

**ADDIS ABABA UNIVERSITY SCHOOL
OF GRADUATE STUDIES**

**The Contributions of
Shiekh Jawhar Hayder (Shonkey) to
Arabic Literature in Ethiopia**

By

Bedru Adem Aba Megal



**April 2008
Addis Ababa**

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**A Thesis submitted to the School of
Graduate Studies of Addis Ababa
University in partial fulfillment of the
requirements for the Degree of Master
of Arts in Linguistics (Philology)**

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Abstract

The research paper is organized in three chapters: the biography of the scholar, the philological analysis of the scholar's text, and the historical linguistic side of the text which is taking from first to third chapters of the thesis consecutively.

In first chapter, an attempt is made to describe the general biography of Sheikh Jawhar Hayder starting from his learning time to the last age of his life especially, his contributions and roles in the Muslims Societies has been mentioned extensively.

The second chapter gives more focus on the textual analysis of the scholar's text which is reviewed through philological point of view. Under this chapter, the researcher tried to show the general frame work of Sheikh's text, it's writing and symbolic styles used in preparing the text. Besides, an attention is given to the main content of the text on which the scholar gave more focus i.e. reflecting main points for those who have interested to read his written work with corresponding meanings as much as possible.

The third chapter of the thesis focuses on the descriptions of the construction of sounds, words, and sentences of the scholar's text through historical linguistic point of view. Especially deletion and epenthesis /addition/ of letters and words in the Sheikh's scripts, and also what the morphological features, phonetic, phonemic representation, and the way of syllables (change of sounds) in the text looks like.

Methods of analysis during the writing of the thesis:

Initially, the way of explanation used in carrying out the research work focused on phrases or sentences from the scholar's written works that have direct relationship with the topic under discussion. Supporting pieces of evidence are taken from verses of the Holy Qur'an and oral traditions of Prophet Muhammad as well as from some known Muslim scholars. In addition, some useful pictures or photographs are included in the text as necessary.

On the other hand, when analyzing some phrases or sentences taken from the Sheikh's written work, firstly, the original manuscript's language is taken as it is and a corresponding phonetic representation is applied using Ge'ez sounds as much as possible.

Finally, when readers face some unfamiliar words or phrases that are not clear in this research, they are kindly requested to read the short explanation or meaning given in brackets, which come immediately after the word or phrases.

INTRODUCTION

There are huge amounts of Islamic manuscripts all over the world. They are written in Arabic, Persian, Ottoman Turkish, Urdu, Hindi, Spanish etc. There is no Muslim nation which does not have manuscripts in its language about Islam. Even remote areas of Muslim nations have some of literature on Islam and the literature is in the form of manuscripts. Generally speaking, the main manuscripts are in Arabic language. In Africa, especially in Ethiopia, Arabic language and records have contributed greatly to the understanding of our early history and civilization. Arabic language played an outstanding role and influence not only in Muslim Ethiopia but also in Christian Ethiopia due to strong relations with Arabian countries (Gori, 2005).

Ethiopia is a country with a long 'recorded' history. However, our recorded history generally manifests imbalance. The issue of representation among various ethnic and religious forces in the bulk of the historical heritage is becoming acute from time to time. Our existing literature focuses on the Semitic North at the expense of the south, especially on Ge'ez literature neglecting the other Ethiopian languages and one foreign language of historical importance, Arabic. The Christian heritage is relatively well kept and studied while the Islamic past is undermined and misrepresented (Mesay, 2003; Hussein, 1992)

In the modern state of Ethiopia from the time of Menelik II onwards, Muslims have occupied subordinate position, a fact which obviously made them less attractive for research than

the dominating Christian sector of the country. The dynamic expansion of Islam and its growing importance in world politics are now helping to focus more attention on the past and contemporary situation of Muslims in the Horn of Africa (Braukamper, 2003: 767)

Between 330 – 1500 A.D, the Greek Roman and Arabian teachers, traders, preachers introduced the two universal (Islam Christian) religions to Ethiopia. Hence, the two religions became the institutional force and the means of cultural development which afterwards shaped the identity of Ethiopians as a multi - cultural and multi - religious country, and the writers and speakers of many foreign languages among which Arabic is the most commonly used by the Muslims. (Faith Gahiti Islam& Abyssinia through out the history).

This fact can be drawn from the following historical events which happened during the advent of Prophet Muhammad (pbuh)

According to Arab historians and the biography of the prophet Muhammad, there were the oral and literal communications between the followers of the prophet (pbuh) and the emperor Al -- Nejashi As -- hama bin Abjar and between the emperor and the prophet himself. In Arabic, there is some evidence that supports the influence and role of Arabic not only religiously but also politically, socially, linguistically and diplomatically. (5)Ibn Hisam sir. 1997 The Life History of the Prophet

The immigration of '*Sahâbâ*' (the followers of Prophet Muhammad during his life time), who fled the perseation of Mecca leaders to Ethiopia (Al- Habašâ) shows solidarity, and friendship of Ethiopians to the Arabians



from the Islamic point of view it said that the ability of the Ethiopian emperor who ruled Ethiopia from 600 – 630 to speak and write Arabic language on the other hand certainly proves in reality that the familiarity of Arabic to Ethiopian people had a long history.

Based on the historical relationship between the Ethiopian Orthodox and the Coptic Church of Alexandria since the early period of the introduction of Christianity to Ethiopia, 'we can clearly realize that there was an influential role of Arabic written treatises on the religious doctrine of Ethiopian Orthodox Church.(Adini, Abdul ma id b/n Abyssinia Arab 229-231)

Chapter One

The Biography (life and work) of Jawhar Hayder

(1819 – 1935) Islamic religious scholar

Part one:

1.1 About the man

The scholar, Jawhar Hayder also commonly known as "*Abbāyye Shonkey*", was born in 1819 in a rural village outside *Kombolcha* town called *Danya*, in Wollo province in the northern part of Ethiopia. His nickname is more of respect and love accorded to him.

His grandson, whom I interviewed, described his grandfather as physically very huge and light skinned and that he had such a charismatic and imposing appearance. He was so devoted to his religious conviction that he always covered his face with cloth so that he could see nothing that might be tempting to the heart.

He was also known to be very God-fearing, pious, warm – hearted and bright- minded. He was so famous that people from all regions of Ethiopia used to come to him to pay their respect which deserves to be shown only to Allah.

1.2 His manner:

He used to spend most of his time praying, preaching Islam and giving basic Islamic education. It is said that once he stood for prayer, it took him so long a time to finish that nobody could pray with him.

He hated selfishness, disloyalty, theft and other improper behavior. It is reported that seeing people behaving very badly towards one another he was so disgusted that he left the area to live somewhere else.

He had little regard for worldly riches or property. He distributed the donation and gift that people brought to him among the needy and poor people.

1.3 His educational life:-

When he reached school age, he left for *Yifāt* which was then known to be the center of Islamic education and one of the first places to host Islamic missionaries from Arabia.

Islam was introduced to *Yifāt* in the 9th century by Arab merchants. They used to come to the ancient states of *Arsi* and *Hadiya* by way of *Zela/ Zeila* /. This historical fact is recorded in the works of such historians Lapiso 1999 “the origin of Ethiopia and Ethiopians” pp. 73-77

After Jawhar come to *Yifāt*, he began his intensive study. After sometime, he went to a known scholar at that time called '*Sewta Sheikh*' for further study like interpretation of the Holy Qur'an (*Tefsir*), Islamic Jurisprudence (*Fiqih*), ordinary prophetic tradition (*Hadith*), and Arabic grammar. He want to a place called '*Gon*' to deepen his knowledge of Islamic principles.

While following his studies, Jawhar is said to have met two most highly regarded Islamic intellectuals: Sheikh Getty and Sheikh *Anniy*, who gave him recognition as being qualified to do the job of teaching. It has always been the custom that when the student finishes his studies successfully, he should get recognition and blessing from his master before he starts a job as a teacher. Teaching without prior permission from a known authority in the field has little acceptance.

Therefore, when Sheikh Jawhar requested *Sheikh Anniy* for permission, he granted him saying "Go and spread your knowledge while a youth at *Dawe* land in *Shonkey al-fekra* village."

As a matter of fact, Sheikh Jawhar undertook efforts to spread basic Islamic education among youth groups and has shown significant result. His efforts gradually bore fruit in that Islamic preaching and education flourished at *Shonkey* village during his lifetime. He actually created a lot of teachers qualified with ability and flexibility in the area considered to be the center of Islamic knowledge.

Meanwhile, Sheikh Jawhar, after he undoubtedly gained his science of Islamic education at *Yifāt* and *Gon* which were considered as Islamic centers, taught students who effectively were in turn, teaching people at *Shonkey* village.

As Sheikh Muhammad Teyib, one of his former said, this village is inhabited by fear of Allah. Even at the present, four hundred students are learning the *Holy-Qur'an* by heart. He added that Jawhar played a key- role in changing *Shonkey* areas which are known as well-springs of Islamic teachers and basic Islamic education. Also he said that Sheikh Jawhar had worked at this village for about forty years, by teaching and preaching to people as well as giving spiritual and moral guidance to them.

After Jawhar taught for forty years, the number of students began to decline gradually at *Shonkey*. Therefore, he moved from *Shonkey* area to *Boqoqe* village.

Jawhar's Mosque, home and his place of burial are found in *Boqoqe* village.

Mohammad Teyib says that, Jawhar he was not preaching by traveling from place to places, but in settled areas.

Jawhar, was famous for his God-fearing behavior, kindness, good deeds, tact, chastity and wisdom and was also known for helping the weak and needy.

Sheikh Jawhar is remembered for his fruitful work among the inhabitants of the area, and all across the country and his village Shonkey. He was considered a fountain of Islamic teaching, who created and enhanced the awareness of people about their Islamic creed and principles.

