

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
INSTITUTE OF LANGUAGE STUDIES
PHILOLOGY PROGRAM UNIT

**Philological Inquiry on the History Manuscript of šayḥ Bakri Saphalo
(Abubakar ʾUsmān) (1895-1980)**

Kitab Irsal As-sawarīkh ýIlā Samāy At-tawārīḥ fi kašf ʾĀn tārīḥ Oromo

By:

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Addis Ababa University
Institute of Language studies
Department of linguistics (philology)
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Abstract

This thesis inquires the teaching career and contributions of Šayḫ Bakri Saphalo to the Oromo history. It is a content description of a manuscript composed by the Šayḫ entitled kitāb Irsāl As'-s'awārīkh Ilā samā' At-tawārīkh fī kašfi 'an tārīkh Oromo 'A book sending a missile to the sky of history revealing the history of the Oromo".

The thesis deals with the biography and works of a prominent Muslim scholar who worked throughout his life for the betterment of the Oromo people and the literary works related to this people. In fact, this thesis is devoted to one of his works which demonstrates the intellectual acumen and political sagacity of Šayḫ Bakri. He as apolitical activist generally and deeply reflect the culture and wisdom of his people giving emphasis to the importance of education as a powerful means for those in search of social justice.

The thesis shows what truly motivated šayḫ Bakri and ultimately dominated his long literary works. Through many years of selfless efforts, Šayḫ Bakri had brought his immense skill, energy, dedication and motivation to develop literacy among the Oromo of Hararghe region. To this effect, he developed a unique writing system for Afaan Oromo in the early 1950s. Šayḫ Bakri had realized that the contemporary Oromo elite (both Muslims and Christians) hardly know a writing system which fits for the Oromo language and invented a writing system that could communicate the Oromo language precisely. In fact, this is an innovation that surpasses the context of introduction of Qubee afterwards. In so doing, a descriptive method of analysis is employed and find that šayḫ Bakri studied the past history of the Oromo, their proverbs, their parables, their political and studied their wits. He was a most influential scholar and historian, who had left a strong rise of the Oromo political consciousness particularly in the vast areas of Hararghe. As a philological work a content analysis and linguistic description of the manuscript are modestly treated.

Abbreviations

Ms= manuscript.

Mss=manuscripts.

f. (fl.) =folio.

v=verso.

r=recto.

AH=After Hijra.

Arabic Transcription

Arabic consonants	Transcription
ا	Á
ب	B
ت	T
ث	t̤
ج	Ǧ
ح	ħ
خ	ħ
د	D
ذ	d̤
ر	R
ز	Z
س	S
ش	Š
ص	ṣ
ض	ḍ
ط	ṭ
ظ	Ẓ
ع	Ė
غ	Ġ
ف	F

ق	Q
ك	K
ل	L
م	M
ن	N
ه	H
و	W

Arabic Vowels

vowels	Phonetic symbols
-	A
و	U
□	I
ا ء	Ā
و ء	Ū
ي ء	Ī

Afaan Oromo Loan Sounds

□ /g/

ط /č' /

پ /č /

ظ / d /

ج /J/

پ /P' /

ي /ň/

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CHAPTER ONE

1. INTRODUCTION

I. Background of the Study

As a matter of fact, it is among Muslims all over the world that Arabic enjoys a particular prestigious status. As it is the language of the last divine revelation given by God to human kind and reserved in the inimitable Holy Quran. Arabic has in fact become a sort of scholarly language in Islamic civilization. Also Ethiopian Muslim learned men, like their colleagues elsewhere, developed their mastery in Arabic and become able to read and to write works in that language.¹

Ethiopia has many precious written manuscripts in Arabic, Amharic and Ge'ez languages. Accordingly, valuable and precious manuscripts are available in both mosques and churches. Each manuscript is reserved and transferred from generation to generation either in original or in copies. Ethiopia has long historical relations with the Arab world. The Ethiopian Orthodox and the Coptic Church of Alexandria, since the early period of the introduction of Christianity in Ethiopia, had close religious affiliations that produced Christian Arabic literature as a base of the religious literary legacy of Ethiopia.² However, the relation of Ethiopia with the Arab countries became stronger since 615, when Muslim followers had migrated from Mecca to Aksum. In fact, the introduction of Islam in Ethiopia contributed for the development of Arabic literature in the country especially among the Ethiopian Muslims. This Arabic legacy is recorded and documented in the form of manuscripts despite odds in preservation and collection of the heritage.³

Research on the history and culture of Islam in Ethiopia has been primarily based on indigenous oral sources, travelers' accounts, hagiographies, biographical dictionaries and archival materials. If any attention has been paid to philological works,

¹Alessandro, Gori (2006). *Arabic Islamic Literature in Ethiopia*. University of Florence.

²Abdini, Abdulmajid, *Between Abyssinia and Arab*, (229-231).

³ Muhammed Hakim (2007): A philological inquiry in to sheikh Ahmed sheikh siraji's birile safa (Yajami Oromo) Manzumh

commentaries on Arabic grammar and the genre known as 'ajami literature composed in native languages like Argobba, Afaan Oromo, Amharic, and the Guraghe dialects but using the Arabic script, as sources from which various types of information and evidences can be extracted such sources may shed light on the history of Islam at the local, regional and national levels.⁴ The development of the Ethiopian Arabic philological studies, and findings between philologists and historians will certainly enrich our limited knowledge about the history of Islam, Islamic literature and literary heritages in the country.⁵

In fact, the Muslim scholars of Ethiopia have been using the Arabic language for the teaching learning process, over the centuries, the present philological study of an Arabic manuscript of the important Ethiopian scholar, šayḫ Bakri Saphalo (Abubakar Usman) of Hararghe entitled *kitāb Irsāl As-sawārīkh Ilā samā' At-tawārīkh fī kašfi 'an tārikh Oromo* 'A book sending a missile to the sky of history in revealing the history of the Oromo' is one of those precious relics, with merits, investigation to show scholar's significant contribution to the history of the Oromo.

II. Statement of the Problem

Ethiopia has a long historical traditions in the production of written documents, chronicles, inscriptions, manuscripts and a host of other archival materials. They are mainly collections of private and governmental libraries, mosques and churches. Nevertheless, these manuscripts are not properly treated by scholars in the field especially those related to Arabic and Ṭajami legacy.⁶ Many indigenous Muslim scholars have written on different topics of Islamic issues and other aspects in the early times. These manuscripts have their own significant roles in the Ethiopian Islamic literary developments. The manuscript written by Šayḫ Bakri Saphalo is also one of those which are not well studied. There is a crying need to study it and properly

⁴ Bulletin of philological society of Ethiopia, 2006. (p56).

⁵ Ibid.

⁶ 'Abdallah kedir Ahmed (2009): The Ṭajami Oromo interpretation of Ṭajurumiyya.

understand its contents and its contributions towards our understanding of the Oromo history of the Hararghe region.

Accordingly, attempts will be given in this thesis to make the necessary historical and philological investigations and annotations of the manuscript of *kitāb Irsāl As-sawārīkh Ilā samā' At-tawārikh fi kašfi 'an tārikh Oromo* in order to accomplish the desired objectives.

III. Methodology

The researcher went to the place where the manuscript were located, photographed them with a digital camera, and then print out hard copies of the digitalized folios of the manuscript. The researcher also collected information and oral traditions from informants.

However, the main concern of this study is to describe the conditions and analyze the contents of the manuscript of “*kitāb Irsāl Aṣ-ṣawārīkh Ilā samā' At-tawārikh fi kašfi 'an tārikh Oromo*” of Šayḫ Bakri Saphalo. To achieve this, his writings was carefully critically analyzed and interviews had been conducted with the people who had close relation with the Šayḫ. Moreover, the study have both the descriptive and analytical elements in its approach. In addition to this, the researcher had referred different secondary sources which have close relation with the topic.

In describing the Arabic manuscript, the researcher had begun with the basic philological features and contents, writing using transcription as well as translating them into English.

IV. Objective of the Study

♠ General Objective

- ~ To introduce and make a philological description of the works of šayḫ bakri saphalo.

♠ Specific Objectives:

- ~ To investigate the contribution of Šayḫ Bakri Saphalo (Abubakar Usman Oda) in documenting Ethiopian history.
- ~ To introduce the biography of Šayḫ Bakri Saphalo.

V. Review of Related Literature

The contribution of few Muslim clerical scholars have been dealt with by some native and foreign scholars.

Edris Mohammed⁷ by referring Gori (2006:3) in his thesis he states that:

Drewes collected some Arabic manuscripts from Ethiopia privately and published some of them (1984:68-79), Wagner (1974:213-224) collected Arabic manuscripts from Harar was able to edit most of them. He also catalogued, in 1997, the best piece for the study of Arabic and Islamic manuscripts in Ethiopia (Gori, 2006:3). O'Fahey in collaboration with professor Hussein Ahmed and Wagner produced list of writings related to Islam in Arabic and various local languages of Ethiopia (2003:18-67).

Much has been said and written on Oromo history through out the country by various researchers in different languages. Moreover, the following are some of the philology researchers who had been conducted on various Muslim Oromo scholars:

1. 'Abdul Selam Muhammed (2008): Šeikh husein Kimo's (sultan Husein's) poetry manuscript and its cultural importance for the Arsi Oromo.
2. 'Abdallah Kedir Ahmed (2009): The 'Ajami Oromo interpretation of Ajurumiyya.
3. Adnan Muhammed (2008) Analysis of Arabic manuscripts of Šeikh Mohammed Rašid.
4. Hassen Muhammed Kawo (2008): The contribution of Šeikh Muhammed Jaju (Abi Al-Mahasin 1894-1956) to Arabic literature in Arsi.
5. Muhammed Hakim (2007): A philological inquiry into Šeikh Ahmed Šeikh Siraji's Birille Safa ('Ajami-Oromo) Manzumah.

⁷ Edris Mohammed (2007). Šayḫ Seid Muhammed Sadiq (1889-1969), Philological Historical and patriotic legacies (P.6).

6. Nuredin 'Abda (2009): The Arabic numerology manuscripts of Šeikh Muhammed 'Aman Hadaga of Arsi.
7. Remedan Ahmed (2008): The Biography and selected Arabic manuscript works of Šeikh Sayyid Kemal (1984:1951).

In fact, it is too difficult to get manuscripts dealing with Oromo history written by Oromo traditional scholars, particularly Hararghe area. Since few scholars have made effort to study Islam, very little is known about the contribution of Oromo Muslim scholars. Only a little study has been conducted by a few researchers on Šeikh Bakri's contribution. Among them;

1. Aleyyi khalifa (2000): The life and career of Šeikh Bakri Saphalo (1895-1980).
However, the study of this researcher was only limited on the biography of the Šeikhs from historical point of view.
2. Hayward and Muhammed Hassen (1981): History of Oromo. They conducted on the general overview of Oromo history.
3. Teferi Nigussie (2006): Development of Oromo literature up to 1991. Under this title he described Šeikh Bakri Saphalo as the corner stone of Oromo literature.
4. Another study was conducted by B.A. student; Sartu Šamsuddin (2011): On thematic analysis of Šeikh Bakri Saphalo's poems.

However, to the best knowledge of the researcher there was no any investigation on the manuscript of *kitāb Irsāl Aṣ-ṣawāriḥ Ilā samā' At-tawāriḥ fi kašfi 'an tāriḥ Oromo* manuscript. As a result, the researcher has motivated to inquire the historical manuscript of the Šeikh from philological point of view.

VI. Significance of the Study

As this thesis is aimed at the presentation and philological inquires as a primary source, it has significance for linguistics, historians, philologists etc. who may wish to further analyze the text from the perspective of their respective fields. In fact, this study also provides information about the life history of Šeikh Bakri as well as some episodes in the Oromo history. Additionally, this research is significant to its contribution to the

reconstruction of the history, language, literature and cultures of the Oromo people who have particularly inhabited in the South Eastern Ethiopia regions.

VII. Scope of the Study

As it is well known, Šeikh Bakri has quite a number of literary works. In fact, it is important to conduct on all of them. Nevertheless, due to his literary works are vast it is not possible to cover all of his works in a single research. As a single research the focus of this research was in one of his manuscript entitled “*kitāb Irsāl Aṣ-Ṣawārīkh Ilā samā’ At-tawārikh fi kašfi ‘an tārikh Oromo*”. Specifically the research focus on analyzing the manuscript in historical and philological ways.

VIII. Limitations of the Study

It is obvious that any research has been limited by different reasons and obstacles. Although, the researcher expect that this would happen those kinds of reasons which had affect the study of this thesis. Accordingly, financial problem, unavailability of a study previously conducted on the subject, lack of experience, time constraint, the illness of the informant Šayḫ Mohammed Rashad and this affects the oral information and as well as the unwillingness of Šayḫ Bakr’s son to give more information about the background of his father were the main limitations of this study.

CHAPTER TWO

2. The Biography of Šayḥ Bakri Saphalo

2.1 Family and Educational Background

Bakri Usman was born from his father Usman Oda and his mother Deynaba Galmo, in November 1895, at the small village of Saphalo. This village is situated in the district of Gooroo Guutuu, Eastern Hararghe zone. When he was young, he was called by the name Abubakar. Due to his later fame at Saphalo, he is popularly known as Šayḥ Bakri Saphalo.¹ His father was once a *Garad* 'local chief' of Saphalo.²

According to Aleyyi Khalifa, the family of Šayḥ Bakri belongs to the Kumdhiblee, one of the sub-clans of the Akkichu Oromo confederacy. "The Akkichu were the leading pastoral Oromo sub-clan who moved to the region of Hararghe; and, eventually ended up in the Ogaden as well as Northern Somalia".³ They have been one of the highly intermingled Barentuma (Barentu Oromo) groups with the neighboring diverse Somali clan groups. Abubakar was the fifth son of his family that includes three brothers and four sisters.⁴ He grew up with his family until he began his Qur'anic learning.

According to Šayḥ Mohammed Rashad, his family had a great influence on his early background especially in as far as his knowledge is concerned. They used to motivate him to know about the religion of Islam and they used to help him to read the Qur'ān and memorize it by heart. "Bakri received his basic Qur'anic learning when he was twelve years old in his village of Saphalo under the guidance of a local šayh named Kabir Dawwee, in the year 1907".⁵ "He then further studied for a number of years at

¹ Informant: Doctor Šayḥ Mohammed Rashad; He is a graduate of Al-Azhar University and was one of the Student's of Šayḥ Bakri.

² Aleyyi Khalifa, "The Life and Career of Šayḥ Bakri Saphalo", B.A. Thesis, A.A.U., 2000: 1.

³ Hayward and Mohammed Hassen: "The Oromo Orthography of Šayḥ Bakri Saphalo, *Bulletin of the school of Oriental and African studies* . Vol. XLIV, 1981, P. 411.

⁴ Aleyyi Khalifa, op.cit. p. 8.

⁵ Aleyyi khalifa. (p9).

Wäy-Bär in Arsi under Šayā Abdalla, an Oromo scholar who was originally from Bale".⁶His early education is based on learning the Arabic alphabets and reading the Qur'an.

After Bakri completed his Islamic studies under Šayā Abdalla in 1909, he moved to Chaffee Gurratti for further studies under the care of Šayā Abdalla Walensu.⁷ He again joined Yakka for further studies in 1915 under the famous Šayā Yusuf Adam from where he had again left for Chercher to complete his advanced studies under Šayā Umar Balballeetti in 1922.⁸ He returned to his birth village in 1927. As a recognized scholar, Bakri Saphalo became an important figure on the intellectual map of Muslim education in Hararghe and attracted students from the near and far. Bakri in general had studied Islam for more than two decades in different parts of the region of Hararghe.⁹ He has also a foreign Islamic stay at the Al-Azhar University of Cairo in Egypt.¹⁰ "It was his connection with Al-Azhar University that introduced him to the politics of social revolutions in Africa, Asia and the Middle East, about which he wrote poems in the 1950c and 1960c. Bakri has gained an advanced Islamic training in theology, science, mathematics and philosophy.¹¹ Besides his family, the well known Harari šayā, Abdalla Walensi, had a significant role for the success of Bakri's education.¹² Šayā Bakri married Kadija Ahmad in the year 1928.¹³ "Following the death of his father, in 1930, Šayā Bakri had become head of his family and he had assumed a series of responsibilities".¹⁴ Through time, he had well versed himself in the traditional Oromo legal practices, as he was a revered and respected elder, who settled local disputes among different contradicting groups. His intention was to enable the Oromo

⁶ Mohammed Hassen: Journal of Oromo studies, 2003. (p137).

⁷ *Ibid.*

⁸ *Ibid*; Informant: ŠayāMohammed Rashad.

⁹ Mohammed Hassen: Journal of Oromo studies, 2003. (137).

¹⁰ *Ibid*; Informant: ŠayāMohammed Rashad.

¹¹ Mohammed Hassen: Journal of Oromo studies, 2003. (137-138).

¹² Informant: ŠayāMohammed Reshad.

¹³ Mohammed Hassen: journal of Oromo studies, 2003. (p138).

¹⁴ Aleyyi Khalifa. (p12).

people to settle their disputes by themselves, based on their own, traditional law without going to the government appointed judges.¹⁵

Šayq Bakri speaks different languages. He had an excellent command of the Afaan Oromo, Arabic and Somali. There are testimonies indicated that he used to write poems in these languages. He had later learned the Amharic and the Harari languages.¹⁶ “During the Italian occupation of Ethiopia (1936-1941), he had also learnt the Italian. Other sources indicate that he had also communicated in English”.¹⁷

Hence, besides teaching all the above listed at different country of Islamic learning, he had also begun to pay considerable attention by composing Oromo poet; and, it was through the widespread of his religious poetry that his fame was widespread among the diverse ethnic and religious community of Eastern and South Eastern Ethiopia.¹⁸

It was, in 1940, that Šayq Bakri opened his second center of teaching at Adellee, west of Saphalo¹⁹, where he married into his second wife. During his long life, Šayq Bakri married a number of wives²⁰, and twenty-five children, (reportedly eleven sons and fourteen daughters). He founded his third center of teaching at Ligibo in 1948, where he further embarked on an intellectual rote. It was there that, he had eventually invented an Oromo writing system. He had established his fourth center of teaching at Kortu, located east of the city of Dire Dhawa in 1953. Besides, the above mentioned four centers, Šayq Bakri also established several teaching centers in Dire Dhawa , Goota, Qabanaawa and finally Bobbaasaa.²¹

Šayq Bakri also introduced a new method of teaching which was based on the “horizontal relations among branches”²² of subjects that were taught under him. In

¹⁵ Informant: Šayq Mohammed Rashad; Mohammed Hassen (2003:138).

