَوْبِيْ مَرْوَحَقْ يَلَايِ أَيْدِيلَانْ بَايَ.¹⁵⁰⁹

Wa hādā 'ayḍan Kitāb al-farā'id bi-kalām al-ḥabash 'Aḥraḡahu Faqīh Tayyib Al-wanāgiyy aṣ-Ṣadriyy nafa'anal-Lāhu bihi 'amīn.

Bismi Allahi al-Rrahmani al-Rrahim

1. Ġannat-mo yiraḡabu-bo 'isāt-be-moḡ yisalṭu-bo 'Allāhu ḡād-'uw maḡdar-ma 'Allāhu-w 'itgza'aḡ bāyti 'abōčb-be 'indōč-be ḡāfa-be ḡāfit-be [dirqātinta].
2. Mēgal-tāñ ḡāf-be zālba farḡ 'Allāhu- ḡād-'uw mōqānta. ['Allāhu-w] mōqānta-zo minkut-'in bāḡi-gir 'Allāhu wa Nabiiyy zāyo kalām-'in. 'Allāhu min bāya bāḡi-gir "zāqēñ ḡāfi-'e yifarañ zal'āqēñ-zo ayfirañ" bāya. Nabiiyy-'iḡ min bāyu bāḡi-gir "'Allāhu-zow 'im-'ayūq 'ibāda 'āša-'aḡ yilzāl sātalqām-be zāl water-zo, damsir-zo yitqucāc-qēssi 'ibāada zāyēwu 'āša-gir-'ām 'Allāhu-be marḡaq bilāy 'aydiballān" bāyu.

3. صَفْرُوخْ مَنكُتِنِ بَاخِرْ اللهُ أَحَدٌ وَاحِدٌ فَرْدٌ صَمَدٌ ظَاهِرٌ بَاطِنٌ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.¹⁵¹⁰

4. اللهُ بَايْتِيخْ مِنْ بَايْتَيْنِ [تْ] بَاخِرْ مَخْلُوقْ جَمْنُو يَخْلُقِرَالْ, مَخْلُوقْ جَمْنُو پِرْزَقِرَالْ, يَمُوتْ جَمْنُو يَمُوتِرَالْ, يَحُو جَمْنُو يَتَحْيِيوَرَالْ [ارَو] مَتَجَزْأَرْوُخْ جَمْنُرُوبِي وَاجِبْ زَخَانَلِيُو بَايْتَيْنِ.¹⁵¹¹

5. أَحَدٌ بَايْتِ مِنْ بَايْتَيْنِ [تْ] بَاخِرْ رُخْبَنْتَرْ (زَالَنْتَرْو) مُطَرْو زَتْ, رُخْبَنْتَرْ (زَالَنْتَرْو) مْ أَحَدَجَرْ تَرْخَبْ زَيْلُوكُتْبِي زَتْ, رُخْبَنْتَرْ (زَالَنْتَرْو) مْ أَحَدَجَرْ دِيحْ زَيْلُوكُتْبِي زَتْ, رُخْبَنْتَرْ (زَالَنْتَرْو) مْ شَيْ بَحْ تَرْخَبْ زَيْلُوكُتْبِي زَتْ رُخْبَنْتَرْ (زَالَنْتَرْو) مْ أَحَدٌ شَيْ بَحْ تَمَاسَلْ زَيْلُوكُتْبِي زَتْ, دَشِييَمْ, سَمِييَمْ, عَرْشِييَمْ كُرْسِييَمْ, لَأِييَمْ, تَحْيِييَمْ, مَقْنَنِييَمْ, مَتَحْيِييَمْ, مَسْفَرِييَمْ, كُشْكُشِييَمْ, مَرْجَرِييَمْ حَلْ زَيْلُوكُتْبِي زَتْ, عَالَمَبَحْ, مَخْلُوقَبَحْ, تَدَابَلْ تَلَايْ تَرْحَقَنْ, تَقَارَبْ مَانْ حَلْ زَيْلُوكُتْبِي زَتْ .¹⁵¹²

3. *Şifazoḡ minkutin bāḡi-gir 'Allāhu, 'Aḡadun, Wāḡidun Fardun, Şamadun lam yalid wa lam yūlad walam yakun lahu kufiwan 'aḡad.*

4. *'Allāhu bāytīḡ min bāytin bāḡi-gir, Maḡlūq ḡammi'- 'uw yiḡalqizāl, yimūti ḡammi'- 'uw yamūt-zāl yaḡawi ḡammi'- 'uw yathīw-zāl matgaza'-zo ḡammi'-zo-be wāḡib ziḡāna-le-w bāytin.*

5. *'Aḡadun bāyti min bāytin bāḡi-gir ruḡub-nat-zo[zāl-nat-zo] muṡṡi-zo zita, ruḡub-nat-zo[zāl-nat-zo] 'aḡad-gir taraḡaba zayalo-kut-be zita, ruḡub-nat-zo[zāl-nat-zo] 'aḡad-gir dīḡa zayalo-kut-be zita ruḡub-nat-zo[zāl-nat-zo] 'aḡadṡi 'i-baḡ taraḡaba zayalo-kut-be zita, ruḡub-nat-zo[zāl-nat-zo] 'aḡadṡi 'i-baḡ tamāsal zayalo-kut-be zita, daṡci-be-m, samibe-m, 'arṡi-be-m, kursi-be-m, la'ay-be-m, taḡay-be-m, maqānan-be-m matgēbal-be-m, margaz-be-m ḡal zayalo-kut-be zita, 'ālam-baḡ, maḡlūq-baḡ, tadābala, talāya, tarāḡaqa, taqāraba-man ḡal zayalo-kut-be zita.*

6. وَاحِدٌ بَايَتْ مِنْ بَايْتَيْنِ بَاحِجِرِ نِبَارُوتْ زَيْتِمَاتْل نِبَارُوتْ زَال, إِقُوتُمْ زَيْتِمَاتْل إِقُوتْ زَال كَلَامُمْ زَيْتِمَاتْل نِبَارُوتْ زَال, خَشْتُمْ زَيْتِمَاتْل خَشْتْ زَال, إِشُوتُمْ زَيْتِمَاتْل إِشُوتْ زَال, فِرَاكُوتُمْ زَيْتِمَاتْل فِرَاكُوتْ زَال, سِمُوتُمْ زَيْتِمَاتْل سِمُوتْ زَال, رِئُوتُمْ زَيْتِمَاتْل رِئُوتْ زَال, دَشِبِي, سَمِبِي عَرَشِبِي, كُرْسِبِي يَأْبِي زَال كِمْلَاوْ يُوْقُبُو إِقُوتْ زَال, يَأْبِي زَال كِمْلَاوْ يِنَاوْطُبُو فِرَاكُوتْ زَال, عَقْلٌ مَحِيسْبِي زَيْدَجَانْ فِرَاكُوتْ زَال بَايْتَيْنِ.¹⁵¹³
7. فَرْدٌ بَايَتْ مِنْ بَايْتَيْنِ بَاحِجِرِ دَشِبِي, سَمِبِي, عَرَشِبِي, كُرْسِبِي, جَنْتِبِي, إِسَاتْبِي مَجِسْ زَال أَرْو مَجَسْرُوبِيخْ أَحْدُ دَائِمٌ زَلِيلٌ بَايْتَيْنِ.¹⁵¹⁴
8. صَمْدٌ بَايَتْ مِنْ بَايْتَيْنِ بَاحِجِرِ حَاجْ زَال جَمِي حَاجِرُوْ يَارِدْبْ زَتْ أَرْوْخْ أَحْدَبِي مَازِدْ حَاجْ زَلِيل, يُولُوزَالْبِي مَسْشُورَالْبِي مَلْبُوسُورَالْبِي, إِنْدُوشِبِي, وَلْدِبِي حَاجْ زَلِيلٌ بَايْتَيْنِ.¹⁵¹⁵
9. ظَاهِرٌ بَايَتْ مِنْ بَايْتَيْنِ بَاحِجِرِ مَنْبَرْتِزُوبِي شَلْكَ زَلِيلٌ زَلْدِجَاوْخْ يَدِجْ قُدْرُوبِي, زِدِجَاوْخْ يَلِيطْ قُدْرُوبِي, أَوْزُتُوَا مَالْتُوْ يَخْنَابِلْ قُدْرُوبِي بَايْتَيْنِ.¹⁵¹⁶

6. *Wāhidun bāyti min bāyti-'inta bāhi-gir "Nibārot-ma zaytimātal nibārot zāla, 'iqōt-ma zaytimātal 'iqōt zāla, ḥiṣti-ma zaytimātal ḥiṣti zāla 'išōt-ma zaytimātal 'išōt zāla, firākōt-ma zaytimātal firākōt zāla simōt-ma zaytimātal simōt zāla, ri'ōt-ma zaytimātal ri'ōt zāla, dači-be, sami-be, 'arši-be, kursi-be ya'-be zāl kimlā-w yūq-bo 'iqōt zāla, ya'-be zāl kimlā-w yināwṭu-bo firākōt zāla 'aqli maḥēsab-be zayadgāñña firākōt zāla" bāytin.*

7. *Fardun bāyti min bāyti-'inta bāhi-gir "Dači-be-m, sami-be-m, 'arši-be-m, 'azzo magas-zo-be-ḥ 'aḥad dāyum zalelba" bāytin.*

8. *Ṣamadun bāyti min bāyti-'inta bāhi-gir "Hāḡa zāla ḡammi' ḡāḡa-zo-w yārdiba zita 'azzō-ḥ 'aḥad-be-m yārda ḡāḡa zalēla: yōlō-zāl-be-m, yisačo-zāl-be-m, 'indōč-be-m, waldi-be-m ḡāḡa zalēla" bāytin.*

10. بَاطِنُ بَايْتٍ مِنْ بَايْتَيْنِ بَاخِرٌ عَقْلٌ مَحْسَبِي زَيْدَجَانْ، عَيْنُ مَرْبِي زَيْبُورْدَ، أُذُنُ مَسْمَايِي زَيْجَنْ، نَفْسِي زَالْ مَحْسَبُ جَمْتُو يُوقَزَالْ بَايْتَيْنِ.¹⁵¹⁷

11. ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ (سورة الإخلاص: 3-4) يِي بَايْتٍ مِنْ بَايْتَيْنِ بَاخِرٌ اللهُ الْوَلَدَامُ الْوَلَدُومُ أَحَدُ مَخْلُوقٍ بِهِمْ زَيْمَاتْلِنْ أَحَدُ مَخْلُوقٍ زَيْمَاتْلَبَانِ بَايْتَيْنِ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.¹⁵¹⁸

12. كَوُوتَانْ، جَافِي زَالْبُ فَرَضِ اللهُ خَادِي مَمَنْزُوحٍ مِنْكَتِنْ بَاخِرٌ: "أَمَنْتُ بِاللّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْبَعْثِ بَعْدَ الْمَوْتِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ وَخُلُوهِ وَمُرِّهِ مِنَ اللهِ تَعَالَى أَمَنْتُ بِاللُّوحِ وَالْقَلَمِ أَمَنْتُ بِحَلِّ مَا أَحَلَّ اللهُ تَعَالَى وَتَحْرِيمِ مَا حَرَّمَ اللهُ تَعَالَى أَمَنْتُ بِجَمِيعِ مَا يَجِبُ بِهِ الْإِيمَانُ وَأَنَا بَرِيءٌ مِمَّا يَحُولُ بَيْنِي وَبَيْنَ دِينِ الْإِسْلَامِ فِعْلًا وَقَوْلًا وَإِعْتِقَادًا." يِي بَايْتِيخٍ مِنْ بَايْتَيْنِ[ت]؟ بَاخِرٌ "اللهُ أَحَدُنْزُوبِي أَمَنْتُ، حَلْقَزِيُو أَرُو بِلَايَ زِيُوقَ مَلَايَكْتِ زَالْنَنْبِي أَمَنْتُ، حَلْقَزِيُو أَرُو بِلَايَ زِيُوقَ نَبِيَّاشِ زَالْنَنْبِي أَمَنْتُ، زَتَاوَقَرُومَا بَقْلُ أَلْفِ كُي أَلْفِ حَرْتِ أَلْفِ نَبِيَّاشِ زَالْنَنْبِي أَمَنْتُ، شِعْشَتْ بَقْلَاوُ أَسِيرَا شِعْشَنْزِيْمَا مُرْسَلَاشِ سَاتَزِيُوخُ أُولُو الْعَزْمَاشِ جَمَنْزُوبِي زَمَلْخِيُوخُ مُحَمَّدٌ ﷺ زَتَيْنَنْبِي أَمَنْتُ. جَافِي زَحْكَمَبِيُو حُكْمِ قِيَامِ مَالَتْ بِدِيحْلِي حَلْ بِالْوَنْبِي أَمَنْتُ، حُكْمُوزِو خَيْرُوزِو شَرُّوزِو بِطِيمُوزِو يَمَرُوزِو أَرُوبِيَتْ بِدِيحْلِي حَلْ بِالْوَنْبِي أَمَنْتُ، جَافِ سَعِيدَنْزُوزِو شَقِيَنْزُوزِو رَزَقِوَا أَجَلُوزِو مَجَاوَا مَنِيَنْزُوزِو إِمِيخَلْلُوقِو بِيَقْدُ زَكَنْبَمَا قَلَمُ زَكَنْبُو

9. *Zāhirun bāyti min bāyti-'inta bāḥi-gir* "Manbarti-zo-be šakki zalēlba, qudra-zo-be zaldīgaw-mā yadīgā, qudra-zo-be zidīgā-w-'uḥ yaliṭa qudra-zo-be 'orti-wa māltu-w yaḥnābla" bāytin.

10. *Bāṭinun bāyti min bāyti-'inta bāḥi-gir* "Aqli mahēsab-be zayadgāñña 'īn-'um mara-be zaybōrda 'uḍun-'um masma'-be zayagña nafsi-'uṣṭu-be zāl mahēsab ḡammi'-w yūq-zāl" bāytin.

11. ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ (سورة الإخلاص: 3-4) yī bāyti min bāyti-'inta bāḥi-gir "Allāhu yūldumēl, yitwaladumēl 'aḥad maḥlūq-baḥ-'um yitmāṭalumēl 'aḥad maḥlūq-'um yitmāṭalbāmēl" bāytin. 'Allāhumma ṣalli 'alā sayyidina Muḥammad wa 'alā 'āli sayyidina Muḥammad.

لُوحَ حَلَنَ بِالْوَثْبِي اَمْنَحُ, اللهَ حَلَالُ زَايِيُو جَمِي حَلَالُ بِالْوَثْبِي اَمْنَحُ, اللهَ حَرَامُ زَايِيُو جَمِي حَرَامُ بِالْوَثْبِي اَمْنَحُ, حُلُ بَايْتِ زَلَحَدَ جَمْنَبِي اَمْنَحُ, مُؤْمِنُو اِيْمَانَبِي يَاطُخُ بِالْوَتْنِ اِشْوَتْبِيْنِ قَلْبِيْنِ يَنْرَحْبَالُ. مُؤْمِنُ اَرْوَسْزَوْبِي جَوْتَنْزَوْبِي اَحَدَ بَلَاءِ دِيَجَبِيُوچَرِ دِلَاجِيْنِ اَشِيُو اَلْبَايْتِ, ظَالِمُ ظَلْمَزُوو رَاوچَرِ اَوْ سَمَعُوچَرِ جُسُسُ اَشْنِ زَلْتُ اللهَ اَشْنِ اَلْبَايْتِ.¹⁵¹⁹

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12. *Ko 'ot-tāñ, gāfi-be zālaba farđi 'Allāhu-ḥād-be maman. "Maman-zo-ḥ minkut-'in?", bāḥi-gir 'āmantu bil-Lāhi wa malā'ikatihi, wa kutubihi wa rusulihi wal-yamil-'āḥiri wal-ba'ti ba'da al-mawti wal-qadari ḥayrihi wa šarrihi wa ḥuluwwihi wa murrihi minal-Lāhi ta'ālā, 'āmantu bil-lawḥi wal-qalami 'amantu biḥilli mā 'aḥallal-Lāhu ta'ālā wa taḥrīmi mā ḥarramal-Lāhu ta'ālā, 'āmantu biḡamī'i mā yaḡibu bihil-'īmānu, wa 'ana barī'un mim mā yaḥūlu baynī wa bayna dīnil-'islāmi fi'lan wa qawlan wa'tiqādan."* Yī bāyti-iḥ "min baytin[ta]?" bāḥi-gir, 'Allāhu 'aḥad-nat-zo-be 'amanḥu, ḥilqi-zi-yu-w 'azzo bilāy zayūqayu malāykatāč zālu-nat-be 'amanḥu, ḥilqi-zi-yu-w 'azzo bilāy zayūqayu kitābāč zālu-nat-be 'amanḥu, ḥilqi-zi-yu-w 'azzo bilāy zayūqayu nabīyyiāč zālu-nat-be 'amanḥu, zittāwaqa-zo-mā baqla 'alfi kuya 'alfi ḥarat 'alfi nabīyyiāč zālu-nat-be 'amanḥu, šī'išti baqla wa 'assirā šī'išti-zy-mā Mursalāč. sattizi-yūḥ 'ulul'azmi-'āč-'inta-yu, ḡammi'-zo-be zi-malah-'u-yu-ḥ Muḥammad sall-Lāhu 'alayhi wasallam zitayunatbe 'amanḥu. Gāfi-be zithakama-be-w ḥukmi qiyāma māltu yidīḡ-le ḥal bālōt-be 'amanḥu. Ḥukmi-zo ḥayri-zo, šarri-zo, yiḡim-zo yimarri-zo 'azzo-bet yidīḡ-le ḥal bālōt-be 'amanḥu. Gāfi sa'īd-nat-zo šaqiyy-nat-zo 'aḡal-zo miḡḡa wa mañi-zo 'imaytiḥalaq bēqad zikatab-mā qalam zikatabubo lūḥ ḥalin bālōt-be 'amanḥu. 'Allāhu ḥalāl zāyew ḡammi' ḥalāl bālōt-be 'amanḥu. Ḥullu bāyti zilaḥada ḡammi'-be 'amanḥu. Mu'minuw 'imān-be yācuḥ bālōt-be-n 'išōt-be-n qalbi-be-n yitraḥabāl. Mu'min 'aṭṭi-zo-be Göytazo-be 'aḥad balā' yidīḡ-ba-gir, dilāga-'e-

13. الله جافبي زارديو فرض، حلال، حرام حرمترؤ محيح قلببي المقيش الله يودارؤ مودد الله يطارؤو مطلا مودد واطلا خادو الله راط لال اشاخ بايت، كذبي محيمبي ليلبي دلح راوجر او سمعور قلببي [الله و] قطب موشم "اتاخ طقشوننيم احد ضرر تاشنيتن" البايث اتراط طيث دلح سببيخ "عادين تاوا يماجنين يخن" بايتم [الله و] مقر "كريم تاوا يحدجنين يخن" بايتم [الله بي] مجيزم فرث وا جرمان خادو مسمس موش. اللهم صل وسلم على سيدنا محمد وعلى آل سيدنا محمد.¹⁵²⁰

14. جنت تكل زالب اسات تكل زالب الله زابلي خليوم متفج ايل بالوثبي امنح.¹⁵²¹

15. دشبي يخرخرال هواي يبرزال زت رخ زال جئبي الله مت فرديوم يموثال بالوثبي امنح.¹⁵²²

n 'āšew 'al-bayti. Zālim zūlmi-zo-w ri 'ō-gir 'aw sama 'ō-gir gusus 'āša zalta 'Allāhu 'āša 'al-bāyiti.

13. 'Allāhu gāfi-be zāaradew farḍi, ḥalāl, ḥarām ḥurmat-zow maḥēga qalbi-be 'al-maqēša, 'Allāhu yūddāzāluw mawdad, 'Allāhu yiṭalazāluw maṭla', mawdad wa maṭla' 'Allāhu zāt lālu 'āšāḥ bāyiti. kiḍ-be maḥēma-be, layli-be dilḥi ri 'ō-gir 'aw sama 'ō-gir qalbi-be ['Allāhu-w] qaṭab mōṣama "ittāḥ ṭiqaššo-nte-ma 'aḥad darar tāšaṇē" 'al-bāyiti, 'itta-zāt ṭit dilḥi sabab-be-ḥ 'Ādil-'inta-wa yimāgda-ñ-'in yiḥun" bāyiti-ma ['Allāhu-w] mafra, Karīm-'inta-wa yaḥadgi-lañ-'in yiḥun" bāyiti-ma ['Allāhu-be] magēzam. Farat wa gizmān-ḥād-'u-w massamassa mōša. 'Allāhumma ṣalli 'alā sayyidina Muḥammad wa 'alā 'ālī sayyidina Muḥammad.

14. Ġannat taḥal zālba 'isāt-'um taḥal zālba "'Allāhu zi'abad-le ḥalaqew-ma matfaḡa 'ēla" bālot-be 'aman-ḥu.

16. زموت ويچ زخانزوم جدير زخانزوم ازوكنبي قبري الله وا نبي زوؤ دين زوؤ كتآب زوؤ قيلة زوؤ ودآج
مؤمن زوؤ يتحبر ملايكث حلم يتحيروتل بالوثبي آمنح، بي جرجابوتزوخ منكثنت باجر الله ربي ومحمد
نبي الاسلام ديني والقرآن امامي والكعبة قبلتي والمؤمنون اخواني.¹⁵²³

17. قبريخ جنزاط شير التانم اسنراط طبرن، اخذروي زيسبو جافيخ وي تسنين حل وي طنقيب حل بالوثبي
آمنح.¹⁵²⁴

18. الله ونذال راشيوم كفربي زموت جافيخ طنقيب حل بالوثبي آمنح، الله زقنيوم ايمان بح زموت جافيخ تسنين
حل بالوثبي آمنح.¹⁵²⁵

15. “Dač-be yiḥraḥri-zāl hawa-be yibarri-zāl zita ruḥ zāla ḡammi’-be
’Allāhu mut farada-be-w-ma yimut-’āl” bālot-be ’aman-ḥu.

16. “Zimōta wīg zihāna-zo-m, gidīr zihāna-zo-m ’azzo-kut-be qabri-be
’Allāhu, wa Nabīyy-zo-w dīn-zo-w, Kitāb-zo-w, qibla-zo-w, wadāḡ
mu’min-zo-w yathībra malāykat ḥal-ma yathībrōtal” bālot-be
’aman-ḥu. Girgābot-zo-ḥ minkutinta bāḥi-gir “’Allāhu Rabbī, wa
Muḥammadun Nabīyyī, wal-’islāmu dīnī, wal-qur’ānu ’imāmī,
wal-ka’batu qiblatī, wal-mu’minūna ’ihwāni.”

17. “Qibri-’iḥ ḡannat-zāṭ šīra ’al-tānum ’aḡāb-zāṭ cēr-’in ’aḥad-zo-be
zesabo ḡāfi-’iḥ way tasti-be-n ḥal way cīnqi-be-n ḥal” bālot-be
’aman-ḥu.

18. ’Allāhu wandalla zāšew-ma kufribe zimōta “cīnqi-be-n ḥal” bālot-
be ’aman-ḥu. ’Allāhu zaaqna’e-w-ma ’īmān-baḥ zimōta “tasti-be-
n ḥal way” bālot-be ’aman-ḥu.

19. أَفَر زَخَانَ قَامُو زَنْقُطَاط وَتَرُو زَبَنَ طَجَرُو زَبِي عَاطُو قِيَام يَام زَنَارِيوَكْت يَاشوم رُح وَ حَيَات يَزَحْبُجُوم
قَبْرِي يَنْقُحُولِي حَلَن بِالْوَثْبِي أَمْنَح.¹⁵²⁶

20. دَشَبِي يَخَرُخَرَزَال هَوَابِي يَبَرَزَال زَال رُح زَال جَمُتُو حَشْرَبِي يَسَامُتُيَم حَق زَالِي جَمُتُو حَقَرِيُو فَاطُ يَلُيَم
زَحْدَجَام يَحْدَجَم زَلْحَدَجَمُوخ مَشَا إِسْحَقُرو يَتَخَلَّلُصُولِي حَلَن بِالْوَثْبِي أَمْنَح.¹⁵²⁷

21. دِينَتُ شَيْرِيبِيَم مَتَجَرَّازِيبِيَم مَتَبَلَّازِيبِيَم مَتَسْتَرِيبِيَم مَتَلَبْسَرِيبِيَم حَلَالَزِيبِيَم حِسَابُ حَرَامَزِيبِيَخ عَقَابِنُ حَلْبِي
بَالْوَثْبِي أَمْنَح.¹⁵²⁸

22. جَافِرَاطُ عَمَلُو زَكْتَبُو كِتَاب قِيَام يَام مَشَا مَخْلُوقُ أَرُوسُ لَايِي زَنَابُكْتُ يَزْنُومُ مُؤْمِنُومُ قَنِيثْبِي كَافِرُخ جَرَانْبِي
يُورِدَبَام مَشَا كِتَابَرِيُو قِرَأُ يَلُيَم مَشَا كِتَابَرِيُو يَقْرَمُ اورُ عِشُوتُ زَنَارِيَوْمُ شَيْ زَلْنَقَصَزُو أَرِي إِشُوتُ زَنَارِيَوْمُ
شَيْ زَلْدَبَلْبُوزُو يَرْخُيُولِي حَلَن بِالْوَثْبِي أَمْنَح.¹⁵²⁹

19. “’Afar zi-ḥāna qām-’u-w zitqucāca watar-’u-w zi-banana ċigar-’u-
w zi-baya ‘āṭ-’u-w qiyāma yām zi-nārew-kut yāšō-ma ruḥ wā ḥayāt
yargabgubō-ma qabri-be yanaqḥo-le ḥal ” bālot-be ’aman-ḥu.

20. “’Dač-be yiḥraḥri-zāl hawa-be yibarri-zāl zāl rūḥ zāla ḡammi-’-’u-
w ḥašr-be yisāmtu-yu-ma ḥaq zāl-yu ḡammi-’-’u-w ḥaq-zi-yu-w
fācū yiluyu-ma zi-ḥadagām yaḥadgi-ma zal-ḥadaga-mo-ḥ ’iṣḥaqzo
yat-ḥilālšō-le ḥal-’in ” bālot-be ’aman-ḥu.

21. “’Dīnat šī’ize-be-m matgaza-’ze-be-m matabala-’ze-be-m
matsāca-ze-be-m matlabas-ze-be-m ḥalāl-ze-be-mā ḥisāb ḥarām-
ze-be-ḥ ‘iaāb-’in ḥal-be ” bālot-be ’aman-ḥu.

23. جَافِرَاطُ عَمَلْ زَرْجَحُوا زَنَاقَصَزُووْ يُوقِبُو زَقِيحَا مِيئَرَاطُ مَزَانْبُحْ رَيِّتَمَاسَلْ مِرَانْ خَلُو يَمِيَزَنُوحُولْ بِالْوُثْبِي
 أَمْنَحْ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.¹⁵³⁰

24. جَهَنَّمُ زَاطُ حَطْبِي زَشِيخَلُو صِرَاطُ سِيْفِيْمَا يِنَلَحْ طَجَرِيْبُحْ يِقَطْنْ مَايَجْبِيْحْ يَزْلَاخُطْ شَيْشَتْ أَلْفِ أَمْنُو يَجَازْ
 قِنْنَرْمَا حَرْتَبِيْنْ يِنْمَاجْ قِنْنَرُوْخْ جَمْلَكُنْبِيْنْ يِنْمَاجْ قِنْنَرُوْخْ فَارِسْ كُنْبِيْنْ يِنْمَاجْ قِنْنَرُوْخْ أَوْفْ كُنْبِيْنْ يِنْمَاجْ قِنْنَرُوْخْ
 دُوفْ كُنْبِيْنْ يِنْمَاجْ قِنْنَرُوْخْ بَرَأَقْ كُنْبِيْنْ يِنْمَاجْ مِشَا إِسْوَوقَا إِسْنَشُوْتَرِيْ قِيْسَبِيْ يِنْمَاجْبُوْ صِرَاطُ يِنْمَاجُوْتَلْنْ
 بِالْوُثْبِي أَمْنَحْ.¹⁵³¹

22. “Gāf-zāt ‘amal-’u-w zi-katabu-bo kitāb qiyāma yām miša maḥlūq
 ‘urūs la’ay-be yazanbo-ma mu’min-mo qañīt-be kāfir-’uḥ girāñ-be
 miša kitāb-zi-yu qira-’u yiluyuma miša kitāb-zi-yi-’u-w yiqaru-ma
 ‘ōr ‘išot zi-nār-’e-wum šī’i zalnāqasa-zo ‘ari ‘išot zi-nār-’e-wum
 šī’i zaldabalubo-zo yagaño-le ḥal-’in” bālot-be ‘aman-ḥu.

23. “Gāf-zāt ‘amal zi-raḡaḥa-wa zi-nāqaṣa-zo-w yūqbo-zāl ziqēḥ wā
 mēt-zāt mizān-baḥ zaytimāṭal ḥal-ma yimīznhol” bālot-be ‘aman-
 ḥu. ‘Allāhumma ṣalli ‘alā sayyidina Muḥammad wa ‘alā ‘ālī
 sayyidina Muḥammad.

24. “Ġahannam-zāt ḥaḥi-be zi-ċēḡalo, širāt sīf-be-mo yibalḥi ċigar-
 be-ḥ yiqatni ċiba-be-ḥ yazlḡti šī’išṭi ‘alfi ‘amat-’u-w yinas-’i qini’-
 zo-mo gāmila-kut-be-n yitmāḡi qini’-zo-ḥ fāris-kut-be-n yitmāḡi
 qini’-zo ‘ūf-kut-be-n yitmāḡi qini’-zo dūf-kut-be-n yitmāḡi qini’-zo
 burāq-kut-be-n yitmāḡi mišā ‘is-’ūqa wa ‘is-’išot-zi-yu qēssi-be
 yitmāḡu-bo ḥal-ma yitmāḡotal” bālot-be ‘aman-ḥu.

25. حَطَاكُوا نَعْنَا حُبَابُ زَالْبِ حَمِيمٍ وَ رَقُومٌ وَ جَهِيمٌ زَالْبِ سَلَّاسِلٍ وَ أَغْلَالٌ وَ أَنْكَالٌ زَالْبِ يُولُومَا أُسْخُ زَرُ
يَسْشُوخُ إِزْوَ مَحْ وَ فَقَائِي يَمَرَّ حَيَاتُ زَالْبِ أَسِيرَاوْ زَحْطُنْ زَبَانِي مَلَايَكْتُ زَالْبِ إِسَاتْ حَلَمْ يَا إِسَاتْبِيخْ كَافِرُو
زَأْبْدِي يَطِيسُوحول بَالُوْثِي أَمْنَحْ.¹⁵³²

26. أَنْبِيَاوُمُ أُولِيَاوُمُ عَالِمُمُ شَهِيدُمُ قِيَامَ يَامْ إِسَاتْ وَاجِبُ زَخَانْبِيُو جَافِلِي جَزْزِيُو يَتَحْيِيرُمُ [زَتْحِيْرُلوو] إِسَاتْبِي
يَتَفَوْحول بَالُوْثِي أَمْنَحْ.¹⁵³³

27. مُؤْمِنُحْ عَفُو وَ مَغْفِرَةٌ وَ شَفَاعَةٌ وَ رَحْمَتُ زَلْأَجَزِي إِسْدَلْجَزِي قَيْسٍ يَمَاجْدِيُمُ يَاطِيْحول كَافِرُحْ زَأْبْدُ
يَطِيسُوحول بَالُوْثِي أَمْنَحْ.¹⁵³⁴

28. مِيْزَاطُ زَرُ حَيْزَاطُ زَرُ خَمْرَاطُ زَرُ دُوسْرَاطُ زَرُ زَالْبِ حُورُ وَ حَرِيْرُ قُصُورُ زَالْبِ لِحْ وَ وَحْشُ خَادِمُ زَالْبِ
نَفْسِلِيْمُو يَحْفَزَالُ عِيْلِيْمُوخْ يَقُومِسِرَالُ كُمْلُ نِعْمَتُ زَالْبِ جَنْتُ حَلَمْ أَرُو جَنْتَبِيخْ مُؤْمِنُو زَأْبْدُ يَطِيسُوحول
بَالُوْثِي أَمْنَحْ.¹⁵³⁵

25. “*Hīṭaku wa na’tā ḥubāb zālba, ḥamīm wa zaqqūm ḡahīm
zālba, salāsīl wa ‘aGlāl wa’ankāl zālaba yolo-mo ‘usuḥ zar
yisačō-ḥ ‘izzi wa magi wa qiqāy yimarri ḥayāt zālba, ‘assira
zaḥtañ zabāniya malāykat zālba ‘isāt ḥalma ya’sāt kāfir-’u-w zi-
’abad yaṭīsoḥol*” *bālot-be ‘aman-ḥu.*

26. “*‘Anbiyā’-’um ‘awliā’-’um ‘ālīm-’um šahīd-’um qiyāma ‘isāt
wāḡib ziḥāna-be-w gāfi-le Gaz’i-zi-yu-w yaṭḥībru-ma [zat-ḥēbaru-
lo-w] ‘isāt-be yataqoḥol*” *bālot-be ‘aman-ḥu.*

27. “*Mu’mīn-’uḥ ‘afwi wa magfirah wa šafā’ah wa raḥmat zaalgaña-
ziyu dilḥi-ziyu qēssi yimāḡdu-yu-ma yāčuyōḥol kāfir-’uḥ zi-’abad
yaṭīsoḥol*” *bālot-be ‘aman-ḥu.*

29. مُؤْمِنُخْ يَا جَنَّتْ نِعْمَتُو إِسْرَحَبْ بِيحِيرُخْ لَايْبِينْ تَحْيِينْ اِيَقْدَبِينْ اِيحِيرْبِينْ قَيْنْبِينْ بَتَوْبِينْ حَلْ رَلَوُكُنْبِي زَتْ
اَحْدَبْحُمْ رَيِّمَاسَلْ جَزْزِيُو قَيْنْرِيُمُو [أَحْدْ] سَأَ قَيْسَ قَيْنْرِيُخْ مَشَبَتْ وَاسُورَ قَيْسَ قَيْنْرِيُخْ [أَحْدْ] قَيْسَ قَيْنْرِيُخْ جُم
قَيْسَ قَيْنْرِيُخْ وَحَرْ قَدْرَ قَيْنْرِيُخْ [أَحْدْ] أَمَتْ قَيْسَ مِشَا إِسْوَوقَا إِسْنِشَوْتُ دَرَجَ قَيْسَبِي جَزْزِيُو پَرَالْ لَكِنْ اَرُو
مَرَبِي كَافِرْلِي دَايْ اِيَلَامْ بِالْوُثْبِي أَمْنُخْ. اللّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.¹⁵³⁶

30. يِي اِيْمَانُخْ حَمْسَتَبِينْ حِيَطَرُو اَرَانْبِي لَا اِلَهَ اِلَّا اللّهُ مُحَمَّدٌ رَسُوْلُ اللّهِ بَايْتِ, حَمْسَتْ وَقْتِ مَسْجَدُ, [يَفْرِكْزَالْ] رَاكْ
مُوَطْ, رَمَضَانْ مَصُومَنْ, [حَجْ] يَلْخُدْ خَادْبِي حَجْ مَحَرْ.¹⁵³⁷

28. “Miy-zāṭ zar ḥay-zāṭ zar ḥamri-zāṭ zar dūs-zāṭ zar zālba ḥūr wā
ḥarīr quṣūr zālba liḡi wā waḥači ḥādīm zālba nafsi-le-mo yaḥafzāl
‘īnle-ḡ yaqūmsi-zāl kumul ni‘mat zālba ḡannat ḥal-ma ‘azzo
ḡannat-be-ḡ mu‘minuw zi-‘abad yaṭīsoḥol” bālōt-be ‘aman-ḡu.

