

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

Sayyid Muḥammad Ḥāwī (Rumuga Šayḥ) and his 'aḡamī
Manuscript *Manzūmat Al-Tawḥīd* : Text, translation, and analysis

BY

Nesredin Mohammed Zein



November 2012

ADDIS ABABA – ETHIOPIA



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Manzūmat Al-Tawḥīd : Text, translation, and analysis

A Thesis Submitted to the School of Graduate Studies

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Master of Arts in Philology

BY

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Advisor

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Al-Tawḥīd : Text, translation, and analysis

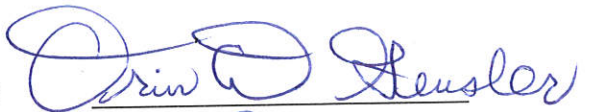


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3. ‘Ajami transliteration (Amharic in Arabic letter)

A) Special consonants (as discussed by the shaykh himself)

چ = ɣ gä

ي = ʔ ñä

ش = ʃ čä

ظ = ʒ čä

ژ = ʒ žä

B) Emphatic equivalences in Amharic

ص ʒ ʒ

ط m t

ق ʔ q

C) Vowel transcription

- As in Arabic (not Amharic), except:
- Sukūn indicates fidäl 6th order (ʔ etc.), and will be transcribed either as ə or as zero (as appropriate)

D) Šadda is marked in the ‘Ajami and will be transliterated as a double consonant (bb, dd, etc.)

For example: زَكَّانَا, صَنَّفَنَّاو, هُلِّي, بَيَّا, شَلَّا

čəlla, bännä, hulle, šännäfnäw, zäkkana

Abbreviations

A.A.U.	Addis Ababa University	G.C.	Gregorian calendar
Am.	Amharic term	H.	Hijra
Ar.	Arabic term	Q.	Qabena term
d.	Died	MSS.	Manuscripts
E.C.	Ethiopian calendar	rl.	Ruled
fl.	Floruit (flourished)	SNNPRS	Southern Nation and Nationalities Regional State.
IRCC	Islamic Research and Cultural Center	Qälmā	Qabena Development Association
HEC	Highland East Cushitic		

Dedication

I dedicate this thesis to the memory of my uncle
Engineer Hāj Muḥsin ‘Abdurāḥmān Al-Jifri
Dear uncle, I am here because you were there.

Abstract

This work presents one ʿaġami manuscript of Sayyid Muḥammad Ḥāwī entitled *Manzūmat Al-Tawḥīd*, one of the most popular compositions of the Šayḥ. The manuscript is incomplete, and contains only about one-third of the poem; the remainder was given to me orally. I have also reviewed the historical background, language and geographical location of the Qabena people. .

The thesis encompasses six chapters. The first contains an introduction which lays out the structure of the study. The second presents a brief biography of Šayḥ Sayyid Muḥammad Ḥāwī. The third presents the ʿaġami *Manzūmat Al-Tāwḥīd* with roman transliteration of the ʿajami, fidāl equivalent and English translation; sections of the poem that were transmitted orally are presented only in normal Amharic fidāl and in English. The fourth chapter gives an analysis of the manuscript of *Manzūmat al-Tāwḥīd*. The last chapter includes the conclusion and recommendations.

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Chapter One: Introduction

Muslim scholars of Ethiopia have been using both the Arabic language and Arabic script in the writing and teaching of various secular disciplines beside Islamic teachings, and they have also used local languages written in ‘ajami. According to Siraj Kassim (2011:5) the ‘aḡāmī form is found in many languages of Ethiopia: Afan Oromo, Amharic, Harari, Tigrinya, Gurage, Silṭe, Halaba etc. The focus of this study is on a particular Amharic ‘ajami manuscript by Šayḥ Sayyid Muḥammad Ḥāwī (Rumuga Šayḥ): *Manzūmat Al-Tāwḥīd*.

1.1 Historical Background and Geographical Setting of Qabena

According to Mohammedawel Rashad (2012:4) there is no written evidence when and where the Qabena people began to use the name Qabena. But he mentions different oral traditions about the origin of the name Qabena:

a) The first hypothesis suggests that the name Qabena derived from “Qabamneeraa” which is an Afan Oromo word meaning “occupied”. This refers to the oral-traditional history of the arrival and settlement of the Qabena people at the place where they are reside today.

According to tradition, the Oromo expressed their surprise by saying “Qabamneeraa” which means “we are occupied”, when the Qabena people settled on their (originally Oromo) land.

b) A hypothesis suggested by the Qabena elites is connected with religious thinking. It is said that a man called Omer gave his child the name “Qäbetänä” which in the Qabena language means “a gift of Allāh”.

c) Another oral tradition indicates the name Qabena means the settler of “Qolla.” (This is hard to understand.)

The Qabena are one of the 56 nations and nationalities in the South Nations, Nationalities and Peoples Regional State (SNNPRS). Linguistically the Qabena language belongs to the Highland East Cushitic

(HEC) subfamily of Cushitic. The Qabena are not Gurages, but they are neighbors of the Gurage, so it is appropriate to mention here works about Gurageland and especially Muslim culture in Gurageland. Such works are by Shack (1966), Braukämper (2002), Nuraddīn Dalīl (2007), etc. Works specifically on Qabena are few, notably Crass (2005) on the Qabena language.

The Qabena people have their own geographical setting, language, beliefs, philosophy, history, culture and administrative system, known collectively as Boobane Galtitaa. But also they have strong ties with other HEC groups like the Alaba, Ṭəmbāro, Hadiyya and Kambātā, and culturally they have been very much influenced by neighbouring Gurage groups, particularly the Čaha, Ežā, Muḥēr, and Bože and by the Oromo groups of the upper Gibe (Wäliso and Amaya). In the 19th century they were strong fighters against MenilikII, under the leadership of Hassen Enjamo.

The Qabena district is located in Gurage zone of the SNNPRS; the capital of the zone is Wolqitṭe town, which is located 150 km to the southwest of Addis Ababa on the way to Jimma and 430 km northwest of Awasa town. Qabena district is located between the rivers Rebu and Wabe; it is bordered on the north by Oromia regional state, on the west by the Gibe River, on the east by the Wolane, and on the south by Gurageland (Wäma 2006). There are also Qabena people living outside of the Qabena district: in Oromia region, in the districts of Jimma and Shoa Goro, elsewhere in SNNPRS in the districts of Abašagare, Muher, Halaba and Hayqochena Buttajira, and in major cities like Addis Ababa and Dire Dawa.

Population

According to the 2007 Census of the Central Statistical Authority in Addis Ababa, the total population of Qabena people is 59,313. All the Qabena people are followers of Islam.

Economic Activities

The main economic activity of the Qabena people is agriculture, including both farming and animal husbandry. Concerning crop production, 'ənsāt is the main subsistence crop and their most important product. In fact, the land is very fertile and good for any kind of agriculture.

Language and Family

According to certain informants of the woreda, the linguistic differences between Hadiyya, Mareko and Libido are not significant. As for the neighboring language Ṭəmbāro, there are manuscripts found near Wolqitṭe which informants say are written in “Ṭəmbāro”, which they say is also called “Qabena”. This means the Ṭəmbāro and Qabena languages were almost the same in the past. Linguistic scholars consider Qabena and Ṭəmbāro as both belonging to the Kambata group (Bender 1971, Braukämper 1973).

Oral tradition of the Qabena again traces their language to Hadiyya and Sidama, rather than to the languages of neighbouring peoples like the Yām and Kefičo who speak Omotic languages. The neighboring nations like Oromo and Gurage often call the Qabena language by the name Hadiyya, even though the Qabena people themselves do not accept this name. However, this shows how close the people and the language are to the Hadiyya. Currently most of the Qabena people can also speak Amharic and Afan Oromo.

Migrations of the Qabena people

According to Crass and Meyer (2001:177), “The Qabena people consider their place of origin to be the city of Ṭārablus [Tripoli] in Libya. From there they went to the Arabian Peninsula and stayed for an unknown period of time in Yemen. They further claim to have reached Ethiopia via a port in Somalia now known as Saylac, conquered Gojjam and the Shinasha area and went on to the city of Harar.”



The main cause of this movement of the people was the interest of the “Hadiyya” (including today’s Qabena) to open potential new markets for their trading activities. When the people came to Ethiopia they settled in Jebarti. Jebarti was the land in the northwest of present-day Ethiopia and part of Eritrea, which included the territory from Gojjam north to Kesela and east to Afar (Wämā 2006:15).

According to Qabena oral tradition, the settlement of Hadiyya in Jebarti was followed by a clash with the Amhara of Gojjam and the other nearby people. The reason behind this was the harsh and immoral taxation levied upon the Hadiyya: they were ordered to pay one girl per annum as a tax. In fact the people used to hold a funeral when the girls were about to be given to the Christian lords; when these Muslim girls were given to the Christians, their families treated them as if they had died. This situation caused them to leave the area to Harar and then to Čärčär. However, after only 50 years in Čärčär they moved on to Bale, specifically to Širkā. They lived only one year here before proceeding southward to present-day Sidama. For that matter, the name of the current Sidama is believed by informants to be originally derived from the word *side* or *sa’adi*, which is a name of one of the Qabena clans called Ajamo. This signifies the close historical relation Qabena and Sidama have in genealogy rather than any especially close linguistic affiliation (Wämā 2006:16).

The Qabena still had not settled down and continued wandering for the betterment of themselves and their cattle. In Sidama they lived for only about 10 years and then moved to Gera, between Kambata and Wolayta. After a decade or two, they passed on to Wachamo (now Hosa’əna) and lived there for only two years. Finally, when they found untouched arable land between Silṭe and Sebat-Bet Gurage, they settled there once for all (Wämā 2006:19).

Administrative Rules and Political Powers

According to my informants, in Qabena, political power was based on merit even though many of the rulers were drawn from a single clan or family as the dynastic power base of the society. As the elders testify, their rulers were elected democratically. The criteria were:

- The ruler should be endowed with a talent for ruling;
- The ruler should exhaustively implement justice and practice all Islamic rules and regulations and should behave properly.

Once the ruler was elected, as long as he continued to respect the traditional rules and customs, he could rule for life. On the other hand, in case the appointee failed to do this, the *shengo* (council) would soon dethrone him.

In this regard, the most renowned family who ruled Qabena was founded by Walga Moche, who brought the people to Zänabänär, the original nucleus of their current habitat. Walga founded the ruling family of the Qabena, which included his famous son Hassen Enjamo. Power among the Qabena had not traditionally been handed down hereditarily, but it was in the Walga family. Walga Moche founded his political capital at Seba, which simultaneously served as market and Islamic teaching center. He was known for his construction of many mosques and Islamic schools. Walga, however, was wounded at Waliso fighting a long war with the Oromo, which led to his death a few years later.

He was succeeded by 'Imām Omer Baksa from Čaha, for his son Hassen Enjamo was still too young to succeed. 'Imām Baksa changed the political center from Seba to Mojar. He also continued Islamic teachings like his predecessor. His harsh and unpopular policies, however, resulted in a popular uprising led by Hassen Enjamo, which ended the 'Imam's 33-year rule over Qabena.

Hassen Enjamo was a formidable ruler of the Qabena, who had strong relations with the neighbouring Muslim states like Jimma, Enarya and Gurage, and strong religious ties with the Wallo Oromo Muslims.

As mentioned by Wāmā, it was this strong relationship which enabled the Wallo Oromo Muslims to flee Emperor Yohannes Iv in 1878, when he forcefully tried to convert them to Christianity. Some of these Muslims from Wallo came to Qabena to Hassen, while other is joined the Mahdist march around the western border of Ethiopia. Still others went to Harar, Jimma and Arsi while a few were baptized. When there was a political threat against the Qabena from Shewa, Hassen Enjamo tried to defend Qabena by using his relations with the Mahdists. According to Braukämper (2010), ḥē organized a *jihad* “holy war” against the Shewan army of Mənilək II, which had started invading the area in 1876. The Ethiopian troops under Ras Gobänā Dāči and Ras Wälde Aššāgre met spirited resistance and were repeatedly beaten between 1886 and 1888 until they finally conquered Qabena in 1889, when Ḥassen was defeated at Jebdu Meda by the Shewan Amhara troops. Šəfā, the son of Ḥassen, was given nominal succession, but he was hated by the Qabena because of his collaboration with Mənilək II. When he finally clashed with Habtegiorgis Dinagde, he was taken to Addis Ababa as a prisoner, where he died and was buried at Gulele Muslim cemetery.

Traditional Rules and Judgement

The Qabena had their own well-organized system of traditional justice. This was called Boobane Galtita, which had jurisdiction over all crimes. Qabena clans sent representatives to the Boobane which met once per month, where the accuser presented his problem to the Boobane in the presence of all representatives. This monthly meeting of the Boobane was known as the meeting of the Qabena, and named “Qabena Ogati”. “Qabena Ogati” did not allow any action of revenge. A person who committed a crime of any kind had to accept the decision given by the Boobane Galtita, which was based upon the traditions of the Qabena and upon the Holy Qur’an.