¹⁶ Informant: Šayq Mohammed Rashad

¹⁷ Mohammed Hassen: Journal of Oromo studies, 2003 (p138).

¹⁸ Hayward and Mohammed Hassen, 1981. (p552).

¹⁹ Aleyyi Khalifa, 2000. (p22).

²⁰ *Ibid.* According to this source, Šayq Bakri had married into six women throughout his long life.

²¹ *Ibid.*

²² *Ibid.*

other words, he had introduced “modern” teaching methods and a time table of diverse subjects as it is used in all modern schools, rather than the monotonous rote learning method of religious schools at which texts were usually learnt by heart.²³

In fact, Šayġ Bakri was able to train some of the best Muslim Oromo intellectuals, who in their term taught in many places in and beyond the region of Hararghe. Accordingly, the Oromo historian Mohammed Hassen has listed the students of Šayġ Bakri as follows:

1. Šayġ Mohammed Siraj, [Bakri’s son] at Qallicha near Dire Dhawa.
2. Šayġ Nuradin Ahmad, at Saphalo.
3. Šayġ Abdusamed Ibrahim, at Gaalee Gaadaa,
4. Šayġ Mohammed Mansur (the son of šayġ Bakri) at Bobbaassaa,
5. Šayġ Yusuf Abdulle at Adellee,
6. Šayġ Mohammed Šayġ Usman near Barooda town,
7. Šayġ Yusuf Soqaa around Dader town,
8. Šayġ Mohammed Tarce around calanqo town,
9. Šayġ Ibrahim Mullaata in Jarsoo,
10. Šayġ Nibraas in Noole,
11. Šayġ Mohammed Yusuf in Wallo,
12. Šayġ Mussa Hassan in Arsi,
13. Šayġ Mohammed Rashad in Saudi Arabia.
14. Šayġ Abdurrahman Muda, who taught in Addis Ababa.
15. Šayġ Abdushekur in Addis Ababa.

2.2 The Literary Contributions of Šayġ Bakri Salphalo

“Šayġ Bakri Saphalo had produced corpus of literary works on the society in which he made contacts. His library was so rich and mobile. It used to be carried by pack animals between his centers of teaching. His library had rich books on Islamic studies, science,

²³ Mohammed Hassen (2003:139).

mathematics, history, Arabic poetry, and world social revolutions”.²⁴ He used to appreciate books and he was also an avid reader and raised funds to add the latest books in Arabic to his collection. He enjoyed the reputation of having the largest collection of books among Muslim Oromo scholars in the region of Hararghe.

In fact, Šayḫ Bakri Saphalo had used different literary works for political, social, economical and religious purposes. He had written more than eight books and series of poems.²⁵ Among the Oromo of Hararghe, Šayḫ Bakri Saphalo is considered as an outstanding scholar and a prolific writer. His eight major works, which generally deal with secular as well as religious themes, were written mainly in Arabic, although his poems were written in Afaan Oromo. Only some of them have been published in Mogadishu, the capital of Somalia. Regrettably enough, Šayḫ Bakri was forced into exile in such hastily manner by the Ethiopian Military Junta in 1978. It is reported that his main residence of Kartu was attacked by members of the regime’s force, who reportedly burned all his documents.²⁶ Any one who was “suspected of possessing” Šayḫ Bakri’s manuscripts were either detained or forced into exile.

Some of the literary works of Šayḫ Bakri Saphalo are listed as follows:-

1. *Kitab teysir Az-zari'ah yilā at-tafaqquh fī ḡAḡkam Aš-šari'ati* ‘A book of simplified [guidance] to the understanding of Islamic law.’
2. *Dirasa fī ‘l-mantiqa Harariya jugrafiyyan wabašariyyan* (The geography and demography of Hararghe region).
3. *Jinan al-šamarikh min hadayiq at-tawarikh*. (“A collection of unripe dates from the garden of history”) which is typed and about 95 pages.

²⁴ Mohammed Hassen (2003:141).

²⁵ Informant: Šayḫ Mohammed Rashad

²⁶ Informant: Šayḫ Mohammed Rashad; Aleyyi Khalifa (2000: 39).

4. Kitab mawahib al-madadiyyah fil awfaq al-ʿadadiyyah(The book of the famous people of awfak al- ‘adadiyyah)
5. Kitab irsal As-sawarikh ila sama’ At-tawarikh fi kašfi ‘an tarikh Oromo. (The book of sending missile to the sky of the exalted history in revealing the history of Oromo).
6. Tarikh šay□ Yusuf. (“A biography of Abúbakr’s teacher, Yúsuf ýAdam of Harar”).
7. Qala’ib durar fi tarikh Šay□ Umar (“A pleasant and pearl biography of Šay□ Umar”).
8. Kitab miftah An-nawal min maktút az-zawal. (“The key strategical book for Oromos freedom..

9. *Shalda; sharp* knife. In Oromo, using Abú Bakr’s alphabet; “this composition is from beginning and end a caustically worded indictment of Amhara colonial oppression and an account of the suffering of the Oromo under this regime”.²⁷ Moreover, he translated Algebra and geometry from which languages into the Oromo language.²⁸

In addition to those literary works, he has invented an Oromo orthography in 1956. Also, he has written different poems which were used for different ideologies. Such as political, religious and cultural ideologies.

His eight major works not only contain a wealth of information on different aspects of Oromo society, but also reveal his intellectual maturity, his profound knowledge of the Arabic language. And above all his works on history reveal his understanding of the oppression to which the Oromo have been subjected. He was an activist scholar whose works reflect a deeply seated passion to spread knowledge among his people.²⁹

²⁷ Mohammed Hassen and Hayward, 1981. (p552).

²⁸ *Ibid.*

²⁹ Mohammed hassen and Hayward, Informant: Šay□Mohammed Rashad.

2.3 Šayq Bakri Saphalo: As a Prolific Scholar and A Great Oromo Nationalist

According to the informants, Bakri Saphalo has been seen as a great Oromo nationalist because of his national struggle with the then king of Ethiopia (Haile Sillase 1930-1974). From internal evidence, it appears that Šayq Bakri's interest in the issues of Oromo political subjugation, economic exploitation and cultural dehumanization started probably in 1934 and devoted into political awakening during the Italian occupation of Ethiopia (1936-1941)³⁰.

Accordingly, in 1935 when the Italians invaded Ethiopia, Šayq Bakri wrote the following poem to express who the tables had turned against the oppressor.

Amārri nurrā fūdhe

Rāda burre Ayyani

Dhidhimē gāra sēne

Dhēfa gurbē ṭāliyānī³¹

Amhara took from us

A brown heifer of Ayyani

But [he] disappeared into

The forest to escape from the Italians.

Moreover, when the Italians conquered and occupied Ethiopian in 1936, Šayq Bakri articulated the destruction of the power and throne of the oppressor in the following poem using Arabic script:

Ṭāliyān tānkī gangalche

Gama cēkā darārā

³⁰ Informant: Mohammed Rashad, Mohammed Hassen, 2003. (p144).

³¹ Aleyyi Khalifa, 2000 (p51).

Amāra qalē fiṭē
Akka holā barārā
Mosoloonīn caccabsē
Mīla sirē Amārā
Motichi dhēfā dēmē
Goggogān fūla 'a'arā
Mootīn hiyyēssa mīdhe
'Abadu 'uma qārā.³²
The Italians drove their Tanks
Towards the flowering ceeka tree
They entered and finished the Amhara
Like a sheep for feast
Mussoloni destroyed them
The legs of the Amhara throne
The king panicked and went into exile
The skinny man with angry face
The king who oppresses the poor
Will be overthrown.

As informants witness the authoritarian government had control over the Oromo region because the people were not aware of their history. In addition, the government robbed the history of the society. Because of this, Bakri Saphalo has started to oppose the government.³³ To make his people free he began to teach the people about their

³² *Ibid.*

³³ Informant: Šayḡ Mohammed Rashad

history and motivated them to be ready for struggle by using his poems and literary works.

2.4 Šay□ Bakri's Poetry

"Among the Oromo in Hararghe the immense popularity of Šay□ Bakri derived from his poems in Afaan Oromo and his invention of a writing system. "... Šay□ Bakri stirred the imagination and captured the love of the Oromo masses by means of his poems, which were composed in their language and were short enough for the people to learn by heart" writes Mohammed Hassen."³⁴

The poetic content of Šay□ Bakri not only has a wealth of information about the general conditions of the time but it also has a great contribution to the development of the language. Some of them expressed in simple and attractive language whereas others expressed proverbially. He also used idiomatic and figurative speeches. [His poems that expressed his opposition to] the establishment target issues of cultural and revival of the passive masses.³⁵

"Before the invention of his writing system, Šay□ Bakri used Arabic script for writing down his poems in Afaan Oromo. Reading poetry to his students was an integral part of his teaching method and educational philosophy. He used poetry as an instrument of instruction".³⁶ Šay□ Bakri wrote many poems which reveal that he was a staunch Oromo nationalist who was committed to the cause of his people's freedom. By 1960, his poems were the springboard for the birth of Oromo cultural nationalism in Dire Dawa formed as a cultural movement in the name of Afran Qallo Association in Dire Dawa in 1960.³⁷

³⁴ Mohammed Hassen and Hayward, 1981. (p553).

³⁵ Aleyyi Khalifa, 2000 (pp. 54-55) *Ibid*.

³⁶ Aleyyi Khalifa, 2000. (pp. 47-49).

³⁷ *Ibid*.

2.5 The Oromo Writing system of Šay□ Bakri Saphalo

According to Aleyyi Khalifa, it was during the time when he established his third center of teaching at Lagibo (1948-1953) that he completed the work on his writing system. In fact, it was his search for teaching his people in their own language that he tried using Arabic script for writing in Afaan Oromo for over two decades. However, he did not make much progress because of problems inherent in Arabic orthography. Mohammed Ahmad by referring Mahdi Hamid Mudde, identified that:

*Arabic based orthography is very common among Muslim Oromo clerics in Wallo, Harar, Arsi, Bale and Jimma... the problem with Arabic-based Oromo orthography was its failure to represent the Oromo consonants (dh, g, c, ch, ph, ny).*³⁸

Accordingly," Muslim Oromo scholars tried to overcome the problems of vowel length adding what is known as "al-Maddah" 'gemination' by adding what is known as al-šaddah.³⁹ However, they were unable to overcome the problem of consonants, as the Arabic letters represent erroneous meaning when they are used to write Oromo words. According to Hayward and Mohammed: "Šay□ Bakri was the first Oromo who saw clearly the problems inherent in attempting to write the Oromo language by means of Orthographic system, which had been devised primarily for other languages".⁴⁰

"Šay□ Bakri demonstrated that Afaan Oromo needed its own writing system, and also anticipated the adoption of the Latin alphabet in the early 1970c, which became Qubee Afaan Oromo in 1991".⁴¹ He was a Qur'anic teacher by day and a revolutionary nationalist by night.⁴²

³⁸ Muudde, Oromo Dictionary, XIX

³⁹ *Ibid.*

⁴⁰ Hayward and Hassen, *Ibid*, 553.

⁴¹ Mohammed Hassen, 2003. (p157)

⁴² *Ibid*, Aliyi Khalifa, 2000. (p61).

According to Mohammed Hassen Šayā Bakri had three outstanding qualities. The first was his devotion to teaching and learning. For him, teaching was a duty and service at the same time.⁴³ The second was the generosity with which he put his knowledge at the service of Oromo political cause and interest. He was an activist teacher and eloquent speaker and a gifted poet, who was infused with fire and fortitude to awaken his slumbering people.

As a revolutionary nationalist, Šayā Bakri followed political developments in Africa, Asia, the Middle East and other parts of the world. He listened daily to British broadcast service Arabic language program and the voice of the Arab Radio program from Cairo. He read Al-Ahram, the most influential newspaper in the Arab world. He shared with other what he read or heard over the radio. He wrote powerful poems on the 1952 Egyptian Revolution, the 1956 Suez Canal Crisis, the Algerian revolution and the Vietnamese revolution.⁴⁴ He got interested in the independence movement in Africa during the 1950s and the 1960s.⁴⁵ The independence of the neighboring state of Somalia in 1960 appears to have radicalized Šayā Bakri's activities.

While in confinement, Šayā Bakri wrote several poems and a twenty-page pamphlet "entitled 'shalda' literally meaning 'sharp knife'".⁴⁶ Shalda is of interest in that its ultimate goal was sharpening Oromo political consciousness in and beyond Hararghe.

The spread of his literary works and thoughts initiate the people to struggle for their freedom. Which leads them to be against the authoritarian government. The government believed that the leader of this revolution was Bakri Saphalo and declared death penalty on him. As a result, he had forced to migrate to Somalia to fulfill his ambition.⁴⁷

⁴³ Mohammed Hassen, 2003. (P158-159).

⁴⁴ *Ibid.*

⁴⁵ *Ibid.*

⁴⁶ *Ibid*, Aleyyi khalifa, 2000. (p65).

⁴⁷ Informant: Šayā Mohammed Rashad.

2.6 Šayġ Bakri's Life in Somali Refuge Camp, and His Death

While Bakri Saphalo migrates to Somalia he was with his different manuscripts except the manuscript which were burnt by Amhara authorities.⁴⁸ Even he was a migrant he was worried how he transfer and keep those knowledge's for his nation so, he had the aim to gate a suitable place which can be able him to achieve his goal.⁴⁹ He believe that the stable condition helps him to transfer his knowledge and thoughts properly. However, he had a will to meet with *ulamas* (Muslim scholars) and to mix with somalians and he aimed to be successful with them. For this reason, he had preferred the two main cities of Somalia, Hargeessa and Mokadisho which can be able him to transfer and thought his knowledge easily.⁵⁰

On the other hand, it was happened unexpected obstacles in 1977, which inhabited the successes of the Šayġ's ambition. In fact, this was that the leader of the immigrant of Hargeysa has declared on the immigrants including the Šayġ to move or to go out from the town of Hargeysa into the place called Hiran.⁵¹ This place was far from Hargeysa but the Šayġ want to stay in Hargeysa or has the will to move to Mogadishu. Accordingly, he asked the leader to allowed him weather to stay in Hargeysa or to move into Moqadisho. Moreover, he had an ambition to meet with Somali *ulamas* for the purpose of editing and printing of all his manuscripts and to transfer his knowledge to his nation. Even though, again and again he had tried to get permission from the leader to meet with the Somali government. But the leader reject his question rather he promised him.⁵²

Moreover, after Šayġ Bakri migrated into Hiran informant Doctor Šayġ Mohammed Rashad has meet with the Šayġ in 1979 and he took four manuscripts from him. And also he gate a permission from him (Šayġ Bakri) to publish these manuscripts;

⁴⁸ Informant: Šayġ Mohammed Rashad

⁴⁹ *Ibid.*

⁵⁰ *Ibid.*

⁵¹ *Ibid.*

⁵² *Ibid.*

1. Irsal, As-sawarīkh ila sama at-tawarīkh fī kašfi ‘an tarikh Oromo.
2. Tarīkh Harar
3. Wajana zatu aš-šamarīkh min hada iqi at-tawarīkh
4. Wamuqqaddimatu teysīri az-zarī ‘ati.⁵³

“In 1980, the rigorous and deprivation of the Hiran camp proved too much for the old [scholar], and his health soon broke down. At the end of a prolonged bout of illness, šayḡ Bakri died on 5 April 1980, aged eight-Five”.⁵⁴

Perhaps it is not out of place to end this section with an extract from the closing lines of Šayḡ Mohammed Rashad’s obituary poem:

Ša’ abī biyya teñña lubbun sanī Bakrī
 Dalagā isānī qalbin lālī barī
 Qadrīn šék Bakrī qalbī té ha-ta’u
 Akka zalālamī si wağgi ġirattu
 Dīna kētif du’é kan akkan qabattú
 Biyya tētif du’e kan akkan ġālattú
 Namni biyyaf du’é bara’n-dúne
 Qalbī saba satī abadú wan-banné
 Ya Rabbi téssisī ġannata ké késsa
 Núfis sabrī kennī wan nu-qabbanéysa

Bakri is the very life of our countrymen

Consider his work and learn!

Let his spiritual greatness be in your heart

⁵³ Informant: Šayḡ Mohammed Rashad, Hayward and Mohammed Hassen, 1981.(p554).

⁵⁴ Informant: Šayḡ Mohammed Rashad, Hayward and Mohammed Hassen, 1981. (p554).

To be with you forever!

He died for the faith you embrace

He died for the country you love

One who dies for his country does not ever die

He is never lost from the heart of his people

O lord, set him in your paradise!

And comfort us with something that cools the heart!⁵⁵

2.7 Miracles tells for Šay□ Bakri Saphalo

According to the informant, Bakri Saphalo had many miracles which were well known by the society. From those miracles that the society believed that one day, he has solved his tongue problem in one night pray. As it is informed that while Bakri Saphalo was a child he had tongue problem on speaking and he had not be able to express his idea fluently. As a result, his classmates and teacher used to laugh at him. One night he prayed strongly and when he wake up from his sleep he gate himself a perfect speaker.⁵⁶

⁵⁵ Informant: Šay□Mohammed Reshad, Hayward and Mohammed Hassen, 1981. (p 554).

⁵⁶ Informant: Šay□Mohammed Rashad

CHAPTER THREE

3. Philological and Linguistic Descriptions of the Manuscript

3.1 Physical Description of the Manuscript

The coverage of the manuscript is made up of hard plastic materials which has a blue black color. The horizontal length of the manuscript is 20cm and the vertical length is 16cm. Moreover, the paper of the manuscript are not as much as modern as recent papers on which we could write a text. Nevertheless, it seems like the first old text of the modern text. In general, the paper of the manuscript is not either the oldest or the modern.

3.1.1 The General Situation of the Manuscript

The physical materials of the manuscript are made up of soft paper and hard plastic cover. The internal characteristic of each folio of the manuscript has marginal notes and colophons. However, when additional notes are needed, there is a blank space under each sub-title. The first folio of the manuscript focuses on doxology, praising Allah and blessing the prophet. The writer has clearly stated his full name under the title of the manuscript. Accordingly, the manuscript has 19 sections. And under some section of the manuscript, there is also sub-titles. As a result, the manuscript has generally three major parts. These are the introduction, the body and the conclusion parts.

