

ADDIS ABABA UNIVERSITY



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COLLEGE OF SOCIAL SCIENCES

CENTER FOR AFRICAN AND ORIENTAL STUDIES

THE HISTORICAL RELATIONSHIPS BETWEEN ETHIOPIA AND SAUDI ARABIA

FROM 1930s to 1991

BY

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TITLE

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ABSTRACT

The main aim of the study was to explore the continuities and changes in the political, socio-cultural and economic relationship between Ethiopia and Saudi Arabia. Moreover, the study aimed at assessing good relations for a long time. To this end, explanatory research design of qualitative research and historical document analysis methods were employed. Interview, the historical records of documents in Macca, in Addis Ababa, Sheriff Harar City Museum in Harar, and group discussions were conducted in order to collect primary data. Interviewers that work with Saudi Arabia governmental organization and Ethiopia governmental organization, studies in Saudi Arabia and people who had graduated from Saudi Arabia were selected. On the other hand, secondary sources were used to explain and prove the primary resources data. The significant findings of the study signified that despite the fact that in the fluctuations in the relations emerged from time to time, Ethiopia and Saudi Arabia carried on friendly the relationships. The other finding demonstrated that high level visits, of both governments have positive effects. For instance, after paying official visits, many agreements in the field of trade, investment, culture, tourism were signed. The situation effect on the relations especially economic relationships gained momentum. They also trigger not only the great political affairs but also friendly socio-cultural relations between the societies of both countries. Furthermore, the study found that Saudi Arabia drama and students who study in Saudi Arabia or graduated from Saudi Arabia contribute to cultural relations between Ethiopia and Saudi Arabia public to introduce their culture to another refinement. Saudi governmental organizations found in Ethiopia also impact on all relations between Ethiopia and Saudi Arabia. Because they provide job opportunities and humanitarian assistance for Ethiopia people.

ACRONYMS

AAU:	Addis Ababa University
ABD:	African development bank
ADLI :	Agricultural development leading industrialization
A,D	After death of Christx
AU:	African union
BC:	Before Christ
KSA:	Kingdom of Saudi Arabia
CFA:	Cooperative framework agreement
EFRSSI:	Ethiopia foreign relations strategic studies institute
EIC:	Ethiopia investment commission
FANASPS:	Foreign affairs and national security strategy
GAFTA:	Great arab free trade area
IR:	International relations
FGD	Focus group discussion
IS:	Islamic state
ME:	Middle East
MFA:	Ministry of foreign affairs
MOI:	Ministry of information
OPEC:	Organization of petroleum exporting countries
PBU	Peace be upon him

CHAPTER ONE

1. INTRODUCTION

1.1 Historical Background

The Ethio-Saudi Arabia relations were carried out in economic, cultural and political aspects via the Red Sea, Egypt and Sudan are territories for the century. In the medieval period, this relationship between Ethiopia and the Muslim country's grew rapidly because of the rivalry between the Muslim countries and Christian as well as internal wars in Ethiopia. Turkish Ottoman dynasty conquered Saudi Arabia and north of Africa, particularly the Sultanate of Yavuz Sultan Selim, who took a position as a caliphate, automatically became an emperor of Muslim empire all over the world. In the 16th century the Muslims and Christians interest rise in Far East and Middle East. However, this situation gave rise to the beginning of a conflict between the Muslim countries and the Christian. Ottoman Turks did not want to lose its position in the Gulf Aden and Red Sea due to geographical proximity to two holy cities for Muslim societies Mecca and Medina. These areas were so significant for ottoman Turks and Portuguese (Osmanli Idarende Sudan, 2013; 19)

Since time immemorial, the littoral states of both sides of the Red Sea Basin namely, Egypt, Yemeni, Israeli, Saudi Arabia, and the gulf states have long-standing cultural, economic, political, and religious, trade and military relationships with countries of the horn of Africa and have played a significant role in the history of the sub-region. Therefore, due to the geographical proximity of the two sub-regions, and their strategic geopolitical location, the impact of developments and changes in one of the two affects the other. Moreover, because of their integral part of the strategically important Red Sea, Persian Gulf, and Indian Ocean, Middle East, and Horn of Africa are areas of superpower competitions (G.Marcus, 1989:75). These two sub-regions, the horn of Africa and Middle East, have closer links with lands overseas. According to (chittick, 1971:71-72), historically, the exchange of culture, language, religion, and science between these two areas were so fast because of the fact that the sea is a road to travel by ship, not a barrier for them. These facts caused the impact of any socio-political, events of Middle East on the horn of Africa in general and Ethiopia, in particularly have been more prominent than that of any other countries in the world.

International relations study the interaction between two or more countries, which are often complex and influenced by a variety of geopolitical, historical, social, religious, and ideological factors. These relationships among countries and non-state actors have the form of cooperation and conflict which are sides of the same coin (spanier, 1987).

Usually, all countries maintain some kinds of relations with one another. Rosecrans stated “this is an obvious fact; since there is no state that is self-sufficient and capable of existing independently from others in the context of increasing interdependent world” (1995:20).

This interdependence leads countries to behave and follow what they perceive to be their particular national interests. When countries interact with each other, they primarily strive to safeguard and promote their national interests (Stein, 1990:12). This is due to nations have their own priorities, interests as well as their own agenda, and often these interests will not coincide with and may be in conflict with those of other nations (Purvis, 1992:13). Among these interests, priorities, and agendas-states ambition to increase their political, cultural, and economic benefit at the expense of other countries is the major one.

Gilpin (1987:3) wrote “this economic interdependence between politically separate people predates written history. Beginning from ancient time, trade has become a more important aspect of international relations”. In the words of Rourke the expanding of trade of increased interrelationships between international political and economical activity and domestic political and economical circumstances (1989:435).

Since Ethiopia is one of the members of international community, it has had political and economic relations with the international community, especially with Middle East countries. Both observed this contact as:

Ethiopia, like other countries, has had contacts with the outside world dating back to the period before the birth of Christ (B.C). These contacts were attributable to Ethiopia's strategic and geopolitical location near the Red Sea and Indian Ocean. The foreign powers, particularly ancient Arabs and Europeans used the Red Sea and Indian Ocean for trade in gold, ivory, and slaves {2007: 20}

Erlich argued that “whole Ethiopia's concrete historical relations with sub-Saharan countries had been indirect, and of marginal importance, its contacts with the Oriental Middle East have been organic and central from very incipience” (1994:33)

In particular, during the Axumite era, Ethiopia, established diplomatic and commercial relations with the Middle East countries, especially with the Arabian Peninsula {occupies today's Saudi Arabia and Yemen}. Axum was above all sustained trade-both inland maritime (Bahru. 1991:8).

Yet, these relations between Ethiopia and these people of Arabian Peninsula passed through different historical ups and downs. For instance, during the seventh century after death of Christ (A.D), the rise of

Islam and the subsequent disruption of the Red Sea facilitated the decline of Axum (Adejumobi, 2007:13).

The history of relations of the Ethiopians to the Saudi Arabia was undeniable fact and long lasting history what exist from the emergent Islamic state in Middle East and even before. From very ancient times the horn of Africa was a source of slaves for Arabian and from there to the rest of the Middle East. (Erlich, 2007: 15).

The history of Ethiopian and Saudi Arabia relations dates then before from the rise of Islamic state in the Middle East.

Ethiopian has been long history of interaction with Saudi Arabia and with other Middle East countries. Before, Prophet Muhammad (peace up on him) sends his first group of Sohaba (followers) there was an intensive relationship with the state of Ethiopia. At the time, the north part of Ethiopia was ruled by king Najashi. He was the first king of Ethiopia who converted to Islam and introduced the concept of Islam to other parts of Ethiopia.

Islamic interpretation of the Mohammed (peace up on him) relations with his contemporary Najashi is still centrally relevant to the Historical relation between Ethiopia and Saudi Arabia (Haggai, 2007 : 22).

The history of relations of the Ethiopians to the Saudi Arabia was undeniable fact and long lasting history what exist from the emergent Islamic state in Middle East and even before. (Dinderu, 2011; knife, 2004:82).

From 1948 to 1974 Ethiopian monarch was Christian and the Islamic religion in Ethiopia was not treated equally as Christian religion; hence, relations between the two countries were cool. Moreover, Ethiopia had close ties with Israeli which was a source of concern for Saudi Arabia (Kinfe, 2004:82).

In the Derg regime the relations between Ethiopia and Saudi Arabia government were characterized mutual suspicion (knife, 2004:82) further stated the military government of positive interaction with Saudi Arabia (2004:83)

The Historical relation between Saudi Arabia and Ethiopia become more significant after the 1930s, especially the Ethiopian people are more interested in Saudi Arabia because of the development of Saudi Arabia in Economy.

As far as political relationships were concerned, starting from its establishment (1932) Saudi Arabia followed subversive against Ethiopia. For instance, to weaken Christian Ethiopia, Saudi was thus, among the few countries that helped the fascist' campaign [during 1935 Italian invasion] to destroy Ethiopia. The country sold vitally needed camels to Mussolini's invading army. In addition, Saudi played a significant role in the 1973 to 1974 events that led to the collapse of Ethiopia's imperial regime and the abrupt to the Eritrea liberation movements and its role in oil price rise in 1973 which had its effect in Ethiopia economy (Erlich, 2007:98)

The nature and the cause of relations are interrelated. Therefore, the research focuses on the historical of the relations between Ethiopian and Saudi Arabia.

1.2. Statement of the Problem

All relationships between Ethiopia and Saudi Arabia had a principal place not in Ethiopia but also in Saudi Arabia. In this regard, doctorate Master study was written by Ethiopian student in Saudi Arabia University which was umm al Qura University and Medina University in differences years. There were some differences between the doctorate study and this study. Initially, the hypo study was written in the 1908s, but relations between two the countries where changing and the improving year by year. Thus, this study was not enough for demonstrating relations between two countries. On the other hand, this study was written in the Arabic language, not English. It focused on generally relationships between Ethiopia and Saudi Arabia.

The historical relation's and the interaction between two countries, which is often complex and influenced by a variety of geopolitical, historical, social, religious, and ideological factors

Basically, the economical and religious relations usually mentioned as a one manifestation of a step forward in economic and cultural history of Ethiopia and Saudi Arabia. In the economic terms, some of the Gulf States including Saudi Arabia are a rich in petroleum which obviously makes them an attractive source of the investment and finance for Ethiopia economic development. In addition, these countries are becoming important markets for Ethiopian agricultural productive (Yohannes, 2010 :23).

Concerning Ethiopia and Saudi Arabia relations, Haggia Erlich wrote a book entitled" Saudi Arabia and Ethiopia: Islam, Christianity, and politics Entwined" published in Boulder and London by Lynne Rienner, 2007. The central theme by the book is all about the significance of Islam's growing strength in Ethiopia and the impetus for the Saudi Arabia financing of hundreds of new mosques and schools, welfare organization and the spread of the a Arabic language in the country. Tracing Ethiopia and Saudi Arabia relations from the 1930s to the 1991 Erlich highlights the nexus message of the religions and the explore

in the first chapter of his book the interplay of the religion and international politics as it has shaped the development of the Ethiopia and Saudi Arabia (Erlich, 2007: 45). On the other hand (Abebe, 2011:32) conducted research on the post 1991 Ethiopian and Saudi Arabia Economic Relations: Challenges and opportunities of Trade and Agricultural investment and the study looks in to post 1991 Ethiopia and Saudi Arabian Economic relations with the Arabian Peninsula dating back to ancient Axumite Kingdom. The relations were manifested in terms of religion, economic, and political aspects. In all these contacts, the integration has had both challenges and opportunities. For instance, starting from 1932 (after the formation of Saudi Arabia, taking much of the Arabian Peninsula) until 1991, there were ups and downs active relations between Ethiopia and Saudi Arabia. For instance, starting from 1932 (after the formation of Saudi Arabia, taking much of the Arabian Peninsula).

The study argues that Saudi Arabia has a strategic, religious and economic interest to Ethiopia. But due to the political development in Ethiopia after 1991, economic interests prevailed over other interests. This Saudi's huge oil reserve had its own political and economic impact on Ethiopia. (Bromely, 2004).

Several studies have been conducted locally and internationally on different issues of Ethiopian and Saudi Arabia. But due to the absence of prior works and vivid information between the relations Ethiopia and Saudi Arabia historical relation little has been done to take account of relation as part of socio- economic well being of the two countries people. Therefore, my study tries to emphasis on the patterns of the relations between Ethiopia and Saudi Arabia regarding politics, cultural, and economical motive and the vice versa through successive historical dynamism from 1930s to 1991. My research study also tries to fill this historical gap: geographical location, blood relations and common interest (language, culture, religion, and marriage).

