

**A PHILOLOGICAL INQUIRY INTO ŠAY// 'A//MAD ŠAY//  
SIRĀJ'S BIRILLÉ //AFĀ ('AJAMĪ-'OROMŌ) MAN//ŪMAH  
MANUSCRIPT**

**M. A. Thesis in Philology**

**By**

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## TRANSLITERATION

It was difficult to get full IPA symbols on the computers during this study. Therefore, I have used the following Latin symbols in transliteration in this work, which were used during the Philology classes and were easily available. These are

listed below in the left column with Arabic correspondents in the right, and descriptions of features of articulation with examples for some of them, particularly those with diacritics that may confuse the reader. I have also used the Qube' writing system of 'Afān-'Oromō in the thesis in the case of the transliteration of 'ajami-Oromo texts and terms.

Symbols	Descriptions of Feature of Articulation with Examples	Arabic Correspondents
'	Voiced glottal stop / 'alif/, as in the English word	ا (ء)
<b>b</b>	/ask/.	ب
<b>f</b>	Voiced bilabial stop.	ف
//	Voiceless alveo-dental stop.	ث
<b>j</b>	Voiceless dental flap/ tap, as in /thanks/.	ج
//	Voiced palatal stop, as in /jazz/.	ح
//	Voiceless glottal fricative, as in the Arabic word / حَيَاة / /[layāt] 'life'.	خ
<b>d</b>	Voiceless velar fricative, as in / خَبَر / [[abar] 'news'	د
//	Voiced alveolar stop.	ذ
<b>r</b>	Voiced dental flap/tap, as in / ذَنْب / [[anb] 'sin'.	ر
<b>z</b>	Voiced alveolar trill.	ز
<b>s</b>	Voiced alveolar fricative.	س
<b>š</b>	Voiceless alveolar fricative.	ش
//	Voiceless post alveolar fricative.	ص
//	Voiceless alveolar velarized fricative (emphatic); as in / صَلَاة / [[alāt] 'prayer'.	ض
<b>f'</b>	Voiced alveo=dental velarized fricative (emphatic); as in / ضَرْب / [[araba] '(he) beat'.	ظ
//	Voiceless velarized alveo-dental ejective; as in Amharic: / fammāw/ '(he is) thirsty'. Capital= Ṭ.	
'	Voiced dental velarized fricative (emphatic); as in / ظَهْرَة / [[ahrah] 'flower'.	ع
<b>ğ</b>	Voiced pharyngeal stop; as in / عَيْن / ['ayn] 'eye'.	غ
<b>f</b>	Voiced velar fricative; as in / غَنَى / [ğaniyyun/ 'rich'.	ق
<b>q</b>	Voiceless labio-dental fricative.	ك
<b>k</b>	Voiceless uvular plosive, as in the Arabic word / قَلْب / [qalb] 'heart'.	ق
	Voiceless velar plosive.	ك
<b>l</b>		ل
<b>m</b>	Voiced alveolar lateral/approximant.	م

<b>n</b>	Voiced bilabial nasal.	ن
<b>h</b>	Voiced alveolar nasal.	ه
<b>w</b>	Voiced glottal fricative.	و
<b>y</b>	Bilabial approximant	ي
	Voiced palatal approximant.	

### 'Ajamī Sounds

### Descriptions/ Examples

<b>č</b>	Voiceless palatal plosive, as in /church/.
<b>č'</b>	Voiceless palatal ejective, as in Amharic /č'aw/ 'salt', 'Afān-'Oromō: " č'abé/ '(it's) broken'
<b>ñ</b>	Voiceless palatal nasal.
<b>p'</b>	Voiceless bilabial ejective.
<b>g</b>	Voiced velar plosive/ stop.
<b>ḍ</b>	Voiced alveolar implosive, as in the 'Afān-'Oromō / ḍaḍā/ 'butter'.

**Cluster of identical consonants represent gemination.**

### Short vowels

### Description/ Example

### Arabic *Itrakah*

<b>a</b>	Open, front; as in the English word: /arm/; 'Afān-'Oromō or Arabic: /ana/ 'I'; Amharic: /aratti/ 'four'.	اَ
<b>u</b>	Close, back; as in Amharic: /qulf/ 'key'.	و
<b>o</b>	Close-mid, back; as in English: /old/.	و
<b>i</b>	Close, front; as in /ship/.	ي
<b>é</b>	Close-mid, front; as in /get/.	ي

### Long Vowels

### Description with Examples of Pronunciation

### Arabic Correspondent

<b>ā (aa)</b>	Open, back; as in: /gas/, /car/, /rat/.	آ، عا
<b>ū (uu)</b> <b>ō (oo)</b>	Close-mid, back; as in: /root/, /shoes/, or /good/. Open-mid, back; as in: /goat/, or /boat/.	أو
<b>ī (ii)</b>	Close, front; as in: /cheese/, or /teeth/, or /is/, /dear/.	اي
<b>ē' (ee)</b>	Open-mid, front; as in: /gaze/, /case/.	

/phase/.

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## CHAPTER ONE

### 1.0 BACKGROUND TO DAWWÉ, OROMIA ZONE

#### 1.1 History and location of Dawwé

The region of this study, Dawwé, is the southeastern part of the previous Wallō Ṭaqlāy-gizāt (Wallo Province) of the Emperor *Haileselassie* era or, of the Dabūb Wallō 'Astadādar 'Akkābābī (South Wallō Administration Area) of the *Derg* Regime. It is bounded by Garfā in the north, Riqqé in the west, the Borkannā River in the south and the 'Awāš River in the east (Hussein Ahmed, 2001: 147). The term Dawwé refers to a river which, beginning in the vicinity of Ḵamisé, gushes eastward to the 'Awāš River. It also has been used as a common name of many sub districts in this region. Dawwé has been popular in Ethiopia, particularly among the Muslims for its various reputed centers of Islamic learning. It also comprises various commercial centers and historical rural settlements.

Besides its past prosperous agricultural yields, Dawwé had been enjoying lucrative trade transacted in its various trade centers because of its proximity to the contemporary port of *Tājurā* on the Red Sea and its strategic position connecting the northern, the central and the other Ethiopian hinterlands. However, that prosperity did decline between 1870 and 1880 primarily due to the devastating and coercive religious expeditions of *Yohannes IV* and the destructive campaigns of *Menilik II* and of their vassals that severely destroyed and looted the region. Then the hitherto emergence of the port of 'Asab and the rival market center of *Bāfī* and of new political and commercial centers in the hinterlands of the early twentieth century Ethiopia (Hussein Ahmed, 2001: 143) eventually concluded the golden time of Dawwé and reversed it to subsistence/ sedentary life which continued to this date.

After the demise of the *Derg*, the present Government of Ethiopia laid down a new political and administrative structure throughout the nation according to



which in 1987 E.C. [1994], the previous Dawwé region was bounded by new boundaries and was given an administrative name which reflected the history and the prevailing demographic and linguistic aspects of the region. Thence, beside the previous common name, "Dawwé", another new administrative one was given to the region which is "Godina Bulchīnsa Sablammī 'Oromō"/ "Oromo Nationality Administration Zone" or simply, "Oromia Zone".

At present, Oromia Zone is one of the easternmost Administrative Zones in the 'Amharā National Regional State of Ethiopia. Geographically, it is located between 10° 10' and 11° 25' North, and 39° 41' and 40° 24' East. It is bounded by North Šawā Zone in the west and south, North Wallo Zone in the north and, the 'Afar National Regional State in the east. According to the Administration's Agriculture and Rural Development Department Budget Plan report, (ARDD: 2006, p. 3) Oromia Zone has a total area expanse of 399,434 ha which is subdivided into 80 rural Qabalés (*Amharic*: Administrative villages) of Farmers' Associations that are structured under five rural *Waradās*, namely: Bāfī, Dawwā-č'affā, Harfummā-fursī, Dawwé-bōrā, Jillé-fimmūgā, and one urban ḷamisé Waradā. ḷamisé town is the capital of the Zone.

Harfummā-fursī Warada in which Hūsō rural settlement, founded by Šay// 'Abdu-'l-Hādī (with his student Šay// 'Aḥmad Šay// Sirāj) is located, is the southeastern Warada of the Zone with its capital Č'affā-rōbī(t) town. The town is about 30 km south of ḷamisé on the Addis-Dassé asphalt road. The Warada extends eastward comprising the difficult and remote areas that are inaccessible except with the aid of transportation animal. There is a paved stony (gravel) road which is now completely forgotten as it is badly damaged by erosion. As there was no car at all, the journey to and from Hūsō was on horse back as well as on foot along a shortcut path. It is full of sheer ups and downs with windings that make the traveler out of breath. The sharp cliffs and valleys make horse riding absolutely difficult. Because of this challenging landscape, the single trip from Č'affā-rōbī, to Hūsō,

which are only 19 km far apart, was a real adventure that took almost the whole day.

Out of the above mentioned expanse of the Zone, 32% is mountainous, 65% is full of gorges, and only 3% is plain with altitude ranging between 100-2500masl (ARDD, 2006: 3). The weather of the area is 78% Qollā (Ethiopian lowland with hot temperature), 21% Waynā-Dagā (medium altitude with temperate climate) and only 1% Dagā (highland with cold temperature). The annual rainfall is between 600- 900mm and the temperature ranges from 12- 33 degree Celsius.

About 60,355ha or 15.1% of the land is arable which grows various crops and plants. Many animals such as cows, camels, goats, sheep, etc. are reared in the Zone to support the economy.

## **1.2 Ethnic and linguistic composition**

Oromia Zone is a region of ethnically heterogeneous society where different nationality groups such as the 'Argobbā, the 'Oromō, the 'Amharā and the Afar live together. Amongst these, the 'Argobbā ethnic group arrived in the region in early mediaeval times (Hussein: 2001, p. 144) while as one of the main branch of the Cushitic, the Oromo have conspicuously and distinctively long established in Wallo (and Dawwé) prior to the seventeenth century ('Alamāyyo Hailé et al (vl. 1), 2004: 43-122). The last people that arrived in Dawwé during the last decades of the nineteenth century are the Amharic-speaking merchant families of highland Wallo and Gōndar (Hussein, *op cit* 2001). These various groups of people settled amidst one another and intermarried due to which the Dawwé society, though dominantly 'Oromō, does show heterogeneity.

At present, Oromia Zone has a total population of 574,516 out of which 518,367 are rural while the rest are urban dwellers. This indicates that 90.2% of the population is obviously farmer. According to Zonal ARDD (2007: 3), the 'Oromō

are the overwhelming majority in *Oromia Zone*. They amount to about 92% while the rest ethnic groups together equal to 8%.

Linguistically the language of the 'Argobbā is spoken by few communities of few villages such as Šonké while the rest of the members of the group that live in various places assimilated with the society do not know the language. They use 'Afān-'Oromō (the language of the 'Oromō) or Amharic either as a native or a second language. The 'Oromō speak Amharic as a second language while the *Amhara* group to some extent use 'Afān-'Oromō. Hence bilingualism is one of the linguistic features of the Zone's population. Most often in the Zone, though the text of the Islamic curricula has been Arabic, 'Afān-'Oromō also has been and still is the distinguished medium of Islamic instruction, interpretation and propagation for the writing of which many 'Oromō 'ulamā' such as 'Aḥmad Šay// Sirāj have been using the Arabic script for propagating Islam and Islamic culture in the region. For this reason 'Afān-'Oromō even has been called 'Afān-Islāmā in Dawwé to mean the medium of Islam and/ or Muslims.

Since the introduction of the present Administration, 'Afān-'Oromō has been the official language of politics, administration and education throughout the Zone. It is written in Latin letters known as *Qubé* which means *alphabet* in 'Afān-'Oromō. The Statistical Bulletin of the Zonal Planning and Economic Development Department (1994-99, issued *Nahāsé* [August] 1993, p. 81) has shown the Zonal population average on linguistic basis. Accordingly the average 'Afān-'Oromō speaking natives in the Zone numbered 74.68%, Amharic-speaking 26.5%, 'Afār 0.21% and others 0.34%.

### **1.3 Islamization**

Islam has managed to be one of the national religions of Ethiopia since the dawn of its declaration by Prophet *Muḥammad*(pbuh) in Arabia during 610s A.D. It is a global fact that the contemporary king of Ethiopia, 'Asihamah bin 'Abjar, or 'L-

*Najjāšī* had not only welcomed the Muslim immigrants who came from Arabia but had also reverted to Islam and had exchanged corresponding with Prophet (pbuh) as well. Even if the fact of his Islamization had been not acknowledged only from the side of Christian Abyssinia, it is, however, globally recognized in Islam that this king had not only managed to be the first and the only Muslim king in the world for whom Prophet (pbuh) had conducted a special Islamic prayer which is known as *Ḍalātu-'l-gā'ib/* "distance funeral prayer", when he died.

The hitherto introduction of Islam to Dawwé (the previous southeastern Wallo) had taken place long before the war of *Imam 'Aḥmad bin 'Ibrāhīm 'l- Ġāzī* of sixteenth century Ethiopia. It was introduced to the area first by the *Jabartī* (early Muslim immigrants of preachers, political dissidents and traders) who settled in this eastern frontier of the county, and then diffused into the region by the '*ulamā*' of 'Ifāt during the time of the *Sultanate* of Šawā, from the end of the ninth to the twelfth centuries. Generally speaking, however, it is believed that the intensive diffusion of Islam into the region took place by the '*ulamā*' of 'Ifāt when the Muslim principality of 'Ifāt emerged in southeastern Šawā about the twelfth or the thirteenth century (J.S. Trimingham, 1965: 30; Hussein, 2001: 60). Islamization had gained impetus in Dawwé and its environs during the time of '*Imām 'Aḥmad* both coercively and persuasively. After the '*Imām* had been defeated, the '*Oromō* population of the region increased in the late sixteenth and early seventeenth centuries.

The '*Oromō* had temporarily disrupted the process of Islamization by celebrating their own *Gadā* System and traditional beliefs and practices such as *Wadājā*, '*Atē'tē*', '*Adibār* and others that had crept in to the pristine practices of Islam and created a sort of mixed beliefs. These practices were widely spread and practiced by the people of the region till the '*ulamā*' endeavored to purify Islam later on. They established traditional Islamic education centers known as *zawiyas*

where they taught different Islamic disciplines by means of which they disseminated the religion in the society.

The 'Oromō had also weakened the process of Islamization for some time by isolating the Muslim communities from the centers of Islam like 'Ifāt and Harar and hindering the consolidation and dissemination of the religion until after they have learned Islam from the 'ulamā' and converted to Islam in masses. By the beginning of the eighteenth century, however, they become the patrons of Muslim clerics and champions of Islamic expansion who completed the conversion of the 'Afar people in the area (J.S.Trimingham: Hussein: 2001, p. 144).

The revitalization and consolidation of Islam in the region during the eighteenth and the nineteenth centuries were also greatly attributed, among others, to the arrival and dissemination of new religious orders known as *1-t'uruq 1-Ūfiyyah* (the Sufi religious orders) that were brought to the region by both Ethiopians as well as foreigners. The Ethiopians who for religious purposes had been to the Hijāz, Yemen and the Sudan got introduced to these orders and brought them back to country and disseminated them (J.S.Trimingham: 1965, 234-240; Hussein, 2001, p. 78-79). They promoted the *zāwiyā* into Sufi centers wherein they, besides instructing the fundamentals of Islam and various Islamic disciplines, preached and disseminated the orders to their nominated and trained *murīdīn* (novices). In Dawwé and the neighborhoods, such centers were flourished and served as seats of Islamic learning which attracted hundreds of students both from the area and other parts of Ethiopia. The senior students who achieved their scholastic duties in the *Zāwiyā* were nominated and initiated by the Sufi 'ulamā' into the orders. After graduation, the students went back to their respective regions and became teachers and 'imāms / 'ulamā'. This highly facilitated the dissemination of both Islamic knowledge and the *sufi* orders in other regions.