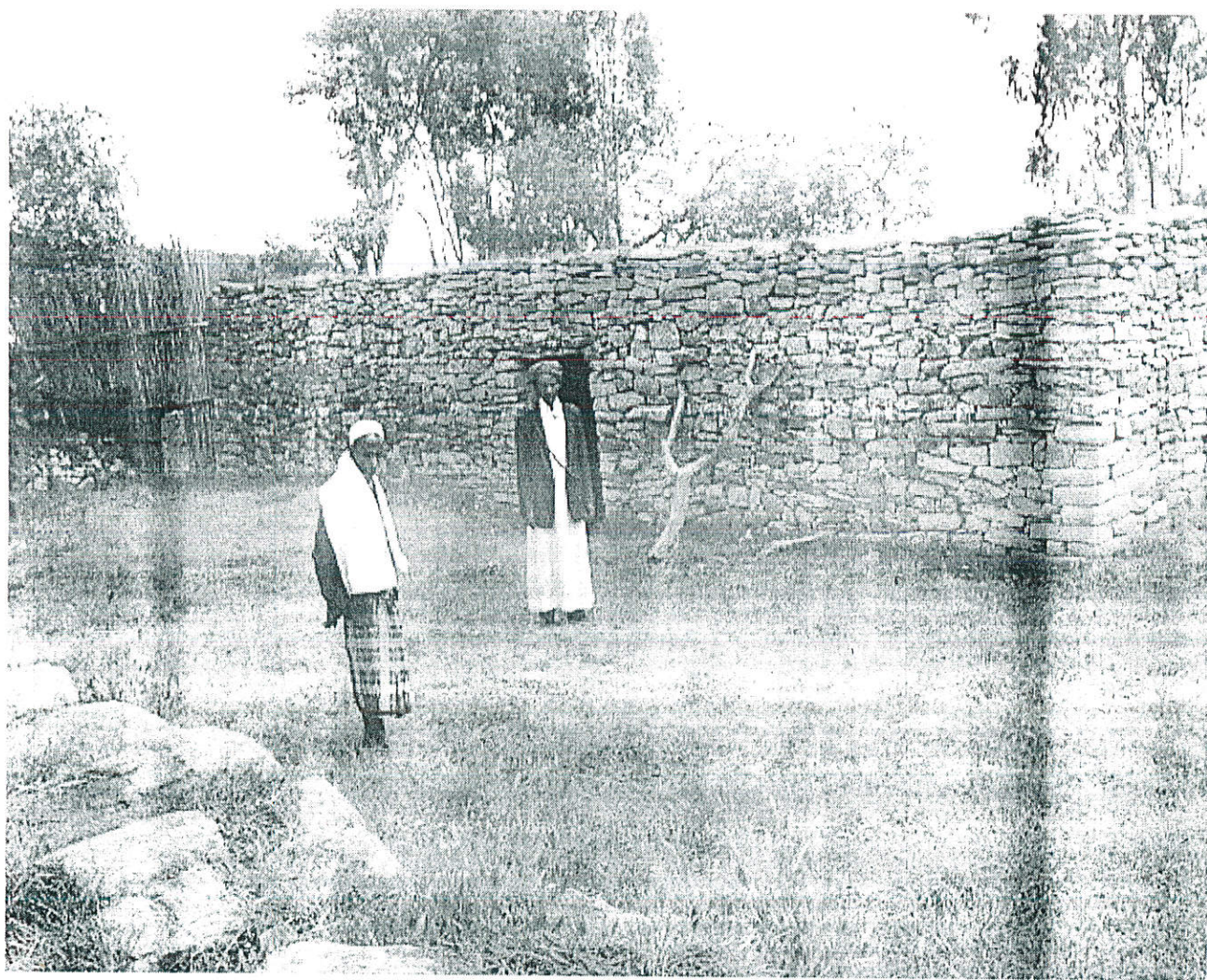


Fig. 1. General features of the his Mosque

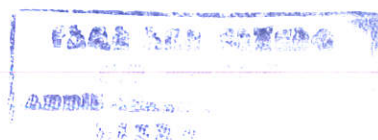
His Mosque is known in Muslim society as Shonkey's Mosque. It is found in the north central Ethiopia in Wollo region at a distance of about twenty kms. from Kemisie town. It is found in 'Boqoqe' area and it is a hundred years old.

The Mosque has an area which is 12m² and it has doors for entering. It is built only with stones without other additional materials such as cement. The doors are similar to each other and have the same thickness, height and width. (Each door has 2m² height and 90cm width).

As I observed, this scholar's mosque on my visit, it occupies a vast area which was previously covered by green grass. On the right side of the Mosque, there are some huts used for special purposes related to weekly *Hadra's* ceremony, such as preparing coffee, tea and etc.

They are intended to serve as resting places for guests who come to visit the scholar's holy places and students who study and stay with Sheikh Jawhar.

On the other hand, there are also other huts with two doors, which are used to store things for weekly *Hadra's* and other seasonal ceremonies, such as: the celebration of the birth of Prophet Mohammed (peace be up on him).



Also on my visit to the Sheikh's holy places, I was told that there are a lot of the scholar's unpublished manuscripts that are kept intact until now in the hands of his different followers. However, to my disappointment, I couldn't get even one manuscript in his center where the written materials were kept.



Fig 3. Sheikh's written manuscripts & *Mawlid* materials

1.4.2 The grave of scholar:

There was the house built on the scholar's grave which lies between the mosque and land with trees which is adjacent to one side of mosque's wall. The house built on the grave has one entrance. I was told that the purpose of building that house is to provide safety to his grave and keep it from damage that may be caused by animals and natural climate conditions. Whenever visitors want to see the tomb, is opened to ask Allah forgiveness to the departed soul. And there is nothing except a heap of soil and four big stones marking the four corners of the grave.

There are some other houses next to the huts. They are built to look like the mosque, but the difference between the mosque and those houses is that the house has a corrugated roof, while the mosque was built with stones.

The purpose of those houses is for housing a number of families who have relationship with the scholar. Among those families are: the son of the grandfather of the Jawhar who now goes by the name Sheikh *Kemal Arebu* Mohammed. He has the responsibility of the scholar's village security and is the organizer of activities of weekly and annual ceremonies. Also, he accepts the guests who come from time to time. Sheikh Kemal is also considered as a key source of information concerning Jawhar's life and activity.

The internal part of mosque is built with stone as is also the outer wall. This makes the mosque to appear bigger and wider than it really is. It has forty, straight standing poles which are of the same height and most of the ground of the mosque's compound and surrounding is covered with plastic-

carpets, and dry grass, but inside the mosque on the left side from the interance, Jawhar's special place which is called *Qelem* still is being kept as usual As I was told by Haji Ahmed, this place (Qelem) has its own history before being blocked in this way.

Once upon a time, the scholar wanted to leave the area, because he was so disappointed and displeased with the immoral, corrupt and unIslamic behavior like unfairness and faithless condition repeatedly among the Muslim people. Due to this problem, the decision of the scholar was to leave that area and go somewhere else. The people began to feel great sorrow and begged him and finally managed to convince him to stay in the area.

A lot of bad practices were common among the people, one day, a person whose name was *Sheikh Hussein Tatesso*, one of the visitors of the Scholar, was coming from far and nobody knew from where he came definitely and spoke rude words to him as he passed by. Most of the time, this person was coming to this area on *Reb'i* (the 3rd month in Arabic calendar and the annual ceremony of Prophet Mohammed's birth). When he came to this area, he painted all his body and face with blood and the people regarded him as a mad man and they wanted to chase him away from the village.

When the scholar Jawhar observed the action of the people opposing to this person, he didn't agree with what they wanted to do. So he gave an order to them to leave him free in the area without any problem.

Similarly, at another time, the person came again to the scholar's village, and on that day, there was no one in the mosque. Automatically, he went to the scholar's special sitting place and tied the simple stick woods with a rope and said "you couldn't, if you want, even you want. You can try it. How do you intend to leave the people in such condition and want to go where you like . . . ?" From that time the pain on the scholar's legs started until he is came gradually paralyzed.

Another area on which Jawhar worked tirelessly was to bring about a community where there is orderliness and where people treat each other fairly in line with Islamic teachings of the basic tenets of the faith, so that any body in a Muslim society couldn't defraud his Muslim brother. It is required of everyone to speak of others with respect. This good behavior is not only practiced practically among Muslims, but also among Muslims and non-Muslims. Because this good conduct applies not only to Muslim society, but to non-Muslim society as well. Based on this principle, Jawhar taught a lot stressing the importance of fairness and trained his students and followers encouraging them to apply the rules in their day-to-day activities. His dealings with his followers and Muslim's societies show how cleverly he taught them to pay a great deal of care not to infringe on the rights of others and how he set them practical examples.

The Aspect of Group-seating Arranged by Sheikh Jawhar Hayder

What is the *Hadrā* system?

As Sheikh *Kemal Arebu*, whom I refereed to early, explained to me, *hadra* is a kind of ritual involving several members whereby they gather at a selected site and conduct a mix of religious and traditional ceremony regularly, commonly once, twice or three days a week. Particularly on Sundays, the Sheikh preferred to dedicate the whole day for such purpose.

On the eve of the *hadra* day, servants clean the place where the ceremony is to be held and furnish it spreading fresh grass on the floor, paying special attention to where the Sheikh is going to be seated. *chat* is one of the key ingredients to make the *Hadra* lively. It is a plant whose leaves are chewed as a mild stimulant and is very widely practiced in Ethiopia and Yemen. Each participant brings along with him a bunch of *chat* and puts it in front of the Sheikh. Then, the Sheikh gives a blessing which is accompanied by a chorus "amin" (May it be so!) from the members sitting surrounding the Sheikh. The first thing the Sheikh asks of Allah is of forgiveness of sins. During the course of the *hadra* smokes of Sandal wood and incense are made to fill the air with fragrance, and *chat* is distributed among the members from time to time. Once everyone is present, they begin to say "*zikr*" (adoration of the Prophet Mohammed). The *zikr* is punctuated by the Sheikh saying *du'ā* (asking Allah to fulfill their wishes) and drinking of coffee. The *Zikr* is sung led by the Sheikh. It is composed of Islamic lyrics.



Fig 4. Place where weekly hadra are held

hadra is even nowadays organized in some area in a group or individually to offer adoration to Allah and his messenger Mohammad.

Features of the *hadra* ceremony are intended as an expression of love and honor for the Prophet. The ceremony has such an emotional atmosphere that some of the attendants wept as they said the

zīkr. During the closing scene, the Sheikh speaks reminding the attendants of the importance of standing firm on the right path of faith and putting what they heard into deeds.

Part Two:

1.2.1 Educational background of the Scholar

A. The known *Mašāyikh* (Teachers) of the Scholar:

Since Jawhar set on the path of intensive study of Islam in *Yifāt*, he was taught by some of the most widely acclaimed scholars of the time.

Among them were:-

A. Sheikh Annie:-

From among the earliest of Muslim scholars, Sheikh Annie is one who was Jawhar's teacher and monitor. Jawhar studied under his guidance for a brief period of time around his last stage as a student.

He gave him an endorsement and blessing to teach saying

انشر العلم في وقت شبابك في أرض دوي وفي قرية شونكي الفخرة

Meaning:

"Go on and spread knowledge you acquired while still a youth at *Dawe* and *Shokey Alfekra*."

According to what Sheikh Kemal Arebo told me, there are some specific points that distinguish Sheikh Annie from the rest of Jawhar's tutors.

A/ He had a largest number of students who studied under him – around a thousand, which is unusually high compared to others.

B/ The other point is that he was a relation of Jawhar, his student. He was the brother of Hayder (Jawhar's father), making him his uncle.

B. Yesewtā SheiḲh:-

He was one of the prominent Islamic intellectuals of the time around Yifat and Dawe area. He taught the different disciplines of the religion, necessary to be fully knowledgeable. Jawhar also studied the various disciplines under him.

Those courses are:

General grammar of Arabic language (*Naḥw*)

Islamic Jurisprudence (*Fiqh*)

Interpretation of Holy Qur'an (*Tafsir*)

Conviction (*ʿAqidā*)

C. SheiḲh Gettey:-

Although Sheikh Getty is the third of the known scholars to have taught Jawhar, his instruction focused more on the pedagogical aspect rather than the knowledge aspect. As I mentioned earlier,

this Sheikh saw that Jawhar had great talent and skill. As well as enthusiasm, he gave him his full and immediate approval that he could teach Islamic principles successfully.