The results of this study disclosed political, socio-cultural and economical relations between Ethiopia and Saudi Arabia from emergent of Islam according to archive documents and primary resources. In addition, it filled the gap of knowledge in the relationships which was from 1930s to 1991 between Ethiopia and Saudi Arabia concerning this issue in comparison with the other study in Ethiopia and Saudi Arabia. Furthermore, on the one hand, the study would be gave opportunity both for Ethiopian and Saudis societies for knowing and recognizing each other. Hence, the study strengthened links between the two societies regarding social cultural aspects. It is as well as a building stone for continuing my further education. It also affixes a significant element to the academic sphere. Moreover, it adds knowledge to individuals who are interested in doing further research in this area of interest. It is expected to open a discussion and research interests in history, cultural conflict and globalization on the other hand this study

will give opportunity both for the Ethiopian's and Saudi societies for knowing and recognizing each other. Hence, the study will strength link between the two societies regarding social and cultural aspects.

Furthermore, policy makers, researcher, diplomats, historians, students and other experts could use the findings of the study as their secondary source. In fact, their findings of the study will be help full to individuals and institutions that seek to shed light on the issue. Also study findings may service as starting point for any researcher who want to make farther investigation in similar area of the study.

1.3 The Research Questions

This study attempted to address the following research questions;

1. What were the changes and continuities in the relationships between Ethiopian and Saudi Arabia from the 1930s to 1974?
2. What were the outcomes of the relationships between Ethiopia and Saudi Arabia on Ethiopian economy during the Derg period.
3. Why were the relations between two countries suspended during the 1980s?
4. How did the relations contribute to the cultural interaction of the Ethiopia and Saudi Arabia societies?

1.4 The Objectives of Study

1.4.1. General Objectives of the Study

The general objective of the study will describe the historical dynamism of the Ethiopian historical relations to Saudi Arabia.

1.4.2. Specific Objectives

The specific objectives of this study were:

- I. To examine the relationship between Ethiopia and Saudi Arabia since the time of Ethiopia's "Reunification".
- II. To discuss the historical relationships between Ethiopia and Saudi Arabia.
- III. To analyze relationships between Ethiopia and Saudi Arabia during the reign of Emperor Haile Selassie.
- IV. To assess the relationships between Ethiopia and Saudi Arabia during the period of the Derg.

1.5. Delimitation of the Study

The study was conducted by focusing on the relations between Ethiopia Saudi Arabia from 1930s to the 1991. The study investigated the relations between Ethiopia and Saudi Arabia in terms of political and socio-cultural and economic aspects. The study also attempted to deal with a long historical background of relations between Ethiopia and Saudi Arabia.

1.6. Limitation of the Study

This study had many drawbacks. For instance, as the researcher had examined many written documents were in Arabic language. This was a big challenge for the participants. Because they have Arabic language limitation to read and understand the information's.

Secondly, there was limitation from the side of participants who were native to Saudi Arabia. This was because Saudi Arabia students do not have much information about the cultural relation between Ethiopia and Saudi Arabia. Whereas, the Ethiopian students had much information about the relation of Ethiopia and Saudi Arabia. This made the researcher not to get much detail information from one side.

Thirdly the Saudi Arabia series in Ethiopia could have their own effect on Ethiopian society, but there was no Ethiopian series in Saudi Arabia. So Saudis people might not have fare affect such Ethiopian culture.

The fourth, the researcher faced time and budget limitation. Had the study gat much time the researcher would cover areas of this study.

1.7. The Scope of the Study

This study was delimited to the relations between Ethiopia and Saudi Arabia from 19930s to 1991. The study investigated the history of Ethiopian relations with Saudi Arabia in terms of political, socio-cultural and economic aspect. The research also attempted to deal with a long historical background of relations between Ethiopia and Saudi Arabia. To this end, the researcher will solely scrutinize from the 1930s, to 1991 historical relationship that have been prevailing between Ethiopia and the kingdom of Saudi Arabia.

1.8. Organization of the Study

The study consisted of five chapters. The first chapter deals with the historical background of the study, problem statement, research questions, objectives of the study, significance of the study, delimitation of the study, limitation of the study, the scope of the study and organization of the study. The second chapter consisted of review of literature, the framework relations between Ethiopia and Saudis, international relation, political, economic, and socio-cultural relations between Ethiopia and Saudi Arabia, introduction

of history, concept of history, defining history, diplomatic history, theoretical framework, and foreign policy Ethiopia and Saudi Arabia. In the third chapter research method, research design, source of data, collection of data, interviews, and sample size, research analysis and presentation, key historical relations between Ethiopia and Saudi Arabia, geographical location, and blood relationships. The first part of four Chapters in the study was aimed at a historical relations between Ethiopia and Saudi Arabia from 7th century to 20 century, Ethiopia-Saudi relations emperor Haile Selassie and relations during the Derg Regime. The second part of four chapter included in political, socio-cultural and economic relation between Ethiopia and Saudi Arabia, political relationships between Ethiopia and Saudi Arabia towards geopolitical strengthen in the horn Africa, significance of the relations, and factors that affect Ethiopia and Saudi Arabia relations. The five chapters consisted of Findings of the study were outlined in chapter five included conclusion and recommendations.

CHAPTER TWO

2. LITERATURE REVIEW

The review of literature available on the subject can be separated into the following four sub-themes by the researcher: Relations between Ethiopia and Kingdom of Saudi Arabia, political relations between Ethiopia and Saudi Arabia, socio-cultural Relations between Ethiopia and Saudi Arabia, Economic Relations between Ethiopia and Saudi Arabia.

2.1. Conceptual Framework Relating To Relations Between Ethiopia And Saudi Arabia

The current study was relied up on the fo llowing theories to answer the intended research objectives.

2.1.1. International Relation

According to (Roaches 1985:85) international relations are “the study of all human interactions across national borders and the factors that affect those interactions.” International relations can be an official relation between governments acting on behalf of their states and is a wider concept. A relationship exists only when a group of states or government acts and reacts to each other. The core of international relations is action-reaction.

International relations are the study of an international system composed of territorial states which acknowledge no superior authority over matters which they consider of vital interest. It deals with the nature of changing relation between states and non-state actors. International relations studies of the functioning of the international system. The brief introduction to international relations will seek to answer the big questions in international relations and foreign policy. Why do states behave the way they do is the question that theories of international relations and theories of foreign policy are trying to answer. The fact that those are treated separate bodies of the theory says more about political scientists than it does about the nature state behavior. (Sorensen, 2007)

Historically the study of international relations has understandably focused on the matter conflicts and cooperation. The study of international relations takes a wide range of theories approaches. Some emerge from within the discipline itself; others have been imported, in part, from disciplines such as economic or sociology. Indeed, few social scientific theories have not been applied to the study of relations amongst nations. Many theories of international relations are internally and externally contested, and few scholars believe only in one or another. In spite of this diversity, several major schools of thought are discerning able, different principally by the variables they emphasize e.g, military power, material interests, or ideology beliefs (Slaughte, 2011)

So according to the above statement, all states, in general, have three fundamental interests in common:

- Ensuring the physical survival of homeland which includes protecting the lives of its citizens
- Maintaining the territorial integrity of its border
- Promoting the economic and well-being of its people and preserving national self-determination regarding the nature of the country's governmental system and the conduct of its internal affairs.

These common interests are national core values that are to be central in foreign policy formulation of every country (Ibid:45).

According to many writers foreign relations is the key element in the process by which a states translate its international relations conceived goals and interests into a concrete course of action to attain it objectives and preserve interests.

2.2. Political, Socio-Cultural And Economic Relation Between Ethiopia And Saudi Arabia

Mohammed Ali (2012) separated relations into three stages. The first period was from the foundation of 7th century to 1935-36 when there was a crisis between Italy and Ethiopia. The second stage was relations during the cold war period. Third and last period of ties was after the cold war.

Hassan Teju (2001) ascertained that king Al Saud celebrated Haile Selassie who became king of Ethiopia. He said that Saudi Arabia government felicitated the Ethiopia kingdom because of being king Haile Selassie. Emperor Haile selassie desired to go on good relations with Saudi Arabia. Hence, he wrote a letter to king Al Saud. The message demonstrated his wishes for Saudi Arabia (Abebe, 2011)

The book entitled with “My life and Ethiopia’s progress” (Norton, 1999) was an autobiography of Emperor Haile Selassie I. The book gave vital information about the relationships between Muslim country and Ethiopia. The book contain the following information.

Selected speech of His Imperial Majesty Haile Selassie first; 1918-1967 was published originally in Imperial Ethiopia Ministry of information in 1967. However, now it was posted by The Lion of Judah society's Imperial publisher. In comparison to autobiography book, the book ascertained the speech of Emperor Haile Selassie in the different topic like education, agricultural, industry, economy, international relations, and diplomacy, etc. it benefited concerning historical background of relations between the two countries. (Narton, 1999)

Revitalization of Ethiopia and Saudi Arabia relations in the era of the globalization (2015) was presented as a master study in 2015. The study demonstrated bilateral relations between the two countries during an age of globalization. It also mentioned about situations of the relations which were very significant in sectors of economy, trade, and investment. On the other hand, author of the study gave some information about socio-cultural relations that grew between the two nations due to bilateral economic relations.

Newspapers like Herald, Milliyet, Hurriyet were essential resources to understand relations between Ethiopia and Saudi Arabia because of media images situation of the countries and perspectives to the foreign countries. From past to now, investments, cultural activities, visits between the two nations were reflected by newspapers and TV channel.

The above literature generally is on the historical backgrounds relations between Ethiopia and Saudi Arabia. However, the study will be on politic, socio-cultural and economic relations between Ethiopia and Saudi Arabia. Therefore, as well as historical relations, relations in today, following works are very relative to this issue.

Websites of ministries of Ethiopia or Saudi Arabia like the ministries of foreign affairs, commerce, and culture gave information about mutual relations as historical and modern day.

Foreign affairs of Ethiopia and kingdom Saudi Arabia and their handbooks clarifies bilateral relations with Ethiopia and Saudi Arabia. Some agreements with Ethiopia and Saudi Arabia for understanding bilateral relations explain. Moreover, according to these types of agreements, some institutions in Ethiopia were constructed by Saudi officials like ministry of education, Arabic language institutes, Saudis Religious foundation, haji and umra foundation and Saudis Airlines. The study demonstrated that their affects on relation between Ethiopia and Saudi Arabia, primarily political, socio-cultural and economic relations. In this study, the researcher interviewed with the officials who work in Ethiopian and Saudis official institutions.

Furthermore, documents relations between Ethiopia and kingdom Saudi Arabia present strong ties for cordial relations to explain foreign policy. The foreign policy document in Ethiopia also emerges that Saudis is a strategic partner because of geographical conditions. Saudis experiences were shared by Ethiopia. Besides, foreign policy arguments, agreements relating trade, culture, tourism, technology, sharing information and fighting terrorism signed by Ethiopia and Saudi Arabia also present remarkably information on the bilateral relations.

2.3. Historical Background of Ethio- Saudi-Arabia Relationship

2.3.1. What's History?

The origin of the word History is associated with the Greek word 'Historian' which means 'information' or 'an enquiry designed to elicit truth'.

History has been defined differently by different scholars. Following definitions indicate the meaning and scope of History.

Burckhardt: "History is the record of what one age finds worthy of note in another." Henry Johnson: "History, in its broadest sense, is everything that ever happened." Smith, V.S: "The value and interest of history depend largely on the degree in which the present is illuminated by the past." Rapson: "History is a connected account of the course of events or progress of ideas." NCERT: "History is the scientific study of past happenings in all their aspects, in the life of a social group, in the light of present happenings."

Jawaharlal Nehru: "History is the story of Man's struggle through the ages against Nature and the elements; against wild beasts and the jungle and some of his own kind who have tried to keep him down and to exploit him for their own benefit."

History is the study of life in society in the past, in all its aspect, in relation to present developments and future hopes. It is the story of human beings in time, an inquiry into the past based on evidence. Indeed, evidence is the raw material of history teaching and learning. It is an

Inquiry into what happened in the past, when it happened, and how it happened. It is an inquiry into the inevitable changes in human affairs in the past and the ways these changes affect, influence or determine the patterns of life in the society. History is, or should be an attempt to re-think the past.

According to Collingwood(1945) History aims at helping students to understand the present existing social, political, religious and economic conditions of the people. Without the knowledge of history we cannot have the background of our religion, customs institutions, administration and so on. The teaching of history helps the students to explain the present, to analyze it and to trace its course. Cause-and-effect relationship between the past and the present is lively presented in the history. History thus helps us to understand the present day problems both at the national and international level accurately and objectively. In this unit we will be dealing with meaning, nature and scope of history, aims and objectives of teaching history at secondary level and values of teaching history.

The above definitions explain History as a significant records of events of the past, a meaningful story of mankind depicting the details of what happened to man and why it happened. Mainly it deals with the human world.

2.3.2. Concept of History

History is the analysis and interpretation of the human past enabling us to study continuity and changes that are taking place over time. It is an act of both investigation and imagination that seeks to explain how people have changed over time. Historians use all forms of evidence to examine, interpret, revisit, and reinterpret the past. These include not just written documents, but also oral communication and objects such as buildings, artifacts, photographs, and paintings. Historians are trained in the methods of discovering and evaluating these sources and the challenging task of making historical sense out of them. History is a means to understand the past and present. The different interpretations of the past allow us to see the present differently and therefore imagine—and work towards—different futures. It is often said to be the "queen" or "mother" of the social sciences. It is the basis of all subjects of study which fall under the category of Humanities and Social Sciences. It is also the basis of the study of philosophy, By :Pallavi Talekau, Dr. Jyotrimayee Nayak , Dr. S .Harich and an politics, economics and even art and religion. No wonder, it is considered an indispensable subject in the complete education of man.