The Sufi 'ulamā' had accelerated islamization by bringing about and using a new approach to conversion which was an enhanced persuasion. This was achieved by the phenomena of the *Mawlid* (the anniversary celebration of the birthday of the prophet of Islam), the *ḥaḥā* (Sufi religious gatherings) and other similar events and occasions which accommodated and extended the participation of the unlettered masses in to these commonly performed religious practices and experience.

On these occasions, the 'ulamā' commence the *mawlid* and the *ḥaḥā* rites by thanking and praising Allah (this is done by reciting what is known as *Rāmsā* which is an epilogue chanted by known leading soloist or chorus leader where the chorus listens and repeats the refrain in mass after him). Then they proceed to reciting the anecdotes, litanies and *manẓūmāt* (panegyrics) that preach the religion, narrate the noblest rank/ the sublime status, characters, mission, virtues, deeds and achievements of the Prophet (Pbuh). Usually the chanting is led by recognized *mādiḥn* (panegyrists) who are known as having attractive and sonorant voice and who, while chanting /singing loudly are able to reproduce musical intonations as well as patterns of vocal manipulation. The rhythmic recitations of musical intonations sometimes included the beating of drums. This in turn induced movements of body in both the leading *mādiḥ* and the receiving chorus that could even include clapping of hands that are rhythmically synchronized with the sounds/ the beatings of the drums. When the *mādiḥ* loudly chants the *maṣṣab* (the refrain) of the *manẓūmāt*, the chorus receives and keeps saying it on where ever the leading *mādiḥ* gives them a bit gap as he completes singing every triplet or the quadrairie stanzas of the *manẓūmāt*. Sometimes the situation turns to be highly dramatic and exciting which elates the congregation as a result of which people are sent into trance and dance madly. Moreover, the Sufi 'ulamā' who used to exploiting such occasions as best opportunity interrupted during every break to effectively preach Islam to the gathering which

they manage to easily influence and convince utterly. As a result, the people, some of who are already Muslims, learn and gain knowledge while others, the non-Muslims, by this preaching, determine to embrace Islam eventually. In other words, these phenomena "... produced a state of psychological alertness among non-Muslims who, in moments of total concentration and absorption, declared their intention to convert, and were subsequently recognized as full members of the Muslim community" (Husseini: 2001, p. 94).

This new practical spiritual dimension to religious experiences were intensified by stimulation, composition, development and dissemination of indigenous religious verses particularly poetry or *manẓūmāt*, both in Arabic and 'ajamī languages, which were either adopted or authored also for the purpose of proselytizing and teaching the illiterate public.

This had caused in Dawwé, as in other parts of the nation, the birth, development and deposition of vast and versatile Islamic literature which are preserved in manuscripts. Many such manuscripts have survived destructive campaigns of rulers and lapse of time to be living monuments of the achievements of those 'ulamā'. The *manẓūmāt* manuscripts of Šayḥ 'Aḥmad Šayḥ Sirāj are one among many such witnesses to this fact.

Many seats of Islamic learning as well as Sufi centers which were established by those Sufi 'ulamā' are still existing in Oromiya zone the most prominent of which are Šonké, Gaddō, and Hūsō. Šonké is the name of village by which both the center as well as the founder is known. It is located few km east of Č'irratfī village which is about a couple of km south of ḷamisé town along the Addis-Dessie Asphalt road. Šonké is founded by the celebrated theologian, jurist, grammarian, and the follower of the *Sammāniyyah* as well as other orders, 1-Ḥajjī Jawhar bin ḷaydar, who is also nicknamed as Šonkiyyi. Gaddō is the most prominent and popular center of learning. It is found near Bōrā town, the capital of the proper

Dawwé Warada. It is located at about 20 km east of Ilamisé. It was founded by the most prominent Šāfi'ī jurist and scholar in Ethiopia, *Muftī Dāwud bin 'Abī-Bakr* (d. A. H 1234 [1818-19) who was the follower of *Sammāniyyah* order as well. Hūsō was another very popular learning and Sufi center in Harfummā (now has declined). It was founded by the celebrated 'L-'Ālim 'l-Rabbāni, (a versatile pious cleric who was an instructor, educator and foster etc.) and the *Mujāhid* (a militant) Šayḥ 'Abdu-'l-Hādī-'l-Harfummī ('l-'Allāmah 'l-Šayḥ Muḥammad Tāju: A.H. 1404[1983] pp. 245-247) who was also the follower and the promoter of the *Qādiriyyah* order.

These have been only the very prominent centers in Dawwé to which the expansion and championships of literacy and scholarship, introduction and/or sustenance of new spiritual traditions, intensive teaching of Islam in the vernacular ('Afān-'Oromō) and conversion, the production of indigenous Islamic literature, etc, have been attributed. Šayḥ 'Aḥmad Šayḥ Sirāj, who came from the center at Hūsō, had been one of the students of Šayḥ 'Abdu-'l-Hādī-'l-Harfummī, the founder of the center.

The people of Oromia Zone are hardworking, sociable and hospitable. One of the characteristic features of the people is determinedness, love for religion and fighting for right. The men wear traditional cloth known as *Dalgō* (Afān-'Oromō: 'a cloth rounded around the part of the body beneath the waist) over which they wear shirt. They tie the *Dalgō* on their waist or tighten it by belt with a knife; and carry gun. They had bitter past history and experiences of both political and religious conflicts and clashes with the theocratic Christian Amhara rulers against which they had been fighting to defend their religion, culture, identity and property.

These statements on the islamization of Dawwé explain how Islam has been expanded and rooted deep in the region by the Sufi 'ulamā' and has been



protected by the people. They also indicate how the composition of indigenous Islamic texts of *'ajamī manzūmāt* have been resumed, prospered and preserved in manuscripts in the region. The present religious situation of the society of Oromia Zone, therefore, is also the reality which reflects that great accomplishment on islamization. According to the present Zonal statistical Bulletin (mentioned above), 98% of the Zone's population is Muslim while only 2% is Orthodox Christians, Catholic and others.

#### **1.4 Review of literature**

Before discussing the literary works pertinent to the object of this research which is *'ajamī- 'Oromō manzūmāt manuscript*, it is important to put light on what is sought to mean by *'ajamī-'Oromō aanzūmāt manuscript* itself.

The Arabic word "عجم" [*'ajamun*] or [*'ajam*] was first used by the ancient Arabs to designate "Persians" or "Iranians" and generally to mean "foreigners" or "non-Arabs". It also had derogatory connotations such as *barbarian* or *speaking incorrectly* (Elias A. Elias & Ed. E. Elias, 1986: 426). These connotations, however, were used by pre-Islamic Arabs who had been boasting of the superiority of both themselves as poets and their rich language of literature to other contemporary languages and peoples.

Here, by *'ajamī-* it means any body who is non-Arab, and any language or text or in this case *manzūmah* (Arabic/sing./: poetry; pl.: *manzūmāt*) which is composed in any language other than Arabic. But when an *'ajamī* language lacked alphabets as in the case of the Cushitic *'afān-'Oromō*, Arabic script was adopted by the *'ulamā'* in composing indigenous texts in the language where the script of the codices was Arabic but the language is thoroughly or mostly *'ajamī*. Accordingly, the *'ajamī-'Oromō-manzūmah* text which is investigated in this study, is an indigenous Islamic poetry which is written in *'afān-'Oromō* but in

Arabic script and preserved in manuscript as well. With this brief highlight on this matter, I proceed to review the literary works on the topic.

For the last two decades, many undergraduate students of the Department of Ethiopian Languages and Literature of the Addis Ababa University have been conducting research works on Islamic oral literature (folklore) in Ethiopia which we can call them as '*ajamī*-literature. These students of Literature have been collecting the poems from different angles of the nation, various ethnic groups, languages and social settings. These works include, for instance, *manḡūmāt* collected and analyzed in Amharic (Bogale Teferi: 1980; Fanta Hussein: [1990]1998; Assäfa Mammo: 1987; Berhanu Gebeyehu: 1998, etc.), 'Afān-'Oromō (llaīma Muḡammad: 1974[1982]; Abebe Magrā: 1995[2003]; Yosef Sammu: 1981[1989]), *Gurāgē* (Kirubel Shanqūfé: 1986[1994]), etc. However, all these students collected the poems from anonymous oral sources, transliterated them in Amharic alphabets and described their forms and contents from the point of view of literature only. So, these works are not philological works that present or describe manuscripts. They do not tell us the history, personality and life of the author, and the social impact of his works. They do not also investigate the poems from linguistic point of view to indicate the past linguistic aspects of the '*ajamī* languages involved. Therefore, these (mostly) undergraduate works are almost collections of poems which have remote connection to this research except in some aspect of thematic analysis.

Assäfa Mamo and Berhanu Gebeyehu are the only two graduate students of Literature who conducted their M.A thesis in English at the same University on indigenous Amharic Islamic oral literature from Wallo. They have discussed other issues like the social context, significance, the nature of composition, the distribution of religious poetry, the creative activity of the poet, and the relationship between composition and performance from literature aspects again. Despite being from Wallo, both of them spoke of the Amharic '*ajamī* only,

leaving about at least the existence of the equally rich 'ajamī-'Oromō-manḡūmāt in the same region or in what had been part of the contemporary Wallo, in total oblivion. Furthermore, all the students focused on the oral genre only; and as it was not their objective too, they forgot to speak about the existence of profuse poetry which is kept in monumental codices that are widespread in Wallo and in other regions.

Amongst the scholars, Alula Punkhrust has produced a short article entitled as: "*Indigenizing Islam in Wallo: Ajam, Amharic verse writing in Arabic script*", 1994, in which he had explained the Arabic concept of 'ajam well and the historical adoption of the term into Ethiopian texts. He has indicated the abundance of rich 'ajamī-Islamic poetry in Ethiopia, which he said are under-studied. He made it clear that no collection of 'ajamī-Arabic literature have been published in Ethiopia in Arabic script so far.

Alula has also mentioned that the first to discuss Muslim poetry (Amharic) in Ethiopia was *Enrico Ceruli* (in 1920) and has tried to see the (occasions of the) composition, types and subject matter of 'ajamī poetry. He has also investigated 'ajamī-Amharic verses which were written during/after the time of *Derg*, and like the other researchers he studied the poems that were written in Amharic script only.

In his works entitled as: *Islam in Nineteenth-Century Wallo, Ethiopia: 2001*, and *Traditional Muslim Education in Wallo: 1988*, Hussein Ahmed has broadly and deeply discussed about Islamic history of Wallo such as Islamic education and Islamization, the role and efforts of the *Sufī* 'ulamā' and their centers in proselytizing the people, that they have authored and preserved abundant Islamic books that enriched the Islamic culture of the region. Among the issues he raised are the islamzation of the 'Oromō of the region who, having been islamized, managed themselves to be the the patrons of the 'ulamā' and

brought Islam to championship, the prosperous tradition of authoring indigenous Islamic poetic verses that were recited at the shrines (on *Mawlid* holidays) and used in hastening islamization. He has also investigated an Arabic hagiography from Wallo and on the life account of *Šayh Ja'far Bukko* of Gattirā (in Wallo) focusing on the significance of the text in the context of religious and literary development of indigenous Islam. But, though he has discussed Dawawé in detail in his work, he did not include mention about the 'ajamī literary development efforts of the 'Oromō 'ulama' of Dawwé by which they preached Islam and fought illiteracy through authoring *manḡūmāt* in 'ajamī-'Oromō (language) and disseminating it into their scriptless society; and which was and still is one of the very important means devised by the *Sufī* scholars to transfer people from non-Islamic belief and practice to the Islamic one and from oral tradition to written tradition. However, his work as a source of rich information on many aspects of Islamic history has been indispensable to this research.

In her work entitled as: *Textual Analysis of a Poetic Verse in a Muslim Oromo Society in Jimma Area, South eastern Ethiopia*, 1996, Ishihara Minako has discussed a very recent Islamic oral poetry- 'ajamī-'Oromō *Qaḡdah* (another Arabic term for *manḡūmāt*). She has mentioned that the *Qaḡdah* was composed by a certain *Šayh 'Isā*, the tape of which she bought from music shop. She transliterated the *Qaḡdah* from the tape into 'Afān-'Oromō *Qubé* (alphabet) and has tried to describe its contents and the social context in which it was used. But the transliteration in 'Afān-'Oromō has many errors that cause confusion both in reading or understanding many of the stanzas. The poem also relates about *Walī* (saint) worship and the dispute between the worshipers and their opponents. Ishihara considered *manḡūmāt* as simple as entertainment in contrary to what believers feel of it as a religious literature that would absorb, inspire, strike and teach; and for which they have respect and think that it gives bliss and would bless. Though all have not discussed *manḡūmāt* manuscript from Philological

perspectives, the above works have taught and benefited a lot in carrying out this study.

## 1.5 Methodology

This research has been conducted in three consecutive methods: reviewing the literature, carrying out field study and writing up the report.

Reviewing the literature has been undertaken first. In this step, literary works that are related to the title of this study have been assessed and examined. But as the study of Philology is just in the inception in the country, Philological works on indigenous Islamic codices in general and on 'ajamī-'Oromō manuscripts in particular have been found to be almost non-existent. What have been found are works on 'Oromō Folklore ('ajamī-manḡūmāt) that are assessed under the above review of literature.

In the next step, the field work, journey has been made to Dawwé/ Oromia Zone and data on the zone has been gathered from some Offices and selected prominent 'ulamā' that (listed in this work) have been interviewed concerning the life history and works of Šayḡ 'Almad and his Šayḡ 'Abdu-1-Hādī. During this process the words of the 'ulamā' were recorded by using tape recorder and counterchecking; comparisons and reconciliations among the speeches were made before writing the final report.

To catch the original works of Šayḡ 'Almad, directions that were hinted on this by the interviewee have been pursued. This has been very helpful in catching the original Arabic Manuscripts of the Šayḡ which was achieved in the eastern extreme corner of Hart'ummā (Hūsō) with two original 'ajamī-'Oromō manḡūmāt bound with this Arabic volume now in the possession of Šayḡ Muḡammad ḡāliḡ (in Hūsō). Unfortunately however, the original manuscript of Brillé ḡafā (Zujājatu-'l-ḡafā), the 'ajamī-'Oromō manḡūmāt manuscript, which had been preserved by the author himself, could not be found as it was (said) burned accidentally with

the previous mosque of the village decades ago. Nevertheless, since it had been copied by numerous 'ulamā' that graduated from Dawwé and scattered through the Muslim regions of the nation, it has been saved from total loss and oblivion. Two original 'ajamī-'Oromō *manḡūmāt* of the Šayḥ that are bound with his Arabic volume have helped to observe and to attest how the Šayḥ himself had been writing in 'Afan-Oromo-'ajamī-'Oromō texts in Arabic scripts. During the field work, photocopies of these texts have also been secured; and finally field data analyzed and reports written.