1.2.1.2 The known *Darasā* (Students) of Jawhar:

As Sheikh Kemal Arebu told me, the total number of pupils Jawhar tutored ran more than a thousand. But those to whom he gave approval and recognition to become teachers themselves are listed below:

A. Haji Ilias (Sheikh Qorāsumā):

He was a well known person. After he got permission to teach from Jawhar, he taught in various part of the country. He died in Addis Ababa.

B. Sheikh Ali Birru (Sheikh Girāgn):

Like Sheikh Eilyas, Sheikh Ali Birru also got permission to teach from Jawhar and taught in Wallo province for a long period of time.

C. Sheikh Mohammed Hasen:

He was one of Jawhar's brightest students. What differentiates him from the other students is that, apart from being Jawhar's student and then a teacher himself, he was given the responsibility of passing on his master's tradition and works to his grandson – Sheikh Kemal Mohammad Areb and

also keep on doing the tasks begun by Jawhar, along with the full life history of Sheikh Jawhar (one of my information sources during my research work).

D. Sheikh Goro:

He was also one of the known students of Sheikh Jawhar. Having completed his study of Islamic education at Sheikh Jawhar's and given a permission to teach, he went to Guma town and taught there until he died.

E. Haji Nure:

He was also one of the known students of Sheikh Jawhar. After studying thoroughly, and getting permission to teach, he moved to Gurage region and spent the rest of his life teaching Islam.

F. Haji Beshir:

He was also one of the known students of Sheikh Jawhar. After he had completed the learning of the Islamic education at Sheikh Jawhar and got the permission of teaching from him, first he started teaching in the area called 'Yifāt' where Sheikh Jawhar passed most of his educational life.

G. Sheikh Dāwūd:

When he completed his general Islamic education with his teacher Sheikh Jawhar, he spent his time teaching in the same area in Wallo province, Kombolcha city around the place where Sheikh Jawhar Hayder was born.

1.2.1.3 Where the Scholar was taught?

As I tried to indicate earlier, after he had completed his fundamental courses of Islamic principles with the aforementioned known scholars of that time, he started teaching Muslim society what he had been learned. Other areas where the scholar was taught for a long period of time were:-

A. Shonkie Al-fekrā (Bel'ā):-

It is the first village where the scholar Jawhar Hayder started his teaching to the Muslim community immediately after he completed his period of education. At that time, most of the people of this village were followers of Islam religion and had more than four hundred *Hāfiḍ Al qur' ān* (those who have the skill of memorizing the Holy Qur'an by their heart forever.)

B. Dawe:-

The area was known and famous for being the center in Ethiopia for the study of the general Islamic principles and doctrines for a long period of time. It has continued to this day as a center of teaching-learning activities and plays a vital role in graduating those who are learning basic Islamic laws and is currently busy training students who come from different parts of the country and learn different kinds of Islamic education.

1.2.1.4 The Contributions of the Scholar to Muslim Societies:

As told by my informants, Sheikh Kemal Mohammed Arab (the second grandson of Sheikh Jawhar), Sheikh Jawhar, completing his Islamic education, began to teach what he had learned , He played a big role in the economical, social and religious life of Muslim society.

Instead of the valuable day-to-day activities, he preferred to spend most of his time teaching and helping the Muslim society get better understanding about the superior natural power and unity of God (Allah) in general. This means that worship (*'ibādā*) like the five pillars of Islam and the six pillars of faith ... have to observed.

Worship which was performed to others (except Allah), will not have value and is never acceptable. It is not only that worship done to anything other than Allah is unacceptable, but if any one never performed the obligation that was ordered from Allah to the all people through his messenger prophet Mohammed (pbph), they will be punished on the last day of judgment (after the death of the person) whereas those who obey his command and spend their time performing their religious duties, will be rewarded with eternal life in paradise.

The best evidence to confirm this were his different texts and books which are more than one hundred twenty. They set a general guide in economic, social and religious spheres. They are found scattered in the different parts of the country. Even though Jawhar's texts deal mainly with general Islamic laws, they have made a big contribution in spreading the Arabic language for different parts of the country.

As I tried to mention before, as soon as Jawhar finished his learning, he started teaching grammar, laws of the Arabic language in *Bal' ā* (small village in shonkey) area which he did for more than forty years. Another activity of his which needs to be mentioned parallel to his teaching activity, was his effort to bring about an orderly society where love feeling of brotherhood, and respect were bonds and also wished good relationship fairness, love, unity, and respect to be adapted between Muslim societies. He also hated and dismissed bad features like cheating, stealing and unfair relations between them. He taught that conduct be theoretically and practically based on the laws of Islamic religion. Based on his activity, let us see some of his contributions and their role through his life.

Here is an anecdotal story related to me by one of Jawhar's former students named Haji Mohammed Teyib. He is now 84 and lives in Addis Ababa, keble 14 in the area known as Kwas Meda. He told me that Sheikh Jawhar often had a lot of visitors and guests coming to witness his greatness and they usually came with some kind of gift for him. They did this, not because it is required of a guest to bring a gift but out of their own desire and as a mark of love and respect for the Sheikh.

So one day, one of the visitors brought some milk as a gift and put it in front of the Sheikh expecting to please the Sheikh and in return to receive a blessing so the difficulties in his life would be solved. But the Sheikh wanted to prove whether the gift was obtained in a rightful way or not. He asked "whose cow you got this milk from?" the guest replied "my own cow." Then the Sheikh asked him again "where did your cow graze yesterday?" The guest replied "Yesterday my cow ate from some one else's grass." Therefore the Sheikh told the man to take the milk and give it to the person for

three days in order to compensate for the grass. This is one of the ways in which he illustrated how Islam requires us to be fair in our dealings with each other.

1.2.5 The manner of the Scholar towards the end of his life:

After he became sick in his legs, his work was confined to a small area as the pain in his legs wouldn't allow him to move from place to place. So he conducted his teaching work sitting immobile in one place. Around the last period of his life, he quit his job of teaching. But weekly sitting (gathering) of a group (*ḥadrā*) and the annual "*Rebi'l al- Awo!*" program (the third month in the Arabic calendar marking a key episode in the prophet's life) continued to be celebrated by the Sheikh's known students. After the Sheikh was confined to stay at home, his popularity seemed to increase. He became so famous that people came to visit him from as far as Yemen and other countries. One of the Sheikh's admirers from Yemen gave his son to him to serve him as a servant for life. The servant's name is Seyyid Mahmud. He was widely known in the community. He remained with the Sheikh which gave him an opportunity to gain a deep knowledge of the Sheikh's life and work. He therefore helped to preserve and pass on the Sheikh's legacy to the next generation, after the latter's finish. After the Sheikh had died, Seyyid Mohammed lived for sixty eight more years and died four years earlier. He was buried at the Sheikh's residence.

The Sheikh was so popular that later his place of birth became the place of celebration of the annual holiday of "mawulid" (Arabic word for Prophet Mohammed's birthday).

Meanwhile, a guest coming to visit the Sheikh lost his way to the place and couldn't find anybody to guide him. So he angrily composed the following poem:

መንከር ያየሁ ጊዜ ይመጣል እልኬ
ካፈር ያየሁ ጊዜ ይመጣል እልኬ
ጃሂል ያየሁ ጊዜ ይመጣል እልኬ
እበጥሰዋለሁ ሀጃሩን መልኬ
ወደ ሼኮች ሀገር ስገባ በሾንኬ
አስራሩንም ይዜ ደረሁንም ሰሜ
ደረጃም እንዳገኝ ከጫቶውም ቅሜ
ሐድራውን አርሼ በስሞም ተልሜ

Meaning:

“Every time I see wrong doings, I feel an urge to oppose it,
every time I see an unbeliever, I feel an argue to oppose him,
every time I see ignorance, I feel an urge to oppose it,
I will break it loose with a stone as I enter the village of
Scholar’s through shonkey and kiss his tomb and be
blessed with his grass, having chewed the *chat*, too.

Partake of the *hadra* and be liberated from difficulties forever. The stranger continued his journey saying his newly composed verse and reached the Sheik’s center without any further difficulty.

Upon his arrival, he was asked by the Sheikh as to the purpose of his coming. The man replied that he came in order to see the Sheikh in the eye.

Shortly after that, the Sheikh fell seriously ill for three consecutive days. Meanwhile he told his servants where they should bury his body and died on Sunday, 1935. He was 116 years old.

Not long after the death of the Sheikh, the educational, social and religious activities that he dedicated his life for declined and stopped. Even the students whom he gave permission to teach couldn't keep on the tradition set by their master. And the sheikh's center couldn't also be managed as properly as it deserved.

As Sheikh Kemal Arebo told me, when it was proposed that one of the sheikh's former students take his place as his successor, every one declined the offer.

It was not only that no one was competent enough in terms of knowledge to take his place but also that no one was on par with his character, integrity and stature.

Not surprisingly, members of the community especially women who lived in the neighborhood wanted him to be remembered and composed poetic verse praising him.

The verse runs as follows:

ቢስሚላሂ ብዬ ጥቂት ላንሳዎት

የሾንኪዬው ጌታ የዲኑ ማብራት

በረሃብ ተቃጥለው ለሀድ የገቡት

ጥቂት ሳይዘነጉ አላህን ሲፈሩ

በሾንኪዬው ሊጋ ሞተው ተቀበሩ

የማዕከሉ ስንኳይ ጆሊል ይሁናችሁ
አባይን በማጣት ተቃጥሏል ሆኖችሁ
እናንተም ባታውቁን እኛም ባናውቃችሁ

Meaning:

Let me remember you beginning with Allah's name. You are the lord of Shonkiya, the torch bearer of Islam. You knew no comfort until you died. Your heart always fearful of Allah at last died and was buried in Shonkiyya. May *jalil* (Majesty) stand in your defense. We feel so sad we could do nothing to help before you died. As we were unknown to you and you were unknown to us.

Chapter Two

The Scholar's text from the philological point of view

Part one

2.1 The general framework of the manuscript

In this chapter, the general framework of the manuscript will be discussed first and his Scholarship follows. In general, the Sheikh's text contains religious descriptions such as explanations on creed (*ʿaqidā*), the well-bringing (*ʿadab*), faith (*ʿimān*), repentance (*tawbah*) and prayer (*ṣalāt*). The writer of the Sheikh's text, while copying the script, had used a unique way which is described below.

Though the manuscript counts 60 years of age as stated in the colophon part of the text, the paper used to write the text is similar to that of ours. When the composer of the text wrote, he used both sides of the paper in all pages except in the first and the last pages. The text has a covering to protect it from any possible damages. Numbers were not given to each page for separating one from the other. When the writer writes consecutive pages, he puts initials letters/words of the next page at the bottom of the previous page.