1.2 Islamization

Prior to the introduction and expansion of the two dominant religions, Islam and Christianity, into Gurageland, the people as a whole adhered to their traditional religions known as: Waq (sky-god), Bože (Thunder-god) and Damwamwit (a guardian of the spirit). According to Worku Nida, Waq is believed to be responsible for maintaining peace, order and justice in the society. Each Gurage tribe has its own name by which Waq is known: in Geto as Mandow, in Čäha as Awgegot, in Eža as Engyeber, in Ennemor as Gabar and in Endegañ as Saamar (Worku Nida 1993:38).

Gurageland has a long history of connection with Islam, going back to the time of the medieval Islamic states and principalities like Dawaro, Arbabini, Hadiyya, Sharka, Bali, Shewa and Dara. However, according to Nuredin Delil (2007), the large-scale Islamization of the Gurage people happened chiefly in the 16th century, during the time of 'Imām Aḥmād Ibn 'Ibrāhim nicknamed Grāñ (left-handed). Most of the southern Ethiopian people, including the Gurage, accepted Islam after the 'Imām had defeated the Christian king's army.

After the defeat of 'Imām Aḥmād a policy of Christian evangelization was adopted by Gelawdewos (r. 1540-1559) and Sarše Dəngəl (r. 1563-1596). This campaign of Christianization led some Gurage people to embrace Christianity (Shack 1966:17, Braukämper 2002:54). Re-Islamization in the area was begun by a person named Ali Dennebo (Braukämper 2002:54, Worku Nida 1993:45-46). But the strong re-Islamization of Sebat-Bet Gurage was led by Hassen Enjamo in 1878-1889.

The leaders of Qabena under Hassen Enjamo were committed to the promotion of Islam in their territory, until they were defeated by Emperor Mənilək II (r. 1889-1913). Under the rule of the three Qabena leaders Wālgā, Omer Baksa and Ḥassen Enjamo, Islam reached a highpoint in the region. As a

result many mosques and Qur'an schools were built and Hassen brought to the Qabena a Šayḥ from Yifat. At present the Qabena people are all followers of Islam.

1.3 Statement of the Problem

Qabena woreda, where the manuscripts for the present study were obtained, is one of the Gurage areas surrounding the capital Wolqitṭe. There are many works by Qabena Muslim scholars but their manuscripts have not been collected, organized and analyzed. Some studies have been made on Qabena language and culture, but no philological research has been done thus far, although currently another philology student, Nejat Abdu, is preparing a thesis on a different Qabena šayḥ. In particular nothing has been done on the life and works of Sayyid Muḥammad Ḥawī (Rumuga Šayḥ). This is the main purpose of the present thesis.

1.4 Objectives of the Study

The objectives of this study are:

- a) To identify and discuss in general the works of Sayyid Muḥammad Ḥawī (Rumuga Šayḥ).
- b) To describe and analyze in detail one 'Aḡamī work of the scholar, *Manzūmat Al- Tawḥīd*.
- c) To give the life of the scholar.

1.5 Delimitations of the Study

This study presents a general survey, introduction and description of all the available manuscripts of Sayyid Muḥammad Ḥawī. But the dominant focus is on the 'Aḡamī manuscript entitled *Manzūmat Al- Tawḥīd*. The other works of the Šayḥ are not dealt with deeply in the study.

1.6 Research Methodology

A systematic collection and analysis of the MSS was made using standard philological methods, with special attention given to the ‘aḡamī MS *Manzūmat Al-Tawhīd*.

Concerning the life and works of the scholar interviews were also conducted with family members and his students.

1.7 Review of related literature

Before discussing the literature related to ‘Ajami, it is important to highlight the Arabic term ‘Ajami (عجمي). The word was first used by the ancient Arabs to designate “Persians, Iranians, Indians, and Pakistanis” and generally to mean “foreigners” or non-Arabs (both the language and the people), other than Arabic and Arabians.

In this research context ‘Ajami, refers to any literary work which is composed using the Arabic alphabet in a non-Arabic language. The case is the same in any Ethiopian language; Muslim scholars very naturally chose to use the Arabic script for their own Ethiopian languages in their literary works (both secular and religious).

Amongst the scholars to discuss Ethiopian Muslim poetry written in Amharic ‘Ajami was Cerulli (1926), who collected about 12 short pieces of poetry. Alula Pankhurst (1994) also described verses written in Arabic script in his article “Indigenizing Islam in Wollo”.

Hussein Ahmed (1982), referred to in Muhammad Hakim (2007 MA thesis), says that, although Islamization in Ethiopia was not followed by Arabization as in northern Africa and some of the eastern African countries, what was manifested in Ethiopia was the graphic Arabization of local languages using Arabic script, ‘Ajami.

According to Mohammed Hakim, there are several Ethiopian researchers from Addis Ababa University, Department of Literature, who have dealt with ‘Ajami; they have conducted research on Amharic ‘Ajami oral literature (Assefa Mamo 1987) and on poetry (*manzūmat*) (Birhanu Gebeyehu 1998). As far as my knowledge is concerned, the following researchers from Addis Ababa University, Philology Program unit, have conducted research on ‘Ajami:

1. Mohammed Hakim (2007) ___ Oromo
2. Kemal Abdulwahab (2007) ___ Amharic
3. Muhammedamin Hussein (2008) ___ Oromo
4. ‘Abdulla Ḥaḍr (2009) ___ Oromo
5. Redwan Negash (2010) ___ Wolane
6. Amira Abdulkadir (2011) ___ Tigrigna
7. Siraj Kassim (2011) ___ Oromo
8. Faṭḥalbārī Muḥammad Nūr (2011) ___ Halaba
9. Nejat Abdu (in preparation) ___ Amharic

The study of the history and culture of the Muslim peoples of Ethiopia has been dealt with by a relatively small number of European scholars, among them Paulitschke, Cerulli and Wagner, but remains relatively understudied (Abbink 1998:109). According to Hussein Ahmed (1983), the earliest sources for the history of Islam and Muslims in Ethiopia are the writings of classical Arab writers like Ibn Hišām (d. ~ 833 AD) and Ibn Ishāq (d. 768 AD). The works of European travelers and missionaries from the sixteenth to the late seventeenth century also incorporate some useful materials for the reconstruction of the history of Islam, Muslims and their interaction with

Christianity in Ethiopia. In the twentieth century, the Italian philologist Enrico Cerulli collected numerous Arabic manuscripts from Ethiopia and published a series of articles, i.e. Cerulli (1931), Cerulli (1936), Cerulli (1938) and Cerulli (1971). His accounts of Hassen Enjamo, Šayḥ Ḥussein of Bale, the history of the last years of the Shewa sultanates and the history of Harar can be cited as valuable contributions. The general survey of Islam in Ethiopia is the book by the great scholar J.S. Trimingham (1965). Hussein Ahmad (2001)

presents a useful survey of the evolution of works on Islam in Ethiopia from the publication of Trimingham's book up to the present, including BA and MA theses.

Chapter Two

Biography of Šayḥ Sayyid Muḥammad Ḥāwī (Rumuga Šayḥ) (1903-1966 AD)

In this chapter the biography of Šayḥ Sayyid Muḥammad Ḥāwī is presented. The biography is based on information, from both oral and written sources, that was collected during my fieldwork from the son of Rumuga Šayḥ, Šayḥ Fāris. The sources (both oral and written) were scanty, so this chapter is a brief one. The subsections of the chapter are as follows: Early life, family life, role in society, and writing of different manuscripts.

2.1 Early life

Šayḥ Sayyid Muḥammad Ḥāwī was born in December 1903, in Gurage Zone, Qabena Woreda, in Bone village, and died in 1966 in Rumuga at the age of 63. His father was Jawhar Salh and his mother was Šaliḥāt Birsat.

According to my informants, Haji Faris and Haji Muhammedamin Šayḥ Sayyid Muḥammad Ḥāwī's mother died when he was five years old. He was the only male child in his family. He started the Qur'an school in Wolqitte in Bone village under Šayḥ Mūsā at the age of seven and completed his study of Qur'an at the age of eight at the village of Raka Boqa under Šayḥ Sa'īd. He also studied Ḥadīṭ, Tafsīr (explanation of the Qur'an), Tawḥīd (Theology), and Fiqh (jurisprudence) from Hāj Surūr Bašīr "Obiyu" for fifteen years at the Zebimolla center in Wolqitte. Zebimolla Šayḥ Obiyu had taken note of Muḥammad Ḥāwī's brilliance at a very young age, and made a point of fostering his education. Muḥammad Hawī shone among the students of that time in the Zebimolla Islamic teaching center.

2.2 Family Life

Šayḥ Sayyid Muḥammad Ḥāwī married five wives: Zinat Aḥmad, Raḥma Amān, Zaynab Samman, Mayyā Lemmā, and Zulfā Muḥammad. Of course, he divorced Zinat before marrying the other four. He had six children, three sons and three daughters, all from Zulfā Muḥammad and Zaynab Samman; their names are Mu'nis, Čullit, Fāris, Šu'ayb, Rāwi, Hindiya.

2.3 His role in society

Šayḥ Muḥammad Ḥāwī settled in the village of Rumuga near Wolqitte, where he was a religious leader and teacher. He was very popular and honored among his people in Rumuga. He was a good public speaker, mediator, and generous in helping needy people, especially orphans, by collecting donations from the people of Rumuga. He was a devoted teacher, who used to teach various Islamic disciplines by translating the Arabic texts into Amharic. He was known for treating all equally. He would give advice and ask mercy of Allah by fasting and prayer when disasters occurred like epidemics, drought, famine and floods. The people of Rumuga always accepted and practiced his advice. Even though his actual name was Muḥammad Ḥāwī, the people of Rumuga called him Rumuga Šayḥ for his good deeds and devotion to the village.

2.4 The literary works of Šayḥ Sayyid Muḥammad Hawī

According to my informants, there are four manuscripts that were written in Rumuga by Rumuga Šayḥ; in this thesis the forth ms only has been examined in detail:

1. *Zubdat al-Ašwāq* (Arabic Manẓūmā)
2. *Mazhar al-Sarā'ir li-'Ahl al-Bašā'ir* (Arabic Sufi literature)
3. *Rabi' al-Fu'ād* (Arabic Manẓūmā)
4. *Manẓūmat Al-Tawḥīd* (Amharic 'Aḡamī Manẓūma)

Chapter Three: Manzūmat al-tawḥīd

3.1 Basic data about Manzūmat al-tawḥīd ‘aġamī ms.

Title: مَنْظُومَةُ التَّوْحِيدِ *Manzūmat al-tawḥīd* (not written in the ms, but based on oral tradition)

Place: Rumuga, near Wolqitṭe

Author: Šayḥ Sāyyid Muḥāmmād Ḥāwi (not written in the ms)

Date: 1345 AH (not written in ms; oral tradition)

Page Size: 19.5 x 16.5 cm; written field: 17 x 14 cm

Number of folios: 8

Material: Ruled paper 4 recto 4 verso (exercise book)

Binding: bound in hard cardboard; sewing mostly intact, but separated from the cover. Two mss are bound together in one book: first Rabī‘ al-fu‘ād (in Arabic), then Manzūmat al-tawḥīd. The book is 21 x 17 cm.

Overall condition: paper is old and stained, but the text is clear and readable.

Language: Amharic ‘aġamī with Arabic words mixed in.

Paleography and Voweling: Good handwriting; full voweling in the introductory ṣalawāt and du‘ā’ and Manzūmat al-tawḥīd; the 8-line discussion of the ‘aġamī transcription has no vowels at all.

Pagination: none

Catchwords: absent in *Manzūmat al-tawḥīd*; present in Rabī‘ al-fu‘ād.

Contents:

- ff. 1r – 3v (lines 1-3): ṣalawāt and du‘ā’ (in Arabic)
- f. 3v (lines 4-11): discussion of Ajami transcription (in Arabic)
- ff. 4-8: Manzūmat al-tawḥīd (‘aġamī Amharic)

The last folio is a loose sheet and the folio that should precede it has been lost (this is clear from comparison with the oral version). The ms has only the first 113 lines of the Manẓūma.

3.2 The written text of *Manzūmat al-tawhīd* 'Aḡamī ms.

1- Bismillahi 'arrāḥmani 'irrahīm

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2- Məsgānā yədrāsāw läḥäläqän giytā

مَسْجَانَا يَدْرَسُو لَخَلَقْنَا جِيْتَا

3- Dägāgmo šukrunəm bäqänəm bāmātā

دَجَا جُمُو شُكْرُنَمْ بَقَانَمْ بَمَاتَا

4- Čəllā 'ālälänəm bänäbi gumātā

شَلَاء لَانَمْ بَنَبِي جُمَاتَا

5- Bāyāqänānəmā yälänəm qäṭətā

بَيَا قَانَا يَلَنْم قَطَاتَا مَشِيْمْ أَقْم يَلَنْ أِيَا لَقَطَاتَا

Mäčem 'äqəm yälän 'əñā läqäṭətā

1- በአላህ ስም እጅግ በጣም አዛኝ እጅግ በጣም ሩህሩህ

In the name of Allah most merciful most compassion

2- ምስጋና ይድረሰው ለኸለቀን ጌታ

Thanks to God who created us

3- ደጋግሞ ሽኩሩንም በቀንም በሣጥታ

Thanks to Him during the day and the night repeatedly

4- ችላ አላለንም በነቢ ጉሣጥታ

He did not ignore us, for He gave us the Prophet

5- በያቀናንሣ የለንም ቀጥታ መጅም አቅም የለን እኛ ለቀጥታ

Had not He directed us, we could not have righteousness

We do not have the power to be righteous.