## CHAPTER TWO

### 2.0 BIOGRAPHY OF ŠAY//’A/MAD ŠAY//SIRĀJ

It has been a striking experience to me to discuss with people most of who have shaded tears for losing a man, Šay// ’Aḥmad Šay// Sirāj, who deceased about eighty years ago. They love him so much and tell his history almost as an unbelievable legend. But it is a true biography of a man who was believed to have been born to praise Allah and to madly love and sing in the honor of the Prophet Muḥammad (pbuh). He was the virtuous cleric who has influenced people by his piety, gift and dedication; the poet who has imprinted love, memory and enthusiasm in the hearts and has enlivened his epoch with his eloquence,

“... ’I-Šay// ’I-kāmil, wa-’I- waliyyu-’I- ’ollov to “... الشيخ الكامل، والولي الصالح، الشيخ أحمد بن الشيخ  
’I-Šay// ’Aḥmad bin ’I- Šay// Sirāj سراج الدوي الأشعري الشافعي الحدادي....”  
’I-Dawwiyyi ’I-’Aš’ariyyi, ’I-Šāfi’iyyi-’I-  
’I-laddādiyyi, ....”

*“The whole (perfect) Šay//, the virtuous Waliyyi, ’I-Šay// ’Aḥmad bin ’I- Šay// Sirāj of Dawwé, the ’Aš’arian in thought, the Šāfi’ian in Malīhab, the blacksmith in profession...”*

(Colophon of an Anonymous manuscript): (nd, no page #)

’L-muḥlibbu-’I-jaḥīl, wa-’I-mādiḥu-’I-’arifu-’I-  
nabīl, ’I-Šay// ’aḥmad bin ’I-Šay// Sirāj ’I-  
Sākini fī “Harfummā” fī janbi “Dawwé” fī  
qaryati “Hūsō”, ... wa-kāna raḥimau-  
’Allāh muḥlibban li-Rasūli-’Allāhi- ḥalla  
’Allāhu ’Alayhi Wa-Sallama wa-  
mādiḥu, wa-lam tasma-’-’I-āḥānu  
bimiḥlihi fī-waqtihī, wa-lahu musajji’ātun  
’aḥbatun, muḥarrikatun li-’I-qulūbi wa-’I-  
’albāb, jāmi’atun li-mā-fī-’I-madḥi min-’I-  
muḥsanāti ’I-badī’ati, min-’I-bābi ilā-’I-  
miḥrāb:  
Hayhātun hayhātun lā-va’fī-’I-zamānu

"المحب الجليل، والمادح العارف النبيل، الشيخ أحمد بن  
الشيخ سراج الساكن في (هَرَطْمًا) في جنب (دَوِّي) في  
قرية (هُوسُو)، ...، وكان رحمه الله محبا لرسول الله  
صلى الله عليه وسلم، ومادحا له، ولم تسمع الأذان بمثله  
في وقته، وله مسجعات عجيبة، محرقة القلوب والألباب،  
جامعة لما في المدح من المحسنات البديعة، من الباب  
الى المحراب:

هيهات هيهات لا يأتى الزمان بمثله

إن الزمان بمثله لبخيل، ...”

*The great lover [of Allah and the Prophet], the well-versed and the noble Mādiḷ, 'l-Šayḷ 'Aḥmad bin 'l-Šayḷ Sirāj, who lived in "Hart'ummā", in "Hūsō" village near 'Dawwé", ... may Allah forgive him, was the lover of the messenger of Allah, May Allah bestow peace and blessing upon him, and the Mādiḷ (eulogizer) of him; and ears have never heard of any one [Mādiḷ] like unto him in his time; and he has marvelous [Manzūmāt ] rhymes that move the hearts and the minds, which contain from the introduction to conclusion all the marvelous beauties that Madḥ [poem] has ever involved:*

*Far! Far for time to come with a man like unto him!*

*Surely, time is so niggardly to give [a man] like unto him!*

('L-Šayḷ Muḷammad Walé, 2004: 134)

## 2.1 Early life

Šayḷ 'Aḥmad was born to his father Šayḷ Sirāj Muḷammad and his mother Gīffī Fāṭimah Ḵājjī 'Imām, at Qorī-Sokokké village which is located at about 38 km south of Ilamisé. Ethnically, he belongs to *Mārutayyā 'Oromō* sub-branch who were said that they have the knowledge of *Ḵaddād* (blacksmith business).

The birth date and early life of Šayḷ 'Aḥmad is not accurately known as that of many of his contemporary 'ulamā' (clerics) of Ethiopia. However, he lived during the times of two prominent 'ulamā' of the epoch: 'L-ārif bi-'Allāh (the well acquainted with Allah, the Gnostic scholar) 'l-Faqīh (the prudent) Jamālu-'l-Dīn Muḥammad 'l-Ānnī (d. A. H. 1299 [1879]) of Rāyyā, in the previous North Wallo, and Muffī Kabīr 'Aḥmad bin 'Abdu-'l-Raḷmān of Dawwé (A.H. 1293[1873]-A.H. 1389[1969]).

Informants unanimously spoke of 'Aḥmad's parents as had Islamic knowledge, sincerity, piety, devotion and righteousness, and had adhered to the Šarī'ah and practical Islamic way of life. They said that 'Aḥmad, as a lucky one born to them,



was trained, highly influenced and shaped by them. He passed his early life under the protection of these pious parent who had not only instructed him the *Qur'ān* and cherished him basic Islamic education in childhood but also, having narrated to him the glorious history of Islam and the splendid *Sīrah* (history, characters, deeds and achievements) of the Prophet(pbuh), cultivated in his young bosom the admiration and love of Allah and of His Messenger Muḥammad (pbuh). Consequently, they enabled him to highly appreciate, be interested in and inclined to devote his future life and career to study Islam and work for its propagation. Finally with further instruction, extended influence and guidance of the immense *Ṣayf*, the prominent 'Ālim (cleric) and waliyyi (mystic) 'Abī-'l-Jamāl of Harfummā, they enabled him to be a proficient, conspicuous, an all-round and pious 'ālim.

On the other hand, *'Aḥmad* was an intelligent student who was endowed with the unique ability of the craft of speech and poetry who, using this gift, emerged in his later life as a prominent author and *mādi* (singer, panegyrist) of impressing *mad* (panegyric verses, *manẓūmāt*) on Islam in general by which both himself and the whole society were to be overwhelmed and captivated. To the contrary to as customarily foreseen and foretold during early life of such prospective great men, however, no hint was found whether or not his future enormous gift of poetry, prominence in *mad* and prolific authorship of immense influence has been foretold at this early stage of his life.

## **2.2 Youth: seeking out for a Ṣayf**

When he had grown up, *'Aḥmad* dreamt of his own futurity. It seemed that first he had intended self development in career (gaining further Islamic knowledge) to which end he had to leave family confinements and wonder in the country to search for a higher and suitable 'ālim (savant, cleric), known *ḥalaqat-'l-'ilm* (circle of Islamic instruction) and/or *ḥalālā* (Sufi religious gatherings) where he would join,

live and learn. He had also wanted to perform *ḥajjī* (the Islamic religious visit to Makkah and Madīnah).

To attain these goals he first planned to get a reputed *Šayḥ* who would teach him further, quench his thirst of knowledge and be an ideal man to draw moral support from while at the same time a hero who had insight to foresee, listen and understand his feelings, wishes and ambitions. He needed an *‘ālim* (a cleric) whose *barakah* (spiritual blessings) he would lastly get and graduate to proceed to the rest of his future objective. In search of such an ideal, according to informants (*Šayḥ Muḥammad-Jamal* and *Šayḥ ‘Aḥmad Ṭayyib*: 2007), he had wondered in Wallo to get a voluntary *‘ālim* that would accept and host him until he lastly went to *‘Abī-’l-Jamāl* hoping to be accepted and live with him as his student.

### **2.3 Acceptance by the celebrated *Šayḥ ‘Abdu-’l-Hādī***

Pushed by these ideas and aims, *‘Aḥmad* escaped from family confinement at Qorī-Sokokké at about the end of his teen to seek out for the ideal *Šayḥ*. Informants (*Šayḥ ‘Aḥmad Ṭayyib*, *Ḥamisé*, 2006; and *Šayḥ Muḥammad-Jamāl*, *Čaffā Rōbī*, 2006) have said that he had gone to *Ānniyyi*. But when *‘Aḥmad* arrived there, *Ānniyyi*, who was believed to be *waliyyi* (a pious mystic scholar to whom it is believed that mysteries may reveal in advance) has already mystically known who, from where and why the young (*‘Aḥmad*) was coming to him. *‘Aḥmad* hoped that this *Šayḥ* would accept him but the *Šayḥ* refused and hinted *‘Aḥmad* another person and advised him to go to him: that was his student, the celebrated *Šayḥ ‘Abdu-’l-Hādī Šayḥ Muḥammad ‘Amān* who is nicknamed as *‘Abī-’l-Jamāl*. *‘Aḥmad* was surprised with this situation and the mystic power of this great *Šayḥ*, but for reason he had not known, he did not go to the hinted *Šayḥ* directly; rather, wondered to other mystic *mašā’i* (Ar. : the plural of *Šayḥ*) like *Šonkiyyi* and others

who amazingly again awaited him with the same situation, response and hinting. According to informants, the 'ulamā' he had visited not only have had told and advised 'Aḥmad to go to Šayḥ 'Abdu-'l-Hādī but also that a man who was destined to be an actor in someone's ḥalālā would not befit in another's. In other words having mystically known in advance 'Aḥmad's great prospect and the center to which he would belong, the 'awliyā' (plural of waliyyi (pious/mystic)) sincerely tried to direct him to his future Šayḥ and ḥalaqah where he was to join; that was Šayḥ 'Abdu-'l-Hādī who, at that time, was living in a village known as Mūz-'ambā, around 'Afāyyé town.

These informants also said that 'Aḥmad had been taken to the Šayḥ by his beloved mother, who had always been very eager and highly concerned for her only one whom she couldn't leave alone to go to the Šayḥ. Besides, 'Aḥmad himself was also said to have had felt a sort of fear and shame in advance to appear alone before the Šayḥ for he did not come directly to him but wandered here and there in search of another instead, even after he had been repeatedly hinted to join him. It seemed he had afraid that the Šayḥ, who was also believed to be waliyyi as those mašā'i who showed great respect for him, might mystically have had known the case. So, he had needed that his mother had to accompany him. His mother did this for him and even trusted her only one's hand to the Šayḥ requesting him to foster 'Aḥmad for her as his own child. As these informants spoke, the moment the Šayḥ and 'Aḥmad saw each other face to face, the Šayḥ, as if he had known him before, smiled at 'Aḥmad and gave him his hand with a warm welcome. Both of them felt happy, and immediately acted as intimates who have known and been yearning each other for long!

Beginning from Mūz-'ambā village, 'Aḥmad had never separated from his Šayḥ (Šayḥ Muḥammad-Jamāl: Čaffā Rōbī; and Šayḥ 'Abdu-'l-Wahāb: Hūsō, 2007). He lived where the Šayḥ had lived and moved where he had moved. When the Šayḥ, after a clash with the troops of Rās Kāsā at Mūz-'ambā, moved to Salām, a place

around 'Atāyyé, 'Aḥmad also moved with him to this place. When the Šayḥ was chased out of this place again, 'Aḥmad migrated with him to Harfummā and settled with him in Qičičō, especially at a village known as Hūsō where they cultivated anew, lived together, died and buried eventually.

## 2.4 Coming up to prominence and getting 1jāzah

'Aḥmad had studied under the Šayḥ and gained much knowledge. He excelled all of the numerous *darasah* (disciples, students) in grasping knowledge in the *ḥalaqah* and in acting in *ḥaḥā* (Šayḥ Muḥammad-Jamāl; Šayḥ 'Abdu-'l-Wahāb: 2007) as well. But as he continued his study, he became a distinction student by one thing: his remarkable Arabic language proficiency and mastership in which case he excelled by far the whole multitude of the *darasah* (student of religion, disciple) of the Šayḥ that escorted him over decades. This brought him esteem, respect and fame among the circle of the students and before the *mašā'i*. With these tools in his hands, he started practicing poetry that brought him another admiration and appreciation by all.

He authored *manẓūmāt* in Arabic language although his first *manẓūmah* could not be known during this study. As he continued producing in Arabic one impressing *manẓūmah* after another, the *darasah* and the *mašā'i* including his Šayḥ, realized and were surprised by his giftedness in poetry, and particularly his *faḥāḥah* (proficiency, absolute command or eloquence) in Arabic language which made him peerless among the multitude. This had not only been quite instrumental in convincing the 'ulamā' to admire him but also acknowledge his superiority in this regard as to all informants. Moreover, Šayḥ 'Aḥmad had not only been a distinguished poet but also equally distinguished and precious singer, a *soloist* who attracted and surprised all with his quite sonorous and attractive voice which added him an extra magical power (*ḥajji Muḥammad Buḥayrī*/friend & admirer/: Hūsō, 2007). This brought him more to the front to be the centre of gravity of the entire cotemporary *mādiḥin* (those who say *madḥ*) and the

enlivener of *Mawlid* and *ḥalḥā* in his time. It also exalted his uniqueness and respect as a special personality that was born gifted and to compose and sing *madḥ*, beyond any doubt. He became an author and improviser of *madḥ*, a powerful poet that was armed with all the tools: profound knowledge of the religion, complete mastery and command in Arabic language, the gift of composing and singing impressive panegyrics, a singer of impressing *madḥ* and magically attractive voice which were neither boring nor satiating. All these are quite rare to be found together in one person. People everywhere recognized him as the leader in the weekly *ḥalḥā* and the yearly *Mawlid* and 'Īd anniversary celebrations in reciting the *qiṣṣah* (stories, litanies) and chanting the *manẓūmāt* until without him these had seemed to remain boring and lifeless.

... wa-kāna 'l-Ṣayḥ 'Aḥmad Sirāj min-'l-bulaġā'i-'l-'ārifīn, wa-'l-ḥakīmīna-'Allāhata-'ālā, wa-'l-mādīnīna li-sayyidi-'l-mursalīn, fa-huwa ḥassānu-'l-zamān, wa-Buḥayrīyyu-'l-waqtī wa-'l-'awān, man 'illtaraqa bi-nāri-'l-ma ḥabbati qalbu-hu, wa-'lāba bi-'l-ṣawqī wa-'l-'iṣqī lubbu-hu;

وكان الشيخ احمد سراج من البلغاء العارفين، والذاكرين الله تعالى، والمادحين لسيد المرسلين، فهو حسان الزمان، وبوصيرى الوقت والأوان، من احترق بنار المحبة قلبه، وذاب بالشوق والعشق ليه، ...

*“Ṣayḥ ‘Aḥmad Sirāj had been one of the most learned and eloquent wise men that were the eulogizers of Allah the Exalted, and the mādiḥs (eulogizers) of the chief of the Messengers[pbuh]. He was the ḥassān of the age and the Bussayrī of the time and moment; one whose heart was burned by the fire of affection, and his intellect melted by the longing and the passionate love [of the Prophet]; ....*

(‘L-Ṣayḥ/Muḥammad Walé, op cit: 135)

Ṣayḥ ‘Aḥmad is compared in the above quotations to two worldwide famous Muslim poets to which we will be briefly introduced under 2.9 of this work. Here we focus on his works that he compiled in different manuscripts. He has entitled his volume in Arabic as: "اللؤلؤ الثمينه، في مدح شمس المدينه" / "L-La ḥālī ḥ-lamīnah, fī-Madḥi Ṣamsi ḥ-Madīnah"/ "The Precious Pearls on the Praising of the Sun of ḥ-Madīnah"/and dedicated it to the Muslims in general and the *Murīdīn* (the novices) in particular who were to come after him. [‘L-La’āḥī ḥ-lamīnah ...: p.1].

He has also a separate humming poem in Arabic known as “‘L-Misku-L-‘Abīq” / “The Redolent Musk”, which he wrote after the death of his beloved Šayḥ.