29. “Mu‘min-‘uḡ ya’ ḡannat ni‘mat-‘u-w ‘israḥaba beher-‘uḡ la‘ay-
be-n taḥay-be-n ‘ēqad-be-n ‘eher-be-n qaṇīt-be-n bito-be-n ḥal
zay-lo-kut-be zita ‘aḥad-baḡ-‘um zaytimāsal Gaz‘i-zi-yu-w qini’-
zo-mo [‘aḥad] sā‘a qini’-zo-ḡ mišēt wa sōza qēssi qini’-zo-ḡ
[‘aḥad] yam qēssi qini’-zo-ḡ waḥri qēssi Gaz‘i-zi-yu-w yirālu lakin
‘azzo mara-be kāfir-le dāy ‘ēlām ” bālōt-be ‘aman-ḡu.
‘Allāhumma ṣalli ‘alā sayyidina Muḥammad wa ‘alā ‘āli sayyidina
Muḥammad.

30. Yī ‘īmān-‘uḡ ḥammisti-be-n ḡēṭar-‘o. ‘Arrāt-be Lā ‘ilāha ‘illal-Lāh
Muḥammadun Rasūl-Lāh bāyṭi, ḥammisti waqti masḡad,
[yifarkizāl] zakka mōṭa, Ramaḡdān maṣōman, [ḡaḡḡi] yilaḡda-ḡād-
be ḡaḡḡi maḡra.

31. مُؤْمِنُ عَمَلُوهُ إِخْلَاصٌ وَ إِحْسَانِي [يَاشْكُتْلِي] ايمَرو, "إِخْلَاصٌ وَ إِحْسَانُ مَنْكُنْ؟" بَاخِرُ الله خَادُو
 پَرُورَ الْكُتْبِي عِبَادَ مَوْشَ أَطْخَادُ آيَرَاوَمَامَ آرُو يَرَنِيَتَلْ قَامُو إِسْلَامَ ظَاهِرُنْ مَا شَرَعِيحَ وَجِيرَ يَاشُنْ, قَلْبُوا إِيمَانِ
 بَاطِنُنْ مَا سِرِّي الله بَحَ وَجِيرَ يَاشُنْ. الْحَمْدُ لِلَّهِ الَّذِي أَنْعَمَ عَلَيْنَا وَ هَدَانَا عَلَى دِينِ الْإِسْلَامِ الْحَمْدُ لِلَّهِ الَّذِي أَمَدَهُ
 الْأَمَدُ.¹⁵³⁸

32. حَالُ مِسْتَيْنِ؟ حَرَتِنِ, خَالِقَبُحَ يَطْلَالُ حَالُ, مَخْلُوبُحَ يَطْلَالُ حَالُ, نَفْسِيحَ يَطْلَالُ حَالُ دِينْتَبُحَ يَطْلَالُ حَالُ.
 خَالِقَبُحَ يَطْلَالُ حَالُ سَاتِيْنِ أَوْشَ زَايِيُو مَوْشَ, تَخْتَرُ زَايِيُو مِثْخَتَرُ, فِرْدَزُوِي رَاضِ مَخْنُ بَلَاغُزُوِي صَبْرِ
 مَوْشَ نَعْمَتَزُولِي شُكْرُ مَجْبَأُ حَرْمَتَزُوُو مَقِيرَحُ مَجْدَائِرُوزُوُو مَطْنُ, مَخْلُوبُحَ يَطْلَالُ سَاتِيْنِ عِلْمُوا جِلْمُ رَحْمَتُ
 وَ بَرَحَتُ مَتَقَشَاشَ وَ مَتَقَاقَ أَطْخَادِي أَطْخَادُ حَقْ مَقْرَدُ, نَفْسِيحَ يَطْلَالُ حَالُ سَاتِيْنِ خَوْفُ وَ جُهْدُ بَرِيئَتُ وَ
 رِيَاضُ حُلُ وَ إِخْلَاصُ مَخْلُوقِي بَايْتُ نَفْسِيحَادِي طِنَقِيُو مَطُورَ دِينْتَبُحَ يَطْلَالُ سَاتِيْنِ طَبَقَشُوبِي مَتَقَاقُ
 رَجَنُوبِي وَ دَاخُو مَبِيَسَ زَلِيلُ مَفَاطَزُوُو مَخْدَجُ دِينَتُ بَرَحَزُوُو مَطْلَأُ جَدَرُ وَ خَفْتِيُو مَطْمَسُ زُهْدِيُو مَمْلُحُ.¹⁵³⁹

31. *Mu'min-'uh 'amal-zo-w 'ihlāṣ wa 'ihsān-be [yāš-kut-le] 'ēmaro.*

*"'Ihlāṣ wa 'ihsān-'uh minkutin" bāḥi-gir 'Allāhu-ḥād-'u-w yiro-
 zāl-kut-be 'ibāda mōṣa 'aṭṭi-ḥād 'ayri-'o-mām 'azzo yirañit-'al
 [bāyti-be] qām wa 'islām zāhirin-ma šari'a-baḥ wigēr yāš qalbi
 wa 'īmān bāṭin-'in-ma sirri-be 'Allāhu-baḥ wiger yāš. 'Al-ḥamdu
 lil-Lāhi 'al-laḍī 'an'ama 'alaynā wa hadānā 'alā dīnil-'islām, 'al-
 ḥamdu lil-Lāhi 'al-laḍī 'amaddahu al-'amad.*

32. *Hāl mistīn? Harat-'in. Ḥāliq-baḥ yaṭṭilālsi ḥāl, maḥlūq-baḥ
 yaṭṭilālsi ḥāl, nafsi-baḥ yaṭṭilālsi ḥāl, dīnat-baḥ yaṭṭilālsi
 ḥāl. Ḥāliq-baḥ yaṭṭilālsi ḥāl sātti-'in, zi-'emarew-be mattēmar, zi-
 ḥatar-'ew-be matḥtar firdi-zo-be rāḍi maḥna balā'-zo-le ṣabri
 mōṣa ni'mat-zo-le šukri magba' ḥurmat-zow maqērah migdāy-zow
 maṭan. Maḥluq-baḥ yaṭṭilālsi ḥāl sātti-'in, 'ilmi wa ḥilmi, raḥmat
 wa baraḥti matqīšāša wa matbiqāqa 'aṭṭi-ḥād-be 'aṭṭi-ḥād ḥaq
 maḥrad. Nafsi-baḥ yaṭṭilālsi ḥāl sātti-'in, ḥawfī wa ḡuhdi barī'at wa
 riyād ḥullu wa 'ihlāṣ maḥlūq-le bāyti nafsi-ḥād-be cīnqi maṭōra.
 Dīnat-baḥ yaṭṭilālsi ḥāl sātti-'in, Ṭiqqašo-be matbiqāqa zagaño-be*

33. سَاتِ حَالِ اَزْوَبي زِتْرَحَبَ سَاتِ عَذَابِ اَلْبُوخِ اَيْلَ شَلَكِ وَ شِرْكَ جِسْتِ وَ جَرَّ جَرَارُ وَ قِنْتُ كِبْرِ الْعِيَادُ
بِاللّٰهِ.¹⁵⁴⁰

34. سُوتِ حَالِ اَزْوَبي زِتْرَحَبَ سُوتِ جَنَّتِ اَلْبُوخِ اَيْلَ صِدْقِ وَ يَقِيْنِ عَمَلِ وَ اِخْلَاصِ صَبْرِ وَ رَضَى تَوَكُّلِ وَ
تَوْفِيْقِ. نَسْأَلُكَ التَّوْفِيْقِ. لِلّٰهِمْ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.¹⁵⁴¹

35. صَلَاتِ زِلْسَجْدَبِي اَسِيْرُ غُفُوْبَانِ حَلَبِ قَرْتِ وَ طِفَاثِ مَنِيْدَبِ وَ طِنُقِ مَفَرَارِ وَ تَوْجُنُ فُيِّ وَ اِسَاتِ جَبِيْشِ وَ
عُقْبِ الْعِيَادِ بِاللّٰهِ.¹⁵⁴²

36. صَلَاتِ زِلْسَجْدَلِي اَسِيْرُ هِدَايَتِ خَلِ هِدَايَتِ وَ سِتَارَتِ, حِيْجُوْثِ وَ رَحْمَتِ مَدَحِ وَ مَحَبَّةِ وَقَايَةِ وَ مَغْفِرَةِ ,
قُرْبَتِ وَ فَرَحَتِ . اللّٰهُمَّ اَرْحُنَا وَ اَفْرِحْنَا.¹⁵⁴³

*wadāḡuw mabēsa zalēl mafāczow maḥdag dīnat bizḡazow maṭla’
gidra wa ḡaftiw maṭmas zudiw mamlḡ.*

33. *Sātti ḡāl ’azzo-be zitraḡaba sātti ’aḡāb ’albōḡḡu ’ayal: šakki wa
širki ḡisti wa qunṡi ḡirār wa qiṡat kibri ’al-’iyāḡu bil-Lāh.*

34. *Sūt ḡāl ’azzo-be zitraḡaba sūt ḡannat ’albōḡḡu ’ayal: šidqi wa
yaqīn ’amal wa ’iḡlāš šabri wa riḡā tawakkul wa tawfīq. Na’aluka
at-tawfīq. ’Allāhumma šalli ’alā sayyidina Muḡammad wa ’alā ’ālī
sayyidina Muḡammad.*

35. *Šalāt zalsagada-be ’assir ’uqūbān ḡalba. Farat wa ṡiḡa’at
mat’ēḡab wa cīnqi mafrāra wa tōgan quy wa ’isāt gabičča wa
’uquba ’al-’iyāḡu bil-Lāh.*

37. طَوَارِ زَلَّ عَسِيرُنْ عِزْرَانِيل, قَبْر, مُنْكَرَا نَكِير, كِتَاب, مِيزَان, صِرَاط, مَالِك, رِضْوَانُ نَبِي جَزْءِ رَاط.¹⁵⁴⁴

38. عِزْرَانِيلُ رَاطٌ هَدِيَتْ هَرَتَيْن. زِدْلَحُو دِلْجَلِي تَوْبَتُ مَوْش, زِمَاجْخَادْبِي رَاضِي مَخْن, خُلْفَزَاي صَلَاتْ خَادُو قَضَاءُ مَوْط, الشُّوقُ إِلَى اللَّهِ.¹⁵⁴⁵

39. قَبْرِ رَاطٌ هَدِيَتْ هَرَتَيْن. أَلْمَحِيم, أَلْمُتْقَابُ, شَحَتْ خَادْبِي مُتْقِيرَخ [سُنَّة] صَلَاتْ خَادُو خَلُوبِي مَسْجَد.¹⁵⁴⁶

40. مُنْكَرُ وَ نَكِيرُ رَاطٌ هَدِيَتْ هَرَتَيْن: شَهَادَةُ مَبْرَح, حُلُ مَسِينُن, حَقْ مَسِينُن, مَخْلُوقْلِي رَحْمَتْن مَخْن.¹⁵⁴⁷

36. *Şalāt zisagada-lee 'assir 'hadiyat ħala. Matsētar wa matlāya, wa raḥmat, madḥi wa maḥabbah, wiqāyah wa magfira , qurbat wa fariḥat.*

37. *Ṭawāru zāla 'assir-'in. 'Izrā'il, qabri, Munkar wa Nakīr, Kitāb, Mīzān, şirāt, Mālik, riḍwān, Nabiyy Gaz'i.*

38. *'Izrā'il-zāt hadiyat ḥarat-'in. Zidalaḥo dilḥi-le tawbat mōša, zimāğa-ḥād-be rādī maḥna, ḥuluf zāya şalāt-ḥāduw qaḍā' mōca, aš-şawqu 'ilal-Lāh.*

39. *Qabri-zāt hadiyat ḥarat-'in. 'Almaḥēma, 'almaqābaṭ, şaḥat-ḥād-be matqēraḥ, [sunna] şalāt-ḥāduw ḥalwa-be masgad.*

40. *Munkar wa Nakīr-zāt hadiyat ḥarat-'in. Şahādah mabzah, ḥullu masēnan, ḥaq masēnan, maḥlūq-le raḥmatañña maḥna.*

41. كِتَابُ رَاطٍ هَدِيَّتْ هَرَتِن: بِلَا قَلِيلْ مَخْن, مَنِيَّتْ قَلِيلْ مَخْن, سِنَانْ قَلِيلْ مَخْن, الله رَاطٍ وَ نَبِي رَاطٍ وَرُو دَائِم موش.¹⁵⁴⁸

42. مِيزَانُ رَاطٍ هَدِيَّتْ هَرَتِن: عِلْمْ مَلَمَد, زَلَمَدُو عِلْمِي عَمَلْ موش, عَمَلْ خَالِصْ مَخْن, [حَال] حُسْنُ الْخُلُقْ مَخْن.¹⁵⁴⁹

43. صِرَاطُ رَاطٍ هَدِيَّتْ هَرَتِن أَوْ آيِ خَادَلِي رَاضِي مَخْن, أَهْلِ خَادَبُخْ أَلْمُتْقَطَاطْ, أَمَانْ مَبُورْد, جُمُعَة مَحْر.¹⁵⁵⁰

44. مَالِكُ رَاطٍ هَدِيَّتْ حَرَتِن: قُرْآنْ مَقْرَأ, الله فَرْتَبِي مَبَك, دِلَحْ زِتْ أَمْرِيُو مَحْدَج, حَرَامْبِي مَتَقَبِرَح.¹⁵⁵¹

45. رِضْوَانُ رَاطٍ هَدِيَّتْ حَرَتِن: الله خَادَبِي زِيدِجْ بِلَابِي صَبْرْ موش, جَرَارُو مَوْحَطْ, يَمَاجْ دِينَتْ خَادُو صَدَقْ مَسْط. بَاوَنْتَبِي مَسْكِينْ نَتُو مَمْلَح.¹⁵⁵²

41. *Kitāb-zāṭ hadiyat ɣarat-'in. Bil'a qalīl maḥna, mañīt qalīl maḥna, sinān qalīl maḥna, 'Allāhu-zāṭ wa Nabiyyi-zāṭ waruw dā'im mōša.*

42. *Mīzān-zāṭ hadiyat ɣarat-'in. 'Ilmi malmad, zilamado 'ilmi-be 'amal mōša, 'amal ḥāliš maḥna [ḥāl] ḥusnul-ḥuluq maḥna.*

43. ¹⁵⁵⁰ *Šīrāṭ-zāṭ hadiyat ɣarat-'in. 'Āw wa 'āy-ḥād-le rādī maḥna, 'ahli-ḥad-baḥ 'almaqūcāca, 'amāna mabōrad, ḡum'ah maḥra.*

44. ¹⁵⁵¹ *Mālik-zāṭ hadiyat ɣarat-'in. Qur'ān maqra', 'Allāhu farat-be maka, dilḥi zita 'amrīw maḥdag, ḥarām-be matqērah.*

45. ¹⁵⁵² *Riḍwān-zāṭ hadiyat ɣarat-'in. 'Allāhu ḥād-be zidīḡa balā'-be ṣabri mōša, ḥirāruw mawḥaṭ, yiāḡ dīnat-ḥāduw ṣadaqa maṣṭa bāwnat-be mamlah.*

46. نَبِيّ زَاطٌ هَدِيْتُ حَرَتَيْنِ: نَبِيّ أَرَبِيٍّ مَطَّلَطٌ، صَحَابَتَانِ زَيُّو مَوَدَّدٌ، سُنَّ زَيُّو مَنُحِيو، اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا محمد وعلى آل سَيِّدِنَا مُحَمَّدٍ [بَابِئِيو] مَبْرَح. ¹⁵⁵³

47. جَزْءٌ زَاطٌ هَدِيْتُ حَرَتَيْنِ: أَوْرَبِي مَتَيَمَزْ، أَرَبِي مَتَخَتَّرْ، فِي سَبِيلِ اللَّهِ جِهَادٌ مُوْطَأٌ مَخْلُوفُ لِي خَيْرٌ مَخَشْ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. ¹⁵⁵⁴

48. مِجَلْ إِسْلَامِي زَارِدُو فَرَضِيخْ مِسْتَيْنِ؟ حَمَسْتَيْنِ. بِقَدَمِجَرِ شَهَادَةِ، صَلَاتِ، صَوْمِ، زَكَاةٍ، [حَجَّ] يَلْحَدُ خَادِي حَجَّ مَحَر. أَرُو أَسْطَبِي زَالِ فَرَضِيخْ كَيَاوُ حَمَسْتَيْنِ، شَهَادَ فَرَضِنْتَامَ فَرَضِنْتَبِي مَوْقَ يَجْبُوكُكُمْ مَلَمَدُ أَجْبُوْتُو يَجْبُلُورَالِ اللَّهُ أَحَدِنْتَامَ أَحَدُ نَتْرُو مَوْقَ، وَسَ فَرَضِنْتَامَ فَرَضِنْتَبِي مَوْقَ يَأْشُوكُكُمْ مَلَمَدُ مَوْشَاوُ يَأْشُلُورَالِ اللَّهُ أَحَدِنْتَامَ أَحَدِنْتُرُو مَوْقَ، صَلَاتِ فَرَضِنْتَامَ فَرَضِنْتَبِي مَوْقَ يَسْجُدُوكُكُمْ مَلَمَدُ مَسْجُدُو يَسْجُدُورَالِ اللَّهُ أَحَدِنْتَامَ أَحَدِنْتُرُو مَوْقَ، صَوْمِ فَرَضِنْتَامَ فَرَضِنْتَبِي مَوْقَ يَصُومُنُوكُكُمْ مَلَمَدُ مَصُومُنُو يَصُومُنُورَالِ اللَّهُ أَحَدِنْتَامَ أَحَدِنْتُرُو مَوْقَ، زَكَاةٍ فَرَضِنْتَامَ فَرَضِنْتَبِي مَوْقَ يَاطُوكُكُمْ مَلَمَدُ مَوْطَاوُ يَاطُورَالِ اللَّهُ أَحَدِنْتَامَ أَحَدِنْتُرُو مَوْقَ، حَجَّ فَرَضِنْتَامَ فَرَضِنْتَبِي مَوْقَ يَحْرُكُكُمْ مَلَمَدُ مَحْرَاوُ يَحْرُلُورَالِ اللَّهُ أَحَدِنْتَامَ أَحَدُ نَتْرُو مَوْقَ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. ¹⁵⁵⁵

46. ¹⁵⁵³ *Nabiyy-zāṭ hadiyat ḥarat-'in. Nabiyyi 'azziyu-be maṭṭilaṭal, ṣaḥābat-'āc-zī-yu-w mawadad, sunnah-zīyu-w maṭḥēwa, 'Allāhumma ṣalli 'alā sayyidina Muḥammad wa 'alā 'āli sayyidina Muḥammad [bāyitiw] mabzaḥ.*

47. ¹⁵⁵⁴ *Gaz'i-zāṭ hadiyat ḥarat-'in. 'Ōr-be matēmar, 'ari-be maṭḥatar, fī sabīl-Lāh ḡihād mawṭa', maḥlūa-le ḥayri maḥṣa. 'Allāhumma ṣalli 'alā sayyidina Muḥammad wa 'alā 'āli sayyidina Muḥammad.*

48. ¹⁵⁵⁵ *Mēgal 'islām-be zārad-o fardi-'iḥm misti-'in? Ḥamisti-'in. Yiqadmi-gir ṣaḥādah, ṣalāt, ṣōman,[ḥaḡḡi] yilaḥda-ḥād-be ḥaḡḡi maḥra. 'Azzo 'uṣṭu-be zāl fardi-'iḥ kuyāwa ḥamist-'in. Ṣaḥāda*

49. مِي مِسْتِين؟ كَووتِن سَمِي يورْدِرَال، دَشِي يوطُرَال: شِيشْتِ سَمِي يورْدِرَال، حَرَتِ دَشِي يوطُرَال. شِيشْتِ سَمِي يورْدِرَال زَنَابِ مِي، بَرْدِ مِي حَمْدَاي مِي. حَرَتِ دَشِي يوطُرَال عَيْنِ مِي، رَرِ مِي، بَحَرِ مِي، جَدِ مِي. يِي سَاتَرُوخِ مِسْتِ أَتَّايِ يَتْسِينْدَال؟ حَرَتِ أَتَّايِ يَتْسِينْدَال: طَاهِرْمَا يَطِيهَر، طَاهِرْمَا رِيَطِيهَر، نَجِسِ مِي، مَكْرُوهُ مِي.¹⁵⁵⁶

farḏīntā-ma farḏi-nat-be mōqa. Yagabō-kut-m malmad magba'u-w yagablo-zāl 'Allāhu 'Aḥad-'inta-ma 'Aḥad-nat-zow mōqa. Wissa farḏīntā-ma farḏi-nat-be mōqa, yāšo-kut-m malmad. Mōšā-'aw yāšlo-zāl 'Allāhu 'Aḥad-'inta-ma 'Aḥad-nat-zow mōqa. Šalāt farḏīntā-ma farḏi-nat-be mōqa, yisagdo-kut-'um malmad, masgad-'uw yisagdulo-zāl 'Allāhu 'Aḥad-'inta-ma 'Aḥad-nat-zow mōqa. Šōman farḏīntā-ma farḏi-nat-be mōqa, yišūmno-kut-'um malamd, yišūmnu-zāl 'Allāhu 'Aḥad-'inta-ma 'Aḥad-nat-zow mōqa. Zakāt farḏīntā-ma farḏi-nat-be mōqa, yāčo-kut-'um malmad, yāčlo-zāl 'Allāhu 'Aḥad-'inta-ma 'Aḥad-nat-zow mōqa. Ḥağği farḏīntā-ma farḏi-nat-be mōqa, yiḥurō-kut-'um malamad, yiḥurlo-zāl 'Allāhu 'Aḥad-'inta-ma 'Aḥad-nat-zow mōqa. 'Allāhumma ṣalli 'alā sayyidina Muḥammad wa 'alā 'ālī sayyidina Muḥammad.

49. ¹⁵⁵⁶ Miy misti-'in? Ko'ot-'in: sami-be yūr-di-zāl, dači-be yūc-zāl. Ši'išti sami-be yūr-di-zāl, ḥarat dači-be yūc-zāl. Ši'išti sami-be yūr-di-zāl: zināb miy, barad miy, ḥamadāy miy. Ḥarat dači-be yūc-zāl: 'īn miy, zar miy, baḥar miy, gadu miy. Yī sāttizo-ḥ misti 'attāy yitsē'adāl? Ḥarat 'attāy yitsē'adāl: tāhir-ma yaṭīhri, tāhir-ma zayyaṭēhri nağis miy, makrūh miy.

50. نَجِسْ إِسْتْ زَقْدَمُو مِسْتِين؟ حَمْسْتِين. زَيْمَسْر دَمَ زَالِ, عَيْنَ زَيْرَا نَجِسْ, كُبُوثْرَاطْ سِيسْ, أَذُرْ زَطْلَقْتْ مِي, كووث طَجَر. ¹⁵⁵⁷

51. وَسْ مَحَو مِسْتِين؟ شَيْشْتِين جَامِدَات, نَابِتَات, حَيَوَانَات. ¹⁵⁵⁸

52. وَسْ يَاشْبُولِي زَبِيَق مِسْتِين؟ كَوَعَتِين: زَقِيَه وَ مِيث. ¹⁵⁵⁹

53. إِسْتِنَجَاءَرَاطْ شَرْطِيخْ مِسْتِين؟ شَيْشْتِين. عَيْنَ خَادَبِي پَرُوزَالُو وَلَمْ مَوْش, أَوْفَ خَادَبِي بِسَمُوزَالُو وَلَمْ مَوْش, إِجْ أَطَابِينْ خَادَبِي [مِييَحْ] طُرُجْ طُرُجْ مَوْش. ¹⁵⁶⁰

54. وَسَزَاطْ سَنَاحْ مِسْتِين؟ أَسِرْنُ يَقْدَمِجَر "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" بَايْتِ إِجْ كَفَبْ خَادُو مَحْطَبْ أَفْ خَادُو مَلْقَالَقْ أَوْفَ خَادْ إِسْتِنَشَاقْ مَوْشَ حَفِيشْ دَبْنْ خَادُو [مَفُورْ حَبِي] مَتْمَاسَلْ إِجْرَاطْمْ إِجْرَاطْمْ طُفُورْ خَادُو مَفُورَا حَ قَنِييْتْ خَادُو مَقْدَمْ جَمِيْ أَرُوسْ خَادُو مَحَاسَسْ نِيْتْ مَثْرِيخَبْ. ¹⁵⁶¹

50. ¹⁵⁵⁷ *Nağis 'sta zifadamo misti-'in? Hammisti-'in: zaytikō' dam zāla, 'in zayagña nağis, kobbōt-zāt sīsa, [af-ze-be nağis zināra-be-ma fīt qalah zāti-ma zi-lēfti-ma zi-dīgti] 'adurru zītalaqta miy. Ko'ot çigar.*

51. ¹⁵⁵⁸ *Wissa maḥawa misti-'in? Ši'išti-'in: ġāmidāt, nābitāt, ḥayawānāt.*

52. ¹⁵⁵⁹ *Wissa yāšbōle zaybiq misti-'in? Ko'ot-'in: ziqēh wa mēt.*

53. ¹⁵⁶⁰ *'Istiğā'-zāt šarṭi-'ih misti-'in? Ši'išti-'in: 'in ḥād-be yiro-zāl-'u-w walam mōša, 'ūf ḥād-be yisamo-zāl-'u-w walam mōša, 'iği 'aṭābiñña ḥad-be [my-baḥ] ṭurug ṭurug mōša.*

55. وَسَرَّاطُ فَرَضِيخٍ مَسْتَيْنِ؟ سِدْسَتَيْنِ يَفْدِمَجِرُ نِيثَ فَيْثَ [وَسَنَ يَنْجَلِبَ إِلَى] قَفَّتَ [إِجَ] حَرْقَ مِرْفَقُمَ [مَسَرَو] أُرُوسَ مَسَحَ مَوْشَ إِجَرَ كَعْبِيمَ [مَسَرَو] تَرْتِيبَ الْمَدَالَحِ.¹⁵⁶²

56. وَسَ يَنْزِرَالُ مَسْتَيْنِ؟ حَمْسَتَيْنِ كَوُوثَ أَوْجَبِي يُوطِرَالُ [مَنْ زَلَّتْ] إِجَ كَفَتَ خَادِبِي عَوَرَ [فَوِي خَادَ] وَ فَنَكَ أَسْطُوجَرَبَ [خَادُ مَنكَ] أَلَجَ إِنْدُوشِخَ مَتْنَاكَ [نَحْيَ جَرَبُ يُوطِرَالُ مَلْحَدَلِي زَيْمِشَ] طِيْطُنَ زَلَّتَ أَتَايَ مَنِيْثَ عَقْلَ مَجَارَ.¹⁵⁶³

57. إِنْدُوشَ تُخَنَمَ وَسَ زَنْتِرْسَ [بَ خُنْتَ] مَسْتَيْنِ؟ كَوُوثَيْنِ: نَسْبِي يَدِيْجَ [خُنْتَ] وَ سَبْبِي يَدِيْجَ [خُنْتَيْنِ]. نَسْبِي يَدِيْجَ [خُنْتَ] مَسْتَيْنِ؟ سِدْسَتَيْنِ: آيَ خَادَ [خُنْتَ], إِجَتْ خَادَ [خُنْتَ], أَوْ خَادَ زَاطَ [إِجَتْ] [خُنْتَ], آيَ خَادَ زَاطَ [إِجَتْ] [خُنْتَ], إِجَ خَادَ زَاطَ قَحَتْ [خُنْتَ], إِجَتْ خَادَ زَاطَ قَحَتْ خُنْتَ. سَبْبِي يَدِيْجَ [خُنْتَ] مَسْتَيْنِ؟ سِدْسَتَيْنِ:

54. ¹⁵⁶¹ Wissa-zāt sunnā-’h misti-’in? ’Assir-’in: yiqadmi-gir “bismi-Llāhi-Rrahmān-Rrahīm” bāyti, ’iği kaffi-ḥad-’u-w maḥṭab, ’af-ḥad-’u-w malqālaq, ’ūf-ḥad ’istinšāq mōša, ḥaḥfīš daban-ḥad-’u-w matmāsal, ’iği-zāt-’um ’igir-zāt-’um ṭifir-ḥad-’u-w mafruwarah, qaṇit-ḥad-’u-w maqdam, ḡammi’ ’urūs-ḥad-’u-w maḥāsas, nēt ’arēmot.

55. ¹⁵⁶² Wissa-zāt farḍi-’h misti-’in? siddisti-’in: yiqadmi-gir nēt, fīt [wasan yittēgalba ’ilā qafat, [’iği] ḥaraq mirfaq-’um [massa-zo], ’urūs maṣḥi mōša ’igir ka’bi-’im [massa-zo], tartīb almaddālah.

56. ¹⁵⁶³ Wissa yabarsi-zāl misti-’in? Ḥammisti-’in: ko’ot ’uga-be yūč-zāl [mani zalta], ’iği ’ūd-ḥād-be ’awra [fōy wa fanka ’uṣtu’ garab] ḥād-’u-w manka’, ’alaga ’indōč-baḥ matnāka’, mučnat-bilāy [yitgēb-bo] ’attāy [-be] mañīt, ’aqli magāza.

طوٹ آي خاد[خُنْتِ], طوٹ اِجٹ خاد[خُنْتِ], او خادِمِشْت[خُنْتِ], مِشْتِ خاد قَحْت[خُنْتِ], لِج خاد مِشْتِ[خُنْتِ], حَمَات خاد[خُنْتِ].¹⁵⁶⁴

58. اَلَج اِنْدوش اِسْتِي وَسَ رَنْبَرَس [زَتِي وَا وَسَ رَنْبَرَسَب قَام] مِسْتِيْن؟ حَرْتِيْن: يَقْدَمِجَر سِنْزِي, طِفْزِي, سَاتِ اَمْتَبِي نَحْي زَتِي قَحْت.¹⁵⁶⁵

59. صَلَاتِ وَاجِبِ يَخُنْب[مَ مَسْجَدُ يَنْدِيرْ قَبَام يَبْقَب خُنْت] مِسْتِيْن؟ حَرْتِيْن: يَقْدَمِجَر اِسْلَامَ مَخْن, بَالِغَ مَخْن, عَاقِلَ مَخْن, طَاهِرَ مَخْن.¹⁵⁶⁶

60. صَلَاتِ يَبْقَب[خُنْت] مِسْتِيْن؟ سِدْسْتِيْن: يَقْدَمِجَر وَفْتَزو زِبوَأَنْتَرُو وَوَق, بُرْسَبِي وَا نَجْسَبِي مَطْرِير[اَلْتَامُ بُرْسَ اَلْمَخْن وَا اَلْمَنْجَس] , طَاهِرَ اَتَايِي مَقَانْ, طَاهِرَ اِرَاْزَ مَلْبَس, عَوْرَ خَادُو مَسِيْر, نِيْثَ مَثْرِيْخَب.¹⁵⁶⁷

57. ¹⁵⁶⁴ 'Indōč tihun-ma wissa zatabris [-ba ĥunti] misti-'in? Ko'ot-'in: nasab-be yidīg [ĥunti] wa sabab-be yidīg [ĥuntīn]. Nasab-be yidīg [ĥunti] misti-'in? Siddisti-'in: 'āy ĥād[ĥunti], 'ihit ĥād[ĥunti], 'āw ĥād[ĥunti], 'āw ĥād-zāt 'ihit [ĥunti], 'āy ĥād-zāt 'ihit [ĥunti], 'ih ĥād-zāt 'ihit [ĥunti], 'ihit ĥād-zāt 'ihit [ĥunti]. Sabab-be yidīg [ĥunti-'ih] misti-'in? Siddisti-'in: tōt 'āy ĥād [ĥunti], tōt 'ihit ĥād [ĥunti], 'āw ĥād mišti [ĥunti], mišti ĥād [ĥunti], liği ĥād mišti [ĥunti], ĥamāt ĥād [ĥunti].

58. ¹⁵⁶⁵ 'Alaga 'indōč 'iste wissa zatabris [zite wa wissa zatbrisba qām] misti-'in? Ĥarat-'in: yiqadmi-gir sin-ze, řifir-ze, zalbālagti zi-te qaĥat.

59. ¹⁵⁶⁶ Šalāt wāğib yiĥunba [-ma masgad yit-dēraq-ba-ma yibaq-ba ĥunti] misti-'in? Ĥarat-'in: yiqadmi-gir 'islām maĥna, bālig maĥna, 'āqil maĥna, řāhir maĥna.