3.1.2 The Folio Layout

The manuscript has 98 folios. Nevertheless, folio number “33” and “36” are jumped (left blank). Each folio of the manuscript contains 24 lines, and, it has marginalia, especially at the bottom of the folios.

3.1.3 Writing Style

The style of the writing are *Naskh* and *Ruk'ah*¹. However, in some parts of the manuscript, there is a correction and additional words either by pen or pencil. Thus, completely different from the oldest one. The manuscript has no special decoration.

3.1.4 The Orthography of the Text

The manuscript is written down both by modern pen and pencil. In order to make the writing clear and readable, the author evidently uses both Arabic and Afān Oromo words or alphabets in his writings.

3.1.5 The Language of the Text

The language of the text of the manuscript is a classical Arabic. And, the author has used Afaan Oromo for some words which are difficult to read.

3.1.6 Organization of the Manuscript

The manuscript is organized and formulated into one volume. Yet, it is formulated and documented in such away by one of the author's students Šayḫ Mohammed Rashad. The additional notes deal with the biography of Šayḫ Bakri Saphalo himself. Moreover, some foot notes were written in pen by new hand writing are also the statements of Šayḫ Mohammed Rashad.

3.1.7 The Manuscript Title

The title of the manuscript had been written by silver pencils using bold letters and underlined.

3.1.8 Sub-Title

The manuscript has "19", sections (mabḥaṭ). Accordingly, many sub-titles of each section are written in a question form. And also, it is written in bold and is underlined.

¹ The most common style of Arabic script can be found throughout the Islamic world .(a definition given by Hassen Mohammed kawo, 2008.(p.106)

3.1.9 Date and Colophon²

The author had only mentioned the date of completion of the manuscript. It is mentioned on the title page below the title as the year 1978 AD. He has presented the colophon by praising the creator, Allah, and blessing the prophet Mohammed and equally praising the date of the completion of the manuscript.

3.1.10 Introduction

It is started in Bismillah³. The manuscript has a brief introductory part from folio 1 to 11, based on the biography of the author himself. In fact, it has a kind of permission from the author to šay□ Mohammed Rashad whether to properly bring this manuscript or to copy it for his community.

3.1.11 The Author

The author of the manuscript had been Šay□ Abūbakar bin Uṭmān bin Odā, as stated on the title folio.

3.1.12 The Manuscript Themes

The main themes of the manuscript have dealt with attempts to sketch an overall picture of the Oromo history by contrasting their earlier glory with their later humiliation under the Christian Amhara dominated ruling class.

3.2 The Linguistic Description of the Manuscript

3.2.1 The transliteration

On some folios of the manuscript, the author transliterates non-Arabic words as follows:

² An inscription written at the end of treatise (or a section of a treaties), in which the copyist records the date on, which he completed the copy and some times also his name and where he was working. Other information can also be included in Colophon (*ibid*).

³The formula “bi-ism-Allāh ar-Rahmān ar-Rahīm” In the name of Allah, the Beneficent, the Merciful”. This formula almost always begins a treatise, and it is some times placed within the illuminated opening of a treatise (*Ibid*).

1. ġ (ġ) - fricative, voiced, uvular.

To transcribe the sound /ġ/, in Arabic script, the author uses three dots on the top of the sound ڨ (ع).

<i>Representin g sound</i>	<i>Arabic word</i>	<i>Ethiopic transcription</i>	<i>Afān Oromo word (in Qube)</i>	<i>Folios number</i>	<i>Line number</i>
ڨ	الڨالا	Ġallā	Gallaa	11,16,19,20...	3,22,4,1
	دڨا	Daḡā	Dagaa	12,72	21,18
	ڨجي	Ġoje	Goje	13	9
	ڨدرو	Ġudurū	Guduruu	13	14
	مدڨشقز	Madagaš-qar	Maadagaaskar	17	2
	ڨنالی	Ġannāle	Gannaale	17	12
	ولڨا	Wallagā	Wallagga	42	3
	التڨرلی	At-tigrī	Tigree	42	24
	ڨموڨوفا	Ġamū ḡūfā	Gaamoogoofaa	43	In foot note
	مزاڨاچا	Mazāḡājā	Mazzagaajaa	45	21
	انڨلترا	□Inḡiltarā	Ingiliiz	46	18
	ڨلادیوس	Ġalādyūs	Galaadiyoos	48	22
	ڨدا	Ġadā	Gadaa	50, 70...	7,5
	شڨرر	Šaḡḡar	Shaggar	62	1
	ڨندر	Ġon-dar	Goondar	62	22
	ڨراتی	Ġurrāttī	Gurraattii	70	9
	من ڨلی	Man-ḡal-me□e	Mana galmee	70	10
	الڨرادات	Al-ḡarādāt	Al garaadaat	73	18
	ڨوتمت	Ġūtamt	Guutamte	85	6

2. ٲ (c) ejective, voiceless, palatal.

To transcribe the sound / ٲ / in Arabic script, the author uses three dots under the basic shape of sound ٲ (t) as follows:

Representing sound	Arabic word	Ethiopic transcription	Afaan Oromo words(in Qubee)	Folios number	Line number
ٲ	مٲا	ma ٲ ٲā	Macca	13	6
	ٲبا	ٲallabbā	Callabbaa	13	14
	ٲنقو	ٲalanqō	Calanqoo	25	11
	ٲلالو	ٲilālū	Cilaaloo	26	7
	ٲفى	ٲaffey	Caffee	70	9
	برٲم	Bar-ٲuma	Barcuma	80	13
	مرٲم	Mar-ٲuma	Marcuma	80	17

3. ٲ (č) Voiceless, palatal.

To transcribe the sound / ٲ / in Arabic script, the author uses three or four dots under the basic shape of sound ٲ (s). However, in some folios of the manuscript he also uses four dots under the sound ٲ(s),as follows:

Representing sound	Arabic word	Ethiopic transcription	Afān Oromo word(in Qubee)	Folios number	Line number
پس	أبیسو	'abbičū	Abbichuu	13,13	8,13
	اکیسو	Akačū	Akachuu	13	13
	سدیس ا	Sadača	Sadachaa	13	15
	موتیس	Mūtiča	Mooticha	53	In foot note
	من جیلپس ا	Man-jīlčā	Mana jiilchaa	71	2
	م ظیس	Mad'īča	Madhicha	80	10

4. ظ (ḍ) voiced, implosive, alveolar.

To transcribe the sound /ḍ/ in Arabic script, the author used three dots on the top of sound ط(t) as follows:

Representing sounds	Arabic word	Afān Oromo word(in Qubee)	Folios number	Line number	Ethiopic transcription
ظ	م ظیس	Madhicha	80	10	Mad'īča
	ظموغ ا	Dhummuugaa	14	17	ḍummūgā
	هظیی	Hidhii	53	In foot note	Hid' ī

Moreover, to transcribe the sound /p'/ in Arabic script, the author also uses three dots under the sound ب (b). For instance, in folio 15, line 2, سبالی (sup' p'āli) in Afān Oromo word “suphaale”.

The author also represents the sound چ with two dots to transcribe the sound /ġ/ in Arabic script. For example, in folio 45, line 21, مزاغاجا (mazzāgājā) in Afān Oromo word “mazzaagaajaa”.

However, there was a sound like ي which has different transcription from the other nasal sounds, by having three dots under the ي /ya/ sound. Accordingly, the author had used three dots on the bottom of sound ي /ya/, to transcribe the sound /ñ / in Arabic script as follows.

In folio 61 line18, جرای (girāñi), in Afān Oromo word “Giraanyi”.

3.2.2 Afaan Oromo words appear in the Manuscript

The author has used Afaan Oromo words behind Arabic words .In fact, the author wants to clarify Arabic loan words both in Arabic and Oromo scripts, for the readers in clear approach. The following are some of the words in each folios of the manuscript:

Arabic words	Ethiopic transcription	Afaan Oromo words	Meaning	Folio number	Line number
بابلی	Bābbiley	Baabbile	The name of place	12	16
حنا	ḥinnā	Hinnaa		12	19
دغا	Daḡā	Dagaa		12	21
یاپا	Yāyyā	Yaayyaa	The name of place	12	22
عجم	Guj-jam	Goojjam	The name of place	13	10
جیلی	Jiley	Jilee	The name of kinship	13	12
وایو	Wā yyū	Waayyuu	The name of place	13	15
هن عرا	Han-□arā	Han'araa		15	In foot note
سنقرا	San-qarā	Sanqaraa		15	In foot note
لوقود	Lūqūda	Loqoda	Dialect	20	1
وه	Wah	Wahi	Some thing	29	8
فلماة	Filmāt	Filmaata	Election	34	19
اربو	□rbū	Irbuu		35	6
اربون ست هائبط	□irbūn sitti hāč'ab-ṭu	Irbuun sitti haa cabdu		35	8
تولما	Tūlamā	Tuulama	The name of kinship	37	In foot note

مود	Mūda	Muuda	Pilgrimage	42	2
طقلای حزب	Ṭaq-lāḥi ḥizb	Xaqlaayhizbi		46	2
سیرار مئو	Sīra- oromḥaw	Seera oromoo	The law of Oromo	50	3
هیرار مئو	Hīra- oromḥaw	Heera oromoo	The rule of Oromo	50	4
جارا	Jārā	Jaarraa	Century	50	5
اسبوت	ḥas -būt	Asaboot	The name of place	50	18
تری دورئ	Tarrey dūriḥi	Tarree doorii		51	13
ارثودکس	urṭūduksi	Orsoodoksii	Orthodoxy	57	12
برکدلی	Barkadley	Barkadlee	The name of person	61	22
رابادوری	Rābā dūrī	Raabaa doorii	The 4 th order of Gada system	68	10
سدییتا	Saddeytā	Saddeeta	Eighth	69	12
سیر	Sīra	Seera	Law	69	16
هیر	Hīra	Heera	Rule	69	17
برقا	Burqā	Burqaa	Spring	70	7
مجار	Mijār	Mijaara		71	11
ابرا	Oborrā	Oborraa	The name of place	72	5
یتو	Itū	Ituu	The name of kinship	72	5
خولو	ḥūlū	Khuuloo		72	7
مطی	Miṭey	Mixee		73	6
اکان جئون جا	ḥakkan jeḥun jeḥa	Akkan je'un je'a	As I say I said	73	12
قروم	Qarōma	Qarooma	Civilization	73	21
من بلتی	Man- bultī	Mana bultii	Bed room	74	7
بروملو	Barrū mullū	Baruu mulluu		75	8
أتلو	ḥutulū	Utuluu	The name of person	75	9
آلا	ḥalā	Alaa	Out side	75	9
الهساسو	ḥ Al-hasāsū	Hasaasuu	Murmuring	78	21
غدابلو	Ġadā ḥabalū	Gadaa abaluu	The Gada of....	83	10
رابومی دورومی	Rābūmey dūrumey	Raaboome dooroome	He had finished two Gada order	84	10

جرم	Jirma	Jirma	Stem	86	17
جرم ديمابها	Jirma deymā bahā	Jirma deemaa bahaa	Let you pass the problem	87	3
انماون سنن اكس	□ inumā wan-sun □ akas	Inumaa wannī sun akkasi	Yes that is it	96	22
دزی دوا	Dirrey dawā	Dirree dawaa	The name of place	96	23

3.2.3 Spelling errors in the Manuscript

Many words are exist in the manuscript which have non-standard spelling as shown below:

1.The mis use of □alif(ا) in the place of □alif ḥamza (ء). For example:

Wrong spelling	Folios number	Line number	Correction
الاحباش	16	18	الأحباش
فان	17	7	فإن
الاكبر	17	14	الأكبر
للاتحاد	35	15	للإتحاد

2. The omission of sounds and dots from the words. For instance:

Wrong spelling	Folios number	Line number	Correction
والثقافة	32	20	والثقافة
المجاورة	41	4	المجاورة
النظام	49	3	النظام
خلفة	61	19	خليفة
من ايدهم	65	13	من ايديهم
انتخب	67	10	انتخب
حينذ	89	7	حينئذ
مسيحيو	90	2	مسيحيون
الجرام	95	10	الجرائم

3. The addition and transposition of sounds:

Some sounds or dots (diacritics) are added in the correct words and it gives meaningless words in the manuscript. The following are some of the examples:

Wrong spelling	Folios number	Line number	Correction
مندخلول	64	14	مندخلو
الذى	78	9	الذي
واحدى وثلاثين	94	19	واحد وثلاثين
لقبيلة	69	9	لقبيلة

CHAPTER FOUR

Content Analysis of *Kitab Irsal Aş-şawarīkh Ilā Samā' At-tawārīkh fi kašfi' an tārīkh Oromo*

4.1 Introduction

In this chapter, the researcher attempts will be made to discuss the contents of the manuscript from the philological perspective and a historical views to some extent. In fact, the manuscript of *Kitab Irsal Aş-şawarīkh Ilā Samā' At-tawārīkh fi kašfi' an tārīkh Oromo* has 98 pages, with introduction, body and conclusion.

Moreover, the introduction part of the manuscript was written by Šayḫ Mohammed Rashad who had been one of the students of Šayḫ Bakri Saphalo. Indeed, it dealt with the short biography of Šayḫ Bakri in the first ten pages. Accordingly, the present researcher has used some of the information written by Šayḫ Muhammad Rashad⁶⁷ himself (the informant) particularly in Chapter two. As a result, an attempt will be made to discuss the main body, and conclusion of the manuscript in this Chapter.

Of course, the body parts of the manuscript have 19 sections, which deals with an over all panorama of the history of the Oromo by drawing a comparative analysis between their earlier greatness with their later conflict with the Amhara dominated ruling system. Yet, the conclusion part of the manuscript has dealt with a short history of the city of Harar, starting from (folio 91-98) of the manuscript.

Nevertheless, one of my informants transputs that Šayḫ Bakri Saphalo had mentioned many points, as a source, from the book entitled “*Kitāb hādiru Al-ʿālamul’Islām*” written by Šanio Arfalan from Syria. It seems that after he had read this book, he cited many valuable points from it. Yet, it goes with out saying that this book helped šayḫ to

⁶⁷ Šayḫ Mohammed Rashad:- Qur’an is first translated by him from the original one into Afan oromo. And also, he has been one of the famous traditional Muslim Oromo scholars, who had, graduated from Al-Azhar Unviersity of Cairo. Moreover, he was one of the founder of Afān Oromo Radio Program in Mogadishu. In addition to this, he has been a contributor of a lot of works to the Muslim Oromo especially preparing documents either in Arabic or in the Ethiopian local languages.

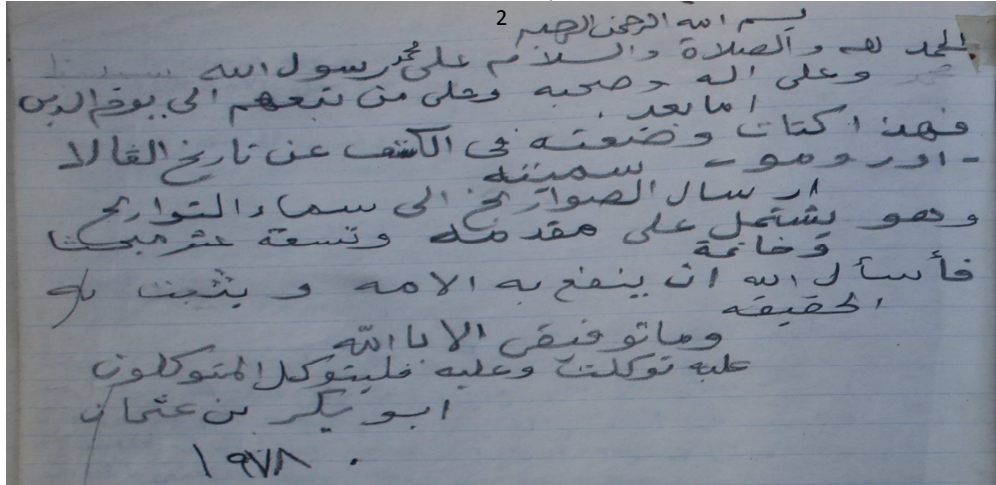
write more on the origin of Oromo people as well as their expansion from their former areas of settlements.

However, in the manuscript the author has used the derogatory term “Galla” to refer the Oromo people⁶⁸. Nevertheless, the Oromo people could perceive that this word appears to have been a negative term unwillingly attributed to the Oromo. It is term of social abuse. The Oromo could not identify themselves as “Galla” and they could humiliatory resist being identified by this appellation. As a result, the present researcher uses the word Oromo in the place of “Galla” while translating the manuscript from the original one into English.

⁶⁸ Both ŠayṭBakri and ŠayṭMohammed Reshad had used the word Galla for the Oromo people. And they believed that this name (Galla) does not have a negative connotation.

INTRODUCTION

⁶⁹Nn



In the name of Allah the most gracious and the most merciful

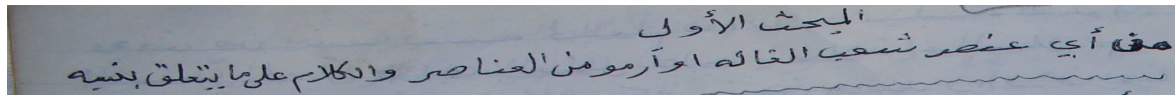
Allah should be praised for he is the lord of the world. Peace and blessing of Allah should be on our prophet Mohammed, His family and His companions until the last day of judgment. Then after; I write this book on the hidden history of Oromo. It is entitled *Kitab Irsal As'-s'awarikh Ilā Samā' At-tawārikh fi kašfi 'an tārīkh Oromo*. In which I included the introduction and 19 sections with a reasonable summary. I will pray in the name of Allah to help the people by it [this manuscript] and to show the reality again by it. And my only guide is Allah. I will relay on him let every one depend and be supported by Allah.

Abubakar Usman

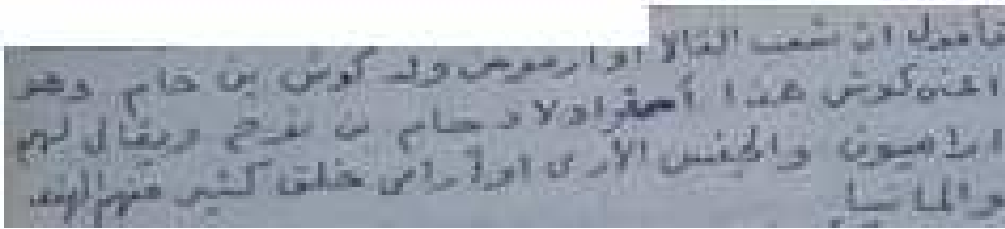
1978

⁶⁹ Basmallah; In many Islamic manuscripts almost always beings a treatise, and it is some times placed within the illuminated opening of a treatise. A (definition given by Hassen Mohammed Kawo, (2008) The contribution of ŠayḡMuhammed Jaju to Arabic Literature in Arsi pp. 106).