2.3.3 Diplomatic History

Diplomacy is the practice and institution by which nations conduct their relations with one another. The English term Diplomacy was being used in 1796 by British philosopher Edmund Burke to signify the body of ambassadors, envoys, and officials attached to foreign missions (Michalak, Stanley, 2009:67). The main purpose of diplomacy in the pre-colonial era was to promote the countries' influence in the framework of power politics in Europe and the entire institution of diplomacy. After the second half of the 18th century until the end of the First World War may broadly be regarded as one of the most significant periods of world history, the scope, and purpose of diplomacy gradually changed.

Diplomacy is as old as history itself. The history records of the 5th B.C remind us that in the earliest periods special missions were being exchanged between Greek city-states, early Romans relations with some of their neighbors. Traditionally, diplomacy has chiefly consisted of relations governments, rather than between peoples or societies. This conception of diplomatic activity seems to be no longer sufficient for countries aiming not simply to maintain international relations, but also to positively act in the contemporary international system. Relationships which was been defined in 1965, by American Edmund Gullion "as the act of dealing with the influence of public attitudes on the formation and execution of foreign policies." (Richard Laurence, 2011:122).

2.3.4 Ethiopia and Saudi Arabia Foreign Policy Theory

The balance of power theory emphasizes the existence of equally distributed power between states allying with different blocks. The role of the rules of law as stabilizing factors in interstate relations is downplayed in the theory. In this sense, the survival of small states is a function of the ability of larger powers to cancel one another's potential for expansion" (Greene, 1964:198). Balance of power may, however, be understood in its narrower sense as applying to relations of two states as a means of maintaining stability in their relationships in situations where there is power equilibrium between them. In other words, the stronger state is always in a favorable political position to influence the weaker state to accept the terms of the former. On the other hand, the balance of power may be understood in its broadest sense in terms of its application to the relationship of states in general, and in light of its role in the maintenance of order and stability in the international system enabling contestant states to reach an acceptable equilibrium.

However, the power system created at a particular situation may appear as multipolar, bipolar or unipolar. A multipolar power system gives rise to multiple centers of power. In the existence of such a power system the members often fail to maintain effective balance among them. As a result, uncertainty reigns and violence threatens to destroy the entire order. This is because the existence of several powers increases the possibility of erupting a struggle between the major powers, or one of them may become ambitious and move for expansion without others deterring the act due to their uncertainty regarding the position of other powers. The multipolar system thus serves no more than ensuring the survival of its members. This power system is believed to have caused the holocaust of the past World Wars. It is, however, true that" when no one power clearly stands out as superior to two of its potential rivals combined, the multipolar system provides a powerful deterrent to power" (Green, 1964: 203).

The bipolar situation is dominated by two power blocks around which others group. One of the important characteristics of a bipolar system is that no serious conflict can occur between two sides without the support of one of the superpowers. This is even true in a contest that is unrelated to the main power confrontation (Green, 1964: 345). The commitment of the two great powers leading the bipolar system is thus a decisive factor for avoiding or aggravating the struggle between two sides. This is to say that if the great powers believe that the disputes between any two states can escalate, and fear that the other great power will intervene, they can take prompt action to avert the danger. This had been sufficiently proved during the Cold War period where the United States and the Soviet Union were policing the arms race, and controlling conflicts.

The theory of balance of power in this regard confirms that the maintenance of the security of the world has become the responsibility of the leading powers in the bipolar arrangement. The great powers, according to this theory, seek to protect the world from anarchy and protect the system because they have an important stake in preserving the existing order. This is not, however, to deny the exceptional situation which occurs when a primary power aims to conquer the other and shift the power position. But this is a rare case because the power aspiring to overturn the order in most cases lacks the capacity to do so. Even in situations where great power feels more strength, it might also see the potential disaster in a move to control the world, for the greater its power, the greater the possibility of inviting confrontation as a result of which higher loss may be encountered. One important aspect of the bipolar situation thus lies in the increased stake the challenging powers acquire in the system (Holsti, 1977: pl70). This interest of great powers is the basis for the stability of the system during the bipolar situation.

In the unipolar system, one state emerges as the dominant power having sufficient economic, political as well as military strength to outweigh all others combined. The current international system which is dominated by the United States illustrates the unipolar situation. The stability of the international system in a unipolar world is dependent on the superpower's monitoring activities regarding the relationships of states. Since the superpower is the highest beneficiary of the existing unipolar system it invests all its energy to maintain the prevailing order. This enables all the members of the international system, great and small alike, to interact with each other and execute their respective policies depending on their capacities with the view of protecting one's national interests (Hiisken&Klute, 2010: 99).

In the foregoing, the fact that the balance of power is the basis for maintaining international peace and stability and protecting the national interests of states is discussed. Moreover, one should underline that power is an important factor that should be taken into consideration for the achievement of objectives in interstate relations. It is, however, also important to note that states that are weak in many terms may nevertheless obtain concessions from strong powers. This is because a small power may exert effective influence due to factors such as the possession of strategic resources, and the maintenance of friendships.

For example, France and England are highly dependent upon Arab countries for oil supplies while the Middle Eastern countries owning the oil resources may not be economically or otherwise dependent upon the former (Holsti, 1977: 172). In this situation since needs are not equal on both sides, the independent "weak" state can make demands on the dependent great power, and obtain important concessions because of the actual influence of the former. This asserts that a country that needs something from another is vulnerable to be influenced. The dependence of the existence of a stable situation, on power, in interstate relations indiscriminately applies to all international intercourses, and the relationships between Ethiopia

and KSA, and the protection of their diplomatic interests have been taking place on the basis of the prevailing democracy, development, and security of power system (Derje, 2018).

Generally, the relationship between Ethiopia and Saudi Arabia was based on balanced form of relationship. That's why their relationship counts long years in history.

CHAPTER THREE

3. GEOGRAPHICAL BACKGROUND OF THE STUDY AREA AND METHODOLOGY

3.1 Geographical Backgrounds

The study area covered Ethiopia and Saudi Arabia. Firstly, Ethiopia in which it is in the horn of Africa. As is the case every, society, Ethiopians come from different ethnic, family background, life style, education and work experience and individuals have their unique characteristics. However, most Ethiopians are very welcoming friendly, generous and respectful and expect the same in return. In certain cases, Ethiopians will go out of their way to please including strangers. It is most populated and the largest country in the Horn of Africa. Ethiopia is bounded by south Sudan and Sudan to West, Eritrea to North, Djibouti to the northeast, Somali to the east, Kenya to the south. Addis Ababa is established by Menelik second in 1886 and now is capital city of the Oromia and the Ethiopia. Headquarters of United Nations Economic Commission for Africa and African Union found in Addis Ababa. Therefore, Addis Ababa is very significant city for Ethiopia and Africa. It also attracts refugees who immigrate to Addis Ababa from other cities of the country. Occupying an area of 1133380 square kilometers, Ethiopia is a landlocked country of nearly the Population of the Ethiopia in about 110 million. It's population growth rate is among the highest in Africa. Furthermore, having young population is the one of the most important characteristic feature (Britannica.com, Federal Democratic Republic of Ethiopia).(<https://en.wikipedia.org>. history of Ethiopia)

The country has a rugged topography featuring the vast central highlands separated from the eastern highlands by the Great Rift Valley running from the north-east to the south-west. Altitudes range from 110m below sea level, at Dallol in the north-east to over 4600m on the semien mountains in the north-west. (ibid)

Surrounding the highlands, which constitute 56% of the total area of the country, are extensive lowland with altitudes of less than 1000m.(ibid)

Culturally and ethnically diverse, population is composed of about 80 and the above ethnic groups. The Oromo and Amhara are the dominant ethnic groups, jointly accounting for 61% of the total population. (Form Wikipedia, the free encyclopedia).

Moreover, there are various languages and customs in Ethiopia. This is so important to demonstrate diverse culture. For instance, languages which are Oromiffa, Amharic, Tigrigna, and Somali are spoken

by the populations being majority in some areas. Christians who consist of about 40%, Muslims about 45% and the others 15% have lived together peacefully for centuries. (ibid)

Although Ethiopia has a long history, going back to the legendary Queen of sheba, it is modern history maybe said to begin with the rise to power of Tewodros II 1855. Imperial rule continued through the reing of emperor Haile Selassie and ended in 1974 with the seizure of power by the Derg, a military council that transformed itself in to a communist dictatorship and ruled the country until 1991. EPDRE has governed the Federal Democratic Republic of Ethiopia (FDRE) ever since.([en.m.wikipedia.org, wiki 2018](http://en.m.wikipedia.org/wiki/2018))

The FDRE consists of the Federal government TEN states and two chartered cities, with each entity vested With Legislative, Executive and Judicial powers. At the federal level, there is a bicameral Legislature comprised of the house of peoples Representatives (HPR) and the house of Federation (HF). (ibid)

The president is the head of the Federal state and the prime minister, as the chief executive of the Federal government, leads the council of ministers.

Ethiopia economy is based on agriculture, which accounts for 43% of the gross domestic product (GDP), 63% of exports, and 80% of employment. Coffee is critical to the Ethiopia economy. In 1951, when the Ethiopia roads authority was established, the total road network amounted to 6400km. during the three regimes that followed- the imperial 1951-73, the derg 1974-91 and the current 1992- the road network increased annually by 2.1%, 6.2% and 8.4% respectively. (ibid)

As well as, the study area included Saudi Arabia is the Middle Eastern country that covers 2.15 million square kilometers of land surface. The climate is hot and dry is some parts and mild in others especially in winter. Generally, the temperature is moderate in the center and the south. (www.hrw.org.report. en.wikipedia)

Saudi Arabia is a monarchy and the custodian of the two Holy Mosques. King Fahad Bin Abdu-Aziz has ruled it since 1982. The crown prince Abdullah Bin Abdul-Aziz assists the king in running the affairs of the states. (ibid)

A council of minister established in 1953 holds executive powers. The legislative power is entrusted to the shura council which is the Islamic version of parliament. Ministers are appointed by and responsible to the king and the shura council. Council members are chosen on qualification and merit from members of the royal family and the public at large. (www.britannica.com, internet)

The government of Saudi Arabia is committed to complying with the charters of the UN and the Arab league. It also adheres to the principles of the non-Aligned movement (NAM). This means the kingdom stands for strengthening the Arab and Muslim solidarity. It also stands to “defend the just causes of all people, safeguard world peace and stability, promote economic and trade cooperation between all countries, consolidate international cooperation against aggression and all forms of terrorism, respect national sovereignty and resolutions of all differences and disputes by peaceful means. (ibid)

The Saudi Arabia economy is dominated by the oil sector, since the end of the Gulf war in 1991, oil has contributed an average of 37% to the nominal GDP. It also covers almost 75% of government revenue and a little less than 90% of export receipts. The Saudi government has attempted to use its massive oil revenue to finance ambitious programs of infrastructural, industrial and agricultural development. It also pursues a far-reaching program of modernizing the kingdoms health and education systems. (www.britannica.com, internet)

Besides, the military government was inclined to form close relationships with socialist and communist countries. It was opposed to what is termed as reactionary and pro-imperialist regimes. Moreover, it was unfavorably disposed to all forms of religion. This hampered the development of positive relations with Saudi Arabia. It was also exacerbated by the fact that Saudi Arabia is the center of the Islamic religion and custodian of the holy places of the Muslim world.

Both countries are found at strategic place of the world and volatile region. Both regions are a trade route of western and eastern, enriched in oil resources, moreover, it is the corridor of the terrorist groups. Because of these reasons developed nations are focused on the region. (www.hrw.org/report, internet)

3.2 Methodology

This study uses a qualitative methodological approach in order to answer the research question. In contrast quantitative research method, qualitative research method takes phenomenon in two parts and attempts to understand the meaning of experience and interaction and qualitative analysis is it relies on using suggestions, comment, or opinion of different individuals to provide evidence and supports from argument. The qualitative research method is necessary due to its advantage in attaining particular information (Creswell, 2007). The graphic research design of the qualitative research method was used for providing an investigation on the perspective of student who studied in Saudi Arabia because the research method benefited to gain Ethiopian and Saudi Arabia peoples shared national values, ideas and

cognition affected through historical relations, education, trade, and agreement. Hence, it helped the researcher to understand political and socio-cultural relations between Ethiopia and Saudi Arabia.

The researcher also employed historical and analytical methods. The reason for deciding the historical and analytical research methods was primarily that the past of the relations needed to the examination of evidence. Therefore, the evidence which made up of archive documents was deeply analyzed by the researcher.

More specifically, purposive sampling will employ in this study hence, it helps the researcher to understand the historical relations of Ethiopia and Saudi Arabia from 1930s to 1991.

3.2.1 Target Population of the Study

The target population of the study in political, socio-cultural and economic relations was men and women who had studied in Saudi Arabia and Ethiopia, businessman and dealt Saudi Arabia and Ethiopian investors. Purposive sampling of participants was employed to choose research participants who were engaged in persons of the relations between Ethiopia and Saudi Arabia.