61. [إِسْرَخْبُوْبِيْحِيْرَ اُسْطُوْزُوْبِي زَالُ صَلَات رُكْمِيْاشُو يَلْحِيْم] صَلَات يَطِيْس مِسْتِيْن؟ كُوُوْتِيْن: فَاتِحَة وَالتَّحِيَّات. ¹⁵⁶⁸

62. فَرَض صَلَات [مَحْرُ] مِسْتِيْن؟ اَسْرَا وَ سَاتِيْن: يَفْدِمَجِرُ نِي مَوْش, مَقَانَن, مَرْخَب, فَاتِح مَقْرَأ, رُكُوْغ مَوْرَد, اَرْوْبِي مَرْجَز, سَمِعَ اللّٰهُ [بَايْتِي رُكُوْعِي حَف] مَل, اَرْوْبِي مَرْجَز, سُجُوْد مَوْرَد, اَرْوْبِي مَرْجَز, [كُوُوْت مَابِيْنَبِي] مَنَجِيْل, اَرْوْبِي مَرْجَز, التَّحِيَّات, "اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّد" [بَايْتِي نَبِيْبِي صَلَات وَ سَلَامَت] مَوْرَد, قَنِيْث [جَرَب] بِي سَلَامَت [مَوْط]. ¹⁵⁶⁹

60. ¹⁵⁶⁷ *Şalāt yabaqba [ħunti] misti-'in? Siddisti-'in: yiqadmi-gir waqti-zo zi-bō'a-nat-zo-w mōqa, burus wa nağis-be maṭṭirēra, ṭāhir 'attāy-be maqānan, ṭāhir 'irāz malbas, 'awra ḥād-'u-w masētar nēt matrēḥab.*

61. ¹⁵⁶⁸ *[şalāt 'isaraḥabo-beher 'uṣtu'-zo-be zālu şalāt maḥazu-yāčuw yilaḥdima] şalātġ misti-'in? Ko 'ot-'in: fātiḥah wa 'at-taḥiyyāt.*

62. ¹⁵⁶⁹ *Farḍi şalāt [maḥazu] misti-'in? 'Assirā-wa sātti-'in: yiqadmi-gir niya mōša, [yifarkizāl-le] maqānan, marḥab, fātiḥah maqra', rukū' mawrad, 'azzo-be margaz, "sami'aL-lāhu bāyti-be rukū'-be ḥaḥ] mala, 'azzo-be margaz, suğūd mawrad, 'azzo-be margaz, [ko'ot rukū' mābayna-be] ġulūs matġēbal, 'azzo-be margaz 'at-taḥiyyāt, 'Allāhumma salli 'alā Muḥammad" [bāyti-be Nabiyyi-be şalāt wa salāmat] mōrad, qaṇīt [garab]-be salāmat mōča.*

63. صَلَاتْ زَسَجْدَلِي مِسْتِ [شَيْنِ] يَاشْلُو؟ سِدْسْتِ [شَيْنِ] يَاشْلُو: يَقْدَمِجِرْ أَمْرُ جُدُورْ يَاشُو، تَسْتِ جِدِيرْ يَاشُو، رَزُقْ بَجِيحْ يَاشُو، مَلَايْكَتْ يَتَخِيئَلْ، مَجْزَوَاطْ جُلُقْ أَجْرْ يَكْتَبْلُو، زَدَلْجِيو دِلَاخْ شِيئِم مَنكَأْ أَيَفَاطَبْ بَالُوئِي حُلُونْ بَاخْ.¹⁵⁷⁰

64. صَلَاتْ زَلْسَجْدَبِي مِسْتِ [شَيْنِ] يَاشْبُو؟ سِدْسْتِ [شَيْنِ] يَاشْبُو: يَقْدَمِجِرْ أَمْرُ حَطِيرْ يَاشُو، تَسْتِ قَلِيلْ يَاشُو، رَزُقْ قَلِيلْ يَاشُو، مَلَايْكَتْ يَحْدَجْ، مَجْزَوَاطْ جُلُقْ دِلَحْ يَكْتَبْلُو، زَدَلْجِيو دِلَاخْ شِيئِم أُرُوسُو لَآيْ زَلْتُ أُوَالْ بَالُوئِي حُلُونْ بَاخْ.¹⁵⁷¹

65. صَوْمَنْ وَاجِبْ يَخُنْبَا [مَ يَصَحَبْ خُنْتِ] مِسْتِيْن؟ حَرَتِيْن: يَقْدَمِجِرْ مُسْلِم مَخْن، عَاقِلْ مَخْن، بَالِغْ مَخْن.¹⁵⁷²

66. صَوْمَنْ يَبْقَبْ [خُنْتِ] مِسْتِيْن؟ حَمَسْتِيْن: يَقْدَمِجِرْ وَحْرُزُو مَوْقْ، أَلْتَانْ وَحْرُزُو مَرْ، أَلْتَانْ وَحْرُزُو مَرْ، أَلْتَانْ [وَحْرُزُو] جُلُقْ [سَاسْ] مَمْلَأْ. اللَّهُم صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.¹⁵⁷³

63. ¹⁵⁷⁰ *Şalāt zisagada-le misti [ši'ın] yāşlo? Siddisti [ši'ın] yāşlo:*
yiqadmi-gir 'umri gudōr yāşo, tasti gidīr yāşo, rizqi bağih yāşo,
malāykat yithetala, miğğa-zo-zāṭ hīlqi 'ağri yikatbulo, zi-dalagēw
dilāga-'ah ši'ım manka' ayfāc̣ba bālot-be ḥullūn bāḥu.

64. ¹⁵⁷¹ *Şalāt zalsagada-be misti [ši'ın] yāş-bo? Siddisti [ši'ın]:*
yiqadmi-gir 'umri ḥacīr yāşo, tasti qalīl yāşo, rizqi qalīl yāşo,
malāykat yaḥagda, miğğa-zo-zāṭ hīlqi dilhi yikatbu-bo, zi-dalagēw
dilāga ši'ım 'urūsso la'ay zalta 'aywāl bālot-be ḥullūn bāḥu.

65. ¹⁵⁷² *Şōman wāğib yiḥun-ba[-ma yişahhi-ba ḥunti] misti-'in?*
Ḥarat-'in: yiqadmi-gir Muslim maḥna, 'āqil maḥna, bālig maḥna.

66. ¹⁵⁷³ *Şōman yibaqba [ḥunti] misti-'in? Ḥammisti-'in: yiqadmi-gir*
waḥri-zo-w mōqa, 'altānum waḥri-zo-w mara, 'altānum, waḥri zi-

67. عِلْمٌ عَلَّيْنِ جَبِيْزُو سَاتِّ سَمِيْنُ اَوْجَزُوْنُ، هَوَاءُ مَجَارَزُوْنُ، مُؤْمِنَزَاطُ اَرَاتِ مِيْقَاتَزُوْنُ، اُذْنُ مَحْلَبَزُوْنُ،
مُؤْمِنَزَاطُ تِيْ مَكُوْرَزُوْنُ، حَا بَايْ حَلَبَزُوْنُ، جَبَاْ بَايْ مَلْحَسَزُوْنُ، ذِكْرُ تَحْبَزُوْنُ، دَدُ اَجْدَزُوْنُ.¹⁵⁷⁴

68. عِلْمٌ يَلْمُدُو دَدْبِيْنُ، يَلْخُدُو اَدْبِيْنُ، يَنْسَلُو طَاعَةَ بِيْنُ، يَمِيْحْسُو اِخْلَاصِيْنُ.¹⁵⁷⁵

69. عِلْمَزَاطُ جَوْهَرُخُ مِسْتِيْنُ؟ حَرَتِيْنُ: اَوْرُوْ مَوْقَمَ مَتِيْمَزُ، اَرِيُوْ مَوْقَمَ مَتَخَنَزُ، اللّٰهُ خَادُوْ مَوْقَمَ مَفَرُ، نَبِيْ خَادُوْ مَوْقَمَ
مَمْنُ.¹⁵⁷⁶

70. يِي حَرَتْ حَالُ قَلْبِزُوْبِي رُجَزُ [اَلْتَّامُ ثُبْتُ] زَخَانْلِيُوْ جَاْفَلِي جِيْبِي لَأَيَّ نَحْيٍ جِيْبِي زَطَقَ مَرْبَاشَ زَخَانْكُتْ
عِلْمَزَاطُ مَرْبَاشَ يَاشْلُوْمَ طُوْبِي زَايِي جُفَتْ طَايزِيْبِي يَتَجِيْلُوْمَ قُطْرِيْمُوْخُ جَكْمَنَزَاطِيْنُ بَسِيْرِيْمُوْخُ رَحْمَنَزَاطِيْنُ

*ri'āw mara, 'altānum [wahri-zo] hīlqi [sāsa] mamla'. 'Allāhumma
ṣalli 'alā sayyidina Muḥammad wa 'alā 'āli sayyidina Muḥammad.*

67. ¹⁵⁷⁴ 'Ilmi 'illiyīn gēy-zo sātti sami-'in 'ūga-zo-n, ḥawā magāza-zo-
n, mu'min-zāt 'arrāt mīqāt-zo-n, 'uzun maḥlaba-zo-n, mu'min-zāt
ti' makōrara-zo-n, ḥā bāy ḥalab-zo-n, gaba' bāy malḥasa-zo-n,
ḍikri taḥabi-zo-n, dad 'agadu-zo-n.

68. ¹⁵⁷⁵ 'Ilmi yilamdo dad-be-n yilaḥdo 'adab-be-n, yabaslo ṭā'ah-be-n
yamīḥso 'ihlāṣ-be-n.

69. ¹⁵⁷⁶ 'Ilmi-zāt ḡawhar misti-'in? Ḥarart-'in: 'ōruw mōqa-ma
mattēmar, 'ariw mōqa-ma mathatar, 'Allāhu ḥāduw mōqa-ma
mafra, Nabīyy ḥāduw mōqa-ma maman.

إِيمَانِزَاطُ جُفَتْ يَبْقُلُومَ دَذَرَاطُ بَحْرَبِي يَنْخُرومَ عَرَزَاطُ بِسَاطَبِي يَنْجِيلُومَ يَوْمَ الْقِيَامِ أَيَّامَ آرُومَ سَعِيدُومَ يَلُومَ
جَافِ آرُومَ الْحَمْدُ لِلَّهِ الَّذِي أَمَدَّهُ الْأَمَدُ.¹⁵⁷⁷

71. طَاعَةُ الْأَمْتَحِرِ، فَرَضِي مَدَجْدَجْ، دِلْجَبِي مَتَحْتَرْ، قِصَاصُ دِلْجِيُومَ مَتَحِيرَبْ، حَرَامُومَ مَجَارْدُ شُبْهَانَبِيمَ
مَتَحْتَرْ، حَلَالُ يَخْشُوجِرْ كَسْبِ مَوْشِ.¹⁵⁷⁸

72. عِلْمُ يَلْمُدُوجِرْ يَلْمُدُومَ قُرْآنُ يَقْرُوجِرْ أَحَدُ فُونِ مَجَبْ، اللَّهُ خَادُومُ مَقَرَّارِخْ، ذِكْرُوزُومَ أَرَاتَبِي الْمَقَافِ، تَوَبَتْ
مَدَجْدَجْ، إِسْتِغْفَارُ مَبْرَخْ، نَبِيَّ حَقَّقَنَزِيُومَ مَلْحَدُ سُنْزِيُومَ مَتَحِيُومَ، جَارَزِيُومَ زَاطُ حَوَارُومَ مَوْدَدُ، صَحَابَزِيُومَ
الْمَوْقُطَاطْ، طَاطُكُتْ مَخْنِ، حَالُ أَوْرُومَ مَخْنِ، مَتَشَشَاشْ، رَحْمَتْنِ مَخْنِ، خَلْقِي جُسُوسُ الْمَدْلَجْ، خَادَبِي زِدِجَاوْ
مَقْرُكْ، قَوْبَخَادَرَاطُ عَيْبِيُومَ مَسِيَتَرْ، نَفْسَخَادَرَاطُ عَيْبِيُومَ مَوْقَمَ جَزِيُومَ مَجْنِ بَايْتِ، طَبِثْ زَسْطُوخَادَبِي مَتَبَقَاقْ،
جَدِيرْ زَسْطُوخَادُومَ مَبْرَازِخْ، نَفْسِيُومَ صَبْرِ وَ شُكْرَبِي مَحِيدَفْ، عِلْمُ وَ جَلْمِيُومَ تَرَشِمَ مَوْشِ، يَنْفَرَالُ يَضَرَزَالُ
جَزَاءُ يَكْفَلَزَالُ جَمَلِي [اللَّهُ زَلَتْ آلَايِ ائِلْمِ] جَاجْ خَادُومَ اللَّهِ بِي مَوْرَدُ، مَرْحَبُومَ مَقْبُطُومَ تَسْتِينِومَ كَفْتِينِومَ اللَّهُ بِي
مَخْنَزُومَ مَوْقِ.¹⁵⁷⁹

70. ¹⁵⁷⁷ *Yi ħarat qalbi-zo-be ruguz ['altānum tūbut] ziĥāna-lew gāfi-le-
m gēy-be la'ay taḥay gēy-be marbāš zi-ĥāna-kut 'ilmi-zāṭ marbāš
yāšlo-ma tūba zāye gufat cāya-be yatgīblo-ma quṭṭize-mo-ḥ
ḥikmat-zāṭ-'in bissi-ze-mo-ḥ raḥmat-zāṭ-'in 'imān-zāṭ gufat
yabaqlu-lo-ma dad-zāṭ baḥar-be yinaḥro-ma 'izzi-zāṭ bisāṭ-be
yatgīblo-ma yawmal-qiyāma yām sa 'īd-'o-w mas'ūd-'o-w yilo
'azzo-n. 'AL-ḥamdo liL-lāhi 'al-laḍi 'amaddahu 'al-'amad.*

71. ¹⁵⁷⁸ *Tā'at 'almatēḥar, farḍi-le madagdag, dilḥi-be mathatar, qiṣāš
dilḥi-wum mathēzab, ḥarāmu-wum magārad, šubuhāt-bem
mathatar, ḥalāl yiḥašo-gir kasbi mōša.*

72. ¹⁵⁷⁹ *'Ilmi yilamdo-gir yalmado, Qur'ān yiqaro-gir, 'aḥad fōñ
magba', 'Allāhu ḥād-'u-w matqirārah, ḍikri-zo-w 'arrāt-be 'al-
mafāfa, tawbat madagdag, 'istiGfār mabzah, Nabiyyi ḥaqnat-zi-
yu-w malḥad, sunna-zi-yu-w mathēwa, gār-zi-yu-zāṭ ḥawāz-'uw*

73. نَبِيِّ ﷺ مِعْرَاجَ زَوْطُو [الْتَانُم رَسَلُ] أَيَّامَ مَسْتِ [شَيْ] بَحْ وَطُ [أَسَلُ] ؟ حَمَسْتِ [شَيْ] بَحْ وَطُ: سَلَّمَ وَابْرَاقَ
 حَبْرُومًا رَفَرَفَ مَلَائِكَتُ كَثَ اللَّهُ تَعَالَى قُدْرَبِي، نَبِيِّ ﷺ مِعْرَاجَ زَوْرَدُ أَيَّامَ مَسْتِ [حَالُ] بَحْ وَرَدُ؟ أَسِرَ
 حَالْبَجَنَ وَرَدُ: كُفِرَ [مُسْلِمَ أَمَنَزُو دُقْنَبِي مَثْرَحَبُو] زَنْقَلَلِي، [أَمَنَزِيْبِي] إِيْمَانُ [بَحْ] حَيْلَتَاْمَنَتُو زَحْدَجَلِي، صَلَاتُ،
 صَوْمَنَ، [أَمَنَزِيْ] حَرَامَبِي زَيْتَوَالْدُكَلِي نِكَاحَ، [أَمَنَزِيْ] رَبِّي زَيْلُوكُلِي بَيْعَ، [أَمَنَزِيْ] يَتِيْمَزَاطُ دِيْنَتُ
 زَيْلُوكُلِي مَرَاتُ، دِي وَاقِصَاصُ زَكَاتُ وَاحَجَّ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
 مُحَمَّدٍ. 1580

mawdad, şahāba-zi-yu-w 'almoqācā, cācu-kut maḥna, ḥāl 'ōr
 maḥna, matqišāša, raḥmat-'aňña maḥna, ḥalqi-le gusus
 'almadlag, ḥād-be zi-diğaw mafrak, qōba-ḥād-zāt 'aybi-'i-w
 masētar, nafsi-ḥād-zāt 'aybi-'i-w mōqa-ma 'Allāhu be magan bāyti,
 ƒit zagaňo ḥād-be matbiqāqa, gidīr zagaňo ḥād-'u-w mabzāzah,
 nafsi-'i-w ṣabri wa šukri-be magedaf, 'ilmi wa taršima mōša,
 yinaf-zāl, yadarri-zāl, ġazā' yikaƒli-zāl kamzō-le, ['Allāhu zalta,
 'alāy 'ēlum-ma] ḥāğa-ḥād-'u-w 'Allāhu be mōrad, marḥabum
 maqbaṭum tastīm kaƒtīm 'Allāhu be maḥnazow mōqa.

73. 1580 Nabiyy ﷺ mi'rāğ zasalu 'ayām, misti [ši'i-baḥ] 'asalu?
 Ḥammisti [ši'i-baḥ] 'asalu: sullam wa burāq, ḥayzo-ma raƒraf
 malāykat kat 'Allāhu qudra-be. Nabiyy ﷺ mi'rāğ zōradu 'ayām
 misti [ḥāl-baḥ] waradu? 'Assir ḥāl-baḥ-'in waradu: kufri [muslim
 'ummat-zi-yu duffun-be matraḥab-'uw[zinaqalulu-yu, ['ummat-zi-
 yu-le] 'īmān[-baḥ] ḥelatām-nat-'u-w zihadaguluyu, ṣalāt, šōman,
 ['ummat-zi-yu] ḥarām-be ḥarām-be zaytiwāladu-kut-le nikāḥ,
 ['ummat-zi-yu] ribā zaybila'ukutle, bay'I, ['ummat-zi-yu] yatīm-
 zāt dīnat zaybila'ukutle mirāt, diya wa qīšaṣ, zakāt wa ḥağği.
 'Allāhumma ṣalli 'alā sayyidina Muḥammad wa 'alā 'āli sayyidina
 Muḥammad.

74. لَا إِلَهَ إِلَّا اللَّهُ إِيْلَ إِلَهِ اللَّهِ زَلْتُمْ مُحَمَّدُ زَجَرَ اللَّهُ مِنْ فَوْنْ جَفَرِي؟ جِنْ وَآ إِنْسِ فَوْنْ جَفَرِي، مِنْ بَلْ بَابِي؟
أَوْ رَبِّي تَأْيِمْرُ أَرْبِي تَخْتَرُ بَلْ بَابِي.¹⁵⁸¹

75. يَقْدَمُ إِسْلَامُ [نَبِي] مِشْبِي مَلْمَزُو وَاجِبُ يُخْنِبَا سِدْسَتَيْنِ: فَصْلٍ وَآ تَكْلِيفُ أَحَدُ اللَّهِ مَوْقَمَ مَمَنْ [بِي مَنَجَزًا]
شَرِيعَةُ الْأَحْكَامِ مَيَا مُوْتِ¹⁵⁸².

76. مُكَلَّفُ شَرْطِيحُ مِسْتَيْنِ؟ شَيْتَيْنِ: بَالِغُ مَخْنٍ، عَاقِلُ مَخْنٍ، اللَّهُ زَاطُ وَآ نَبِي زَاطُ وَرُو يَسْمَزَالُ مَخْنٍ.¹⁵⁸³

77. بُلُوعُ زَاطُ شَرْطِيحُ مِسْتَيْنِ؟ حَمْسَتَيْنِ: أَسِيرَا حَمَسَتْ أَمَتْ مَمْلًا، طَجَرَ مَوْطٍ، أَلْتَانُمُ مِنْ مَوْطًا، إِنْدُوشُ خَانْتَجِرُ
كَزْسَبِي يَطُورَزَاتُ مَخْنٍ، أَلْتَانُمُ حَيْضُ مَرٍ، أَبُوشُ أَسِيرُ أَمْتَبِي خَانُخُ بَايَجِرُ يَتْقِيلُو، إِنْدُوشُ رَحْطُنُ أَمْتَبِي خَانُخُ
بَايَجِرُ يَتْقِيلُو.¹⁵⁸⁴

74. ¹⁵⁸¹ *La 'ilāha 'illa Lāh 'ēl 'ilāh 'Allah zalta, Muḥammad-'u-w
zigafara 'Allāhu mān fōñ gafarēyu? Ğin wa 'insi fōñ gafarēyu.
Min bal bāyēyu 'ōr-be ta'ēmar-ma 'ari-be taḥatar bal bāyēyu.*

75. ¹⁵⁸² *Yiqadmi 'islām[-nat-be] miš-be malmad-zo wāğib yuḥunba
siddistīn: fašli wa taklīf 'Aḥad 'Allāhu-w mōqa-ma maman[-be
matgaza'], šarī'at 'al-'aḥkām m:wa mu'ōt.*

76. ¹⁵⁸³ *Mukallaḥ šarṭiḥ mistīn? Ši'istīn: bāliḡ maḥna, 'āqil maḥna,
'Allāhu zāṭ wa Nabīyy zāt waruw yisamzāl maḥna.*

77. ¹⁵⁸⁴ *Bulūğ-zāṭ šarṭiḥ mistīn? Ḥammistīn: 'assirā ḥammisti 'amat
mamla', ċiğar mōça 'altānum mani mōça, 'indōč ḥānti-gir karsi-be
tiṭūr-zāt maḥna, altānum ḥaydi mara, 'abōc 'assir 'amat-be ḥānḥu
bāya-gir yitqēbal-'o, 'indōč zaḥtañ 'amat-be ḥānḥu bāti-gir
yitqēbal-'e*

78. مَن زَاطُ شَرْطِيخِ مِسْتِينِ؟ سِدِّسْتِينِ: زو طَاسَا حَنْبُطُ حَنْبُطُ بَايْتِ, نَطِيخُ مَخْنِ, حَفِيشُ مَخْنِ, تِمْرُكُتْ يِسُوشَرَا
مَخْنِ, تَسْتِ مَقْدَمِ, سَخْتِ مَتِيحَرِ. إِنْدُوشْ لِيخِ مَن زَاطُ شَرْطِ مِسْتِينِ؟ سِدِّسْتِينِ زو طَاسَا بُوخِ بَايْتِ, قَطِينُ مَخْنِ,
حَبَا مَخْنِ, يَطِيغَرَا مَخْنِ, سَخْتِ مَقْدَمِ تَسْتِ مَتِيحَرِ. ¹⁵⁸⁵

79. يَقْدَمُ جَافِيي زَارَدُو فَرَضِ اللّٰه خَادُو مَوْقِ مَفَرِ نَبِيّ خَادُو مَوْقِ مَمْنِ. ¹⁵⁸⁶

80. أَخَذَ اللّٰهُ خَادُو مِسْتِينِ تُوَقْ؟ شِيْشْتِينِ تُوَقْ: مَخْلُوقَزُوو مَحِيَجَمَ مَطْمَامَتِ (تَفَكَّرْ مَوْشِ), جَمِيْ مَخْلُوقِ
زِخْلَقِيُونِ حَلْ بَايْتِ, زِخْلَقْ جَزْءِ أَحَدِنِ أَخَذَ اللّٰهُ جَزْءِ أَحَدِ بَحِ يَثْمَاسَلِيلِ أَحَدِ شِيْئِمِ أَخَذَكُنْشِيْمِ أَرْوَبِخِ
يَثْمَاسَلِيلِ. ¹⁵⁸⁷

81. إِيْمَانُ [زِلْحَدِيُو] مِسْتِينِ؟ كُوُوْتِنِ: أَصْلِ إِيْمَانُ [بَايْتِيْمِ لُغْبِي مَبِييْنْتَزُو وَ] كَمَالِ إِيْمَانُ [بَايْتِيْمِ شَرْعِي
مَخَزَزُو]. أَصْلِ إِيْمَانُ [بَايْتِيْمِ لُغْبِي مَبِييْنْتَزُو يَلْخَذَارَا شَيْءِ] مِسْتِينِ؟ شِيْشْتِينِ: أَرَانْبِي مَكِيْبِ, قَلْبِي حُلْ بَايْتِ,

78. ¹⁵⁸⁵ *Mani-zāṭ šarṭīḥ mistīn? Siddistīn: zōṭa'a-sa ḥinbaṭ ḥinbaṭ
bāyṭi, načīḥ maḥna, ḥaftīš maḥna, timir-kut yisūč-zāl maḥna, tasti
maqdam, saḥti matēḥar; 'indōč-leḥ mani-zāṭ šarṭi mistīn?
Siddistīn: zōṭa'a-sa boḥ bāyṭi, qačīn maḥna, ḥaba' maḥna, yičīq-
zāl maḥna, saḥti maqdam, tasti matēḥar.*

79. ¹⁵⁸⁶ *Yiqadmi gāfi-be zārado fardi 'Allāhu ḥāduw mōqama mafra,
Nabiyy ḥāduw mōqama maman.*

80. ¹⁵⁸⁷ *'Aḥad'Allāhu ḥāduw misti-be-n tūqa? Ši'īšti-be-n tūqa:
maḥlūqzow maḥeḡama maṭmāmat[tafakkur mōša], ḡammi' maḥlūq
ziḡalaqewin ḡal bāyṭi ziḡalaqa ḡaz'i 'Aḥadin 'Aḥad 'Allāhu ḡaz'i
'aḥad-baḥ yitmāsālēl 'aḥad ši'im'aḥad-kut-be-m 'azzo-baḥ
yitmāsālēl.*

قَامِي مَفِيسَر. كَمَالُ إِيْمَانٍ [بَايْتِيْم شَرْعِي مَحْزُور] مِسْتِيْن؟ سِدْسْتِيْن: أَمَنْتُ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللّٰهِ تَعَالَى. ¹⁵⁸⁸

82. أَرَانْبِي إِقْرَارَ مَوْشَاخَ حَرْتَدِيْن يَخُن: اللّٰهُ زَاطُ ذَاتٍ وَ صِفَاتٍ وَ أَفْعَالٍ وَ صِدْقَ الرَّسُولِ, [مَوْقَرُو قَرُوْثَ
رَلِيْل] اللّٰهُ زَاطُ ذَاتُخَ أَسِرْدِيْن يَخُن: اللّٰهُ زَالِنْتَ, قَدِيْمِنْتَ, جَوْهَرُْمُ جِسْمِيْمُ عَرَضُْمُ الْتَامِ, سِدْسْتِ جَرَبِيْبَاشِ إِيْلَامِ,
تَنَّاوُطُوْثَ يَدِيْجَبَابِي زَثِيْبَجَانْتَ, قِيَامَ يَامَ مُؤْمِنَ جَافِ يَرَانْتَ, أَحَدِنْتَ. اللّٰهُ زَاطُ صِفَاتُخَ أَسِرْدِيْن يَخُن: إِنْ اللّٰهُ
تَعَالَى حَيٌّ عَالِمٌ قَادِرٌ سَمِيْعٌ بَصِيْرٌ مُّتَكَلِّمٌ مُّرِيْدٌ عِلْمَزَوْمُ كَلَامَزَوْمُ إِزَادَةُ زَوْمُ قَدِيْمِنْتَا, اللّٰهُ زَاطُ أَفْعَالُخَ سِرْدِيْن
يَخُن: جَافِرَاطُ إِشُوْثُ اللّٰهُ لِيْمُوْ مَخْلُوْقٌ جَافِيْمُوْخُ كَسْبُ اللّٰهُ زَاطُ مَخْشَ حَلْبُ اللّٰهُ جَزْءُ جَافِرُوْلِي تَبْقَاقُوْثُ حَلْ
اللّٰهُ جَزْءُ جَافِرُوْبِي زَخْشِيُوْ مَفْرَدُ حَلْ مَشُوْ مَمَاجَدُ حَلْ اللّٰهُ يِيْمَرَاوُ مَوْشَ جَافِيْعُ وَاجِبُ حَلْبُ جَافِ يَخْشَاوُ
مَوْشَ اللّٰهُ بِي وَاجِبُ اِيْلَبُ وَجِبُ زَخَانَ جَمِيْ يَخُنْجَرُ أَنْبِيَاءُ شَرْعَ زَثْمَاشَسَا نَبِيْ زَنَا مُحَمَّدٌ ﷺ شَرْعَزِيْ
طَبَقًا [بَايْتِيْمُ الْتِمَاشَامُ ثَبَّتَ]. ¹⁵⁸⁹

81. ¹⁵⁸⁸ 'Īmān [zilāḥadew] mistīn? Ko'otin: 'aṣli 'īmān [bāytim luga-
be mabēyanti-zo] kamāl'īmān [bāytim šar'i-be maḥazu-zo]. 'Aṣli
'īmān [bāytim luga-be mabēyanti-zo yilāḥdāzāl šī'i] mistīn?
Šī'ištīn: 'arrāt-be makēba, qalbi-be ḥullu bāyti, qam-be mafēsar.
Kamāl'īmān [bāytim šar'i-be maḥazu-zo] mistīn?
Siddistīn: 'āmantu biL-lāhi wa malā'ikatihī, wa kutubihī, wa
rusulihī, wal-yawmil-'āḥiri, wal-qadari ḥayrihi wa šarrihi minaL-
lāhi ta'ālā.

82. ¹⁵⁸⁹ 'Arrāt-be 'iqrār mōša ḥarat-dēn yiḥun: 'Allāhu zāt dāt wa šifāt
wa 'af'āl wa šidqar-Rasūl, [mōqa-zo qirōt zalēla] 'Allāhu zāt
dātuḥ'assir-dēn yiḥun: 'Allāhu zālīnta, qadīmīnta, ḡawharum
ḡismim 'araḍum altām, siddisti garabti-yāḡč 'ēlām, tanāwaṭōt
yidiḡbābe zitbēḡānta, qiyāma yām mu'min ḡāfi yirānta, 'Aḥadīnta,
'Allāhu zāt šifātuḥ'assir-dēn yiḥun: إِنْ اللّٰهُ تَعَالَى حَيٌّ عَالِمٌ قَادِرٌ سَمِيْعٌ بَصِيْرٌ
'Ilmizōm Kalām-zōm 'Irādah-zōm Qadīmīnta, 'Allāhu zāt
'af'āluḥ'assir-dēn yiḥun: ḡāfi-zozāt 'išōt 'Allāhu lemo maḥlūq
ḡāfileḥ kasbi 'Allāhu zāt maḥša ḥalba 'Allāhu Gaz'i ḡāfizole
tabqāqōt ḥala, 'Allāhu Gaz'i ḡāfizo-be ziḥašew maḥrad ḥala,

83. صِدْقَ الرِّسُولِ بِي مَمْنَحُ اسْرِدِينْ يَخُنْ: نَشْرِبِي مَمْنُ عَذَابِ الْقَبْرِ بِي مَمْنُ مُكْرُ وَ نَكِيرُ سُؤَالِ بِي مَمْنُ مِرَانْ
وَ صِرَاطِ بِي مَمْنُ جَنَّتْ وَ إِسْأَنِي مَمْنُ عَادِلِ نَجْسُ مَخِيْلَمِ حَقْنِ بَايْتِمِ مَمْنُ إِسْقَدْرِزِي دَرَجِ قَيْسِي
جِدْرُزِيوُ مَوْقَمِ مَجْدَرَمِ حَقْنِ بَايْتِمِ مَمْنُ.¹⁵⁹⁰

84. شَرِيعَةُ الْأَحْكَامِ يُوقِبُو حَمْسَتَيْنِ وَاجِبَ وَ حَرَامَ وَ سُنَّ وَ مَكْرُوهَ وَ مُبَاحَ: وَاجِبَ يَلُومِنْ؟ أَوْشَوْتَزَوْبِيْمَا ثَوَابَ
زَالْبَ جِدَاوْتَزَوْبِيْمَا دِلْحَ زَالْبَ، حَرَامَ يَلُومِنْ؟ جِدَاوْتَزَوْبِيْمَا ثَوَابَ زَالْبَ أَوْشَوْتَزَوْبِيْمَا دِلْحَ زَالْبَ، سُنَّ يَلُومِنْ؟
أَوْشَوْتَزَوْبِيْمَا ثَوَابَ زَالْبَ جِدَاوْتَزَوْبِيْمَا دِلْحَ زَالْبَ، مَكْرُوهَ يَلُومِنْ؟ جِدَاوْتَزَوْبِيْمَا ثَوَابَ زَالْبَ
أَوْشَوْتَزَوْبِيْمَا دِلْحَ زَالْبَ، مُبَاحَ يَلُومِنْ؟ إِشَوْتَزَوَا إِشَوْتَزَوَا مَسَّ زَخَانَ وَلَكِنْ هَرَعَتْنِ يَثْوَالْدَبَا زَخَانَ اللَّهُ
خَادُو طَاعَتْ يَانُو نَارْ وَفَتْ بَجَرِ الطَّاطُوتِ مَلَانَكْتُ أَذْلَجُوْتُ حِسَابَ أَرْمُوْتُ اللَّهُ يَرْنَالُو قَلْبِي الْمَلَاي.¹⁵⁹¹

*mişuw mamāgad həla, 'Allāhu yīmrāw mōša gāfi-be wāğib həlb
gāfi yihaşa-w mōša 'Allāhu be wāğib əlba, wāğib ğammi' yihun-
gir, 'anbiyā' şar 'i zitmāša-sa Nabiiyi-zina Muḥammad ﷺ şar 'iziyu
tabaqa[baytīm 'altimāšām tabata].*

83. ¹⁵⁹⁰ Şidqa al-rasul-be mamnuḥ 'assir-dēn yuḥun. Ḥaşri-wā naşri-
be maman. 'Aḏābu al-qabri-be maman. Su'āl Munkar wā-Nakīr-be
maman. Mizān wā şirāṭ-be maman. Ğannat wā 'isāt-be maman.
'Adil nugus mathētalum ḥaqin bāytima maman 'isqadri-zi-yu
darağa qēssi-be gidra-ziyūw mōq magdarum ḥaqin bāytima
maman.

84. ¹⁵⁹¹ Şarī'atu al-aḥkām yūqu-bo ḥammistin: wāğib wā ḥarām wā
sunna-wā makrūh wā mubāḥ: wāğib yilo min? 'Uşōt-zo-be-ma
ṭawāb zālba ḥidāgot-zo-be dilḥi zālba. Ḥarām yilo min? Ḥidāgot-
zo-be-ma ṭawāb zālba 'uşōt-zo-be dilḥi zālba. Sunna yilo min?
'Uşōt-zo-be-ma ṭawāb zālba ḥidāgot-zo-be dilḥi zalēlba, makrūh
yilo min? ḥidāgot-zo-be-ma ṭawāb zālba 'uşōt-zo-be dilḥi zalēlba,
mubāḥ yilo min? 'uşōt-zo 'al- 'uşōt-zo massa ziḥāna wa-lākin ḥarat
yitwāladba zi-ḥāna 'Allāhu ḥāadu ṭā'at mōša .waqtīw ḥayri-be
ḥuluf mōša. mala'ikat 'adligō ḥisāb 'armot, 'Allāhu yirañaluw
qalb-be almalāya.