Taking all this situations for granted in the mean time, Šayḥ ‘Abdu-‘l-Hādī himself appointed Šayḥ ‘Aḥmad as the leader and the responsible person on the grand *Ḍalālā* regularly conducted on his own campus under his initiation and supervision. Having approved further ‘Aḥmad’s capacity, gift and quality the Šayḥ also nominated and initiated him into the Qādiriyyah Ṭarīqah (the Qādiriyyah Sufi order) and authorized him with *‘Ijāzah* (license of authority) to compose and to recite the panegyric verses, the litanies and sing the *manẓūmāt* in honor of the Prophet (pbuh). Furthermore, he entrusted him with an especial responsibility to produce an original *Kitābu ‘l-Mawlid* (a book recited on *Mawlid* ceremony), a narration of the *qiṣṣah* (stories about the prophet) to be recited during the occasions of *Mawlid* ceremonies of the campus. This induced Šayḥ ‘Aḥmad great fear as well as confidence, morale, energy and strength and an opportunity to work more sincerely and devotedly. Soon after, he fulfilled the command of his Šayḥ by producing an original book of *Mawlid* which he entitled as: “المشرب الرائق، في “ / “مولد اشرف الخلائق “ / “{Mašrab-‘l-Raa‘iq, fi-Mawliḍi ‘Ašrafi-‘l-Ḍalālā ‘iq” / “The Quenching Fountain, on the Birthday [Stories] of the Chief of the Creation”. In the introduction of this book he has described (on page 11-12) the situation in which the *‘Ijāzah* was given to him by his Šayḥ in a form of order. In his description of how this was given to him, Šayḥ ‘Aḥmad has depicted not only how much he has been humble before his Šayḥ ‘Abi-‘l-Ḥamīd who had been highly respected, and what a ... Falammā kāna yawmu-‘l-‘iḥḥayni ‘amara- nī man ‘imtiḥālu ‘amri-hi ‘ala-yya wājibun bi-ta’līfi kitābin yutlā fī-‘alḥabāri mawliḍi sayyidi-‘l- Ḍalālā’ibi; fa-‘ufiriqtu ra’s-ī ḥayā’an wa-‘mtala’tu ḥajalan, wa-qumtu min-‘indi-hi

... فلما كان يوم الاثنين أمرني من امتثال أمره عليّ واجب بتأليف كتاب يتلى في أخبار مولد سيد الحباب، فأطرقت رئسي حياء وامتلت خجلا، وقمت من عنده وقد داخلني رعب إذ لم

'akun li-dālika 'ahlan; fa-ja'altu 'arfa'u qadama 'azm-ī wa-'alla'u-hā 'ullrā, 'ilā-an-jāda sallābu-'l-fallī wa-'mtallaltu 'amrā; fa-jama'tu šay'an min-ḥarfi qillati-'l-mawlidi-'l-šarīfi ma'a mā-'ana 'alayhi min-'l-quḷūri wa-'l-taqḷīri, wa-'arjū inšā'a-'l-lāhu 'an-yanfa'a bihi 'l-naf'a-'l-kaḷīr, wa-sammaytu-hu bi-'L-Mašrabi-'l-Rā'iqi fi-Mawlidi 'Ašrafi-'l-ḷalā'iqi, ḷalla-'l-lāhu wa-sallama 'alay-hi wa-'alā 'āli-hi

اكن لذلك أهلا، فجعلت ارفع قدم عزمي وأضعها أخرى، إلى أن جاد سحاب الفضل وامتثلت أمرا، فجمعت شيئا من طرف قصة المولد الشريف مع ما أناعليه من القصور والتقصير، وأرجو إن شاء الله أن ينفع به النفع الكثير، وسميته بالمشرب الرائق في مولد أشرف الخلائق، صلى الله وسلم عليه وعلى آله أولى المعارف والحقائق، عدد كل صامت وناطق؛ ...

*When it came to be Monday, the obeying of whose order is incumbent upon me ordered me to author a book that would be recited as the news about the birthday of the chief of the lovers[Prophet Muḷammad(pbuh)]. Certainly I kept myself musing over of shyness and filled with shame; and I stood from his presence and surely terror has already interlaced with me for I had [felt that I] was not fit for that. And I made the foot of my resolution to take-off high/ advance forward at one time and slow/put down at another till the clouds of the favor [of Allah]became generous to me to author it and execute the order. I compiled some of the pieces of the story of the celebrated birthday [of the noble prophet] together with [all] that I have of inherent laziness and negligence. And I wish, Allah willing, that He would benefit [people] with it a lot of benefits. And I named it as " 'L-Mašrabu 'l-Rā'iqi fī-Mawlidi Sayyidi-'l-ḷalā'iqi"/ "The Quenching Fountain on the Birthday [stories] of the Chief of the Creation", may Allah send down blessings and peace upon him and upon his families [who are] the possessors of the mysterious knowledge and truths, as much [peace and blessings] as the number of all the [creation] that are silent and speaking;*

...

('L-Šay] 'Aḥmad (unprinted Manuscript), (nd): 11-12)

The book has also raised his respect and scattered his fame. It has been recited on *ḷalā* and during the *Mawlid* holidays both in and outside the region.

## 2.5 The authoring of *Birillé ḷafā* ('ajamī-'Oromō) *manḷūmāt* manuscript: why?

Šayḥ 'Aḥmad was also a bilingual poet who produced another volume of *manẓūmāt* in his vernacular language, 'Afān-'Oromō, which is tantamount to his Arabic ones in volume and popularity but by-far greater both in distribution and effect (Islamization) (Šayḥ 'Aḥmad Šayḥ Ṭayyib; Šayḥ Muḥammad Dāwud, et al: Ḥamisé, 2007). This 'ajamī-'Oromō *manẓūmāt* manuscript is the object of this study. It is written in Arabic scripts and entitled as "Brillé Ḥafā" in Afan-'Oromō or "Zujājatu-l-Ḥafā" in Arabic to mean "The Cleanest Flask". This great achievement of Šayḥ 'Aḥmad has opened again another chapter to his history, role and achievements as far as proselytizing and teaching Islam to the 'Oromō people is concerned. By this work, his fame has also crossed the boundaries of a single region, Dawwé, and spread all over Ethiopia in general and in what is now the *Oromia National Regional State* in particular where the 'Oromō people and 'Afān-'Oromō are dominant. Informants said that Šayḥ 'Aḥmad had been feeling the necessity of preaching Islam to the letterless 'ajamī-'Oromō society of his time in its native language to teach it and enhance the intensive propagation and deep penetration of the religion the people.

This feeling of his was legally supported by two things: one is the view and stand of the Islamic *fuqahā'* (scholars) which says that except only to the *Qur'ān*, one who listens to any religious recitations in the language that he does not know its meaning, will not get any reward; that is: to get reward, he has to know the language of the recitation or the recitation has to be in the vernacular of the audience. This was one reason: to enable the people understand the meaning of the recitations, learn Islam and get the reward. The second reason was the ignorance of the majority of his cotemporary society as far as Islam and Islamic education were concerned. What Šayḥ 'Aḥmad envisaged as a remedy to this was to write in 'Afān-'Oromō which is the medium of the majority in the region. To undertake this duty however, he had to sincerely and quietly wait for the opinion of his Šayḥ till he knew it one night.



Informants (Šayḥ 'Abdu-'l-Wahāb, Šayḥ Muḥammad-Ḍālih: Hūsō, 2007) said that once up on a time a guest from Dawwé, north east of Hartummā, who had been participating in the grand *Ḍālā* held in the compound of Šayḥ 'Abdu-'l-Hādī had murmured some *manzūmah* verses in 'Afān-'Oromō. Having heard this some participants started disputing with the guest whether or not it was possible to chant *manzūmā* in 'Afān-'Oromō in *Ḍālā*. When Šayḥ 'Abdu-'l-Hādī heard the matter and assured them even the necessity of saying *manzūmāt* in 'Afān-'Oromō as well, Šayḥ 'Aḥmad was vigilant of the situation and very curious only to hear the opinion of his Šayḥ on the issue. As soon as he had heard the affirmative opinion of the Šayḥ, he immediately decided to shoulder himself the worry of producing 'ajamī-'Oromō verses on the fundamental dogmas of Islam and the *manzūmāt* which are memorized by all. To this end, he decided first to search for authentic reference books on the *Sīrah* (biography of the Prophet (pbuh)) from some famous personalities /the 'ulamā'/ in the region so that he would be able to lay what he was to say and write on firm basis.

## **2.6 The episode of his visit to the contemporary Muftī of Dawwé**

A visit which Šayḥ 'Aḥmad paid to the respected Muftī Ḍajjī Kabīr bin-'Aḥmad bin-'Abdu-'l-Raḥmān of Dawwé who was living at Gaddō, to borrow an authentic book of *Ḍādī* (the tradition of the Prophet) known as *Ḍālī 'l-BuḌārī* to refer and establish his works on it has always been mentioned by all informants. This episode is a witness that Šayḥ 'Aḥmad was not only a man gifted in writing poems but also an alert and responsible intellectual who foresaw and understood the necessity establishing the themes of his works on authentic sources to disseminate them in the society. Having felt this responsibility, he made a visit to the Muftī with whom he had been not yet acquainted at that time, and asked to lend him the book to study it.

He went to the Muftī, however, in a hair style called *Gōfaré* (long hair) which, as customary in the region, he anointed with butter, the local cosmetics.

Unfortunately, the modern *Muftī*, though native to the tradition, had lived and learned abroad for long and considered anointing oneself with butter as uncleanness. Due to that he expressed his refusal to Šayḥ *‘Aḥmad*’s request saying: “Do I lend you the book which I had suffered so much to bring (from abroad) to let you spoil it with butter as you have done with your self? (Šayḥ *‘Aḥmad* ‘Aliyyi: Ḥamisé; Šayḥ *Muḥammad-Jamal*: Čaffā Rōbī; Šayḥ *‘Abdu-’I-Wahāb*: Hūsō; 2007).

Šayḥ *‘Aḥmad* left the room as he heard this response from the *Muftī* and teared lonely. He returned to Harḥummā and humbly mentioned this situation in one of his popular *‘Afān-’Oromō* verses which Šayḥ *‘Aḥmad* ‘Aliyyi chanted in clerical language that the *‘ulamā*’ well understand and feel it.

O my brothers! Let it be for God’s sake unto you!

If there is a mistake, the mistake must be rectified

[I am the son of the poor who cannot get a book]

So I can’t discern the healthy [authentic] and the sick [weak]

’llwaanii Rabbuma sinitti haa ta’u

Ġalaḥ yoo jiraate galaḥni haa bahu

[An’ilma ’iyyeessaatii ’nqabu kitaabahu]

Ḥalliiḥaafi saqiima layya’uu

’ndanda’u

Caḥnubū isān nama ḥrā Ḥaḥahu

(Šayḥ *‘Aḥmad* ‘Aliyyi, Ḥamisé, 2006)

When he heard and knew that these humble verses and other *manḏūmāt* were produced by Šayḥ *‘Aḥmad*, the *Muftī* remembered the visit story and regretted. Informants (Šayḥ *‘Aḥmad* ‘Aliyyi; et al.) told, the *Muftī* had said: “He came to me having smeared / disguised himself with butter and caused me to wrongly conceive of him as *māṣī* (just a walker/wonderer) and to deny him the book which he really deserved!”, and sent him the book. This *Muftī* was said to be the most learned man and the leading authority of his time in every aspects of Islamic knowledge and he was busy with preaching and guiding. After he had heard and seen the *manḏūmāt* of Šayḥ *‘Aḥmad*, however, his opinion about Šayḥ

'*Aḥmad* was completely changed. It is said that he blessed Šayḥ 'Aḥmad and hitherto announced to people that Šayḥ 'Aḥmad redeemed him from the burden of wa'al (preaching /calling to Islam).

Šayḥ 'Aḥmad became a very prolific and reputed poet who surpassed all the *mādiḥ* of his time particularly in authoring in 'Afān-'Oromō. The 'Afān-'Oromō *manḡūmāt* which he wrote in Arabic script and named it as mentioned above have been expanding the horizon of his fame and influence. It also gave great momentum to the already undergoing cultural and ideological change among the 'Oromō nation (Šayḥ 'Aḥmad Šayḥ Ṭayyib; Šayḥ Muḥammad Dāwud; Šayḥ Muḥammad-Jamāl) and to the culture of producing various 'ajamī-'Oromō *manḡūmāt* in different regions of the country.

## **2.7 The legend of mystic *karāmah* or the miracle by angel**

How could Šayḥ 'Aḥmad be so savant, gifted and popular? In answering this question, some informants (Šayḥ 'Aḥmad Šayḥ Ṭayyib et al) claim that Šayḥ 'Aḥmad's enormous talent was acquired by *karāmah* (an especial mystic blessing) than by tedious learning complimented by natural gift. Their premise is the idea that when he first joined the spiritual father Šayḥ 'Abdu-'l-Hādī, *qirā'ah* (reading/learning or grasping knowledge) had been the difficult task to 'Aḥmad to which Šayḥ 'Abdu-'l-Hādī found remedy: he went to his own old mother and asked her to prepare provision for 'Aḥmad for he wanted to send him to the site of Šayḥ Nūr-Ḥusayn of Arsī/Bālé so that 'Aḥmad would be blessed by the Šayḥ's *karāmah* and would get rid of the difficulty. The Šayḥ's mother baked three *č'ibbitōs* (Amharic: hot injera smashed with powdered pepper and grasped into small ball size) and brought it to him with a gourd of water. The Šayḥ called 'Aḥmad and gave him the provision and ordered him to immediately undertake a journey to the 'Arsī-Bālé Šayḥ Nūr-Ḥusayn. By the *karāmah* of Šayḥ 'Abdu-'l-Hādī, as to these informants, 'Aḥmad swiftly and mystically crossed that long distance and arrived at Šayḥ Nūr-Ḥusayn and returned to Harfummā in no time, and by the *karāmah* of Šayḥ Nūr-

*Usayn* he became able to learn. This, they claim, was achieved by what had happened when he had arrived at a certain place in *Arsī* close to *Šayḥ Usayn's* 'Anājina site where a mysterious man suddenly appeared to 'Aḥmad and welcomed him. He invited 'Aḥmad into an incredibly mysterious where 'Aḥmad saw on the entire interior four sides of its walls countless of books shelved up to the roof. The strange man commanded 'Aḥmad saying: "Sit down! Read, study and refer to all!" Then, shutting the door over 'Aḥmad, the man left him alone and went out. In a situation which cannot be expressed, 'Aḥmad began staring at the books in the room: on the shelves on one side of the room all sorts of *Tafsīr* (Commentary books on the *Qur'ān*); on the shelves on the next all types of *Adīth* books (books on the traditions of Prophet Muhammad[pbuh]); on the other side all types of *fiqhi* (Islamic jurisprudence) books, and on the last all the rest types of various books on entire Islamic disciplines (*Šayḥ 'Aḥmad Šayḥ Ṭayib*).

Vigilant throughout, according to these informants, 'Aḥmad incredibly browsed all the books, read and understood all the wisdoms therein page to page within that single mysterious night. Wisdom, though previously refused him to be grasped, now willingly and miraculously infiltrated into his bosoms and settled. At dawn, the strange man suddenly opened the door, and entered. He said to 'Aḥmad: "Now you have acquired all the wisdoms!"

All of a sudden, 'Aḥmad became 'ālim who was filled with knowledge and wisdom in a single miraculous night and returned to *Dawwé*. These informants even add that the time duration of the journey was so short that 'Aḥmad even had not yet eaten of his provision except half of one of the three *č'ibbiḥōs* and a mouthful of the water of the gourd only when he completed that amazing journey and returned home. It was from this time, as this group relate, that 'Aḥmad suddenly became a powerful *Šayḥ* and poet without worrying about any regular process of *qirā'ah*.