3.2.2 Research Design (Approaches)

As Johnson and Reynolds wrote, "another way to think about qualitative analysis is that it relies on using suggestions, comments, or opinions of different individuals to provide evidence and supports for arguments"(2008). With the central objectives of the research in mind, the researcher applied qualitative research designs based on the basis of its relevance to the study.

In the process of answering the chosen research question, this study was made use of several established theories of international foreign policy towards each other through their bilateral diplomatic relations in particular in order to assess the foreign policy of Ethiopia and Saudi Arabia towards each other through their bilateral diplomatic relations.

In the process of answering the chosen research question, this study was made use of the several established theories of international migration policy towards each other through countries historical relation, in particularly in order to assess the foreign policy of Ethiopian and Saudi Arabia towards each other through their country historical relations.

3.2.3 Source of Data and Collection Methods

Relevant data were obtained from both primary and secondary sources of data. For Primary data was gathered through interview, the historical records the period available in the archives in Jeddah and

Mecca, notably General directorate of state Archives of the kingdom of Saudi Arabia in Jeddah, Mecca, medina and Riyadh and the National Archives in Addis Ababa, sheriff Harar city Museum in Harar and Wollo, Jima and Arsi area focused group discussion (FGD) and key informant interviews will be employed.

Secondary data was collected and analyzed from pieces literature which included published and unpublished. Content analyses Method of the data collection were used to gather relevant information. For instance, the secondary sources of data including the books, chronicles, articles, and reports in kingdom of Saudi Arabia, English and to some extent Arabic were consulted for writing the study and collected at the Institute of Ethiopian Studies (IES) library in Addis Ababa University, from the internet to generate well-enriched data sources.

3.2.4 Primary Data Collection Tools

3.2.4.1 Individual Interview

These studies and interviews are the two main sources of data for this study. Data collected through a thorough study of existing literature on the relations, the actors, and the region make up the backbone of the data. The use of such preexisting data is in some cases problematic as one has little control over how they were generated. The assessment of the reliability and validity of the material needs to take this into consideration (King *et al.*, 1994: 27-28). While some of the sub-questions are dealt with explicitly in scholarly literature others are not so to the same extent. Data collected through interviews have been used to supplement the data from the literature study in these cases. The data was structured with the help of relevant theory and, what I would argue to be, reasonable deductions from this theory.

According to Robson, Individual interview is used by researchers to understand people's perceptions, knowledge, experiences, and needs as a method [Robson, 1993]. Interviews are appropriate to gain information that is difficult to find, or simply not available elsewhere (Andresen, 2006: 138; Aberbach and Rockman, 2002: 674). This is also the primary reason why interviews were chosen as a means of collecting data. The data was collected through interviews was also used to validate data from the literature study as well as bridging together different aspects of the historical relationships handled by the literature.

The form of; interview chosen for this study is the semi-structured [elite] interview from historians, elder, religion fathers, informants , migrants and Kingdom of Saudi Arabia embassy worker, and also the researcher interviewed critical official authorities who work in Harar Regional State and culture, Sharif Harar City Museum, Ministry of foreign Affairs of Ethiopia, ministry of trade in Ethiopia, Investment

commission in Ethiopia, Ministry of Culture in Ethiopia, Muslim Affair Agency in Addis Ababa, Saudi Religious Consultancy, Saudi Airlines, and also Saudi Arabia ambassador in Addis Ababa pertaining to these relations.

Ethiopia and Saudi Arabia investors and businessman who invested and export/import in Ethiopia and Saudi Arabia were interviewed to understand the economic relationships of the two countries.

Interview questions deployment in English, Arabic, afan Oromo and some extent Amharic to be translated from English. Key informants were consciously selected because of their historical background and knowledge with regard to the relations in Ethiopia and Saudi Arabia. For instance, some of the participants in Jima, Adama, Addis Ababa and Harar came from kingdom of Saudi Arabia citizens.

The main reason for choosing this form of interview is that it ensures a degree of flexibility, enabling new elements to appear, while at the same time maintaining some structure to the situation. For this study thirty-fifty interviews as well as several less formal conversations were conducted in Also in the period 5/11/2019 to 18/3/2020

3.2.4.2. Focus Group Discussion

Group interactions gave opportunities for participants to discuss their own opinions concerning relations regarding political, socio-cultural and economic relations of history. By consulting with the different group participants who were graduated from Saudi Arabia and were businessmen, the researcher understood perceptions and knowledge that were not mentioned individual interviews about the relations especially historical background part.

3.2.4.3. Secondary Data Collection Tools

The secondary sources of the research were collected from documents of different institutions of a ministry of commerce of Ethiopia and labor force affairs, foreign affair department of Diaspora and Ethiopia Investment Commission in Addis Ababa to analyses economic relations of two countries interests. Besides, Ethiopia documents in Addis Ababa and Harar was used in the study. The other secondary data such as articles, chronicles, reports, statistical abstracts, newspapers relating the history of the countries and relations was gained on the internet and Library of Ethiopian studies at Addis Ababa University, etc.

3.3.5. Sampling Techniques

Purposive sampling technique was employed in this study. Purposive sampling technique is a special knowledge or expertise about some groups to select subjects who represent this population (Glassneetal., 1983). So does in this research too, samples were selected purposefully from the target groups based on position, experience, and profession to handle the in-depth interviews.

3.3.6. Sample Size

Qualitative analyses typically require a smaller sample size. There are no specific rules when determining the appropriate sample size in qualitative research. Qualitative sample size may best be determined by the time allotted, resources available, and study objectives (Patton, 1990). For grounded theory, Morse (1994) has suggested 30 - 50 interviews, while Creswell (1998f suggests only 20 - 30. And for phenomenological studies, Creswell (1998) recommends five to 25 and Morse (1994) suggests at least six. So the sample size of this study was determined by the available sources but estimated 30-50 samples were taken from the target population for the in- depth interviews.

3.4. Methods of Data Analysis and Interpretation

Before the researcher organized and transcribed, the data which was selected from primary sources by reading archives documents and using interviews and group discussions were collected by the researcher. The other secondary data was clarified and analyzed to primary accretion data. Statistical analysis method was used for distinguishing the amount of money and many investors in the trade between both countries.

Latest, the research reached the conclusion of a study by using the qualitative, historical and analytical research methods.

3.4.1 Research Analysis and Presentation of Data

This chapter is the core portion of the data analysis and interpretation collected from the field work. Data analysis on historical relation between Ethiopia and Saudi Arabia mainly needs a researcher's capability to understanding its complexity and its multifaceted essence. As a result, I have explored all possible way to make the discussion party more coherent and consistent.

A Saudis scholarship, which is a government-funded program, is so critical to assess the cultural interaction between Ethiopia and Saudi Arabia. This type of scholarships was intended for international students who desire to study in Saudi Arabia universities. The programme aims to improve relations between Saudi Arabia and other countries in the areas of higher education and culture. Students who are

of 180 nations have pertained to the Saudis scholarships programme. Similarly, Ethiopian students have applied for the program, and Saudi Arabia government provided undergraduate, postgraduate scholarship for Ethiopian students to study in Saudi Arabia. Until 2020 around 1500 Ethiopian students have been granted at different Saudi Arabia universities.

The Saudis Religious institutions give another scholarship opportunity for Ethiopian students. As of 2018, about 100 Ethiopian students have been awarded a scholarship to study in Saudi Arabia religious high schools and universities. Moreover, the governmental organization works in the harmony of Ethiopian presidency of religious affairs. They carry out some projects like 15,000 Ethiopian Imam and Muazzin robes which wear in the mosque, education of Ethiopian, Muazzin, Mosque which will be constructed by Saudis religious Foundation, religious vocational high school and university for Ethiopian students in order to learn Islamic religion in a correct ways in Ethiopia, basic a concise manual of Islamic faith, worship and ethics book that is written in Ethiopian official language in accordance with shafi and Hanafi sects and lastly, Harar connected Umrah flights.

All projects will provide preservation of Ethiopia original education forms for Ethiopian Muslims. Thanks to the Umrah flights, a lot of Saudis tourists will visit Harar and be revived trade in the region. Moreover, he added that around 40,000 preys had been donated impoverished Muslims Ethiopians and food aid for about 4,000 families has been done by Saudis religious Foundation for every years (informant by ustaz Mustafa who counselor at Saudi Arabia Embassy in Addis Ababa).

Students who graduated from Saudi Arabia universities with the Saudis scholarship program have significant effect on cultural relations. Because the students have been living in Saudi Arabia for 4-6 years. They are learning Arabic language, Arabic culture, history, literature and cousins. After coming back to Ethiopia, they mentioned their families and friends about the culture and people. Thanks to this, cultural interaction between Ethiopian and Saudi Arabia society begins. Furthermore, they realize cultural similarities and differences between the both public. Here are the responses of the informants: For instance, SHIEK ADEM SANI, USTAZ Usman Mohammed, DR. Jeylan Qasim, Ustaz Hassn Taju, Nejat Asem, Nasredin Ibrahim, Mohammed Amin, DR. Mohammedzien Nure, Shiek Aman Kebaniyi, Shiek Abdurahman Samariyi, Hajj Kedir Modoliyi, Teacher Siraj Adem, Shiek Siraj Kube gave information about cultural relations. They prefer to educate in Saudi Arabia because of the quality of education provided by Saudis universities. Shiek Adem Sani said that:

Some students graduated from Saudi Arabia are working embassy in Addis Ababa and other related organizations. Moreover, some graduate students also work to facilitate trade between the two countries investors. This kind of activities might have

at least indirect impact on the two countries cultural interaction. As cultural impact, I talked about Saudi Arabia food and culture with my family. I also used to talk about Saudi Arabia politics with my friends. Beside political and economic relations,

He added that it is important to *have cultural activities between the two countries because cultural activities create a platform for the two societies to be closer.* This also has positive impact on the political and economic relationship between the two countries. There are also some similarities and differences between Ethiopia and Saudi Arabia culture. In terms of similarities, *both societies gave importance to family, social life and guests culturally.*

In terms of differences, *Ethiopia is a multicultural country. We don't see this multiple and different cultures within Saudi Arabia. The other difference is coffee is the most critical cultural drink for Ethiopians. It is tea for Saudi Arabia culture.*

Another Ethiopian student Usman Mohammed assessed cultural relations between both countries that:

'When I return to my country in summer or vacation, my friends, family and relatives ask me about Saudi Arabia and they are eager to know a lot about it. For example, about Saudi Arabia culture, Saudi Arabia films, social interactions and life in general. I explained what I know, surprising, there are many similarities between Ethiopia and Saudi Arabia. For instance, the family life, marriage, social interactions, hospitality and so on'.

DR. Jeylan Qasim who is a student in Saudi Arabia pointed out that I mentioned about the Saudi Arabia people are respectful and helpful. There are both similarities and differences. Especially Saudi Arabia and Ethiopian Muslim culture since both adopts the lifestyle of Islam. Like the both between families.

Ustaz Hassan Teju who studies in Saudi Arabia explained that.

'I introduced my families and friends how similar are our culture is, how Saudi Arabia is the best touristic destination, west and east culture in the same place, a country in Asia food variety, foreigner friendly. The moral value and the social norm and constructs are more or less similar, respecting elders, wedding ceremony and guest welcoming. There is currently a growing relationship between Ethiopia and Saudi Arabia, one of which is Saudi Arabia investments in Ethiopia, thus relatives

Ethiopian person from Saudi Arabia foster this and other similar relationships. In the investment case for example by attracting new investors to Ethiopia’.

While we discuss with field participant, who live in Saudi Arabia for several years is presented as a pressing issue in the Ethiopia. Nejat Muhammed, one of the research participants, explained the cultural friendly relations between Ethiopia and Saudi Arabia selected sister cities. For example, cities of Harar and Macca, Madina, Riyadh and Addis Ababa were preferred as sister cities.

Another considerable impact on socio- culture relations between the countries in Saudis dramas in Ethiopian TVs. The Saudis series impact Ethiopian people and their culture. Almost every day, Saudis drama is on the view particularly in the al-wan TV which is Saudis channel. The dramas affect Ethiopian perspectives to Saudis people. At the same time, the films demonstrate Saudis cities and culture. As a result of the films, Ethiopian people recognize Saudis people and culture. The researcher did group discussion with interviewees about effecting Saudis drama on Ethiopian society. According to interviewees, Saudis films are on the view always in the al wan TV. Thanks to many Saudis channel of dramas, Ethiopian society began to have information about Saudi Arabia and Saudi Arabia culture. Ethiopian societies were watching Hollywood films or Indian films, but now the people prefer to watch Saudi Arabia films. In Arabic drama TV, almost every day Saudi Arabia drama is on the view. Ethiopian women generally choose Saudi Arabia films.