SECTION ONE

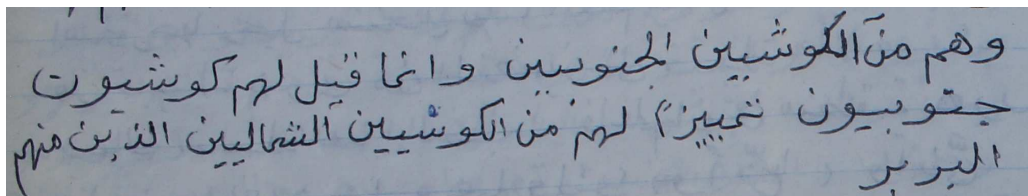


The genealogy of Oromo peoples and notes on its kinship.



I said the Oromo people are descendants of Cush, son of Ham. Cush was the young son of Ham, while Ham was the son of Noh. They were called arāmiyyūna and their genetic is al-'arā or 'arāmī. Many of them are the descendents of Indian and Germany communities.

On the above extract, the author has tried to clarify the genealogy of the Oromo people; and, it implies that the Oromo people have, according to him a genealogical ties with the outside world particularly with Indians and Germanys.



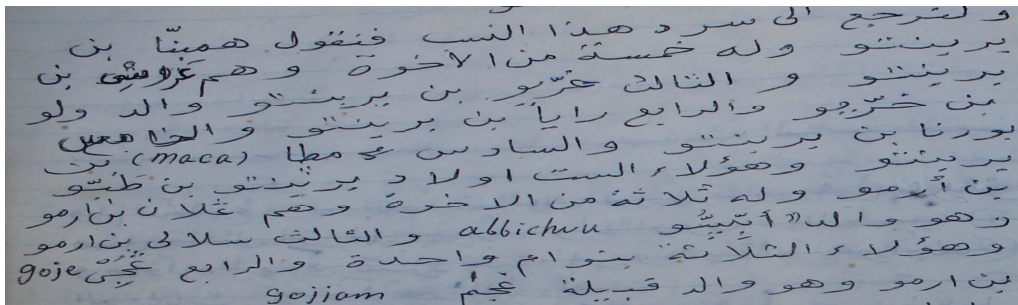
They are belongs to the south Cushitic [sic] they were named so to differentiate them from northern Cushitic which includes Barber. Folio (verso)11.⁷⁰

In his attempt to be precise, the author has also classified the Cushitic people to Northern and South. And he clearly identify that the Oromo peoples are under the

⁷⁰ Folio (abbreviated fol.or f.): a leaf of paper, the front of folio is referred to as the recto and the back as the verso. Since Arabic and 'Ajami Arabic in other languages script reads from right to left, when a volume is opened to a full opening (facing pages), the back, or verso of one folio will be on the right hand side of the opening; and , the front or recto of the following folio will be on the left hand side, (definition given by Hassen Mohammed, 2008,pp. 107).

southern Cushitic. Hand in hand, it is clearly mentioned that the berber are under northern Cushitic.

Moreover, the author in the following sentence has discussed about the diverse of Oromo clans as follows:



Let us come back to recount the kinship (of the Oromo) whom we mention that Humbāna is the son of Bārentū. He has five brothers; the first is: Arus Bārentū, the second is Karrayyū Bārentū [the father of wallo], the third is Rāyya Bārentū, the fourth is Bōrana Bārentū, and the fifth is Mac'c'a Bārentū. These five are accordingly the sons of Bārentū, the son of t'abbo Oromo. He has three brothers, they are Galān Oromo, the father of Abbichu, the second is Salale Oromo; and, the third is Guji Oromo. The later is the father of 'Ajam (gojjam) clan. These three are children born from one mother. F. (v)13.

This indicates, that the major kinship of the Oromo are six brothers. And this can be explained in a brief diagram as follows:

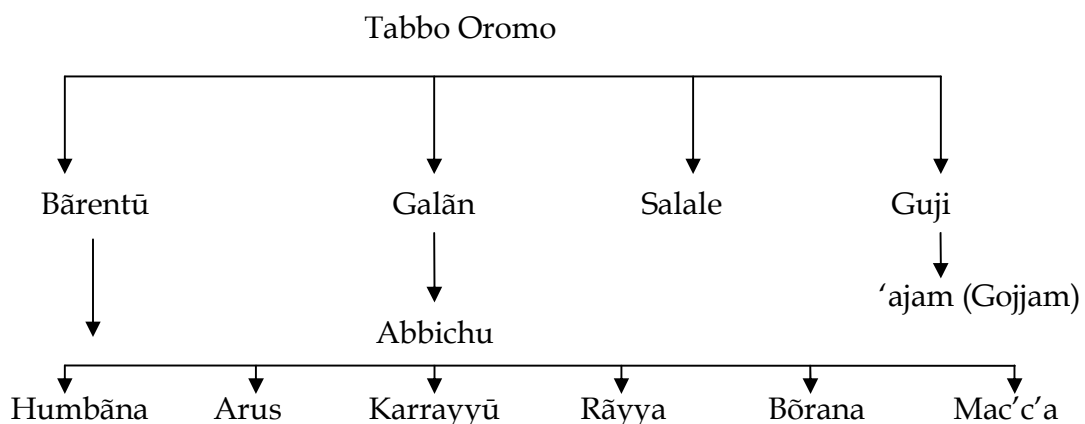
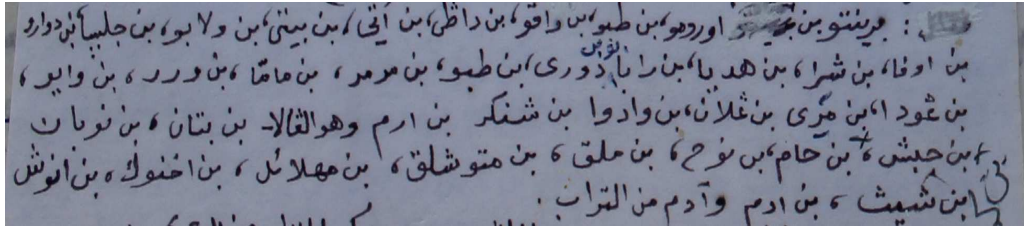


Diagram one: the major kinship of Oromo¹

In addition to this, in marginalia the author underscores the genealogy of the Oromo starting from “Adam” until the recent generations on folio (v) 15. as follows:



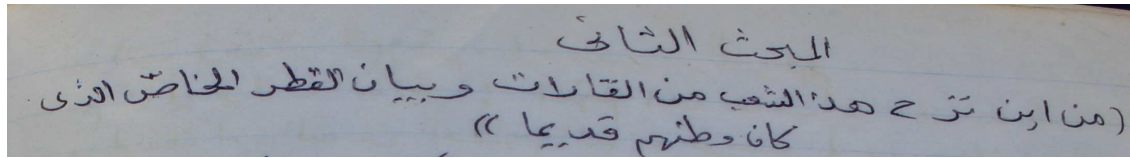
Bārentū, the son of Oromo, the son of Tabbū, the son of Wāqū the son of Dāč'e, the son of 'Itti, the son of Bīti, the son of Walābū, the son of Jilčā, the son of Dawāraw, the son of Awfā, the son of Šarā, the son of Hadiyya, the son of Rābā, the son of Dawrī, the son of Tabō, the son of Murmur, the son of Māmmā, the son of Warar, the son of Wāyyū, the son of Gūdā, the son of Marā, the son of Galān, the son of Wādū, the son of Šankar, the son of Aram it is Oromo, the son of Bitān, the son of Nūbān, the son of Habaš, the son of Kūš, the son of Hām, the son of Nūh, the son of Halaq, the son of Matū šalaq, the son of Mahlā'il, the son of Ahnūk, the son of Anūš, the son of Šeyti, the son of 'Adam, and 'Adam is born from soil.

واما ارمو هذا فهو ارمو بن برينتو وهو آخر جيلي بن برينتو وجميع من كان من ولد برينتو مثل اكيو وابيو وغميشو وطلبا وغدرو ووايو وسديبا وغيرهم راجع الى برينتو هذا.

But, the Oromo is the son of Bārentū, he is brother of Jille Bārentū. All children of Bārentū like Akkachū, Abbichū, Gammechū, callabā, Gudurū, Waayyū, Sadachā, and others are returned back to Barentū.

This extract shows the relations of the Oromo with Bārentū and clearly underscores that it was that of the son and the father. Besides it introduces the other children of Bārentū that means the brother of Oromo.

SECTION TWO



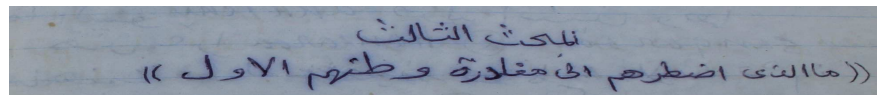
Where are these people from? from which continent are they? And where was their original home?



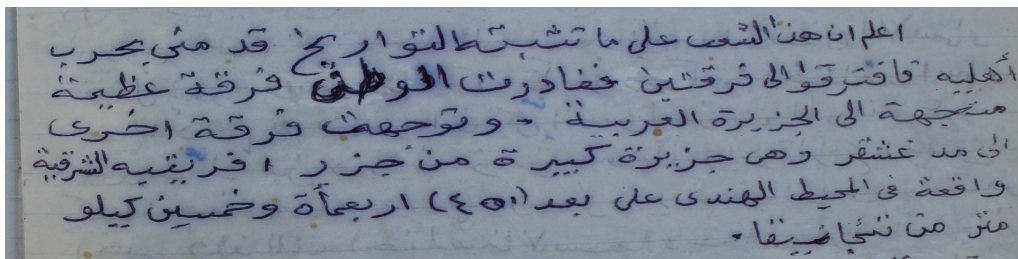
These nations have been lived in an ancient time in Asian continent in the vast region between China and India. Then after, according to the text they are obliged to leave that place. F.(r) 16.

The above extract implies that the ancient have for Oromo nation had not seen where they are now. However, concerning the above histories the brief explanation of this section will be discussed in section three.

SECTION THREE

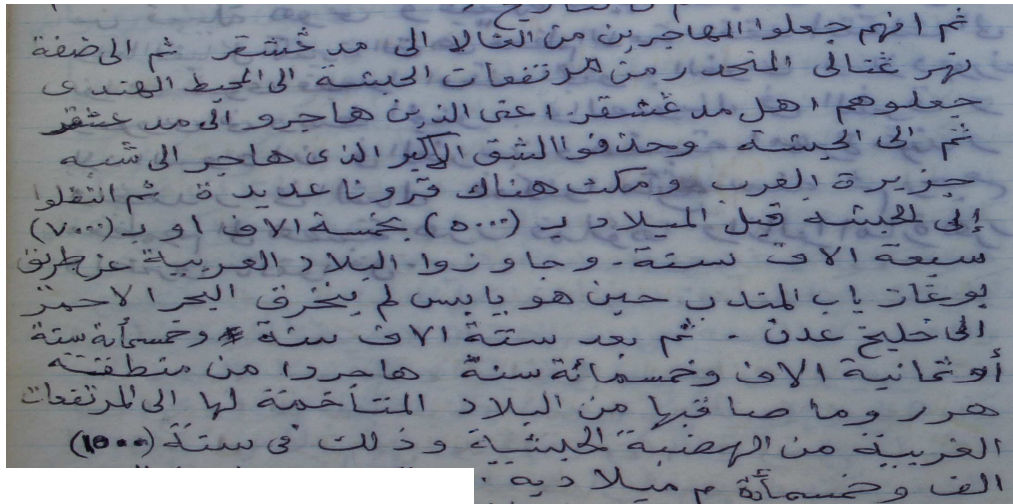


Why did they leave their original home land?



It is stated that due to intra conflict and they seem to have been divided into two groups one of the biggest group had the place to the Arabian island. And the other group accordingly fled to Madagascar, which is one

of East African big Island about 540 kilometers away from Tanganyika (part of the present Tanzania).



Others still had left for Madagascar and then further moved the river valley of Gannale which rises from Ethiopian Highlands to end up into Indian Ocean. It is reported that the Madagascar people had forced the Oromo to migrate from there, into southern Abyssinia. Their migration started hundred years and then after moved to Abyssinia before 5000 or 7000 years B.C. They had crossed Arabian countries through Abugaz, Babal-mandab. This had happened, according to the text, when it was arid and when the red sea not pierced with Gulf of Aden. After six thousand five hundred or after Eight thousand five hundred years they had expanded from Harar to the western hill of Ethiopian highland. This had happened 1500 years before f.(v)17.

In this section, the author has clearly mentioned how the Oromo nation had left its ancient homeland; and how they reach to their present geographic settings. It is also possible to show how the Oromo nation eventually expanded. The expansion of the Oromo nation from their ancient homeland and they move to their present geographical setting is well charted in this diagram.

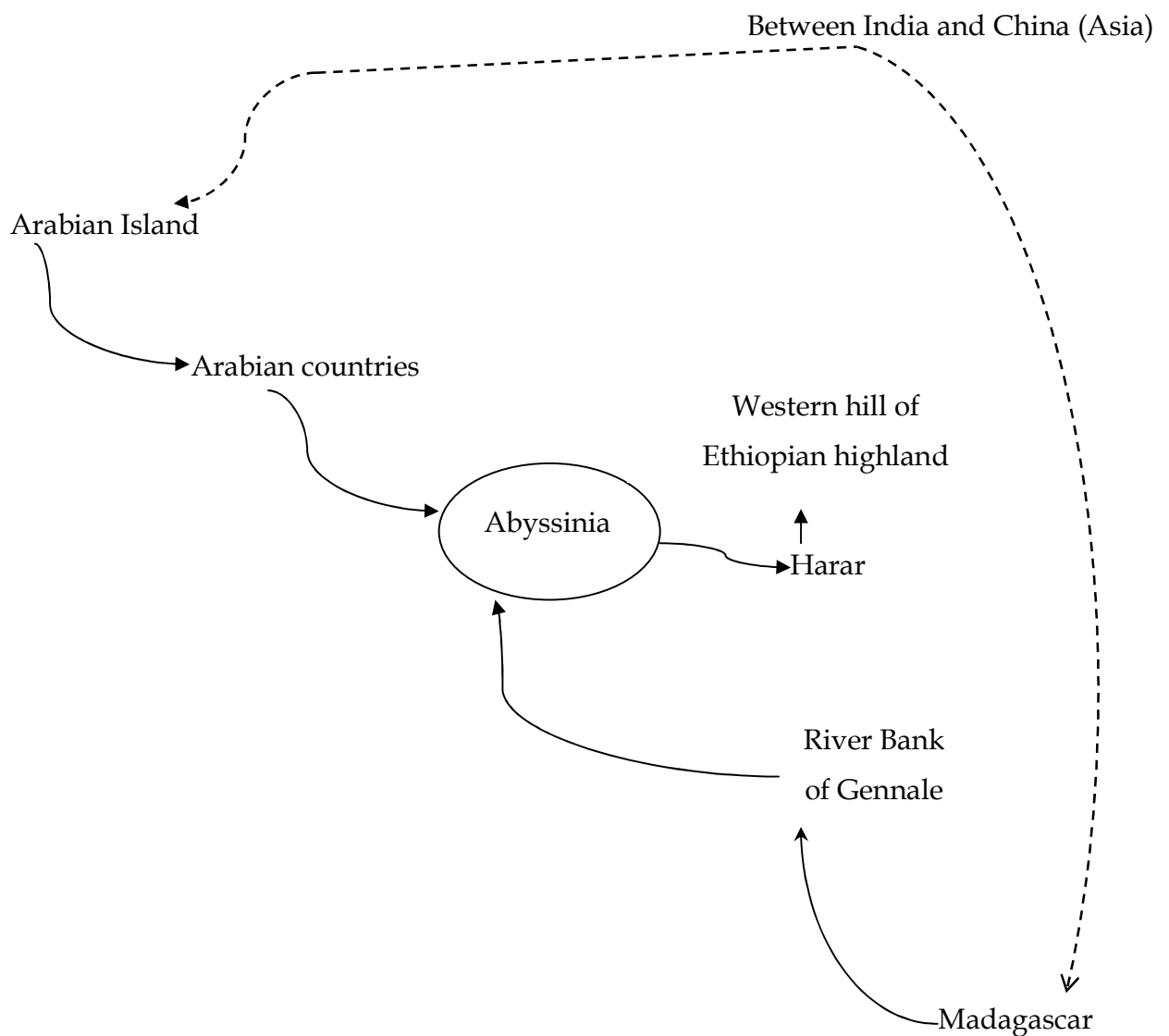
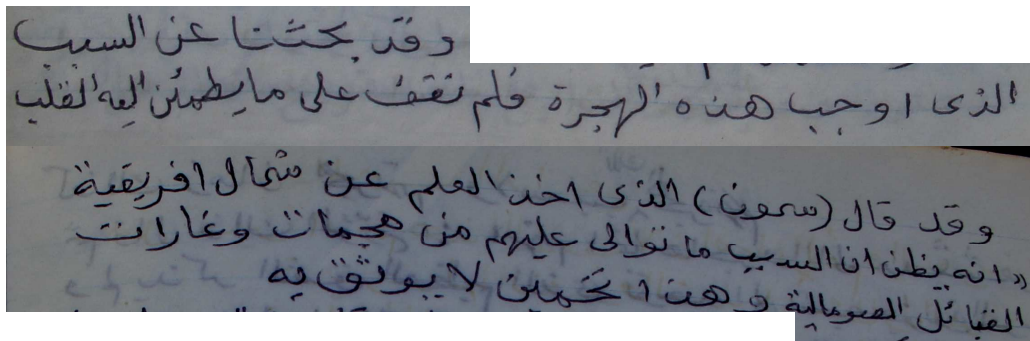


Diagram two: The original homeland of the Oromo people to their present geographical setting.⁷¹

While the author is stating the expansion of the Oromo nation behind the story he has telling about the then condition of different geographical sites. For example, as the river bank of Gannale taking its sources from the Ethiopian highlands to India Ocean. And also while the Oromo nation are expanded the Red Sea was not pierced with the gulf of Aden.