6- Rāḥmātəm dāḥnənnät yəwrad 'alä 'alləko

رَحْمَتُكُمْ دَهْنَتْ يُورِدُ آلَ عَالِكُ

7- Bā'alāmu getā bāzāw bāñā däg

بِعَالَمُ جِيئْنَا بَرَا وَبَيَا وَدَج

8- Bāṭäybā lāy yälāw yāḥāḥqun itrik

بَطِيْبَا لَا يِي يَا لُو يَخْلُقُنْ اترك

9- Yäbāzzä 'ädädu tämulāw fäläk

يَبَزُّ عَدُّ تَمْلَا وَفَلَكُ اِيَا بَمَانَا قُو بَمْتَا قُو لُكُ

'Əñā bāmānnāqāw bāmətāqāw lək

10- Mäcem 'ibrām yällāw yāne 'äkkätātāb

مَشْمُ عِبْرَامُ يَلُو يِنِي اَكْتَاتَب

11- Bägärməm 'aygābā 'ənkāwān mäsätä'jāb

بَجْرَمْمُ اِيَجِبَا اَنْكَاوَانُ مَا سَتَّعَجَب

12- Lärāsem 'älbāqāh 'ənkwān lāsāw wägəb

لَرَا سِيْمُ اَلْبَقَاهُ اِنْكُوَانُ لِسُو وَجِب

13- Yäzāmānāččəən säw wa-yammayl 'ägəb

يَزَمْنَا شُنْ سَوُ وَايْمَايْلُ عَجَب

14- Hulle mäsälčät näw čəllātāwəm

هُلِّي مَا سَلْشَتْنُو شَلَّا تَاوْم

'äyṭägəb 'əsti 'ənnāstāwqāčāw bāññā lāy

اَيْطَجِبُ اُسْتِ اَنَا سَتَا وَقَا شُو بِيَا لَا يِي اَنْدَايِ وَجِب

'əndāywājəb

6- ረሀመትም ደህንነት ይውረድ አለ አል ልክ

Let there be peace and mercy in plenty

7- በዓለሙ ጌታ በዛው በኛው ደግ

By the Lord of the universe who is kind to us

8- በጠይብ ላይ ያለው የገነዘብ ቢሮ አትሪክ

Whose light of creation is on Ṭeybā (Medina)

9- የበዙ አደዱ ተሞላው ፈለክ

More numerous than all the stars.

እኛ በማናቀው በምታቀው ልክ

By the amount that we don't know but You do know.

10- መቼም አብራም የለው የኔ አከታተብ

My writing style is no example (for others)

11- በግርምም አይገባ እንኳን ማስታዘሻብ

It is inconsiderable, let alone deserving of amazement

12- ለራሴም አልበቃህ እንኳን ለሰው ወጅብ

Let alone obliged to others, I cannot be sufficient to myself

13- የዘመናችን ሰው ዋ ይማይል አጅብ

The people of our era do not realize

14- ሁሌ ማስልቸት ነው ችላታውም አይጠግብ

We need to always remind, for they are always unconcerned,

እስቲ እናስታውቃቸው በኛ ላይ እንዳይወጅብ

Let us enlighten them to fulfill our obligation

15- Täwḥīdun bāmulu ṣānnāfnāw bāmārā

تَوْحِيدُنْ بَمَلُ صَنَّفْنُوْ بِا مَا رَاى

16- Lāwāndū lāsītū lāhullu 'əndigārā

لَوْنْدُوْ وَ لَسِيْتُوْ لَهْلُْ اَنْدِجَرَا

17-Ḥāḷqū 'əndāymogətān nāgä bā'āḥīrā

خَلْقُْ اَنْدَايْمُوْجَتْنُْ نَجَّ بَاْخِرَا

18-'Alnāggärun bəläw yāwāqutən sərā

اَلنَجْرُنْ بَلُوْ يَا وَقْتُنْ سَرَاى اَيَّا نَجْرَنَّا شُوْ مَلْمَدُنْ

'əññā nāggärnāččāw mālmädūn 'adārā

اَدْرَاى

19-'Ahūn bimmākärut yəṣālāl bəlän näw

اَهُوْنْ بِمَا كَرْتُْ يَشَالَا لَنْ بَلَنْ نُوْ

20-Tāwu wändəmočče mämmäläs wājəb näw

تَوُوْ وَ نْدُوْ مُوْشِيْ مَمَّاسْ وَ اَجِبْنُوْ

21-Wädä 'əslimənā mäṭäyyäq gədd näw

وَ دَاىْ اَسْلِمَنَا مَطِيْقُْ جَدْنُوْ

22-Hulle mänor yällām ṭəfāt yämāyqär näw

هَلِيْ مَنُوْرُْ يَلْمُْ طَفَاْتُْ يَمَا يَقْرُْ نُوْ

15-ተወሂዱን በሙሉ ሰነፍነው ባማራ

We composed all the *tawhids* in the Amharic language

16-ለወንዱ ለሴቱ ለሁሉ እንዲገራ

In the way that both men and women can understand easily

17-ከገለቁ እንዳይሞግተን ነገ በአኼራ

So that the people would not challenge Hereafter

18-አልነገሩን ብሎ ያወቁትን ስራ

By saying that he didn't tell us about the duty he knows

እኛ ነገርናቸው መልመዱን አደራ

We told them, please (learn) master it

19-አሁን ቢማከሩት ይሻላል ብለን ነው

Considering that it is better to discuss now

20-ተዉ ወንድሞቼ መመለስ ዋጅብ ነው

Please my brothers you must turn to the right way

21-ወደ እስሊምና መጠየቅ ግድ ነው

Towards Islam, inquiry is a duty

22-ሁሌ መኖር የለም ጥፋት የማይቀር ነው

Since there is no living forever, death is inevitable

23-'Aməst 'əslimənnā dämmow māsāmmār näw

أَمْسَتْ أَسْلِمْنَا دُمُومًا مَسَامِرًا نُو

24-Yäfitū 'andäññāw hulät šähādā näw

يَفِيْتُو أُنْدِيَاوْ هَلَّتْ شَهَادَا نُو

25-Şälätənā tom näw zäkkänā həj näw

صَلَا تَنَا طَمَنُو زَكَّانَا حَجَّنُو

26-Lakin həj mälät lätäčäläw säw näw

لَكِنْ حَجَّ مَالَتْ لَتَشَالُو سَوْنُو أَسْلِمْنَا مَالَتْ أَهْنُنْ يَا

əslimənā mälät 'əhinən yähəl näw

هَلْ نُو

23-አምስት እስሊምና ደሞ ማሳመር ነው

To stick to the five [pillars]of Islam accordingly

24-የፊቱ አንደኛው ሁለት ሽሁዳ ነው

The primary and the second is *Šahāda* (to give first to the Oneness of Allah and second that, Muhammad is His messenger)

25-ሰላትና ጡም ነው ዘካና ሐጅ ነው

Prayer, fasting, charity and pilgrimage (hajj)

26-ላኪን ሐጂ ማለት ለተቻለው ሰው ነው

But hajj means, for those who can do it

እስሊምና ማለት ኢህንን ያህል ነው ::

The concept of Islam involves this

- 27-Dämmo sädäst 'imān 'əndihū gədd näw
- 28- Lāw'ändūm lasītūm lāhullum 'əkul näw
- 29-'Imān bəlo mālāt bāḥāliq māmān näw
- 30- Fāṭārīym gādāym 'and 'əssu bəčā näw
- 31- Bāddunyām bāḥirām šumātū yāssu näw
- 32- Bāmälā'ikučum bākitabučunəm
- 33- Bārusulučənəm 'əndihū māṭrāt näw
- 34- Dāmom bā'aḥir qān'əndihu māmān näw
- 35- Bāqādam bāqādār 'əndihu mamān näw
- 36- Dāhnāwəm kufūm yāw tāwädä'äsu näw
- 37-Qāḍā bəye yālkūh māwdädu gəd näw
- 38-Dāhnā behon kəfu 'əkkul māqqābäl näw
- 39-'Əndāzih talhūnā māmānu wušāt näw

د مُو سَدَسْتُ اِيْمَانَ اَنْدِ هُوَ جَدُّ نُو
 لَوَانْدُوْمَ لَسِيْتُوْمَ لَهْلُمْ اَكْلُ نُو
 اِيْمَانَ بِلُو مَا لَتْ بَخَالِقُ مَا مَنُّ نُو
 فَطَارِيْمَ جَدَائِمَ اَنْدَءُ سُبُّ بِيْتَانُو
 بَا الدُّنْيَا مَبَاخِرَامَ شَمْتُو يَسُو نُو
 بَمَلَائِكُو شُوْمَ بَكِتَابُو شُوْنَم
 بَرُسُلُو شُنَم اَنْدِ هُو مَا طَرَاتُ نُو
 دَمُّمَ بَا خَيْرٍ قَن اَنْدِ هُو مَا مَنُّ نُو
 بَقَضَامَ بَقَدْرُ اَنْدِ هُو مَا مَنُّ نُو
 دَهْنَاوْمَ كُفُوْمَ يَاو تَوَدَّ اَسُّ نُو
 قَضَابِي يَالْكَوْهَ مَوَدُّ جِدُّ نُو
 دَهْنَابِهُونُ كُفُو اَكْلُ مَقْبَلُ نُو
 اَنْدَزَةَ تَالِهُونُ مَا مَنُو وُشْتَنُو

27-ደሞ ስድስት ኢማን እንዲሁ ግድ ነው

28-ለወንድም ለሴቱም ለሁሉም እኩል ነው

29-ኢማን ብሎ ማለት በከሊቅ ማመን ነው

30-ፈጣሪም ገዳይም አንድ እሱ ብቻ ነው

31-በአዲንያም በአኪራም ሹመቱ የሱ ነው

32-በመላኢኮቹም በኪታቦቹንም

33-በሩሲሎቹንም እንዲሁ ማጥራት ነው

34-ደሞም በአኪር ቀን እንዲሁም ማመን ነው

35-በቀዳም በቀደር እንዲሁ ማመን ነው

36-ደህናውም ከፋውም ያው ተወደአሱ ነው

37-ቀዳ ብይዩ ያልኩህ መውደዱ ግድ ነው

38-ደህና ቢሆን ክፉ እኩል መቀበል ነው

39-እንደዚህ ታልሆነ ማመኑ ውሸት ነው

In addition to this the six [pillars] of 'imān (faith) are obligatory,

This is equally so for both men and women

'Imān means to believe in the Creator

Since only He gives life and death

He is the powerful in both earthly and heavenly life

Believing in the angels, the books

And messengers (prophets),'

In addition it is important to believe in the Last Day

Also to believe in judgment and destiny

Good or bad, they are from Him

Destiny means accepting all (good and bad)

Good or bad, accept all

Unless it is like this, believing is false,

40- Mäčem wušätäññāw mäqäč'āw 'adāb näw
Sədəst 'imān mālät 'əhänən yāhl näw

41-'Aqā'iduččunəm 'əndihu māwäq näw

42-Lənägärəh näwənnā bäləbəh mädmat näw

43-'Andənnät bämülū 'adädu 'amsā näw

44-Yä 'allāh 'anbiyūčču 'andəlay 'arggän näw
Kätto'and 'imān mämülāt 'əsu sitāwäq näw

40-መቼም ውሸተኛ መቀጫው ዐዛብ ነው

ሰድስት ኢማን ማለት ኢህንን ያህል ነው ።

41-ዐቃኢዶቹንም እንዲሁ ማወቅ ነው

42-ልነገርህ ነውና በልብህ ማድመጥ ነው

43-አንድነት በሙሉ ዐደዱ አምሳ ነው

44-የአላህ አንብዮች አንድ ላይ አርገን ነው

ከቶ አንድ ኢማን መሙላት እሱ ሲታወቅ ነው።

مَشِيْمٌ وَشَتِيْبًا وَمَقْظَاوْ عَذَابٌ نَّوْ سُدَّ سِتُّ اِيْمَانُ

مَاَلْتُ اَهْنُنْ يَاهْلُنْ نَوْ

عَقَائِدُ وِشَوْنُمْ اِنْدِهْوَمَا وَقَنُوْ

لَنْجِرْهِنُوْنَا بَلْبَةً مَا ذَمَطْنُوْ

اَنْذَنْتُ بَمَلُوْ عَدُوْ اَمْسَانُوْ

يَا اللّٰهُ اَنْبِيُوْسُ اَنْذَلَايْ اَرْجَنْ نَوْ كَتُوْ اَنْذَا اِيْمَانُ

مَمَلَاتُ اَسُوْ سِتَاوَقَنُوْ

In all cases hell is the punishment for liars

This are the six 'imāns.