85. شريعة الأحكام يُعَوقُوهَا عَيْنُ نَصٍّ وَ حَدِيثُ قِيَاسٍ وَ إِجْمَاعُ نَصِيحِ اللَّهِ قُرْآنُ زَوْبِي زِدِيحِ حَدِيثُ نَبِيِّ رَاطٍ
وَرُ قِيَاسُخِ هَيْبِخِ زَتْمَاسَلُو إِجْمَاعُخِ عَالِمَاشُنْ أَحَدُ زَخَانِبُو، اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
مُحَمَّدٍ. 1592

86. مِي مِسْتِنُ كُوُوْتِنُ سَمِي زَوْرَدَ دَشِيي زُوْطَا صَفَزُوْخُ سَاتِيْنُ شِيْشْتِيْنُ سَمِي زَوْرَدَ هَرَعَتِنُ دَشِيي زُوْطَا
شِيْشْتِ سَمِي زَوْرَدَ زَنَابُ مِي بَرَدُ مِي حَمْدَايِ هَرَعَتُ دَشِيي زُوْطَا بَحَرُ مِي زَرُ مِي عَيْنُ مِي اِيلُ مِي
حُكْمَزُوْخُ شِيْشْتِيْنُ أَحَدُخُ طَاهِرْمَا يَطِيْهَرُ أَحَدُخُ طَاهِرْمَا زَبِيْطِيْهَرُ أَحَدُخُ نَجَسُ مِي. 1593

87. طَاهِرْمَا يَطِيْهَرُ زَانِيُو كُوُوْتِنُ مِي زَايُو شِيْمُ زَلْدُ بَلْبُو قُلْتِيْنُ إِسْخَانَا قُلْتِيْنُ زَلْخَا مِيي. 1594

88. طَاهِرْمَا زَبِيْطِيْهَرُ زَانِيُو كُوُوْتِنُ طَاهِرِي زَنْتَاوْطُ وَ مُسْتَعْمَلُ مِي. 1595

85. 1592 *Šarī'atu al-aḥkām yūqu-bo ḥaratin. Naṣṣi wā ḥadīṭ qiyās wā 'iğmā'. Naṣṣi -ḥ 'Allāhu qur'ān-zo-be zidīğa. ḥadīṭ -uḥ Nabiiyi zāt war. Qiyās- uḥ ḥiyya-baḥ zatmasalo. 'iğmā'-uḥ 'ālimāč 'aḥad zi-ḥānu-bo. 'Allāhumma ṣalli 'alā sayyidina Muḥammad wa 'alā 'ālī sayyidina Muḥammad.*

86. 1593 *Miy mistin? Ko'otin. Sami-be zōrada wā dači-be zōṭa'a. Šifa-zōḥ sāttin. Ši'sti Sami-be zōrada, ḥaratin dači-be zōṭa'a. Ši'sti Sami-be zōrada: zināb miy, barad miy ḥamaday. Ḥarat dači-be zōṭa'a: bahar miy zar miy 'īn miy, ēla miy. Hukmi-zōḥ Ši'stin: 'aḥad- 'uḥ ṭāhir-ma yaṭīhri 'aḥad- 'uḥ ṭāhir-ma za yaṭēhri*

87. 1594 *Ṭāhir-ma yaṭīhri zānew ko'otin: my zāyo, ši'īm zaldabalubo qullatayni zi-ḥāna 'aw zalḥāna miy.*

88. 1595 *Ṭāhir-ma zayaṭēhri zānew ko'otin: ṭāhir-be zit-nāwaṭa wā musta'mal miy*

89. طَاهِرْبِي زَنْتَاوَطَمْ وَسَّ يَاشْبُولِي يَوْقَ زَخَانَ : أَصْلَبِي خُلُقِ زَنْتَاوَطَ [مَ مِينْتَبِي زَلُوطَ] أَفْرَبِي زَنْتَاوَطَ أَفُوشْبِي زَنْتَاوَطَ [مَتَقِيرَحَ زَيْفَرَكْبُو] ¹⁵⁹⁶.

90. مُسْتَعْمَلُ مِيخَ كَوُوتِنَ عَمَلُ زَوَدَقَبِيوُوا نَجَسَ زَحَطْبُو عَمَلُ زَوَدَقَبِيوُخُ كَوُوتَ شَرْطَبِي يَوْقِنَ قَامْبِي زَلْتَقُوطَ وَيَّ قُلْتَيْنَ زَخَانَ.

91. نَجَسَ زَحَطْبِي مِيخَ نَجَسَزُووْ أَمَسَرْتِمَ أَرَدْتَجِرْ مَمُو طَاهِرَ نَجَسَزُووْ أَلَمَسَرْتِمَ أَلَرَدْتَجِرْ مَمُو مَسَّ نَجَسَ. ¹⁵⁹⁷

92. طَبِيتَ قُلْتَيْنَ زَتْخُنَ تَمَسَّرَ مِيْبِي نَجَسَ وَدَقَبِي نَجَسَزُووْ أَمَسَرْتِمَ أَرَدْتَجِرْ مَمُو لَأَيَزِيمَ تَحْيَزِيمَ طَاهِرَ نَجَسَزُووْ أَلَمَسَرْتِمَ أَلَرَدْتَجِرْ لَلَأَيَزِيمُو طَاهِرَ تَحْيَزِي نَجَسَ. ¹⁵⁹⁸

93. مَثُ مَسْتَيْنَ؟ شَيْشَتَيْنَ جَامِدَاتَ وَ نَابِتَاتَ وَ حَيَوَانَاتَ، جَامِدَاتَ زَانَاخَ زَيْتُخَسَاخَسَ وَلَاتِنَ، نَابِتَاتَ زَانَاخَ يَنْبَبَ وَلَاتَ، حَيَوَانَاتَ زَانَاخَ حَيَّ وَلَاتَ، جَامِدَاتَاخَ شَيْشَتَيْنَ يَخُنَ حَرَامَ حَلْ مَكْرُوهَ هَلْ مُبَاخَ حَلْ. حَرَامَ زَانَاخَ مَعِيثَ وَ زَقِيحَ زَقِيحَ قَطْ حَرَامَ سَنَ زَحَارَ وَ أَوْفَ زَحَارَ يَطْرُزُبُو زَلَخَانَ مَعِيثَ طَبِيتَ حَاجَلِي حَلَالِ طَبِيتَ إِمْلَحَاجَ مَكْرُوهَ جَدِيرَ حَاجَلِي مَكْرُوهَ جَدِيرَ إِمْلَحَاجَ حَرَامَ، مَكْرُوهَ زَانَاخَ سَاتَايَ طَبْقَالِي يَابِي أَلْيَزُوخَ مُبَاخَ.

89. ¹⁵⁹⁶ *Tāhir-be zit-nāwaṭa-ma wissa yāšbo-le yōqzāl zihāna: 'asli zit-nāwaṭa-[ma miynat-be zalwaṭṭa], 'afar-be zit-nāwaṭa, 'afōča-be zit-nāwaṭa [matqērah zayfirakbo].*

90. ¹⁵⁹⁷ *Naḡis zi-ḥaṭabu-be miy-uḥ Naḡis-zow 'amasarti-ma 'āradti-gir-mo tāhir, Naḡis-zow 'alamasarti-ma 'alāradti-gir-mo massa Naḡis.*

91. ¹⁵⁹⁸ *Tīt qullatyni zathun timasri miy-be naḡis wadaqa-be naḡis-zow 'amasarti-ma 'āradti-gir-mo la'ay-zem taḥay-zem tāhir, Naḡis-zow 'alamasarti-ma 'alāradti-gir-mo la'ayzemo tāhir, taḥay-ze Naḡis.*

حَيَوَانَات زَانَاخ كُوْعُوْتِنْدِي يَخُنْ بِدْنِغ يَطِيْهَرُوَا بِمَجَوْرَغ يَطِيْهَر بِدْنِغ يَطِيْهَر زَحْرَام جُوْج بُشْ وََا حَرِي زَنُوَالْدَبِي زَقَر, بِمَجَوْرَغ يَطِيْهَر زَحْلَالِيْن جُوْج¹⁵⁹⁹.

94. َ . طَهَارَتُ حَرَتِيْن بُرْسَبِي وَ نَجْسَبِي مَطِيْهَر: زَقْلَبِ طَهَرَتَا زَجْسَمِ طَهَرَتَا , حَدَثْبِي بِيْجُوْتُخْ حَمْسَتِيْدِيْن يَخُنْ طِيْبُ وَسَّ جَدِيْرُ وَسَّ أَفْرُ وَسَّ خُفَّ وَسَّ جَبْرُ وَسَّ طِيْبُ وَسَّ حَمْسَتِيْدِيْن يَخُنْ فَرَضِ هَلَا سُنَّ هَلَا أَسْبَابُ هَلَا أَحْكَامُ هَلَا مَكْرُوْهُ هَلَا فَرَضَاخْ كُوْعُوْتِيْن كَمَالُ هَلَا نُفْصَانُ هَلَا كَمَالُخْ سِدْسَتِيْنِ أَوْلَجِر نِيْت فِيْتِ إِمَّ قَفْتِ حَرَقِ إِمَّ مِرْفَقِ رَأُوسِ أَمْسِيْحِ بِنُوْتِ إِجْرُ إِمَّ كَعْبِيْنِ تَرْتِيْبِ أَلْدَالْحُوْتِ نِيْت يَطِيْسِ حَرَتِيْن إِسْلَامِ خُنُوْتِ عَاقِلِ خُنُوْتِ بَالِغِ خُنُوْتِ نِيْتِ أَرْتَايِي نِيْتِ أُونُوْتِ زَنِيْتِ حُكْمِ شِيْشْتِيْنِ سُنَّ أَرْتَايِ فَرَضِ أَرْتَايِ زَنِيْتِ أَرْتَايِي صِفْتَرُوْ مَوْشِي زَنِيْتِ أَرْتَايِ كُوْعُوْتِيْن مِيَا إِجْ كَفَّ كَلْتَدَابْلِي نِيْتِ مَوْشِي. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ¹⁶⁰⁰.

92. ¹⁵⁹⁹ *Tahārat ši 'šatin: ġāmidāt wā nābitāt wā ḥayawānāt: ġāmidāt zānewuḥ zaythṣāḥas walātin, nābitāt zānewuḥ yibaqli walātin, ḥayawānāt zānewuḥ ḥuy walātin. Ġāmidāt-uḥ ši 'išti-dēn yihun: ḥarām ḥala, makrūh ḥala mubāḥ ḥala. Ḥarām zānewuḥ mēt wā ziqēḥ, tītzo sin zihāra wa 'ūf zihara yiṭarzobo zalḥāna: mēt tīt ḥāḡa-le ḥal tīt ḥāḡa bi-lāy makrūh, gidīr ḥāḡa-le makrūh gidīr ḥāḡa-bilāy ḥarām: makrūh zānewuḥ-, ḥayawānāt ko'ot-dēn yihun: dibgi-be yiṭihri wa magōra'-be yiṭihri ḥarām-zāṭ gōga buči wā ḥariya zitwāaladu-bo zalta magōra'-be yiṭihri ḥalāl zāṭ gōga.*

93. ¹⁶⁰⁰ *Tahārat haratin. Burus-be wā naḡis-be matṭēhar, zi-qalbi taḥārāta. zi-ḡismi taharta. Burus-be matṭēhar-uḥ ḥammist-den yihun. Tīt wissa, gidīr wissa, afar wissa. ḥuffi wissa, ḡabri wissa. Tīt wissa ḥammist-den yihun: farḍi ḥala. sunna ḥala, 'asbāb ḥala, 'aḥkām ḥala. makrūh ḥala. Farḍi-ḥ ko'otin: kamāl ḥala. nuqsān ḥala: kamāl-uḥ siddistin: awwal gir niya. fīt 'ila qafat['urūs ċigar mabqalti-]be haraq mirfaq-baḥ, 'urūs maḥāsas. 'igir ka'bi-bḥ tartīb 'aladdālahōt. Niya yaṭīs haratin: 'islām ḥunōt 'āqil ḥunōt. bālig ḥunōt, niya mōša. Niyat-zāṭ ḥukmi ši 'itin. sunna 'attay, fardi attay niya-zāṭ 'attāyb-be artay-be šifa-zo mōša. Niya-zāṭ ko'otin:*

تَمَّتْ كِتَابُ الْفَرَائِضِ بِكَلَامِ الْحَبَشِ بِحَمْدِ اللَّهِ وَمَنِّهِ وَحُسْنِ تَوْفِيقِهِ تَعَالَى وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.¹⁶⁰¹

5.2 An Examination of Linguistic Features of the *Kitāb al-farā'id*

5.2.1 Preliminary Linguistic Assessments of Old and Modern Harari

Harari, a member of the South-East Ethio-Semitic language family, is primarily spoken in the ancient city of Harar and shares close linguistic connections with Oromo, Somali, and Afar due to geographical proximity. Harar's historical significance as a vital center of Islamic learning in the Horn of Africa has led to the production of a substantial body of Harari literature over centuries.

The rich literary tradition of Harari has attracted scholarly interest from various quarters, encompassing international figures who produced works ranging from early vocabularies to linguistic analyses, as well as indigenous scholars within the country who have similarly contributed to the language's study.

Building upon these collective foundational efforts, a preliminary linguistic analysis, structured according to established classifications of the Harari language, is presented.

miy wā 'ig kaffi kiltidabala niya mōša. 'Allāhumma ṣalli 'alā
sayyidina Muḥammad wā 'alā 'āli sayyidina Muḥammad.

¹⁶⁰¹ *Tammat Kitāb al-farā'id bikalām al-ḥabaš biḥamdil-Lāhi wa mannihi wa karamihi wa ḥusni tawfīqihi wal-Ḥamdu lil-Lāhi rabbil-L 'ālamīn*

5.2.2 The Consonant and Vowel Sound

The consonantal and vocalic inventories of Modern and Old Harari exhibit considerable similarity. Based on the evidence from *Kitāb al-farā'id*, the Old Harari consonant phonemes are represented as follows

[ʔ] /ء/, [b] /ب/, [ǧ] /ج/, [d] /د/, [ɗ] /ذ/, [h] /ه/, [w] /و/, [z] /ز/, [ħ] /ح/, [t] /ط/, [ç] /ظ/, [y] /ي/, [k] /ك/, [l] /ل/, [m] /م/, [n] /ن/, [s] /س/, [ʕ] /ع/, [ǧ] /غ/, [f] /ف/, [ʃ] /ص/, [q] /ق/, [r] /ر/, [ʃ] /ش/, [č] /ش/, [t] /ت/, [t̪] /ث/, [ħ] /خ/, [ɗ] /ذ/, [ɗ] /ض/, [z] /ظ/

As evidenced in *Kitāb al-farā'id*, the consonantal system of Old Harari largely aligns with that of Modern Harari, with notable exceptions including [ʕ] /ع/, [ǧ] /غ/, [ʃ] /ص/, [ɗ] /ذ/, [ɗ] /ض/, [z] /ظ/, [h] /ه/ [t̪] /ث/. With the exception of the laryngeals [h] and [ʕ], these divergent sounds are primarily attributable to Arabic linguistic influence, leading to the incorporation of numerous Arabic loanwords containing these phonemes into Old Harari. While words containing the laryngeals [h] and [ʕ], such as *har'at* "four" in Old Harari, exist, their corresponding phonetic realizations are absent in Modern Harari, having undergone a shift to the voiceless pharyngeal fricative [ħ] and the glottal stop [ʔ], respectively.

5.2.3 The Vowel Length and Lexical Distinction

Both old and modern forms of the Harari language exhibit identical vowel sound characteristics, with vowel length serving as a phonologically distinctive feature. In both Old and modern Harari, variations in vowel length can result in significant lexical distinctions, altering the meaning of words. The following examples illustrate how a change in vowel length influences semantic interpretation within the language:

Lexical Pairs Differentiated by Vowel Length

Short Vowel Meaning Long Vowel Meaning

'ur	Jump	'ūr	Show
Sif	Stitch	Sīf	Sword
Fur	Swell	Fūr	Mouse
Sam	Silence	Sām	Share
Ḥur	Be there	Ḥūr	Nymph

These examples demonstrate the critical role of vowel length in the phonology of Harari, as tThese examples demonstrate the critical role of vowel length in the phonology of the Harari lexicon, as the alteration of a single phonetic element results in entirely distinct lexical meanings across both ancient and modern forms of the language.

5.2.4 Lexical Variation

Lexical distinctions between Old and Modern Harari are discernible based on the evidence within *Kitāb al-farā'id*. These variations are attributed to phonological and morphological shifts, a phenomenon illustrated in the classical texts. Linguistically, these changes fall into three main categories: phonological alteration, phonological attrition, and morphological shifts.

5.2.5 Phonological Alterations

The text reveals instances of phonological shift where words maintain their semantic content while undergoing alterations in their sound structure, driven by changes in phonetic articulation.

The following examples from the manuscript exemplify this phenomenon:

Old Harari	Modern Harari Equivalent	Meaning
har'at	ḥar'at	Four
Sa'a	sa'a	Time
'āña	'āša	to do
'iqōt	'iqōt	Knowledge
'uḍun	'uzun	Ear
laḥaza	laḥada	To hold

The transitions between Old and Modern Harari, as illustrated in the table above, merit specialized discussion. Within the Harari phonological system, there is no evidence of a regular or 'automatic' sound law governing shifts such as *ñ* > *š* or *z* > *d*. Consequently, these instances likely represent lexical replacement or root contamination rather than systematic phonetic evolution. In the case of the pair *'āña* / *'āša* ('to do'), the shift suggests a morphological divergence or the adoption of a variant root. Similarly, the inconsistent treatment of sibilants and dentals, seen in the shift from *'uḍun* to *'uzun* ('ear') versus *laḥaza* to *laḥada* ('to hold'), may indicate that the diachronic development of Harari was driven by specific lexical contexts rather than a uniform phonological shift.

5.2.6 Phonological Attrition

Phonological attrition refers to the diachronic process of gradual phonetic reduction in specific segments or sound sequences, concurrent with the preservation of their core semantic content.

The text provides the following instances:

Old Harari	Modern Harari	Equivalent	Meaning
<i>Sin 'at</i>	<i>Sinat</i>		Skill
<i>bar 'i</i>	<i>Bari</i>		Door
<i>hēm 'ōt</i>	<i>ḥēmōt</i>		Gossip
<i>har 'at</i>	<i>ḥarat</i>		Four
<i>ba 'ara</i>	<i>Bāra</i>		Ox
<i>su 'ut</i>	<i>Sūt</i>		Eight

5.2.7 Lexical Replacement

Beyond phonological change, which accounts for certain linguistic modifications, other lexemes have experienced lexical replacement, leading to the substitution of specific words with different lexemes in Modern Harari. The manuscript provides the following lexical evidence:

Old Harari (Meaning)	Modern Harari Equivalent
<i>Mağdab</i> (affluent)	<i>Bāw</i>
<i>Ni‘mat</i> (meal)	<i>Sōr</i>
<i>Bil‘at</i> (food)	<i>hangūr</i>
<i>Habōya</i> (serpent)	<i>hubāb</i>
<i>‘adan</i> (cat)	<i>‘adurru</i>
<i>qīt</i> (hawks)	<i>ṭilli</i>
<i>sayyi ‘ātañña</i> (sinner)	<i>dilḥañña</i>
<i>sānōt</i> (care-taking)	<i>qēraḥōt</i>
<i>wiriš</i> (awful)	<i>Gusus</i>
.	
<i>hand</i> (one)	<i>‘aḥad</i>
<i>‘istirāḥa ‘āña</i> (tranquilize)	<i>‘atnafasa</i>
<i>Saqi</i> (good)	<i>‘ōr</i>
<i>ḥala</i> (suffice)	<i>Baqa</i>
<i>‘īi</i> (trunk)	<i>Gufat</i>
<i>Wirišāt</i> (badness)	<i>Gissāt</i>
<i>Sa‘ada</i> (become happy)	<i>tas bāyēw</i>
<i>Bēḡa</i> (purify)	<i>ṭalala</i>
<i>Gōra</i> (request)	<i>ṭōqasa</i>
<i>mithal</i> (pin)	<i>čihāl</i>

5.3 Linguistic Impact of Arabic on the Text

5.3.1 The Arabic Script As Adapted for the Text

In the *Kitāb al-farā‘id* manuscript, the Arabic alphabet is utilized without any diacritical or orthographic adaptations for the transcription of the text. However, Harari possesses certain phonemes that lack direct graphemic equivalents in the Arabic script. Native speakers, relying on contextual cues and linguistic competence, are able to differentiate these sounds. As initial Arabic influence the following lexical examples, extracted from the manuscript, illustrate this phenomenon.

Harari sound	Arabic letter	As used in the manuscript	Phonetic transcription
Č	ت	زستیوم	<i>zisače-wum</i> ‘that he drank
Č̣	ط	قوٹوٹ	<i>Qočōt</i>
Ň	ن	نیعوت	<i>ñē’ōt</i>
Ġ	ج	وناچ	<i>Wanāġ</i>

Regarding phonetics, Harari speakers must acquire the articulation of specific Arabic consonant sounds encountered during the performance of religious practices. The following sounds with their transliteration elucidate this:

[ث]/t/, [ح]/h/, [خ]/ħ/, [ذ]/d/, [ص]/s/, [ض]/d/, [ع]/‘/, [غ]/ġ/, [ق]/q/.

Numerous Arabic loan words and Islamic concepts, both present in the manuscript and utilized by Harari speakers, incorporate these phonemes. Illustrative examples are:

/صلاة/ [ṣalāt] ‘prayer’, /فريضة/ [fariḍah] ‘obligation’, /عقاب/ [‘iqāb] ‘torment’, /ثواب/ [tawāb] ‘reward’, etc. When pronouncing these unfamiliar words novice speakers may initially conflate their articulation with their closest Harari sounds. However, with increased exposure, these Arabic sounds, along with the associated lexical items and concepts, are acquired and articulated with greater accuracy, adhering to Arabic phonological norms, particularly when these sounds appear in religious contexts, for instance, during the recitation of the Fātiḥah, a Qur’ānic chapter, in both obligatory and mandatory prayers. The text of *kitāb al-fara’iḍ* features many Arabic words with these phonemes.

5.3.2 Morphological Adaptation of Pure Arabic in Old Harari

Among the borrowings documented in the manuscript is pure lexical borrowing, in which Arabic words are incorporated into Old Harari without phonological or morphological alterations before undergoing integration through Harari suffixation. This form of borrowing represents a fundamental linguistic influence, wherein Arabic vocabulary retains its original phonetic structure but is adapted into the Harari grammatical framework via morphological affixation. These suffixes fulfill various syntactic functions, including conjunction, gender marking, pluralization, and case marking.

5.3.3 Old Harari Conjunctional Affix

The manuscript exemplifies the use of Harari suffixation to facilitate conjunction between Arabic loanwords. For instance, in the phrase *مَعْلَتْ نِيعَوْتَزُومَا تَسْبِيحَاتَا إِسْتِغْفَارِنْ* (*ma'altu yin'ōtzo tasbīhāt-ā 'istiḡfārīn*), meaning "Sleeping daytime is accompanied by glorification of God and seeking forgiveness," the suffix *-ā* functions as a conjunction linking *تَسْبِيحَات* (*tasbīhāt*, "glorification of God") and *إِسْتِغْفَار* (*'istiḡfār*, "seeking forgiveness"). This pattern is consistently observed in other phrases within the manuscript, such as *دُخُولَا خُرُوجْ* (*duḥūl-ā ḥurūḡ*, "penetration and withdrawal"), *أَكْلَا شَرْبْ* (*'akl-ā šurbi*, "food and drink"), and *جُنُونَا إِعْمَاءْ* (*ḡunūn-ā iḡmā'*, "becoming insane and losing consciousness").

5.3.4 Old Harari Gender Affix

Masculine Arabic loanwords typically remain unmarked in Old Harari, whereas feminine nouns are morphologically distinguished through the affix *-īt*. Examples include:

عَالِم (‘*ālim*, "male scholar") → عَالِمِيْت (‘*ālim-īt*, "female scholar")

مِسْكِين (miskīn, "male poor") → مِسْكِينِيَّتْ (miskīn-īt, "female poor")

أَجْنَبِي (‘ağnabi, "male extraneous") → أَجْنَبِيَّتْ (‘ağnabīt, "female extraneous")

5.3.5 Old Harari Number Affix

Pluralization in Old Harari is typically achieved through suffixes such as *-č*, *-āč*, and *-yāč*. However, the manuscript frequently retains Arabic plural forms without additional Harari affixation. Examples include كُتُب (kutub, "books"), عُلَمَاء (‘ulamā, "scholars"), and أَحْكَام (‘aḥkām, "rules").

5.3.6 Old Harari Case Marker Affix

The nominative case in Arabic loanwords remains **unmarked** in Old Harari, as illustrated in phrases like أَدَبٌ جَمْعٌ إِنَّايزُوا كَلَامٌ أَقْلِيلُوتْ (‘adab ḡammi ‘ināy-zo kalām ‘aqlilōt, "The essence of etiquette is minimal speech"). However, genitive constructions introduce the Harari prefix **zi-**, denoting possession, as seen in زِقْلَبِ حَيَاتْ (zi-qalbi ḡayāt, "the life of the heart") and زِعْلِمِ جَوْهَرَآخْ (zi-‘ilmi ḡawhar-āḡ, "the jewel of knowledge").

The accusative case, when applied to proper nouns, is generally marked by the affix *-w*, attached either to the Arabic noun itself or to a preceding Harari descriptor. For example:

أَوَّلُ جِرِ إِبْلِيسَ مَعْلَدَاوُ زِعَجْدُلُو (‘awwal-gir ‘Iblīs ma ‘aldā-w zi-aḡadulo, "In the beginning, Iblis, the grand devil, was bound because of it [Ramadan]").

وَيُحْ شَعْبَانُ وَرَحِيوُ ثَلَاثِينَ مِلَاوُوتْ (wayuḡ Ša‘bān warḡī-w ṭalāṭīn milā’ōt, "To complete thirty lunar days of the month of Sha‘bān").

In Harari, the definite object marker is realized as the suffix -w, with its form determined by the phonological environment of the noun stem. For proper nouns and common noun ending in a vowel, such as علي 'Ali, قبر qabri “grave” the marker is appended directly (‘ali-w, qabri-w). Conversely, for nouns ending in a consonant, such as عمر 'umar and رمضان ramaḍān “the month fasting, the allomorph -uw is employed (‘Umar-uw, ramaḍān-uw). This insertion of the vowel *u* serves as a phonological buffer to facilitate ease of pronunciation and maintain preferred syllable structures.

5.3.7 Comparative Glossary of Old and Modern Harari

Old Harari	Modern Harari	Word Class	Meaning	Etymological notes
- 'ā	-wā	Con	and	Different conjunction in both variants
'ūba	'ūba	N	nipple	Preserved from Old Harari with no phonetic shift
'abadān	'abadan	Adv	never (in negative sentences)	borrowed from Arabic " 'abadān" (never)
'abad	'abad	Adv	Forever	From Arabic 'abad" suggests continuity
'abala	'abala	V	to refuse	Retains original phonology
'ibli	Gāmila	N	camel	Lexical replacement in ModH
'Iblīs	'Iblīs	N	Satan	Borrowed from Arabic " 'Iblīs" (devil)
'abōt	'abōč	N	male	Phonetic shift in ModH
'abōč	'abōč	N	husband	Original phonology retained
'adab	'adab	N	conduct	Possible link to Arabic 'adab (etiquette)
'ēdaba	'ēdab- 'āša	V	To follow conduct	Likely sourced from Arabic 'adab (etiquette)
'addālagōt	Matdēlg	V(inf form)	Having in operation	Morphological restructure in ModH
'addālahōt	matdālah	V(inf form)	Disordering	Morphological restructure in ModH
'ēdōt	Mēmad	V(inf form)	To tell	shift in modern Harari morphology
'idōč	'indōč	N	woman	phonetic change in ModH
'uḍun	'ūzun	N	ear	Phonetic shift in ModH
Adari	ḥimīmi	N	dove	Morphological variation

<i>Uḍum</i>	<i>Ūzun</i>	N	ear	Phonetic shift between variants
' <i>af</i>	' <i>af</i>	N	mouth	Retained without phonetic shift
' <i>ūf</i>	' <i>ūf</i>	N	nose	Preserved pronunciation
' <i>ūf</i>	' <i>ūf</i>	N	bird	Preserved pronunciation
' <i>aḍarri</i>	<i>Darar</i>	N	harm	Phonological shift in Modh
' <i>iḥ</i>	' <i>iḥ</i>			No change in ModH
' <i>iḥad</i>		N	brother	No change in ModH
' <i>aḥattā</i>	' <i>aḥattā</i>	N	Even if it is one	No change in ModH
' <i>eḥer</i>	' <i>eḥer</i>	Adv	Behind	No change in ModH
' <i>eḥer</i>	' <i>eḥer</i>	Adv	After	No change in ModH
' <i>iḥit</i>	- ' <i>iḥit</i>	N	Sister	No change in ModH
- ' <i>āḥ</i>	- ' <i>ūḥ</i>	Con	and	Change in ModH
- ' <i>iḥ</i>	- ' <i>iḥ</i>	Con	and	No change in ModH
' <i>āḥira</i>	' <i>āḥira</i>	N	The hereafter	Linked with Arabic ' <i>āḥirat</i> , No change in ModH
' <i>alīf</i>	' <i>alīf</i>	N	The first Arabic letter	No change in ModH
' <i>akli</i>	' <i>akli</i>	N	Food	No change in ModH
- ' <i>āl</i>	- ' <i>āl</i>	Aux	In doing something	No change in ModH
' <i>al-</i>	' <i>al-</i>	Prfx	Negative prefix of infinitive verb	No change in ModH
' <i>alāy</i>	' <i>alāy</i>	Adv	Another	Phonological shift.
' <i>ēl</i>	' <i>ēl</i>	V	Not to be there	No change in ModH
' <i>amāna</i>	' <i>amāna</i>	N	guardianship	From Arabic ' <i>amānat</i>
' <i>amānnat</i>	' <i>amānnat</i>	V	Safety	No change
' <i>amāni</i>	' <i>amāni</i>	N	Hope	No change in ModH
' <i>amri</i>	' <i>amri</i>	N	Command	No change in Modh
' <i>amara</i>	' <i>amara</i>	N	Vulture	No change in Modh
' <i>ēmarōt</i>	<i>Mēmar</i>	V inf	Ordering	Morphological shift in ModH
' <i>im-</i>	- <i>be</i>	Prp	From, to, with by (OH)	
' <i>imal-</i>	- <i>bilāy</i>	Prp	prepositional particle changed to postposition)	Morphological change
			Without(OH)	
			prepositional particle changed to postposition)	Morphological change in ModH
' <i>anata</i>	' <i>anata</i>	V	Become ill	No morphological change
' <i>āña</i>	' <i>āña</i>	V	To do	Morphological shift in ModH
' <i>iṅṭil</i>	' <i>iṅṭil</i>	N	' <i>iṅṭil</i>	From Arabic إنجيل

<i>'insi</i>	<i>'usu'</i>	N	Human	From Arabibic <i>إنس</i> Common root in Arabic
<i>'inisti</i>	<i>'inisti</i>	N	Female	<i>'ānisah</i> , Ge'ez <i>'anest</i> , Tigre <i>'ānis</i> , Amh <i>'enest</i> .
<i>'ēqad</i> <i>'ārada</i>	<i>'ēqad</i> <i>'ārada</i>	Adv V	Front To put	No phonological changes No morphological change No morphological changes OH
<i>'arma</i>	<i>'arma</i>	V	To make	<i>niyat 'armōt</i> “to put forth the intention.
<i>'artāy</i>	<i>'attāy</i>	V	Place	Morphological changes in ModH.
<i>'artu</i>	<i>'ōrti</i>	N	Night	Morphological change in ModH. Ge'ez <i>misēt</i> , Silte <i>'arōt</i> , walane, <i>'arot</i> , Zay <i>'arūt</i>
<i>'arrāt</i>	<i>'arrāt</i>	V	Tongue	No morphological changes From Arabic <i>راض</i> “content”, V inf form in OH <i>'arḍ-bunōt</i> , ModH <i>rādi-ḥunōt</i> “being content”. OH added an initial 'a-. this is common in old Harari
<i>'arḍi</i>	<i>Rādi</i>	Adj	Content	
<i>'is-</i>	<i>'is-</i>	Conj	while	For present temporal, OH <i>'is-</i> + the perfect form of verb to say + <i>gir</i> .. <i>'is-āḥi-gir</i> “if you say”. ModH the perfect form of verb to say + <i>gir</i> ... <i>bāḥi-gir</i>
<i>'isāt</i>	<i>'isāt</i>	N	Fire	No change
<i>'islām</i>	<i>'islām</i>	N	Islam	From Arabic <i>إسلام</i> Morphological change involved lexical compounding, <i>ṭiri 'assu</i> ("raw salt" or "rock salt"), they undergo a specific morphological process.
<i>'assu</i>	<i>ṭiri 'assu</i>	N	Salt	No change
<i>'usu'</i>	<i>'usu'</i>	N	Human	From Arabic <i>راض</i> “content”, V inf form in OH <i>'šbir-bunōt</i> , ModH <i>ṣābir-ḥunōt</i> “being patient”.
<i>'ašbir</i>	<i>ṣābir</i>	Adj	Patient	From Arabic <i>اصل</i>
<i>'ašli</i>	<i>'asli</i>	N	Base	No change in ModH
<i>'atkinābala</i>	<i>'atkinābala</i>	V	alternates	No change
<i>'aṭābiñña</i>	<i>'aṭābiñña</i>	N	Finger	Morphological and phonological shift in modern Harari
<i>'iṭṭi</i>	<i>'inči</i>	N	wood	Morphological and phonological shift.
<i>'iṭṭi</i>	<i>Gofat</i>	N	Trank	

'āw	'āw	N	Father	No morphological shift
'āyku	'āyku	Wh	saint How	No change
- 'ē	- 'ē	Pr	First person possessive pronoun	No morphological and phonological change
'awwal	yiqadmi	N	First	Morphological chang in ModH
'izzi	'izzi	N	Fluid that come out from wound	From Arabic أول
'āy	'āy	N	Mother	No change
'ayām	'ayām, 'yām	Adv	day	No morphological shift
'aḡal	'aḡal	N	Distiny	From Arabic أيام
'aḡnabi	'alaga	N	extraneous(man or woman)	Linked with the Arabic 'aḡal
'iḡāba	Qēbalōt	N	acceptance	Morphological Change in ModH
'aḡandi	'aḡad	N	One	Morphological Change in ModH
- 'āḡ	- 'ūḡ, 'e/o/iḡ	Conj		
'āḡira	'āḡira	N	The hereafter	From Arabic آخره
'akli	Mabla'	Inf	Eating	From Arabic 'kl
'al-	'al-	Pr	Negative prefix for the verb	No change at all
'alāy	'alāy	Adv	Other	No change
'ēl	'ēl	Aux	Not be there or there	No change
'im	-be, baḡ	Prp	From, with, to	Morphological change
'imal	Bilāy	Prp	Without	Morphological change
'amana	'amana	V	To admit	No change
'abada	'ibāda 'āša	V	To worship	From Arabic عبادة
'ibādah	'ibādah	N	worship	From Arabic. The verb "to worship" is formed by affixing - 'āña/- 'āša to an Arabic base.
'I'tibār	maḡḡēḡa	N	Consideration	From Arabic
'adu	Qušāš	N	Dirt	Morphological and phonological change
'adan	'durru	N	Cat	Morphological and phonological change, from Hadiya 'adunča
'ādil	Gār 'adan	N	Justice	Phonological changes, from Arabic عادل
'īd	'amat	N	year	It probably has roots in the Arabic term عيد
'ūd	'ūd	N	Thresh hold	Phonological shift in ModH
'aḡāb	'aḡāb	N	Punishment	From Arabic عذاب
'aḡar	'aḡar	N	Soil	Phonological shift in ModH

<i>‘afēt</i>	<i>‘afēt</i>			Possibly linked with Arabic ‘āfiyat and morphological shift in ModH
<i>‘afōča</i>	<i>‘afōča</i>	N	Neighbor	Phonological shift in ModH
<i>‘igir</i>	<i>‘igir</i>	N	Foot	Phonological shift in ModH
<i>‘ūga</i>	<i>‘ūga</i>	N	Way	Phonological shift in ModH
<i>‘ūgud</i>	<i>‘ūga</i>	Adj	Tied	Phonological shift in ModH
<i>‘ūgma</i>	<i>‘awti</i>	N	Roar	Phonological shift in ModH
<i>‘agaña</i>	<i>‘agaña</i>	V	To get	Phonological shift in ModH
<i>‘aguy</i>	<i>Miskīn</i>	N	Poor	Morphological change in ModH
<i>‘īn</i>	<i>‘īn</i>	N	Eye	phonetic change in ModH The shift from <i>‘īnāy</i> to <i>‘īnāy</i> is a classic example of pharyngeal weakening, a process common in old Harari where sounds produced deep in the throat move forward to the glottis.
<i>‘īnāy</i>	<i>‘īnāy</i>	N	Mother , especially female saint	
<i>‘anata</i>	<i>‘anata</i>	V	To be ill	No change
<i>‘aṭana</i>	<i>‘aṭana</i>	V	To desire deeply	Classical example of of pharyngeal
<i>‘usuḥ</i>	<i>‘usuḥ</i>	N	Thorn	Phonological change
<i>tēḥarōt</i>	<i>Matēhar</i>	V inf	Being behind	Lexical replacement
<i>walāt</i>	<i>maḥawa</i>	N	Utensil	Lexical replacement
<i>warḥi</i>	<i>warḥi</i>	N	Moon	
<i>warḥi</i>	<i>warḥi</i>	N	Month	
<i>wiriš</i>	<i>Gusus</i>	Adj	Bad	Lexical replacement
<i>yaqīn</i>	<i>Yaqīn</i>	N	Certitude	From Arabic يقين
<i>yatīm</i>	<i>Yatīm</i>	N	Orphan	From Arabic يتيم
<i>zamān</i>	<i>Zamān</i>	N	Period	From Arabic زمن
<i>zuhdi</i>	<i>Zuhdi</i>	N	Asceticism	From Arabic زهد

CHAPTER SIX

Conclusion

The study of the *Kitāb al-farā'id* is an invaluable resource for understanding Harari Islamic scholarship, history, culture, and language. The edition is based upon a careful examination of five distinct manuscripts, purposefully selected to represent the breadth of the existing textual tradition. These include a manuscript from the Staatsbibliothek of Berlin (F), two from the private collection of ‘Abdullāh Šarīf (A: Ash 41001-32, B: Ash 1-28), one from the Vatican Library (C: CE 325), and one from the library of the Institute of Ethiopian Studies (D: IES 256). Manuscript A was assessed as potentially the oldest based on its orthography and state of preservation, offering a valuable point of reference. Notably, the IES manuscript (D) presented a unique structure with three parts, in contrast to the two parts found in the other four manuscripts.