⁷¹ Is a note taken from the ms and summarized in a form of diagram by the present researcher.

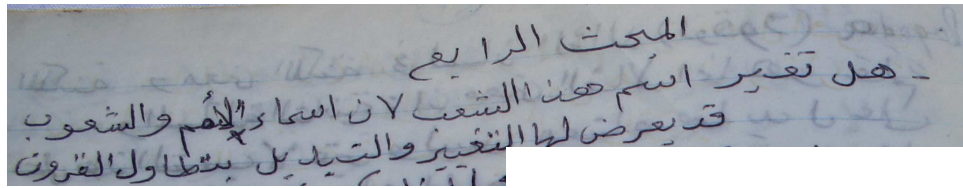
In addition to this, the author has mentioned the factor behind the migration of Oromo people. And also he has identified the Oromo; based on the view of other scholars, particularly on the migration of Oromo peoples, in folio(v.)17, the author states that:



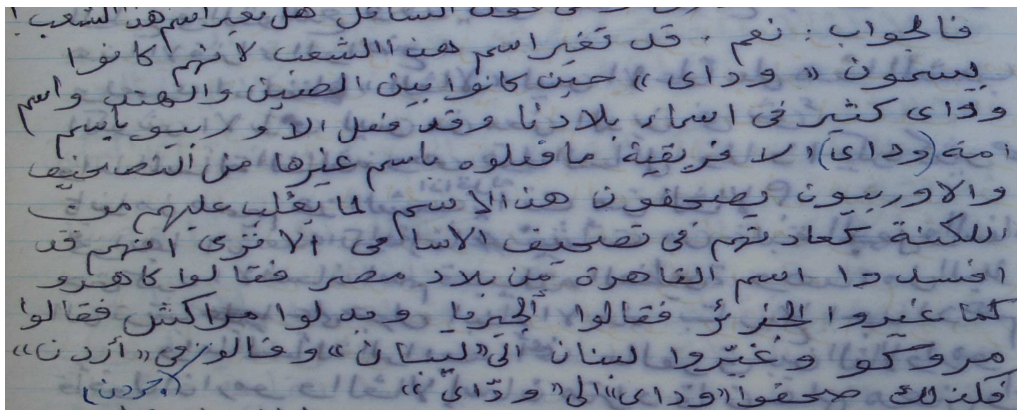
We have discussed about the cause of migration; however, we could not arrive yet at the convincing point. Simon a west African scholar, states that the main cause of the migration was the Somali assault and the subsequent invasion on them. However, this statement is not convincing and not reliable as this indicates just speculations. F(v.)17.

In fact, this implies that the main factors behind migration is not well known. Even, the author is not however, sure the main cause of the migration. Nevertheless, different scholars have tried to investigate what could have been the main factor cause. Added to this, the extract shows that not only the local scholars but also the foreign scholars had conducted a research on the nation.

SECTION FOUR



Did the people's name change? As names of people and nation could change through time.



The response is that people's name is changed in the case of the Oromo they used to be known as "Waday". When they used to inhabit the vast region between China and India. The name of Waday appears several times in Ethiopia. The European misspelled and misread African name of Waday like what they did with other African names. The Europeans have further distorted this name due to problem of accents. They also misread many names. They for instance have distorted the name of Qahīra of Egypt in to Cairo, Algazā'ir to Algeria, Marākish to Morocco, Lubnan to Lebanon, Ordon to Jordan. They accordingly changed Waday to wad-dā also. F.(v.)19.

Moreover, it appears from the above paragraph that Europeans have changed some pronunciations of place or national names.

SECTION FIVE

المبحث الخامس

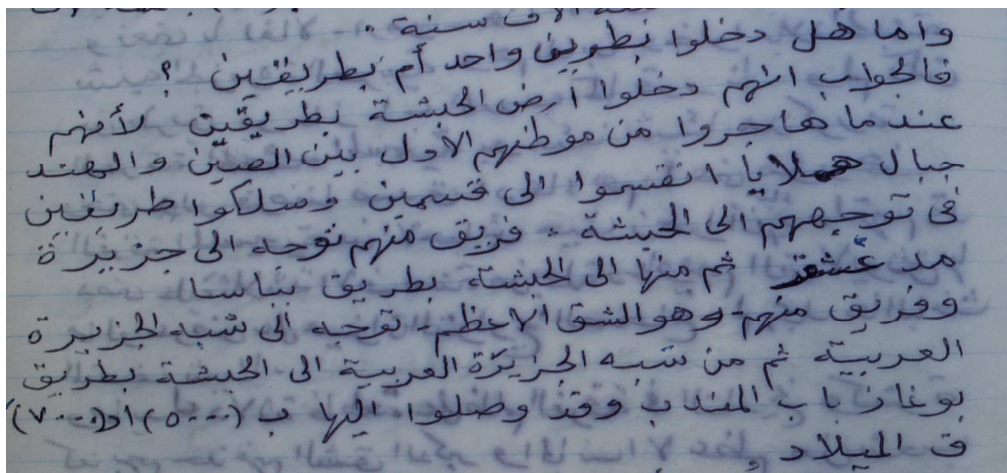
متى دخلوا أرض الحبشة؟

وهل دخلوا إليها بطريق واحد ام بطريقتين؟

والى أى قطر ألقوا عصا التسيار منها ؟

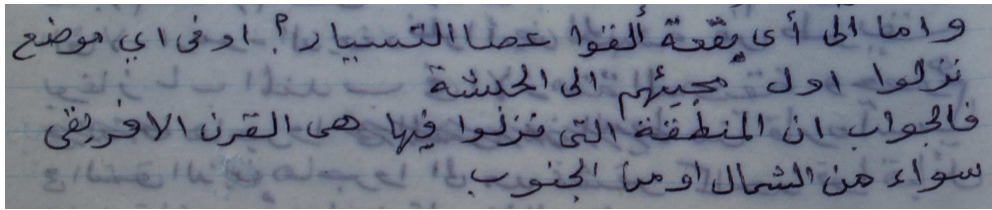
When did they enter Abyssinia⁷²? Did they enter through one way or two? Where was their last destination?

For the question regarding the exact date of Oromos' entry into Abyssinia, the response is according to the text before 5000 or 7000 B.C.



As to the gates of Oromos' entry the manuscript states that they entered to Abyssinia via two ways. It seems that while their presence in the region between China and India near to the Himalaya mountains, they seems to have branched into two divisions. They had followed two main directions on their way to the Abyssinia. While others moved to Madagascar and then through Mombasa to Abyssinia, still the large group seems to have moved to Arabian peninsula, then through Bugaz Babelmandeb to eventually end up Abyssinia, in 5000 or 7000 B.C.

⁷² The Abyssinia domination comes from the Arab word Habechi, which signifies a mixed people, without known genealogy, a "collection of people". Habechi, deformed by the Portuguese, become Abexim, and finally Abessin. (Ayalew Kanno: *Ancient people great African nation, the Oromo as recounted by martial de salviac translation from the original French edition. Paris 1901, p.13*)



Pertaining to the question of their last destination, the author responded that they finally settled in the Horn Africa, be it in north or south. f(v.) 23.

Under this section, it is understandable that the author has tried to solve the problem or the debate how the Oromo nation entered into Abyssinia. The author has mentioned what he perceives a logical and had reasonable information about the Oromo. The following diagram eventually shows the entrance of the Oromo nation into Abyssinia.

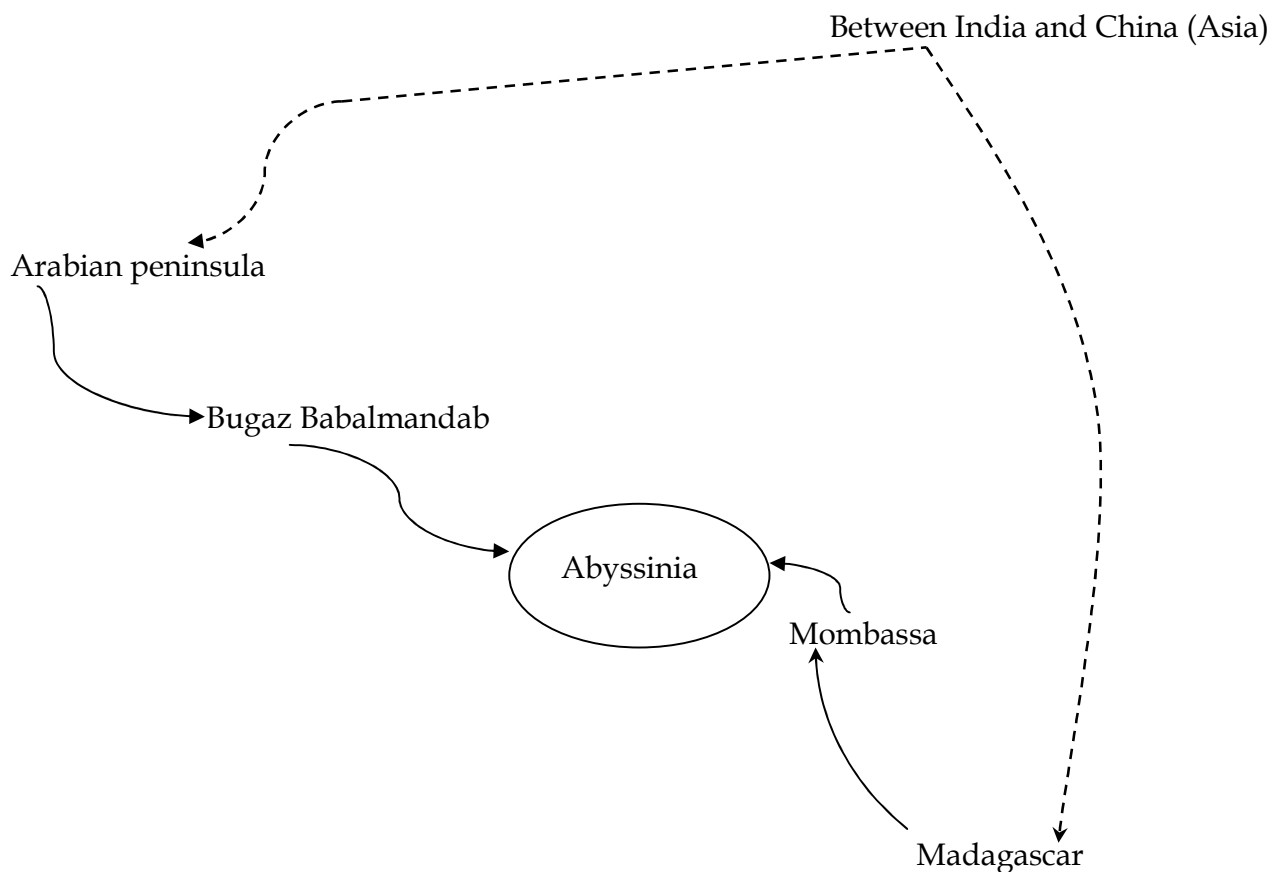
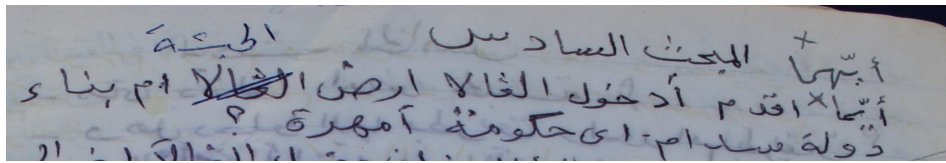


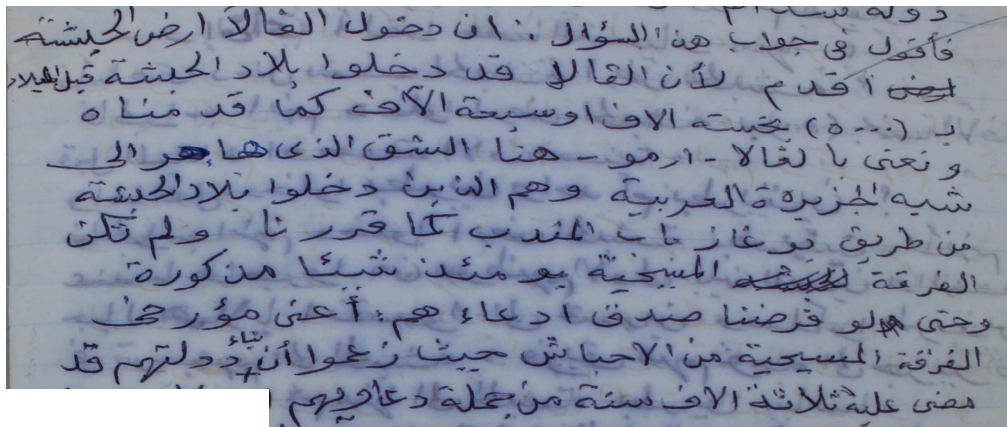
Diagram three: The direction of the entrance of Oromo into Abyssinia.

SECTION SIX



Which appeared first? Oromos' entry into Abyssinia or the creation of the "Sidama"
[Amhara] [Christian] state?

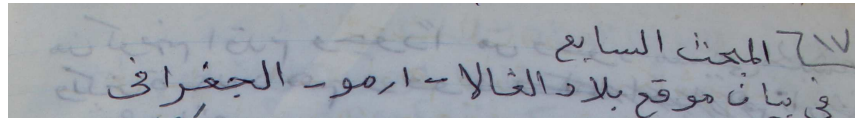
In the manuscript; the author has tried to indicate that by then the Amhara in those days had been identified as, Sidama among the Oromos. Yet, for the above questions the author has states a reply well indicated in the following statements.



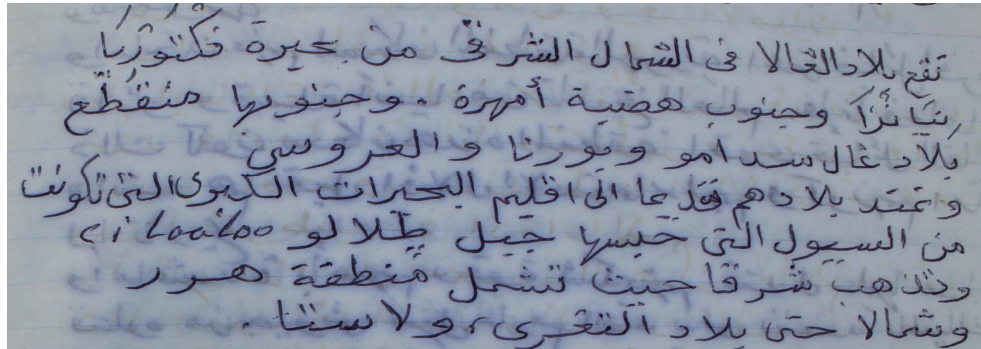
The entrance of Oromo in to Abyssinia is long standing for they had entered into Abyssinia before 5000 or 7000 B.C, as already stated. That time there was no mention for Christianity (Amharas'), even if we accept the allegation of Abyssinian Christian states history of three thousand years⁷³. F(r.)24.

⁷³ The informant ŠayṭMohammed Rashad (the student of ŠayṭBakri) by referring ŠayṭBakri he states that; while the Cushitic peoples had arrived in the horn of Africa there was no any people around the horn. Indeed, during the expansion of the Cushitic people, the Amhara had been in their original places of "Egypt"; and they belong to the Egyptian Arabs. In addition to this, he informed that; the Tigray people are originally south Arabians (Yemen); and, through time both Amhara and the Tigrians, had come in to the Horn of Africa for the sake of trade. Accordingly, through the process, they were occupied the northern part of Abyssinia after the cush peoples expanded in the horn of Africa.

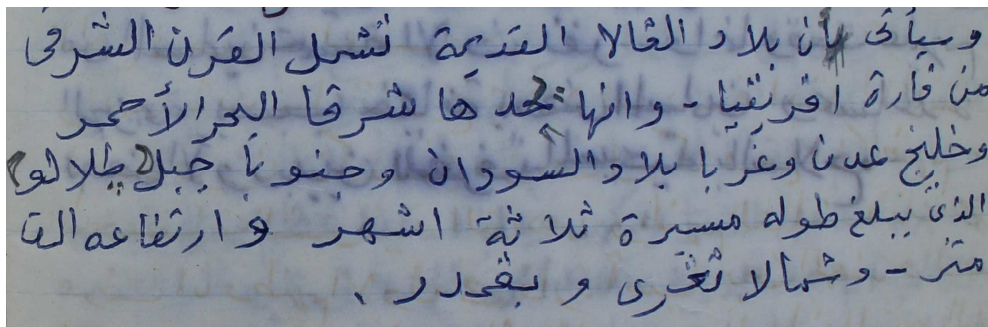
SECTION SEVEN



Brief notes about the location of the Oromo Geographic Setting



The Oromo settlements are located to south east of lake Victoria Niansa and south of "Amhara" highland. The southern part is entirely Oromo which includes; Sidama, Borana and Arusi. The Oromo country, before time, extends to the great lakes' region which has formed with floods that stopped by Chilalo mountain. It further extends to the east to cover Harar; and, to north to cover Tigre and Lasta.

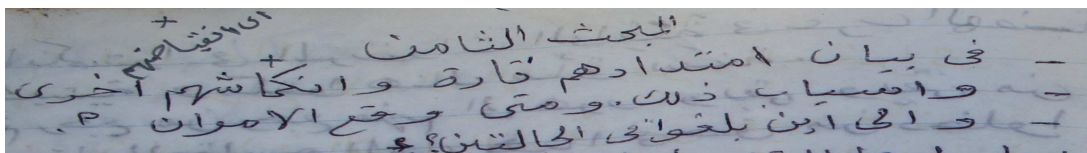


We will discuss that the country of Oromo in earliest period includes that Eastern Horn of Africa which is bordered with the Red Sea and Gulf of Aden. It is bordered in the west with the Sudan, in south by the Chilalo

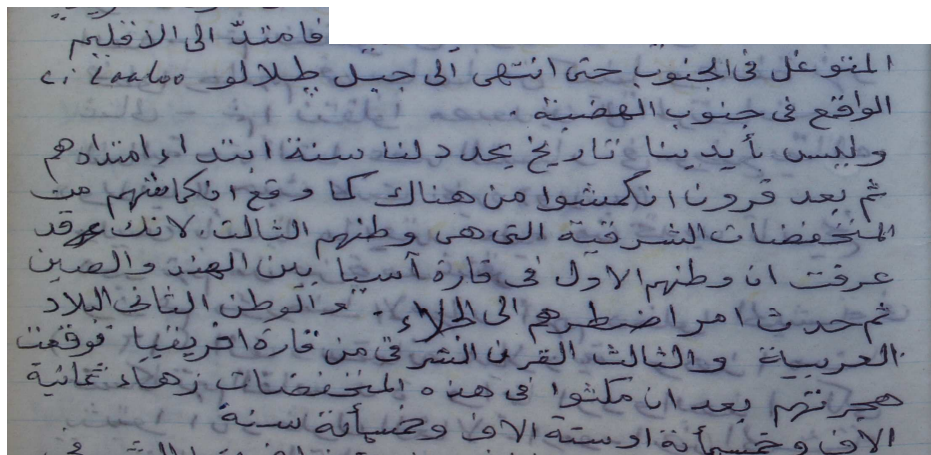
mountain which its length about three month walk and its height about 100m. In the north it includes Tigray and Begemider. F. (r.)26.