In addition knowing what to follow is a must

I am going to tell you, listen from your heart

All together their number is fifty

Taking together the prophets of Allah

The fulfillment of the 'imān means knowing this

45-Lä 'allāh gəñənātu yätägäbāw näw
 46-Dämmow yälläm mälät yältägäbāw näw
 47-Qädimənät Qädimənnät dämmow
 yätägäbbāw näw
 48-Dämmow 'addisənät yältägäbāw näw
 49-Bähāwlā mäqrātu yätägäbbāw näw
 50-Dämmow lässu təfāt yältägäbbāw näw
 51-Tähälqu 'alämämsäl yätägäbbāw näw
 52-Dämmow mämmässälu yältägäbbāw näw
 53-Bänäfsū mäqomū yätägäbbāw näw
 54-Wädä 'anddäč mäkäjjäl yältägäbbāw näw

لَا إِلَهَ إِلَّا اللَّهُ حَيُّ الْقَيُّومُ لَا يَأْتِيهِ السُّخْرُوتُ وَهُوَ يُعْطِي السُّخْرُوتَ وَهُوَ الْعَلِيُّ الْعَظِيمُ
 دَمُّو يَلْمُ مَا لَيْتَ يَأْتِجِبًا وَنُو
 قَدِيمَتٌ قَدَّيْمَتٌ دَمُّو يَتَجِبًا وَنُو
 دَمُّو أَدَسْنَتُ يَا لَتَجِبًا وَنُو
 بَهَاوَلًا مَقَرَّتُ يَتَجِبًا وَنُو
 دَمُّو لَسْتُ طَفَاتُ يَا لَتَجِبًا وَنُو
 تَخَلَّقَ الْ مَمْسَلُ يَتَجِبًا وَنُو
 دَمُّو مَمَّا سَلُو يَا لَتَجِبًا وَنُو
 بِنَفْسُو مَقُو مُو يَتَجِبًا وَنُو
 وَذَا أُنْدَاشْ مَكَجَلْ يَا لَتَجِبًا وَنُو

45-ለአላህ ግኝነቱ የተገባው ነው
 46-ደሞ “የለም” ማለት ያልተገባው ነው
 47-ቀዲምነት ቀዲምነት ደሞ የተገባው ነው
 48-ደሞ አዲስነት ያልተገባው ነው
 49-በሀላ [በጊላ] መቅረቱ የተገባው ነው
 50-ደሞ ለሱ ጥፋት ያልተገባው ነው
 51-ተኸልቅ አለመምስል የተገባው ነው
 52-ደሞ መማሰሉ ያልተገባው ነው
 53-በነፍሱ መቆሙ የተገባው ነው
 54-ወዳ አንዳች መከጀል ያልተገባው ነው

Accepting Allah's existence is right for Him
 Denying His existence is not right for Him
 His being primordial is uncontested
 Being new is not for Him
 To remain even at the end (of the universe) is right for Him
 Disappearance is not right for Him
 He does not look like any creatures
 Comparison (with others) is not right for Him
 His autonomous existence, is right for Him
 Expecting (anything) from something else is not right Him.

55-Dämmow 'andənätu yätägäbbāw nāw
 56-Hulät suwäst mälät yältägäbbāw nāw
 57-Dämmow mäčälu yätägäbbāw nāw nāw
 58- Bäsulāy mäsšānu yältägäbbāw nāw
 59- Šəto masgäññätun yätägäbbāw nāw
 60-Yägəd mäsgäññätu yältägäbbāw nāw
 61- Māwāq lässu dämmow yätägäbbāw nāw
 62- Mäsāt dämmow lässu yältägäbbāw nāw
 63-Lək yälellāw mänor yätägäbbāw nāw
 64- Mäčem Mäčem mämot yältägäbbāw nāw
 65-Hullunəm mäsmātu yätägäbbāw nāw
 66-Dunqurunnät dämmow yältägäbbāw nāw

دَمُوًّا نَدَنْتُ يَتَجَبَّأُ وَنُو
 هَلَّتْ سُوسَتْ مَا لَتْ يَا لَتَجَبَّأُ وَنُو
 دَمُو مَسْأَلُو يَتَجَبَّأُ وَنُو
 بَسْ لَائِي مَسَانُو يَا لَتَجَبَّأُ وَنُو
 شَتُو مَا سَجَيْتُنْ يَتَجَبَّأُ وَنُو
 يَجْدُ مَا سَجَيْتُ يَا لَتَجَبَّأُ وَنُو
 مَاوَقْ لَسُو دَمُو يَتَجَبَّأُ وَنُو
 مَسَاتْ دَمُو لَسُو يَا لَتَجَبَّأُ وَنُو
 لَكْ يَلَلُو مَنْوَرُ يَتَجَبَّأُ وَنُو
 مَشِم مَشِم مَمُوْتُ يَا لَتَجَبَّأُ وَنُو
 هَلْنَم مَسَمَاتُ يَتَجَبَّأُ وَنُو
 دُنْقُرُنَّتْ دَمُو يَا لَتَجَبَّأُ وَنُو

55-ደሞ አንድነቱ የተገባው ነው
 56-ሁለት ሶስት ማለት ያልተገባው ነው
 57-ደሞ መቻሉ የተገባው ነው
 58-በሱ ላይ መሳኑ ያልተገባው ነው
 59-ሽቶ ማስገኘቱን የተገባው ነው
 60-የግድ ማስገኘቱ ያልተገባው ነው
 61-ማወቅ ለሱ ደሞ የተገባው ነው
 62-መሳት ደሞ ለሱ ያልተገባው ነው
 63-ልክ የሌለው መኖር የተገባው ነው
 64-መቼም መቼም መሞት ያልተገባው ነው
 65-ሁሉንም መስማት የተገባው ነው
 66-ዙንቁርነት ደሞ ያልተገባው ነው

Oneness is right for Him.
 To say two or three is not right for Him
 He is the omnipotent Lord, (who can do all)
 It is forbidden to say that He can't
 Everything will happen by His will
 To make anything happen outside His will is not right
 for Him
 Knowing is right for Him.
 No mistake should be attributed to Him
 His eternal existence is right for Him
 Never never is death expected for Him
 Hearing all (things) is right for Him
 And deafness is not right for Him

- 79- Dämmow sämiy māhon yātägābbāw nāw
- 80- Dunquro māhonu yāltägābbāw nāw
- 81- 'Ay māhonu dämmow yātägābbāw nāw
- 82- Dämmow 'əwwər māhon yāltägābbāw nāw
- 83- Tānāgāri māhon yāltägābbāw nāw
- 84- Dämmow dudā māhonātən yāltägābbāw nāw
- 85- 'Əhi 'ərbā mollā yāqārāw jā'iz nāw
- 86- Tājā'izu gārā 'ərbā 'änd mālāt nāw
- 87- Yā yālkuhən jā'iz sēmāw lāwāyyəh nāw
- 88- Yāmätäččāw hullā biyārāgāw mən nāw
- 89- Yätāwämm 'əndāhon tāmādräg 'əkkul nāw
- 90- Mäčyem jā'iz mālāt bāqi nāw mālāt nāw
- 91- Yānbiyočču qārtuwāl 'iha yāhāliq nāw

دَمْوَا سَمِي مَهُون يَتَجَبَّأُو نُو
 دُنْقُرُو مَهُونُو يَالْتَجَبَّأُو نُو
 أَي مَهُونُوَا دَمْوَا يَتَجَبَّأُو نُو
 دَمْوَا أُر مَهُون يَالْتَجَبَّأُو نُو
 تَنَّا چَارِي مَهُون يَتَجَبَّأُو نُو
 دَمْوَا دُودَا مَهُونْتُن يَالْتَجَبَّأُو نُو
 آه آر بَا مُلَا يَقْرُو جَائِز نُو
 تَجَائِز چَارَى آر بَا أُنْد مَالْت نُو
 يَا يَالْكُو هُن جَائِزَا سَمَاو لَأَوَائِيَه نُو
 يَمَتَشُو هَلَا بِيَار چَو مَنْ نُو
 يَتَوْمُ أُنْد هُون تَمَادَرَكُ أَكْل نُو
 مَسْتِم جَائِز مَالْت بَقِي نُو مَالْت نُو
 يَا نَبِيُوشُ قَرْتُوَالِ ءِ هَ يَخَالِقُ نُو

- 79-ደሞ ሰሚ መሆን የተገባው ነው
- 80-ዱንቆሮ መሆን ያልተገባው ነው
- 81-አይ መሆኑ የተገባው ነው
- 82-ደሞ እውር መሆኑ ያልተገባው ነው
- 83-ተናጋሪ መሆኑ የተገባው ነው
- 84-ደሞ ዱዳ መሆኑን ያልተገባው ነው
- 85-አሀ አርባ ሞላ የቀረው ጃኢዝ ነው
- 86-ተጃኢዙ ጋራ አርባ አንድ ማለት ነው
- 87-ያ ያልኩህን ጃኢዝ ስማው ላዋይህ ነው
- 88-የመተቸው ሁላ ቢያረገው ምን ነው
- 89-የተወም እንደሆን ተማድረግ እኩል ነው
- 90-መቼም ጃኢዝ ማለት በቂ ነው ማለት ነው
- 91-የአንቢያዎቹ ቀርቱዋል አሀ የኻሊቅ ነው

Hearing is right for Him
 Deafness is not right for Him.
 Seeing is right for Him
 Blindness is not right for Him.
 Speaking is right for Him
 Dumbness is not right for Him
 These are forty (out of fifty) and the rest is optional (*jā'iz*)
 With the optional, it is forty-one
 Let me tell you, listen to me about what is optional
 It should be done by those who can do it
 If one cannot do it it is not a sin
 Optional means, it is adequate/sufficient.
 This is about the Creator; the rest is about the prophets

ONE FOLIO MISSING
(ORAL TEXT CONTINUES)



جَزْمٌ بِلُومَائِكَ أَنْدَزَهُ سُنْتُكُونُ نَوُ

124- Jāzm bəlo mālāt 'əndāzih sət̪kun nāw

مَلَايَ كَايَا لُكُوأَشُهُ يَا لَلَّهِ بَارِيُوشُ نَاشُو

125-Mälā'ikā yālkuāčču yā`allah bāryočč
nāččāw

قَطْرَاشُو بُزُو نَوُ عَدَدَمُ يَلَّاشُو

126- Quṭrāččāw bəzu nāw `adādəm yällāččāw

تَنُورُ خَلْقَاشُو دُكْرُ نَوُ مَبْلَاشُو

127- Tānur ḥäläqāččāw d̪ikr nāw mäblāččāw

أَيْبَلُومُ أَيَطَطُومُ أَنْقَلْفَمُ يَلَّاشُو

128-'Aybälüm 'ayṭät̪t̪üm 'əṅqəlfəm yällāččāw

أَلْ أَبَاتُ أَلْ أَنْتَ أَنْدِهُوَ أَسْجَيَّاشُو

129-'Alä 'abbāt 'alä'ənnāt 'əndihu
'asgäññāččāw

مَا وَقِ جِدَّ يَهُونَ لَنْجَرَهُ قَطْرَاشُو

130- Māwāq gədd yāhonä ləngärəḥ quṭrāččāw

أَسْرُنَاشُونَا بَلْبُهُ يَارَاشُو

131-'Asr nāččāw 'ənā bäləbbəḥ yāzāččāw

124-ጀዝም ብሎ ማለት እንደዚህ ስትኮን ነው

Devotion (*jazm*) means to be love your lord with great piety.

125-መላኢካ ያልኳቹህ የአላህ ባሮች ናቸው

Angels are the slaves of Allah

126-ቁጥራቸው ብዙ ነው አደድም የላቸው

They are numerous, they are countless

127-ተኑር ኸለቃቸው ዚክር ነው ሙብላቸው

They were created from light (*nūr*) And their diet is worshiping

128-አይበሉም አይጠጡም እንቅልፍም የላቸው

They neither eat, nor drink nor sleep

129-አለ አባት አለ እናት እንዲሁ አስገኛቸው

They were created without father and mother

130-ማወቅ ግድ የሆነ ልንገርህ ቁጥራቸው

Let me tell you the number of those (angels) that should be known

131-አስር ናቸው እና በልብህ ያዛቸው

Keep in mind that they are ten in number

132- 'Adməṭāññ 'andāñ nāw säyyəd jəbrā'ī nāw

أَدْمَطِيْ اَنْدَاوَسَيِّدْ جِبْرَاءِئِيْلْ نُو

133- Mikā'il 'isrāfil dāmmow 'azrā'il nāw

مِيْكَائِيْلْ اِسْرَافِيْلْ دَمُوْ عَزْرَائِيْلْ نُو

134- Munkärænna näkir dägmo räqīb nāw

مُنْكَرْنَا نَكِرْ دَجْمُوْ رَقِيْبْ نُو

135- 'Atidænna mālik dägmo riḏwān nāw

عَتِدْنَا مَالِيْكَ دَجْمُوْ رِضْوَانْ نُو

132-አድምጥኝ አንደኛው ሰይድ ጅብራኢል ነው

Listen to me, the first is Sayyid Jibrīl,

133-ሚካኤል ፣ ኢስራፊል ደምም አዝራኢል ነው

Mikā'il, 'Asrāfil, and 'Azrāel

134-ሙንከርና ነኪር ደግሞም ረቂብ ነው

Munkar and Nakīr as well as Raqīb,

135-አቲድና ማሊክ ደግሞም ሪድዋን ነው

'Atīd and Mālik as well as Riḏwān.