Another group of informants (*Šayḥ Muḥammad-Jamāl; Šayḥ ‘Abdu-’l-Wahāb, Šayḥ ‘Abdu-’l-Karīm ‘Ambūyyé*: Addis Ababa, 2007), though they believe that he had triped to ‘Arsī, argue that *Šayḥ ‘Aḥmad* had never been unable to grasp knowledge nor naturally ungifted; rather, he had studied *fiqhi* (Jurisprudence) and other *kitābs* (books) up to the (level of) the book known as *Minhāj* in the procedure of the Shafi’iyyah *Maḥab* (school). They say that although this level of ‘*Ilm*, (Ar.: education) is not enough for an ordinary man to be as prominent scholar as *Šayḥ Aḥmad*, it is not minimum at the same time for a one who had been highly gifted with the bounties of intelligence and insight, fast acquisition, fluency, eloquence and poetry. More over, they amend their argument by relating another episode which they say that it had happened to ‘*Aḥmad* on his way to ‘Arsī (*Šayḥ ‘Abdu-’l-Karīm ‘Ambūyyé*); he had come across a man of strange appearance while crossing a river (Wābé?) between ‘Arsī and Balé which is believed to be the meeting place of the novices who intend to cross to Bālé. The strange man greeted *Aḥmad* friendly and both crossed the river together. But the man suddenly urged ‘*Aḥmad* with a strange demand saying: “I have to ride you!” Though he was quite surprised by this strange demand, ‘*Aḥmad* lastly accepted it with suspicion and carried the strange man and took just few steps. Soon, the man got satisfied and said to him “stop!” He got down from ‘*Aḥmad* and urged him again saying: “Open your mouth!” When ‘*Aḥmad* did that, the man suddenly, but slightly, spat into it and disappeared in an instant.

This group suggests that the strange man must have been an angel while still others claim it must have been *ḥalīl* (a legendary prophet of blessing who drank the water of life and hence believed that he is still surviving in disappearance) sent by Allah to ‘*Aḥmad* in human shape to bless him with the bounty of ‘*Ilm*, *faḥḥ* (eloquence) and craft of poetry. His demand for riding was just to test whether or not ‘*Aḥmad* would show sincerity and obedience (the refusing of which would otherwise have denied him the opportunity of being blessed) while

the spitting in to his mouth the indication of blessing him with words he would utter as *dikr*, the craft of poetry and *mad*// by which he was to inundate the Muslims. The potential for these was already in *Ahmad*, but *laʾl*r or the Angel was sent just to mark its opening/ the coming out of *mad*// through 'Aḥmad's mouth and pen. Hence, they conclude, it must have been that huge potential of art closed down in him that had shut him up till its beginning so marked; not inability or any difficulty to learn as people confused it with stupidity, till *laʾl*r or the angel marked /blessed its eruption by spitting into his mouth out of which *mad*// has there after ever gushed.

It is possible to reconcile these different versions of one story. It is doubtlessly believed that Šayḥ 'Aḥmad had been instructed and guided by both his parents and the immense Šayḥ 'Abdu-'l-Hādī under who he had studied up to the book known as "Minhāj". This fact abrogates the idea of the difficulty in *qira'āt* (learning) and acquiring everything only by and after this *karamah* because we have to at least consider that he had been searching for reference books and had mentioned this situation in poems. Hence, we can judge that he had been a scholar who, otherwise, would not have had wondered in search of any book. On the other hand, as far as it is in conformity with the teachings of Islam, *karāmah* can not be denied as a pious man can have or be bestowed with it. Moreover, it can also be understood that being well instructed by parents and further by as great and virtuous Šayḥ as Šayḥ 'Abdu-'l-Hādī is not an elementary thing for one who was also intelligent and gifted. Therefore, Šayḥ 'Aḥmad had been a lucky man who had got all these combined lots and opportunities. Even if we may think this is very rare to happen, having known Šayḥ 'Aḥmad's history, works and popularity we can not say that such a man or history did not exist or happen at all.

## **2.8 The place of 'Abī-'l-Jamāl in his life**

Šayḥ ‘Abdu-’l-Hādī bin-’l-Šayḥ Muḥammad-‘Amān bin-’l-Šayḥ Sa‘ēd was a well-versed and very celebrated Šayḥ of the late nineteenth and early twentieth century who was born in *Hart’ummā* and died in Hūsō in A. H. 1345[ 1926]. He was a very popular Šayḥ who was also known as ‘Abī-’l-Jamāl or ‘Abdu-’l-Hādī-’l-Hart’ummī. He studied Islam under his elder brother who is also nick-named as *Qutḥīyyē*, one of the well-versed and virtuous clerics of his time. But ‘Abī-’l-Jamāl became one among the people [novice] of the celebrated ‘l-‘Ārif bi-’l-Lāh (the well-acquainted with/devoted worshipper of Allah), a prolific author, and famous follower and promoter of *Qādiriyyāh Sufi* order, ‘l-Faqīh (jurisprudent) *Jamālu-’l-Dīn Muhammad ‘l-’Ānnī* (of the previous North Wallo) who nominated and initiated him and many others into the *Qādiriyyāh* order.

‘Abī-’l-Jamāl was also hard-worker, ‘ālim, reputed farmer, teacher, trainer and caller to Islam at the same time. He was a very generous to all in general and virtuous patron and shelter of the poor, the orphan and the needy in particular. He was the protector of the helpless, the foster and spiritual guide of a hundreds of students and novices who trained under his virtuous guidance and patronage among which Šayḥ ‘Aḥmad Šayḥ Sirāj was one. More over, he was a very forward hero, the defender of God against polytheism, and of justice against transgression. He was one of the most famous militant ‘ulamā’ who fought for the sovereign rights of Muslims of their time, for their lands and properties. He had never feared any body to openly say the truth and to do justice for the sake of which he had never compromised with any body (except agreement on truth), and defied and fought the brutal rulers, the tyrant princes and the dictator vassals of his time who exercised oppression, denied the rights of and ran religious discrimination and campaigns against the Muslims. ‘L-‘Allāmah (erudite) ‘L-Šayḥ Muḥammad Tāju-’l-Dīn has written a brief profile of this great personality saying:

*He was ‘l-‘ālim ‘l-rabbānī, (a scholar who is an educator, trainer and foster), a Sufi teacher, a devoted worshiper, an ascetic, and a great*

*mujāhid (fighter). Allah the High had manifested him to demonstrate the purity, magnanimity, and honors of the Muslim; and his life sacrifice in defending his religion and his sacred rights; and the land and its dignity and honor). He was also an ideal in the way of loving Allah and the messenger, in working hard to raise the affair of the Muslims, and in benefiting the poor and the needy. Personally he was strong, powerful and tyrant hero whose character had the pleasant and great attributes which made him fitting as the 'Imām for the Muslims and the leader for the mujāhidīn. He was comparable with the great mujāhid 'l-Ījji Muḥammad Šāfi of Jamā Nigus and was considered as the second mujāhid, bold and forward hero. He had fought in the way of Allah and had combated the polytheists. He has been highly zealous and determined, splendid in his character and magnificent in every deed that would please Allah and His Messenger[pbuh] even if it was to provoke the wrath of the nobility, the anger of the princes and the kings.*  
 ('l-Šayḥ Muḥammad Tāju-'l-Dīn, 1984: 245)

According to informants (Šayḥ Muḥammad-Jamāl, Šayḥ 'Abdu-'l-Wahāb, et. al), he had fought against rulers (Dajjasmachs) such as Mangašā 'Abuyyē in Č'affā Gobayyā; Birru in Harfummā-Qič'ič'ō; Bazbiz Kāsā, and Rās Kāsā in Mūz-'ambā, etc. During these times, 'Aḥmad Šayḥ Sirāj was never separated from him in all fronts following him both as his student and fighter as well. It was this brave and at the same time pious person, real trainer and spiritual leader who foresaw the essence and prospect of 'Aḥmad and instructed, trained, guided, and never separated him from himself wherever he went and cultivated 'Aḥmad's ability and potential from the very beginning till finally authorized him to be the *mādiḥ* he was destined to be.

'Abī-'l-Jamāl's immense spiritual influence and fatherhood status can be imagined not only in Šayḥ 'Aḥmad's life but even in the lives of his fellow pious mystic man and the society at large. Besides the highly mystic and surprising attribute of him or the *karāmah* of being wherever he wanted in a moment which the above 'allāmah mentioned it as *lafwah* (a mystic step by which a *walyi* can reach in a moment wherever he wants); we can also imagine this from the *karāmah* of his resuscitating the sick *walyi*, who had already lost



consciousness and been on the verge of death, the 'ārīf (possessor of wisdom of acquaintance) with Allah, 'I-Ḥājji Jawhar 'I-Šonkiyyi, who was also himself a very renowned walyyi, whose name is familiar almost every where in Ethiopia. The following expressions of the above 'allāmah elucidate these:

وكان من أرباب الخطوة، فكان هو وصاحبه أحمد الهادي يصومان رمضان مع شيخهما الفقيه الأثني، وإذامالت الشمس للغروب قال لصاحبه أحمد الهادي: قم نذهب إلى منزلي في هرطما ونفطر هناك! فيذهبان ويفطران ثم يرجعان إلى أستاذهما في آئنا ويصليان صلاة التراويح معه.

ومرض مرة الأستاذ الحاج جوهر مرضا أشفى به على الموت، فسمع المترجم بمرضه فركب ومعه خمسون رجلا قدحملوا البنادق، وجاء الى الحاج جوهر لعيادته فدخل عليه ووجده قد اشتد عليه المرض وخرج عن حسه، فجلس عند رأسه وناداه وقال له: يا محمد جوهر، قم بإذن الله! فرجع إلى حسه وأفاق وقال: من رَدَّني إلى الدنيا بعد ماذهبت إلى رب كريم؟ فقال المترجم: أنا الذي رددتك فإن عليك أعمالا لم تفرغ منها وهي التعليم وإرشاد الناس وهدايتهم .

ثم قال المترجم: لأصحاب الحاج جوهر وتلامذته: ماذا فعلتم للشيخ مدة خمس عشرة وهو في مرض؟ قالوا: كنا ندعوا لله تعالى أن يشفيه. قال: أتظنون أنني شفيت الشيخ بالكرامة؟ فسكتوا. وقال: لاتظنوا ذلك! وإنما شفي بالمحبة التي بيني وبينه.

*He was one of the lords of the Ḥafwah, too. He and his companion 'Aḥmad 'I-Hādī used to fast the Ramaḥān with their Ṣayḥ 'L-Faqīh 'I-Anniyyi, in 'Ānnā and when the sun (at noon) inclined to the setting, he said to his companion 'Aḥmad 'I-Hādī: "Stand up; we go to my home in Harfumm and break the fasting there!" Both of them went together and broke the fasting at Harfummā after sun set. Then both came back to their teacher at 'Ānnā in the same evening and performed the Tarāwīḥ prayer with him. [The two places are over 200 km apart.]*

*Once, 'I-'ustāḥ 'I-Jawhar [Šonkiyyi] had fallen sick and had neared to the verge of death. When the owner of this biography heard of his ailment, he [hurried up and] rode accompanied with fifty gun men and came to 'I-Ḥājji Jawhar to treat him. He entered to him and found him critically sick that had already lost his consciousness. He sat around his head and [loudly] called him commandigly: "Yā Muḥammad Jawhar, qum bi-'iḥ/ni-'I-lāh!"/"O Muḥammad Jawhar, wake up, it be the Order of Allāh!" Then he [immediately] regained his consciousness and woke up and said: "Who returned me to this world after I had gone to [the] Gracious Lord?" Then the owner of this biography said: "It is I who returned you! Certainly you have jobs to do which you have not finished [yet]. That is instructing and counseling the people, and guiding them."*

Then the owner of this biography said to the families of the Šayḥ and his students: "What did you do for the Šayḥ during the duration of fifteen days of ailment?" They said: "We have been prying to Allah to cure him." He said: "Do you think [now] that I cured the Šayḥ by *karāmah*?" They kept silent. And [then] he said: "don't think like that; he is cured by the love which is between me and him." [He said so to hide or shift the attention of people from his *karamah* which was apparent: (as to informants)].

(*'L-Šayḥ Muḥammad Tāju-'l-Dīn, Op cit: 246*)

Šayḥ 'Aḥmad has inherited almost all the attributes of his spiritual father to a great deal. He is accepted by the society as "the whole/perfect Šayḥ, the virtuous *walī*, a man of *kašf* [telepathy], to whom different *karāmahs* are ascribed.

Šayḥ 'Abdu-'l-Hādī was also an author. He had authored different books such as *Ilwatu-'l-'Unsi*, *Mawāridu-'l-Haniyyah*, and others while Šayḥ 'Aḥmad had copied them in his beautiful handwriting. The *manuscripts* of these books are in the possession of Šayḥ Muḥammad-Jamāl who resides in Dawwé (Č'affā Rōbī). It is also probable that Šayḥ 'Aḥmad must have had studied and exercised composition from his Šayḥ. So, 'Abī-'l-Jamāl's influence in Šayḥ 'Aḥmad's life is powerful and immense. He accepted 'Aḥmad's request and fostered and nursed him as his own son when other *mašā'iḥ* refused him. He instructed and guided him in every step and aspects of life and enabled him to inherit his righteous character. Šayḥ 'Aḥmad also accepted him as his real spiritual father, guide, leader and ideal personality and loved him. He inherited every aspect of the Šayḥ's character except his physical strength; he spoke the truth, highly loved and praised Allah and the Prophet. He got initiated into the same *farīqah* /Sufi order and propagated them as his Šayḥ did and authored different books as him. He felt the highest satisfaction, delight, hope and moral strength when he was with him and mourned the deepest while he lost him. Thus, through his writing, 'Aḥmad made 'Abī-'l-Jamāl to survive death, his nobleness and valor to shine forever. By the elation that he poetized after the Šayḥ's demise, let the poet himself tell us the magnitude of this

influence, respect, love and hope that the Šayḥ had in the life of the ‘ulamā’ and the people in general and in the poet’s own life in particular, even if the poet may seem to have used extreme expressions:

The brook of the sea of bounty, the lion when incidents occur,  
He [often] made the troops of the tyrants to toast  
the glasses of the bad consequences [of their own mischief].

His candidness is uncéasing and his victory often inevitable,  
The violent sword of Allah against the parties of deviation.

How many ill people he has cured? How many hearts he has enlightened?  
May his Master, the Majesty [Allah], reward him on behalf of us, the best.

Thanks be to his Lord for making us belong to him,  
Settled by his favor [many] great men [who would have otherwise been the lost].