The editing method employed for these *Kitāb al-farā'id* manuscripts prioritized a comprehensive understanding of this significant text by engaging with both its written and living oral forms within the Harari community. The deliberate selection of these five manuscripts aimed to capture the textual variations inherent in the manuscript history. What sets this edition apart is its deliberate and systematic integration of a widely recognized audio recording from within the Harari community alongside the manuscript analysis. This represents a significant departure from traditional manuscript-based editions, intentionally incorporating both oral tradition and textual sources. This innovative method moves beyond traditional manuscript-based approaches by explicitly linking oral tradition, manuscript study their living verbal performance, ultimately striving for a more complete understanding of the *Kitāb al-farā'id*. By undertaking this

multifaceted approach, this research seeks to contribute to a more comprehensive and refined understanding of *Kitāb al-farā'id* and its place within Harari cultural and literary history.

The methodology further strengthened its rigor through the comparative analysis of the five manuscripts, addressing textual variations and potential relationships to construct a more complete representation of the *Kitāb al-farā'id*. The contextual accuracy was enhanced by the conscious consultation of primary religious sources. The transparent presentation of manuscript variations alongside translations and explanations allows for critical engagement with the editorial decisions. The orthographic choices for transcription carefully navigated the representation of Harari phonemes within the Arabic script, directly obtained by the audio recording. The produced vocalized transcription of the *Kitāb al-farā'id* from oral transmission allows to investigate the orthographic representations of the Harari 'aḡami text and determine the presence of well-established and universally applied orthographic conventions within these Harari manuscripts. This vocalized transcription also offers a crucial tool for discerning orthographic choices and unlocking the text's authentic rendering within its cultural context. The inclusion of honorifics and the clear formatting of religious texts respected the content's significance. The provision of detailed annotations and a modern Harari version with transliterations and a glossary significantly increases the edition's accessibility and scholarly utility. In general the method employed for the *Kitāb al-farā'id* manuscripts reflects a thoughtful and systematic approach to preserving and presenting religious teachings. By integrating various sources, documenting textual variants, and adhering to community practices, the editor not only enhances the manuscript's accessibility but also ensures its relevance within the Harari community. This method serves as a model for future scholarly work on similar texts, emphasizing the importance of both textual integrity and cultural context in religious literature.

The resulting edition offers a uniquely valuable resource for scholars of Harari language, Islamic studies, and Ethiopian manuscript traditions, facilitating deeper linguistic and textual analysis while explicitly acknowledging and integrating the dynamic role of oral transmission, making this edition distinct from purely manuscript-based approaches. This work highlights the importance of considering living traditions in the edition of texts, contributing to a richer and more strong appreciation of the *Kitāb al-farā'id* and its enduring significance here in Harar and beyond.

The comparative analysis revealed a significant consistency in the core title and thematic elements of the *Kitāb al-farā'id* across all five manuscripts. However, as anticipated by their diverse origins and ascriptions, notable variations emerged in their specific ascriptions, internal structures (with Manuscript D presenting a unique three-part division), textual structure, and orthographic representations. To overcome these textual complexities and establish a reliable base text, this study integrated a valuable transcription derived from a widely acknowledged audio recording within the Harari community, alongside scholarly insights in the tradition of Cerulli. This crucial step allowed for the consideration of the living oral tradition alongside the written variations, answering scribal conflict and variation in the text structure.

The examination of the attributions across the five Harari 'aḡami manuscripts of the *Kitāb al-farā'id* reveals a complex and seemingly contradictory landscape. While the core content of the text exhibits remarkable consistency, the ascriptions to 'Āw 'Abdur-Raḥmān al-'Arāšī, Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī, and 'Abdallah bin 'Umar bin Ġibrā'il al-'Awsām as-Sāḥitī vary significantly in their placement and combination within the manuscripts. The appearance of Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī and 'Abdallah bin 'Umar bin Ġibrā'il al-'Awsām as-Sāḥitī in

manuscripts ascribing both parts of the text to them while Manuscripts C and B respectively presents a particularly puzzling anomaly, especially when contrasted with the singular attribution of the first part to 'Āw 'Abdur-Raḥmān al-'Arāšī.

The inconsistencies observed in these manuscript attributions have also been noted by scholars like Cerulli, Banti, and Wagner, who have offered differing interpretations regarding the text's authorship and structure. Cerulli, drawing upon the knowledge of a Harari savant, posits Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī as the primary collector, acting on the order of Emir Ahmed ibn Abi bakr to document a pre-existing oral tradition. He also acknowledges 'Āw 'Abdur-Raḥmān al-'Arāšī as another individual who undertook a similar, albeit incomplete, task. Wagner, focusing solely on manuscript evidence, suggests two original booklets by 'Āw 'Abdur-Raḥmān al-'Arāšī and Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī, later merged by copyists. Banti expands on this, proposing three original booklets attributed to the aforementioned two scholars and the son of 'Abdallah 'Omar bin Ġibrīl al-'Awsām as-Sāḥitī, whose colophons were progressively omitted during transmission.

However, a closer analysis of the internal evidence, specifically the recurring Arabic technical term *'aḥraḡahu* (أخرج) in the colophons of the manuscripts, offers a compelling alternative interpretation, further supported by the consistent oral tradition recounted by Harari elders. These oral accounts corroborate the notion that the teachings of the *Kitāb al-farā'id* existed and were transmitted orally before their written compilation. The semantic range of *'aḥraḡa*, signifying "to bring forth," "make apparent," or "extract," strongly suggests that the attributed scholars were not necessarily the sole authors in the traditional sense, but rather individuals who independently

undertook the crucial task of bringing forth and documenting this pre-existing oral tradition into written form, acting as scribes preserving a shared heritage.

This understanding finds a parallel in the recent efforts within Harar to document the oral chants traditionally recited in indigenous Qur'ānic schools (*Qur'āngēy*). The recording and writing of these chants, initiated by the Regional Bureau of Heritage, Culture and Tourism due to the decline in their oral transmission, mirrors the historical imperative to preserve the *Kitāb al-farā'id*. Just as the grandson of *Kabīr* 'Alī Ṣayḥ undertook the writing of those oral chants, the scholars attributed to the *Kitāb al-farā'id* likely performed a similar act of preservation for a body of knowledge already existing within the community's oral tradition.

Therefore, the apparent multiplicity of scribes should not be viewed as a contradiction in authorship but as evidence of independent scholarly efforts to preserve the *Kitāb al-farā'id*. 'Āw 'Abdur-Raḥmān al-'Arāṣī, Faqīh Ṭayyib al-Wanāgī aṣ-Ṣadrī, and 'Abdullāhi bin 'Umar bin Ġibrā'il al-'awsām 'as-Sāḥitiyy each likely played a vital role in gathering and committing to writing the text's content, which circulated orally within the Harari community. The consistent use of *'aḥrağahu* in the colophons powerfully accentuates this process of making the oral tradition manifest and accessible through their individual compilations. Thus, the attributions to these three figures signify their distinct acts of "bringing forth" and disseminating this shared oral heritage in written form, highlighting the collaborative yet independent nature of early efforts to preserve the *Kitāb al-farā'id* from the risk of being lost with the passage of time and the changes in societal practices, much like the *Qur'āngēy* chants today.

In terms of textual structure, the analysis of the five examined *Kitāb al-farā'id* manuscripts demonstrates a predominant two-part organization, aligning with Cerulli's initial findings. The

majority of the manuscripts (A, B, C, and F), consistent with the audio recordings, present a first section covering maxims, morals, and ethical advice, followed by a second section detailing religious obligations and mandatory duties, commencing with creedal matters. This structural consistency indicates a widely accepted framework for the *Kitāb al-farā'id*.

However, Manuscript D from the Institute of Ethiopian Studies stands as a notable exception, presenting a unique three-part division. Despite this structural divergence, a crucial finding is the absence of any thematic shift or substantive content variation within Manuscript D compared to the other two-part manuscripts. All three sections of Manuscript D address the same range of topics found within the two parts of the other witnesses. This consistency in content strongly suggests that Manuscript D's tripartite structure does not indicate a fundamentally different version or a composite nature of the *Kitāb al-farā'id*. The consistent use of the *ṣalawāt* (اللهم صل) (على سيدنا محمد وعلى آل سيدنا محمد) as a marker for the end of subsections in the two-part manuscripts and the audio recordings further supports the notion of a primary two-part structure. The singular deviation of Manuscript D, lacking any corresponding thematic break, points towards a likely scribal anomaly. It is probable that the copyist of Manuscript D inadvertently introduced an additional division during the transcription process, without altering the underlying thematic flow or content of the *Kitāb al-farā'id*.

Therefore, while Manuscript D presents a unique structural feature, the overwhelming evidence from the other manuscripts and the lack of thematic divergence confirm that the *Kitāb al-farā'id*, as represented in these witnesses, maintains a consistent thematic and organizational integrity, primarily adhering to a two-part structure. The distinct structure of Manuscript D appears to be an isolated instance of scribal variation rather than an indication of a fundamentally different

textual tradition. This understanding of the textual structure is crucial for establishing a critical edition that accurately reflects the intended organization of the *Kitāb al-farā'id*

Regarding orthography the representation of variants across the examined Harari 'aḡami manuscripts of the *Kitāb al-farā'id* reveals a system characterized by both emerging conventions and inconsistencies, reflecting the adaptation of the Arabic script to the Harari language. Three prominent features define this orthographic landscape: the consistent detachment of specific suffix and prefix particles, the variable application of nunization, and the uniform representation of final *wāw* followed by 'alif for certain vowel sounds.

A striking consistency across all five witnesses (A, B, C, D, and F) is the distinct separation of several suffix and prefix particles from their root words. This deliberate scribal practice, evident in the consistent spacing of particles like "زُوا", "بِي", "آخ", "زوا", "إِي", "جِر", (and its variant "زُوا"), and "بِ", as well as the prefix "إِم", suggests a developing orthographic norm within the Harari textual tradition. This tendency towards isolating these grammatical elements indicates a conscious effort to visually delineate morphological units.

In contrast, the application of nunization, an Arabic grammatical marker, demonstrates a significant lack of uniformity. While isolated instances like the consistent *tanwin kasr* on "كَرِيم" and the note regarding "حَلَالٍ" point to an awareness of this Arabic rule, its implementation is far from systematic. The varied endings observed for words where nunization might be expected, such as the different forms of "مِسْنَة", highlight divergent grammatical interpretations or phonetic renderings by the scribes. The inconsistent marking of feminine endings and potential plural forms further stresses the non-standardized use of nunization within these Harari manuscripts. This variability suggests that nunization was either not fully integrated into Harari scribal

practice or was applied inconsistently based on individual scribal knowledge or phonetic interpretations.

Conversely, the orthographic representation of words ending in *wāw* followed by 'alif (وا) stands out as a remarkably consistent feature across all examined manuscripts. The uniform appearance of this ending in numerous verbs (e.g., يروا) and nouns (both Arabic and Harari, e.g., ورشوا, شرابوا) strongly indicates a well-established and universally applied orthographic convention for representing specific final vowel sounds, likely /o:/ or /u:/, in these Harari texts. This consistency suggests a clear understanding and agreement among the scribes regarding the visual representation of this phonetic feature.

In deduction, the orthographic representation in these Harari 'aḡami manuscripts reveals a system in flux, with certain features like particle detachment and the *wāw*-*'alif* ending demonstrating a move towards standardization, while others, particularly nunization, exhibit significant variability. This orthographic landscape provides valuable insights into the scribal practices of the time and the ongoing adaptation of the Arabic script to capture the unique phonological features of the Harari language. The consistent and inconsistent patterns observed highlight the dynamic nature of written language development and the evolving orthographic norms within this specific textual tradition.

The *Kitāb al-farā'id*, a significant repository of religious, cultural, and historical knowledge, including invaluable maxims, stands as a evidence to Old Harari, a linguistic form no longer spoken in daily life but surviving through oral tradition and written literature. Given the endangered status of Old Harari and the potential loss of the wisdom contained within texts like the *Kitāb al-farā'id*, the conception of a modern Harari version holds profound significance. This

undertaking serves the critical dual purpose of safeguarding this rich intellectual heritage from permanent oblivion and making it accessible to a broader audience, encompassing both academic researchers and the Harari community itself. By rendering the text into its contemporary linguistic form, this edition facilitates a deeper comprehension of historical cultural traditions for present and future generations.

Recognizing the exigency of this task and the need for scholarly rigor, the preparation of the modern Harari version was approached with painstaking care. Expertise and guidance were sought through scholarly correspondence with external specialists and engaging seminar discussions with linguists and philologists at the University, as well as the project advisors. Crucially, the process greatly benefited from the invaluable insights of native Harari scholars whose deep understanding of both Old and Modern Harari proved indispensable. Furthermore, the engagement of Harari elders, custodians of the community's historical and cultural traditions, enriched the translation process, ensuring cultural sensitivity and accuracy. The modern Harari version of the *Kitāb al-farā'id* presented in this edition is thus the product of a collaborative effort, drawing upon the expertise of linguists, philologists, and native speakers with profound knowledge of both the historical and contemporary forms of the language, ensuring a robust and culturally relevant translation. This commitment to accuracy and accessibility underscores the vital role of this modern Harari version in ensuring the enduring legacy and continued relevance of the *Kitāb al-farā'id* for the Harari people and the wider scholarly community.

Concerning Diachronic linguistic phenomenon, the examination of the *Kitāb al-farā'id* offers a valuable window into the linguistic landscape of Old Harari, providing crucial insights into its relationship with Modern Harari and the historical forces that have shaped its evolution.

Preliminary linguistic assessments of the manuscript reveal a complex interplay of continuity and change across phonological and lexical domains, significantly influenced by Harar's historical position as a prominent center of Islamic learning and its consequent extensive contact with Arabic.

The consonantal and vocalic inventories of Old Harari, as evidenced in the *Kitāb al-farā'id*, exhibit a substantial degree of similarity with their modern counterparts. The core phonetic structures of the language appear to have remained relatively stable over time, with vowel length consistently functioning as a crucial phonological feature distinguishing lexical meaning in both Old and Modern Harari. This continuity underscores the inherent resilience of the Harari sound system. However, notable divergences in the consonantal inventory of Old Harari, particularly the presence of phonemes such as [ʕ] /ع/, [g̃] /غ/, [ṣ] /ص/, [ḍ] /ذ/, [ḍ] /ض/, [ẓ], /ظ/, [h] /ه/, and [ṭ] /ث/, which are either absent or have undergone phonetic shifts in Modern Harari, highlight the significant impact of Arabic linguistic influence. The incorporation of numerous Arabic loanwords containing these phonemes into Old Harari reflects the deep integration of Arabic vocabulary due to Harar's historical role as a hub of Islamic scholarship. The subsequent attrition or phonetic alteration of laryngeals like [h] and [ʕ] to [ħ] and [ʔ] in Modern Harari illustrates the dynamic nature of phonetic change within the language over time.

Beyond the phonological level, the *Kitāb al-farā'id* provides compelling evidence of lexical variation between Old and Modern Harari. These distinctions, categorized as phonological alterations, phonological attrition, and lexical replacements, demonstrate the multifaceted ways in which the Harari lexicon has evolved. Phonological alterations reveal shifts in the sound structure of words while retaining their core meaning, driven by changes in phonetic articulation

over time. Phonological attrition illustrates the gradual reduction of phonetic segments or sound sequences, again with the preservation of semantic content. More significantly, the manuscript showcases instances of complete lexical replacement, where specific Old Harari lexemes have been replaced by entirely different words in Modern Harari. These lexical changes underscore the dynamic adaptation of the Harari language to evolving social, cultural, and possibly even environmental contexts. The attrition and substitution of vocabulary highlight the fluid nature of language and the importance of historical texts like the *Kitāb al-farā'id* in tracing these semantic and lexical paths.

The linguistic impact of Arabic on Old Harari, as evidenced in the *Kitāb al-farā'id*, extends beyond mere lexical borrowing. The manuscript reveals the adaptation of the Arabic script for Harari, even without specific diacritical adjustments for Harari-specific phonemes. This reliance on contextual understanding by native speakers underscores the inherent linguistic competence required to navigate the written form. Furthermore, the morphological adaptation of pure Arabic loanwords into the Old Harari grammatical framework through Harari suffixation provides a crucial insight into the mechanisms of language contact and integration. The consistent application of Harari conjunctive affixes, gender markers, number indications (alongside the retention of Arabic plurals), and case markers to Arabic loanwords demonstrates a sophisticated level of linguistic integration, where borrowed vocabulary is seamlessly woven into the native grammatical structure. This morphological adaptation highlights the active role of Harari speakers in shaping and nativizing the influx of Arabic vocabulary.

Ultimately, the text serves as an invaluable linguistic resource for understanding the diachronic evolution of the Harari language. The manuscript reveals a language that has maintained core

phonetic features while undergoing significant changes in its consonantal inventory and lexicon, largely influenced by its long-standing contact with Arabic. The patterns of phonological alteration, attrition, and lexical replacement, alongside the morphological integration of Arabic loanwords, provide a detailed picture of linguistic change over time. This preliminary linguistic assessment underscores the importance of studying such historical texts for a deeper understanding of the Harari language's trajectory within the South-East Ethio-Semitic family and the broader linguistic landscape of the Horn of Africa. Further in-depth analysis of the *Kitāb al-farā'id* promises to yield even richer insights into the grammatical structures, semantic nuances, and sociolinguistic contexts of Old Harari, contributing significantly to the documentation and preservation of this vital linguistic heritage for future generations. The study of this manuscript allows us to appreciate the dynamic interplay between linguistic continuity and change, shaped by both internal evolution and external influences, in the fascinating history of the Harari language within its unique historical and cultural context in the ancient city of Harar.

In sum, the multifaceted approach employed in this edition of the *Kitāb al-farā'id* offers a compelling model for engaging with historically and culturally significant texts. By meticulously documenting its textual variations, integrating its vibrant oral tradition, and analyzing its linguistic details, this work contributes significantly to our understanding of Harari history, language, and the relationship between orality and literacy in the preservation of knowledge.

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Appendix 1: Sample witness

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بِعَ خَالِجٍ أَخَا رَوَاهُ كُنْ عَقُوتَ مَسَائِدِ خَارِبِ جِزْرِ نَجْمِ
 أَخَا رَوَاهُ كُنْ عَقُوتَ هَرَعَتِ رَهْرَعِهَ أَنَايَ رَاوَجَمَعِ أَنَايَ
 رَوَابِلَعَتِ أَقْلُونَ رَاوَجَمَعِ أَنَايَ رَوَاكَلَامِ أَقْلُونَ عِبَارَتِ
 جَمَعِ أَنَايَ رَوَارِجِ أَقْلُونَ إِنَّمَا رَجَمَعِ أَنَايَ رَوَاصِرِ لِحَارُونَ
 هَرَعَتِ كِتَابِ هَرَعَتِ مَسْلَانِ مَلَحَ بَوَاتُورِيَّةِ الْخَيْلَانِ بَوَاتُورِ
 فَرْقَانِ هَرَعَتِ رَمَحُوا مَانِ رَاللهِ أَمْرُ بَوَاتُورِ أَشْرُكَوْزِ جَبِ
 اسْتِرَاحِ أَنْ تَوْسُرَ مَلَايَكِ قَلَا كُوتِ جَبِ وَجِيْرُ وَطِ تَقْسِرِ
 فَخْشَاوَرِ بَرَسْ كُوتِ جَبِ بَخْسَرَامِ أَنْ رَوَانِ قَبْرِ حِ كُوتِ جَبِ
 سَلَامَتِ وَطِ جَمَعِ عِلُومِ هَرَعَتِ كَمِ مَسْلَانِ مَلَحَ بَوَاهَرَعَتِ
 كَمِ هَرَعَتِ بَقْلَانِ مَلَحَ بَوَاهَرَعَتِ بَقْلَانِ أَرْبَعِينَ مَلَحَ بَوَا
 هَرِيعِينَ هَرَعَتِ مَلَحَ بَوَاهَرَعَتِ رَمَحَ أَنْدُوشَرِي التَّيْشُوتِ رِبْنَتِ
 جَبِ التَّيْشُوتِ كَرِ سَخَاوِ بَقْرَاوِ الْمَلَاوِزِ يَنْفَعِ خَارِي عِلْمِ
 لِمَارُونَ هَرَعَتِ ظَاهِرُونَ وَمَا فَضِيلَانِ بَاطِنُونَ فَرِ رِيضَانِ
 تَعَالَمِ تَجِيلُونَ وَمَا فَضِيلَانِ هَوَزَانِ خَارِبِ مَسْكُوتِ فَرِ
 رِيضَانِ قَرَارِ أَقْرِ بِنُوعِ فَضِيلَانِ هُوَ عَمَّا شَوْعِ فَرِ رِيضَانِ يَنْتِ
 رَلَا بَرُودِ وَخِ فَضِيلَانِ هُوَ تَخْفُوعِ فَرِ رِيضَانِ رِيَارِ قَبْرِ هَرُودِ

فضلاً من طيط بالوع فريضان هر عت جوهرن هر عت ماشا
 ران علق جوهرن قير ماشا زال دهر جوهرن حسن ماشا زال سق
 عمل جوهرن هر عت ماشا زال قار جوهرن طبع ماشا زال سست رب
 زال سست عت قير زال سست ماع ر سست يوار زال كتاب ماع
 اقرن ياشوار زال الله فرادوش ماع ور شرابوش ماع رانك الله
 فرابوش ماع ور شرابوش ماع رانك الله فرادوش ماع ور شرابوش ماع
 روار قران رانك ماع عمل ياشوار زال الله ساع تيوساعة
 شموان يضر واسق عمل شموان رانك ماع ساع تيوساعة الاجابوا
 بحمده شموان ليلة القدر يوم رمضان شموان صلوة الوسطى بحمده
 وقت صلوة شموان الله الاعظم بقران شموان بجام جاور واخلوق
 شموان صلي الله عليه وآله يوم نبيك ريت جند شيشتر انو يدان باي سنا
 مياقرة غير صلوة رضي الله عنه ابي بكر صلا بقر ريت جند شيشتر
 اورباي تب عيلوتم ريت فحنو جعوتم زال جمعوار ريت هواري
 اصورون جمع وقت ريت حاج لي تخصاصوت رضي الله اصحاب عمر
 ريت جند شيشتر اورباي سقيوامون ور شرب خناروت صوفيران
 لباسون رضي الله عنه اصحاب عثمان ريت جند شيشتر اورباي ر
 حبو واعطفون رعتن او البسوت قران اقرنوت رضي الله عنه اصحاب

علم

علیٰ ریشہ جید شیشتر اوردای بیج صوم نوت بخدا کر
 مینوت کافر امانا فقوا بسین قوطوت روح الامین جبریل
 شیشتر اوردای ونضالوا افعتوت ام بارز وار رهو طبار نل
 طبار خلعتوت هوار بجیمایطبقار ال عور بنوت الله رحمان
 شیشتر اوردای تاخار المراسوت ریح خااری سین یانوجر
 بصوت یطوقا رجم صبر بنوت الله احد مسئل لمدل شیشتر
 یان لاکم نار دلجو تحدا لکم وقیت نور قسلیع یئلا ۵
 سعت قام طبر حرت زور حسنت یکتلا علم یامد وایدرا
 یلخر وایدرا یسلوا بطاعة یحسوا یا خالص
 هرعت هرعت یقع یوزوال مومنین یقع یتمسکوال کتب
 یقع یفروال الله یقع طبار یتکالغ یوز خالاعمل خار یقع
 هرعت کالهرعت کت ایل ر قنعام یقع زلام کالکتب کت ایل
 ر قنعام مخن زلام کالنفسا شیطان کت ایل ر لبح جار واصر
 ر برسام بیر سر زلام کالشهارت اجعتوت کت ایل کعتوت
 جیسوار ملای ماع زلام کالحدا اجعتوت کت ایل هرعت زلیلا
 ر هرعت طعام ایل سعت قام افیت زلیلا ر حیم ر رسم طعام ایل
 معن افوت لیل ر عام طعام ایل ر قلب حیات زلیلا ر بر ذکر طعام

رِيضٌ لَيْلًا سَوْرَ جَنَّةِ طَعَامٍ إِلَّا هَرَعْتَ زَالًا هَرَعْتَ
 طَعَامٌ هَلَا سَخَتْ قَامَ أَفَيْتَ زَالًا رَجَمَ زَرْوَسَمَ طَعَامٌ هَلَا
 مَعَزَ أَفَوَزَا لَزَعْلَمَ طَعَامٌ هَلَا رَقْلَبَ حَيَاتَ زَالًا زَكَرَ
 طَعَامٌ هَلَا رِيضٌ زَالًا سَوْرَ جَنَّةِ طَعَامٍ هَلَا هَرَعْتَ زَالًا
 عَدَّ النَّجَسَ يَوْمَ الْجُمُعَةِ نَحْنُ زَالًا يَوْمَ النَّجَسِ شَهْرٌ مَضَانِخُ رَوْزِ
 حِينَ نَجَسَ مَحَلٌّ رَسُوخٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَخَلَقُوا نَجَسَ
 زَعَرٌ كَلِمَتُهُ زَكْلَامُ نَجَسٍ هَرَعْتَ زَالًا هَرَعْتَ جَرَارَ زَالًا
 جَرَارَ النَّتَاوَرِ وَزَعْلَمَ جَرَارَ جَرَعِ خَارِ وَاقْلُوتَ قَفْكَرَ
 جَرَارَ جَرَعِ خَارِ وَالرَّسْعُوتَ زَعْلَمَ جَرَارَ خَاتَمَ سَوْخَنُوتَ
 هَرَعْتَ هَرَعَةَ قَدَمِيَا حَفَانُوتَا حَالٍ قَدَمِيَا نَحْرِيوَتَا وَاللَّهِ
 فَرَزِينَ قَدَمِيَا تَبَخَّخَلُوتَا قَسَمِينَ قَدَمِيَا حَسَدِيوَا سَعَارَةَ
 قَدَمِيَا هَرَعْتَ هَرَعَةَ يَفْعَا حَسَنُوا قَالُوا قِيلَ يَفْعَا أَوْجَاوَا
 مَعْمَانِ يَفْعَا قَسَمِيوَا طَرَسِينَ يَفْعَا عَمْرِيوَا أَمْرَتَا مَعْلَنُورَ يَفْعَا
 حَسَنُوا قَالُوا قِيلَ يَفْعَا هَرَعْتَ يَدْنِجَ جَرِ تَهَرَعْتَ بَرِ خَبَارَ
 تَهَرَعْتَ رَجَبَ خَارِ مَاجَ وَرَاجَ يَدْنِجَ جَرِ تَدَارِ خَبَارَ تَدَارِ
 رَجَبَ خَارِ مَاجَ طَبَقَتْ يَدْنِجَ جَرِ تَصْبَرِ يَدْنِجَ خَارِ تَصْبَرِ يَدْنِجَ

خَارِ مَاجَ

خَارِجَ صَلَوةٍ يَدْنِيهِ جَزْءٌ تَوَسُّعًا تَوَسُّعًا رَحْمَةً خَارِجَ
 مَوْتٍ يَدْنِيهِ جَزْءٌ تَشْهَادًا تَشْهَادًا رَحْمَةً خَارِجَ
 خَارِجَ هَرَعَةٍ هَرَعَةٍ مَالٍ رَحْمَةً خَارِجَ هَرَعَةٍ هَرَعَةٍ
 قَبْرِ نَبِيٍّ مَالٍ خَالِقٍ رَحْمَةً مَالٍ هَرَعَةٍ سَوْنٍ صَالِيٍّ
 عَلَيْهِ وَلَمْ يَشْفَاعَ مَالٍ الْوَجَارِ كَالْمَرْعَةِ مَثَلٍ
 شَيْءٍ قَبْرِ رَأَى كَالْعَالَمِ مَثَلٍ قَبْرِ رَأَى كَالْعَالَمِ
 مَثَلٍ هَرَعَةٍ رَفَاطٍ اللَّهُ تَخْلُقُوا فَاطٍ رَحْمَةً خَارِجَ طَبَقَةٍ
 أَيْدِيهِ بَرَّ رَأَى اللَّهُ تَخْلُقُوا فَاطٍ مَخْلُوقَةٍ أَيْدِيهِ
 رَأَى اللَّهُ تَخْلُقُوا فَاطٍ أَمْرًا وَهَيَّوْا بَلَمَ جَنَّتْ رَأَى اللَّهُ
 تَخْلُقُوا فَاطٍ مُؤْمِنٍ أَنْزَلَ اللَّهُ رَحْمَةً خَارِجَ رَأَى اللَّهُ
 تَخْلُقُوا فَاطٍ هَرَعَةٍ طَفْعَةٍ هَرَعَةٍ طَفْعَةٍ طَفْعَةٍ جَائِ
 الْحَرَاتُ طَفْعَةٍ سَرَانٍ وَاحِدًا جَوْنٍ طَفْعَةٍ طَفْعَةٍ جَمْعَةٍ
 السَّيَّارُ طَفْعَةٍ صَلَوةٍ وَاحِدًا جَوْنٍ طَفْعَةٍ طَفْعَةٍ
 عَلَاقَرَانٍ بِقَرْبِ الْحَرُوتِ طَفْعَةٍ رَحْمَةً خَارِجَ الْعَالَمِ
 طَفْعَةٍ طَفْعَةٍ رَحْمَةً الْعَطُوتِ طَفْعَةٍ جَائِزٍ نَوَاطٍ يَوْجَلَا
 جَوْنٍ طَفْعَةٍ طَفْعَةٍ هَرَعَةٍ رَحْمَةً رَحْمَةً جَزْءٌ هَلَا رَحْمَةً