MS ENDS

(ORAL TEXT CONTINUES)

3.3 The oral text of *Manzūmat al-tawhīd*

1-ቢስማላህ ኢረህማን ኢረሒም	In the name of Allah most merciful most compassionate
2-ምስጋና ይድረሰው ለኸለቀን ጌታ	Thanks to God who created us
3-ደጋግሞ ሽኩሩንም በቀንም በማታ	Thanks to Him during the day and the night repeatedly
4-ችላ አላለንም በነቢ ጉማታ	He did not ignore us, for the fact that. He gave us the Prophet
5-ባያቀናንማ የለንም ቀጥታ	Had not He directed us, we could not have righteousness
መቼም አቅም የለን እኛ ለቀጥታ	We do not have the power to be righteous
6-ራህመትም ደህንነት ይውረድ አለልክ	Let there be peace and mercy in plenty
7-በዓለሙ ጌታ በዛው በእኛ ደግ	By the lord of the universe who is kind to us.
8-በጠይባ ላይ ያለው የኸልቁ ኤሌክትሪክ	Whose light of creation is on Ṭayba (Medina)
9-የበዛ አደዱ ተሞላው ፈለክ	More numerous than all the stars.
እኛ በማናውቀው በምታውቀው ልክ	By the amount that we don't know but You do know.
10-መቼም ዒብራም የለው የኔ አከታተብ	My writing style is no example (for others)
11-በገርምም አይገባ እንኳን ማስታዕጅብ	It is inconsiderable, let alone deserving of amazement
12-ለራሴም አልበቃው እንኳን ለሰው ዋጅብ	Let alone obliged to others, I cannot be sufficient to myself
13-የዘመናችን ሰው ዋ የማይል አጅብ	The people of our era do not realize
14-ሁሌም ማስልቸት ነው ችላታውም አይጠገብ	We need to always remind, for they are always unconcerned
እስቲ እናስታውቃቸው በኛ ላይ እንዳይወጅብ	Let us enlighten them to fulfill our obligation

15-ተወሂዱን በሙሉ ሰነፍነው ባማራ

We composed all the *tawhids* in the Amharic language

16-ለወንዱ ለሴቱ ለሁሉ እንዲገራ

In the way that both men and women can understand easily

17-ኸልቁ እንዳይሞግተን ነገ በአኼራ

So that the people would not challenge us in the Hereafter

18-አልነገሩን ብሎ ያወቁትን ስራ

By saying that he didn't tell us about the duty he knows,

እኛ ነገርናቸው መልመዱን አደራ ::

We told them, please (learn) master it

19-አሁን ቢማከሩት ይሻላል ብለን ነው

Considering that it is better to discuss now

20 -ተዉ ወንድሞቼ መመለስ ዋጅብ ነው

Please my brothers you must turn to the right way

21 -ወደ እስልምና መጠየቅ ግድ ነው

Towards Islam, inquiry is a duty

22-ሁሌ መኖር የለም ጥፋት የማይቀር ነው

Since there is no living forever, death is inevitable

23 -አምስት እስልምና ደም ማሳመር ነው

To stick to the five pillars of Islam

24 -የፊቱ አንደኛው ሁለት ሽሐዳ ነው

The primary and the second is *Šahada* (to give witness first to the Oneness of Allah and second, that Muhammad is His messenger)

25-ሰላትና ጾም ነው ዘካና ሐጅ ነው

Prayer, fasting, charity and pilgrimage (hajj)

26-ላኪን ሐጂ ማለት ለተቻለው ሰው ነው

But hajj means, for those who can do it

እስልምና ማለት ይህንን ያህል ነው ::

The concept of Islam involves this

27-ደም ስድስት ኢማን እንዲሁ ግድ ነው

In addition to this the six pillars of *'imān* (faith) are obligatory,

28-ለወንዱም ለሴቱም ለሁሉም እኩል ነው

This is equally so for both men and women

29-ኢማን ብሎ ማለት በኻሊቅ ማመን ነው

'Imān means to believe in the Creator

30-ፈጣሪም ገዳይም እንድ እሱ ብቻ ነው
 31-በአዳንያም በአኪራም ሹመቱ የሱ ነው
 32-በመላኪኮቹም በኪታቦቹንም
 33-በሩሳሎቹንም እንዲሁ ማጥራት ነው
 34-ደግሞም በአኸር ቀን እንዲሁም ማመን ነው
 35-በቀዳም በቀደር እንዲሁ ማመን ነው
 36-ደህናውም ክፉውም ያው ከወደሱ ነው
 37-ቀዳ ብይዬ ያልኩህ መውደዱ ግድ ነው
 38-ደህና ቢሆን ክፉ እኩል መቀበል ነው
 39-እንደዚህ ታልሆነ ማመኑ ውሸት ነው
 40-መቼም ውሸተኛ መቀጫው ዐዛብ ነው
 ስድስት ኢማን ማለት እሄንን ያህል ነው
 41-አቃኢዶቹንም እንዲሁ ማወቅ ነው
 42-ልነገርህ ነውና በልብህ ማድመጥ ነው
 43-አንድነት በሙሉ ዐደዱ አምሳ ነው
 44-የአላህ አንብዮች አንድ ላይ አርገን ነው
 ከቶ አንድ ኢማን መሙላት እሱ ሲታወቅ ነው

Since only He gives life and death
 He is the powerful in both earthly and heavenly life
 Believing in the angels, the books
 And messengers (prophets),
 In addition it is important to believe in the Last Day
 Also to believe in judgment and destiny
 Good or bad, they are from Him
 Destiny means accepting all
 Good or bad, accept all
 Unless it is like this, believing is false
 In all cases, hell is the punishment for liars.
 These are the six *'imāns*.
 In addition knowing what to follow is a must
 I am going to tell you, listen from your heart
 All together their number is fifty:
 Taking together the prophets of Allah
 The fulfillment of the *'imān* means knowing this

45-ለአላህ ግኝነቱ የተገባው ነው	Accepting Allah's existence is right for Him
46-ደሞ የለም ማለት ያልተገባው ነው	Denying His existence is not right for Him
47-ቀዳምነት ደሞ የተገባው ነው	His being primordial is uncontested
48-ደሞ አዲስነት ያልተገባው ነው	Being new is not for Him,
49-በኋላ መቅረቱ የተገባው ነው	To remain even at the end (of the universe) is right for Him
50-ደሞ ለሱ ጥፋት ያልተገባው ነው	He is undying
51-ተኸልቅ አለመምስል የተገባው ነው	He does not look like any creatures
52-ደሞ መማሰሉ ያልተገባው ነው	He should not be compared (to anything)
53-በነፍሱ መቆሙ የተገባው ነው	His autonomous existence is right for Him
54-ወዳ አንዳች መከጀል ያልተገባው ነው	Expecting (anything) from something else is not right for Him
55-ደሞ አንድነቱ የተገባው ነው	Oneness is right for Him
56-ሁለት ሶስት ማለት ያልተገባው ነው	To say two or three is not right for Him
57-ደሞ መቻሉ የተገባው ነው	He is the omnipotent lord, (who can do all)
58-በሱ ላይ መሳኑ ያልተገባው ነው	It is forbidden saying that He can't
59-ሽቶ ማስገኘቱ የተገባው ነው	Everything will happen by His will
60-የግድ ማስገኘት ያልተገባው ነው	To make anything happen outside His will is not right for Him
61-ማወቅ ለሱ ደሞ የተገባው ነው	Knowing is right for Him.

62-መሳት ደሞ ለሱ ያልተገባው ነው	No mistake should be attributed to Him
63-ልክ የሌለው መኖር የተገባው ነው	His eternal existence is right for Him' (Alpha and omega)
64-መቼም መቼም መሞት ያልተገባው ነው	Never never is death expected for Him
65-ሁሉንም መስማት የተገባው ነው	Hearing all (things) is right for Him
66-ድንቁርነት ደሞ ያልተገባው ነው	And deafness is not right for Him
67-ጨርሶ ማየቱ የተገባው ነው	Seeing all is right for Him
68-እውርነት ደሞ ያልተገባው ነው	Blindness is not for Him.
69-ደሞ ንግግርን የተገባው ነው	And speaking is right for Him
70-ደሞ ዱዳነት ያልተገባው ነው	And dumbness is not right for Him
71-ቻይ መሆን ደሞ የተገባው ነው	Being mighty is right for Him
72-ደካማ መሆኑ ያልተገባው ነው	Being weak is not right for Him
73-የሚሻ መሆኑ የተገባው ነው	That He should exercise His will is right for Him
74-የግድ መሆኑ ያልተገባው ነው	That He should be compelled (to do anything) is not right for Him
75-ያወቀ መሆኑ የተገባው ነው	Knowing is right for Him
76-ያላወቀ መሆኑ ያልተገባው ነው	Ignorance is not right for Him
77-ደሞ ያለ መሆኑ የተገባው ነው	His existence is a must
78-የሚሞት መሆኑ ያልተገባው ነው	Death is not right for Him
79-ደሞ ሰሚ መሆን የተገባው ነው	Hearing is right for Him
80-ደንቆሮ መሆን ያልተገባው ነው	Deafness is not right for Him

81-አይ (የሚያይ) መሆኑ የተገባው ነው	Seeing is right for Him
82-ደሞ እውር መሆኑ ያልተገባው ነው	Blindness is not for Him.
83-ተናጋሪ መሆኑ የተገባው ነው	Speaking is right for Him
84-ደሞ ዱዳ መሆኑ ያልተገባው ነው	Dumbness is not right for Him
85-ይህ አርባ ሞላ የቀረው ጃኢዝ ነው	These are forty (out of fifty) and the rest is optional (<i>jā'iz</i>).
86-ተጃኢዙ ጋራ አርባ አንድ ማለት ነው	With the optional, it is forty-one
87-ያ ያልኩህን ጃኢዝ ስማው ላዋይህ ነው	Let me tell you, listen to me about what is optional
88-የተመቸው ሁላ ሲያረገው ምን ነው	It should be done by those who can do it
89-የተወም እንደሆን ተማድረግ እኩል ነው	If one cannot do it it is not a sin
90-መቼም ጃኢዝ ማለት በቂ ነው ማለት ነው	Optional means, it is adequate/sufficient.
91-የአንቢያዎቹ ቀርቷል ይህ የካሊቅ ነው	This is about the Creator; what remains is about the prophets
MS OMITS ONE PAGE	
92-የነሱንም ደም እንዲሁ ማወቅ ነው	Knowing about their (affairs) is also important
93-የተገባቸውን ማወቅ የግድ ነው	Knowing what they deserve is also obligatory
94-ፈጣና ለሳቸው የተገባቸው ነው	Sagacity is their character
95-አለመፍጠን ደግሞ ያልተገባቸው ነው	Non-sagacity is not their character
96-እውነተኛ መሆን የተገባቸው ነው	Truth is their character

97-ውሽተኛ መሆን ያልተገባቸው ነው	Lying is not their character
98-ሲልካቸው ማድረስ የተገባቸው ነው	Conveying His messages is also their character,
99-ደሞ አለማድረስ ያልተገባቸው ነው	Not to convey the message is not their character
100-ደሞ መታመን የተገባቸው ነው	Trustworthiness is their character
101-አለመታመንን ያልተገባቸው ነው	Not to be trustworthy is not their character
102-እሄ ስምንት ሞላ የቀረው ጃኢዝ ነው	This is eight; the rest are optional
103-ተጃኢዛቸው ጋር ዘጠኝ ማለት ነው	With the optional, it is nine
104-የነሱንም ጃኢዝ ስማ ላዋይህ ነው	Listen, let me tell you about what is optional for them (prophets)
105-በሰው ያለ ነገር በነሱም ያለ ነው	What exists in (ordinary) people exists in them too
106-ኒካህ ፣ መታመም ፣መብላት፣ መጠጣት ነው	They can have marriage, sickness, eating and drinking
107-ምርጥ ናቸው እንጂ መቼም እንደኛው ነው	Even though they are chosen ones, they are like us.
108-ላኪን ህመማቸው እንደኛ ላይሆን ነው	But their sickness is not like ours,
109-እንደ ቡጉሪቷ በላይ በላይ ሂያጅ ነው	Like pimples, it is superficial
110-ከፊፊል መረድ ማለት እንደዚህ ነው	A slight sickness is like this
111-የአንቢያ ሐቃቸው እንዲዚህ ያለ ነው	The truth about the prophets is just like this
112-አርባ አንድና ዘጠኝ አንድ ላይ አምሳ ነው	Forty-one and nine become fifty
113-አምሳ ዐቃኢድ ማለት እሄንን ያህል ነው	The fifty fundamentals of faiths (' <i>Aqā'id</i>) are this much