Which vanity do I wish for? Which glory do I hope for?  
After my meeting with him, and my success in connection with

I will redeem you my Sir by my life and flesh,  
You are the cloud of generosity and the spout of [all]

attainments.  
The land which you have stepped on would be successful; and I wish I were it,

(Šayḥ ‘Aḥmad Šayḥ Sirāj ('I-Misku-'I-'Abīq/ "The Redolent Musk"  
(Manuscript, nd, compiled with other works)): 192- 194)

جدول بحر الهبات ليث لدى الواقعات  
مذيق جيش الطغاة من كؤس الوبالى  
صفاؤه دائم ومجده لازم  
سيف الله الصارم لأحزاب الضلال

كم سقما قد أبري كم قلوبا نورا  
عنا جزاه خيرا مولاه ذو الجلال

فالحمد لربه أن خصصنا به  
أقرت بفضله أكابر الرجال

أي فخر أبغيه أو عز أرتجيه  
بعد اجتماعي به وفوزي بالوصال

فوعزة ربي أنتم أقصى أربي  
وأعز مطلبي وغاية الآمال

فديتكم سيدي بروحي وجسدي  
أنتم سحاب الجود وميزاب النوال  
أرض سرتم عليها فازت ولو صرتها  
أو نعالا مسها قدم كم العالى

## 2.9 The end of his life; attributes

Šayḥ 'Aḥmad had been living suffering from the captivation of madly loving Allah and the Messenger Muḥammad(pbuḥ). He had worshiped Allah and chanted *dikr*, restlessly composed and sung his magically attractive *manẓūmāt* that arrested and enthusiastically moved the hearts and bodies of people, to the last of his breath. He was known not only as a *mādiḥ* but also as a real *majzūb* (captive /or mad) person who extremely loved Allah and His Apostle, and for this reason at the same time he himself was loved by the society as well. Nevertheless, that extreme love which had been burning in him over the years, according to all informants, gradually inflamed him and consumed him as a result of which he finally fell very sick and died in A.H. 1353[1935], four years after the departure of his beloved Šayḥ 'Abdu-'l-Hādī 'l-Harfummī. Informants (Šayḥ 'Aḥmad 'Aliyyi, et al) think that Šayḥ 'Aḥmad was in his sixties when he died. If he had, in his teenage, visited 'L-Šayḥ Jamālu-'l-Din 'l-Anni, who died in 1299 A. H. [1879] after which he lived for 50 years, then it will be logical to add his teen age to this which will be over sixty years. If we are to estimate his birth date based on this information, we can say that he was born either in 1280's A. H. [1860's] or [1870's]. He is buried at the symmetry of Hūsō village adjacent to his Šayḥ, the place where he had lived and learned. This site is about 20 km east of the capital of the Waradā, Č'affā-Rōbī, which is on the asphalt road to Dassé. His grave is seen just as a bare rectangular shape on the ground without any overbuilt structure for he had so willed it to be (informants). It is separated from other graves only by the corner stones and gravels that are arranged along its rectangular edges. The symmetry also includes the bodies of other great 'ulamā' of the village that died later on.

Šayḥ 'Aḥmad passed away about eight decades ago but he has left an unforgettable memory in the people. This and the marvelous works he left behind are still renewing this memory in people and introducing him to the present and the coming generations for which reason he seems really alive and continues to

be so. During this study, it was difficult in Dawwé to get a Muslim who does not know his name and be passionate about him, and among the 'ulamā' and elders, there are not any who cannot recite his poems or shed tears for losing him when his memory and history are raised and discussed. More surprising and interesting is that a lot of people at present know the poems by heart and chant them whenever they need it. In order to teach them the religion in their mother tongue, particularly the young are required to memorize the poems which are pertinent to the 'Aqīdah (Belief), the 'Ibādāt (Worships), the Mu'āmalāt (Interactions), the 'Aḥlāq (the Characters) and other numerous issues along with the *Safīnah* and other *fiqhī* books that they need to study. Thus, the society not only loves but also feels proud of him and considers him as a virtuous and all-rounded teacher, and one of the precious *rijālū-'l-'Alāh* [the (honest) men of Allah] that Dawwé has produced as far as his piety, virtues, character and deeds are concerned. He is almost living beyond the grave in the hearts of everybody in every Muslim's house in Dawwé and will continue to be living for the forthcoming generations.

Šayḥ 'Aḥmad was not only a highly enthusiastic lover and rhymester of the Prophet (pbuh) but also a meticulous *zāhid* (ascetic), real worshiper and 'Iḥkīr' (praiser) of Allah. As informants (Šayḥ 'Aḥmad 'Aliyyi; Šayḥ 'Aḥmad Ṭayyibm; et al.) said, he strictly adhered to the enjoining of Islam and the Šarī'ah. He used to take care of its permissions and prohibitions and to limit himself to live within these boundaries. This made him to be known as a just man and strict Šar'iyyi (one who strictly bounds himself within and observes the rules of the Šarī'ah). He had been very careful of what is known in Islam as Šubḥah (things or meals, the legality and purity of which sources is dubious) for which reason he never carelessly ate and drank whatever he had got, unless he was sure of the lawfulness and purity of their sources Islamically. Even of his own pure provision, he was very conscious of *isrāf* (Ar.: extravagance). He consumed only half *injērā* a day to which amount he

had limited himself and become satiated. In case he was served by friends, he used to measure and compare the amount of the food with his normal consumption amount for fear of *isrāf* and warn his friend to eat what would be left over if the food was to be excess. What he knew no limit to and was never satiated of or bored with was chanting *dhikr* and *madh* (*Muḥammad-Jamāl*; *Muḥammad-ʿAlī*, et al) until this finally consumed him. He used to divide his nights into four quarters: a quarter for referring, a quarter for writing, a quarter for reciting the Holy *Qurʾān*, and the last for chanting *dhikr*. He passed most of his daytime copying what he had authored during the night. Without any exception and slightest hesitation, all informants have said that *Ṣayḥ ʿAḥmad* had also been a renowned “*ʿāfiʿ-ʾl-Qurʾān*” (had studied the whole *Qurʾān* by heart). He also preferred to be silent than to hear *mālāyaʿnī* (futile talking) and even used to put cotton into his ears to prevent himself from hearing any such talk, backbite or gossip.

... we have already heard from report that has come successively that in praising the Messenger he was “*Mādiḥun mustaḡraq*” (the *Mādiḥ* who made everybody absorbed/engrossed in *Mād* even until he harmed himself); also we have heard from that report which came in succession that he strictly adhered to the rule of the *Ṣariʿah*, and that in this law of God, just like our *Sir ʿUmar ʿibnu-ʾl-ʿAffāb*, he was a just man who never

Madḥii Rasuulaa keessatti  
hamma ofii miidamanitti  
“Maadiḥun mustaḡraq” taʿu  
isaanii silaa ḥabara  
mutawaatiraan ḍagēñnee;  
Ṣarʿiyyi jechaas ḍagēñnee; Ṣarʿii  
Rabbii keessatti akkuma  
Sayyidinaa ʿUmar sana  
namawoofii kaanillee aaraa

(ʿL-Ṣayḥ ʿAḥmad ʿAliyyi, ḥamisé, 2006)

Physically, *Ṣayḥ ʿAḥmad* was very thin. This might have been partly the consequence of his ascetic life, condition of poor appetite and hate of comfort. His diets have been love of the prophet, writing and chanting *dhikr*. All that had worried him or consumed him instead were worshiping Allah, contemplation and praising the Prophet and his own spiritual success. He was one of the very rare

pious *Sufi* saints who lived depicting a high moral status- piety and sanctity- known as “wara’ ” and various *karāmās* (miracles) as well.

Šayḥ ‘Aḥmad was highly pious and truly *Sufi* who, despite all of these, still considered himself as sinful, and was one of the known great men in the society but yet extremely lowered and placed himself with the dust at the bottom of every Muslim. He was very happy for being *mādī* and was thankful to Allah who favored him with the gift. He called himself as “*Turābu Ni’āli-’l-’Affāl, ‘Aḥmad bin-’Ustā’Ab ṭ-’l- Jamāl*” / “*The Dust of the Shoes of the Kids, ‘Aḥmad the “Son” of ‘Ustā’Ab ṭ-’l- Jamāl*” (‘*L-La’āli-’l-Tamīnah, ... : 2*). Obligated by his sincerity, he often lowered himself below everybody while he didn’t want to forget the favor of the other as well. For this reason, he attached to his the name of his teacher, his foster as well as spiritual father, to indicate the teacher's favor and place in his life. At other places, he named himself as “*Turābu Ni’āli-’l-’Albab*” “*The Dust of the Shoes of the Lovers (of Allah)*” [*Zujājatu-’l-’lafā, p.1*]. Let us see in the last colophon of ‘*L-La’āli-’l-Tamīnah* how he saw himself and the status he preferred:

ثم مما ينبغي توجيه الفكر اليه، وإنفاق أكثر الأوقات في الشكر عليه، إجراؤه تعالى مدائح المصطفى على لسان مثلي مع كوني بمعزل عن احوال اهل الصفا، وهذا أمر حقيقي بأن يتعجب منه اولو الأبصار، وخليق بأن يقال فيه وإن من الحجارة لما يتفجر منه الأنهار، فله الحمد إذ من علي بذلك وأولى،... ولو أنه تعالى أطلق لساني في ذكر الأشياء المذممة، كما أطلقه في مدائحه الشريفة وفضائله المنيفة، لكان ذلك أليق بمقتضى حالي ومن عادات عدله، لكنه لم يفعل ذلك بل عاملني بفضله،... فإذا نظرت إلى معاملة الله إياي بما لا استحقه من الإكرام، واسبال ستره علي مع اتباعي للهوى وارتكابي للآثام،... هذا وليس اعترافي على نفسي بسوء الحال، من باب سوء الظن بالله ذي الجلال، بل إظهارا للإفتقار والتذليل بين يدي حبيب الرحمن، واستعطافا كل من وقف على هذا الكتاب من الإخوان، ان يتفضل علي ويدعو لي....

*Then among which ideas should be directed to and many a time spent to thank [Allah] for is that Allah the Exalted made the madīb of ‘l- Mustafa [the Prophet(pbuh)] to be carried out through the tongue of a man like me with my being apart from the [status of the] people of serenity, and this is a real thing with which the people of the insight have to be surprised, and this suits to say about it: “... And indeed there are stones out of which rivers gush forth.” Indeed, thanks be to Allah for he bestowed upon me and favored me with that. Had He the Exalted set my tongue free to compose and spread the dispraised poems as he freed it in the madīb of the noble[prophet] and his lofty excellences, this would have been proper to what my [mean]condition deserved, and that would have been of the habit of His Justice. But He did not do that, rather, treated me with His favor. ... . When I see the treatment of*

Allah to me which is with the respect that I do not deserve, and His drawing of His veils over me despite my following the hawā' (wish/ desires) and committed sins. .... This, however, is not to confess bad character upon my self and suppose bad opinion about Allah the owner of Majesty but it is to reveal my constant need to and humiliation before Him, the Loving and the Merciful; and to incline towards all of the brothers who get acquainted with this book to favor upon and pray for me ....

(Šayḥ 'Aḥmad Šayḥ Sirāj' ('L-La'ālī 'l-Ḥamīnah), nd: 215)

It seems to be because of this and his great achievements that Šayḥ Muḥammad Walé has compared him with three leading poets in the global history of Islam: Ḥassan bin-Ḥabīb, 'l-BuḤayrī, and 'l-Warrāq. Ḥassan was a poet of the pre-Islamic days first, then the poet of the Prophet Muḥammad(pbuḥ) in the days of Islam and of Yemen and the whole Arabia. He was the poet who defended the Prophet(pbuḥ) by his poems against and in front of Arab rejectionists. The Prophet(pbuḥ) used to say to him: "... denounce them/ attack and reduce them for me ... , and the Rūḥ 'l-Qudus (the Holy-spirit) and /or Jibrīl (Gabri'el) is with you!"['Ibnū-Ḥajar l-'Asqalānī]. Even the Prophet(pbuḥ) used to order him to get on Minbar and say poems in his honor. Muḥammad bin-Sa'īd 'l-BuḤayrī was one of the famous men of Sufi orders and prominent poets in Islam, born in Dallās (Egypt) and died in Alexandria. Qasīdatu 'l-Kawākibu 'l-Durriyyah fi Madīnat Ḥayrī-'l-Bariyyah is one of his most monumental works [Mu'jamu-'l-Mu'allifīn]. 'Umar bin-Muḥammad 'l-Warrāq was a very famous literary man, author and poet who wrote his monumental Dīwanu-'l-Ši'ir (Collection of Poems) in seven big volumes and has other poetic works. He was also the secretary of 'Amīr Yūsuf bin-Suba Sīlar of Egypt and died in Cairo [Mu'jamu-'l-Mu'allifīn]. Regarding Ḥassan, Šayḥ Muḥammad Walé's beautiful statements of comparison which we have seen in the preceding part of this work has been:

"فهو حسان الزمان، وبوصيري الوقت والأوان، من احترق بنار المحبة قلبه، وذاب بالشوق والعشق لبه، ...." / "He was the Ḥassan of the age and the Bussayrī of the time and moment; one whose heart was burned by the fire of affection, and his intellect melted by the longing and the passionate love [of the Prophet(pbuḥ)]; .... To these he has added the following expressions that show the



saintly life, the serenity and loftiness of Šayḥ 'Aḥmad and his might as a powerful poet.

...wa- kāna nafaqatuhu 'l-ḥalawātu, wa-  
madḥu-( 'l-nabiyyi 'alayhi afḥalu-'l-ḥalāti wa-'l-  
salām wa azkā-'l-talliyyāti), wa-lā-yafturu  
lisānuhu 'ani-'l-madḥi wa-'l-azkāri, wa-lā-  
yazālu qalbuḥu 'an-kawnihi qubūru-'l-anwāri,  
wa-'l-ma'ārifi wa-'l-asrāri, man 'a'ārahu-'l-  
Warrāqu ḥusna 'ibāratihī, wa-man wahabahu-  
'l-Buḥayriyyu rawnaqa falḥalātihī, wa-  
balāḡatihī, man tunādihī-'l-balāḡatu-'l-  
madḥiyyati, wa-sayri-'l-Nabiyyi wa-'l-  
šamā'ili-'l-Muḥammadiyyati 'l-lafī tajzubu-'l-  
albāba wa-tuḥarrīkūhā, man yafīru bijanāli-'l-

... وكان نفقته الصلوات، ومدح (النبي عليه  
أفضل الصلاة والسلام وأزكى التحيات) ، ولا  
يفتر لسانه عن المدح والأذكار، ولا يزال قلبه  
عن كونه قبور الأنوار، والمعارف والأسرار،  
من أعاره الوراق حسن عبارته، ومن وهبه  
البوصيري رونق فصاحته، وبلاغته، من تناديه  
البلاغة المدحية ، وسير النبي والشمال  
المحمدية، التي تجذب الألباب وتحركها، من  
يطير بجناح الشوق مع الأحباب، إلى سماء مدح  
النبي المحبوب الأول، ....

*ḥalawāt [Prayer/ ḍkr] and madḥ (praising) of the Prophet (pbuh) had been his diet. Neither his tongue had ever ceased to praise and eulogize nor his bosom to be the grave of lights, wisdoms and mysteries. He was whom 'l-Warrāq lent him his smart expression, and whom 'l-Buḥayrī, gave him his splendid proficiency and eloquence. He was [the one] about whom the eloquence of madḥ (poetry) cried aloud; whom the walking and proceedings of the prophet and his natural characteristics that captivate and move the hearts called out. He was a man who flew by wing of longing with the lovers [of the Prophet [(pbuh)] up to the [maximum] height of the madḥ of the most beloved Prophet [(pbuh)].*

( 'l-Šayḥ Muḥammad Walé, 2004: 135)

Šayḥ 'Aḥmad was also a saint who is survived by his madḥ. He had never known a woman. His parents, particularly his mother who often used to visit him at his Šayḥ's campus, wanted him to get married and beget child. When she found him lenient on this issue, she resorted to urging him through the influence of Šayḥ 'Abdu-'l-Hādī to marry and give her his fruits. For she had no child except him, she had dwelt on this request hoping to hear affirmative reply from her son. Even one day she had requested Šayḥ 'Abduḥādī to call Šayḥ 'Aḥmad to his presence before her eyes and tell him her demand- to agree to marry a wife (Šayḥ 'Aḥmad 'Aliyyi). The Šayḥ did what she had needed and explained to 'Aḥmad her ambitions. But when he heard the idea, 'Aḥmad bowed his head and remained

silent for the respect of his mother. When he finally stood up to leave, however, he gestured to his *Šayḥ* his refusal by waving his hand under his cloth without getting his mother notice it. As he left the room, the *Šayḥ* told 'Aḥmad's mother that her son refused the idea but he was afraid to say "no" in front of you for he had known what arrogantly refusing the words of mother is meant in Islam. After he had discussed the detail with 'Aḥmad a few days later, the *Šayḥ* became convinced with his reasons of refusal and consoled 'Aḥmad's mother to be patient, tolerant, neither to coerce him to marry nor be broken hearted due to his refusal. He told her 'Aḥmad's good reasons to refuse marriage which, he said, were neither to stand against her interest nor to violate the *Sunnah*; rather, the love and praise of Allah and His Prophet Muḥammad(pbuḥ) have possessed his heart and mind, desire and will, life and soul and made him *majzūb* (captive of prophetic love). He enjoyed therefrom the sweetest taste and satisfaction one could ever enjoy. He did not want to be the slave of wife and marriage for this very short life on earth and it was everything for him to remain the adorer, the captive of that love, its prisoner and eulogizer for ever.