خَارِجَ رَحْمَةً خَارِجَ رَحْمَةً خَارِجَ رَحْمَةً خَارِجَ رَحْمَةً

مَن شَرَّ الْأَطْمَلِ بَعْرَ الْأَنْبَعِيرِ جَمَّ حَرَمٌ رَحِيمٌ هَرَعَتْ الْأَرَاخُ
 جَعَرُهَا صَبْرٌ وَمَا كَالْأَشْرَارِ حَمَسَتْ وَقْتُ صَلَوَاتِكَ الطَّيِّبَةِ بَعْرٌ تَقَارُحُ
 مُؤَمِّسٌ فَوْزٌ رِيَاءٌ وَأَكَا الْعَبِيرُ الرُّحُوتِ أَقْبَطُ تَقَرُّرٌ وَلَكَا الْحَرَمُ رَحِيمٌ
 هَرَعَتْ تَرَاخُوتٌ فِي هَرَعَةٍ بِرَحْبِوَانِمْ رَحْمَتُكَ تَرَاخُوتٌ فِي مَرَاتَا
 جَعَوْتُ بِرَحْبِوَانِمْ قَلَامُ أَقْرَطَا تَرَاخُوتٌ فِي عَلَمِ أَقْرَانِ بِرَحْبِوَانِمْ أَقْبَطُ
 تَرَاخُوتٌ فِي مُؤَمِّسَاتِ مُؤَمِّسَاتِ بِرَحْبِوَانِمْ وَلَكَا تَرَاخُوتٌ فِي رَحْمَتِكَ بِيضًا
 بِرَحْبِوَانِمْ هَرَعَتْ هَرَعَتْ بِرَأْدِهَا هَرَعَتْ فَوْزٌ رَحِيمٌ فِي مَنَافِقِ أَنْوَ
 كَزَالِ مَنَافِقِ بِرَأْدِهَا مُؤَمِّسٌ فَوْزٌ رَحِيمٌ فِي مَعَصِيَتِكَ بِرَأْدِهَا
 طَاعَتْ فَوْزٌ رَحِيمٌ فِي شَيْطَانِ بِرَأْدِهَا مُلِكٌ فَوْزٌ رَحِيمٌ فِي حَوْرِي
 أَسَانِ بِرَأْدِهَا جَنَّتْ فَوْزٌ رَحِيمٌ فِي مُؤَمِّسَاتِ أَنْوَكَرِ الْمُؤَمِّسَاتِ بِرَأْدِهَا
 أَجَاهُ مَنَافِقِ فَوْزٌ رَحِيمٌ فِي طَاعَتِكَ بِرَأْدِهَا مَعَصِيَتِكَ فَوْزٌ رَحِيمٌ فِي حَوْرِي
 مُلِكٌ بِرَأْدِهَا شَيْطَانِ فَوْزٌ رَحِيمٌ فِي حَوْرِي جَنَّتْ بِرَأْدِهَا أَسَانِ فَوْزٌ
 رَحِيمٌ فِي هَرَعَتِهَا هَرَعَتْ بِأَخْلَجِ فَوْزٌ رَحِيمٌ كَرَامَاتِ تَبِينِ بِأَخْلَجِ طَاعَتِ
 كَلَامِ أَقْرَانِ بِأَخْلَجِ خَفَارٌ فِي مَوْرٍ بِأَخْلَجِ أَعْيَانِ فِي رَحْمَتِكَ بِأَخْلَجِ
 هَرَعَتْ رَحْمَتُكَ سِرِّ تَعْمَلُ فِي رَأْسِ رَأْسِ تَعْمَلُ فِي رَأْسِ رَأْسِ عَطَا
 تَعْمَلُ مَنَافِقِ رَأْسِ عَطَا تَعْمَلُ مُؤَمِّسَاتِ رَأْسِ عَطَا تَعْمَلُ هَرَعَتْ
 فِي هَرَعَتِ أَيْرَالِ رَوْنِ فِي أَيْرَالِ أَوْدِي عَمْرٍ أَيْرَالِ سَعْدِ عَطَا مُؤَمِّسَاتِ
 أَيْرَالِ سَوْدِ حَتَّى فِي مَنَافِقِ أَيْرَالِ هَرَعَتْ فِي هَرَعَتِ أَيْرَالِ حَتَّى فِي
 طَبَقِ أَيْرَالِ بِدَلِّ شَحْشِيرِ فِي سَعَرِ أَيْرَالِ مَنَافِقِ قَلَمِ فِي سَقْلَاتِ أَيْرَالِ

وَمُؤَمِّسَاتِ

طريق على الطريق

شَيْشْتِخْ رَ مَخْلُوقِ حَالِ فَاطِيوْ فَاطِلَا عَوْتِ سَطْحِ طِيْتِ
 سَطُوْتِ رَ سَطُوْتِ بَحْرِ جِيْنِ فَاطُوْتِ شَيْشْتِخْ رَ خَالِقِ حَالِ
 رَ فَاطِيوْ فَاوْ اَرُوْتِ سَطْحِ كَلْرِ سَطُوْتِ رَ سَطِيوْبِ جِيْنِ
 اَلْفَاطُوْتِ شَيْشْتِخْ رَ عِلْمِ حَالِ رَ مَا جِ بَحَارِي لِمَا رُوْتِ رَ هَا
 جِ بُوْلِ اَمَلُوْتِ جَمْعِ مَخْلُوقِي جِيْنِ خَشُوْتِ شَيْشْتِخْ رَ اَوَلِيَا
 حَالِ تُوْسِ خِيْلُوْتُمْ رَ اسْمَاعِيْلَ رَ اَمْرِي رَ اَللّٰهُ اَمْرُ فَا بَعَثُوْتِ
 جَمْعِ مَخْلُوقِ حَالِ خَالِقِ اَللّٰهُ لِيْ اَمْرُ خَشُوْتِ شَيْشْتِخْ رَ اَنْبِيَا
 حَالِ قَلْبِ رَ فَا سَا كَرْنِ جِيْنِ رَ وَا صَابِرْنِ لِسَانِ رَ وَا
 زَا كَرْنِ شَيْشْتِخْ جُوْرَنْ شَيْشْتِخْ فَرَنْ شَيْشْتِخْ اَطْمَا تَنْ اَللّٰهُ
 اِيْ بَايِ شَيْشْتِخْ جُوْرَنْ اَللّٰهُ بَايِ صَلَوَاتُ صَوْمَانَا صَلَوَاتُ
 خُوْبِ جُوْرَنْ اَللّٰهُ اِيْ بَايِ شَيْشْتِخْ فَرَنْ اَللّٰهُ اِيْ بَايِ اَمْرِ
 رَ اَخُوْاقُوْرَنْ تَجْبِعْ عَزْرَايِلَ هَلَنْ بَعْ عَزْرَايِلَ اِيْبِ فَرَنْ
 اَللّٰهُ اِيْ بَايِ اَمْرِ رَ لَدَارُوَانِ لَطْفِ عَوَالِيْ هَلَنْ بَعْ اَسَا تِ
 اِيْبِ فَرَنْ اَللّٰهُ اِيْ بَايِ صَمِ الْخِ جَرِ صَمْتِ اِيْبِ عَقْبَانِ هَلَاوْ
 صَمِ الْخِ جَرِ فَرَنْ اَللّٰهُ اِيْ بَايِ شَيْشْتِخْ اَطْمَا تَنْ اَللّٰهُ اِيْ بَايِ

اللهم صل على محمد و آل محمد

احدث

أَخَذَتْ جَارَ وَأَمَّا فَخَرُ يَقَانُوا أَنْ فَرَكُوا سَعَتْ سَمَوِ أَمَلِ
فَخَرُ أَقَارِ بَارَاخَ قَلَرَايِبِ أَطْمَاتُ تَنْ لَلَّهِ إِي بَايِ أَخَذَتْ جَوَّ جَاوَا
أَمَلِ مَخْلُيْنَ جَدَاوَا أَفَرَكُوا سَعَتْ دَشِيوَا أَمَلِ مَخْلُيْنَ جَدَاوَا
قَلَرَايِبِ أَطْمَاتُ تَنْ لَلَّهِ إِي بَايِ أَخَذَتْ بَخْدَ تَجِيْعُ نَحْ جَرَاوَا
أَبُو شَرِّ مَن نَاشِرَتَامَ تَجِيْعُ جَاوَا جَمْعُ مَخْلُوَاوَا أَمَلِ جَرَجِ
أَرَتْ قَبَارَاخَ قَلَرَايِبِ أَطْمَاتُ تَنْ لَلَّهِ إِي بَايِ ثَمَّتْ كِتَابِ
الْفَرَايِضِ بِكَلَامِ الْخَبَرِ أَخْرَجَهُ أَوْ عَدِلَ الرَّحْمَنُ الْعَرَاشِي تَقَعْنَا اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابُ
الْفَرَايِضِ بِكَلَامِ الْخَبَرِ أَخْرَجَهُ فَفِيهِ طِبُّ الْوَنَاجِي الصَّلَاةِ تَقَعْنَا
بِحَسْبِ الْخَبَرِ بَيِّنَاتٍ أَسَاحُ سَلَطُوا لَلَّهِ خَارُوا جَدَاوَا وَتَمَّ لَلَّهِ لَالِ
أَنَاخَ بِالْوَتِّ بِرَحْسِنِ بَاسْتَنَ تَجَاوَا بُولِيَانِ أَوَّلَ تَجَاوَا رَوَا
فَرَضَ لَلَّهِ خَارُوا عَقُوتَ عَوْرُخَ أَيْكُنَ أَسَاحُ لَلَّهِ وَابْنِ رَايُوا
كَلَامَ لَلَّهِ أَيْكُنَ بَايِ أَسَاحُ جَاوَايَ رَعَاوَاتُ رَوَايِفَرِنَ رَعَا
قَيْنَ رَوَايِفَرِنَ بَايِ بَيِّنَاتٍ بَايِ أَسَاحُ جَرَمَانَ لَلَّهِ رَوَا
أَسِيْعُو قَدَا عَدِلَ بَارَاخَ سَعَتْ قَامَ رَاوَاتُ رَوَاتُ وَأَخْرَجَتْ رَوَا

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بَقُولُوا عَسَىٰ أَن يَكُونَ رَوْحٌ وَمَا مَسَّلَ سَعَتٌ رَوْحٌ أُولَٰئِكَ الَّذِينَ
 جَمَعُوا رَوْحَهُمْ وَبَنُوا عَلَيْهِمْ مَعْلَمًا صَحِيحًا عَلَيْهِ وَبَنُوا عَلَيْهِمْ مَعْلَمًا
 بَاخٌ جَاوِزٌ فَرْدٌ يَوْمَ فَرْدٍ قِيَامٌ مَعْلَمٌ يَدْنُجُ هَلْ بِالْوُتْ يَ هَلْ
 بَاخٌ فَرْدٌ وَآخِرٌ وَآشَرٌ وَآيُطْعَمُ وَآيُسَرُّ وَآيُهْمُ هُوَ
 يَدْنُجُ هَلْ بِالْوُتْ يَ هَلْ بَاخٌ جَاوِزٌ لِي نَتَّ وَفَاجِدٌ مَلِكٌ رَوَا
 رَقَا لِحَارٌ وَآمِعْمَا مَنَعَتٌ رَوَا رَوَا السَّيْطُفُ وَآيُطْعَمُ وَآيُهْمُ
 قَلَمٌ رَكَبَ يَوْمَ الْوُحْ هَلْ بِالْوُتْ يَ هَلْ بَاخٌ اللَّهُ حَلَالٌ رَايُوا
 جَمَعٌ حَلَالٌ بِالْوُتْ يَ هَلْ بَاخٌ اللَّهُ حَرَامٌ رَايُوا جَمَعٌ حَرَامٌ
 بِالْوُتْ يَ هَلْ بَاخٌ هَلْ يَتَّ رَحْمَتٌ جَمَعٌ بِهَلْ بَاخٌ مُؤْمِنُونَ
 أَمَّا إِيْمَانٌ يَاطِعٌ سَنَانٌ أَمَّ صَنَعَتٌ أَمَّ يَتَّ رَوَا رَوَا الْمُؤْمِنُونَ
 بِرَأْسَرُونَ بِحَرَانٍ أَحَدٌ يَدْنُجُ بَاخٌ هَلْ يَتَّ رَوَا رَوَا الْوُتْ
 ظَلَمْنَا وَآظَلَمْنَا وَآيُطْعَمُ وَآيُهْمُ يَسْمَعُونَ وَآيُهْمُ يَسْمَعُونَ
 مَهْلِكٌ الْوُتْ اللَّهُ يَجَاوِزُ رَوَا رَوَا فَرْدٌ حَلَالٌ حَرَامٌ حَرَمَتٌ رَوَا
 جَمَعُونَ بِقَلَمٍ الْفَتَيْشُونَ اللَّهُ وَرَوَا رَوَا رَوَا رَوَا اللَّهُ
 رَطَبٌ وَآيُطْعَمُ وَآيُهْمُ وَآيُطْعَمُ وَآيُهْمُ وَآيُطْعَمُ وَآيُهْمُ

لَكَ اِنْ يَمُوتُ يَكُنْ لَكَ حَسَنًا وَجَزَاءً سَمِعَ جَهَنَّمَ
 قَطْبًا اَوْ تَوْتُمْ مَيَّاخ طَبْتُ رَحِيمَ اضْرَا تَانِ الْاَلْوَتِ رَهَتْ
 طَبْتُ رَحِيمَ سَبَبِ يَمُوتُ عَارِ تَامَ بِمَا جَدَّ اَسْتِ بِالْوَتِ مَفْرُوتِ
 كَرَمَ تَامَ يَحْدُ جَلَن بِالْوَتِ مَفْرُوتِ فَر تَا جَرَاتِ خَارِ وَاَمَسَرِ
 جَنَّتِ تَحْتَ اَلْبَاسِ اَسَاوُ تَحْتَ اَلْبَاسِ اَسَاوُ تَحْتَ اَلْبَاسِ اَسَاوُ
 بِالْوَتِ يَ هَلَنَ بَاخَ يَدُ شَرِّ تَحْرِ حَرَانِ هَوَارِ بَرَانِ رَا لَ
 رُوحَ رَا لَ اَجْمَعِ بِمَوْتِ فَرْدِ يَوْمَ يَمُوتُ هَلَنَ بِالْوَتِ يَ هَلَنَ
 بَاخَ رَ مَوْتَاوُ يَحْنُ اَجَارَ رَ وَاَمَ اَلْيَا كَعَنَ وَاَبْقَرَ اَللَّهُ رَا
 بَرِ وَاَرَبِنَ وَاَكَنَارَ وَاَقْلَبَرَ وَاَوْدَاخَ مَوْمِنَ رَا
 سَلَمِيكَ هَلَنَ يَسْلُوتُ هَلَنَ بِالْوَتِ هَلَنَ بَاخَ هَوَاخَ جَوَارَ رَا
 اَيُّكَ اَسَاخَ جَرِ اَللَّهُ رَيِّ وَمُحَمَّدُ نَبِيَّ وَالْاِسْلَامُ رَبِّي وَالْقُرْآنُ
 اِمَامِي وَالْكَعْبَةُ قَلْبِي وَالْمُؤْمِنُونَ اِخْوَانِي قَبْرِ نَحْنُ رَ جَنَّةِ
 رَبِّ وَنَحْنُ رَا سَاتِنَ نَوْرَ يَارَ رَا رَا وَاَجَا فَنَحْنُ وَيَ بَشْتِينِ رَا لَ
 وَيَ بَطْنَةُ هَلَنَ بِالْوَتِ هَلَنَ بَاخَ اَللَّهُ رَ مَحْدُومَ بِكَفَرِ مَوْتِ
 جَا فَا بَطْنَةُ هَلَنَ بِالْوَتِ هَلَنَ بَاخَ اَللَّهُ رَ قَعُومَ نَا اِيْمَانِ رَ مَوْتَا

جافا

جافايشتن هل بالوت بي هلن باخ عفر جسمور تقطاط
 ورواين طبر وان بي عا طوا يوم القيامة ايام نار كن يانوم
 رو حيات تحفر يوم بقير ينفخون هل بالوت بي هلن باخ
 بلا شرخر خران بهوار بران حيات رالاجمعووا حشر
 بلا بلوم حقت رالاجمعووا السحقت ريوأبتخللا صوت
 هلن بالوت بي هلن باخ رستواشي رواجزاوت ريم بلا
 ورت ريم ستوت ريم لباسوت ريم حلا لئبما حساب
 حرام رينخ عقوبان هلي بالوت بي هلن باخ رجاوسيتوا
 ركتبوا كتاب يوم القيام رنام مخلوق راسر لعيل الحير
 يرلوم مؤمن ما بقست كافرخ بحر يورد بام مشر كتاب روا
 اقر او ريلوم مشر كتاب روا اقر يارم سوسيت نار يوم
 شي رلنا قصر واو رترسيت نار يوم شي رلنا بلوار روا
 يرخصو هلن بالوت بي هلن باخ رجاو عملوار راجع روا
 رنا قصر وايحقوار ططار ميت ميزان رخ ريمانل
 ميزان هلن بهمين نوت نلن بالوت بي هلن باخ
 رجهم خطي ريتخلوا صراطا م سيمو ما يلح ام طبرخ

واطلوم يعاظم ريم اسمي اجما حياح
 السور حياح مساسحور ريوأ

يَقْطُرُ امَّ مَائِ جَانِجٍ مَلِجٍ شَيْشَتِ كَمَ عَيْلٍ وَابْجَعِدْ قَعَرُومَا
 بَهْرَعَتِ نَحْوَرُ قَعَرُومَا كَالِ يَلَن نَحْوَرُ قَعَرُومَا كَالِ فَرَايِ
 اَبُو شَرِ نَحْوَرُ قَعَرُومَا كَالِ يَلَن فَرِ سَرِ نَحْوَرُ قَعَرُومَا كَالِ اَوُو
 نَحْوَرُ قَعَرُومَا كَالِ اَوُو نَحْوَرُ قَعَرُومَا كَالِ يَلَن نَحْوَرُ
 مَسَا اَشْعَوَا اَسَيْتِ نَوَاسِبِ نَحْوَرُ نَوَاصِرَاطِ هَامِ نَحْوَرُ
 تَلَن بِالْوَتِ يِ هَلَن يَلَن بَاخِ كِ جَطَاكُوا نَعْنَا حَبَابِ رَلَبِ
 حَمِيمَانِ قَوْمَا حَمِيمِ رَلَبِ سَلَا سَلَا اَغْلَا لَا اِنْكَالِ رَلَبِ
 يَلَعُومَا اَسْمَعِ دَرِ سَتُومَا اِرَ وَا مَحَاقِقَايِ حِيَامَرِ رَلَبِ عَسِرَا
 رَحْطَنِ رَلَبِ يِ مَلِكِ رَلَبِ اَسَا تَهْلُمِ يَعَ اَسَا تَهْلُمِ كَا فَرَا
 رَلَبِ يَطِيسُوا تَهْلَن بِالْوَتِ يِ هَلَن يَلَن اَنِيَارِ اُولِيَارِ عَالَمِ
 شَهِيدِ يَوْمِ الْقِيَمَةِ رَلَبِ اَسَا تَهْلُمِ خَابَا خَا فَرَا اَللّهُ
 جَزِ رَلَبِ نَوَاسِبِ يَفِيمِ اَمِ اَسَا تَهْلُمِ يَعَ تَهْلَن بِالْوَتِ يِ هَلَن
 بَاخِ مَوْجِنِ عَفُو وَا مَعْفَرِ تَا شَفِ عَنَّا رَحْمَتِ رَلَبِ رَحْبِ رَلَبِ
 اَسْرَلِ رَلَبِ قَلَرِ مَاجِ رَلَبِ يَاطِي تَلَن كَا فَرِ رَلَبِ اَبْدِ رَلَبِ
 يَطِيسُوا تَهْلَن بِالْوَتِ يِ هَلَن يَلَن يَلَن رَلَبِ رَلَبِ رَلَبِ رَلَبِ
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رَلَبِ

رَبِّ لَقَسِرْ مَا رَهَفَ لَعْنَتُكَ رَقُوسَ رَعْمَتِكَ كَمَا لَبَّ جَنَّتْ هَلَمَّ
 يَعْ جَنَّتْ يَنْجُ مَوْمِنُوا رَأَى بَطِيسُوتَ تَلَنَ بِالْوَنَ يِي هَلَنَ بَاخَ مَوْمِنُ
 يَعْ جَنَّتْ تَعْمُوا مَن رَحْمَتُكَ يَخْلُجُ بَلْعَلِينَ يَحْتَنِينَ بَايَقَلَنَ بَايَحْرَنَ
 يَفْعَلِينَ خَيْرَ هَلَنَ بَلَوِيْنَنَ خَارَ تَحْتَلِيْنَنَ يَنَاسَلُ جَزِيْرَ يُوَاقِعَ
 رَقُوسَ سَاعَتَ قَلَمَ قَعَرُ نَخْرَ مَشِيْنَنَ سُوْرَ قَلَمَ قَعَرُ نَخْرَ رَأْمَامَ
 قَلَمَ قَعَرُ نَخْرَ رَحْمَتَ قَلَمَ قَعَرُ نَخْرَ رَوْرَحَ قَلَمَ قَعَرُ نَخْرَ رَعِيْلَ
 قَلَمَ مَسَالَسُ عَوْقَا اسْعَتَ نَوَاسِبَ جَزِيْرَ يُوَاسِلُ رَأْمَامَ يَعْ رَأْوَتَ يَنْجُ
 عَافَرُ رَأَى اِيْلَا بِالْوَنَ يِي هَلَنَ بَاخَ
 يَعْ اِيْمَانُ يَحْسِنُ حَيْطَرًا وَابَارَكَ كَلَامُ اِلَهٍ اِلَّا اِلَهَ هَمَّا سَوَالِلهِ
 بِالْوَنَ حَسَنَ وَفَتَ سِيْعَارَتَ رَكُوْتَ اَوْ طُوْتَ رَمَضَانَ صَوْمُ نُوْتِ بَاخَ
 رَنَ بَاخَ جَمْعَ حُرُوْفَ مَوْمِنُ عَمَلُ وَابَاخِلَا صَابَا حَسَانِ اِيْمَرُومَ اَخْلَاصَا
 اِحْسَانِ رَوْرَحَ اِيْكُنَ اسَاخَ جَزِيْرَ اِلَهَ خَارَ وَاِيْرَ اُوْرَاكْتَ اَعْبَادَ يَنْوَتَ
 عَطَا اَسْلَ اُوْرَجَزِ هَوَاخَ يِيْرَايَنَ هَلَنَ بِالْوَنَ جَسْمُو اِسْلَامَ طَاهِرَمَ
 تَشْرَعِيْنَ وَجَبَرِيَانِ قَلْبُو اِيْمَانِ بَا طَرَنَ تَسْرَمَ تَالِهَ وَجَبَرِيَانِ اِلْجَمَلِ اِلَهَ
 اَلَّذِي اَنْعَمَ عَلَيْنَا وَهَلَا نَا عَمَلِي رِيْنِ اِلْاِسْلَامِ نَتَ مَرَاتِ اِلْجَمَلِ اِلَهَ اَلَّذِي
 اَمَدَ اَلْاَمَدَ حَالِ مَوْسَمَ هَرَجَةَ تَخَالُفَ قَطْلَا سِرَ حَالِ تَخَالُفَ بَطْلَا سِرَ
 حَالِ تَقْسِرَ بَطْلَا سِرَ حَالِ تَقْسِرَ بَطْلَا سِرَ حَالِ تَخَالُفَ بَطْلَا سِرَ حَالِ
 سَاعَةَ اُوْرَنَ رَنَ بَاخَ وَاَوْنُوْتَ تَحْتَرَنَ تَخَالُفَ تَحْتَرُوْتَ فَرَزَرُوْلَ

حاشية
 في
 تفسير
 قوله
 راقوس
 ساعة
 قلم
 قعر
 نخر
 مشين
 سور
 قلم
 قعر
 نخر
 رعام
 قلم
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 رعي
 قلم
 مسالسا
 عوقا
 اسعت
 نوايب
 جزير
 يواسل
 رعام
 يع
 رאות
 ينج
 عافر
 راي
 ايلا
 بالون
 يي
 هلن
 باخ

اَرْضِ نَوْتِ بِلَانِ رَوَا اَصْبِرْ نَوْتِ بَعْمَتْ رَوَا شُكْرَ اَجْنِبُوْتِ حَرَمَتْ
 نَوَا جَعُوْتِ مَكْرِي رَوَا عَطَانُوْتِ مَخْلُوْفِ يَطْلَالِ اَسْرَحَالِ سَاعَةِ عِلْمَا
 حَلِمِ رَحْمَا اَبْرَحَتْ تَقْشِشُوْتِ تَبْقِيقَعُوْتِ بَعْمَا اَرْعَمَا اَرْحَقْ فَرَا
 رُوْتِ تَنْفِيسِ يَطْلَالِ اَسْرَحَالِ سَاعَةِ خَوْفَا جَعْدِ بَرِيْنَارِ يَاضِرْ هَلُوَا
 اَخْلَاصِ لِحَاوُوْلَا اِنْفِيسِ خَاَرْ طَبَقَتْ طَوْرُ رُوْتِ تَدَانَتْ يَطْلَالِ
 سِرْحَالِ سَاعَةِ طَبَقَتْ بِي تَبْقِيقَعُوْتِ رِي خَوَاوَا اَرْحِ اَنْعَمُوْتِ
 رَا اَرْحَا طَارَ وَاحِدَا جَعُوْتِ رِي نَوَا اَبْرَحْ رَوَا اَطْلَالِ عَمُوْتِ جَلَرَا
 هَفُوْتِ طَلَسُوْتِ زَهْرَا مَلَا حَوْرَ سَعَتْ حَالُوَا اَبْرَحْ رَوَا اَبْرَحْ
 سَعَتْ عَزَا اَبُوَا اَلْبُوخِ اَيَا اَلشُّكْرِ وَاشْرِي حَسْتُوا قَطِيقُوا قَمْعَتْ
 كَبَرِ الْعِيَا اَللّٰهُ سُوْرَ حَالُوَا اَبْرَحْ رَوَا اَبْرَحْ سُوْرَ جَعْتُوا
 اَلْبُوخِ اَيَا اَلصِّدْقِ قَائِمِيْنِ عَمَلَا اَخْلَاصِ صَبْرَا اَبْرَحْ رَوَا اَبْرَحْ
 تَوْفِيقِ شَلَا اَلتَّوْفِيقِ صَلَوَةُ اَلرَّسُوْلِ اَبْرَحْ رَوَا اَبْرَحْ
 هَلَا اَفْرَا طَمَعَتْ اَرْبُوْتَا طَبَقَتْ اَفْرَا رَوَا تَوْجَنَ قِيَا اَسَا اَتِ
 كَبَشُوا عَقَبَ الْعِيَا اَللّٰهُ صَلَوَةُ رَسُوْلِيْ عَسْرَا اَبْرَحْ
 وَرَا اَبْرَحْ اَبْرَحْ اَبْرَحْ اَبْرَحْ اَبْرَحْ اَبْرَحْ اَبْرَحْ اَبْرَحْ
 قَا اَبْرَحْ اَبْرَحْ اَبْرَحْ اَبْرَحْ اَبْرَحْ اَبْرَحْ اَبْرَحْ اَبْرَحْ

رَا اَبْرَحْ

رَا اَبْرَحْ

وَالْأَمْسِتْنِ عَسِرَ عَزَّ رَأَيْلَ قَبْرِ مُنْكَرٍ كَثِيرٍ كِتَابٍ مِيزَانٍ
 صِرَاطٍ مَالِكٍ رِضْوَانٍ نَبِيٍّ جَزَعٍ عَزَّ رَأَيْلَ هَدِيَّةٍ هَرَعَةٍ
 رِجَالٍ خَوَالِجٍ يَرَاتِيْنِ بِنُوتٍ أَرْجَافٍ خَارِ وَأَرْضِ بِنُوتٍ
 رِجَالٍ صَلَاةٍ خَارِ وَأَقْضَا جِبَاوَتِ الشُّوْقِ إِلَى اللَّهِ تَعَالَى
 رِجَالٍ هَدِيَّةٍ هَرَعَةٍ الْمَعْمُوتِ أَيْرَافٍ بِنُوتٍ شَحْتٍ خَارِ
 تَحْيِزِ بِنُوتٍ سِرِّ صَلَاةٍ خَارِ وَأَخْلَوَانُوتٍ مُنْكَرٍ كَثِيرٍ
 هَدِيَّةٍ هَرَعَةٍ شَهَادَةِ أَتْبَارِ حَوْتٍ هَلِ اسْتِنُوتٍ حَوَاسِنُوتٍ
 جَمْعٍ مَخْلُوقٍ رَحْمَتِ خَنُوتٍ كِتَابٍ هَدِيَّةٍ هَرَعَةٍ بِلَعَتٍ
 قَلِيلِ خَنُوتٍ مَنَعَتٍ قَلِيلِ خَنُوتٍ كَلَامٍ قَلِيلِ خَنُوتٍ رِ اللَّهِ وَ
 رِ نَبِيٍّ وَرِوَالِ اِبْمَانُوتٍ مِيزَانٍ هَدِيَّةٍ هَرَعَةٍ عِلْمٍ لِمَا رُوتٍ
 رِ لِمَا وَاعِلَمَ نِي عَمَلِ انُوتٍ عَمَلِ خَالِصِ خَنُوتٍ حَسَنِ الْخَلْقِ
 خَنُوتٍ صِرَاطٍ هَدِيَّةٍ هَرَعَةٍ أَوَالِ نَايِ خَارِ وَأَرْضِ بِنُوتٍ
 أَهْلِ خَالِجِ النُّقْطَا طُوتٍ أَمَانَتِ أَبُورِ رُوتٍ جَمْعَتِ حَوَرُوتٍ
 مَالِكٍ هَدِيَّةٍ هَرَعَةٍ قُرْآنِ أَقْرِ بِنُوتٍ رِ كَرَعٍ فَرَتٍ يِ
 بَكُوتٍ رِجَالٍ زَالِ أَمْرِ يَوْحَدِ أَجُوتٍ أَمَّ حَرَامٍ تَحْيِزِ بِنُوتٍ
 رِضْوَانٍ هَدِيَّةٍ هَرَعَةٍ اللَّهِ رِ نَجِّ بَخَارِ بِلَايِ أَصْبَرِ بِنُوتٍ

مستطاب

حَسَنَت يَكْتَبُوا زَانِشَوَانِشَتِ خُ شَي رَان نَكَاعُونَ اَبْتَشِيَا بِالْوَر هَلَن يَنْت
 صَلَوَه لَسَجَلِي مَسَه يَانِشَوَانِشَتِ سَه اَوَّل حَر عَمَر حَطِير يَانِشَوَانِشَتِ قَلِيلَانِشَوَانِشَتِ
 رَن وَ قَلِيلَانِشَوَانِشَتِ تَحْدِجَان مَجْهَوَا كَمَحْن رَلَح يَكْتَبُوا زَانِشَوَانِشَتِ
 سَعَتِ شَي اَم رَاوَسَرَاي رَان اَبَر لَال بِالْوَر هَلَن يَنْت صَوْمَن وَاجِب
 تَحْدِجَانِشَتِ هَرَعَه اَوَّل حَر بِالْع خُشَوَت عَاقِل خُشَوَت قَاوَر خُشَوَت مُسَلَم
خُشَوَت صَوْمَن يَوْ قِيَامَه شَيْشَتَن وَ رَجِيوَاوَت رَاوَر اَوَت حَلَق مَلَاوَت
 عَالَم عَلِيَن خَيْر وَاسَعَت سَم اَوَحَارَن رَاوَاوِي مَحَارَان رَاوَر مُؤْمِن اَرَات
 مَيَقَان رَاوَر اَزَن مَحَلِيَان رَاوَر مُؤْمِن تَع مَخْوَر رَان رَاوَاوِي حَلَايَان رَاوَر
 جَع بَاي مَحْسَن رَاوَر كَر خَيْر رَاوَر اَزَد رَن وَ اَعْلَم يَلَمَا وَ اَبَد يَلْحَزُوا
 بَارِب يَسْلُوَا بَطَاعَه مَحْسُوَا بِاِخْلَاص رَعْلَم جَوَهَر مَسَه هَرَعَه سَقِيو
 عَقُوْتُم سَانُوْت وَ عَشُوَا عَقُوْتُم تَحْتَرُوْت اَلله خَار وَ اَعَقُوْتُم فَرُوْت نَب
 خَار وَ اَعَقُوْتُم اَمَانُوْت يَع هَرَعَه حَالُوَا يَقْلُ رَاوَاوِي طَبْرَن خَانَلُوَا جَا فِل
 اَم حَرِي لَآي اَم حَرِي تَحِي رَطُوْمَر بَاشَرَن خَار كُت رَعْلَم مَر بَاشَرَان لَوَم
 طَوْب يَلِي عَطَاي رَن يَب تَحْيِيْلُوْم قُط رَن مَار حَلَمَت سِر رَن مَار حَمَت
 رَا اِمَان عَطَا يَقْلُوْم رَن رَا نَحِي يَطِيقُوْم رَن عَز سَا طِي يَحْيِيْلُوْم يَوْم
 الْقِيَام اَيَام سَعِيد وَ اَمْسَعُوْر وَ اَيَلُوَا خَاو هَوَاي اَلْحَمْدُ لِلّٰهِ اَلَّذِي اَمَلَهُ اِلَا
 مَطَاعَه النَّحْرُوْت لَفَرَض رَحْمَتُ اَم رَلَح تَحْتَرُوْت اَم قَسَان رَلَح

وَهِيَ أَمْ قَفَرَتْ وَهِيَ أَمْ مَرَّقَتْ وَأَوْسَرَتْ أَمْ بَنَتْ أَمْ كَعَبَتْ تَرْتَبُّ الدَّ
 لُحُوتُ وَتَرْتَبُّ مَسْتَنْ حَسْبُ أَمْ كَعَبَتْ أَوْجَ يَدَيْهِ كَفَّاحَ خَارِي عَو
 رَتْ خَارِ وَأَنْكَاعَتْ تَأْخُذُ الْأَشْرَ تَأْخُذُ أَمْ طِطْنُ أَرْتَايَ مَسْبُتَ عَقْلٍ
 حَرُونَ أَوْسَرُ الْخَوْنُ وَتَرْتَبُّ مَسْتَنْ كَعَبَتْ نَسْبُ يَدَيْهِ بَسْبُ يَدَيْهِ
 بَسْبُ يَدَيْهِ مَسْبُ سَاعَةِ الْخَارِ حَسْبُ أَوْ خَارِ أَوْ خَارِ أَوْ خَارِ
 أَحْسَنُ أَوْ خَارِ حَسْبُ أَوْ خَارِ حَسْبُ يَدَيْهِ مَسْبُ سَاعَةِ رُطُونِ أَيْ
 خَارِ رُطُونِ الْخَارِ أَوْ خَارِ حَسْبُ مَسْبُ خَارِ حَسْبُ رُجْ خَارِ مَسْبُ حِمَاتِ
 خَارِ أَحْسَنُ أَوْسَرُ وَتَرْتَبُّ مَسْبُ مَسْبُ هَرَعَةِ أَوْجِ سَنِي طَفْرِ رِي
 طَفْرِ رِي أَمْ سَعَتْ عِلْمُ الْخَارِ حَسْبُ صَلَوةٍ وَاجِبَةٍ خَبْرَ مَسْبُ هَرَعَةِ
 أَوْجِ بِالْغِ خَوْنُ عَافٍ خَوْنُ طَاهِرٍ خَوْنُ مُسَلِّمٍ خَوْنُ صَلَوةٍ يُوقِبَا
 مَسْتَنْ سَاعَةِ أَوْجِ وَفَرَّ رُجْ وَفَرَّ رُجْ وَفَرَّ رُجْ وَفَرَّ رُجْ وَفَرَّ رُجْ
 بَنَتْ طَاهِرٍ أَرْتَايَ قَانُوتِ طَاهِرٍ أَرْتَايَ عَوْنِ خَارِ وَارِ قَانُوتِ
 قَبْلَ قَعُونِ بَنَتْ أَمْوَتِ صَلَوةٍ بِطَسَامَةِ كَعَبَتْ فَاتَحُوا التَّحِيَّاتِ
 فَضْرُ صَلَوةٍ مَسْتَنْ عَسْرَ سَعْرِ أَوْجِ بَنَتْ أَوْشُونَ قَانُوتِ أَرْخَبُونَ فَاتَحَ
 أَقْرَبُونَ رُكُوعٍ وَرَأَتْ يَابِي سَافُونَ سَمِعَ اللَّهُ بِاللَّوْثِ يَابِي سَافُونَ
 سَجُودٍ وَرَأَتْ يَابِي سَافُونَ جُلُوسٍ جَبِلُونَ يَابِي سَافُونَ سَجُودٍ
 وَرَأَتْ يَابِي سَافُونَ التَّحِيَّاتِ أَقْرَبُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 أَمْ قَفَرَتْ سَلَامَتِ صَلَوةٍ سَجُودٍ مَسْتَنْ يَابِي سَاعَةِ أَوْجِ عَمْرٍ جُلُوسٍ
 يَابِي سَعَارَاتِ جُلُوسٍ يَابِي سَعَارَاتِ وَتَرْتَبُّ مَسْبُ يَابِي سَعَارَاتِ مَسْبُ يَابِي سَعَارَاتِ