This implies that the earliest territory of Oromo was very wide and from time it has come to be narrowed. Borders which are located on the extract are still the current habitat of Oromo. Along with the history of the people, the author has described some geographical sites including the length of the Chilalo Mountain height and also in the first extract which is taken in this section. He has described how some lakes were formed. The above extract also implies that most of the Oromo areas have natural borders marked by mountains, lakes and the sea.

SECTION EIGHT



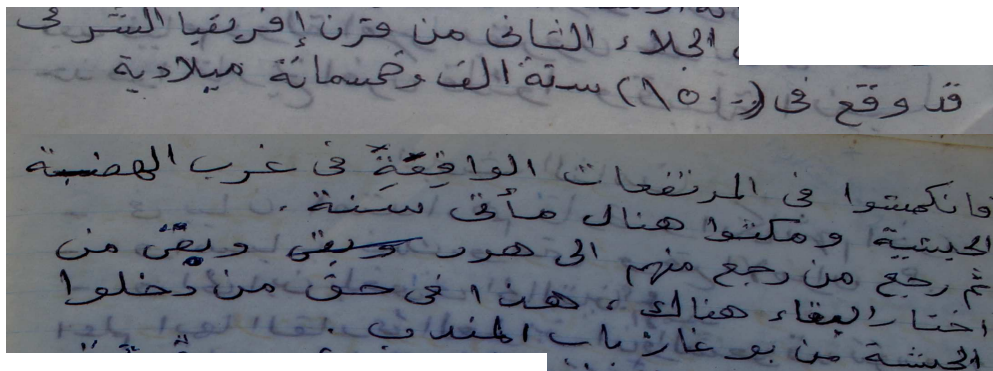
About the expansion and shrink of the Oromo society. Can we fix the border in both cases?



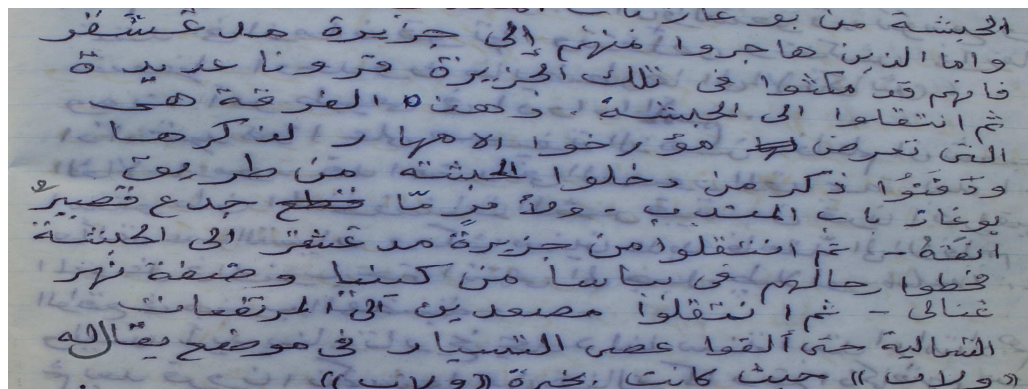
They extended up to Chilalo which is located on top of the southern highland. We do not have a starting date of their extension. After a while, they however shrunk their territory. Their shrinkage also has taken place from eastern lowland which was their third location. You are already have

acquaintance, of their first location, in Asia between China and India, something happened which forced them to exile. The second areas are Arab countries. The third one is east Africa. Their expansion had took place after their station for about 8500, or 6500 years.

Moreover, this implies that the expansion of Oromo people was not only in one direction but, it took multi directions. The following statements deals with the first settlements of the Oromo people and their expansions in to many parts of the Horn of Africa. It was a kind of expansion which had taken a start of chronological order.



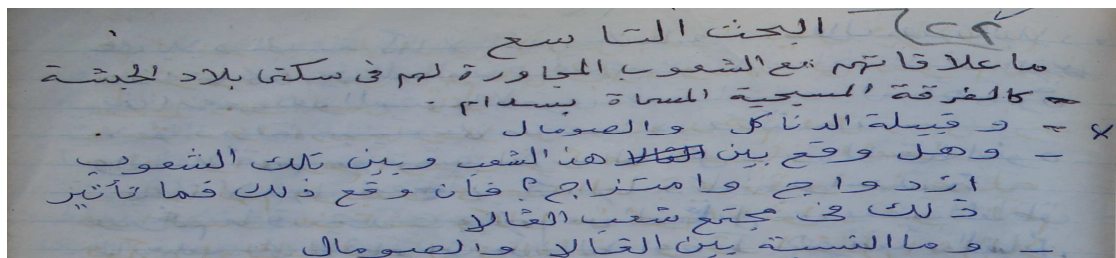
The second movement from eastern Horn Africa had taken place about the year 1500 AD. They shrunk into in western Abyssinian highlands. They resided there for about 200 years. Some of them had returned to the Harar plateau while others who decided to remain there stayed there. Here we are talking about those who entered Abyssinia through Babal Mandab.



Among the migrants to the country of Madagaskar, they stayed there for a number of centuries then migrated to Abyssinia. This group had settled with their materials in Bombassa from Kenya. They crossed the river Gannāle. They also migrated step by step to western highlands until their permanent place base the place called “Walāb” where the spring Walābu found. f.(r.)28.

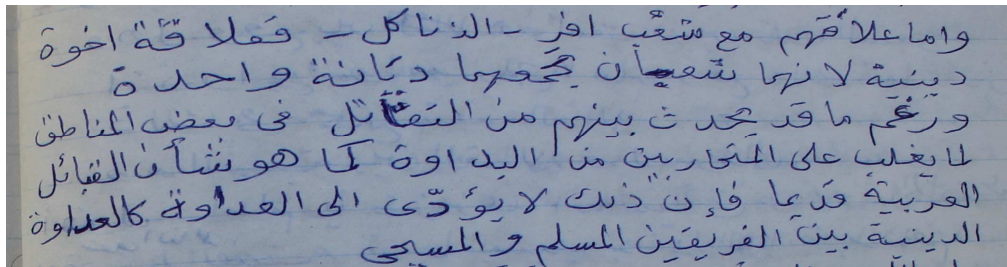
From this, it is easy to understand that the Oromo people expand from their first location in different locations, such as China, India and Arab countries. And the cause for most of the movement was by force. Some of the starting date of their extension is unknown. After the Oromo people movement some settlements they were spent many years on the places. it is clearly mentioned that their expansion had taken place after their first foot step about 8500 or 6500 years B.C.

SECTION NINE

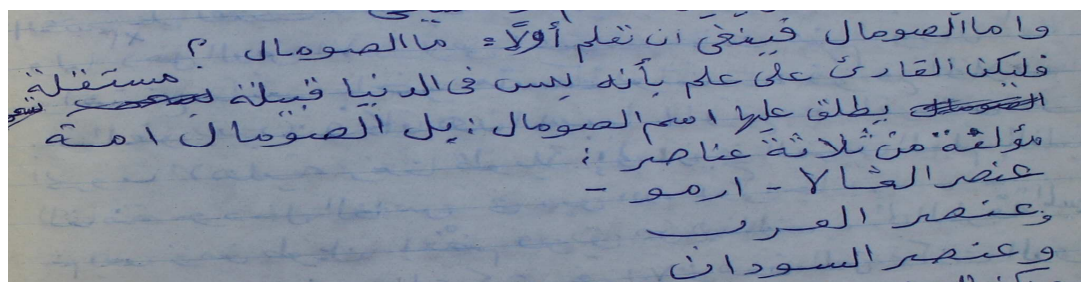


What are their relationships with their neighbors when they could live with others including the Christian community called Sidama, Danakil tribe and the Somali tribe? Were these people mixed with the (Oromo) people and intermingled? If that had happened what was the influence on the people of Oromo? What was the extent of relationships between the Oromo and the Somali?

The author had the following opinions for what are raised above as basic questions.



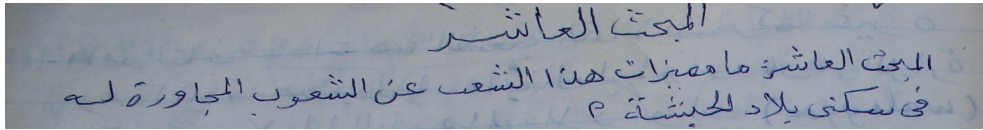
With reference to Afar-Danakil their relations are both religious and ethnic for both are Cushitic people, they do have one religion in spite of fighting each other over several material issues. That is because their nomadic culture, as it has been the use with the nomads of Arabian tribe before time nominate in the past. They had not been intense conflict before Christians and Muslims.



With regard to the Somali, you should know first as to what is Somalia itself? The reader should also know that there is no in the world a tribe named as Somali. But Somali are a nation formed from three nations: Oromo race, Arab race and the Sudan race.

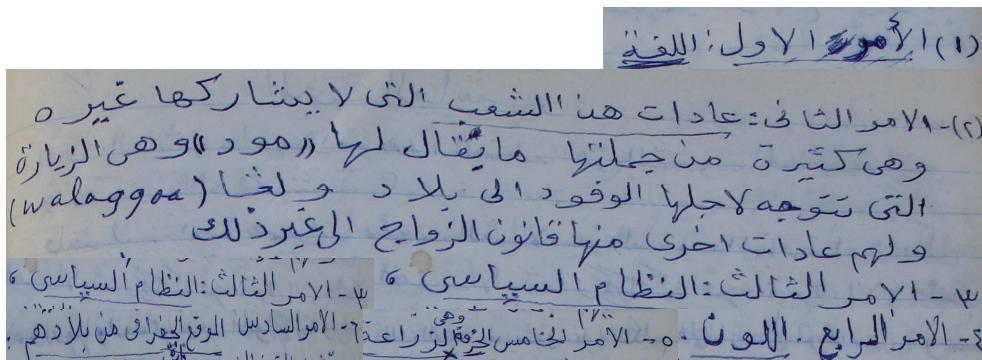
This extract leads to understand that to live a sociable life with their boarder; religion and culture had a great contribution. Conflict within tribe and territory is very restricted in some religion if the people are conveying the truth of religion they will not have willingness to raise conflict. Also if people respect each other for their culture there conflicts could be easily avoided.

SECTION TEN



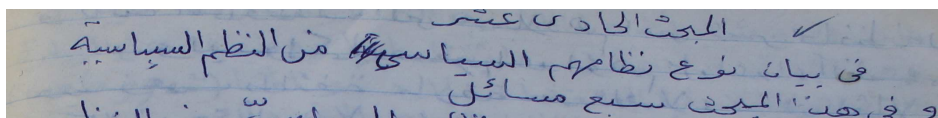
What are the characteristics of these people which differentiate them from the surrounding peoples in Abyssinia?

In order to give the answers for the above questions the author had list the main characteristics of the peoples which differentiate them from the other society as follows:



The first thing is language. Second, particular culture of these people which cannot be shared with others. It is many among of that is "Muda" a pilgrimage which conducted by many people to Wallega. The other is law of marriage and so on. The third is political system. The fourth; colour. The fifth is craft i.e. agriculture. And the six is; geographical location. f (v)42.

SECTION ELEVEN



Brief Notes about their political System

Regarding the political system of Oromo, the author has discussed (raised) many points in this section from various views as indicated below. Accordingly, the Gadā system is discussed briefly:

في بيان نوع نظامهم السياسي من النظم السياسية
 ان حكومة الغالا القديمة انما هي النواة الأولى للجمهورية المطلقة وهي من نوع الجمهورية المطلقة لصدق حدها على حد الجمهورية المطلقة لصدق حدها
 على حد الجمهورية المطلقة في اصولها وقوانينها العامة.
 كون هذا النظام الفذ الغالي من الجمهورية المطلقة الديمقراطية بأمر:
 الأول: انه نظام يحكم الأمة بمقتضاه اعضاء تنتخبهم الأمة.
 الثاني: انهم يحكمون مدة معينة وهي ثمانية اعوام.
 والثالث: انه اذا انتهت المدة المحدودة وقعت معركة الانتخاب فتنتخب الأمة اعضاء آخرين.
 والرابع: ان الرئيس في حكومتهم قدير شح للرئاسة اذا حسنت سيرته واحببه الأمة فانه قد يرشح مرتين فأكثر.

Brief Explanation on the Political Administration of Oromo

The Old Oromo state, it is the first exemplary nucleus for absolute (free) republic that can be named as a republic which was true to the very principles and general laws of republic. There are many manifestation of the Democratic and free republic of this Oromo system. First, it is a system ruled by the people as it is led by elected members of the community. Second, they rule for specified time, eight years. Third, if the specified time is finished, election is held and other members are elected by the people. And fourth, the leader of their system can be a candidate for a presidency. For a second or more term if his history (executive power) is good and is loved by the people f.(r)47.

واما من قروا ذلك النظام فجوابه ان هذا الشعب
 قد عاش حراً من يوم دخوله أرض الحبشة في الزمان
 المتوغل في القدم... لأنهم دخلوها (٥٠٠٠) قبل الميلاد
 خمسة آلاف سنة أو سبعة آلاف سنة
 فمن ذلك إلى (١٨٧٥) ألف وثمانمائة وخمسة وسبعين
 حين احتل رؤف باشا المصري حرر

Regarding the question when it is indicated, these people lived in Abyssinia from the early day they entered in Abyssinia, i.e they entered 5000 or 7000 years before birth until 1875, when Rauf Pasha of Egypt occupy Harar.

واما في اي مكان قد روه: فأقول: أنهم قد قروا
 في موضع معروف من بلاد وُلغا wallagga
 وهو الموضع الذي توجه اليه الوفود من زوار الغالا
 وانما اخبارها ذلك المكان الذي يزورونه للتبرك
 على ما يبدو
 المسألة الرابعة في بيان كيفية وضعه مع بيان المدة التي
 استغرقه الاستغفار بوضعه

بعد وفاة الأمير محمد نور الدين بن مجاهد
فاتفق رأيهم على الذهاب إلى المكان الذي تدرجوا
من بلاد حلالا واستمروا كذلك ثلاثة عشر شهرا
في الدستور الجديد (٢٠٧٥)

For the question where was they made a decision, they decided it (the ruling system) in a known place in Wallaga, a place where they used to visit for its blessing. And for the question about preparation and the time it take to prepare; it was after the death of Muhammad Nur ibn Mujahid they agreed to go to a place in Wallaga which visited by Oromo. It took 13 years to prepare this attractive code since, 1575.

المسألة الخامسة كم سنة عملوا بهذا الدستور
فجواب هذا السؤال انه قد استمر العمل بهذا الدستور
المسمى بلغة الغالي يسمى ارمتو (Seera oromo) ثمانية وثلاثين
او هيتر ارمتو (Heera oromo) ثمانية وثلاثين
جاءا (Joarwa) ومعنى جارا ثمانية اعوام
فكل رئيس يتخذه الامة يبقى في مرتبة الحكم ثمانية
اعوام تسمى جارا كما تسمى «Gadā» «ثدا»
واذا ضربنا ثمانية في ثمانية وثلاثين كان حاصل
الضرب ثلاثمائة واربعه وقد عرفت تاريخ
ابتداء الجارا.
واما انشأوها ففي سنة ١٨٧٥ ألف وثمانمائة و
خمسة وسبعين كما قد منا.

The question for how many years they worked by this code, they worked on this code which is known in Afān Oromo as Sera or Hera Oromo about 38 Gadā, one Gadā is eight years. All presidents are elected by the Oromo nation remain in ruling for eight years which called Jārrā or Gadā. If we multiply $8 \times 38 = 304$. From this it is easy to know when the Gadā started, the end of the Jarrā (Gadā) in 1875 as we mentioned.

The above paragraph implies that the Gadā system was start in 1575. Thus, from this year the Oromos had begun to prepare themselves to be ruled under the Gadā system. Moreover, in the manuscript the author shows that; the Gadā system was successful until the occupation of Harar by the Egyptian force in 1875. In addition to this, he also discussed about the Gadā systems among the Oromo of Hararghe as follows:-

بشرط أن كان حكم الدستور موافقا لشريعة الإسلام
تَقَدَّرَ وَأَنْ كَانَ مخالفا لها رُؤِيَ لَكُونِ أُمَّةٍ قَدْ اسْلَمَ
كُلُّهَا أَوْجَلَهَا (١)
هو في منطقة هدر لقوة شريعة القالا في هذه
المنطقة وبعد هدا عن غارات الأحياء المسيحيين
وهجياتهم
و الواقع أن هذا القول اختراع محض فظن رؤوف باشا
المصري أن المصريين صادقون فيما عثم أن وقته
سرية من الجيش المصري المباط في هدر إلى حكم
القالا فضررها بالمدافع حتى أحرقها
و اضطرها لحكام إلى الفرار بأنفسهم والتفرق
فمن اسبب انصرام هذا النظام

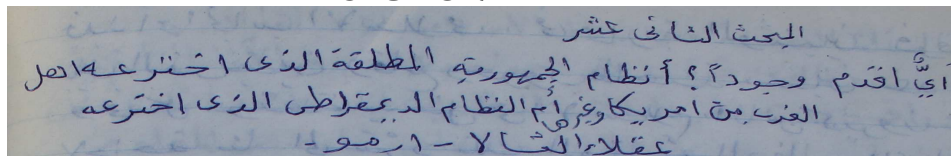
If the decision is correct, it is acceptable, but if it is contradictory it was rejectable. This was happen in Harar region due to the effect of strong power of Oromo in this region. The other hidden reality was due to gealousy and hattered of Christian Amhara. The Sudden conquest of unthinkable war in which Rauf Pasha of Egypt wanted to secretly conquered Harar then to its rural Oromo region with the help of his military force by which he destroyed this region using cannon. And due to this the Oromo people was apart from his own political system. f.(r)51.