...wa-qad šaraba min-'l-lubbi-'l-nabawiyyi  
 mā- 'arwāhu, wa-nahala min-baḥrihi-'l-  
 'alīmi wa-madadihi-'l-jaṣīmi mā-'aḥḥa  
 jamī'a quwāhu, wa'afnāhu 'an-kulli  
 ma'alūmin wa-marsūmin, wa-ġayyabahu  
 'abadan fī-'ibādati-'l-Wāḥidi-'l-layyi-  
 'lqayyūmi, fa-'nḥabaġat bi-'l-maḥabbati-'l-  
 nubuwwati sirīratuhu, wa-'mtazajat bihi  
 ḥātuhu wa-huwiyyatuhu, wa-'ḥḥafat bihi  
 rūḥuhu wa-nafsuhu, wa-ma'nāhu wa-  
 ḥissuhu, wa-qalbuhu wa-qālibuhu,  
 ḥarakātuhu wa-sakanātuhu, wa-  
 taqallubātuhu wa-taḥarrufātuhu, kulluhā

وقد شرب من الحب النبوي ما ارواه، ونهل من بحره  
 العظيم ومدده الجسيم ما أخذ جميع قواه، وأفناه عن كل  
 معلوم ومرسوم، وغيبه أبدا في عبادة الواحد الحي  
 القيوم، فانصبغت بالمحبة النبوة سريرته، وامتزجت به  
 ذاته وهويته، واختلطت به روحه ونفسه، ومعناه  
 وحسه، وقلبه وقالبه، حركاته وساكناته، وتقلبته  
 وتصرفاته، كلها دالة على المحبة النبوية، لا تدعو إلا  
 إليها، ولا تحوم إلا عليها، ....

*Surely he has drunk of the love [of the Prophet((pbuḥ))] as much as he could drink, and quaffed from its great sea and enormous help as much as all his power could absorb and hold. And it annihilated him*

from every thing known and ordained; and immersed him deep forever into worshipping [Allah] the One and only, the Ever Living one Who sustains and protects all that exist. His mind and heart were baptized with the love and admiration of the Prophet[pbuh]t, and with it were mixed his very soul and spirit, his deep essence and senses, his soul and heart; all indicated to the prophetic love [deeply]. They do not call except to it, and hover not, but only over it. ...

(‘I-Šayḥ Muḥammad Walé: Ibid)

He was physically quite thin and skinny in appearance though mentally and spiritually strong and zealous. However, he was kind and generous to his mother who ardently needed to see his fruits (children), not to leave her hopeless. He sincerely said to her “O my Mom! You want me to marry a wife and give you children. But I have already begotten children for you. Do you know them? They are my book, ‘‘L-Mašrab ‘l-Rā‘iq’, and my manẓūmah, ‘Mukarramu ‘Alaykum Salāmu!’ Whenever you wish to see my children, please chant these or listen while people sing them in chorus” (Šayḥ Muḥammad-Jamāl).

Of course all of the verses produced by his sharp and splendid pen, when recited by the soloist and the chorus, are known by inspiring and enthusiastically moving the Muslims with their poetic beauty, rhythm, meaning, perfection and impressive poetic power. They also stir zealous feelings in believers, particularly in those appreciators who know the languages, and show them the essence and quality of the poet himself as well. These are some of the rhymes of one of his most appreciated Arabic manẓūmah which, as mentioned above, is known as Mukarramu ‘Alaykum-‘l-Salāmu:

**‘ALLĀHUMMA  ALLI ‘ALĀ MUHAMMADI  
MUKARRAMU ‘ALAYUM SALĀMU(2)**

‘l-Ḥamdu lillāhi-‘l-Muḥayminu-‘l-wālī  
‘Alḥmadu-hu Ḥamdan muwāfiya-‘l-  
ḥawli  
Limā qad-Ḥassanā fi-‘l-Ḥukmi-‘l-  
‘azālī  
Bi-sayyidin qāla fi-walḥiḥi-‘l-jalī:  
“Ḥarīsun ‘alaykum ra’ūfun  
raḥīmu  
Ḥāka Nabīyyunā-‘l-Ḥabīb-‘l-  
Muḥafāf  
Maḥabbā ‘l-rīḥāli ḥamsun bi-lā Ḥafā

**اللهم صل على محمد  
مكرم عليكم سلام (2)**

الحمد لله المهيمن الوالي  
احمده حمدا موافي الطول  
لما قد خصنا في الحكم الأزلي  
بسيد قال في وصفه الجلي،  
حريص عليكم رؤف رحيم  
ذاك نبينا الحبيب المصطفى  
محط الرجال شمس بلا خفا  
منتهى الآمال كما قد عرفا  
اعرف العرفا اشرف الشرفا،  
إمام الحنفا ونعم الإمام.

In translating Arabic poetic verses of religious content, it is obviously difficult to maintain their poetic beauty, deep meaning and the feeling of excitement they induce in those who know Arabic well as equally beautifully as in the Arabic text. However, I have tried to maintain these and translate the stanzas as follows:

**O ALLAH! MAY YOU SEND DOWN BLESSINGS UPON MUĀMMADI,  
THE HONOURED [PROPHET], PEACE BE UP ON YOU.**

*Praise be to Allah the all-watching Guardian and the Supporter  
I praise Him, praising that is as boundless as His Grace to now and ever  
For He had particularly selected us by [His] Eternal Decision  
To belong to a chief about him He has said in His manifest description:  
"Anxious [chief] over you lest you should face any pain;  
full of piety, kind and merciful".*

*That is our Prophet [pbuh], the lover and the Mustafaa (the chosen)  
The axis of great men, the cloudless shining sun  
The ultimate of all the hopes, as he is already so known  
The wisest of the wise, the noblest of all the noble men;  
the leader of the sincere, and what an excellent leader!*

. . .  
(Šayġ 'Aḥmad Šayġ Sirāġ, Op cit: 167)

## CHAPTER THREE

### 3.0. DESCRIPTION OF *BRILLÉ ʔAFĀ (ZUJĀJATU-'L-SAFĀ)* MANUSCRIPT.

#### 3.1 Introduction

It is a very much celebrated and rich culture in Islam since its birth, to teach any subject or discipline by using poetry. This was begun during the early times of the *risālah* (the divine revelation of Islam) when a pre-Islamic poet known as *ʔassān bin-ʔābit*, after embracing Islam, started defending the revelation as well as the Prophet(pbuh) himself by poems. Praising Islam and its Prophet(pbuh) has continued over the centuries ever since and very famous poets like *Buʔarī* and *Warrāq* also have achieved the rank of the most eloquent and leading poets in

the global history of Islam. In the preceding parts of this work, it was with these three famous poets that Šay// 'Aḥmad Šay// Sirāj was compared with by Šay// Muḥammad Walé. In fact, there were / and still are many precious Islamic poems and authors in Ethiopia. But when we see the volumes and the qualities of both Arabic and 'Afān-'Oromō mad// works of this Šay// and their artistic (poetic) beauties, we can say that Šay// 'Aḥmad Šay// Sirāj has accomplished very illustrious works in Ethiopia. Furthermore, he is a different bilingual poet who authored a scant and precious 'ajamī-'Oromō manḥūmāt text- *Birillé ḥafā* or *Zujājatu-'l-ḥafā*- which is a special and very meritorious metrical *Sīrah* (Biography of the Prophet(pbuh) of Islam) in 'Afān-'Oromō in Ethiopia. Hence, this makes him a peerless poet who is the *ḥassān*, or the *Buḥarī* or the *Warrāq* of Ethiopia.

*Birillé ḥafā* or *Zujājatu-'l-ḥafā* is a distinguished 'ajami-'Oromō manḥūmāt text which seems to be an epic of its only kind ever produced in Ethiopia. It is a very narrative poem which expounds the *Sīrah* and the Islamic history to educate people by elucidating the Messenger(pbuh) and his deeds and achievements (beginning from his inception to his death); and the dedications of the *ḥulafā'u-'l-Rāšidīn* (the Rightly Guided *Caliphs*(may Allah be Pleased with them)). It is also the longest as well as the most illustrious 'ajami-'Oromō poem of its kind that also shows the great scholarly and poetic qualities of the author.

Each and every Arabic manḥūmāt of Šay// 'Aḥmad has its own specific *mašrab* (refrain) to the last sound of which the last sounds of the stanzas are made the same. But this is not so in *Brillé ḥafā* where the last sound of the refrain can differ from that the stanzas. It is free-refrain or can have an alternate refrain other than the one originally given by the author and which people can either use or adopt with any other similar or matching one. In fact, the author has had given or proposed a refrain to each of the four parts of this work. But due to frequent recitation through time and popularity of the manḥūmāt, people went out of the

primarily given refrain and created or adopted and used various other refrains for each part of the *manŪmāt*.

The other thing which we can't expect in *Birillé ūfā* is the precisely and uniformly triplet or quadrillion stanzas in other Arabic works of the author as the present one has mostly very long stanzas with the same ending sound to which sometimes over one page is devoted. The ending sounds of the stanzas of one category are often the same to each other than necessarily to the ending sound of the refrain.

*Birillé ūfā* or *Zujājatu-'l-ūfā* means "The Clearest Flask". *Birillé* is an Ethiopian term for *flask* common to Ethiopian languages, which is known for its interior and exterior cleanness and transparenence and for this quality of it, its name and nature are traditionally used as a metaphor to express a best and noblest conduct and character or great personality, as used in 'Amharic "*firu 'inda Birillé*" / "As clean as flask", for instance. *Birillé* is also furniture which Muslims traditionally used for drinking honey hydromel. Therefore its name is also ideally attached with the taste (sweetness) of honey.

In naming the manuscript, *ŠayŪ 'Almad* seems to have used this meaning of the word with the context of intransient/ lasting [Sweetest and cleanest], the flask [or *Sīrah* of innate sweetness of honey] that believers need to sip. Also in 'Amharic-*ajamī* for example, the Prophet(pbuh) is obviously metrically praised by saying as: "*Muūammad yammilaw mōtowāl daggi saw, firu 'inda Birillé yammāydaūfarrisaw!*" / "The infallible man whom I call *Muūammad*, has died; who was as clean [and sweet] as flask that is ever sweet or becomes neither turbid nor unclean!" This is also to indicate his remarkable *Sīrah* and great personality. *Zujājatu-'l-ūfā* is an Arabic alternate term for the same manuscript and meaning where *Zujājah* means glass/ flask, and *ūfā* means cleanness, to denote the holiness, the purity and the infallibility of the Prophet(pbuh) and the sweetness of his *Sīrah* and *madŪ* for those who believe in, love and praise him as well.

As mentioned in the preceding part of this study, the original manuscript of this epic produced by the Šay// about 80 years (around 1930) ago was burned with the previous mosque of Hūsō (Šay// Mu//ammad //ali// and Šay// 'Abdu-I-Wahāb). But as a number of the *darasah* and novices who went back to their regions after graduation had made their copies from that original, the *man//umāt* is rescued from loss and even numerous copies hitherto have been reproduced by hand and by photocopy and disseminated in Wallo, Dawwé, Hararghé, 'Arsī, Bālélé, Jimmā, Addis Ababa, etc. But all these copies are ascribed to the Šay// and bear his name in their colophons. The copy referred during this research is photocopied by an unknown copyist from a copy written in A.H 1398 [1977].

*Birillé //afā* is chanted in Dawwé during the birthday anniversary of the Prophet (pbuh) which extends up to four months. In previous Dawwé, wealthy farmers used to prepare the ceremony by giving festive meal for which they slaughtered oxen, prepare from honey a sweet traditional drinking known as *birz* (hydromel), furnish the house with mattress, perfume the rooms with incense and musk, etc and call all sort of men: the '*ulamā*', the *mādi//n*, the leaders, the elders and others. Sometimes the well-to-do could afford this for three days. On the celebration the '*ulamā*' intermittently preach Islam to the gathering and deliver sermons and give advice while at the end of the days the *mādi//n* of *Birillé //afā* who have been enthusiastically moving the chorus by the *man//umāh* during the stay may be prized with cattle, money, gun and the like.

### **3.2 Formal description of the manuscript**

*Manuscript Title:* *Brillé //afā*. This title is the original title given by the author to the Manuscript on the verso of Folio/ Leaf 2, Line 8. *Zujājatu-'I-Safā* (Folio/Leaf 1 (recto)) is later Arabic translation of the original '*ajamī-'Oromō* title. This Arabic title (translation) seems to have been sought because of prestige.



*Manuscript Size: Folios: 174;*

*Paper size:* 18.5 cm x 26 cm.

*Written Size:* 13.5 cm x 19 cm.

About 4524 lines of verses and 9048 stanzas in about double space.

*Transcription:* an excellent scholar's *nasī* hand in bold, by thick traditional *qalam* (fountain pen) and home made black *madd* (ink). The verses are wholly vocalized and very accurate except that on folio 23 (verso) two lines are cancelled. The versos of folios 159 and 160 are jumped or not used for writing. Two lines are added on the left margin of the recto of Folio 151 to be inserted next to the third line. 'ajamī-'Oromō sounds are represented by Arabic scripts to which diacritic dots are added to identify them.

*Pagination:* The page number is given in two ways: by writing catchwords (the first word of the first line of the recto of each succeeding folio) on the bottom left margin of each corresponding verso of the preceding folio, and by giving page numbers in cursive hand mostly on the bottom margin of every recto and verso but, probably, this is when the text was first photocopied, hence it is later addition.

*Copy:* the copy was written/ completed in A. H. 1398 [1977] by an unknown copyist. The photocopy of this is beautifully bound in one volume which is used in this research.

*Paper condition:* (18.5 cm x 26 cm) good quality, white and polished. The copy is bound very well and is in a state of excellent preservation.

*Column:* the text is written in a rectangular frame of double parallel lines that are drawn very close to each other on every page, the interior one thin and the exterior very thick and bold, and thirteen double spaced (and thoroughly *muḥarrak* (vocalized)) lines of verse (each with two stanzas) to every page. The width of the margins left free outside of the frames is almost equal (2.2cm) but slightly varies at some places (2-3cm). But the texts of some other copies are divided into two columns.

*Decoration:* various alternate names of the prophet that are written in bold brown ink appear here and there and the margin of the codex is left free. But these decorations can only be seen/ identified in the handwritten text while in the photocopy they are thoroughly black-and- white.