حَسْبُ

^{زوا}
 حَسِبْتَ يَكْتَلِبُونَ أَسْمَاءَ شَيْءٍ رَانَ نَكَاحُونَ ابْتِغَاءَ بَالَوْرٍ هَلْ يَنْتِ
 صَلَوةً لِسَجْدٍ فِي مَسْجِدٍ يَأْتُونَ سِدْسَةَ أَوْ جَزْءٍ مِنْ حَطِيرٍ يَأْتُونَ سَعَارَتٍ قَلِيلٍ يَأْتُونَ
 رَوْقًا قَلِيلًا يَأْتُونَ مِلْكًا تَخْرُجَانِ مَجْمُوعًا كَمَنْ رَجَعَ يَكْتَلِبُونَ أَسْمَاءَ
 سَعَتِ شَيْءٍ أَمْ رَأَوْهُ لَآيَ رَانَ أَبْرَدًا لَا بَالَوْرٍ هَلْ يَنْتِ صَوْمٌ وَاجِبٌ
 تَحْبِاسَةً هَرَعَةً أَوْ جَزْءٍ بِالْعِصْنَةِ عَاقِلٌ خَنُوتٌ قَالَرٌ خَنُوتٌ مُسَلِّمٌ
خَنُوتٌ صَوْمٌ يَوْ قِيَامَةِ شَيْئَتْنِ وَرَجِيْلًا أَوْ رَأَوْهُ حُلُقٌ مَلَأَوْتِ
 عَالَمٌ عَلَيْنِ خَيْرٌ وَاسْعَتْ سَمَ أَوْ جَزْءٍ رَوَاهُ بِي مَجَارِ رَانَ رَوَاهُ مُؤْمِنٌ أَرَاتِ
 مِيقَانِ زَوَالِ الْأَرْوَاحِ رَوَاهُ مُؤْمِنٌ رَعَ خَنُوتٌ رَانَ زَوَاهُ بِي خَلَا بَانَ زَوَا
 جَعٌ بَايَ مَحْسَرٍ زَوَا كَرْتَبِ زَوَالِ رَجَدِ رَانَ رَوَاهُ بِلْمَا وَابِدِ رَانَ رَوَاهُ
 بَارِ يَسْلُو بَطَاعَةً مَحْسَرٌ وَابِلَا صِرْعَالٍ جَوْهَرِ مَسْجِدِ هَرَعَةٍ سَقِيوْ
 عَقُوْتُمْ سَانُوْتُمْ وَرَشُوْا عَقُوْتُمْ تَخَرُّوْتُمْ إِلَهَ خَارَ وَاعْقُوْتُمْ فَرُوْتُمْ نَبِ
 خَارَ وَاعْقُوْتُمْ أَمَانُوْتُمْ رَعَ هَرَعَةٍ خَالُوْا بَقْلَ زَوَا طِيطَنْ خَالُوْا جَا فَلَ
 أَمْ جِي لَآيَ أَمْ جِي تَحِي رَطُوْمٌ مَرِيشَرِ خَلَرُ كَثَرِ عَالِمٌ مَرِيشَرِ يَارَ لَوْمٌ
 طُوْبٌ يَلِي عَطَايَ رِيْبِ يَحْيِيْلُومٌ قَطَرِ مَرِيشَرِ سِرِ مَرِيشَرِ رَحْمَتِ
 رَامَانِ عَطَايَ لَوْمٌ رَانَ رِيْبِ يَحْيِيْلُومٌ عَرِ سَاطِي يَحْيِيْلُومٌ يَوْمِ
 الْقِيَامِ يَامَ سَعِيْدٍ وَاسْعُوْرَ وَابِلُوْا خَا وَهَوَايَ الْحَمْدُ لِلَّهِ الَّذِي أَمَلَهُ الْإِلَ
 مَطَاعَةُ التَّخَرُّوْتِ لَفَرَضِ رَحْمَتِ أَمْ رَانَ رِيَاحِ تَخَرُّوْتِ أَمْ قَسَانِ رِيَاحِ

خَيْرُ نَوْتٍ اِمَ حَرَامٌ يَجُوزُ اَمْ سَبْعَةُ خَيْرٌ وَحَلَالٌ يَحْشَوْنَ كَسْبَ اَنْوَتِ
 اَمْ عَجَبٌ حَقُوْرٌ عَالِمٌ يَلْمُ اَجْرًا وَاجَرَ قُرْآنُ اَقْرَبُ اَنْوَاجِ اَحَادِقُوْنَ
 جَاوَزَ اللّٰهَ خَارَ وَانْقَرَأَ حُوْرٌ زَكْرٌ وَابْعَثَ الْفَاقُوْتَ تَوْبَةً رَّكَدَتْ
 اَسْخَفَ اَبْرَحُوْتَ بَرَحَقَشْتِ يَوَالِ يَجُوْرُ سَرْ يَوَالِ حُوْرٌ رَجَارِ يَوَالِ
 هَوَارٍ وَوَالِ اَزْوَنَ صَحْبٍ يَوَالِ اَلْقَطَا طُوْتَ كَالطَّاطَا حُوْرٌ حَالِ سَوْحُوْرٌ
 تَقْسِيْشُوْرٌ رَحْمَتٌ حُوْرٌ اَلْخَوُوْرُ شَالِدِ حُوْرٌ زَرْجِ خَارٍ وَافِرَا كُوْتَ
 رَقُوْرٍ خَارٍ عَيْنُوْ اَلْاَسْرَ بُوْتَ رَقَسَرِ عَيْنُوْ اَعْقُوْمٌ بَكْرٌ مُمْكِنٌ بِالْوَتِ
 طَبْرٌ سَطَخَارٍ وَابْقَا فُوْتَ كَلْرٌ سَطَخَارٍ فَاَرْكَا كُوْرٌ نَفْسُوْ اَصْبَرُ وَ
 سَكْرٌ كَلْفُوْتَ عِلْمُوْ اَلْاَلُوْ اَتَرْ شَمِ اَوْنُوْتَ اَنْفَعُ يَانَ اَصْرُ يَانَ جَزْعِيْمٌ حَا
 حَا حَتْ خَارٍ وَاَلَمْ اَللّٰهُ اَبْجُوْرٌ رَحْمَتٌ قَاطِمٌ سَيْتِمٌ طَبْعُمٌ اَمْ اَللّٰهُ اَخُوْرٌ
 رَوَاعَقُوْتَ بَرِ مَعْرَاجٍ رُوْطَا يَامُ تَمَسِّنُ وَطَا حَسِّنُ وَطَسْلَامُ اَبْرَا وَحَسِرُ وَمَا
 رَفَرُوْرٌ مَلِكُ رَكْتٍ بَقْلُ كَاللّٰهُ تَعَالٰى بَرِ مَعْرَاجٍ رُوْرٍ اَيَامُ تَمَسِّنُ وَرَا
 تَعَسَّرُ لَوُوْرٍ رَكْفَرٌ نَقْلُوْ اَمَامُ كَسَلَانِ رَتْ رَحْدُ لَوَا طَلَا نَا صُوْمِي
 بِرَامُ رِيُوْ اَلْدُوْ رِيْ نَكَاحُ رِيْدُ رِيْلَعُوْ اِيْ يَعْ رِيْمُ رِيْتِ رِيْلَعُوْ اِي
 فَيْرَاكُ رِيُوْ اَقْصَا رِيْ كَوَا حَمِ لَا اَللّٰهُ اِلَّا اَللّٰهُ اَبَا اَللّٰهُ
 رَا اَللّٰهُ فَعَلَّ رَا اَللّٰهُ يَنْوَامُ رِيْ رَا خَوَا جَا اَسْرَ رِيْ رَا خَوَا مِي
 بَلَا يُوْ اَسْوَا سَامُ وَرَشِيْ يَحْتَرِ بِلَا يُوْ اَوَّلُ اَسْلَامُ مَعْتَبَرٌ اَلْمَا رُوْرٌ رَوَا
 اَوْجِبُ نَحْبَا مَسَّةً سَلَسَةً فَصْلُ تَكْلِيْفِ اَحَدِ اَللّٰهُ خَارٍ وَاعْقُوْمٌ اَمَانُوْتَ

شریعت

لغيري مما طاهر غيري بحسب موت شيشة جاملا اناناساتا
 حيوانات جاملا اناناساتا ر يتخصا خصر ولا ت نابات اناناس
 ينبت ولا ت حيوانات اناناس حي ولا ت جاملا اناناس شيشة
 زنجون حرام هلا مكره هلا مباح هلا حرام زانج معشوا
 ر قيق ر قيق فقط حرام سن ر حار افر حار يطهر بول ر لجان
 معر طيت حار لي حلال طيت ام حار مكره حار حار لي
 مكره حار ام حار حرام مكره ر اناناساتاي طبقا ليا ب
 النزع مباح حيوانات ر اناناساتاي بدفع يطهر وامجور ع
 يطهر بدفع يطهر حرام جوج بشر واري ر ثوالد ر قدر
 مجور ع يطهر حلال جوج طهرت هرعة ام حار تام بحسب
 ينجوت ر قلب طهرت ر جسم طهرت ام حار ينجوت ر اخ خمسة
 زنجون طيت و سر حار و سافر و سر خف و سر جبر و سر طير و سر اخ خمسة
 زنجون قر هلا سن هلا اسبار هلا احكام هلا مكره هلا فرضا ح
 كعت كمال هلا نقصان هلا كمال اخ سلسة اول حار ينبت فعت ام قوت
 حرام مر قور او سرامسح بنون اجرام كعت ترتيب اللاحوت ينبت
 يطير هرعة اسلام خنوت عاقل خنوت باخ خنوت ينبت ام تنبت ينبت
 اشوت ر ينبت حكم شيشة سار تاي فرضا تاي ر ينبت ام تاي ر صفت
 ر و اشوت ر ينبت ام تاي كعت مباح كعت كلالا ينبت او شوت
 تمت بحمد الله تعالى بجمته وفضله وكرمه والحمد لله رب العالمين
 وصلي الله على سيدنا محمد وعلى اله وصحبه وسام سلميما

Appendix 2: Scholarly Correspondences

1. Professor Alessandro Gori

requesting scholar advice

h harar lang <h.lang.academy@gmail.com>
to frd322

Mon, 16 Sept 2019, 01:05

I am Abdulhamid fAbdulahi Ahmed, first year doctoral student in the department of Linguistics and philology. i intended to do my phd thesis on cataloging Islamic manuscript h in Harar under the custody of Abdullahi sherif. However I have been informed that Professor Dr. Alessandro Gori started cataloging it. because of this I changed my mind to do my research on one of the earliest Harari 'agami manuscript of Kitab al-fara'id. I chose as a title philological and linguistic analysis on kitab al-far'id. what do you advise concerning kitab al-fara'id?

I realize how busy you must be and highly appreciate your time. Thank you very much.

sincerely

Abdulhamid Ahmed

A Alessandro Gori

Sun, 22 Sept 2019, 05:50

A Alessandro Gori <frd322@hum.ku.dk>
to me

22 Sept 2019, 05:50

Dear Abdulhamid,

Thank you for your message. I apologize for the delayed reply.

I am not personally cataloguing the manuscripts of the collection in Abdullahi Sherif's museum. It is actually my colleague Anne Regourd (anne.regourd@gmail.com) who is supposed to do that. I know that she was working on a first bunch of 100 manuscripts. I do not know where she stands now and whether she will continue working on the rest of the manuscripts.

As for the Harari texts, I am not an expert of that field. I think you should contact Prof. Giorgio Banti at the University of Naples (gibanti@unior.it). He is certainly the best person to ask for a guidance.

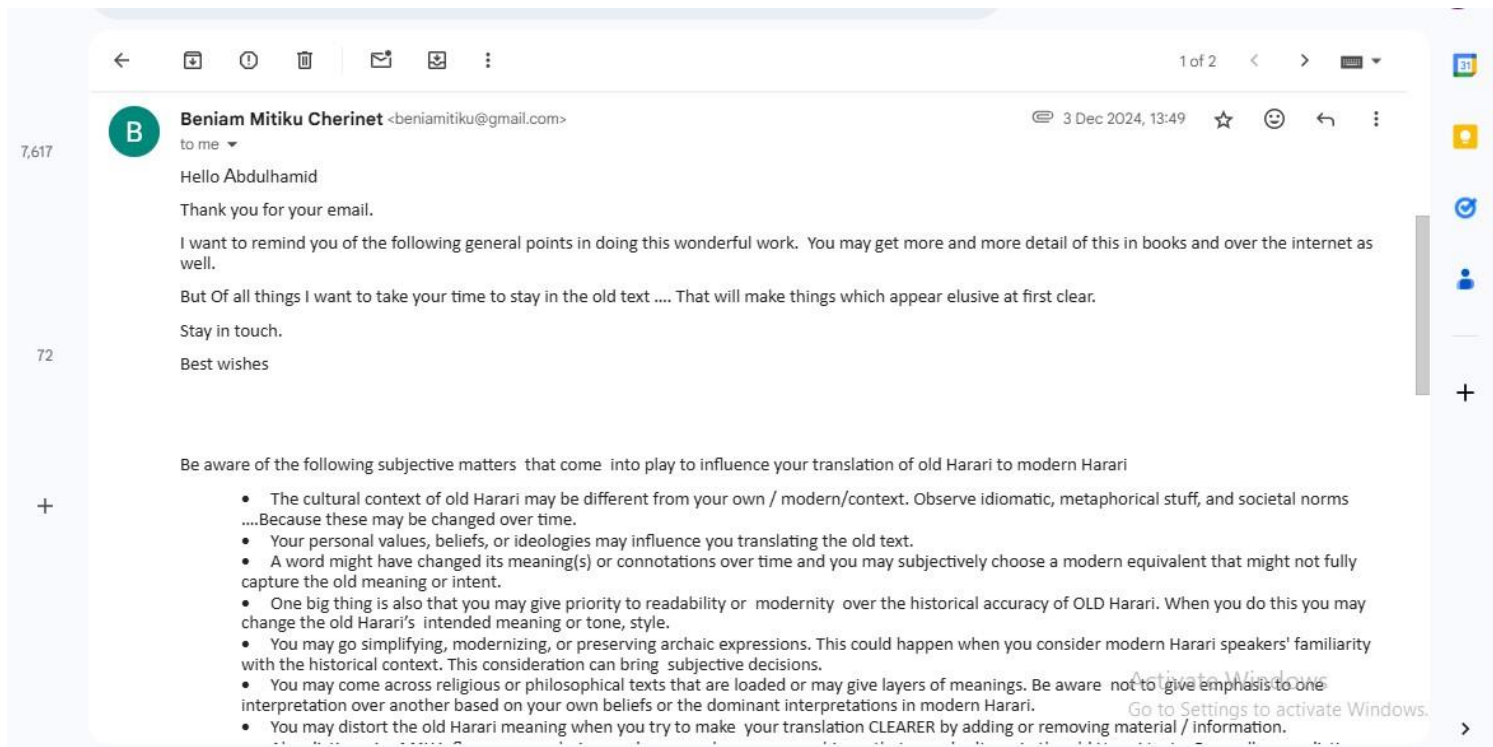
All the best wishes,

Alessandro Gori

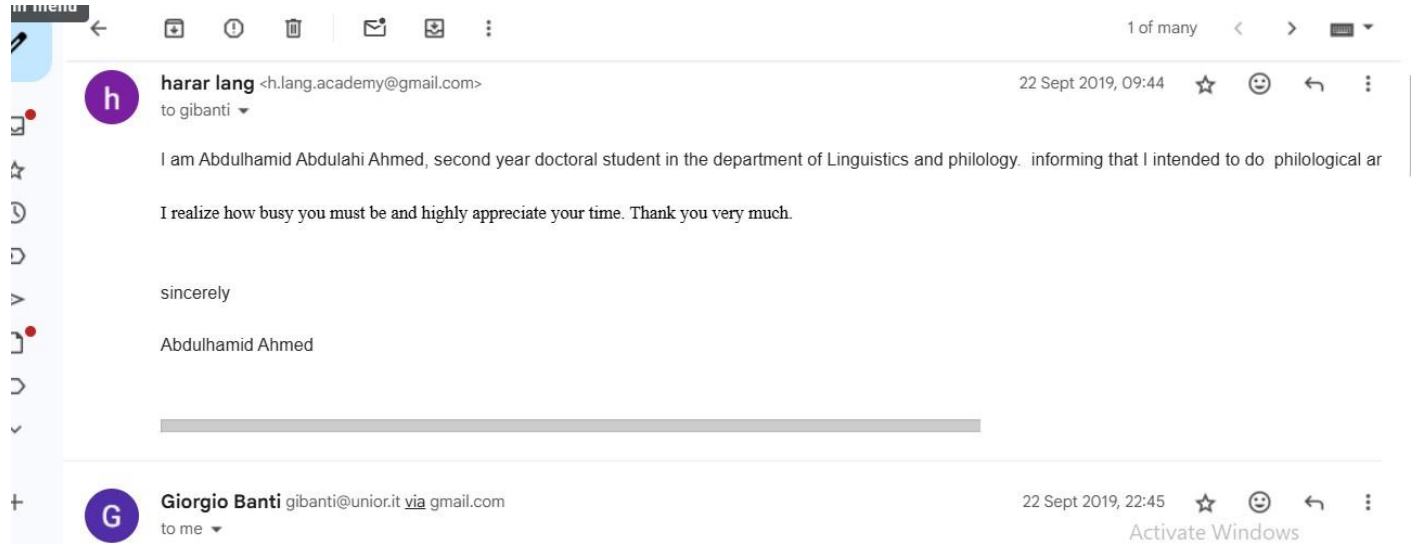
Alessandro Gori
Associate Professor
Institut for Tværkulturelle og Regionale Studier
Københavns Universitet
Karen Blixens Plads 8, 2300 København S
Søndre Campus, Bygning: 11B-2-08

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2. Dr. Beniam Mitiku



3. Professor Giorgio



1 of many

harar lang <h.lang.academy@gmail.com> to gibanti 22 Sept 2019, 09:44

I am Abdulhamid Abdulahi Ahmed, second year doctoral student in the department of Linguistics and philology. informing that I intended to do philological ar

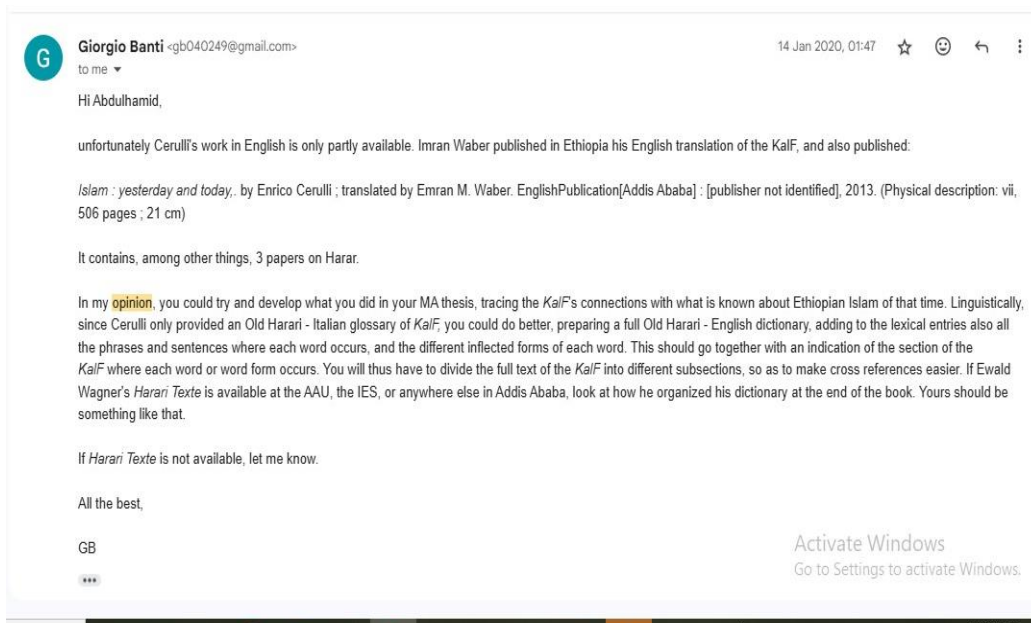
I realize how busy you must be and highly appreciate your time. Thank you very much.

sincerely

Abdulhamid Ahmed

Giorgio Banti gibanti@unior.it via gmail.com to me 22 Sept 2019, 22:45

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Giorgio Banti <gb040249@gmail.com> to me 14 Jan 2020, 01:47

Hi Abdulhamid,

unfortunately Cerulli's work in English is only partly available. Imran Waber published in Ethiopia his English translation of the *KalF*, and also published:

Islam : yesterday and today, by Enrico Cerulli ; translated by Emran M. Waber. EnglishPublication[Addis Ababa] : [publisher not identified], 2013. (Physical description: vii, 506 pages ; 21 cm)

It contains, among other things, 3 papers on Harar.

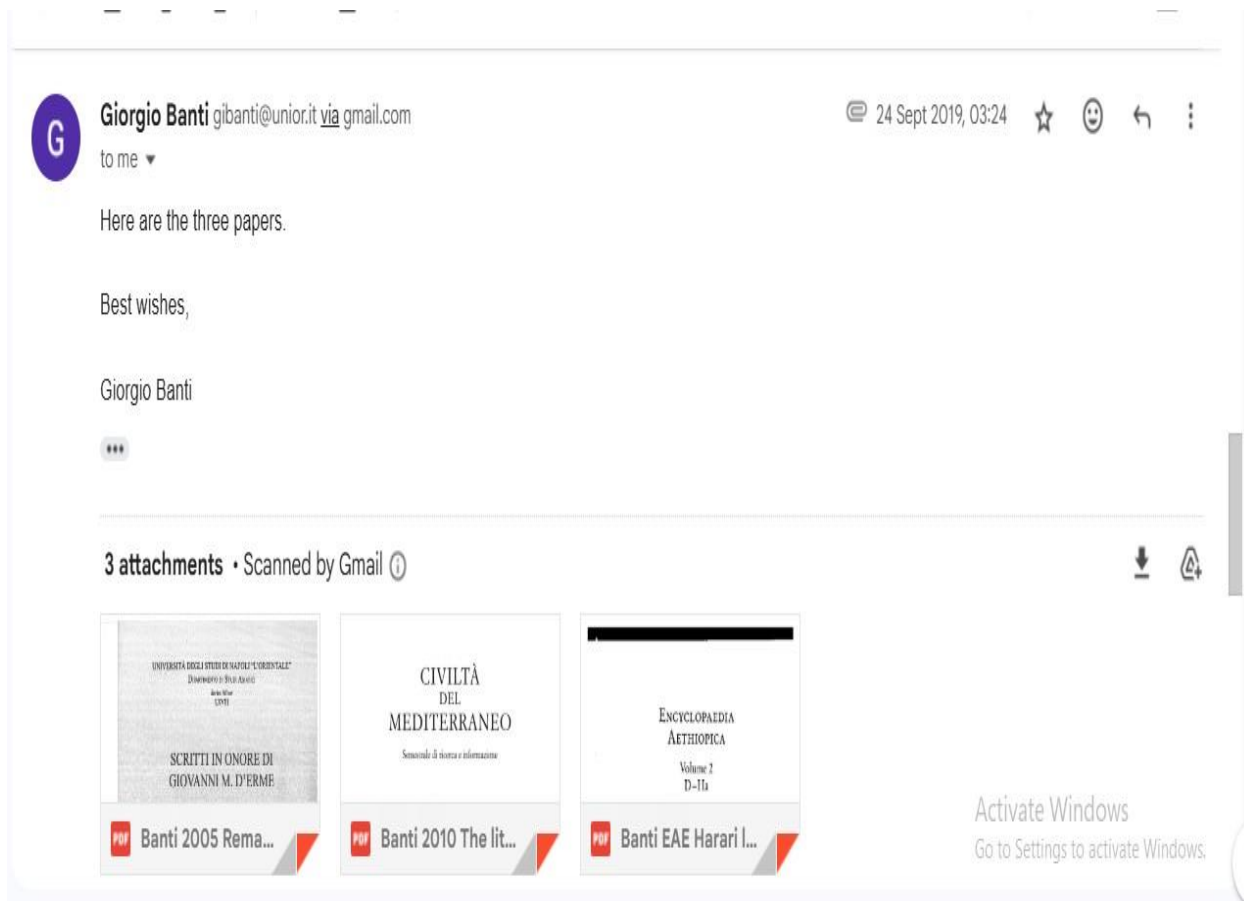
In my **opinion**, you could try and develop what you did in your MA thesis, tracing the *KalF*'s connections with what is known about Ethiopian Islam of that time. Linguistically, since Cerulli only provided an Old Harari - Italian glossary of *KalF*, you could do better, preparing a full Old Harari - English dictionary, adding to the lexical entries also all the phrases and sentences where each word occurs, and the different inflected forms of each word. This should go together with an indication of the section of the *KalF* where each word or word form occurs. You will thus have to divide the full text of the *KalF* into different subsections, so as to make cross references easier. If Ewald Wagner's *Harari Texte* is available at the AAU, the IES, or anywhere else in Addis Ababa, look at how he organized his dictionary at the end of the book. Yours should be something like that.

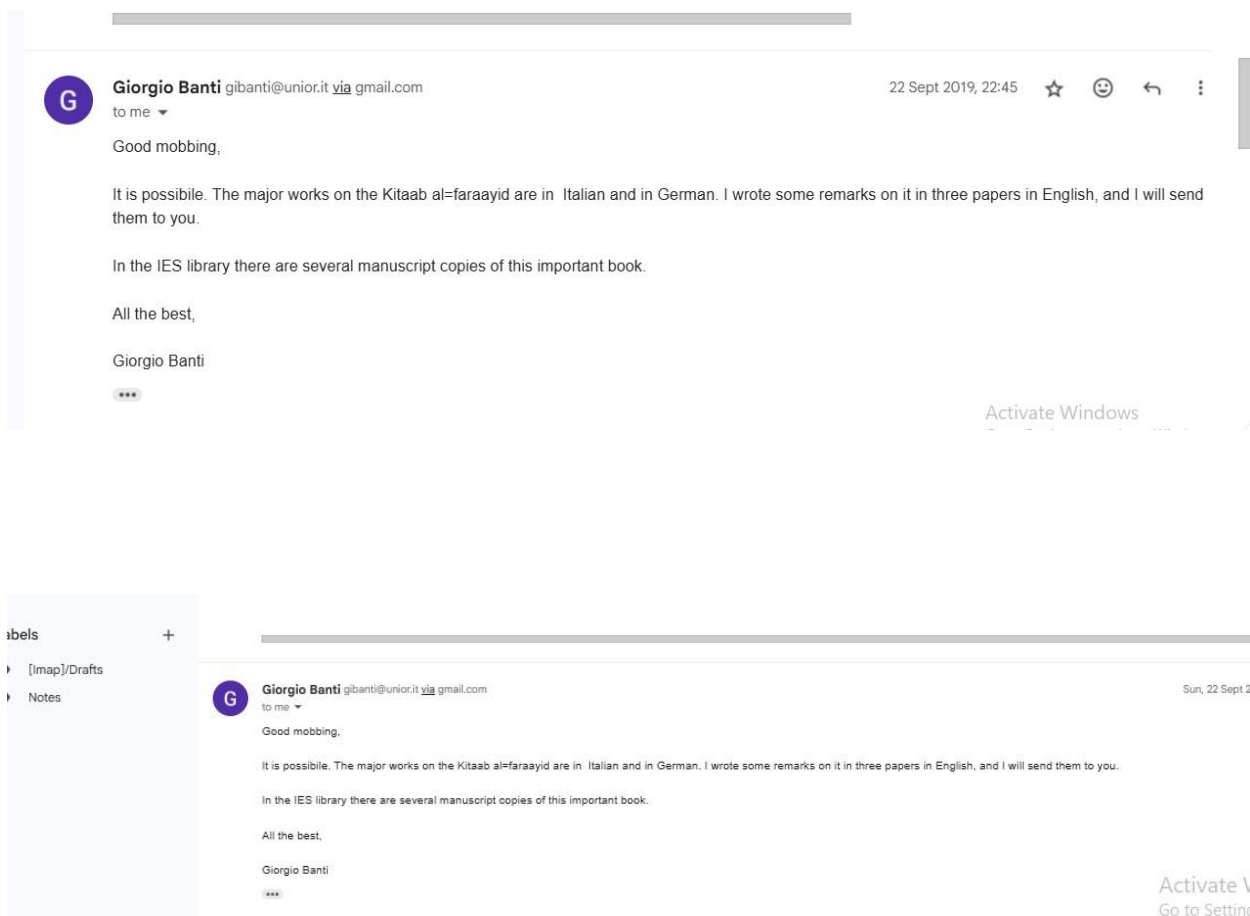
If *Harari Texte* is not available, let me know.

All the best,

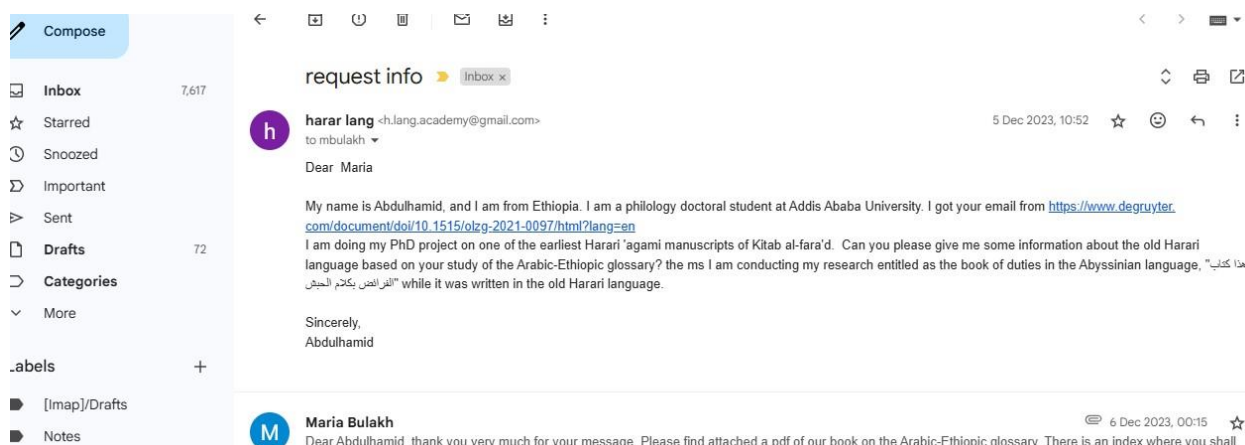
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4. Professor Maria Bulakh



Important

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Drafts72

Categories

More

Labels

[imap]/Drafts

Notes

Sincerely,
Abdulhamid

M

Maria Bulakh <mbulakh@mail.ru>
to me

6 Dec 2023, 00:15

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Dear Abdulhamid,
thank you very much for your message.
Please find attached a pdf of our book on the Arabic-Ethiopic glossary. There is an index where you shall find all the old Harari words we were able to detect in the glossary.
Of course the glossary is very different from Kitab al-fara'id because the glossary was apparently compiled by a person who had no deep knowledge of Harari or any other Ethiopian language.
Please do not hesitate to ask me any questions.
Wishing you much success in your work, which I find very important.
All the best,
Maria

Aethiopia - Aethiopia

Compose

Inbox7,617

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Important

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Notes

request for expertise clarification

inbox x

Mon, 1 Jan 2024, 04:40

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h

harar lang <h.lang.academy@gmail.com>
to Maria

Dear Dr. Maria,

I have over viewed the Arabic -Ethopic glossary of Al-Malik Al-'Afdal that you have sent me. I found it as one of the very important documents that can help to reconstruct the history of the region. After quick reading of the text, I came up with some questions and here are they:

1. Can we know the type of relationship existed between Yemen and the Horn during medieval?

2. Is it possible to assume that every Ethiopian lexeme in the glossary emanates from one single common language of the region? I mean there was one single common language in the late fourteenth century

3. Why we don't have Cushitic lexicon in the glossary? there geographical proximity between Yemen and Cushitic speaking people,

thank you again.

sincerely,

Abdulhamid

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Dear Abdulhamid,

I am very sorry for such a long silence. Now I come finally to your questions.

Question 1.
There was certainly relation between Yemen and the Horn of Africa throughout the history of both regions, and medieval period is no exception. It is usually claimed that there were commercial and cultural ties, so traders and scholars from Yemen were often active in the Horn of Africa. I am attaching a fragment from the entry «Arabia» in the first volume of Encyclopaedia Aethiopica, where some hints are given.