- المسألة الثامنة متى دخل الإسلام بلاد القالا
وما الذي ترتب على دخوله بلادهم من الآثار التاريخية
فأقول : أعلم يا أخي أن الدين الإسلامي إنما دخل
أرض الحبشة بطريق التجارة والتعليم فانه من المعلوم
أن العرب ما زالوا يحتلّطون بسكان هذه القطر بالهجرة إليهم
من جنوب بلاد العرب والحجاز وقد حملوا معهم التعليم والثقافة
والدين كما حملوا إليهم التجارة فوضع بينهم وبين سكّان
هذه القطر تزاوج وامتزاج وتناسل حتى وقع
الاتحاد وهذا من قديم الزمان إلى اليوم
فمن أشهر تلك الوقائع وقائع أيام سلطان سعد الدين بن أحمد
الماضي الذي بنى مدينة هدر (٧٨٥ - ٨٤٤ هـ)

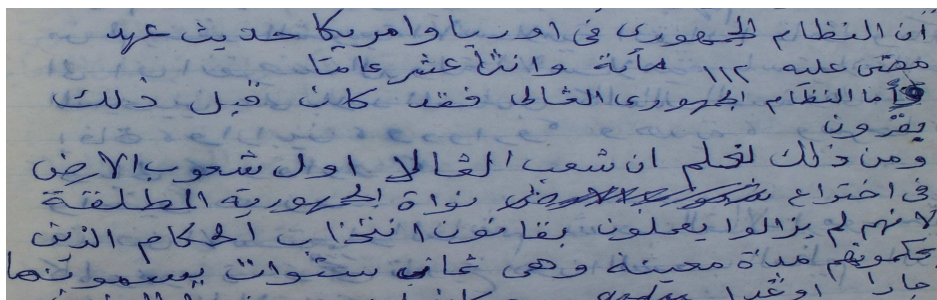
Concerning the time when did Islam entered to the country of Oromo and the cause for their entrance, from historical point of view; the Islamic religion entered into the land of Abyssinia through trade and education (non-secular). It is a known reality that the Arabs were not mixed with dwellers by migration, from the land of Arabs and Hijaz. They also

adopted the education, culture and religion of Arabs through traders (merchants) even by marriage and other social affairs until they united (mixed) which seen from ancient time until to day. the famous person among that time rulers were sultan Sa'adaddin ibni Ahmed Al-Makiri who built the city of Harar (735-743 H).

SECTION TWELVE



Which Liberal Republic System is Primarily Founded? Is it the Western (American) Republic System or the Democratic way Created by the genius of the Oromo?

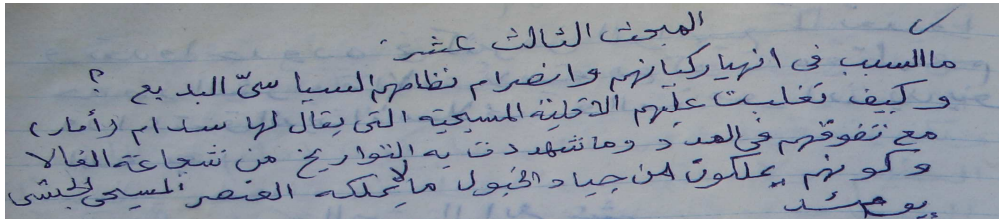


The republic system of Europe or American was more recently founded that counts only 112 years. But, the republic system of Oromo is founded early, before centuries. From this we can understand that the Oromo people was the first people on the earth who choose the type of democratic republic system. Because, they are still practice law of ruling republic system which had been held for eight years; they called it Jārrā or Gadā. f.(r)54.

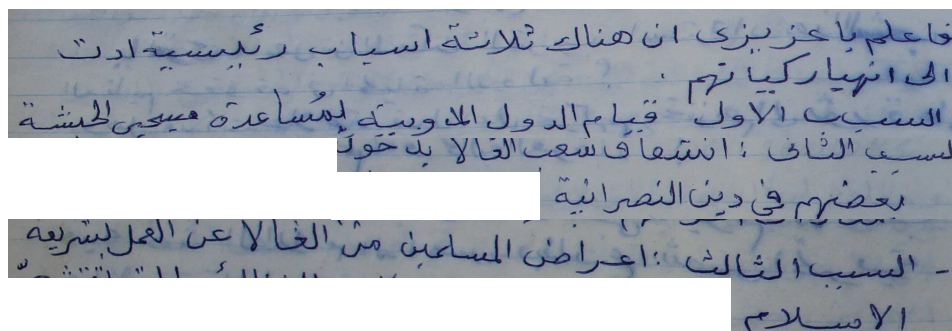
Thus, this shows that; from the initial the Oromo democratic system (gadā) was successfully attempted by his people, but later on it was some what on the way of vanish and decreased through various process. In addition to this, the author wants to clarify that the democratic system was first practiced by the Oromo nation before any other nations in the world.

Moreover, Oromo scholars like Ishetu Irrana⁷⁴ discussed in his book entitled “Yə Oromo tāriḵh” (The history of the Oromo) and he wrote in this book that the Gadā system was mostly known and practiced around 1450 A.D. and he linked this system with the democratic system of Greece.

SECTION THIRTEEN



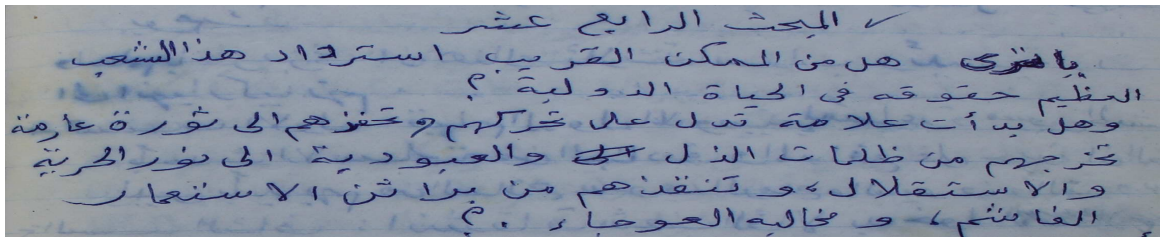
What is the cause of the dawn fall of their original political system? And how they are influenced by the minority Christian kingdom called Amara? While they were superior in number and their being brave people as witnessed by history. Does historical witnesses suggest that Oromo were warriors?



There are three reasons for the ending of their (Oromo) ruling system. The first reason was; the European support of Christian kingdom of Habesha or being inside of Christian kingdom. The second reason was; the changing of some Oromo's their religion into Christianity. And the third reason was; the change of Oromo ruling system into the Islamic ruling system of Sharia. f. (v)55.

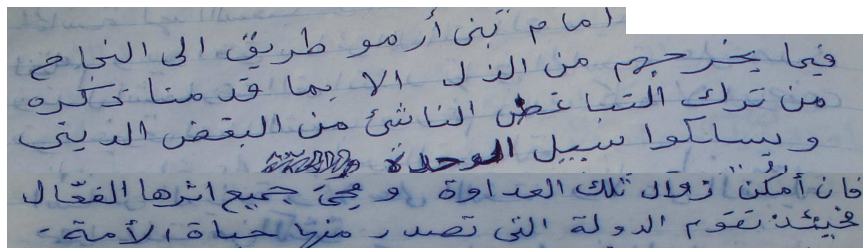
⁷⁴ Yə Oromo tāriḵh kə ṭṭṭṭi 'iskə 1890wočū mǝč'arəšā: 2003

SECTION FOURTEEN



Is that possible to close or to return back this great people to their own life of governing? Is there any sign of beginning that points or reflects their struggle? And supports their revolution of being out from darkness of slavery to the bright of freedom and self determination. And also that up lifts them from the harsh ruling system, scar and headache of bad governance?

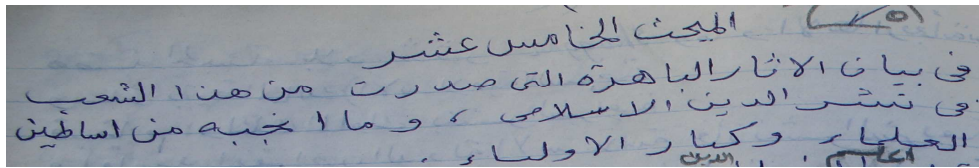
In this section the author wants to convey the harsh time of governance by Abyssinian people especially emperor Minilik, Hailesillase and the dergue regime.



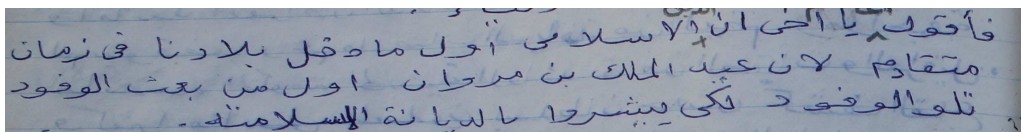
However, the only way for liberation of or out of darkness of Oromo people that we understand from past historical memories of religious differences among the Oromo and to solve it by choosing the way of unity. Changing the enmity attitude of the whole people by practicing and by forming the government based on the supremacy of the people.

The above extract implies that the unity of Oromo are obstructed due to religious differences among them. Moreover, in this section the author has encouraged his people for unity and initiate them against their enemy. In addition to this, he encouraged his people by his good poems and teaching them their past history. And he awakened his people for their freedom in this way at the then time.

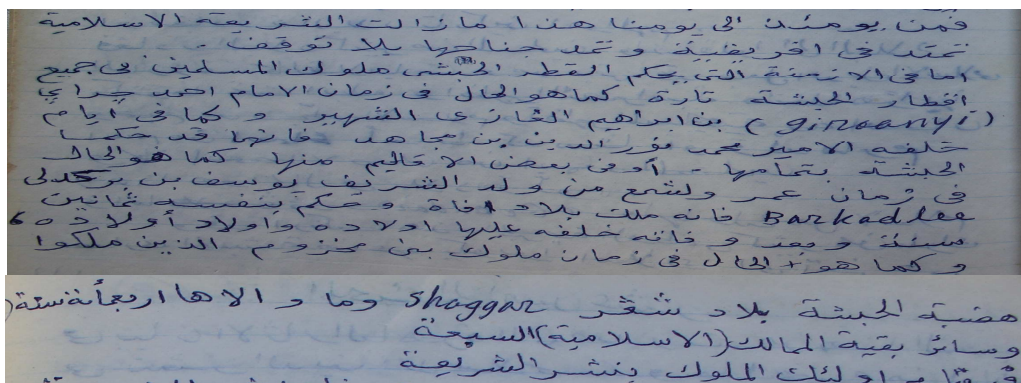
SECTION FIFTEEN



Brief notes on the expansion of Islamic religion in this people by following the foot steps of sultans, Muslim scholars and the great Muslim experts.



I want to say that when Islam first came to our country in early times by 'Abdalmālik 'ibnu Marwān who bring it step by step through Islamic teaching.



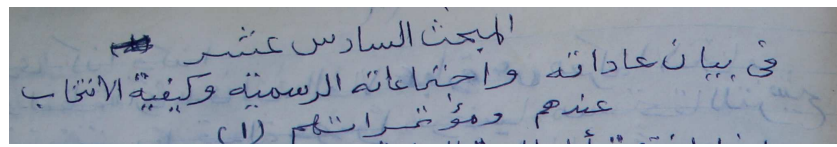
From that time until now the Islamic religion became stable in Africa, and continued with out interruption. But, in the time when the Habesha rulers ruled the Muslims in the so called Habesha, the same thing happen at the time of Imām Ahmad girāñ Ibrahim Al-gazi. Also during the time of 'Amir Nūradīn 'ibn Mujahīd they controlled Habesha as they want. In other terms as in the case of the time of 'umar walašma' the son of Yūsuf Bārkadley and he was the ruler of Ifat sultanate. He himself ruled for 80 years. After his death the grand son of, his son was become ruler. As the same time, the ruler of Makhzumite dynasty ruled Habesha, the country

of šaggar and also the other parts for about 400 years. And also Islamic was spread into the other part of the country. f. (v) 61.

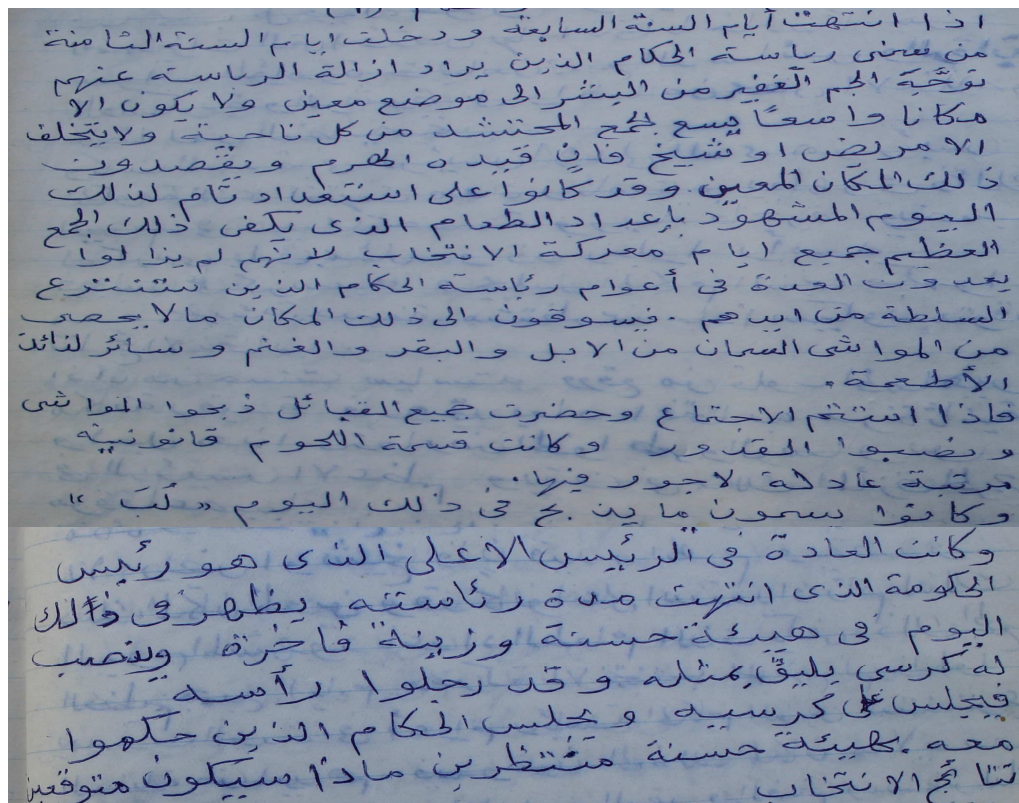
Thus, as it is known from the history, Islam was first introduced into Ethiopia by the followers of prophet Muhammad in 615 AD. However, in the manuscript the author implies that through the process Islam was spread in Ethiopia as well as into many parts of Afirca by 'abdulmālik 'ibn Marwān through the process of Islamic teaching.

Moreover, from the above extract we can also understand that after the spread of Islam in to the country the follower of the religion has formed their own rulers and they begun to lead by their sultans. And this form of ruling was successful for about, 400, years.

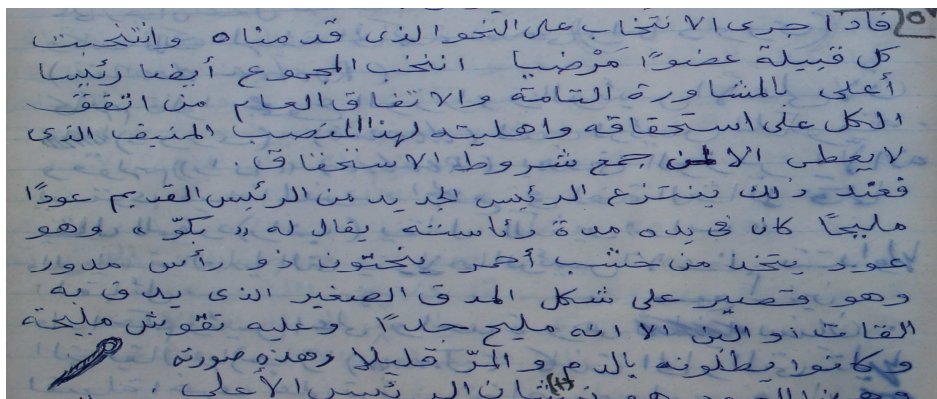
SECTION SIXTEEN



Brief notes on their culture, unity and their rule of election process.

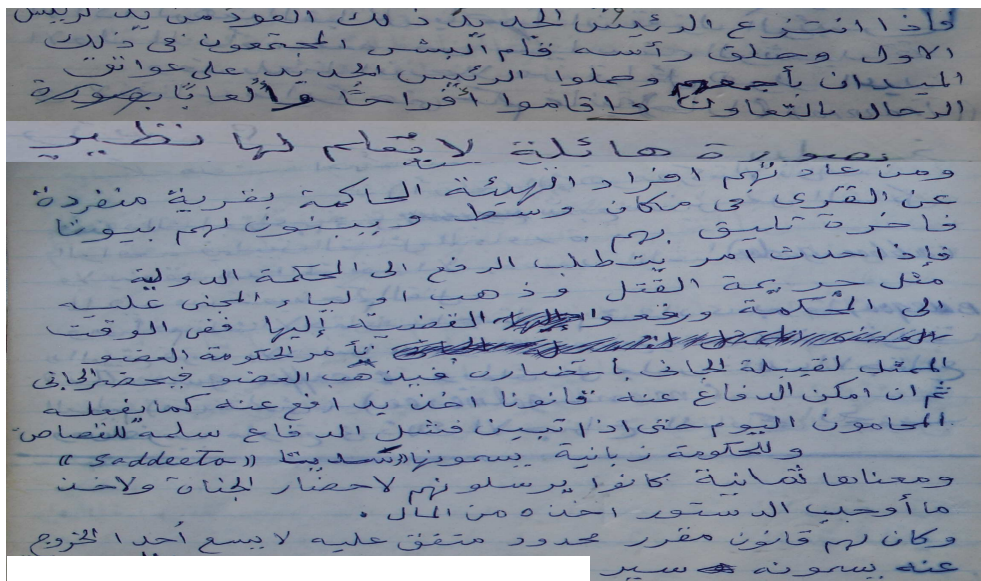


When their seventh year end and the eighth year started they elect new Abbā Gadā and this time is end time for previous Abbā Gadā. they focused on important issues in an important place from the whole part of the nation, and all the members of the nation participate including elders, except patients with serious illness. They were in preparation of enough food for the whole people and for warriors in order to be ready to fight in order to succeed in the war and become winners. They take with themselves money, camel, cow, got and all other commodities what they have to the battle field. If they become winner they prepare ceremony by using the above commodities and then according to the number of their family they distribute meet, with out any discrimination and in unbiased manner. And such kind of ceremony is called 'Luba'. Such kind of ceremony is prepared for the election of head rulers of government (Abbā Gadā) and the former ruler will give power to the newly elected Abbā Gadā in a good beautiful and peaceful manner. He give to him the chair and crown to the Abbā Gadā, and he (Abbā Gadā) sit on the chair for the new election of judges in a good, and appropriate manner to wait for the result of election. f. (v)65.