MS RESUMES

- 114-የካሊቅ ውለታ የማይደረስ ነው
The Creator's favours are uncountable
- 115-የሚጠጉት ጌታ የሚገዙት ነው
He is the lord to whom one must get close and worship
- 116-የሚወዱትም ነው የሚፈሩትም ነው
Who is to be loved and feared
- 117-በትዛዙም ቢሆን ከጅሉኝ ፍሩኝ ነው
His command is: Seek Me and fear Me
- 118-የምታየው ያህል በቅጡ መፍራት ነው
Inasmuch as you see Him, fear Him
- 119-ደም አንተ ባታየው እሱ የሚያይህ ነው
Even if you cannot see Him, He can see you
- 120-ሁልጊዜ መከጀል ሁልጊዜ መፍራት ነው
Always seek Him and fear Him
- 121-በአዱንያም ጌታ ነው በአኸራም እሱ ነው
He is the lord of both this world and the Hereafter
- 122-ጀዝመህ አሳምረህ ጌታህን መውደድ ነው
You need to love your lord from your heart
- 123-እንኳን ያስለመደ ቢጠም አንተ ላትከዳ ነው
Even if someone disobeys, you have to obey (your lord)
- 124-ጀዝም ብሎ ማለት እንደዚህ ስትኮን ነው
Devotion (*jazm*) means to love your lord with great piety
- 125-መላእካ ያልኳቹህ የአላህ ባሮች ናቸው
Angels are the slaves of Allah
- 126-ቁጥራቸው ብዙ ነው አደድም የላቸው
They are numerous, they are countless
- 127-ተነር ኸለቃቸው ዚክር ነው መብላቸው
They were created from light (*nūr*) and their diet is worshipping
- 128-አይበሉም አይጠጡም እንቅልፍም የላቸው
They neither eat nor drink nor sleep

- 129-አለ አባት አለ እናት እንዲሁ አስገኛቸው
They were created without father and mother
- 130-ማወቅ ግድ የሆነ ልንገርህ ቁጥራቸው
Let me tell you the number of those (angels) that should be known
- 131-አስር ናቸው እና በልብህ ያዛቸው
Keep in mind that they are ten in number
- 132-አድምጠኝ አንደኛው ሰይድ ጅብራኢል ነው
Listen to me, the first is Sayyid Jibrīl,
- 133-ሚካኤል ፣ አስራፊል ደግሞም ዐዝራኢል ነው
Mikā'il, 'Asrāfil, and 'Azrāel
- 134-ሙንከርና ነኪር ደግሞም ረቂብ ነው
Munkar and Nakīr as well as Raqīb,
- 135-አቲድና ማሊክ ደግሞም ሪድዋን ነው
'Atīd and Mālik as well as Riḍwān.

MS ENDS

- 136-በወንድም በሴቱም መልመዳ ዋጅብ ነው
Knowing this is an obligatory for both men and women
- 137-እስተ ስማቸውም ማወቅ ግድ ነው
Knowing including their names is a must
- 138-ደሞ ኪታቦቹ አራት ናቸው
And the books are four
- 139-ግድ ያደረገብን እንደናውቃቸው
Which we are obliged to know,
- 140-በረሱሎቹ ላይ ያወረዳቸው
Which He gave to the prophets
- 141-ተውራት ለሙሳ ነው አሁን ታልናቸው
Of these, *Tawrāt* (Torah) was given to Musā (Moses),
- 142-ዘቡር ለዳዎድ ነው ወንድሜ እወቀው
Zabur (psalms) to Dāwud (David), know it my brother
- 143-ኢንጂል ለመሪየም ልጅ ለነቢ ኢሳ ነው
'*Injil* (Gospel) to 'Isa the son of Maryam (Mary)

144-ፍርቃን ለኛ ጌታ ለሙሐመድ ነው	<i>Furqān (Qur'ān)</i> to our lord Muḥammad
145-እነዚህ አራት ኪታብ ሱሁፍ መቶ ነው	These four books were written in hundred
146-ለቀሩት ሩሱሎች የተወረደ ነው	The other books were given to the other prophets
147-አምሳሌ ሱሁፍ ለነቢ ሺስ ነው	Fifty of the books to the prophet Šit (Seth)
148-ሰላሳውን ደሞ ለነቢ ኢድሪስ ነው	Thirty to the prophet 'Idris
149-አስሮቹን ደሞ ለኢብራሒም ነው	Ten to 'Ibrāhim
150-አስሩን ለሙሳ ተወራት ሳይሰጠው ነው	Ten to Musā (Moses) before the <i>Tawrāt</i> was given to him
151-መቶ ሱሐፍ ያልኩህ እነዚያ ያህል ነው	These are the hundred books that I mentioned to you
152-ሰብስቦህ ቆጥረኸው በልብህ ያዘው	Collect, count and keep them in your heart
153-ነብይና ሩሱል የምናምንባቸው	The prophets and the messengers whom we believe in.
154-እነዚያ ያህል ብለን በጅምላ ቁጥራቸው	When one counts the total number
155-አንድ መቶ ሃያ አራት ሺህ ናቸው	They are one hundred and twenty-four thousand
156-መጀመሪያቸው ነቢ አደም ናቸው	The first one is the Prophet Adam,
157-መጨረሻቸው የኛ ረሱል ናቸው	The last one is our Messenger (the Prophet Muḥammad)
158-አሁን ካልናቸው የሩሱል ቁጥራቸው	Of the ones mentioned, the number of messengers [not “prophets”]
159-ሶስት መቶ ረሱል ታሰራ ሶስት ናቸው	Is three hundred thirteen messengers.
160-ሁሉም በሽሪአ የታዘዙ ናቸው	All of them were commanded by <i>šarī'a</i> (Islamic law),

161-ላኪን ለረሱሉ አድርሱ አላቸው	But to the messengers (He said), “Deliver (My message)!”
162-ሀያ አምስቶቹ ደሞ ወጅቧል ልናውቃቸው	There are twenty-five whom one must know
163-በቁርአን ውስጥ አላህ የለያቸው	Those who are distinguished by Allah in the <i>Qur’ān</i>
164-ልብ በል ወንድሜ ስማቸው ልቁጠረው	Pay attention, my brother, let me enumerate their names:
165-መጀመሪያው አደም የሁሉ አባት ነው	The first one is Adam, the father of all humanity,
166-ሁለተኛው ኢድሪስ ሶተኛው ኑህ ነው	The second is ’Idrīs[Henoch], the third is Noah
167-አራተኛው ደሞ ነብዩላህ ሁድ ነው	The fourth is the prophet of Allah Hūd
168-አምስተኛው ሳልህ ስድስተኛው ማን ነው	The fifth is Sāliḥ; who is the sixth?
169-ኢብራሂም አልከሊል ሰባተኛው ሉጥ ነው	It is Abraham the beloved; the seventh is Lot
170-ስምንተኛው ደሞ ነቢ እስማኤል ነው	The eighth is the prophet ’Ismā’il
171-ዘጠነኛው ኢስሐቅ አስር በል ያዕቆብ ነው	The ninth is Isaac, the tenth is Jacob,
172-አስራ አንደኛው ደሞ የያዕቆብ ልጅ ዩሱፍ ነው	The eleventh is Joseph, the son of Jacob
173-አስራ ሁለተኛ ሰብረኛው አዩብ ነው	The twelfth is Job, the patient,
174-አስራ ሶስተኛ ነቢ ሹዐይብ ነው	The thirteenth is the prophet Šu‘ayb
175-ነብዩላህ ሀሩን አስራ አራተኛ ነው	The fourteenth is the prophet Aaron
176-ነብዩላህ ሙሳ አስራ አምስተኛ ነው	The fifteenth is the prophet Mūsā (Moses)
177-አስራ ስድስተኛ ልብ በል የሳእ ነው	The sixteenth is Isaiah

- 178-አስራ ሰባተኛው ነቢ ዙልኪፍል ነው
The seventeenth is the prophet Dū l-Kifl
- 179-አስራ ስምንተኛው እውቀው ዳውድ ነው
The eighteenth, you must know, is David
- 180-ደሞ ተሱላይማን አስራ ዘጠኝ ነው
The nineteenth is Solomon
- 181-ተነቢ ኢልያስ ደሞ ሀያ መሙላት ነው
With Elijah it becomes twenty.
- 182-ነብዩላህ ዩኑስ ሀያ አንደኛው ነው
The twenty-first is the prophet Jonah
- 183-ደሞ ዘከሪያ ሀያ ሁለት ነው
The twenty-second is Zakariyyā
- 184-ነብዩላህ ያህያ ሀያ ሶስተኛ ነው
The twenty-third is the prophet John
- 185-ተሀያ አራተኛው ፋህላህ ኢሳ ነው
The twenty-fourth is Jesus, the life of Allah,
- 186-ሀያ አምስተኛው የኛ ሙሐመድ ነው
The twenty-fifth is our Prophet Muhammad
- 187-በቁርአን ተለዩ ሁሉም አይነታ ነው
The *Qur'ān* identifies them all
- 188-ተሳቸው ውስጥ ደሞ አሉ ዋናቻቸው
Among them there are the main ones
- 189-ቁጥራቸው አምስት አሉል ዐዘሞች ናቸው
The great ones, five in number:
- 190-ዋናቸው ሙሐመድ የኛ ጌታ ናቸው
The primary one is our Prophet Muhammad
- 191-ቀጥሎ ኢብራሒም ደሞ ሙሳ ናቸው
The next is Abraham, then Moses
- 192-ደሞ ነቢ ኢሳ ቀጥሎ ኑህ ናቸው
Then the prophet Jesus, next Noah,
- 193-ራሀመትም ደህንነት ይውረድ በሞላቸው
Peace be upon all of them and
- 194-በቤተሰቦችም በወዳጆቻቸው
On their families and their loved ones

195-እሄንን ካወቀ አመነ ሊባል ነው	The one who knows this is called a believer
196-ተክፍርና ወጥቶ በሰላም መግባት ነው	Leaving the life of the infidel behind and entering the life of peace
197-ቅጣቱ ቀርቶለት ለጀነት ሊሆን ነው	Relieved of punishment he shall be in Paradise,
198-ተዛማ ትዛዙን ክልክሉን ማወቅ ነው	Then what is expected is to know what is commanded and what is forbidden,
199-ሐላልና ሐራም በቅጥ መለየት ነው	Distinguishing the <i>ḥalāl</i> from <i>ḥarām</i> (what is permitted from what is prohibited)
200-ቀድሞ ያላወቀ ጠይቆ መልመድ ነው	If one didn't know it before, one must learn by asking,
201-አውቆ የሚያጠፋ በተውበት መግባት ነው	The one who does wrong knowingly should repent.
202-ሞት ሳይቀድመው ቶሎ አሁን መቶበት ነው	One must repent quickly before death.
203-ተማክሮ አይመጣ እሱ በድንገት ነው	Since death comes without warning
204-ተአዳንያ ቤት አኪራን ማብለጥ ነው	Priority should be given to the life after death
205-ወደ አላህ ቶብቱ ጌታችን መሀሪ ነው	If you repent to Allah, our God is merciful
206-ተውበት ብሎ ማለት ትዕዛዝን መስማት ነው	Repentance means obeying the commandment
207-ያስወጀበው ሰላት በሸርጡ መስገድ ነው	Praying the obligatory prayer properly
208-አርካን አለውና ወንድሜ መልመድ ነው	There are the basic elements, my brother, which you need to know.
209-የሰላቱን አርካን መልመድ ዋጅብ ነው	Knowing the basic elements of prayer is obligatory

- 210-አርካን ብሎ ማለት እንደ ግርግዳ ነው
The elements are like a wall
- 211-ቤት ያለ ግርግዳ እንደምን ሊቆም ነው
As a house will never stand without walls
- 212-እንግዲስ ካልቆመ ለምን ሊሰራ ነው
So if it (wall) does not stand, what use it to build it?
- 213-ጥቅም የሌለው ልፋት ሆኖ ለመቅረት ነው
It will remain a useless endeavour
- 214-ልመድ ያልኩህ አርካን ቁጥሩ አስራ ሶስት ነው
The elements you need to know are thirteen in number,
- 215-አስራ ሶስቱን ከኢሕራም መጨመር ነው
Thirteen in addition to the *'Ihrām* (i.e. *'Allāhu 'akbar*)
- 216-ሐምዘና ራእ መሐል በልብህ ማፍሰስ ነው
Between *hamza* and *rā'* (i.e. *'Allāhu 'Akbar*) pour it into your heart.
- 217-እኔ ካልተገኘ ብላሽ መሆኑ ነው
If this is not achieved it is in vain.
- 218-ልፋቱ ካልቀረ ወንድሜ መጥናት ነው
My brother the effort is worth perseverance
- 219-ጎንበስ ቀና ማለት ጨዋታ ያህል ነው
Simply bowing down and rising up is mere play
- 220-ያውም በካሊቁ ፊት እስቲ አስተንትነው
One must contemplate before the Creator,
- 221-ከቶም ሊናገሩት የማይገባ ነው
Talking about it is never necessary
- 222-አንድ በል ወንድሜ የፊቱ ንያ ነው
First, my brother, is *niyya* (intention)
- 223-ተክቢረተል ኢህራም ሁለት ማለት ነው
The second is *takbīrat al-'Ihrām* (saying Allah is great),
- 224-ደሞ መቆሙ ሶስት ማለት ነው
Standing up is the third;
- 225-አራተኛው ደሞ ፋቲሐን መቅራት ነው
The fourth one is reading the *Fātiḥa*;
- 226-አምስተኛው ደሞ ጎንበስ ማለት ነው
The fifth is to bow down
- 227-ደሞ ቀና ማለት ስድስት ማለት ነው
The sixth is to stand upright.