For example, if the first line of the next page starts by a word 'صلى الله (ṣallallāhu), the first two or three letters of the word are written at the bottom of the previous page. Both the right and left margins of the text are almost equal in size throughout the script.

Each subpart of the text starts praising and glorifying God (Allah) and blessing Prophet Mohammed (peace be up on him) and ends up in the same way.

2.2 The writing materials which the scholar used:

As I observed and as Sheikh Kemal Arebo told me, Sheikh Jawhar used traditional writing tools from his own teaching center. For instance, as a pen he used a kind of straight and smooth tiny stick made from bamboo tree locally known as '*qarqhā*'. It has a hollow and sharpened head which helps to bring out enough ink at a time. This type of stick was selected because it is easy to sharpen and to make smooth so as write down a letter in the appropriate place/line as intended. The ink is known by the name '*madd*'.

The preparation of this ink differs from place to place, but most of the time it is prepared from charcoal, *muca* (glue), ash and leaves which are mixed together. Then, after four or five days they are put in the sun to be prepared for use.

2.3 The language used to write the text

He used Arabic language in writing all of his texts and all of other manuscripts. As one of the scholar's second generation students, Sheikh Mohammed Teyib told me that the total written works of the Sheikh are more than one hundred and twenty.

2.4 Paleography (*ruq'a*) and symbolic style in the scholar's text:-

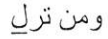
Ruq 'a means a kind of handwriting in Arabic language.

In general, there are two kinds of Arabic paleography (*ruq'a*) categories in Ethiopia. The eastern Ethiopia paleography which is found in Harer, and the northern Ethiopia paleography is found in Wallo. Since the writer was from the northern part of the country, he applied paleographic style only to all of his writings.

As disclosed to me by Sheikh Kemal Arabo, the scholar used three different styles of Arabic calligraphy. One of the three types of his handwriting is very difficult to read and understand its meaning except him.

Among these unique handwritings of Sheikh Jawhar, the following few may be mentioned:-

1. When he write the velar Arabic letter 'ك' (K) in his text , the original shape of the letter is changed to just like English small 'j' without having the upper dot, but extend a little bit from the lower folded part of the letter to left side 'j'.

For instance  $\longrightarrow$ (*waman taraka*) $\longrightarrow$  'A man who leave....'

He writes like "ل" instead of "ك" in all pages of the text.

2. The thickness of the letters in all pages is more or less the same.
3. In putting margin notes, he applies his own procedure. For instance, if he wants to highlight a certain word or phrase, first he places the signs like addition '+' at the side of the word or

sentence that he is intending to emphasize and gives the explanation at left or right margin of the same page as free spaces are available.

4. When he starts a new chapter always begins by glorifying (*madh*) of God then Prophet Mohammed.
5. Many times, he uses red ink to identify important words, phrases and sentences from the ordinary ones.

In most cases, Sheikh Jawhar's manuscripts are written in poetic and non-poetic sentences. When he writes in poetic style, the verses follow the rules of end rhyme of Arabic language and also leave short spaces between verses when he writes the poetic part of the text. For instance:

أن الصلاة أمرها عظيم وبابها خص بها علوم

Part Two

2.2.1 Specific analysis about Sheikh Jawhar's text

In this part, we will try to look at the general contents of the scholar's manuscript from the philological point of view.

The text of the scholar is classified as the followings.

1. Section one: human conduct '*aḥlāq*'
2. Section two: meaning of '*Lā' ilāha illallah*'
3. Section three: confessing 'faith' '*imān*'
4. Section four: repentance '*tawba*'



5. Section five: the acts of man
6. Section six: prayer ‘*ṣalāt*’

Part Three

2.3.1. General conduct of human beings

This chapter of the text is divided into four main sub-parts through which half of the whole text is discussed. In talking about human conduct, he begins explaining by quoting verses from the Holy Qur’an and also narrations from the prophet’s speech known as *Hadith*.

Allah says:

‘*yā ayyuhallaḍīna ʿāmanū lātarfaʿū*

aṣwātakum fawqa ṣawtinnaḥiyyi

walā tajhar ū lahu bilqawli kajahri

bʿḍukum libaʿḍ’

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ

فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ

كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ

‘O you, who have believed, don’t raise your voices above the voice of the prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive.’ (Qur’an 49:2)

Prophet Mohammed (pbuh) also said that:

‘*Idā ataytum al- ṣalāta faā taʿ*

tūhāwaʿantum tasʿawna Walākin

إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ

وَلَكِنْ أَتُوهَا وَأَنْتُمْ تَمْشُونَ وَعَلَيْكُمْ

Itū hā waʾantum tamšūna waʿalaykum

al-assa Kina walwaqār.

‘When you are coming to prayer, don’t come quickly but please come to it slowly and in sobriety.’

In the Qur’anic verse and the *Hadith*, it is described that what should be the conduct (*aḥlāq*) of Muslim societies in general, and the faithless societies in particular. Also in these Qur’anic verses, companions of the prophet were not allowed to loud their sounds over the prophet. In addition to this, the companions were also ordered to go for prayer with sobriety and modesty; otherwise their prayer is not acceptable and is returned to the actor.

The scholar also refers other sources beyond the Qur’an and the *Hadith* to make his writings more clear to the reader.

said that:

طهر فؤادك و عمل في طهارة فهو المقدم قبل العلم والعمل

وإن تطهر فؤادك عن كبائته فعند ذلك صح العلم و العمل

‘Ṭahir fuʾādaka waʿmal fī ṭahārā fahuwal muqaddamu qablalʿilmi walʿamal

Waʾin tuṭahir fuʾādaka ʿankabā iṭihi faʿinda dālīka ṣahaalʿilmu walʿamalu.’

Meaning:

‘Clean your heart and prepare; it for pure purposes, this is the first thing that must be present prior to knowledge and action. If you clean your heart from bad behavior, your knowledge and work become nearer to the truth.’

From this statement, there is a valuable lesson to be drawn that a given deed can be acceptable by Allah if it is done with an innocent heart. Basing his argument on the Qur'anic verse, the prophetic *Hadith* and other Islamic scholars' writings, the Sheikh gives explanations about human behavior in general.

2.3.2 Relationship between God and the Believers

Sheikh Jawhar describes nine points that strengthen the bond between the creature and the Creator. Explanations are given on some of these points in the following:

A. Using Islamic order as a guide

The Sheikh refers the following Qur'anic verse on his text page 4:

كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر

'Kuntum Ḥayra ʿummatin ʾuḥrijat linnāsi taʾmurūna

bil maʿrūfi watanhawna ʿanilmunkari'

Meaning:

'You are the best nation produced (as an example) for mankind.

You enjoin what is right and forbidd what is wrong and

Believe in Allah. If only the people of the scripture had believed.

It would have been better for them. Among them there are believers,

But most of them are defiantly disobedient.' (Al-Qur'an, 3:110)

In the same page of the text, the Scholar used a Prophetic Hadith.

'miṭlu adin kašajaratin ṭābitatil ʾimān ʾaṣluhā wazzakātu furūʿuhā

waṣawmu‘urŪquhā Waṣalātu mā‘uhā walkaffu‘anilmaḥārim

ṭamarātuhā fakamā lātukmalu Aššajaratu ‘illā bilmā‘i

lāyukmalu al-‘imānu illā bi‘iṣlāhi al-ṣalāt.’

Meaning:

The best parable for a religion is a fixed tree. Charity (*zekah*) is its branch;

Abstention (*ṣawm*) is its fruit, Prayer (*ṣalāh*) is its water and

Confining oneself from forbidden things is its essence.

The Sheik presented the above mentioned Qur’anic and prophetic *Ḥadith* to point out the best guide for establishing good relationships between a believer and his/her Creator, and tried to show how to arrive at good conduct using this guidance.

2.3.3 Good manners expected of a believer

Under this part of the text, there are also points that Sheikh Jawhar presented as a guide to good behavior for any believer.

The writer used prophetic *Ḥadith* which is mentioned below:

طلب العلم فريضة على كل مسلم --- لأنه لا يعرفون ما أمرو به وما نهوا عنه إلا به

Ṭalabul‘ilmi fariḍatun‘alākulli Muslim (---ah) li‘annahu lāya‘rifūna

mā‘umirū bihi wamānuhu ‘anhu ‘illā bihi

Meaning:

Learning of Islamic knowledge is obligatory over all men and women Muslims

If they learn not, it would be difficult for them to know what is allowed and what is forbidden.

Concerning searching for knowledge the Scholar cited on page 14 of his work words of a known early Muslim scholar called ‘*Šāṭibi*’ (may god have mercy up on him) who used to say.

وكان له القرآن شربا مغسلا	من استهدى إلى الله وحده
بكل عيرن حيث أصبح مخضلا	وطابت عليه أرضه فتفسقت
وزبد الأسى يهتاج في القلب عشلا	فطوبى له والشوق يبيت همه
قريبا غريبا مستملا مؤملا	هو المجتبي يغد على الناس كلهم

‘Manistahda’ilallāhi waḥdah	wakāna lahu al-qur’ ānu šurban muḡassalā
waṭābat‘alayhi ‘arḍuhu fatafassaḡat	bikulli ‘abirin ḡaytu‘aṣbaha muḡaḡalā
faṭūbā lahu waššawqu yab‘tu hammahu	wazabdul‘asā yaḡtāju filqalbi muš‘alā’
Huwal mujtabā yaḡdu‘alannāsi kullihim	qariban ḡariban musta mālan mu‘mmalā

Summarized meaning:

‘Anyone who wants to be with God in a good manner has to follow the general guiding principles and the meaning of the Holy Qur’an. That is absolutely good and correct to manage his life of this world and to succeed on last the judgments day (*yawm al-qiyāmā*).’

Explaining this saying, the scholar portrayed the rule his students must follow when attending his teaching forum or class. He always advised his students to check and recheck what they learnt and to abide by Islamic orders as well as to refrain from forbidden acts.

2.3.4 Good manner that must be between student and teacher:

In this part of the text, Sheikh Jawhar also outlined the manner of relationship that should exist between student and his teacher during their teaching- learning process. As the scholar's explanation, strictly observing these codes of conduct is valuable to successfully accomplish the task and to help seriously students who have a good interest and objective to knowing Islamic law perfectly.

Among the points outlined on page 24 of the text are:

أن يشغل بما يستفيد من مؤدبه من العلم

1. An yuṣḡila bimā yestafid min muʿaddibihi minalʿilmi.'

(He has to always spend his time at learning)

أن لا يحضر إلى معلمه إلا ومعه سلامت القلب

2. an lāyaḥḍura³ ilā muʿallimihi³ illā wama⁴ahu salāmatal qalb.'

(He must come to his teacher with a fresh mind and free from any other thing)

أن يكثر زيارة العلماء مع شيء يكرمه

3. 'An yuktira ziyāratal ʿulamā a ma⁴a šay'in yukrimuhu.'

(Also has to visit his teacher with something makes him happy)

أن يجلس بين يديه مطمئن غير مستعجل

4. ‘Anyajlisa bayna yadayhi muṭmaʿinnan ġayra mustaʿjil.’