When the election is ended according to the above procedures every clan will choose one, representative in which they will choose one representative among them after strong discussion. After they will select

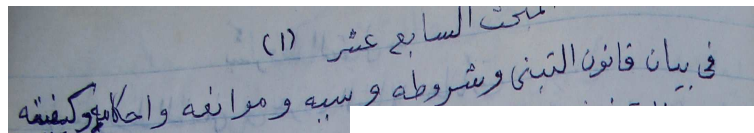
the Abba Gadā by strong agreement. With this the new Abbā Gadā take from the former Abbā Gadā the beautiful stick in his hands which is called “Bokkū”. It is made of red stick and they put something look like pistil on the upper part of the stick. Then they paint it by blood and butter all its parts in order to show the prosperous time and the eager to see in the feature.



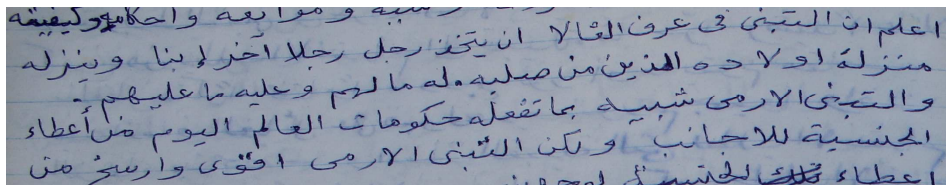
When the old Abbā Gadā give the power to the new Abbā Gadā he put a hut on his head (on the new Abba Gadā) while the audience attending the ceremony. They up lift the new Abbā Gadā in groups and they enjoy with him. “I have no words to express their happiness.” According to their culture they give single cow to the new Abbā Gadā and they raise it alone by giving a single space of living. If any conflict could occur between the leader and the governor; like as the case of death and if jury presented on him, the government will react according to the legal principles by presenting the two party in front of the court of law until bringing lawyers like two days lawyers act. Then the unguilty men will take “gumaa” (retaliation) and for the guilty will pay “saddettan”, it means eight. Eight represents the arbitrators to deal with the cause of the problem and how

to solve it until even the payment to money. They have binding rules that no body able to oppose it which called "seera". f. (v) 69.

SECTION SEVENTEEN



Brief Analysis of Adapting rules, cause and prohibition, regulation and its application

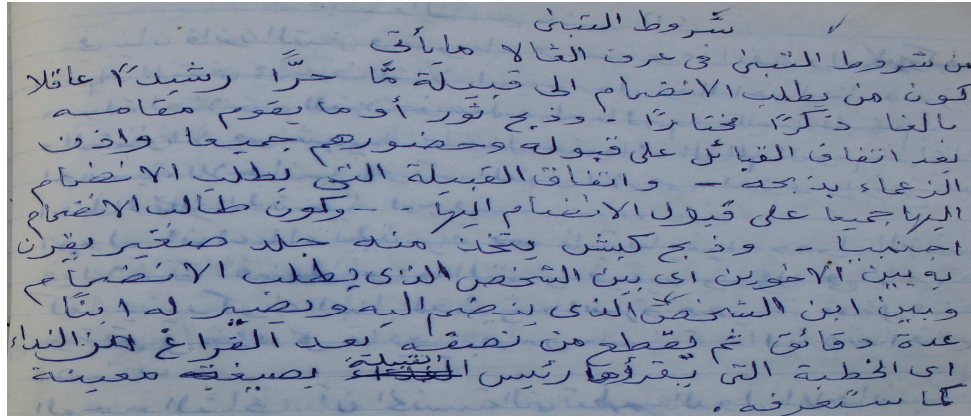


Do you know that in the Oromo culture there is a process of adoption of the son by another person; equally in a fair way just like his son from his blood and his paternity even in inheritance case. Similar to the modern world countries' rule's of giving citizenship. The Oromo could give "family hood" by means of adoption called "Guddifacha". However, the Oromo way of adaptation is more strong and rigged than to days ways of giving citizenship. f. (v)77.

Accordingly, the rules of adoption and its process of adoption will be discussed as follows from f.(r)77 of the manuscript.

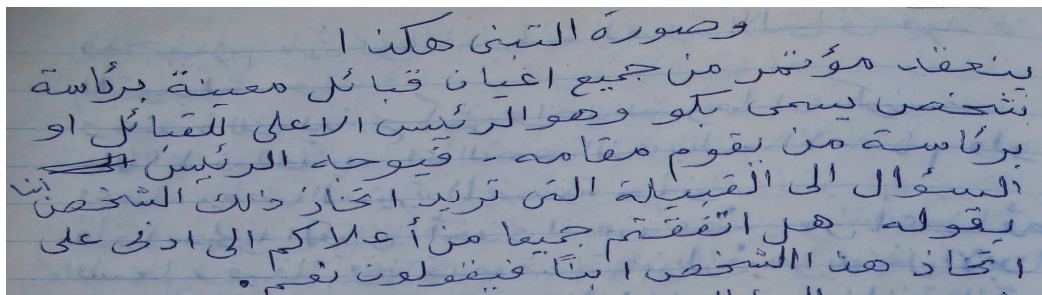
Rules of Adoption

Ways of understanding the Oromo cultural adoption as below:



The person who seek to be a member of one clan should have to be proud and good disciplined, adult, mature enough to be adopted. Then, he have to be able to prepare the ceremony of meal from cows meet. On the other hand, he have to pay something which is representative of the ceremony based on the consent of the whole people and based on the agreement of the elders on the cow meal ceremony and also based on the consent of the clan from which he seeks on he wanted adoption to mix with them..... Added to this person who seeks adoption must be stranger. And he must slaughter the cow with the family of the clan from in which he seeks adoption in order to get the intimacy of brotherhood. Afterwards, they make equal share for the two brothers. Accordingly, the leader of the clan could make a religious prayers.

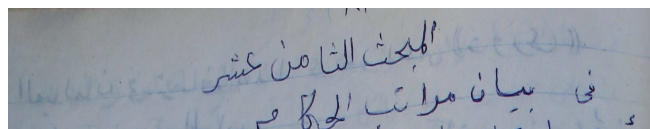
The Process of Adoption



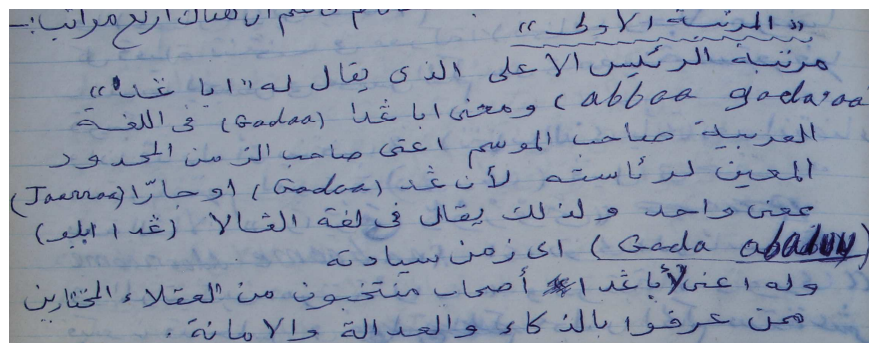
Scholars from both clan could join the ceremony by the leading of the person called “Bokku” who is the whole leader of the clan or by the representation of other person who or he ask by representative of the member of the clans which needs adoption, wither they accept or reject his being a member of other clan. And, if they are agreed they say yes.

In fact, the above extract implies that, there was a criteria of the process of adoption as well as for the rules of adoption among the Oromo nation. As a result, while the adoption (*Guddifachaa*) was practiced among the Oromo nation there could be intermix of other neighbouring nations which are mixed with the Oromo nations.

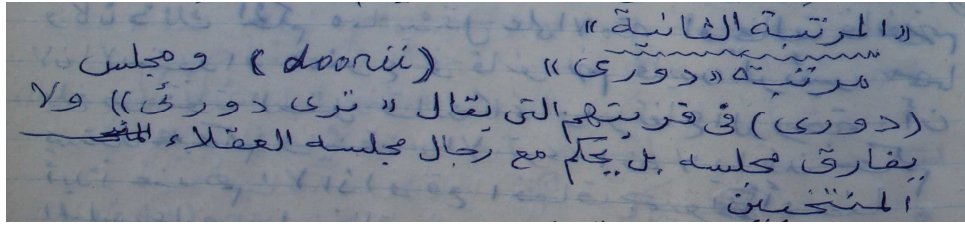
SECTION EIGHTEEN



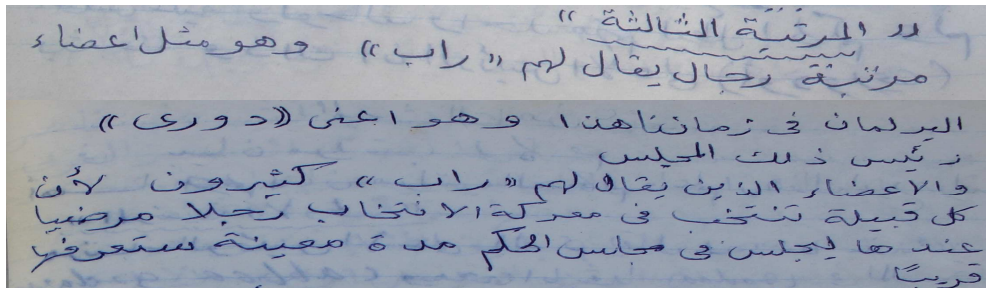
Analysis of their order of regulations



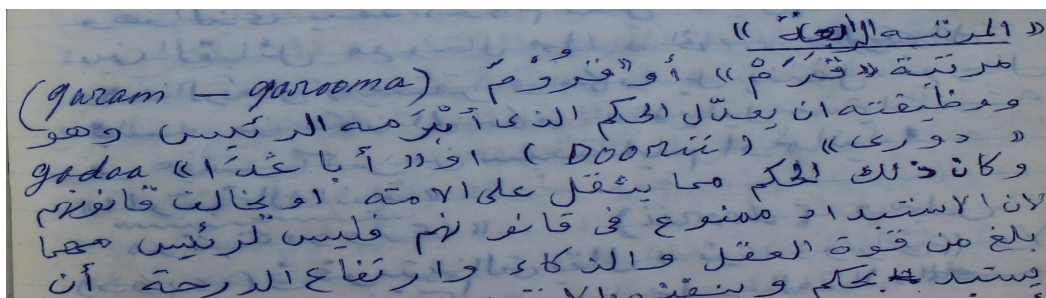
Order One: the role of the top leader, who called “Abbā Gadā” denoting the leader of the limited time to whom the power is given for specific time. He also have assistant friends (advisers), who helps him by the help of their intellectual talent, in which he relay on them based on their intelligence and cooperativeness as well as honesty.



Order Two: the role of "Dōri". The home sit of Dōri is in their city which is known as Tarré Dōri" and no member Dōri allowed to be absent in the day of important judgment. Because, he is the man of veto sound, in which he is the elected representative of the people.



Order Three: the role of the person known as "Rāba". He is like the spokesman of the parliament of today who acts like special man who leads the Dōri and the personal who called "Rāba" they are many in number in which every clan has its own elected representative based on his interest to be a member of Raba for a specific period of time.

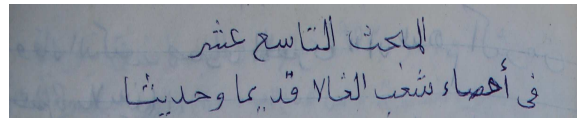


procedure which is called the leader that means "Dōri" or "Abbā Gadā".

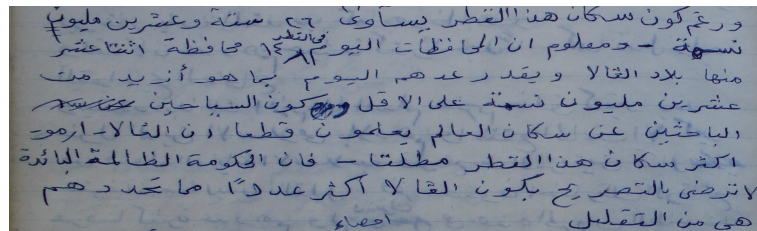
And these procedures are what goes according to the peoples consent or acts against their rules. Because to be rejected is forbidden according to

their regulations. There is no way for a leader to judge by himself based on his power, intelligence and smartness to accept or reject the decision of the councilors (representatives). f.(r)84.

SECTION NINETEEN



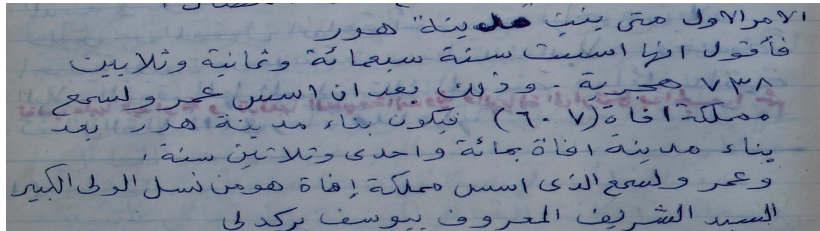
The early and recent statistics of Oromo



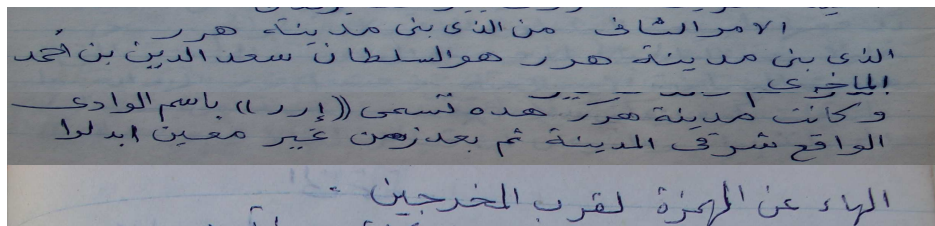
The indigenous Oromo people of this country (during the life of the author) were 26 million which 14 region in which 12 of the regions were the home land of Oromo. According to my time (the author) statistics if there number are increased by this way they will double by 20 million recently. Additionally, researchers suggest that more than half of residents of the empire is Oromo. The imperialist dictator monitory government did not accept the reality that Oromo are majority in number in order to hide their low number. f (v)88.

Summary

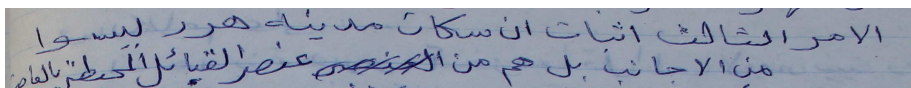
Finally, the author has tried to concluded the manuscript by discussing about the city of Harar as indicated below:



The first point is that; when did the Harar city was constructed? I said that it was built in 738 A.H. After the establishment of Ifat sultanate at 600 A.H by Umar Walasma. It can be after the establishment of Ifat by 131 years later. Additionally, Umar Walasma who established Ifat was a relative of a known great person who is called Yūsuf Barkadley. f. (v.)91.



The second point is that who built the City of Harar? The person who built the city of Harar is Sultan Sa'adaddin bin Ahmed Almākhiri. The Harar city was called "erer" from the name of the known great Sultān son in which later (Hamza) is omitted and replaced by (هـ)h. In which become Harar (هـ).



The attempt of the third point here is justify that the residents of Harar City are not stranger but they are from the known clan and tribe of the surrounding region. f.(r)92.

Conclusions and Recommendations

Conclusion

The thesis tries to inquire one of the history manuscripts entitled “Kitab Irsal As’s’awarīkh Ilā Samā’ At-tawārīkh fi kašfi ‘an tārīkh Oromo scholars, Šayḫ Bakri Saphalo.

Some of the final findings in this thesis are that, the researcher had tried to show the biography of Šayḫ Bakri Saphalo as well as his literary contributions. Accordingly, his Arabic history manuscript was philologically analyzed. And also the literary reflections of Šayḫ Bakr’s manuscript has been investigated under study from historical and philological view. In fact, the core idea of the manuscript had been selected and translated from the original (Arabic) language, into English. Hence, each contents of the manuscript has mainly focused on about an over all process of the Oromo history in focusing to their earlier history greatness a period which they used to exercise their cohesive socio-political power then to the later part of their history a history of regime domination.

The introduction to philological description also helps as a guideline for philological description of the manuscript.

Moreover, the study of Šayḫ Bakr’s personality has shown us the enormous contributions of Muslim traditional scholars to the national and human heritage in general. His literary production shows the continuity of the literary heritage from the earliest period.

Recommendations

Ever since the time when philologists begun research on Ethiopian clerics, valuable documents have been investigated. However, such kind of documents have not yet been properly kept and reserved. It is only when they are under good situation that research related to them can successfully be undertaken. In fact, the present researcher has found many problems while this research. For instance:

- ☞ The other problem is that Ethiopian historical manuscripts are exported by illegal means. As a result, it is essential to recommend that the government should control such illegal acts in collaboration, with the societies and preserving the achievements of traditional scholars of the country.
- ☞ Šayġ Bakri had many manuscripts, although the first attempt has been made in this thesis. Other works of the Šayġ should be studied.
- ☞ Additionally, the present researcher would like to recommend that, the department of philology will give priority to students in helping them with a useful material and financial support in their field works. This is due to the fact that many historical heritages and philological issues of the country are far from properly studied.
- ☞ Finally the researcher wants to recommend that the researcher of philology department should submit their copy of the manuscript to the department or to the IES library after they had conducted their study.

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