- 228-ሰባተኛው ሱጁድ መሬት መውጋትህ ነው
The seventh is performing prostration, touching the ground with your forehead
- 229-ደሞ ስምንተኛው መቀመጥህን ነው
The eighth is sitting,
- 230-ደሞ አታሕያቱ ዘጠኝ ማለት ነው
The ninth is *tāhīyatu (tašahhud*: reciting the *du‘ā*)
- 231-ደሞ መቀመጥህ አስረኛው ነው
And again sitting is the tenth
- 232-በነቢ ላይ ራህመት አስራ አንደኛው ነው
Saying peace be upon the Prophet is the eleventh
- 233-አስራ ሁለተኛው የፊት ሰላምታ ነው
The twelfth is the first *taslīm* (saying *al-salāmu ‘alaykum wa- raḥmatu Allāh* at the end of prayer)
- 234-አስራ ሶስተኛው እንዳወሳነው ነው
The thirteenth is as we said earlier (i.e. the second *taslīm*),
- 235- እንግዲህ ሞላች እጅህ ዐቂደት
All the principles of faith are completed now
- 236-ካፊየት አልዐዋም ኑስካ አርግላት
Make a copy of it (this) text to be sufficient for all mankind
- 237-ለባላገር በቂ ስሟንም ያሏት
For a simple person, its name is sufficient.
- 238-ተልቂሐት አልኢማን ይድገሙላት
Make it the sign of (our) faith
- 239-ኢማን ሰበተለት አሏን ላወቃት
Someone who knows this is one who is firm in faith
- 240-ለዐሊምም ቢሆን የምታግዝ ናት
Even for a scholar it is helpful
- 241-ለማንም ልባም ሰው የምትሆን ናት
Even for those of understanding (‘ulū l-’albāb)
- 242-ለሁሉም እንዲገራ ብሎ ያበጁት
It is made easy for everyone
- 243-የጌታ ውደታ ይኑርባት
Let the love of Allah be in it.
- 244-የተበጀችበት የሂጅራ ዐመት
(This book) was written in the Hijra year

245-ሺ ተሰስት መቶ ተአርባ አምስት	1345 (1926 AD)
246-ተመካ ተነስተው ጠይባ ተሄዱት	He who went from Mecca to Ṭayba (Medina)
247-በዙ ያአላህ ራህመት ይውረድበት	Let Allah's boundless mercy be upon him
248-ጠማማ በጉዳ በሰይፍ የሚሉት	Who strikes the twisted monsters (infidels) with a sword
249-በተከታዮቹ ዲን በሚያበጁት	By his followers who established the religion
250-በቅጥ ሸልመው ለሁሉም ኡመት	Give this faith to all human beings
251-እባክህ ጌታዬ ኢማን እስተ ሲሩ	Please, my Lord, (give me) the faith with its secret
252-በሎ ይለምነህል ያ ባሪያ ያ ፈቂሩ	Your poor slave is begging you
253-መቼም አዋቂ ነህ ውስጡንም ዛሂሩ	You are one who knows (everything), internal and external.
254-ዱለው በምትወደው መያውን አዳሩ	Lead him to the way you like,
255-ተነህዩ ከልክለህ አቁመው በአምሩ	Prohibit him from what is forbidden and let him abide by your order
256-ማርታህን ይለህል ደሀውን የምሩ	Your poor (slave) is asking seriously for your forgiveness.
257-እስተ ደረሶቹ ከቶም እስተ ዘሩ	With all his students and all his family
258-መስሊሞቹን ሁሉ ሰጊሩን ከቢሩ	All the Muslims both the children and the elders
259-ልመናው አጠና እሱ ያ ባሪያህ ነው	Your slave intensifies his supplication
260-ያመውላ ያመውላ ችላ እንዳትለው ነው	My Protector, my Protector, don't ignore him
261-በሰዎችህ ባህር አጥልቀኝ ባይ ነው	Give me the good character that You gave to those You love,

- 262-ተሙካለፋቸው በጣም ጠብቀኝ ነው
Keep me (away) from their wrong conduct
- 263-ያኢኸወተ አልሲድቅ ተዉኝ የማልችል ነው
Oh! My true brothers, this is an unattainable duty
- 264-አላህ ይሁነን እንጂ አንተም እንዲሁ ነህ
If Allah is not for us, you are like that.
- 265-መቼም አደባቸው የማይደረስ ነው
Their (superb) discipline is unattainable
- 266-የጌታችን ቀድሩ ያው አሸናፊ ነው
The (high) rank of the Lord is always the winner
- 267-አስራ አንድ አደብ ቀድመህ አስተንትነው
Try to make the analysis of the eleven right principles prior to everything,
- 268-እሱ ተተቻለ ሁሉም የሚሙኝ ነው
If one can perform this, all will be possible.

3.4 Differences between the written and the oral version

Line	MS		Oral	Translation	Comments on MS
	Arabic	= Fidäl			
	بَيَّأْنَا نَمَا	በያቀናንማ	ባያቀናንማ	if He has not directed us	
	رَحْمَتُمْ	ረሀመትም	ራሀመትም	Mercy	
	أَلْءَا لَكْ	አለ አለ ልክ	አለ ልክ	without limit	Repetition
	اترك	ኢትሪክ	ኤሌክትሪክ	Electric	lek omitted
	بِمَتَّاقُوْ	በምታቀው	በምታውቀው	You know it	w omitted
	أَلْبَقَاْه	አልበቃሀ	አልበቃው	not sufficient	h instead of w
	وَجَب	ወጅብ	ዋጅብ	obligation	
	وَأَيْمَائِن	ዋ ይማይል	ዋ የማይል	who do(es) not pay attention	wrong vowel
	هَلِي	ሁሌ	ሁሌም	Always	m omitted (cf. line 120)
2,23,26	أَسْلِمْنَا	እስሊምና	እስልምና	Islam	li (imāla?)
	طُمْ	ጡም	ጾም	Fasting	ṭ vs. ṣ (dialect)
	إِهْنُن	ኢሀንን	ይሀንን	This	iha- vs. yəh-
	دُمَم	ደመም	ደሞም	in addition	mu- vs. mo- (spelling only)
	كُفُوْم	ከፋውም	ክፋውም	Bad	ə has assimilated to u
	تَوَدَّأَسْ	ተወደአሱ	ከወደሱ	to Him/from Him	ta- vs. ka- (dialect) -ʾasu vs. -su
	إِهْنُن	ኢሀንን	እሄንን	This	iha- vs. əhe-
	قَدْ يَمَنْتَ قَدْ	ቀዲመነት	ቀዲምነት (x1)	Eternal (existence)	Repetition
	يَمَنْتَ	ቀዲመነት (x2)			

9	بَهَاوَا	በሀውላ	በኋላ	After	haw- vs. hwa-
9-60	مَا سَجِيتْ	ማስገኘቱ	ማስገኘት	producing, making	suffix -u added
5	ذُنُقُرُنْتُ	ዙንቁሩነት	ደንቁርነት	Deafness	ذ (z) instead of د (d) ø has assimilated to u (twice)
0	ذُنُقُرُوا	ዱንቁሮ	ደንቁሮ	Deaf	ä has assimilated to <u> = [o]
4	مَهْوُنْتَن	መሆነትን	መሆን	Being	-tən added
5, 91	إِه	ኣሀ	ይሄ	This	iha vs. yəhe
3	يَمَتَّشُو	የመተቸው	የተመቸው	those who can	metathesis; m-t instead of t-m
1	قَرْتَوَان	ቀርቱዋል	ቀርቶአል	Remain	variant spellings
15	يَمِجْرَلْت	የሚገዙለት	የሚገዙት	the worship	prepositional suffix - llät “for Him” instead of object suffix -t “Him”
20	هَلَزَيْم	ሀ-ለኬም	ሀ-ልጊኬ	Always	variant words (cf. line 14)
33	إِسْرَافِيل	ኣስራፊል	ኣስራፊል	the angel Asrafil/ Israfil (cf. Ibrahim vs. Abraham)	i- vs. a-



Chapter Four: Analysis

4.1. Analysis of the manuscript of *Manzūmat al-Tāwḥīd*

The term *Manzūma* and its various subtypes have been given different meanings by different scholars and researchers. For instance, Hussein Ahmed (2001), Assefa Mamo (1987), Birhanu Gebeyehu (1988) and Andreas Wetter (2007) define the term as the general name given to any song sung at the different religious festivals. The *Manzūma* attempts to preserve and cultivate the inner humility of mankind deep in his soul, and condemns bad behaviour. There are various kinds of *Manzūma* performance styles: *Manzūma bäqum* (*Manzūma* chanted standing); *Manzūma bäqučata* (*Manzūma* chanted while sitting); *Manzūma 'əngurguro* (lamentation) mode, a *Manzūma* which is performed by only one singer, sometimes supported by a chorus but no accompaniment; and *dibbe Manzūma*, which is a *Manzūma* accompanied by drum beating and clapping of hands.

The *Manzūmat al-Tāwḥīd* composed by Šayḥ Sāyyid Muḥāmmād Ḥāwī is a kind of *Manzūma 'əngurguro* (lamentation). It exists in both written and oral forms, though the oral one is dominant, since much of the written text is lost. Both written and oral versions begin by praising Allah as in any Islamic text. The text (both written and oral) recites the names of prophets and messengers of Allah and their messages in Islamic teaching.

The main aim of Šayḥ Sāyyid Muḥāmmād Ḥāwī in composing the *Manzūmat al-Tāwḥīd* was to teach, to warn, to direct and to instruct the largely illiterate Muslim society about the permitted (*Ḥalāl*) and unlawful (*Ḥarām*) in Islam. As an Islamic teacher, he did the work of translation from Arabic to Amharic so as to enable the people to understand the message in simple and familiar language.

In doing so Šayḥ Sāyyid Muḥāmmād Ḥāwī sought to teach the commandments of the Qur'an and Ḥadīth through poetry. He exhorts his people to stick to the five pillars of Islam and the six pillars of faith which are the base of Islam. The first of the five pillars of Islam is *Šahāda*, i.e. to give witness to the

oneness of Allah and that Mohammed is His messenger. The second is *Ṣalāt*, i.e. the prayers which must be prayed five times a day by any Muslim. The third is *Zakāt* (alms), which is a duty for those who have money. The fourth is *Ṣawm* (fasting), i.e. to fast during the month of Ramaḍān from dawn to dusk. The fifth is *Ḥajj*, i.e. to make pilgrimage to Mecca if one is able to do so. The six pillars of faith are the following: the first is believing in Allah, the second is believing in Allah's angels, the third is believing in the books (sent to the prophets), the fourth is believing in the messengers of Allah (prophets), the fifth is believing in the Last Day (the Day of Resurrection), when all mankind will be judged individually on the basis of what he/she did in this world. The sixth is believing in *Qadar* (destiny): everything (good or evil) happens by the will of Allah. Faith (*'īmān*) means to know all these things and act accordingly. Šayḥ Ḥāwī's poem continues: Allah is the beginning and the end (Alpha and Omega) of the world. He is the omnipotent Lord, who can do all. Nothing is hidden from Him. He is the guide, director and Almighty; no mistake is His, He is free from error. He does all knowingly and deliberately. In *Manzūmat al-Tāwḥīd* one can find the general principles of Islamic teaching, the main attribute of God, the number of prophets (messengers), and the books sent to them.

The ten angels whose names one must know are: Jibrīl, Mikā'il, 'Isrāfīl, 'Azrā'il, Munkar, Nakīr, Raqīb, 'Atīd, Mālik, Riḍwān.

The four books which were given to the prophets are stated in the oral text though not in the written one: *Tawrāt* (Torah) to Mūsā (Moses), *Zabūr* (Psalms) to Dāwūd (David), *'Injīl* (Gospel) to 'Īsā (Jesus), *Furqān* (Qur' ān) to Muḥammad. The total number of prophets and messengers is one hundred and twenty-four thousand. The first one is the prophet Adam and the seal is Prophet Muḥammad.

Sāyyid Muḥāmmād Ḥāwī left this treasure to his society as a guide to the right path.