(He has to show respect to him and be with full discipline when he is sitting with him)

إذا أردت أن تسأل وهو يحدث فلا تقطعه

5. ‘Idāʿaradta antasʿala whawa yuhaddiṭ falā taqtaʿhu.’

(When you want to ask a question, and your teacher is talking, don’t interrupt him until he finishes his talk)

The third deputy of prophet’s ‘Umar’ (may God have mercy up on him), when he explains about the good character with his teacher said that:

‘ta allamu al ilma wa alykum alassakina walwaqār watawadaū liman tata allamūna minhu waliman tu allimūnahu.’ Means

‘Please learn with full interest and discipline especially with your teacher and also your student ...’

In the text, the Scholar categorizes on page 29 the type of person in relation to knowledge into four main groups and said that:

Annāsu arba atu asnāf;

There are four types of men in relation to knowledge; these are:-

رجل يدري ويدري أنه يدري فذاك عالم مستعمل بعلمه فتبعه

A/ rajulun yadri wayadri annahu yadri faḍālikaʿālimun mustaʿmilun biʿilmihī fattabiʿuhu.’

A man of knowledge, but he not conscious of it; such a one is not making use of his knowledge and you should wake him up.

رجل يدري ولا يدري أنه يدري فذلك عالم نائم فأقنوه

B/ rajulun yadri walāyadri annhu yadri faḍālika‘ālimun nā‘imun fa ayqidūhu.

A man of knowledge who does not know he is a knowledgeable person, such a person is not using his knowledge; remind him to use it.

رجل لا يدري ويدري أنه لا يدري فذلك جاهل مسترشد فعلموه

C/ rajulun lāyadri waydri annahu lāyadri faḍālika jāhilun mustaršid fa‘allimūhu.

If an ignorant person is conscious of his ignorance, such a one is ready to learn, so you teach him.

رجل لا يدري ولا يدري أنه لا يدري فذلك جاهل ممثلى بجهله فرفضوه

D/ rajulun lāyadri walāyadri annahu lāyadri faḍālika jāhilun mumta li‘bijahlihi farfuḍūhu.

If an ignorant person is not aware of his ignorance, such a one is an idiot, so you ignore him.

2.3.5 Concerning the manner of relationship between students and society:

Also in this part, Sheikh Jawhar discusses about guiding principles necessary to create a conducive atmosphere in which good relationship can exist between the students and the community in which they live. In pages 30 – 33 the outlines them in seven points:

أن يقل مسألة الناس مستطاع

1. ‘An yuqilla mas‘alatannās mastatā’a’ Meaning

That they should put their questions clear and simple.

أن تكون له حسن الخلق و المعاشرة في كل احد

2. ‘An takūna lahu ḥusnul ḵuluq wal mu‘āšarah fī kulli aḥad’ Meaning:

That they should develop the skill to behave well and fairly toward everyone.

أن لا يكون حسودا ولا غشاش لمن يتعلم معه

3. ‘anlāyakūna ḥusūdan walā ḡašāš liman yata‘allm ma‘ahu’ meaning:

That they shouldn’t envy one another or commit acts of disloyalty between themselves.

أن يكون أمينا في المجلس

4. ‘An yakūna‘aminan fī almajlis. ‘Meaning:

That they should trust completely what they are taught.

أن يجالس العلماء بالموافقة وقلة الاختلاف

5. ‘an yujālisal‘ulamā‘a bilmuwāfaqah waqillat al-‘iḵtilāf.’ Meaning:

That they should do without hesitation whatever their tutors/guides tell them to do.

ولا يجعل لنفسه مجلسا معلوما لا يجالس فيه غيره

6. ‘walā yaj‘al linafsihi majlisan ma‘lūman lāyajlisu fihi ḡayrahu’

That they shouldn’t show pride or disrespect toward their teachers.

أن يدرس من هو دونه بالمعرفة

7. ‘An yudarrisa man huwa dūnahu bilma‘rifa’

That the smarter ones among them should help the others to understand better.

On page 30 of his text, Jawhar put some examples from the tradition of *Hadith* as further illustration.

Aliy (the third in line of succession to the Prophet Mohammed) said that:

والله لحفر بئرین بئرین ونقل بحرین زآخرین إلى فلاة أهون علي من وقفات على الباب أعض فيها جفون عيني

A. 'wallāhi laḥufu bi'rayni bi'ibratayni wanaqlu baḥrayni
zāḳirayni'ilā fulāt ... ahwanu 'alayya min waqfātīn 'alalbāb
'aḡuḍu fihā jufūnu 'aynayya.'

Meaning:

'I would rather dig two bore holes with two pieces of needles or let two
vast seas by putting on my shoulder to the other side than expecting help from
those who are dispassionate and uncaring about my predicament.'

Another Muslim of prominent standing, named '*Yahya bin Mu ad*' is quoted on page 31 of the text
as saying:

B. 'Ṭubā liman taraka'addunyā qabla an tatrukahu wabanā
qabrahū qabala anyudḳilahu wa'arāda ḳāliqahu qabla'anyalqāhu.'

'let them rejoice those who neglect the pleasure of this world during their lifetime and labor
tirelessly on Allah's path before they are taken to the grave and face God.'

As pointed out above, in examples (a & b), we can observe the two choices the whole of mankind
has and the need to prefer the better one. This leads us to the conclusion that those people who lead
their lives according to the creator's law preparing themselves for the eternal life to come are
completely on the better side than those who busy themselves only with the affairs of this temporary
world, forgetting or neglecting Allah's orders and the last day of judgment.

Therefore, it is expected of students that they should behave in a manner consistent with such belief so that their objective of promoting Islamic knowledge among the people could bear fruit.

Part four

2.4. The meaning of لا إله إلا الله / *‘lā ilāha illallāh’* and its main branches

The second half of Jawhar’s text focuses on the meaning of the sentence *‘lā ilāha illa llah’* (there is no God but Allah) and its main derivatives: *‘Arkān-al’Islām’* (the five principal pillars of Islam, *‘Arkān-al’imān’* (the six principal pillars of faith) and *ṣalāh* (about prayer) along with a lengthy explanation. We shall see further clarification related to this topic in the last part of this chapter.

Focusing on these key areas, he tries to elaborate some regulation making clear the core concepts in the tenets essential to right understanding and proper implementation of it.

As he describes the five principal duties of in Islam, he begins by giving general explanation of the sentence *lā ilāha illa llāh* (ther is no God but Allah) on page 35 of the text he emphasizes that act of worship such as prayer (*ṣalāt*), asking for favors and help (*‘isti‘ānā*) dedication of offering, etc should only be to Allah.

Worship of anything other than Allah or worship of Allah together with some other power is very strongly forbidden in Islam. Anyone who worship other than Allah will be met with severe

punishment on *yawm al-qiyāma* (the day of recreation) continuing with the above idea, Sheikh Jawhar put the general definition of *La ilaha illallah* on page 35 saying.

'famā'nā 'lā'ilāha'illa llāh, lā ma'būda bihaqqin liḍātihi'illallāh al musammā biḥādā'ism aššarīf wahuwa alassani .' meaning

'There is no a true God worth to be worshipped other than Allah who alone is the maker of the world'.

Having thus put the general definition, he goes on to describe about its inseparable and as important creed *Muhammad resulullah* (the prophet Mohammad is messenger of Allah).

As pointed in the text, the meaning of *Mohammadun resululh* is: accept completely and abiding by message and rules of Islam given by Muhammad to all mankind with Allah's inspiration.

These two tenets (*lā'ilāha'illa llah & Muhammadun rasulullah*) are equally complementary and form a single whole (the oneness of God and the messengership of Muhammad). To highlight the five principal duties in Islam, Sheikh Jawhar quotes from the prophet's speech on page 36 as follows.

الإسلام خمسة شهادة أن لا إله إلا الله وأن محمدا رسول الله meaning:

"The pillars of Islam are five. Of these, the first one is to acknowledge that Allah is the sole and unrivaled Lord and that Muhammad is His messenger".

The two basic creeds in the above sentence have to be taken as inseparable from each other and that all the other principles emanate from them.

In the above sentence, we have to understand these two main points of Islamic principles are never separated each from the other from the Islamic faith point of view and also the source of all other remaining principles.

The other four principal duties in Islam are:

Prayer (<i>ṣalāh</i>)	Fasting (<i>ṣawm</i>)
Charity (<i>zakah</i>)	pilgrimage (<i>ḥajj</i>)

Performance of the four principal duties should be based on the conviction of the first principle (*lā ʿilāhaʾilla llāh Muhammadun rasūlullah*) to have any value and acceptance with Allah.

Part five

2.5 Confirming of faith:

As described in the previous part of Sheikh Jawhar’s text, the principal duties of Islam have to be accompanied by frequent supplication and strong faith so that they are heard by Allah. In this part, he stresses on the concept embodied in the first of the five principal duties in Islam. “*lā ilāhaʾilla llāh Muhammadun rasūlullah*”. (There is no God other than Allah. Muhammad is His messenger). He speaks of the need to have a complete faith in *lā ilāhaʾillallah Muhammadun rasūlullah* and then translate it into action in line with Islamic regulations. .

Believing with all one’s heart means laying one’s full trust on it. Follower of Islam have to believe absolutely that Allah is the supreme Lord of the world, with no rival and that Muhammad is His messenger chosen to guide mankind by Islamic doctrine.

Another way of expressing our confirmation to our belief of the unity of Allah is by applying them in all our deeds as much as possible.

Based on this idea, Sheikh Jawhar wrote on pages 38-41 of his text concerning true faith and way of providing it, saying.

فمعنى لا إله إلا الله لا معبود بحق لذاته إلا الله

-‘*Famā nā lā’ilāha’llah lāma’būda biḥaqqin liḍātihi’llallāh*’ meaning:

“The meaning of no God but Allah denotes that nothing needs to be worshipped truly as our Creator except Allah”.

فإنه المعبود بحق لذاته سواء وجدت المخلوقات أم لم توجد

-‘*Fa’innahu al-ma’būdu biḥaqqin liḍātihi sawā’un wujidatil maḥlūqāt amlam tūjad*’

Means:

‘He is identifiably worshipped truly whether any creatures exist or not’.

-‘*Fa’idā fahimta haḍā fayajib ‘alayka aljazzm batinan bimā fahimtah*’

meaning

‘Once you have fully understood this definition you have to show it through your practices’.

After his explanation of how “*lā’ilāha’llallāh*” is to be understood, he goes on to discuss what is meant by “Muhammad is His messenger” and what faith in it implies.

When Sheikh Jawhar tries to reply to the last two questions, he said that:

‘Rasūlullāhi ilā kāffatil ḡalq ḡattā ilā nafsihi wa ilāl jamādāt wannabāt wajami‘il maḡlūqāt’

meaning:

The messenger of Allah is not sent to mankind only, but also to all living creatures as well as plants.