3.5. Geographical Location

Geographical location refers to a position on the earth. A location is a place where something happens or is situated (source internet) the location can be seen as Absolute location and astronomical location in focus on astronomical location Ethiopia is located in the horn of Africa. It is a bordered by Eretria to the north, Djibouti and Somalia to east, Sudan and south Sudan to the west, and Kenya to the south. Hajj Aman Kabaniye argue that, Saudi Arabia is very nearest to the Ethiopia than any developed countries this cause the moves people from Ethiopia to Saudi Arabia is gain high attention when I camper and contrast Saudi Arabia to the other developed world the cost to be reach Saudi is very cheap this cast may not exist more than 10 thousand of Ethiopian birr but to reach at south Africa may take to 70 thousand birr and Europe need 80 thousand even illegally. Similarly Mohammed Said that to arrived Saudi Arabia the Ethiopian students cross one or two courtiers those have similar face people but interval to Europe and South Africa needs to cross many countries.

Within the line to the above idea, I decided that from the rich countries of the world Saudi Arabia is nearby Ethiopia. As it is near, it needs a little amount of money to reach at Saudi Arabia; this opportunity of geographical location is the main factor to the people interactions of both countries.

3.6. Ethio Saudi- Arabia Blood Relation

Blood relation means persons connected by relations like father, mother, son, daughter, brother, sister, ground father, ground mother, uncle, nephew, brother in law, sister in law, (internet) sheikh Siraj Kube and Hajj Saido Hajj Ismo stated that from the early day of Islamic movement many Ethiopian slaves were taken to Saudi Arabia market such as Bilal bin Rabia, Imu Eyeman (mother in law of prophet) Wahshiy, after they become free of slave the held marriage with Arab move over, many Ethiopian have their marriage with a Arab in Ethiopia and Saudi Arabia there, those migrated in case of scholarship, domestic worker, religious case (Hajj, to learn or to teach include quraan and Hadhis /etc. In addition she /Ibrahim she/ Sado and Nuru urage stated that the Ethiopia many Females have their marriage with Saudi Arabian people, which highly seen in Jizaan, Abaha, Kamis-mishete, wadi-dawasir, medina and Riyadh and in Ethiopia many Arab's have marriage with Ethiopian in Dire Dawa, Harar, Jima and Wallo etc.

Also Hajj Aman Ataba and *Sheikh* Muhammed Hussien Firo agree that, the Ethiopia peoples were given high attention to them because of two reasons, the first, prophet blessing Ethiopian people because of the Najash good hospitality for the Arab migrants in 7th C and the second, half portion of the Arab are black because of Ethiopia blood relation.

Based on the above respondents, I can say that, there is a blood relation between Ethiopian and Saudi Arabia that caused by marriage at different time in history. The Arab people have good attitude to Ethiopian brothers and sisters for instance, there is no one in Saudi Arabia has no house as his/ her properties but the Ethiopian citizens Abba Jiffar of Jimma have house in the center of Mecca to this end Ethiopian people's considered Saudi Arabia as their second home land.

CHAPTER FOUR

4. DISCUSSION

4.1 Ethiopia and Saudi Arabia Relations

Saudi Arabia is a Middle Eastern country that covers 2.15 million square kilometers of the land surface. The climate is hot and dry in some parts and mild in others especially in winter. Generally, the temperature is moderate in the center and south. Saudi Arabia is a monarchy and the custodian of the two holy mosques, Mecca and Medina. King Fahad Bin Abdul-Aziz has ruled it since 1982. The government of Saudi Arabia is committed to complying with the charters of the UN and the Arab League. It also adheres to the principles of the non-Aligned movement (NAM). This mean the kingdom stands for strengthening the Arab and Muslim solidarity. It also stands to defend the just cause of all people, safeguard world peace and stability, promote economic and trade cooperation between all countries.

Consolidation against aggression and all from of terrorism, respect national sovereignty and resolutions of all differences and disputes. Islamic Middle Eastern states and Ethiopia kingdom shared a long and intensive history. For instance, the story of the Prophet Muhammad (pbu) sending his first group of followers persecuted by Mecca's polytheistic leadership, to seek asylum with the neighboring Christian Najashi (a Negus, or king) of Ethiopia, molded Islam's concept to the noth part of Ethiopian and other parts of Ethiopia." Islamic interpretations of Muhammad's relations with his contemporary Najashi are still centrally relevant to the historical relations between Ethiopia and Saudi Arabia. In the first begins in A.D. 615 with the Prophet telling his early followers the sahaba of a just king in Ethiopia "who oppresses no one" and instructing them to flee to Aksum. There, in the court of Najashi Ashama, they found shelter, and the Najashi protected them from a Meccan mission seeking their extradition. King Najashi of Ethiopia not only saved the whole Islamic community of the time but went on to protect the sahaba in his kingdom and help the Prophet Muhammad (pbu) in Mecca (Erlich, 2006: 44).

The other part of the story begins later, in A.D. 628 in that year, prophet Muhammad (PBU), already well- established in al-Medina, initiated Islam's first international diplomatic effort. He sent letters to eight rulers, including the kings of Persia and Constantinople and the rulers of Egypt, Syria, and some Arab Peninsula entities, calling on them to adopt Islam. He also sent a similar letter to his friend king Najashi of Ethiopia . According to all Islamic sources (there is no trace of the story in Ethiopian sources), only the Ethiopian king responded positively.

He replied that he appreciated Muhammad's mission and accepted Islam. Two years later, when Muhammad(PBU) heard of the Najashi's death, he prayed for him as one would for a departed Muslim. For the Islamic world, the Prophet-Najashi story carried a double message. In the years to come, mainstream orthodoxy tended to emphasize the first part, that of Ethiopian generosity and the righteousness of the Christian Najashi. The legacy of this part was that Ethiopia, in spite of its Christianity, deserved gratitude and was therefore legitimate. Saudi Arabia and Ethiopia's interpretation were eternalized in the famous saying attributed to the Prophet: "Leave the Ethiopians alone as long as they leave you alone." For many Islamic jurists, Christian Ethiopia was a unique case, a "land of neutrality" (dar al-hiyad), and exempt from jihad. Muslims in the Middle East should not interfere in Ethiopian affairs, on the condition, naturally, that the Ethiopians did not mistreat Muslims.

Moreover, Muslims in Ethiopia should live in peace under the Christian government. This early Ethiopian model, of Muslims accepting a non-Islamic regime as prescribed by the Prophet himself, still serves moderate Muslims the world over (Erich, 2006: p3-4).

However, Middle Eastern advocate that Ethiopian Islam al-Najashi meant that Ethiopia was already an integral part of the "land of Islam" (Dar al-Islam).

The Muslim Najashi, contended, betrayed by his generals and priests, died in isolation. Ethiopia, therefore, represented Islam's first failure, and Christian history was traitorous and illegitimate Adejumobi (2007:32 cited in Abebe, 2011) remarked that the seventh century, as Islam triumphed in Arabia and destroyed Adulis, Axum became isolated from Eastern Mediterranean trade relation that for centuries had influenced its culture and sustained its economy. The state consequently suffered a sharp reduction in revenues and no longer could afford to maintain a large army, a complex administration, and urban amenities.

Accordingly, following the occupation of the Dahlak Islands in 702 A.D., Islam began strangling Axum as a maritime entity which is cuff from its links to the Red Sea, Axumite Ethiopia began to decline and

the gradual decline of a landlocked Axum, and the inescapable movement of the realm's center to the south, with important implications for its ethnic and cultural development (Markakis, 1974:28).

4.2 Ethiopia And Saudi Arabia Relations During Haile Silassie Period.

In earlier historical explanations of relations between Middle Eastern Muslims and Ethiopia, the extensive use of the dichotomy between the concept of "leave the Ethiopians alone" and that of Islam al-najashi. This dichotomy was often the principal theme of internal Islamic discussions whenever Ethiopia was on the agenda. The Sudanese Mahdi (d. 1885), for example, initially pursued a flexible policy regarding Ethiopia and preached the "leave the Ethiopians alone" concept. He, and his successor, the khalifa, later changed their line and declared a holy war on Emperor Yohannes IV (1872-1889), calling on him to follow the Islam al-Najashi precedent and to convert.

The 1930s were a formative period in shaping the two states as paragons of Christian and Muslim statehood, respectively, yet the meager interaction between the two societies in this period makes for a thin narrative. It is here, in tracing Ethiopia's desperate and ultimately doomed diplomatic efforts at the Saudi court, that the author provides the subtlest analysis of religion and politics in action. Ethiopia's attempts at wooing Saudi Arabia had substantial ramifications for the development of Islam in the Horn of Africa, as did the ensuing decade of fascist rule of great power politics in Rome and London and regional politics in Riyadh and Addis Ababa, (Collins, et, al., 2007).

By the early 1930s, however, the Islamic political change to Christian dominance in Ethiopia seemed to have been long defeated.

Haile silassie policy toward the Muslims of his empire was a mixture of suspicion, exploitation, and patronizing tolerance. The latter dimension seemed to grow with the general stabilization of the early 1930s and the remoteness of the Middle East. Haile Silassie governor of harar in the early 1930a, Ras Imru, was his closest friend and one of the enlightened members of the greater royal family. Under his authority, a more relaxed atmosphere prevailed in the town. A related aspect was the resumption of Muslims cultural and social initiatives. Some time before 1933, an Islamic voluntary Association (Jam'iyyat al khayriyya al-Islamiyya) was founded by a group of some sixty local Harari and Arab traders (latter were headed by sheikh Ahmed Shamsan). Their major contribution, however, was the initiative in 1933 to establish the first modern Islamic- Arabic school in Harar. The town, to reiterate, had been an ancient center of traditional Islamic education, and shortly before the Ethiopian occupation, some twenty elementary Quran schools functioned there. After the Ethiopian annexation of Harar, the number of those schools dwindled and, most significantly, Amharic replaced Arabic as the language of education. As harar gradually lost its Arab-inspired Islamic identity, the cream of its Islamic youth began to emigrate to

Saudi Arabia and other Arab country. Little is known about the history of the school in the two years prior to the Italian occupation. It was said to have been tolerated by the Ethiopian authorities, and the emperor was said to have donated 5,000 birr for the school. Books were brought from Egypt through Addis Ababa's Muslim-owned bookshops, and some conservative Islamic leaders in town opposed the new curriculum. The story of this first modern Islamic school in Ethiopia would soon acquire greater significance.

4.3 Saudi Arabia Concepts of Ethiopia

Haile Silassie was now fully to restore a dialogue with Arabian. In the February 1934, when war broke out between Yemen and Saudi Arabia, the Yemeni Imam approached the emperor to buy 2,000 mules. Haile silassie, with the help of his Muslim traders, managed to hurriedly ship 100 animals, but most did not survive. However, he lost no time in pursuing the commercial and diplomatic opportunity. In the first week of June, a three-member Ethiopian delegation was dispatched via Aden to Sana'a. it was composed of David Hall, a Polish-German Jew who served as a director to the agency of the government purchasing and as an adviser to the foreign ministry; Kassa Maru of the foreign ministry; and Sheikh Umar al-Azhari, a Somali from Harar and Addis Ababa with connections in Egypt who was long involved in ensuring the loyalty of the Ogaden Somalis to the Ethiopian crown. The declared aim of the mission was to demonstrate Ethiopians goodwill toward its Arab neighbors and to mediate between the Yemenis and Saudis. Beyond that was interest in building commercial, as well as diplomatic, relations. The mission was cordially received in Sana'a. it then proceeded to Jeddah in the first week of July 1934 and remained in Saudi Arabia until 15 July. It brought the following letter from Haile Silassie to Ibn Saud.

We and the Ethiopian nation still remember the relations and friendships which have existed between us and the Arab nation since olden times until to-day, a relation which history has recorded within its pages and which we shall never forget. We wish from the depth of our heart success and greatness for the Arab governments of western Asia. We are therefore grieved to hear that war broke out between your Majesty and his Majesty the king of Yemen the Imam Yahya Ibn Muhammed Hamiduddin. We are also grieved that concord does not prevail; between the two brotherly governments. Such grief will doubtless not be confined to the Arabs only but it will be prevalent among all those related to you and will also affect all friends.

In order to show our affection and friendship we send your Majesty a delegation composed of our honest servants David Hall, Ato Kassa Maru and Sheikh Umar al-Azhari, to prove the affection we have in our hearts to your Majesty and in order to see

peace and amity established between Your Majesty and his Majesty King Yahya... We hope that this special delegation we have deputed to Your Majesty will receive Your Majesty's attention and we beg Your Majesty to accept our wishes. 27 may 1934. From (sd) Haile Silassie.

By the time the delegation reached Jeddah, the Saudi-Yemen war had ended and the Ethiopian's mediations services were not needed. The Saudi Arabia received their guests hospitably, and the Mecca weekly Umm al-Quran of 6 July 1934 mentioned that this was the second Ethiopia delegation to Arabia; the first one had been sent by the righteous NAJASHI to the Prophet. Beyond that courtesy, there were no practical consequences of the Ethiopia initiative, except for the following letter from Ibn Sa`ud:

In the name of God the Most Merciful the Compassionate. To His Majesty Emperor Haile Silassie first, Emperor of Abyssinia.

We have had great pleasure I receiving your honorable delegation that brought us your Majesty's letter, and thus renewed the remembrance of the old relations which existed between your people and the country of the Arabs. Our Arab nation shall never forget that strong friendship which aided and supported the rise of Arab and Islamic nation at the beginning of the development of Islam, we appreciate Your Majesty's high feelings and that generous spirit shown by you in respect to the small dispute which existed between us and His majesty our brother the king and Imam Yahya. We are glad to convey to your Majesty the good news of the end of that dispute. In this connection we cannot but offer our thanks for your Majesty's mediation and your good wishes.