4.2 ARABIC LOAN WORDS IN THE MANZŪMĀṬ ĀĻ-TĀWHĪD MS

There are a large number of Arabic loan words in Manzūmat al-Tāwhīd. Though most such words are used in the daily language, some of them cannot be easily understood by the common people. The Arabic word is used with Amharic prefix or suffix. Some of these words are listed as follows:

Line No.	'Ajami	Transcription	Arabic source	Transcription	Glosses
1	لَخَلَقْن	lāḥālāqān	خَالِق	ḥāliq	Creator
2	شُكْرُنْم	Šukrunəm	شُكْر	Šukr	Thanks
3	بَنَبِي	Bānābi	نَبِي	nābiyy	the Prophet
6	رَاْحْمَتْم	rāḥmatəm	رَحْمَة	rāḥmat	Compassion
8	بَطَيْبَا	bāṭaybā	طَيِّبَة	ṭaybā	the good (Medina)
9	عَدَدُ	'ādādū	عَدَد	'ādād	Number
10	عِبْرَامْ	'ibrām	عِبْرَة	'ibrām	Icon
12	وَاجِبْ	Wājəb	وَاجِب	Wājəb	Obligation
13	عَجَبْ	'ajāb	عَجَب	'ajāb	Surprising
15	تَوْحِيدُ وُنْ	tāwhīdūn	تَوْحِيد	tāwhīd	Theology
15	صَنَفَنُو	ṣānāfnāw	صَنَفَ	ṣānāfā	Wrote
17	بَاخِيْرَا	bā'aḥīrā	آخِرَة	'aḥīrā	Hereafter
21	أَسْلَمْنَا	'osləmənā	إِسْلَامْ	'oslām	Islam
24	شَهَادَا	Šahādā	شَهَادَة	Šahādā	Witness
25	صَلَا تْنَا	ṣālātənā	صَلَاة	ṣālāt	Prayer
25	طَمَنُو	ṭom	صَوْم	ṣom	Fasting
25	زَكَاْنَا	Zakkānā	زَكَاة	Zakkā	Alms
26	حَجْ	ḥājj	حَجْ	ḥājj	Pilgrimage
27	إِيْمَانْ	'imān	إِيْمَانْ	'imān	Faith
31	بَاالدُنْيَاْمْ	Bāddunyām	دُنْيَا	dunyā	this world
32	بَمَلَايْكُوْشْ وَمْ	bāmālā'ikūcūm	مَلَايْكَة	mālā'ikā	Angels
32	بَكْتَا بُوشُونْمْ	Bakitābūcūnəm	كِتَاب	Kitāb	Books
33	بَرَسْلُوْشْنْمْ	Bārāsulūcūnəm	رَسُوْل	rāsūl	Messengers

35	بَقْضًا	bāqāḍām	قَضَاء	qāḍā'	Judgment
35	بَقْدَر	Bāqādār	قَدْر	qādār	Destiny
40	عَذَاب	'adāb	عَذَاب	'adāb	pain, punishment
41	عَقَائِدُ	'aqā'id	عَقَائِدُ	'aqā'id	Belief
44	يَا اللَّهُ	yā'allāh	يَا اللَّهُ	yā'allāh	O Allah
44	أَنْبِيُوشُ	'anbiyūč	أَنْبِيَاء	'anbiyā'	Prophets
47	قَدِيمَات	Qādīmōnāt	قَدِيم	Qādīm	ancient; the Eternal
85	جَائِز	jā'iz	جَائِز	jā'iz	Permitted
106	نِكَاح	nikāḥ	نِكَاح	nikāḥ	Marriage
110	كَكَافِل	kākāfifāl	(خَفِيف) كَفِيف	kāfif	Simple
110	مَرَض	mārāḍ	مَرَض	mārāḍ	Disease
111	حَقَّاشُو	ḥāqqāčaw	حَق	ḥāqq	Truth
108	لَكِنْ	Lākin	لَكِنْ	Lākin	But
199	حَلَالْنَا	ḥālālōnā	حَلَال	ḥālāl	Permitted
199	حَرَام	ḥārām	حَرَام	ḥārām	Prohibited
109	أَرْكَان	'arkān	أَرْكَان	'arkān	Pillars
128	تَنْوُر	tānūr	نُور	nūr	Light
128	ذِكْر	ḍikr	ذِكْر	ḍikr	praise of God
196	تَكْفَرْنَا	Tākəfrōnā	كَفَر	kəfrōnā	to be an unbeliever
201	تَوْبَت	Tāwbāt	تَوْبَة	Tāwbāt	Repentance
207	بَشْرَط	bāšarṭ	شَرَط	šarṭ	Condition
240	لَعَلِم	lā'alimōm	عَلِيم	'alim	Scholar

4.3 Analysis of the differences

The differences are amazingly small. The Ms was written in 1926; the oral version was recorded 85 years later in 2011; yet the two versions are almost identical. Moreover, almost all the differences are good Amharic in both versions, i.e. the ajami ms has (almost) no “mistakes”.

Here is an analysis of recurrent types of differences. Most of the differences are phonological or even just orthographic, and we will start with these. (The oral version will be taken as standard).

Phonological/Orthographical

1. Ms has short a, should be long ā (i.e. fidäl 4th order). Only 3 examples

2. The vowel ə or ä assimilates to a neighboring round vowel (see Leslau 1995: 40). Examples:

kəfu-m → kufu-m (36)

dənqurənna → dunqurunna (66)

dänqoro → donqoro (80)

3. Amharic o is spelled with damma (ambiguous between u, o). Ex.: dämom, donqoro, qartowal.

4. Amharic ə or a is spelled with kasra. Two examples:

• isləmənna is spelled islimənna

• Asrafel is spelled Israfil (the standard Arabic version of the name)

5. Spelling of wa varies:

• bähwala is spelled

بَهْـ'ـاِوِلا <bähawəla>

• qarto'al is spelled qärtuwal (see Leslau 1995 : 387)

6. The Arabic spelling 'iha- is used for 3 different forms of “this”:

'əhennən

yəhe

Morphological changes

7. Suffix -u added: masgännät-**u**
8. Suffix -m deleted: Ms hule, oral hule**m**
9. Ms has prepositional object suffix -llat “for Him” instead of plain object suffix -t “Him”
10. The w in awwaqa is omitted in the ms (see Leslau 1995: 31):
bäməta**w**qäw → bämətaqäw
11. Metathesis: see 16. below

Dialect differences

12. Ms has ɬom instead of ʃom
13. Ms has ta- instead of ka- (Leslau 1995 : 605)

Word is repeated in Ms:

14. qädimännät qädimännät [for oral qädimənnät] (47); alä alä (7)

Mistakes

15. Ms has itrik for elektrik
16. Erroneous metathesis: Ms has yämätäččaw for yätämäččaw

Chapter Five: Summary and Recommendation

Ethiopia is the home of an extensive corpus of indigenous historical and cultural literary heritage by Ethiopian clerics in Ge'ez, Amharic, Arabic and 'Ajami forms in different parts of the country. The 'aḡamī text exists both in written (incomplete) and oral versions. I consider the oral text to be dominant and primary, since 'Ajami in general is composed to be performed orally in the presence of an audience. There are very few differences between the oral and written text. The content of the *Manzūmat al-Tāwḥīd* is largely drawn few passages from the *Qur'ān* like *suratul 'ihlās* and *suratul Baqara* and from *Ḥadīṭ*, like Buḥārī and Muslim the contents were discussed in the *Manzūmat al-tawḥīd* are almost the same to the above mentioned passages of *Qur'ān* and *Ḥadīṭ*.

Recommendation

Although there are many interesting and valuable written sources in Walqitte, neither the local people nor academic philologists have paid much attention to them. To my knowledge, this thesis and that of Nejat Abdu are the first attempts to explore this important source. There are many other areas like Walqitte in Ethiopia which have barely been examined by philologists. Therefore, I would like to recommend strongly to the Philology program students to give attention to this area and to the literary works of the Šayḥ. I am willingful to collect all mss by the Šayḥ Sayyid Muḥammad Ḥāwī and analyze indetail philologically, linguistically and it is my duty and the local people's to give the necessary information about the literary works of the Šayḥ Sayyid Muḥammad Ḥāwī. Addis Ababa University and other governmental bodies should advertise these understudied indigenou written sources, and the local communities should make an effort to make such materials easily available to scholars and the public.



LIST OF INFORMANTS

No	NAME	AGE	DATE	LOCATION
1	Hajj Faris Muhammad Hawi	58	15- 8 – 11	Wälqitte
2	Çulit Muhammad Hawi	53	15- 8 – 11	Wälqitte
3	Hajj Muhammad Amin	63	15- 8 – 11	Wälqitte
4	Makyu Nassir	50	15- 8 – 11	Wälqitte
5	Abdulmanan Yassin	50	15- 8 – 11	Wälqitte
6	Kedir Jubeir	120	15- 8 – 11	Wälqitte
7	Saman Shafi	80	15- 8 – 11	Wälqitte
8	Shamsu Hamza	55	15- 8 – 11	Wälqitte
9	Abdulatif Abduljalil	22	15- 8 – 11	Wälqitte
10	Hajj Ahmadalhadi	63	20 - 8 – 11	Hāwāsā

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Appendix i



Šayḥ Sayyid Muḥammad Hāwī (Rumuga Šayḥ) (1903-1966 AD)

Appendix ii



The Son of Šayḥ Sayyid Muḥammad Ḥāwī Hajj Faris

في العجمي لبسم الله الرحمن الرحيم
 مسيحا فإيد رسو لخلقنا حيا
 دجا حمووا شكرنم بقنم بما تا
 سلا ولا لثم بنبي حما تا
 يا قنا ما يلثم قطنا مشيم اقم يدك ايا لقلنا
 مرحمتهم ذهنت يور ال وال لك
 بعالم حيا بزوي ويا ود چه
 بطيبا لاي يا الله يخلقنا والتر
 فير عن ر لا و لك ايا ما نتمو من الله لك
 شيم حرام يلو حيا الله
 بخرنم اچيا انكوان ما مستعجب
 نرا سيم البقاء انكوان لسو وحب

The copy of the Amharic 'ajami manuscript (Manzūmat Al-Tawhīd)

Folio 1 recto

هَلِي مَسْأَلَتِي سَأَلْتُكَ يَا رَبِّ
أَيُّ طَبِيعٍ أَهَيْبٌ أَسْبَغُ بِهَا سَائِلِي
وَقَدْ سَأَلْتُكَ يَا رَبِّ
تَوْحِيدِي بِحَمْدِ صِفَتِي يَا مَاهِي
لَوْ أَنَّكَ لَسَيْتَ لَهْلُؤِي
خَلْقِي إِنَّكَ أَمَوْجَتِي بِحَمْدِي
الْحَيْدَرُ بَلَوِي وَقَدْ سَرَى
أَهْوَى مَاهِي بِسَائِلِي
تَوْحِيدِي بِحَمْدِي
وَدَهْ أَسْمَاءُ مَطْلَقِي
هَلِي مَسْأَلَتِي سَأَلْتُكَ يَا رَبِّ
أَيُّ طَبِيعٍ أَهَيْبٌ أَسْبَغُ بِهَا سَائِلِي
وَقَدْ سَأَلْتُكَ يَا رَبِّ
تَوْحِيدِي بِحَمْدِ صِفَتِي يَا مَاهِي
لَوْ أَنَّكَ لَسَيْتَ لَهْلُؤِي
خَلْقِي إِنَّكَ أَمَوْجَتِي بِحَمْدِي
الْحَيْدَرُ بَلَوِي وَقَدْ سَرَى
أَهْوَى مَاهِي بِسَائِلِي
تَوْحِيدِي بِحَمْدِي
وَدَهْ أَسْمَاءُ مَطْلَقِي

صلا تبا طمور تانا جنو

لك حج مالك لتشالو سوتو اسلما مالق اهنك يا هل نو

فصل منه

دعوتو سوتو ايك تانا هو چد نو

لونا - و م پستوم ظلم لونا نو

لونا ايك تانا و مالق مخالف مامت نو

فطاره چدیمه تانا س شانو نو

بانه شام بازم شوتو شوتو نو

و م پستوم ظلم لونا نو

و م پستوم ظلم لونا نو

و م پستوم ظلم لونا نو

و م پستوم ظلم لونا نو

يَا لَيْلَى يَا لَيْلَى مَنْ نُو

أَطَّحَتْ حَيْثَا حَمَّرَتْ نُو

مُودَتْمْ نُو مَمَّرَتْمْ نُو

بِئْرَانِ مَمَّهَوْدِ كَلْبِي فَرَّ نُو

يَمْتُو يُو يَا هَلْ بَطْلُو مَمَّرَاتِ نُو

دَمَّو كُنْتُ بِالْأَيُّو مَمَّهَوْدِي نُو

هَلَزِيمِ مَجَلِّ هَلَزِيمِ مَمَّرَاتِ نُو

يَا لَيْلَى يَا لَيْلَى مَنْ نُو

حَمَّرَتْمْ أَسَامِرَهُ حَيْثَا مَمَّوْدَانُو

أَبْكَوَانِ أَسَامِرَهُ مَمَّهَوْدِي نُو

يَا لَيْلَى يَا لَيْلَى مَنْ نُو

Declaration

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other university. All sources have been duly acknowledged.

Candidate:

Name Nesreen Mohammed Zein

Signature 

Supervisor: Name ORIN GENSLER

Signature 

Date: 5 November 2012