Finally, after illustrating the meaning, requirements how to fulfill and confirm the faith of a person, he notes that those who believe in the oneness of Allah and his messenger Muhammad have to purify themselves from all other religions that are different from this faith. He said:

ثم تقول برئت من كل دين سوى دين الإسلام بالصدق

‘tūmma taqūlu bar’itu min kulli dinin siwā dinal’islām biṣṣidq’ means:

After that, you would say ‘I am completely very far from all other faith except Islam’.

Part six

2.6 The way of repentance (*tawba*) to Allah and its role in Islām

In this part of the text, the scholar tried to describe that the way of repentance (*tawba*) based on Islamic principles.

Beside this, he quotes in many places of his text from Qur’anic verses essential points to be accepted it from those who are want to make repentance. These verses on repentance which are described on page 42 of the text are:

Allah says for those who want to return back to him:

‘tūbū ilall ā hi ayyuhal mu’iminūna la‘allakum tuflihūn.’ meaning:

O you, who have believed, all of you repent to Allah that you may be successful. (Qur’an 66:8)

Also the Prophet's speeches said that

توبو إلى الله أيها المؤمنون فإنني أتوب إلى الله في كل يوم مائة مرة

'tūbū ilall ā hi ayyuhal mu'minūna, fa'inni 'atūbu'ilall ā hi fi kulli yawmin

mi'ata marrah' meaning:

'Repent to Allah O you who have believed. I repent to Allah

a hundred times every day'.

From these two Qur'anic verses and the Prophet's speech, Sheikh Jawhar tried to describe the role and necessity of repentance in Islamic religion in one's lifetime.

As pointed out on page 45, there are certain requirements that should be fulfilled during repentance time to Allah.

These are:

1. Stop all past forbidden acts
2. *Na dā mā* / feel remorse / over the past wrongdoings:
3. *Azm* / to decide / never to repeat the act again in *ma'siyā* (refractoriness)
4. *Huqūq* / complete purification from every thing one may owe to anyone

2.6.1 The way of stopping all transgressions:

This is the first act to start repentance to Allah. That means if any one wants to return to Allah, he has to stop completely all for hidden actions. One can not pass to the next requirement before deciding to stop the previous wrong action. Therefore, Sheikh Jawhar put this on page 45 of his text in detail:

والأولى أن نقصد أتشبه بمن يشهد شهادة حقيقة ثم تقول برئت من كل دين سوى دين الإسلام

'wal'ūlā antaqṣida'attaṣabbuh biman yašhad šahāda ḥaqiqa tumma taqūl bari'tu min kulli dinin siwā dinal Islām ' means:

'First, you have to consider yourself to be among those who have true faith in Allah and then say I "am far from any other faith except Islam".

In this sentence, the Sheikh wants to focus not adhering to other faiths except Islam is by itself a key act of stopping a bad past action.

2.6.2. *Nadāmā* /feel remorse /over past wrong actions:

When the Sheikh defines remorse/ *Nadāmā* / he said:

الندم: هو احتراق القلب بنار العلم القبيح

'Annadamu huwa'iḥtir ā qul qalbi bin ā ril'ilm al qabiḥ' means

Remorse: - is burning of heart by refractor's fire.

After the repentant has distanced himself from all past transgressions, he has to regret and feel guilty because of his offense done in defiance of Islam, no matter how minor the offense might be. Such feeling helps the repentant person never to return to that forbidden act.

2.6.3 *Azm* / decide / to never commit the act again

The meaning of the third step of repentance is said that, after the requirement that the person stop the bad work and feel remorse, he has to decide never to do a similar misdeed under any circumstance till the end of his life.

In addition to this, Sheikh Jawhar wrote further describing about deciding to quit any kind of misdeed on page 47 of his text and said:

'gufr ānaka yārabbī wal ā a'ūdū 'ilal ma'ṣiya abadan mā ištu fī haḍīhi al-dār bal a'malu bim ā 'alimtu wa'asalu 'ammā jahiltu bitawfiqika.' Meaning

O my God I want your forgiveness and I will never repeat any wrong doings through all my life in this world whereas, by your help, I shall do what you commanded me as diligently as I can.

2.6.4 Purifying from anything one may owe to anyone:

This is the fourth and the last step of requirement for true repentance. It differs from the other three requirements. That means, faith alone can't purify without stopping all wrong action and feeling remorse. One has to return all things like money and other materials which he may have borrowed or taken unfairly.

On the same page of the text, Sheikh Jawhar wrote on how to be free from being abusive of others' rights. He said,

'allā humma inni qad 'afawtu'imtiṭālan li'amrika 'ankulli aḥadin li 'alayhi ḥaqq'ijm ā lan wal ā āḡud'aḡad biḥaqq li yawmalqiy ā mā' meaning

My Lord in order to be fully submissive to your command, I made amends for the 'inequities I did towards others and also forgave others not to demand a recompense at the day of reincarnation.

Generally as mentioned above, to make a true repentance, all the requirements have to be fulfilled to the end of this world, because the transgression could be financial, social or personal rights. Otherwise only remorse on past action and deciding completely to stop bad work are not enough to make repentance worthy of Allah's forgiveness.

Part seven

Act of transgression

In this part of the text, I try to put what Sheikh Jawhar tried to describe on the general Islamic discourse which is transferred from Sheikh Ahmed, one of the servants at the Prophet's Mosque in the kingdom of Saudi Arabia at that time.

Sheikh Jawhar explains in his discourse on pages 49 to 50 of his text about the bad works of man. He lists a number of instances, such as not supporting the poor, lack of compassion toward fellow human beings, egoism, neglecting prayer, performing forbidden practices like (fornication, using bank interest, drinking alcohol, greed...). As a consequence of such acts, almost over one hundred sixty thousand people died in a short period of time out of Islam. Based on this, Sheikh Jawhar put on page 50 of the text; he put his prediction of what conditions are to like happen at different stages due to worsening bad acts.

'wassâatu qad qarubat, fi sanat 1340, taḡruju annisā'a min ḡayri'idn zawjihā waif' sanat. 1350, tether'almā t minassamāi'miṭl bayāḍ zujā ja wahiya'alā mātul qiyā mā. waif 1370, taḡrubu aššāmsu

min mašriqih ā watuḡlaqu bābuttawbah. fī 1380, yurfa‘u al- Qur’ānu alaḡim wayaḡhar masih²al dajjāl wataḡtalī annsāu warrijālu waya‘Ūdu‘azzamanu kamā kāna karbān.’ Means:

In 1340, women were out from their house without permission of their husbands. In 1350, sign of white glass will appear on the sky indicating the imminence of the last day of this world. In 1370, the sunset will be from the direction of sunrise, opportunity of the repentance also finished. In 1380, Holy Qur’an will be removed from society. Imposter Christi (*masih addajjal*) will appear. The women will mix with men at one place. Finally, about 50 women run after one man as the number of women greatly exceeds that of men at that time.

Generally, the above paragraph indicates that if anyone does something not in keeping with the regulation and cause damage to the lives of other individuals or society at large, severe punishment will await him on the last judgment day (yawmal qiyāmā). /Qur’an 66:8/

Part Eight

Prayer and its requirements / شروط / *ṣurŪt* / in Islam

The scholar Sheikh Jawhar tried to describe in this part of the text what the role and necessity of prayer (*ṣalah*) looks like in Islam and its basic requirements, in poetic form. Related to this, there are different points that must be fulfilled in order to do it in correct way as necessity and to be acceptable to Allah.

As indicated out, on page 51 of the text about the requirements of prayer, the Sheikh put the basic one in poetic form as follows:

<i>'Ammā šurūṭuhā 'indal qulūbi</i>	هو طهارة بماء الغيب	أما شروطها عند القلوب
<i>Huwa ṭahāratun bimā'il ḡaybi</i>	عند القيام فاحذر المجازفة	عن درن الذنوب والمخالفة
<i>Andurn ḡunūbi walmuḳālafah</i>		

'Indal qiyāmati faḥḍar almajāḍafah' means:

The requirements of prayer is that the heart has to be cleaned by faith of water from different kinds of feelings that taint the heart, equivocations also refrain from recklessness (irresponsibility).

In the above sentence, the scholar tried to reflect on how the first requirements of prayer are to be fulfilled. According to this explanation, the main part of the body (heart), must be cleaned completely by the water of faith from different types of contradiction of Islamic guide and prepare himself before, and after he starts to perform the prayer and other Islamic order.

On page 52 of the scholar's text, based on the purification of the heart from different ill feelings. so that, adoration can be accepted by Allah, he put four main points that must be fulfilled before and during every act of worship and said:

<i>šarṭul'ubūdiyya yāḥabibi</i>	أربعة إن شاء من النصيب	شرط العبودية يا حبيب
<i>Arba'atun inšā'a min naṣibi</i>	ثم الوقوف بالحدود الجارى	هي الوفاء بالعهود السارى
<i>hiya alwafā'u bil'uhūdi assāri</i>	و الرابع الصبر على المفقود	و الثالث الشكر على الوجود
<i>ṭummāl wuqūfu bil ḥudūdi aljāri</i>		

waṭṭāliḥu aṣṣukru ‘alal mawjūdi

warrābi‘u aṣṣabru ‘alalmaḥqūdi’ meaning:

The four elements of adoration are:- the fulfillment of Allah’s promise, standing only at order of Allah, give thanks to Allah for grace and with equanimity (self control) whenever you face unexpected things, whether difficult or not.

Part nine

The general meaning of ‘lā’ilāha’illallāh’ / لا إله إلا الله / and its role in Islam

As we have tried to see in part four of this chapter, the general meaning of the sentence *lā’ilāha’illallāh* / لا إله إلا الله / and other four main principles of Islam with short clarification, here we shall treat it in more detail.

As I said, this portion of the text is very vast and also the more important when we compare it with other words, because for worship to have any validity with Allah, it must be founded on it.. That means if the faith of a person is not founded on pure ‘*lā’ilāha’illallāh*’ / لا إله إلا الله / (there is no God but Allah), all other Islamic activity will be completely useless even if the worship was performed in a correct way.

Based on this general idea, Sheikh Jawhar began with two brief definitions of the meaning of the sentence ‘*lā’ilāha’illallāh*’ / لا إله إلا الله / which are described on page 54 of his text saying:

معنى لا إله إلا الله على المشهور لا أحد معبود بحق لذاته إلا الله

1. 'Ma'nā lā'ilāha illallāh alal ma'shūrī, lāaḥad ma'būd biḥaqq liḍātihi ilallāh'

The meaning of 'there is no God but Allah' is: There is no one deserving to be truly worshipped for his sovereignty but Allah.

فإنه المعبود بحق لذاته أزلا بلا بداية وأبدا بلا نهاية وحالا بلا تخلد إنفكاك وانقسام

2. 'fa'innahu Alma'būd biḥaqqin liḍātihi āzalan bilā bidāyā wa'abadan bilā nihāya

waḥālan bilā taḥallud infikāk wanqisām' means:

He is adored truly for his identification, eternity with no beginning and end.. This means worship of Allah is not limited to a specific time or place but it is continuous until the end of life.