We greatly welcome the idea of inaugurating relations between us and your Majesty and between our peoples and countries. We wish that such relations will bring forth the best of good results for the two countries. We wish your Majesty and your people all success and happiness. 10 July 1934, (sd.) Abd al-Aziz Al-Sa`ud.

Ibn Sa`ud's written response to the first Ethiopian delegation since the days of the prophet was in the spirit of cordial acceptance. He was glad to resume relations with a Christian NAJASHI and to base these relations on the memory of ancient Ethiopia having saved Islam.

By the 1930s, when we our concrete Ethiopia-Saudi story, the red sea, as mentioned, had ceased to be the major slave trade route it had been until World War 1. In the 1930s, the Saudis, in their dialogue with the League of Nations, began trying to hide slaving and slavers, while Haile Silassie,s Ethiopia began, as of July 1931, to combat the trade legally and actively. The emperor was now also ready to cover the costs of reabsorbing, in Ethiopia, slaves manumitted by the British in Arabia.

But the recent abolition of trade activities could not erase slavery nor the impact that the institution had on cultural concepts. Actual enslaving of Ethiopians by Muslims centered in Arabia. Their import to Arabian ports and markets had just reached its historical peak. In practice, the 1857 Ottoman declaration abolishing slavery was not applied to Arabia. Various studies of the subject estimate that, throughout the 19th century, up to 5,000 Ethiopian slaves were bought and sold in Arabia annually. Ethiopian, habashi slaves, as distinguished from other blacker Africans (Sudan or zunuj), were considered the best. Their life in Arabia (and in other parts of the Islamic world to which they were taken) was not necessarily miserable. They were all converted to Islam, served in households, and occasionally integrated into families as concubines, nurses, domestic servants, tortors, and so forth, very many prominent Arabians throughout history were descendants of Ethiopian women. The population of Mecca, it was observed in the 19th century, was somewhat more “golden” and darker, attesting particularly to such Ethiopian connections.

Both the institution of slavery and the term habashi- Ethiopians in Arabic- had only an indirect connection to the Christian culture and state of Ethiopia. Most of the habashi slaves brought over the centuries from the Horn of Africa to Arabia were not Ethiopia Christians. They were mostly Oromo, Amhara, Sidama, and members of other peoples and tribal societies from southern Ethiopia and the Nile basin. As all habash slaves brought to Arabia were converted to Islam, their image was boosted also by the memory of the initial story of the prophet and the NAJASH. A sixteenth-century manuscript written in Medina (in 1583-1584) contains the following example of Arabian attitudes to slavery and the habasha.

“Praise is to Allah who created man from a clay of mud and preferred some of them to others. The disparity between them was like the distance between the sky and the earth. Each group (however,) praises and pleases Allah.... He made them servants and masters, rulers, and ruled. Allah distinguished some of the descendants of Noah... with prophethood and sovereignty, and he predestined servitude and slavery for some of them until the day of resurrection But he blessed some of the servants with distinction by which they became masters. He distinguished a group of Ethiopians with grace, leadership and faith—like Bilal, like al-NAJASHI... and others who believed (in him) and adhered [to Islam]. Many of them became companions of the prophet, successors and holy and righteous men. Moreover, they became eminent men on earth and in paradise, and religious guides and temporal leaders”.
[abd al- Baqi al-Bukhari al- Makki, 1584]

The Muslim doctrine itself, however, was often balanced by Ibn Sa'ud more earthly considerations. In the summer of 1934, with little active interest in Ethiopia, he could derive from his religious reservoir the concept of good neighborliness. However, within a few months, the whole situation in the red sea theater would change. Amid the global storm of the "Ethiopian crisis, relations between the Ethiopian and the Saudi states would reach a moment of truth.

The period from the 1950s to 1974 seems less dramatic; Saudi Arabia-Ethiopia relations during those years were of second importance to both. The neighboring countries shared the same stormy regional arena and faced similar challenges, but their strategic agendas ran in parallel more than they met. Both countries continued to recycle and deepen their religious, monarchical political systems. Towards the end of the period under discussion, they both seemed to have successfully stabilized their regimes, under king Faysal {1964-1975}, Ibn Sa'ud's formula, combining muslim fundamentalism with modern statehood, was updated and upgraded. The early 1970s can be regarded as the years during which Saudi Arabia existence as an Islamic kingdom was secured for the rest of the 20th century and beyond. The late 1960s also witnessed the apex of Haile Selassie's Ethiopia as a Christian state. However, Ethiopia was not to survive as such. In 1974, the last Christian king was deposed, and church and state in Ethiopia would separate, with all of its consequences, to this day. the Saudis—as we shall see—played a significant role in the 1973-1974 events that led to the collapse of Ethiopia's imperial regime and the abrupt end of Ethiopia's long history as a Christian monarchy.

4.4 The Hajj and Saudi Policy

Hajj (literally means pilgrimage) is the fifth and final pillar of Islam and occurs in the month of dhu'l-hajj, which is the twelfth and last month of the Islamic lunar calendar. It is the journey to Islam's holiest place Mecca and Medina that every sane adult Muslim must undertake at least once in their lives if they can afford it and are physically fit.

Ethiopia has the age-long connection with hajj since it embraced the religion in early Islamic period and gave refuge for prophet's followers, when they case persecution from the powerful Arabian tribe known as the Quraysh, who were controlled Mecca. According to a renowned research of Islamic history *Ustaz* Hassan Taju. Ethiopian Muslim were among the first non-Arab hajj pilgrims who travelled longer distances by Horse, Foot, and Sea to visit the Ka'aba, a building at the center of Islam's most important Mosque, Al-masjid al-Haram, haram means Arabic term that means two mosques [Mecca and Medina].

After the fascist occupation of Ethiopia, the importance of Saudi Arabia grew in Italian eyes. Saudi Arabia's significance as the guardian of Islam's holy places, its being an independent state free from British or French control, and its proximity to their African Empire and the contacts they had already built there made it a potential pillar of the Italians Middle Eastern dream.

The hajj was undoubtedly the heart of the Italian effort to bridge both shores of the red sea in the service of their propaganda. Already on 10 may 1936, perisco insisted on seeing Ibn Sa'ud to tell him that in the upcoming hajj season, some 1,900 Ethiopians would make the pilgrimage. This was supposed to be good news for the Saudi Arabia whose financial situation was worsening for various reasons, among them the decline in the number of pilgrims throughout the 1930s due to the world economic depression. In 1933, their number had reached the lowest point since the Saudi conquest of Mecca-19,500, only 11 of who were from Haile Silassie's Ethiopia. In 1935-1936, only 7. Now, the Italians declared they were ready to encourage Muslim Ethiopia to make the hajj and were furthermore ready to cover the transportation and travel expenses. In preparing for the 1936 Hajj seasons. Estimates of their 1936 numbers ranged from 1,696 to 1,900.

For thousands of Muslim Ethiopia who made the hajj under Italian auspices, it must have been a most inspiring experience. The episode, however, was short-lived. In 1941, Ethiopia would be intensively resumed. When world war second ended, the first hajj season of late 1945 witnessed a great revival of this all-Islamic institution, with the number of pilgrims that years exceeding 200,000 people {to compare, in 1937, there were 67,224; in 1938, 48,318; in 1939, 34,382}. Of these, only 57 adults and 5 children came from Ethiopia.

Performing hajj the pre-1974 Revolution Ethiopia was much difficult since the imperialist government put restrictions to the faithful from exercising their religion in worship, observance, practice and teaching. Assuming political power in 1974, the military Junta Derg made some improvements in Muslims rights, including declaring Islamic observances like EID Al-fatr and EID Al-Adah as public holidays. The Derg however, had negative perception for religious tourism and imposed strict controls and rigorous bureaucracy in the hajj pilgrims to discourage travel.

In these times, the pilgrims had to fly to Asmara and sail the Red sea to perform the hajj, which in turn make the travel much more difficult, and restricted the presence of Ethiopian Muslims in the five day event. According to the Saudi Arabia followers the policy of providing 1,000 hajj quotas for 1 million Muslims, and the number of Ethiopian pilgrims should be between 40-50 theses and Saudi Arabia has also a plan to expand the quotas to 2,000 per 1 million people to enhance its tourism revenue which means to obtain over 100,000 hajj quotas.

Hajj as a place to promote Ethiopia's religious tourism potentials hosting millions of pilgrims from all corners of the world, the hajj has invaluable importance for Ethiopia to promote its deep connection with the religion, and its rich Islamic historical and cultural heritages as well as tourism attraction sites to the world.

Ethiopian Islamic affairs supreme council hajj and Umrah sector head, sheikh Ahmed Yusuf said that little has done to advertise the country's religious tourism potentials despite its enormous Islamic tourism attraction sites, religions festivities, age-old Mosques, shrines and literature and arts.

Ethiopia has deep-rooted attachment with Islam and this ties is not only limited to the al-NAJASHI Mosque and welcoming of prophet Muhammad's followers. The country has a special place in keeping the original practice of Islam and helping the religion getting international acceptance, Ethiopian scholars have also a unique contribution in Islamic law and literature.

Sheikh Ahmed said that *advertising Ethiopia's strong connection with Islam does not need much effort since the country is portrayed in positive light several times in both the holy Quran and Hadith [Prophet Muhammad's teachings]. Further sign of the strong bond that exists between the country and the faith, an Ethiopian Woman called Baraka was in the presence during Prophet Muhammad's birth. These facts alone can help to convince the Muslim world that the country is worth visiting. Every Muslim in the world know the history of Bilal, an Ethiopian born who was chosen by the Prophet to be the first Muezzin [the person appointed at a mosque to lead and recite the call to prayer] of Islam despite the strong opposition from Qureysh, who were dissatisfied by the choice of non-Arab for such big position.*

Sheikh Ahmed for his part said that the council is working with governmental organs and other relevant bodies to encourage foreign hajj to visit the country's religious tourist attraction site in their way to Saudi Arabia. The effort, have brought about good results in attracting travelers from neighboring countries to see the al-NAJASHI Mosque and tombs of the 16 followers of prophet Muhammad.

The fact that millions of Muslims transcending geographical, linguistic, level of practice, cultural, ethnic color, economic and social barriers, converge in unison on Mecca attests to the universality of the hajj. In this regard a lot is expected from Ethiopian pilgrims who are take part in the rituals, to make efforts in getting a proper place in the world for the noble contribution the country has made for Islam.

4.5 Relations Between Ethiopia And Saudi Arabia During Period Of The *Derg* Regime

4.5.1. Political Relation

Cold war in which was from 1946 to 1989 gave an opportunity for interventionist policies of superpowers like Russia and United states of America on Africa countries that were Sudan, Eritrea, Djibouti, Somalia, and Kenya. These competitive powers demonstrated themselves in the Horn of Africa at the latter half of the 1970's and over the past 1980's as a conceit which was composed to image the African countries. In this regard, the countries in the horn of Africa are impoverished, unstable as politically, and ineffective regarding martial [Lefebvre, 1996]

The reasons for engaging in the African countries of the superpowers were that geographic position on the Red sea and side of the Middle East. The cold war was discontinued, but the global strategic value of the horn Africa continued. While Moscow regime withdrew to support to Mengistu Hailemariam regime in Ethiopia, military assistance for president Muhammad Said Barre's regime in Somalia was prorogated and also all aid for General Umar Bashir's regime which took control with the military coup in Sudan came to an end by Washington by the end of 1989's. As it is seen, Moscow and Washington gave up giving assistance in Horn African countries at the same time. However, instead of Russia and USA, Middle eastern stated interested in countries in horn of Africa and provided support for the local government. In the second half of the 1950's, After Egypt and Israel, Iran, Iraq, Libya, Saudi Arabia, South Yemen, and Syria played an important role to middle in the security affairs of the region [Lefebvre, 1996]

Whereas the rise of Arab nationalism, the Derg overthrow of Haile Selassie's rule, the Arab- Israeli conflict, and the war between Ethiopia and Somalia clearly impacted the delicate balance between Christians and Muslims within Ethiopia and across the Ethiopian-Saudi frontier, the author has less to say about the converse process: relations between religious communities seem to have contributed little to shaping the more momentous local and regional events in this period(Leiwes,2018).on analyzes the period of Mengistu's dictatorship, 1974-1991, which was marked by mutual Saudi-Ethiopian enmity and demonization. Mengistu introduced Marxist terminology and declared religious equality, which in the beginning seemed favorable to Islam. In practice, however, he turned to oppress Christianity and Islam.

His effort to uproot religiosity in Ethiopia proved disastrous and his communist methods only aggravated old problems, cultural isolationism, and internal conflicts. After the reopening of the Suez Canal in 1975, the Red Sea became, for a time, a focus of international tensions. These culminated

with the Somali-Ethiopian Ogaden War (1977-1978) that led to a battle over Harar, which reactivated the old Christian and Islamic-Arab legacies.