Arabia

des Inscriptions et Belles-lettres juillet-octobre 1998, 737-98; B. VOIGT - A. SEIDOV, "Die Sabir-Kulture und die jemenitische Küstenebene in der 2. Hälfte des 2. Jahrtausends v. Chr.", in: W. SEIDOV (ed.), *Jemen. Kunst und Archäologie im Land der Könige von Saba*, Milano - Wien 1998, 128-33 [Wien, Kunsthistorisches Institut, 9. November 1998 bis 21. Februar 1999, Ausstellungskatalog].
Staat Museo-Hay

spread Islam among the clans of western Eritrea, or also Muhammad 'Abdallah Hassan (the "Mad Mullah"), who led in the early 20th cent. an Islamic-inspired effort to unite the Somalis, had received their formative education in Mecca. Pilgrimage to the holy city from the Horn has never been interrupted. However, the political disunity of Islam in Ethiopia, the failure of Muslims in the Horn to adopt the Arabic language and the general Islamic-Arabian attitudes towards the *habash* combined together to prevent the solidification of those relations.
Medieval and modern commercial relations, important and long enduring in themselves, made otherwise little difference. Ethiopian coffee had made his way to Muha and as of the 16th cent. also from A. to the rest of the Middle East. Cat was sent from Harar to the Yemen, skin and other goods were imported from the Ethiopian highlands. *Habash* slaves (mostly from southern and Nilotic Ethiopia) were considered the best in the markets of the Hijaz. Their trade in A. went on, openly and

Arabia

des Inscriptions et Belles-lettres juillet-octobre 1998, 737-98; B. VOIGT - A. SEDOV, "Die Sabir-Kultur und die jemenitische Küstenebene in der 2. Hälfte des 2. Jahrtausends v. Chr.", in: W. SEIPEL (ed.), *Jemen. Kunst und Archäologie im Land der Königin von Saba*, Milano - Wien 1998, 128-33 [Wien, Künstlerhaus, 9. November 1998 bis 21. Februar 1999. Ausstellungskatalog].

Stuart Munro-Hay

Relations in medieval and modern times

Until the rise of Islam A. was the most important neighbour of the Aksumite state. The two shores of the Red Sea were connected in nearly every conceivable aspect, culturally, commercially, politically. The conquest of the Yemen (524-90) was the culmination of Aksum as a Red Sea-oriented state and civilization. The emergence of Islam and the life of Muḥammad had an important Ethiopian dimension. The first *hiğra*, the Prophet's sending of his early followers to seek asylum with the *nağāšī* of *al-Habaša*, was a formative event in the early history of Islam. However, the very same episode left legacies which marked the end of this cross-Red Sea mutuality. Radical Muslims were left with the message that, since the *nağāšī* was said to have converted to Islam, Christian Ethiopia was an infidel state, one of Islam's main enemies. Mainstream, more tolerant Muslims were left with a message of Ethiopia's legitimacy, stemming from the Prophet's gratitude for saving his followers (Arab. *ṣahāba*). But this gratitude was to be translated into benevolent negligence. The Prophet's *ḥadīṡ*: *اتركوا الحبشة ما ترككم* (*Utrukū l-Habaša mā tarakūkum*, 'Leave the Abyssinians alone as long as they leave you alone'), meant practically the side-lining of a detached Ethiopia. Islam, in any case, diverted the energies of the Arabians in directions away from the Red Sea. Aksumite Ethiopia, for its part, turned southwards and inland. Relations between A. and Ethiopia, throughout all the centuries since then, has not been restored in a way even remotely reminiscent of pre-Islamic intensity.

In many ways A. "left" also the Muslim *habašīs* of the Horn of Africa. Islamic scholars occasion-

spread Islam among the clans of western Eritrea, or also /Muḥammad 'Abdallāh Ḥasan (the "Mad Mullah"), who led in the early 20th cent. an Islamic-inspired effort to unite the Somalis, had received their formative education in Mecca. Pilgrimage to the holy city from the Horn has never been interrupted. However, the political disunity of Islam in Ethiopia, the failure of Muslims in the Horn to adopt the Arabic language and the general Islamic-Arabian attitudes towards the *habašī* combined together to prevent the solidification of those relations.

Medieval and modern commercial relations, important and long enduring in themselves, made otherwise little difference. Ethiopian /coffee had made his way to Muḥa and as of the 16th cent. also from A. to the rest of the Middle East. /Čat was sent from Harār to the Yemen, skin and other goods were imported from the Ethiopian highlands. *Habašī* slaves (mostly from southern and Nilotic Ethiopia) were considered the best in the markets of the Ḥiğāz. Their trade in A. went on, openly and officially, even after the 1857 abolition of slavery in the Ottoman empire. It was reported as dwindling only in the 1930s. Practically all Red Sea traders, in all commercial fields, were Muslims. These connections and trade facilitated the survival of Islamic communities in Ethiopia, but in terms of international relations they hardly connected Ethiopia's Christian elite with A.

Global powers tried occasionally to bridge administratively and politically between the shores of the Red Sea. They scored little success. The Ottomans, in 1557, after their failure to beat the Portuguese in the competition over the Red Sea - India route, captured the port of /Massawa and went up the Eritrean highlands. They proclaimed their Province of Abyssinia /*Habeš eyaleti*, which included the Arabian port and sub-province of Jidda. Habeš was supposed to be the Ottomans' Red Sea unit, controlling the local trade and the *ḥağğ*. In 1578, however, they were finally defeated by ase

5. Dr. Sana Mirza

2 of 4

requesting intro

h

harar lang <h.lang.academy@gmail.com>

to MirzaS

Fri, 15 Dec 2023, 11:28

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Dear Dr. Sania,

Assalaamu calaykum, sister. I am Abdulhamid from Harar, a doctoral student in Addis Ababa University. Currently, I am conducting my thesis on the Harari 'agami ms of Kitab al-fara'id. Even though I didn't read your PhD dissertation, your title, "The Qur'ans of Harar and Their Globalizing Milieu," entails that you practically showed the world what Burton witnessed about the book binding and scribing style of Harar. And I feel that you did a very wonderful job.

Regarding my request for information, it concerns what is stated in the French publication of Annales d'Éthiopie as an introduction to your work. In that publication, Dr. Amelie Shekroun and her colleagues introduced your work as:

"An African Scriptorium? The Qur'an of Harar and their Globalizing Milieu, explores a corpus of Qur'an manuscripts produced between the 17th and 19th centuries in the city of Harar and their Red Sea and Indian Ocean milieu." So if they introduced your work correctly, what do they mean by their Red Sea and Indian Ocean milieu? Could you please explain for me?

With best wishes

Abdulhamid Abdulahi

2 of 4

requesting intro

Mirza, Sana <MirzaS@si.edu>

to me

Mon, 8 Jan 2024, 15:25

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Dear Abdulhamid,

Assalamu 'alykum! Thanks so much for your message and I am sorry for the long delay in responding. I'm very excited to hear about your rese and look forward to learning more about the topic from you.

I don't mind sharing my dissertation (attached). I attempt, I'm not sure if it is successful, to look at the changes in the styles of the Qur'an manuscripts produced in Harar and contextualize these changes in the history of the region, but also looking at concurrent trends in Egypt, th Hijaz, Yemen, and Southeast Asia.

I'm sure I've made lots of mistakes but hopefully there will be something of interest to you.

with best wishes,

Sana

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Appendix 3: Modern Harari Version of *Kitāb al-farā'id* (the Researcher's Contribution)

ዬ ሐበሻ[ደቺ] ሲናገሩ ኪታብ አል-ፈራኢጅ፣ ሳሙቶ አው ዑብዳረሕማን አል-ሐራሺ፣ አልሷሁ አዝዚዩቤ የገፈአና! አሚን

1. ሶመን ዚቦአሳ ሚስቱ ሐልባሕ ዩቡአል? አሲር ሐልባሕ ዩቡአል። ዩቀድሚጊር ኢብሊስ ማአልዳ ሶመንሌ ባይቲ ዩትአገዳል፣ ሱኡት ጆነት በሪ ሶንሌ ባይቲ ዩትከፈታል፣ ሳእቲ አዛብብ በሪ ሶንሌ ባይቲ ዩትቆፈላል፣ ዘለኤውም ዚሰቼውም ዘልሔሰቡቦ፣ አርቱ ተጌበሎትዞ ኢባዳቲን፣ ማልቱ ጌኦትዞ ተስቢሒታ ኢስቲኸፋሪን ሐልባ፣ ሌይሰቱል ቀድሪን ሐልባ ተራዊላ ዊትሪ ጀሚኢን ሐልባ።
2. ሶመን መሶመንሌ የበቃ ሸርጢኽ ሚስቲን ሐሚስቲን ሜገልጊር ወርሒዞው ኡቆት፣ ኢሙኽ ወርሒ ሪኦት ኢሙኽ ወርሒ ዚሪአው ሪኦት ኢሙኽ ሻእባን ወርሒው ሚላኦት ኢሙኽ ፊርቃ ሪኽቦት።
3. ሶመን የነብሪኽ ሚስቲን ኮኦቲን። አርቲቤ ኔትዋ ማአልቱ ሚልሓጅ።
4. ሶመን የፈጥሪኽ ሚስቲን? ኮኦቲን ሹሙቅቤ [ሶመኑ ዘለበለለቤ አጅሪዞው መትቆበጥቤ] የፈጥሪ በግቤ [ሶመኑም መብለልቤ አጅሪዞውም መትቆበጥቤ] የፈጥሪ።
5. ሹሙቅቤ [ሶመኑ ዘለበለለቤ አጅሪዞው መትቆበጥቤ] የፈጥሪኽ ሚስቲን? ሲዲስቲን ኪዝ ኤመዶት፣ ኪዝቤ ቲራኦት፣ ኪዝቤ ረጋ ኹኖት፣ ሔሞት፣ አትቃበጦት፣ አለጋው ሺሸቲ ኢንቤ ሔጅት።
6. በግቤ [ሶመኑም መብለልቤ አጅሪዞውም መትቆበጥቤ] የፈጥሪኽ ሚስቲን? አሲሪን ሜሰብዋ ሞጭጫ፣ መብለእዋ መስቻ፣ ሙርተድ መኽና አልኢያዙ ቢልላሕ! ወአለይኩሙሰላም።
7. ሲድዲስቲ ወሬግ ሲድዲስቲቤን የቁምሳል፣ አድሊ ወሬግ ነጋሺቤን የቁምሳል፣ ወራእ ወሬግ አሊምቤን የቁምሳል፣ መስጣ ወሬግ መኽደብቤን የቁምሳል፣ ተውበት ወሬግ ወደለቤን የቁምሳል፣ ቃኝ ወሬግ ጉድጉደቤን የቁምሳል፣ ሰብሪ ወሬግ ሚስኪንቤን የቁምሳል።
8. አድሊዘሌላ ነጋሺ ሚንባሕ ዩትማሰላለል ባኺጊር? ዳነማ ዚናብ ዘሌልባበሒን ኢለኻኽ፣ ወራእ ዘሌላ አሊም ሚንባሕ ዩትማሰላለል ባኺጊር? ጉፊትማ ቢሲ ዘሌልባበሒን ኢለኻኽ፣ መስጣ ዘሌላ ባውውኽ ሚንባሕ ዩትማሰላለል ባኺጊር? ገዳማ ሚ ዘሌልባበሒን ኢለኻኽ፣ ተውበት ዘሌላ ወደላኽ ሚንባሕ ዩትማሰላለል ባኺጊር? ዲጋንማ ወተር ዘሌልባበሒን ኢለኻኽ፣ ቃኝ ዘሌልቤ ጉድጉዳኽ ሚንባሕ ቲትማሰላት ባኺጊር ሐንጉርማ አስሱ ዘሌልባበሒን ኢለኻኽ፣ ሰብሪ ዘሌላ ሚስኪንኩኽ ሚንባሕ ዩትማሰላለል ባኺጊር? ፊትማ ኢን ዘሌልባበሒን ኢለኻኽ።
9. ሲዲስቲ ዘበዝሐ ሲዲስቲ ኤላም :- መብላእ ዘበዝሐ አርቲ መቃነን ኤላም፣ መኚት ዘበዝሐ ኡምሪዛጥ በረካ ኤላም፣ ኡሰእባሕ መድዳበል ዘበዝሐ ኢባደትዛጥ ጢምኦ ኤላም፣ ኡስእዛጥ ቂባሎት ዚፋጫ ዚአልላሐዛጥ ቆበሎት ኤላም፣ ጉሱስ ሳሒብ ዛላ ነብቢ ዲንኑ አቃነኖት ኤላም፣ ባዮዋ ባይቲ ዘበዝሐ የቁምሲ መቆፋ ኤላም፣ አልላሐመሰሊ ወሰለም አላ ሰዩዲና ሙሐመድ ወ አላ አሊ ሰዩዲና ሙሐመድ።
10. ሐላክ ዚኻና ሲዲስቲቤ [ሺኢቤ] ኢብሊስ ሒስቲቤ ሐላክ ኻና :- ቃቢልሉኽ ቦሎላነትቤ ሐላክ ኻና፣ ኒምሩዱኽ ኪብሪቤ ሐላክ ኻና፣ ቃሩንኩኽ በኺልነትቤ ሐላክ ኻና፣ ፊርአውናኽ ሐዋእቤ ሐላክ ኻና፣ አባጀሕሊኽ ዚኻድ ዲንቆትቤ ሐላክ ኻና።
11. ወሊን ኡብራር ዚኃና ሲዲስቲቤን ኻና ዚወደዶቤ አልመትናወጥቤ፣ ዚአመኖው ሸኪ አልሞሸቤ፣ ዚጠለአው አልመሔመቤ፣ ቁሹው አልመቆሸቤ፣ ነፍሲኻዱ መቆሸቤ ሸሪአቤ መቃነንቤ።
12. መጅሊስዛጥ አዳቡኽ ሚስቲን? ሲዲስቲን :- ሰምቲ ሐባብኩት፣ ቸፍቲ አዳሩኩት፣ መድባእቲ ገንጎረኩት፣ ኡጉምቲ ወናግኩት።
13. ሐረትሌ ዳኢም ኤላ ኪዝበኽዛ ወዳጅ፣ በኺልዛጥ በለቹ፣ ዲነትጌይዛጥ ኒእመት፣ ዳነዛጥ ጫያ፣

- 14.ሐረትቱኸ ሐረትሌ ዉጡኢን :-ኪዝበኛኸ አልላሐዛጥ ረሕመትሌ፤ ዲልሐኛኸ ነቢዛጥ ሸፋኦትሌ፤ ዚናእኛኸ ጀነትሌ፤ ኢንዶችዋ አቦች ዘይቲካሐልባ ጋር አልላ በረከሌ፤
- 15.ኢቆቆዛጥ ጀውሐሪናኸ ሚስቲን? ሐረኦቲን አልላሐ ኻዱ ሞቀማ መፍራ፤ ነቢኻዱ ሞቀማ መመን፤ ሐቁ ሞቀማ መቄራሕ፤
- 16.ሐቂቀቱል ኢማኑኸ ሚስቲን? ሐረቲን ዚኸለቀኻዱ [ዛልነትዘው] ሐቂቀቤ ኢቆት፤ ዩረዝቂኻድ [ዛልነትዘው] ሐቂቀቤ ኢቆት፤ ያእ ሓል ዩናውጢኻድ [ዛልነትዘው] ሐቂቀቤ ኢቆት፤ ዲላገኻድኩትቤ ጀዛእ ዩከፍሊኻድ [ዛልነትዘው] ሐቂቀቤ ኢቆት፡፡
- 17.ሐረቱኸ ሐረትሌ አይዩን :- ደዋ ጀሚእሌ አይ መብለእ አቅሊሎት፤ አዳብ ጀሚእሌ አይ ሲናን አቅሊሎት፤ ኢባደ ጀሚእሌ አይ ዲልሐኢ አቅሊሎት፡፡
- 18.ሐረት ኪታብቤ ሐረት መስኦላን መልሐብ :- ተውራትዋ ኢንጂል ዘቡርዋ ፉርቃን፤ ዚመልሐም ዚአልላሐ አምሪሌ ራዲ ዚኻና ኮኦት ጌይቤ ረጋ አገኛ፤ ኡሱእባሕ መድዳበሉ ዚናቀሳ ኮኦት ጌይቤ ዊጌር ወጥጣ፤ ነፍሲ መኸሸዘው ዘበረሳ ኮኦት ጌይቤ ነገሳ፤ ዘርራትዘው ዚቄረሐ ዚኻና ኮኦት ጌይቤ አማንነት ረኸባ፡፡
- 19.ኢቆታችቤ ሐረር አልፌ አልፌ መስኦላን መልሐብ :- ሐረት አልፊቤ በቅላን መልሐብ፤ ሐረት በቅለቤ አርበኢን መልሐብ፤ አርበኢንቤ ሐረቲን መልሐብ፤ ሐረት ዚመልሐም ኢንዶችቤ አልቲሬዝት፤ ዲነትጌይቤ አልቲባለሎት፤ ከርሲኻድ ዘይፊረካው አልመልኦት፤ ዩነፊኻድሌ ኢልሚ ሊማዶት፤
- 20.ሐረቱኸ ቃፊዚማ ፈዲላን ኡስጡዘማ ፈርዲን ኣሊም [ማ ሳሊሕዚታ] ባሕ መትጌበልዞ ፈዲላን አዘው ዛሻው መልሐድዞ ፈርዲን፤ ቁርኣን መቅራእዞ ፈዲላን አዞቤ መትዳለግዞ ፈርዲን፤ የነታዛሉ መፋጫዞ ፈዲላን አዞቤ መትሐተፍዞ ፈሪዳን፤ ቀብሪ መሕረዞ ፈዲላን ሙትሌ ጠብጠብ ባይቲዞኸ ፈሪዳን፡፡
- 21.ሐረት ጀውሐሪን ሐረቱም የሚሸናል አቅሊ ጀውሐሪን ሐራሩ የሚሸናል፤ ዲን [-ቤ መሌጣ] ጀውሐሪን ሐስቲው የሚሸናል፤ አር ዲላጋ ጀውሐሪን ሪእሉኙም የሚሸናል፤ ቃኝ ጀውሐሪን ጠማኡም የሚሸናል፡፡
- 22.ቁርረቤ ዛል መስጂድማ ዘይሲገዱባደቤዛል ኪታብማ ዘይቂረኡባደቤዛል አልላሐ ፈሪ ኢንዶችማ ጉሱስአቦችደቤዛልቲ፤ አልላሐ ፈሪ አቦችማ ጉሱስ ኢንዶችደቤዛል፤ አሊምማ ቀድረዘው ዘዩቁባደቤዛል፤ ወዘነዞቤ ቁርኣን ዛልባማ ዘይቲዳለግባደቤዛል፡፡
- 23.አልላሐ ሳቲው ሳቲ ኡስጡቤ አሼው:- ሪዳእዘው አር ዲላጋ ኡስጡቤ አሼው፤ ቁይዘው ዲልሐኢ ኡስጡቤ አሼው፤ ሳተል ኢጃባው ጁምኣ ኡስጡቤ አሼው፤ ሌይለቱል ቀድሪው አር ረመዳን ኡስጡቤ አሼው፤ ሰላቱል ውስጣው ሐሚስቲ ወቅቲ ሰላት ኡስጡቤ አሼው፤
- 24.ኢልሚው ደድቤ የልመዶ ጣኦቤ የብሲሎ ኢኸላስቤ የዌሎ፤
- 25.ሐረትሌ ሐረት ዮቃል፤ ዩፈሮሌ አልላሐ ዮቃል፤ ዩላሕዶሌ ኩቱብ [ቁርኣንዋ ሐዲስ] ዮቃል ዩዶሌ ሙእሚን ዮቃል ሙጥጢነት ፋታሕ ያሸቦሌ ሓላ አመል ዮቃል፡፡
26. ሐረቱኸ ሐረቱም ዩመስሌል:- ዩቃኒው የቃናዛል [ኮኦት] ኪታባቹው [ቁርኣንዋ ሐዲስ] ዩመስሌል፤ ዩበሊው የበሊዛል ነፍሲዋ ሸይጣኑው ዩመስሌል፤ ዩበርሲ ዲልሐ ጋሩው የበርሲዛል ሸሐዶት ሊሓዶቱው ዩመስሌል፤ ዩመሊ ኮኦትጌዩው ዩመስሊዛል ሐምዲ አግቢኦቱው ዩመስሌል፡፡
- 27.ሐረት ዘሌላ ሐረት ጢምኣ ኤላም፤ ሳተልቃም አፌት ዘሌላ ሐይዛጥዋ ዱስዛጥ ጢምኣ ኤላም፤ ማእና ኢቆት ዘሌላ ኢልሚ ጢምኣ ኤላም፤ ቀልቢዛጥ ኒባሮት ዘሌላ ነቢዛጥ ዚክሪ ጢምኣ ኤላም፤ [አልላሐ አምሪሌ] ሪዳእ ዘሌላ ሱት ጀነት ጢምኣ ኤላም፡፡
- 28.ሐረት ዛላ ሐረት ጢምኣ ሐላ፤ ሳተልቃም አፌት ዛላ ሐይዛጥዋ ዱስዛጥ ጢምኣ ሐላ፤ ማእና ኢቆት ዛላ ኢልሚ ጢምኣ ሐላ፤ ቀልቢዛጥ ኒባሮት ዛላ ነቢዛጥ ዚክሪ ጢምኣ ሐላ፤ [አልላሐ አምሪሌ] ሪዳእ ዛላ ሱት ጀነት ጢምኣ ሐላ፡፡
- 29.ሐረቱኸ ሐረትዛጥ ኑጉስ፤ ዮውመል ጁምኣ ኢያምዛጥ ኑጉስ፤ ሻሕሩ ረመዳኑኸ ወሕሪዛጥ ኑጉስ፤ ሙሐመድ ረሱልላሐኸ [ሰለላሐ አሌይሐ ወሰለም] መኸለቅዛጥ ኑጉስ፤ አረብ ሲናኑኸ ሲናናችዛጥ ኑጉስ፡፡
- 30.ሐረቱኸ ሐረትዛጥ ገራዲን ፤ ደድዛጥ አልመትናወጢን፤ ኢልሚዛጥ ገራድ ገዝኢው መቄቀሊን፤

- 31.ሐረቱ ሐረቱን ቀደሜው፤ ሒትፋኑ ሐሊን ቀደሜው፤ ተሐዘቦቱ አልላሐዛጥ ፊርዲን ቀደሜው፤ ተብኸሽሎቱ ቂስሚን ቀደሜው፤ ሒስቲው ሊማዩን ቀደሜው፤
- 32.ሐረቱ ሐረቱን ዩፊጃ፤ ኡጋው ሚጅጃ፤ ቂስሚው ሲኒን ዩፊጃ፤ ኡምሪው አርቲዋ ማአልቱን ዩፊጃ፤ ሐሰናቱ ባዮዋ ባይቲን ዩፊጃ፡፡
- 33.ሐረት ዩዲጂጊር ሐረትኻድባሕ የርኽቦ ሐረትኻድባሕ ዘረኽቦ ኻዲን ዩማጅ፤ ወዳጅ ዩዲጂጊር ደድባሕ የርኽቦ ደድባሕ ዘረኽቦኻዲን ዩማጅ፤ ጨንቂ ዩዲጂጊር ሰብሪባሕ የርኽቦ ሰብሪባሕ ዘረኽቦኻዲን ዩማጅ፤ ሰላት ዩዲጂጊር ዊስሳበሕ የርኽቦ ዊስሳባሕ ዘረኽቦኻዲን ዩማጅ፤ ሙት ዩዲጂጊር ሸሐደትባሕ የርኽቦ ሸሐደትባሕ ዘረኽቦኻዲን ዩማጅ፡፡
- 34.አሊፍ ጋሩኽ ሐረታችኩቲን ዩመስሊ፤ ሺኢሸቲ ቀብቲ ዛላ አሊሙዊን ዩመስሊ፤ ኮኦት ቀብቲዛላ ሙተአሊሙዊን ዩመስሊ፤ አሐድቲ ቀብቲዛላ መስተሚኡዊን ዩመስሊ፤ ቀብቲ ዘሌላ በደዊን ዩመስሊ፡፡
- 35.ሐረት ዘፋጫ አልላሐ ዘልኸለቄዊን ፋጫ፤ ዱኒትቤ ኢነበሪማ ሒራር አይዴጅብኝ ዛያ አልላሐ ዘልኸለቄው ፋጫ፤ [አልላሐ] ዘኤመሬውቤ [-ቤ መቴመር] ዘኸተሬው [-ቤ መትኸተር] ዘበለማ ጀነት ነርኽብ ዛያ አልላሐ ዘልኸለቄው ፋጫ፤ ሙእሚኑ አትሒሪማ አለልላሐዛጥ ደድ ነርኽብዛያ አልላሐ ዘልኸለቄው ፋጫ፤
- 36.ሐረቱኽ ጢፋኣን ሐረቱኽ ጢፋአሌ ጢፋኣን፤ ጃይ አልማሕረሱኽ ጢፋኣን አዞ ሰኘው ማሕደጉኽ ጢፋአሌ ጢፋኣን፤ ሰላት አልመስገዱኽ ጢፋኣን አዞ ሰላቱ መሕደጉኽ ጢፋአሌ ጢፋኣን፤ ቁርኣንሌ ቁረ [-ቤ ዛል ቁራንጌይ] አልማሕረኽ ጢፋኣን ዘዲጃኸድቤ አልመልመዱኽ ጢፋአሌ ጢፋኣን፤ ዘከካ አልጫኽ ቲፋኣን ጋርቤ አዜ ያጭሌዛሉ ማሕደጉኽ ጢፋአሌ ጢፋኣን፤
- 37.ሐረት ዛላ አዱኒት ጋር ሐላ፤ ዘጋሕ ማሕረሻ ዛላ ጢንዲ ባራ ዛላ ዚናብ ዘገኛማ ሐረም ዚነቀላ፡፡
- 38.ሐረት ዛላ አኼራ ጋር ሐላ፤ ሰብሪው ደቺኩት ዛሻ፤ ሐምስቲ ወቅቲ ሰላቱው ጢንዲ ባረኩት ዚትቂራረሐ፤ ዚናብኩት ዛሻ፤ ሒስቲዋ ኪብሪው ነፍሲዘቤ ሐራምኩት ዚነቀላ፡፡
39. ሐረት ተራኽቦትቤ ሐረቲን የርኽቦ፤ ሰሚ ረሕመት ዋ ደቺ ተራኽቦትቤ ኢማረትዋ ሳሪን የርኽቦ፤ ቀለምዋ ቀርጣስ ተራኽቦትቤ ኢልሚዋ ቁርኣኒን ዩረኅቦ፤ ሊጂዋ ቀሐት ተራኽቦትቤ ሙእሚኒዋ ሙእሚኒቱዊን ዩረኽቦ፤ ወዳጅ ተራኽቦትቤ አልላሐዛጥ ራዳእ ዩረኽቦ፡፡
- 40.ሐረቱኽ ሐረትፎኝ ዘይሐርኩትሌ ሐረትቤን ኡጉድ ኢንታ፡፡ ሙናፊቁኽ ሙእሚን ፎኝ ዘይኸርኩትሌ አዞኩዛል ሙናፊቅቤን ኡጉዲንታ፤ ጣኦፎኝ ዘይሐርኩትሌ ዲልሒቤን ኡጉዲንታ፤ መላኢከትፎኝ ዘይሐርኩትሌ ሸይጣንቤን ኡጉዲንታ፤ ጀነትፎኝ ዘይሐርኩትሌ ኢሳትቤን ኡጉዲንታ፡፡
- 41.ሐረትሌ ሐረት የብቀኽ፤ መሪኝሌ ኪራመን ካቲቢን የብቀኽ፤ ጢልቲ ፋቲሐ [ሞሸ] -ሌ ቁርኣን የብቀኽ፤ ሚሳልሌ አዱኒት ተብቀኽ፡፡
- 42.ሐረትዛጥ ደድ ሐረታች ተሐዩን የትባል፤ ሐይዛጥ ደድ ጦት ተሐዩን የትጊብላል፤ ዱስዛጥ ደድ ጉፊት ተሐዩን የትብላል፤ ሙናፊቅዛጥ ደድ ሳትተ አዛብ ጠሐዩን የትጊብላል፤ ሙእሚንዛጥ ደድ ጀነት ተሐይዩን የትጊብላል፡፡
- 43.ሐረት ሐረትቤ የዛሉሜል፤ ዶንቤ ሒሚሚ የዛሉሜል፤ ኡድቤ አማራ የዛሉሜል፤ ሳትቲ አድብቤ ሙእሚን የዛሉሜል፤ ሱት ጀነትቤ ሙናፊቅ የዛሉሜል፡፡
- 44.ሐረትቤ ሐረት ዩበቅሉሜል፤ ኢጅጂ ኡድቤ ጨገር ዩበቅሉሜል፤ በሐር ሸሕሼረቤ ሳር ዩበቅሉሜል፤ ሙናፊቅ ቲእቤ አርነት ዩበቅሉሜል፤ ሙእሚን ቲእቤ ጊሳት ዩበቅሉሜል፤ አልላሐመሰሊዋ ሰሊም አላ ሰዩዲና ሙሐመዲን ወ አላ አሊ ሰዩዲና ሙሐመድ፡፡
- 45.ሙስሚኑኽ ሺኢሸቲሌ ዩዲጂን፤ አይኩተቤ የጠብቢሌ ዩዲጂን፤ አውኩትቤ ተስ የቲሸሌ ዩዲጅን፤ ሚኩትቤ የጠሊሌ ዩዲጂን፡፡
- 46.ሙናፊቁኝ ሺኢሸቲሌ ዩዲጂን፤ ወራብኩትቤ የሊሌ ዩዲጂን፤ ሐባብኩትቤ ዩነኸሲሌ ዩዲጂን፤ ቡቺዋ ሐሪየኩትቤ የነጅሲሌ ዩዲጂን፡፡
- 47.ሺኢሸቲኽ ሙእሚንዛጥ ሐሊን፤ [ዘይዲላሕኩት] ዘትፊራሮሳ መፍራ፤ ዚሐተፎሳ መትሐተፍ፤ ሞዩም አልላሐዋ ነቢፎኝ [ኢባደቤ] የትቁሪ ሓል መድበል፡፡

48. ሺኢሸቲኽ ሙናፊቅዛጥ ሓሊን፤ [ዘይዲላሕኩት] ዘትፊራሮሳ ልመፍራ፤ ዚሐተፎሳ አልመትሐተፍ፤ ሞዩም አልላሐዋ ነቢቤ [ኢባደቤ] የትሩሕቂ ሓል መድበል፡፡
49. ሺኢሸቲኽ ሙእሚንዛጥ ሓሊን፤ ዘልቲራኡሳ መትሒፋፋ፤ ዚትራኡሳ አልላሐዋ ነቢዛጥ ወሩ መብዛሕ፤ ዚትላዩሳማ አልመትሒማማ፡፡
50. ሺኢሸቲኽ ሙናፊቅዛጥ ሓሊን፤ ዘልቲራኡሳ አልመትሒፋፋ፤ ዚትራኡሳ ባዮዋ ባይቲ መብዛሕ፤ ዚትላዩሳ መትሒማማ፡፡
51. ሙእሚኑኽ ሺኢሸቲ ጋሪን ዩቡአል፤ ዚረሐበሳ ሐምዲ ጋሪን ዩቡአል፤ ዚቀበጠሳ ሰብሪ ጋሪን ዩቡአል፤ ዚሞተሳ ሱት ጀነቲን ዩቡአል፡፡
52. ሙናፊቅኽ ሺኢሸቲ ጋሪን ዩቡአል፤ ዚረሐበሳ ኪብሪ ጋሪን ዩቡአል፤ ዚቀበጠሳ መሮጃ ጋሪን ዩቡአል፤ ዚሞተሳ ሳቲ አዛቢን ዩቡአል፡፡
53. ሺኢሸቲኽ መኸሉቅዛጥ ሓሊን፤ ዚፋጨቤው መጥላእ፤ ዚሰጣሳ ጢት መስጣ፤ ዚሰጤውቤ ዩገድሪ ጀዛእ መፋጫ፡፡
54. ሺኢሸቲኽ ሺኢሸቲዊን ዩዲ፤ ኻሊቁኽ ዚፋጨቤዊን ዩዳል፤ መላኢከቱኽ ሰምተኛዊን ዩዲ፤ ዊጅ ወልዲኅ ዩስጣዊን ዩዲ፡፡
55. ሺኢሸቲውኽ ኻሊቅዛጥ [ዲልሒ ሒግዳኝ] ዚፋጨቤው መውደድ፤ ዚሰጣሳ አልመቅበል፤ ዚሰጤውቤ ጀዛእ አልመፋጫ፡፡
56. ሺኢሸቲኽ መኸሉቅዛጥ ሓን፤ ዚፋጨቤው መጥላእ፤ ዚሰጣሳ ጢት መስጣ፤ ዚሰጤውቤ ዩገድሪ ጀዛእ መፋጫ፡፡
57. ሺኢሸቲኽ አሊማችዛጥ ሓን፤ ዩማጅባዛል ኡሱእቤ መልመድ፤ ዚማጅቤው መትሌመድ፤ መኸሉቅሌ ኸይሪ መኸሻ፡፡
58. ሺኢሸቲኽ አውሊያአችዛጥ ሓሊን፤ ዊስሳባሕ መትጌበልማ ሩሕኃድዛጥ አምሪቤ ዚአልላሐ አምሪው መቤሳ፤ ሓጅኻድ ጀሚኡ አልላሁሌ መስጠ፤
59. ሺኢሸቲኽ አንቢያአችዛጥ ሓሊን፤ ቲእዚዩ ሻኪር፤ ቃምዚዩ ሳቢር፤ አርራትዚዩ ዛኪር፤
60. «ሺኢሸቲቤ ጌዝሙቡኝ ሺሸቲቤ ፊሩኝ ሺኢሸቲቤ አጥማምቱኝ» አልላሐ ባያ፤ «ሺኢሸቲቤ ጌዝሙቡኝ» አልላሐ ባያ፤ ሰላት ዋ ሰደቃዋ ሶመንኸቤ ጌዝሙቡኝ አልላሐ ባያ፤ «ሺሸቲቤ ፊሩኝ» አልላሐ ባያ- «ኢገፍሪማ ቆፍ ዘይገረብጊ ኢዝራኢል ሐለኝ አዝዞ ኢዝራኢሌቤ ፊሩኝ» አልላሐ ባያ፤ «ሺኢሸቲቤ አጥማምቱኝ» አልላሐ ባያ፤ «አሐድ ኢስታ መኸዙ ቢላይ አትፊሪኮዋ ሳቲ ሰሚው አቃኒባዛኽ ቁድረቤ አጥማምቱኝ» አልላሐ ባያ፤ «አሐድ ኢስታ ጎው ቺኻል ቢላይ ዩዚግዶሌ አይፊሪኮዋ ሳቲ ደቺው ቺኻል ቢላይ ኢዚግዲባዛኽ ቁድረቤ አጥማምቱኝ» አልላሐ ባያ፤ «አሐድ ኢስታ ኑግዳ ዩዲጅብኹጊር ኢንዶችዋ አቦች ሚን ናሽሺ ቲሉማ ቲትሒራረጋኹዋ መኸሉቁው ሒርጊ ቢላይ ኢረዝቂዛኽ ቁድሬቤ አጥማምቱኝ» አልላሐ ባያ፡፡