In other ways, when the scholar elaborates more the definition on page 55 of the text saying:

فمعنى لا إله إلا الله لا مستغني عن كل ما سواه ومفتقر إليه كل ما عداه أزلا بلا بداية وأبدا بلا نهاية وحالا بلا تخلد

انقسام لا يقاسمه أحد لا نبي ولا ولي ولا ملك

'mā'nā lā'ilāha illallāh lāmustaḡni ankulli māsiwāhu wamuftaqirun ilayhi kullu mā'adā hu'azalan bilā bidāyā wa'abadan bilā nihāya waḥālan bilā taḥallud inqisām lāyuqāsimuhu aḥad lā nabiyyin, walā waliyyin, walā malak' means:

The meaning of 'there is no God but Allah' is that, He is free from any desire and He doesn't require any kind of encouragement / assistance / He is eternal without beginning and always without an end no one can be associated with Allah, whether it is prophets or angels.

Chapter Three

3.1 Textual analysis of the text from the historical linguistic point of view.

3.1.1 Omission of letters in the scholar's text

As I observed the manuscripts of the scholar, different elements were deleted from the sentences in certain pages, the deletion of prefix, infix and suffix letters of the word. I will try to show concrete examples which can show the deletion omission clearly. In almost the entire text of Sheikh Jawhar, the letter 'a' was deleted or canceled from each and every page.

Ex. From the Holly Qur'an verses on page 1

Allah said that:

'*Yā ayyuhalldīna 'āmanū lāterfa'ū* *قال تعالى يا ايها الذين آمنوا لا ترفعوا أصواتكم...*

Aṣwātakum...' (*Qur'an 49:2*)

In this Qur'anic verse:

. Deletion of letter 'a' (ء) in all words of the sentence was seen.

After the first 'ya' in the words '*yā ayyuhalldīna*', '*'āmanū*', and also '*aṣwātakum*'

From Hadith (Prophet Mohammed's speech);

‘إذا أتيتم الصلاة فلا تأتوها وأنتم تسعون’

‘Idāataytum al- ṣalāta falātat ū hāwa’antum tas‘awna’

From the words ‘ataytum’, ‘ta tūhā’ and ‘antum’ of the above sentence also the letter ‘a’ omitted for reasons I can’t say.

The Qur’anic verse which describe on page 4 of the text has been written as follows

‘fastaqim kamā’umirta

فاستقم كما أمرت ومن تاب معك

waman tā -- ma‘aka’ (Qur’an 112:11)

The Arabic letter ‘ب’ (ba) in the word *waman tab* (those who stop wrong action and turn back to Allah) *ma aka* was deleted.

‘yā’ayyuhallīdīna’āman ū

يا أيها الذين آمنوا لم تقولون -- لا تفعلون

Lima tqūlūna --lā tafalūn’ (Qur’an 61:2)

The prefix letter ‘ما’ (mā) was dropped out from the word ‘lātafalūn’ for the English (why did you say, for things that you couldn’t do it?).

The verse:

‘walladīna jāhadū fīnā

والذين جاهدوا فينا لنهدينهم سـ - لنا وإن الله لمع المحسنين

Lanahdiyyannum su--lanā (Qur’an 29:69)

wainnallāha lama‘al muḥsinin’

In the word ‘س--لنا’ from infix letter ‘ب’ (ba) was deleted. The correct word is ‘سبلنا’ ‘*subulanā*’ (our way).

From the Prophet’s speech on page 20 of the text:

‘*waman jalasa ma‘al-lfuqarā’i* ‘ومن جلس مع الفقراء ز--الشكر’
Z--da al-šukr meaning:

‘Who that sits with the poor is increasing a lot of thanks to God.’

The omitted letter from the above underlined word is the infix letter between ‘ز’ ‘and’ ‘د’ is ‘ا’ (a) and the correct reading for this word ‘زاد’ (increase)

The sentence which is found on page 20 of the text reads as the followings:

‘*Talātātun mujālastuhum tum--t alqalba* ثلاثة مجالستهم تم--ت القلب

Meaning:

‘Sitting with three kind of persons will kill hearts’

which means

The infix letter ‘ي’ *ya* which is found between the letter ‘م’ and ‘ت’ in the word ‘تم--ت’ is omitted. Therefore the correct pronunciation of the word is ‘تميت’ *tumit* for the English (it will be killed heart). Can be mispronounce with out ‘ي’

The empty space between the letter ‘ت’ and ‘ك’ clearly show. That there was omission of a letter.

The correct pronunciation of the word is ‘فتفكر’ *fatafakkara* for the English (considerate).

The Holy Qur'anic verse quoted by the scholar on page 26 of his text is an additional proof to the existence of the omission.

**innalaḡina yunādūnaka* 'إن الذين ينادونك من-- راء الحجرات'

Min -- rā ail ḡujurāti' (Qur'an 49:4)

'Those who were calling you from behind the huts (indicated to Prophet. Mohamed)'

Peace up on him.

In the word 'من-- راء' 'min ra i' of the above Qur'anic verse, there is an omission of the letter 'و' between the letter 'ن' and 'ر'.

The following phrase from his text on page 27 runs as the following

'wa an taḡlisa quddāmahu 'وأن تجلس قدامه'

In the above sentence, there is a letter incorrectly spelled. In the word is 'تجلس' 'taḡlisa', the infix letter 'ح' 'ḡa' should have been written 'ج' 'ja' and then the correct reading of the word comes 'تجلس' 'tajlisa' for the English (you sit)

In the word 'ومال' 'wamāla' on page 30 of the text, the infix letter 'ما' 'ma' was substituted by the letter 'قال' 'Qā'. The correct pronunciation of the word then is 'وقال' 'waqāla' meaning (he said)

'wa'ilam'annal'ab'abawān, abu
 An-nuṭf warruh. Abu an- nuṭf
 yamna'uhu min annā-- addunyā
 wa abu arrūḥu yamna'uhu min
 an'nār al- akīrah.'

'وعلم أن الأب أبوان أبو النطف والروح
 أبو النطف يمنع من الناف الدنيا وأبو
 الروح يمنع من الناف الآخرة'

The Suffix letter from the word 'من الناف' 'min annā' was omitted. The omitted suffixes 'ر' 'ra'. The scholar's word which is written with out 'ر' can mean any thing but 'نار' correct pronunciation of the word is 'من النار' 'min annār' for the English (from fire).

According to a sentence on page 35 of the text,

One of the main principals of Islam is 'لا إله إلا الله' 'lā'ilāha --allāh. (there is no God but Allah)'

But the infix letter between the letter 'ل' and 'الله' is 'لا' was drop out from the word.

The exact phonetic representation of the word should be 'لا إله إلا الله' 'lā'ilāha'illallāh'

The Holy Qur'anic verse on page 44 of the text said that:

'aṭi'uallāha wa'aṭiu al-rasūla

'أطيعوا الله وأطيعوا الرسول وأولى الأمر منكم'

wa'ulul'amri min kum (Qur'an 4:59) meaning

'Obeying of Allah, messengers and your princes'

On the same page of his text, the sentence reads as:

'yuṣ--hu al- rajalu fihi musliman

'يصح الرجل فيه مسلما ويمسي كافرا ويمسي مسلما'

Wayumsi kāfira, wayumsi musliman

يصبح كافرا إلا من أجازه الله بالعلم.

Wayuṣbiḥu kāfira ʾillā man ajārahu

llāhu bilʿilmi.

Let us see at the word 'يُصْبِحُ' 'yuṣbiḥu' for the English (has been in morning) has been used twice, but differently. The letter 'ب' 'ba' was omitted from the first which is spelled between 'ص' 'ṣa' and 'ح' 'ḥa' whereas it is used in the second. For a lay man, this kind of writing can easily cause confusion.

3.2 Epenthesis / Addition / of letters and words in the text:

In the version of the scholar's text, epenthesis is also prevalent: as omission can bring misunderstanding, so does addition. In addition, it can make a sentence meaningless. I came across a number of additions in a number of pages. These additions have caused me to refer a lot. The following are the few I picked out, for example on page 5 of the text saying.

ʿiyyākum wamuḥḍatān il ʿumūr

إياكم ومحدثان (إلا) الأمور فإن كل محدث بدعة

faʾinna kulla muḥḍatīn bidʿa

وكل بدعة ضلالة وكل صاحب ضلالة في الناس

wakullu bid ʿatin ḍalālah wakullu

Ṣāhib ḍalālah fiʾannā s'

In the above sentence, from historical linguistic point of view there are two different kinds of textual criticism was seen.

1. The written suffix letter 'ن' 'na' in the word 'محدثان' *muḥḍatān* has substituted the letter 'ت' which is the correct one. The correct phonetic representation and reading of the word will be 'محدثات' *'muḥḍatāt'* which for English (creative)

2. In the word 'بدعة' *'bidġatin'* the infix letter 'غ' 'g' has been used instead of 'ع' 'a' in correctly. Therefore, the correct phonetic representation of the word will be 'بدعة' *'bid'ah'* (innovation)

In the same sentence the suffix in the word 'في الناس' *'fi'annās'* the suffix letter 'س' 'sa'. Absolutely perplexing and wrong. This is because the word 'ناس' *'nās'* can mean human person and there by give completely different meaning. From the correct one which should be 'في الناس' *'fi'annās'*

Both sentences are grammatically correct. But quite apart in meaning.

3.2.1 Epenthesis / addition letters/

In the same sentences which describe on page 5 of the text, between the words 'محدثان' *'muḥḍatān'* and 'الأمور' *'al-ʿumūr'* respectively, 'ألا' *'alā'* is for predication about things but here meaningless Sentence.

B. Jawhar quoted Ali (the fourth deputy of Prophet Mohammed) in his text on page 7 as

‘Waqāla (a) ‘Aliy’ may God honor him

وقال (ل) علي كرم الله وجهه

The prefix letter of the second word of the sentence ‘a’ is added letter in the word. But this added letter causes change of meaning. The word was changed from nominative ‘علي’ *‘Aliy* to preposition *‘a‘ulā* (top).

The Holy Qur’anic verse on page 11 of the text said that:

‘wamāāḱalaqtu ‘al – jinna wal

وما خلقت الجن والإنس إلا (بعد) ليعبدون

‘insa ‘illā (ba‘da) liya‘budūn’ (Qur’an 51:56)

Meaning:

‘I have only created *jinn* and men that they may serve me’

The word underlined in the bracket is additional word. Therefore it left by its self it surely will bring a different meaning to the verse. The English for ‘ba‘da’ is after.

But this additional word in the sentence can give the following meaning to the sentence

‘We didn’t create the people and *jinn* except after worshipping’

On page 14 of his text, I have also found an addition set of meaning fewer letters:

'wa <u>alal mutaza</u>) al- mutazawwij	وعلى (المتز) المتزوج علم
'Ilmu mā yajibu 'alayhi min Ḥaqqi 'ahlihi	ما يجب عليه من حق أهله

The letters 'bi ka mā lā' which is found between the word 'taliq' and 'bimaqām' on page 35 of Sheikh's manuscript, are additional letters in the sentence with out meaning.