Various Arab regimes in the Middle East were portrayed as backward reactionaries in Ethiopia, the newly rich Saudis who contributed significantly to the deterioration toward the Ogaden War were depicted as the ultimate, feudal-capitalist, jihadi enemy. Ethiopia's image in the eyes of the Saudis fared no better. It was now the worst combination of Communists and black crusaders. In the 1980s, the strategic focus of the region shifted from the Red Sea to the Persian Gulf, and by the end of his reign, Mengistu was forced to tolerate both Christianity and Islam, even opening the doors of Ethiopia to Saudi influence. Ethiopia and the nature of the current Saudi involvement. It will address the contemporary issues of Islam's resurgence in Ethiopia and discuss Saudi involvement in this multifaceted process. Against the background of the histories presented the Saudis' own contemporary developments and splits were various Saudi-islamic inputs in promoting three Islamic options in Ethiopia: Ethiopian Islam, fundamentalist Islam, and militant anti-Ethiopian Islam. Following Saudi attitudes and policies toward the Ethiopian "other," it will provide a new perspective for understanding the current dilemmas of the kingdom Saudi Arabia (Hangouthon, 1993: p251).

This is the old Ethiopian-Saudi and Christian-Islamic concept of dialectical mutuality were political and religious relations ship as they are reinterpreted today in Ethiopia. Saudi-Ethiopian, Christian-Islamic history strengthen during the Derg regime to the two Harari shaikhs, 'Abdallah and Yusuf, whose rivalry, followed throughout these chapters, continues to reflect Islam's main dilemmas. While the aging Shaikh Yusuf still persists in working from Saudi Arabia to promote the fundamentalism of Ethiopia's Islam, Shaikh 'Abdallah, the founder of Al-Ahbash, still works quite effectively from Beirut to spread Ethiopian-modeled flexible religiosity throughout the " Islamic world. A third native of Harar has meanwhile appeared on the global scene to represent were strategical with Saudi Arabia with Ethiopia to undermine Ethiopia's internal and external dynamics in fundamental ways. Ethiopia has a good foreign relation with Saudi Arabia as demonstrated by the latter's support for the port and regional geo-politically involvement and its recent security agreement with Ethiopia (Makonnen, 2017).

4.5.2 Economic Relations

There has been a long-standing trade relation between Ethiopia and Saudi Arabia. However, it cannot be said that Ethiopia utilized the opportunity to the fullest extent so; the trade relation between the two countries is still healthily. Yet only a few trade protocols were signed between the two countries. Saudi Arabia is one of the four main trading partners of Ethiopia. Ethiopia exports coffee, oil seeds,

meat and goat meat, live animals, natural honey and vegetables to Saudi Arabia. Imports from Saudi Arabia include petroleum products, household appliances, glass, soaps, chemicals, etc. During regime time 85-90% of Ethiopians exports to Saudi Arabia is coffee and 75-80% of to import from it is petroleum. Can Ethiopia can send additional export items such as incense, bee wax, and beans to Saudi Arabia. Saudi Arabia and Ethiopia are making efforts to become members of WTO. When they succeed, a more conducive environment will be created for export trade between them. Saudi Arabia businessmen constitute the largest group of foreign investors in Ethiopia. They have used the favorable by the country. (Knife, 1990)

During the Derg regime, another famine in 1984 took place and undermined subsistence's of Ethiopian people issue again (crummy, 1990). During the famine in 1984-1985, one million Ethiopian people who were estimated by Addis Ababa officials worked at US agency for died [Harden, 1990]. Hence, agriculture in Ethiopia collapsed several years. The starvation was not because of the government planning, but policy failures. The famine also brought about structural problems like immigration of millions of people from Ethiopia to Saudi Arabia, and other countries, for searching food. The immigration evens resulted in refugee camps. Lands which was abandoned by the local people were not planted. The governmental and non-governmental organization did massive food aid. This situation impacted on domestic agriculture production. Population and resources were not balanced. Therefore, economic and demographic problems emerged in Ethiopia (Robinson and Yamazaki, 1986)

4.6 Political Relationship Between Ethiopia And Saudi Arabia Towards Geopolitical Strengthen The Horn Africa

A new tussle for dominance is underway in the Horn of Africa. Once written off as one of Africa's most volatile and treacherous regions for foreign involvement, a host of countries are now vying to gain a foothold. The Horn is becoming one of the world's most militarized regions, beside one of the world's most vital shipping lanes. The Horn of Africa; Ethiopia becomes the focus of what is being termed a 'Middle East Cold War'. The old bastions of power in the region, Saudi Arabia increasingly being displaced by a new generation of Middle Eastern powers, with everyone racing to gain a foothold in what is becoming one of the world's most militarized regions. The leaders in The Horn are playing a deadly game of chess against them. New forces shaping the region.

As usual, Saudi policy is playing a role, especially when it comes to its long-term ally Ethiopia to Horn's most powerful and influential country, what happens to Ethiopia is likely to influence the rest of the region. Since the 1991, revolution that brought Ethiopia's present ruling party to power, the as Saudi

Arabia and the Ethiopian People's Revolutionary Democratic Front have forged a strong bilateral relationship, based primarily on Ethiopia's role in the Global War on Terror, with its large, professional and effective army and its formidable state security apparatus in order to let Horn becoming one of the world's most stable regions, beside one of the world's most vital shipping lanes. But now Saudi Arabia is shifting its focus away from terrorism toward political and economic threats, just as numerous squabbling Middle Eastern potentates jockeying for power in the region to the United Arab Emirates (UAE) versus their bitter adversaries, Qatar and Turkey are looking at forging closer connections with the region's countries to help them achieve their goals.

According to the government of the Saudi Arabia stating on frequent commentator on Ethiopia and the Horn region. In the last few years, the Horn of Africa has become a battleground on which - Saudi Arabia and rivalries are played out, Different groupings have engaged with the region in pursuit of their own interests. Some have been more successful than others, but the question for many is whether African countries are able to make these relationships work for them. (Ibid, 1990).

The latest incarnation of power play in the Horn is motivated by the same forces that once had the old imperial powers of Britain, France, and Italy tussling over the region: plain old-fashioned rivalry and a desire to control the approaches to the vital shipping avenue of the Suez Canal. But whereas before, Horn countries tended to show a healthy disregard for outsiders, now they are welcoming them with enthusiasm(Ibid,1990).

It's not hard to see why given how the financial benefits involved could bolster if not transform the region's benighted economies. Added to which, it can't be denied how the emerging real politic has achieved some notable gains in terms of peace and stability, primarily the opening of the Ethiopia-Eritrea border after 20 years of animosity and conflict. On the other hand, the geopolitical sparring and spider's web of alliances and rivalries also has the potential to unleash dangerous forces in a long-volatile region. The peace between Ethiopia and Eritrea will have a significant dividend for the Horn of Africa based policy research, advisory and consulting think- tank. But, at the same time, US policy is shifting; new powers are emerging; there are rivalries over the Red Sea and Yemen; economic influence is being used as a proxy; and in the background you have Iran, which is an enemy of Saudi, who is an ally of the US: it's a complex battleground. The latest incarnation of power play in the Horn is motivated by the same forces that once had the old imperial powers of Britain, France, and Italy tussling over the region: plain old-fashioned rivalry and a desire to control.

Taking sides Ethiopia has been dealing with meddling foreigners for the past two centuries and has proven adept at playing them against each other and switching allegiances to suit it. During the reign of Emperor Haile Selassie (1930 to 1974), Ethiopia forged strong ties with Saudi Arabia. But after a

military coup overthrew the emperor in 1974, Ethiopia pivoted to Russia. After the next revolution in 1991, it was back with Arabia. Since the 1990s, and as the Global War on Terror proceeded, that relationship continued to strengthen as Ethiopia and its ability to effectively wield hard and soft power regionally turned it into a vital Saudi Arabia ally. In recent years, however, Saudi Arabia has gradually come to perceive the rise of China and Russia, and not terrorism, as the biggest threat it is facing in Africa and elsewhere. Great power competition, not terrorism, is now the primary focus of Saudi Arabia national security stated that while Saudi policy was shifting, the Ethiopian government, belated since 1989 by ongoing protests in the country and internal party squabbles, took its eye off the bigger picture outside Ethiopia. The Ethiopia leadership failed to read the signal of the imminent Saudi Arabia policy shifts a Horn specialist.

4.7 Significance of the Relations

Many of Saudi Arabians are rich in petroleum which obviously makes them an attractive source of investment and finance for development. These countries have the possibility of becoming important markets for our agricultural products. In sum the Saudi Arabia could have an important contribution to our development. Peace and stability in the Saudi Arabia is linked to that in the Horn of Africa, and cooperation in assuring peace and stability is important to our national security. On the other hand, the growing spectra of extremism in the region is potentially a serious threat to our national security. In light of the important role that the Saudi Arabia can play as regards our development and national security, our policy should, as a matter of priority, take the initiative to improve and intensify our relations with them.

On the other hand, large scale land acquisition by Saudi investors in Gambella regional state caused people to lose access to resources on which they depend for their food security and livelihoods. The long-term nature of lease up to 50 years means that local communities will be separated from their land for generations. This is because the Saudis are granted long-term land lease at very low annual lease prices; in return, requiring little from their agricultural investment in different forms of benefits to local people and safeguards to protect the environment. Apart from this, Saudi investors have priority rights over water, which can have an adverse impact on other water users in times of shortage (Ibid,2009)

In addition to the above impacts, the Saudi's agricultural investment is aimed to export a substantial part of the product to their own country; on the contrary, 40-50 % of Ethiopians are food insecure 5 million of whom are living under chronic hunger. So, it is possible to conclude agricultural investment by Saudi investors is heavily/biased in favor of Saudi Arabia.

4.8 Factors That Affect Ethiopia And Saudi Arabia Relations

However, beyond this practical development, the Saudis deeper involvement in Ethiopia and activities such as indifference, subversive, and some economic activities are contrary to the people at the grass-root level" (Erlich, 2007:186). In addition, as Kinfu noted (2004:86-87) "though there have been a long-standing trade relation between Ethiopia and Saudi Arabia, it cannot be said that Ethiopia utilized the opportunity of the Saudi market to the fullest extent. Only a few trade protocols were signed between the two countries. Melesse (2003:145) explained, agriculture in Ethiopia generates more than 90 % of the export earnings." This means the importance of this sector is proportionally greater than other economic activities in Ethiopia's international trade, specifically its trade relationship with Saudi Arabia. In addition, the trade relation between Ethiopia and Saudi Arabia as follows: The Saudi Arabian market, particularly during the hajji, is a key market for Ethiopian agricultural products. As can be read in the above data in chapter four, the trade relation between Ethiopia and Saudi Arabia is characterized by an increasing deficient of exportable agricultural products of Ethiopia. Although some improvements have been registered in the export sector since 1992, the growth in the export trade has been unable to catch up with the growth in imports. This economic dynamic is expected to put pressure on the country's balance of payment. Though there are several reasons, one can mention five major factors for this trade imbalance between Ethiopia and Saudi Arabia. These factors are discussed as follows:

4.9 Economic Activity

Different data show that Ethiopia loses a significant amount of revenue through informal trade every year with its immediate neighbors and with its strategic trade partner, notably Saudi Arabia. "While the official trade in live animals over the last ten years has been negligible, there always been a thriving informal export of live animals to Somalia, and then to the Gulf countries" Though there is no information regarding the amount of unofficial livestock flow from Ethiopia to its neighbors than to Saudi market, "estimates show that 260,000 cattle and 1.2 million sheep and goats reach the Saudi market. The livestock marketing authority recently estimated that almost \$105 million value of this trade go illegally to neighboring countries annually and then re-exported to the Saudi market per year" (Tegegne and Alemayehu, 2001:175).

Halderman (2004: 41) estimated "the value of this unofficial cross-border trade in live animals is far greater than the value of the official exports of live animals and meat. This unofficial cross border trade is more than 100 times greater than the average annual value of official exports of live animals." As Majid (2010:5) elaborated "Ethiopia losses huge sum of money in this trade as approximately 50 percent of the sheep and goats exported through Berbera and Bosasso are known to originate in Ethiopia.

Officials in the Ministry of Trade affirm this fact indicated that to conclude the impact of informal trade on the Ethiopian economy, contraband trade has an adverse effect on the legal marketing of Ethiopian export to the Saudi market. The majority of this trade involves the movement of animal across a clan and national boundaries. Animals such as camels, sheep, and goats come from Gode, Liban, and Afder. Throughout these catchment areas, these animals are both trekked and trucked to their final Destinations- Saudi Arabia. This indicates that it has the greatest threat to the smooth flow of supply to the Saudi market, with huge negative consequences to the Ethiopian foreign trade with Saudi Arabia.

CHAPTER FIVE

5. CONCLUSION AND RECOMMENDATION

5.1 Conclusion

As the research finding demonstrates, the relations between Ethiopia and Saudi Arabia dates back to the 7th century. Ethiopian and Saudi Arabia have a long standing historical relationship. The first folders of Prophet Mohammed come to Ethiopia because of suggestion of the prophet played an active role in the beginning of the relations in the research is justifies. Ethiopian hospitality to the early followers by Prophet Mohammed. Is not properly communicated to the people of Saudi Arabia. The study has also revealed that until the 19 the century, the relations between the both countries continued tense.