According to the sentence on page 35 the sentence:

'warrisālatu kaṣṣidqi (<u>wassā</u>)	والرسالة كالصدق (والسا)
Attabliḡ limā amarallāhu	التبليغ لما أمر الله بتبليغ إلى
Bitabliḡ ilal ḥalqi bilā ziyāda	الخلق بلا زيادة ولا نقص
Tin walānaqṣin (<u>walātabad---</u>)	(ولا تبد---) والأمانة.
Walamāna	

We can observe in the above sentence that there are two different kinds of criticism.

1. epenthesis /addition / letters:-

Between the word 'kaṣṣidqi' and 'attabliḡ', group of letters like:

"wassā" is additional and meaningless.

2. Elimination / eliminated / letters

In the word 'walātabad--' the two suffix/ last / letters are eliminated or canceled. These eliminated letters are 'ya' and 'la' and based on the meaning of the correct phonetic representation and reading of eliminated word will be 'walā tabdil' (no changing).

Sentence which describe on page 36 of the text about the five basic principles of Islam, the copyist of the text put as follows

<i>'annal Islām kamsat šahādatu</i>	أن الإسلام خمسة شهادة أن لا إله إلا الله
<i>ʿAn lāilāhaʿillallāh waʿanna</i>	وأن محمد رسول الله وإقام الصلاة وإتاء
<i>Muḥammadun rasūlulah</i>	الزكاة وصوم (شهر) رمضان وحج البيت.
<i>Waʿiqāmu al-ṣalāt waitā</i>	
<i>Uzzakah waṣawmu (šahru)</i>	
<i>Ramaḍāna waḥajjulbayti</i>	

3.3 Morphological features of the text:

In this text of Sheikh Jawhar, there are several sentences which have different morphological features; the following samples describe more.

1. Using 3rd per. Singu. in if clause with 2nd per. Signu. In main clause

<i>'idā suʿila fī šayʿin lāyadri</i>	إذا سئل في شيء لا يدري
<i>(ʿAn taqūla) lāʿadri</i>	(أن تقول) لا أدري

The above sentence was constructed from (if + main) clauses. But the verb that was used in both clauses was morphologically not balanced because, he used in “ if ” clause verbs that indicate 3rd per. sing. Whereas in main clause 2nd per. Sing.

It could grammatically be correct if it were written.

1. By using 3rd per. sing. in both clause (adding the prefix ي ‘ ya’ to both Verbs).

‘إذا سئل في شيء لا يدري، أن يقول لا أدري’ ‘Idā su’ila fī šay’in lāyadri
‘An yaqūla lā’adri’ meaning

“When he is asked what he doesn’t know, he should say I don’t know”

2. By using 2nd per. sing. in both clause

‘إذا سئلت في شيء لا تدري أن تقول لا أدري’ ‘Idā su’ila fī šay’in lā tadri ‘an taqūla
Lātadr’ meaning

“When you are asked what you don’t know, you should say I don’t know”

3.3.1 Disorder of phonetic representation in the text

A/ Incorrect Word order

In the text of Sheikh Jawhar, there are some irregularities in phonetic representation in many sentences.

The Jawhar quoted the Prophet on page 28 of the text.

‘jālīs al-kubērā (wasā’il) العلماء جالس الكبراء (وسائل)

Al-‘ulamā’a waḡāṭib مخاطب الحكماء إذا كنت لا تدريي

al-ḡukamā’a idā’kunta Lātadri’

The sentence was constructed from subject – verb in the form of transferring order to second person singular and plural but, the underlined verb ‘wasā’il’ in the sentence is different from other. The correct command form of the verb is ‘is al’ (ask)

B/ In correctly used phonetic symbols

The other error I found out in the text is:

The wrong usage of the phonetic symbols was seen. These misplacing of the phonetics can completely change meaning of the sentences and the words too.

Let us take some samples from the Holy Qur ān which are found in his text on page 13

Allah says:-

(Layin) šakartum l aʿazidannakum

لَيْنِ شَكَرْتُمْ لِأَزِيدَنَّكُمْ

Walaʿin kafartum ʿinna aḍābi

وَلَنْ كُفَرْتُمْ إِن عَذَابِي لَشَدِيدٌ

Lašadidʿ.

In the word 'layin' (لَيْنِ) meaning 'soft' the symbol used is that of 'ya' (ي) instead of 'a' (ا) the change of the symbol make the meaning from 'if' to 'soft' which is turn changes the meaning of the entire sentence.

Also in the sentence on page 27 of the text said:

ʿIdā aradta ʿantasʿala mas

إِذَا أَرَدْتَ أَنْ تَسْئَلَ مَسْئَلَةً وَكَانَ

ʿalatan wakāna al-ššayku yuhaddit

الشَّيْخُ يَحْدِثُ غَيْرَهَا فَلَا تَقْطَعُهُ

ḡayrahā falā taqṭahu ʿ

In this sentence, the two underlined words (antas ala) and (mas alatan) have phonetic representation based on classical Arabic language. That means when we write these two words in classical Arabic their phonetic representation is as follows.

The word in the text

the right phonetic representation

أن تسئل

أن تسأل

مسئلة

مسألة

In both words the mistake is the same, the position of the infix letter 'ا' 'a' is incorrect. It has to be written on the head of the letter 'ا' 'alif'. Because, the letter 'س' 'sā' preceded both of them which comes along the short vowel.

In the sentence on page 49 of the text which describe about the behavior of those who are performing for bidden action said that:

‘... wanaqaṣū al- mikyāla

ونقصوا المكيال والميزات

Walmizāt wakatir

وكثير المعاصي...

Al- ma‘āsi’

The suffix letter 'ت' in the underlined word 'walmizāta' was changed from letter 'ن' 'na' to 'ت' 'ta' this change of sound cause change in meaning of word from 'ميزان' 'mizān' (Balance) to 'ميزات' 'mizāt' (unique).

Positional change of sounds

When copying the text, some certain metathesis changes were committed. This commission surely brings about change in the meaning of the words or makes them nonsense.

‘*matalul jalsi al-ṣṣâliḥ miṭlul*
‘*Atâri injasalta*‘*indahu walam*
tuṣab min ‘iṭrihi ṣayʻun tuṣab
bihi min riḥihi ‘

مثل الجلس الصالح مثل
العطار إن جسلت عنده ولم
تصب من عطره شيئاً
تصب به من ريحه .

In the underlined word ‘جسلت’ ‘*jasalta*’ of the above sentence, the two infix letters (س & ل) (sa and la) respectively have been interchanged of position. Based on the meaning of the word and sentence, When "ج" ‘ja’ comes first the meaning is “sit down” and fits the rest but when "س" ‘sa’ comes first as in the text the word will be meaning less.

The sentence on page 27 of the text was written as follows:

‘*walâ yatadallal kataḍallulul*
‘*abdi liyasuddahu fil kasbi*
Walḥâl’

ولا يتدلل كتدلل العبد ليسده
في الكسب والحال

Also here is interchange between two infix letters ‘sa’ س and ‘ya’ ي in the word ‘ليسده’ reading as ‘*liyasuddahu*’. There fore when the letter ي ‘ya’ comes first as a text, the meaning of the word doesn’t match with the rest words of the sentence but, if the letter س ‘sa’ comes first the meaning of the word will be sensible and meaningful.

Summary

As I tried to point out before in the proposal of this research, the general objective is focus on to investigate the significances of traditional Muslim Scholar and their literary work which didn't see a light or unnoticed until now. Based on this the result that I got from this research could be summarizing as follows.

First of all this research will make available the contributions of the Sheikh Jawhar Hayder to Students, researcher's and all those who are interested in this field, especially to those who have no access to the Arabic and Islamic heritage. Thus the study affords further evidence with regard to the contribution of the Ethiopian Muslim traditional Scholar.

Not only that, the research would attempt to reconstruct the historical and cultural significance of Muslim traditional Scholars and their works in different literature, but also thereby to contribute to the growth of Ethiopian studies.

The main intent of Jawhar's text is, focus on the transfer of general message about Islamic religion and the role of knowledge through human life. Especially indicate to deed Islamic order as much as necessary and correctly. And also the text contain.

Even if in this scholar's manuscript seen some grammatical and phonetically errors in some pages of it, the way ordering of the message and adjustment of the content in it was very surprised and interested. Because, when the writer starts to describe about the specific topic, first he put the general idea about that, and supported by taking evidence from the Holly Qur'an, prophet's speech and also from other known Muslim's tellers. So make the research more interest able:

Lists of Informants

Ser. No.	Date Interviewed	Name of Informants	Age	Address				Topic of Interview	Remark
				Region	Zone	Woreda	Town/Kebele		
1	12/04/2007	Abdurehman Ahmed	53	14	Free zone	A.A	Ke.14 w.8	General question about the Scholar	2 nd grand son of the Scholar
2	20/04/2007	Haji Shifa Kebiro	75	4	Oromia	Woliso	Woliso	>>	Merchant & member of Ansar Mosque committee
3	22/04/2007	Haji Ahmed Haji Shafi	85	4	Oromia	Woliso	Woliso	>>	Merchant & senior citizen
4	25/04/2007	Arebu Hussein Arebu	60	3	Oromia	DawaChefe	Kemisse	>>	He was one of my informants and went with me to scholar's area.
5	25/04/2007	Sheikh Hasen Sheikh kemal	90	4	Oromia	Woliso	Woliso	>>	I got the 1 st Mss from him
6	26/04/2007	Haji Shibeshi	80	4	Oromia	Woliso	Woliso	General Inf/n	Unemployed and senior citizen
7	28/04/2007	Sheikh M/nejib	50	4	Oromia	Woliso	Woliso	General Inf/n	He is teacher
8	10/05/2007	Seid M/Abdo	60	3	Oromia	Kemise	Kemise	General Inf/n	1 st person help me how to get mss of the Scholar
9	24/05/2007	Sultan Aye Seid	52	3	Oromia	DawaChefe	Boqoqe	>>	Farmer
10	25/05/2007	Kemal Arebu	70	3	Amhara/	Kemise	Kemise	General bibliography of the Scholar	Currently he is living in the Scholars area

Ser. No.	Date Interviewed	Name of Informants	Age	Address				Topic of Interview	Remark
				Region	Zone	Woreda	Town/Kebele		
11	26/05/2007	Sheikh Mohammed Sultan Arebu	105	3	Oromiya	DawaChefe	Boqoqe	>>	The only living students of Scholar Jawhar who is now deaf and dumb
12	26/05/2007	Mohammed Yunus	40	3	Oromiya	DawaChefe	Boqoqe	>>	One who help me in different coordination deed in kemise town
13	10/06/2007	Haji Mohammed Teyib	84	14	Free zone	W.8 K.14	A.A.	>>	He saw the Scholar when he was less than ten years.
14	10/06/2007	Sitina Merdiya Mohammed	71	14	Free zone	W.8 K.14	A.A.	>>	The grand daughter of the Scholar and I got more additional info/n from her
15	30/10/2007	Haji Reshad	78	7	Oromiya	Woliso	Woliso	>>	I got from him 2 nd copy of Scholar's text

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