The study also found out Ethiopia and Saudi Arabia is foreign policy on Ethiopian and Saudi Arabia and the reasons of suspended the relations.

The study also highlighted that high-level visits and new foreign policy of the countries affected the relations positively.

The researcher finds indicates that Saudi Arabia Businessmen invested in Ethiopia with the help of facilities by the Ethiopian government. The number of Saudi Arabia firms in Ethiopia has been increased significantly from time to times. Similarly, Ethiopian businessmen import and export some materials from Saudi Arabia. They prefer Saudi Arabia to import many materials because of quality of the goods. Thereupon, between Saudi Arabia and Ethiopia trade volume increase from time to times. Saudis investors in Ethiopia also gave job opportunity for many Ethiopian people. They assisted their workers as economic and training.

Today our sisters and brother go to Saudi Arabia as domestic workers. Berry domestic workers may not be matter. But the home land lost a human capital that can bring multifaceted changes in the country. To sum up the Ethiopian and Saudi Arabic has good relationship in history, this cause mast number of Ethiopian migrant to Saudi Arabia through illegal ways. During migration many Ethiopian lost their live on the rout either land or sea.

5.2 Recommendation

As the study demonstrates political, socio-cultural and economic relations between Ethiopia Saudi Arabia are in a sound stage for them today's. As economic relations improve, the situation triggers developing politic and socio-cultural relations day by day. Therefore, the researcher recommends the following.

Governments of Saudi Arabia and Ethiopia should frequently pay an official visits to Saudi Arabia and Ethiopia based on their foreign policy in order to strengthen the political relations between Ethiopia and Saudi Arabia .

The relations of the Ethiopia and Saudi Arabia needs to be strengthen to because of the two countries have not good relation in history especial since 1930s to 1991

The Ethiopian government should comply with bilateral relations agreements signed by Saudi Arabia and Ethiopian governments and keep its promise on taking over SETO, Saudi Arabia state accepted that as Terror organization, schools in Ethiopia to continue good relations with Saudi Arabia, because, Saudi Arabia and Ethiopia signed the agreement which named as fighting against international Illicit trafficking Illicit trafficking in Narcotic drugs and psychotropic substances, International Terrorism and organized crime and entered into force on 13 may 1990s

Governments of Ethiopia and Saudi Arabia should frequently pay an official relation between the two countries. The Ethiopian government should comply with bilateral agreements signed by Saudi Arabia and Ethiopian governments keep its promise on taking over, Saudi Arabia state accepted that as Terror organization, schools in Ethiopia to continue good relations with Saudi Arabia. Ethiopia and Saudi Arabia investors should be encouraged by officials more and more to invest in Ethiopia and import from Saudi Arabia or export to Saudi Arabia. Bureaucratic obstacles for Saudi Arabia investors should be removed.

Ethiopia government should announce Saudi Arabia investments and humanitarian aids with the help of the peoples. Saudi Arabia perception via students should be changed. Ethiopia and Saudi Arabia government should also agree on the students who graduated from Saudi Arabia. They should be employed in Ethiopia and Saudi Arabia governmental organization so as to develop the relations.

The Saudi Arabia government should be give free visa for Ethiopian's students. Saudi Arabia also to be agreeing upon free visa for domestic workers and governmental works and free movements of people in both countries.

The Ethiopia government, educate men, lecturers, elders and religion fathers should be have to aware the effect of cultural relations on the community and country.

The Ethiopia government should be made many agreements with Saudi Arabia economic, trade and socio-cultural and free loan interest and organizing in micro level interprinerships.

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(Adejumobi, 2007:13).The rise of Islam and the subsequent disruption of the Red Sea facilitated the decline of Axum.

These relationships among countries and non-state actors have the form of cooperation and conflict which are sides of the same coin (spanier, 1987).

(Dinderu, 2011; knife, 2004:82).The history of relations of the Ethiopians to the Saudi Arabia was undeniable fact and long lasting history what exist from the emergent Islamic state in Middle East and even before.

(Green, 1964: p 203).The bipolar situation is dominated by two power blocks around which others group.

(Sorensen, 2007). The fact that those are treated separate bodies of the theory says more about political scientists than it does about the nature state behavior.)

military power, material interests, or ideology beliefs (Slaughter, 2011)

(Mohammed Ali, 2012) separated relations into three stages

(Michalak, Stanley, 2009:67). The main purpose of diplomacy in the pre-colonial era was to promote the countries' influence in the framework of power politics in Europe and the entire institution of diplomacy.

Relationships which was been defined in 1965, by American Edmund Gullion "as the act of dealing with the influence of public attitudes on the formation and execution of foreign policies." (Richard Laurence, 2011:122).

Rourke the expanding of trade of increased interrelationships between international political and economical activity and domestic political and economical circumstances (1989:435).

(Bahru. 1991:8).Axum was above all sustained trade-both inland maritime.

(G.Marcus, 1989:75). These two sub-regions, the horn of Africa and Middle East, have closer links with lands overseas

(Greene, 1964:198). Balance of power may, however, be understood in its narrower sense as applying to relations of two states as a means of maintaining stability in their relationships.

Yohannes, Anberbir, 2010, "Gambella: Hub for foreign land grabbing", capital weakly business Newspaper, (Addis Ababa), 19 September, vol. 12, No. 614.

(Holsti, 1977: p170). This interest of great powers is the basis for the stability of the system during the bipolar situation.

Interests

(Hiisken&Klute, 2010: p99).In the foregoing, the fact that the balance of power is the basis for maintaining international peace and stability and protecting the national interests of states is discussed.

(Derje, 2018). All international intercourses, and the relationships between Ethiopia and KSA, and the protection of their diplomatic interests have been taking place on the basis of the prevailing democracy, development, and security of power system

(Andresen, 2006: 138; Aberbach and Rockman, 2002: 674). This is also the primary reason why interviews were chosen as a means of collecting data.

INTERVIEW QUESTIONS

1. Foreign Ministry of Ethiopia/ kingdom of Saudi Arabia embassy in Addis Ababa

- What do you evaluate historical relationship between Ethiopia and Saudi Arabia for last hundred years?
- Are there any continuities changes in the relations between Ethiopia and Saudi Arabia from the past to nowadays? If your answer is yes, what are the reasons behind the changes? Or If your answer is no, why?
- Are there any continuity as political in the relations between Ethiopia and Saudi Arabia? If your answer is yes, is equal status by literally in nature of relations? Or if your answer is no, why?
- How were relations between Ethiopia and Saudi Arabia affected during 1930s? What happened? Why that happened?
- Were relations between two countries positively affected by Saudi Arabia king Al Saud and Ethiopian king Haile Selassie and Mengistu Hailemariam? Why?
- Which situations did relations become in very good stage or will be?
- What is your political aspect or vision on relations with Saudi Arabia?

2) Ministry of trade

- How are trade relations between Ethiopia and Saudi Arabia?
- Where is status a range of Saudi Arabia or native of status among leading countries in terms of trade partners for relations in Ethiopia?
- What kind of trade items does Ethiopia export to Saudi Arabia or import to Ethiopia? From the past to nowadays?
- What are outcome of economic relations between both countries? What are benefits of the trade between Ethiopia and Saudi Arabia for citizens who live in Ethiopia?
- Which sectors are preferred by Saudis companies to invest in Ethiopia?

- Do you encourage foreign investors so as to invest in Ethiopia? What kind of convenience do you provide to Saudis firms?
- What type of challenges you face in terms of foreign investors? How do you cope with the problems? Do you help foreign company particularly Saudis firms?

Ethio- Saudi Investores/ businessmen

- ❖ For how many years do you invest/ import/export in Ethiopia/Saudi Arabia?
- ❖ Why did you choose to invest in Ethiopia or Saudi Arabia?
- ❖ What kind of items do you produce/import in Ethiopia?
- ❖ For how many Ethiopian people do you give job opportunities?

3. Ethiopian students in Saudi Arabia many University

- ✓ Had you been granted scholarship by Saudi Arabia government? Which institution gave scholarship to you?
- ✓ Why did you prefer to study in Saudi Arabia University?
- ✓ At which university do you study in Saudi Arabia? Which department did you graduate?
- ✓ Do you think what the students who graduate from Saudi Arabia, after coming back to their own countries, have impact on cultural interactions between Saudi Arabia and Ethiopia in terms of relations? Why?
- ✓ Are there any similarities and differences between Ethiopia and Saudi Arabia culture? Can you explain that?
- ✓ How did Saudis drama affect cultural relations between both societies?
- ✓ How was people's life before watching Saudi Arabia drama?
- ✓ How was Ethiopian perception to Saudi Arabia people? Are there any changes against Saudis culture and people?

Table 1, List of Informants

Table 1.1 lists of key Informants

No	NAME	Place of interview	Date	place
1	Abdulbaqi Ajlan	Addis Ababa	5/11/2019	Saudis embassy in Ethiopia
2	Fethul Bari	Addis Ababa	12/11/2019	Saudi embassy in Ethiopia
3	Abdulkedir kubi	Ministry of foreign affair in Addis	19/11/2019	secretary in Middle East
4	Abdullahi ali	Harar	26/11/2019	Owner of sheriff Harar city museum
5	<i>Ustaz</i> Ahmed Abdullahi	Harar	3/12/2019	Regional leading teacher
6	Abdussamed Idris	Harar	10/12/2019	Harari regiona president office
7	Ordin Bedri	Harar	17/12/2019	Head of Harar cultural office
8	Dr , Abebe Duma	Addis Ababa	23/12/2019	Advisor at Saudi star firm
9	Ibrahim Nuri	Addis Ababa	25/12/2019	Architect
10	Mohammed seid	Addis Ababa	26/12/2019	Arabic language at Addis Ababa university
11	<i>Ustaz</i> Hassan kewo	Addis Ababa	26/12/2019	Arabic language at Addis Ababa university
12	Hamza Yasin	Addis ababa	26/12/2019	Arabic language at Jimma university
13	Mohammed shafi	Adama	30/12/2019	Arabic Journalism in OBN
14	Tajuddin Aman	Adama	1/1/2020	Islamic Teacher at kulafa school
15	Siraj Adem	Adele	4/1/2020	History Teacher at Amigna gesger
16	Quawwee Jarso	Addis Ababa	9/1/2020	Ethiopia Investment commission

17	Abraham lema	Addis Ababa	15/1/2020	Expert at Ministry of trade
18	<i>Ustaz</i> Adem Sani	Adama	22/1/2020	Student at umm al quara university
19	<i>Hajj</i> Sead Kedir	Adama	23/1/2020	Student at umm al quara university
20	<i>Shiek</i> Abdurahmen kabaniyi	Adama	28/1/2020	Student at umm Madina university
21	Mohammed sufiyan	Adama	31/1/2020	Teacher at Adama college
22	Mohammed Amin	Addis Ababa	5/2/2020	Arabic Journalism at EBC
23	Gana oumer	Addis Ababa	7/2/2020	Businessmen
24	Tariku Milko	Addis Ababa	11/2/2020	Businessmen
25	Gezali Cala	Addis Ababa	17/2/2020	Businessmen
26	Aliyi Sead	Adama	21/2/2020	Counselor at businessmen
27	<i>Ustaz</i> Mustafa adem	Addis Ababa	25/2/2020	Counselor at embassy of Saudi Arabia Addis Ababa
28	Usmen Mohammed	Addis Ababa	28/2/2020	businessmen
29	Dr. Jeylan Qassim	Addis Ababa	2/3/2020	Imam and Teacher Islamic institution
30	Dr. Mohammedzein Nure	Addis Ababa	4/3/2020	Arabic language teacher at Addis Ababa university
31	<i>Hajj</i> kedir modole	Adama	6/3/2020	Imam
32	<i>Sheik</i> Siraj kube	Adama	9/3/2020	Muazien
33	<i>Hajj</i> saido Ismo	Adama	12/3/2020	Muazzin
34	<i>Shiek</i> Ibrahimsheik sado	Adama	13/3/2020	Imam
35	Nuru Urage	Adama	16/3/2020	businessmen
36	<i>Sheik</i> Abdurahman Samariyi	Adama	18/3/2020	Imam and Islamic Teacher

2. LIST FOCUS GROUP DISCUSSIONS PARTICIPANTS

2.1 ETHIOPIAN BUSINESSMEN IN ADDIS ABABA

No	NAME	Characteristics	Sex	Adress
1	Usman Mohammed	Businessmen	Male	Addis Ababa
2	Muyyadin Aman	Businessmen	Male	Addis Ababa
3	Jemal <i>Hajj</i> Mohammed	Businessmen	Male	Addis Ababa

3. ETHIOPIAN EX- SCHOLARS IN ADDIS ABABA

No	NAME	Characteristics	Sex	Adress
1	Dr. Jeylan	Ex-scholar in Saudi arabia	Male	Addis Ababa
2	<i>Shiek</i> Sead <i>Hajj</i> Kedir	Ex-scholar in Saudi Arabia	Male	Adama
3	<i>Hajj</i> Adem Sani	Ex-scholar in Saudi Arabia	Male	Adama