*Colophons:* there are two colophons on the (framed) recto of the first Folio/leaf: one is designed on the upper half of the recto in an inverted pyramid in which information is written in Arabic in horizontal lines of decreasing lengths down the shape of the inverted pyramid, and one line along each external edges of this shape. The interior information speaks of the title:

"كتاب زجاجة الصفا", / "The Book Zujājatu-'l-Safā", the kind of the Manuscript: *madḥ*, and in whose honor it was authored: the Prophet and his Companions, with the customary prayer for bestowal of peace upon all:

" / "The *madḥ* of the *ḥabīb* (the lover and the beloved)'l-Muṣṭafā (the Chosen by Allah), and his pure Companions, May Allah bestow upon him blessings and peace; and also on them in thousands";

the *kunyah* (nickname) and the proper name of the author and prayer of forgiveness for him and for his lovers. It reads:

"Composed by / لمنشئها تراب نعال الأحباب، أحمد، عفا الله عنه ، وعن احبائه، آمين." *the Dust of the Shoes of the Lovers (of Allah and the Prophet[pbuh]), 'Almad, May Allah forgive him, and for his lovers, Amen!*". The exterior script down the right side of the inverted pyramid read: "هذا الكتاب انتقل الى ملك أحمد" / *"This book is transferred to be the property of 'Almad [Mustafā]"*; and on the left side, hat it was given by photocopying it from the original in A.H. 1425 [2004/5]. At the middle of the page (under the triangle), there is a bar of two thick horizontal lines about 3 cm apart that bisect the page. Along the interior sides of each of these, there are again two pairs of thin double lines, each pair about 1.5 cm apart. On the space between these pairs of lines, "ابتداء الفصل الأول" / *"The Beginning of the First Section"* is written. The remaining spaces of the page are left free.



Folio or leaf 1

*Rubrics:* The first section of the *madʿ* begins on the verso of this first Folio and ends after the third line on the verso of the Folio 40. On the same place, there is a horizontal title bar as at beginning bisecting the space within the frame. In the bar, two line are written that read:

"انتهى الفصل الأول وبلييه الفصل الثانى، امتثالاً لأمر الله وتعظيمالحبيب الله" / "The First Part Ended and The Second Part will Follow It, To Fulfill the Enjoinment of Allah and to Extol the Lover of (and the Beloved by) Allah[*pbuh*]". This same format separates the first and the second sections on the verso of Folio 40, the third and the fourth sections on the recto of Folio 111. On Folio 176 (verso) there is a dark bold line separating the two upper lines from the rest. The text ends after the sixth line on the verso of Folio 177. The above separating bar reveals here again inside of which is written:

"تمت وبالخير عمت" / "Ended, and with The Good, (it is) Completed". Below the bar the inverted pyramid is drawn again and left empty.

### 3.3 Content description

#### **Part one: the *Wilādah* (the (creation and) birth of the Prophet [*pbuh*]).**

(Folio 1/verso–Folio 39/verso)

This first part has one refrain that was given by the author, and another alternative given by later people (*mādiʿīn*). The first half of the refrain is usually chanted twice first, and the second half followed. This is indicated by the number two written in the parenthesis inserted at the end of the first half of the refrain. The original refrain reads as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ (2) أَفْضَلُ خَلْقِ اللَّهِ نُورٌ مِنْ نُورِ اللَّهِ  
[*Allāhumma ḥalli ‘Alā Muḥammadi (2), ‘Afḥlu ḥalqī-‘l-Lāh Nūrun min-Nūri-‘l-Lāh*]

/O Allah! May You Bestow Bless upon Muḥammad(2), (who is) the Best of the Creation of Allah and the Light from the Light of Allah./

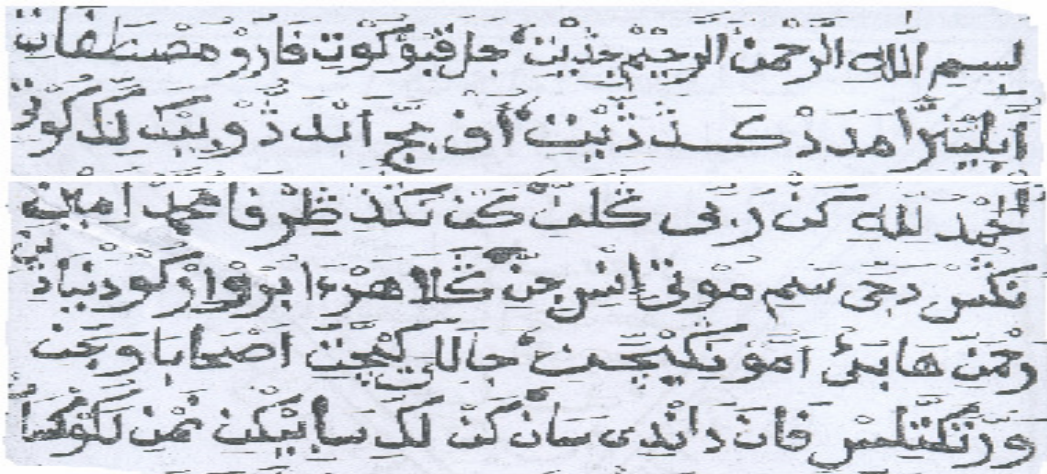
The alternative one is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ (2) عَلَى النَّبِيِّ شَرَفِ الْعَالَمِينَ

[*Allāhumma ḥalli ‘Alā Muḥammadi (2), ‘Ala-’l-Nabī Šarafu-’l-‘Ālamīn]*

/ O Allah! May You Bestow Bless upon Muḥammad(2), on the Prophet who is the Honor of the Worlds./

In the first stanza of this part (Folio 1(verso)) the author begins with the usual Islamic formula of starting every thing in the name of Allah: "Saying: 'In the name of Allah, the Compassionate, the Merciful', I am going to begin praising the chosen Prophet(pbuḥ), begging assistance from the believing brothers. I do not rely on myself only, for I know the limit of my capacity. Then, I thank Allah for making the Muslims the people (supporters) of 'Muḥammad the Trustworthy' Prophet([pbuḥ]) who is the king appointed on this earth, the heavens, the Jinn and mankind; peace and blessings of God be bestowed upon him, his companions and followers". He wrote:



Folio(leaf) 1  
(verso)

Then he briefly mentions the benefits of *madḥ* (praising) saying that the *fārū* (*faru*: 'Afān-'Oromō: *madḥ*) of the beloved *tāḥa* [one of the Prophet's (pbuḥ) names], purifies man from moral filth (corruption), rectifies the tongue, cleans the bosom

(the heart) and makes man alert, opens the road before man, guides him to righteousness, and enables him to live happy life both in this and the next world.

In connection to this, he briefly discusses the immense personality and infallibility of this Prophet (pbuh) who, he says, is so worthy of praising (F1 (v)). He says that the Prophet (pbuh) is the man before whose eyes the fires of plague extinguish, darkness turn bright, the torrential misfortune and calamities stop. He is that who all call as "the light of insight". All aspire and compete to get at the front of his door; his *mad*// is a ripen fruit of heaven that God sent down for us. It is as sweet as wax-less honey by the taste of which this world felt happy, and we thank God for giving us this sweet taste. All the 'ārifīn (those people with inspired and brightened insight) wished a lot to praise him day and night, but his *mad*// is like sea that cannot be exhaustively poured out. Those who wished to exhaustively pour it out have wandered around and finally remained melted as butter (Folio 2(recto)). But those who held him firmly, gained a lot of successes. His *mad*// is a wine of heaven, the jewel of this world and the provision of the hereafter, the friend after separation (death); so please get close to each other, O brothers, let us get the glass of his neat honey distributed and sipped among us; and glory be to God who appointed him over all and exalted his rank beyond all!

فَارَوْجًا لِيَدِّ اِطَهَ خَيْرَ الْوَرَى مَنَامَتْ هِنْدَ رَابِعًا طَاهِرًا  
كَبَابًا فَايَ كَبَسَ مَوْ نَوْرًا اَرَبَ فِجِيلِشَ قَلْبِي نَمَ قَرَا

هَلَا نَمَابِنِي نَمَ بَوَسَ كَرِهْتَدَ اَزْ دِينِ دَنِيَا هِنْدَ نَمَا طَارًا  
اَلْسَلَامَ عَلَيَّكُمْ طَلَهَ مَلَكْرَمَ مَلِكِ قَوْلِ سَائِنِ كَنِيَابِدَ دَمَوْ  
نَوْرَ قَوْلِ سَائِنِ كَنِي دَكِنِ دِيمُو بَلَجِ مَصِيْبَهَ كَنِ اِسَانِ ظَامُو  
نَوْرَ قَلْبِي جَدِ كَنِ مِتْ وَا مَوْ دَ اِنْدِي هَلَا سَانِ كَنِ هِنْدَ قَوْلِ  
اَلْحَمْدُ لِلّٰهِ كَلَنْ كَنِ مَوْ قِي مَكْنِ مَرِ نَوَارِكِ اَنْشِيْبَ جَنِيْتِ

F1 (v), L. 7-  
F2 (r), L 2

اثنین سن مال فارو جالینت کتھا ون اساک وللات  
کتھا فوجت الدنیا دسرت کتھا آیتنا لدا الدنیات

Next to this epilogue the poet introduces his work (F2), its title and meaning. He sincerely says that he wrote it not to boast of himself as an author but just to imitate the predecessor (the past *mādīn*), and that he wrote it in 'ajamī-language and entitled it as *Brillé Lafā*, the flask from which the hydromel of *maḥabbah* (love) of the Prophet(pbuḥ) is sipped. He says: "Let me drink and make those who are as thirsty for the *madī* as me to sip it". He appeals to the chorus saying: "As it is natural order for as a layman as me to make mistakes and slip due to lack of knowledge, however, please don't hesitate to rectify the mistakes that you may find herein for the reward for doing that is solely yours!"

می طو دیند ہم برکات ایسر ماچت ورنند رات  
جرات بی رو بن عیایات اگر نقیب کرفقون اسات  
کیا سببیا کد حج منظوم بیگس واقب می فایبما  
بک بد نلسامند اکیسنما هم کد کیا تیف مظون دنما  
دریسا دکل کند و لا لما ان کچینتو ملی بک قب ارما  
مقاشی یوجیت برلی صفات کنات دکم برن محبات  
دینتا اباس ذینتا ک کون داذی فارو بی کولی آمات

F2 (V), L. 3-

Having said this, the poet goes back to the origin of the world and explains a philosophical view of the correlation between the creation of the Prophet(pbuḥ) and that of this universe (F3- F4). He says that first of all, Allah created a light from which He created the Prophet(pbuḥ). From the branches of that light, He

created the universe. The 'Arš (Divine Throne) that encompasses the *kursī*, which in turn encompasses the whole universe, the angels and the prophets are but evolved from that light. Hence, the Prophet (pbuh) is just *nuqṭatu-'l-wujūd* (the starting point of creation) conceptually, the elder to all the creation, but the last in manifestation. When God, whose absolute might is beyond everything, gathered all the spirits /souls) of mankind and of the *Jinn* together at '*ālamu'-'l-zarrā* (the world of matter) and asked them saying "Am I not your God all?", the spirit of the Prophet (pbuh) was the first to reply "yea!" Therefore his leadership to this universe began since that primary time, not just after he was born and sent to people as a Prophet and Messenger (pbuh). It was at that time that God declared that everybody who will be born in the later worldly epoch of *Muḥammad* (pbuh) should believe in him (as God's messenger), obey and be administered by him!

Allah gave that primary light for Adam and made it for him to be on his back. [One of] the secret behind the prostration of the angels for Adam was that he was the carrier of that transcendental light which became the Prophet (pbuh). All the successes which all the prophets achieved were due to that light which was transferred to them from Adam, for it is only through (believing in) the Prophet (pbuh) that anybody can achieve high status and rank. It was due to the love of Allah for this messenger that Adam gained respect and reconciliation from Him.

The light was transferred from Adam to his son and after him to grandson and so on till it finally reached '*Abdu-'Allāh* (who married '*Amīnah*), then through him to his son that was conceived by '*Amīnah*. Then it resided in the body of this son as its last earthly abode which manifested as Prophet *Muḥammad* (pbuh) finally. He described all these as in the following lines.

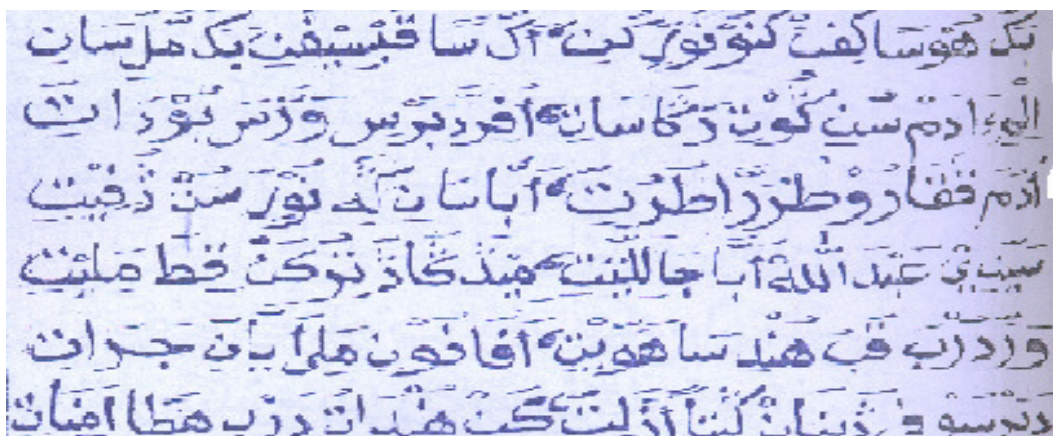


فَوَرَّ مَصْطَفَا إِذَا أَصَلَ هِنْدَ مَا نِ انْبِيَاءَ لَيْكَلَهُ هِنْدِ دَعَى سَاتِ  
نَقْطَةُ الْوَجُودِ جِدَانِ عِلْمَانِ كُنْ ارَادِ رِبْرِي عَالَمِ هِنْدِ مَتْنِ  
ظَاهِرِ كِنَا مَا يَبُودِ ارْ كَمِينِ دَوْبِ هِنْدِ مَا قِ هُنْكَفِ مَعْنَانِ

كَيْتَانِ قَدْرَانِ اسَا هِنْدِ غَلْبَاءِ كَافِ رُوْحِي هِنْدِ وَ لِسَبْتِي  
عَالَمِ الذَّرَاتِ أَقِ فَوَلِ دَرِ ذَابِ انْ رَبِّ مَتِ جِدِ وَلِقَبِ  
رُوْحِي بِيَّتِ تِ هِنْدِ دَرِ دَرَبِ اِيْ ذِكْرِ جِدِ مَتْمَا جَوْبِ  
دِيْبِنِ بِيَّتِ ذَابِرْمِ كَرْمَا وَا رِيْفِ فَدَنْ لِفَاتِيَانِ مَوْتِمَا  
بِسْمَا رَدْفِ اِدَا دِيرِ مِمَا جَسْمِي جَمَامَتِ رَحْمَتِ مَتَامَا  
قَطْرَمِ ارْ كُونِ انْبِيَاءِ كَيْتَانِ رُكَّاتِ دَبْتِ جِدِ هِنْدِ مَا نِ  
هَدْرَا مَحْدِ مَتْنِ قَقْبِدِ بِ اَكْ سَبَلْتِنِ اِيْتِ اَمْنَانِ  
زَمِنِ كَدِ وَا اَدَمِ دَرِ تِ كَيْتَا تَكْرِي نَوْرِ جَالِيْتِ  
ءَا دَمِ ارْ كَمْنَانِ جَلْقِبِنِ نَمَانِ كَيْتَا اِسَا قَارِسِ دَلْدِ سَا كِبَانِ  
مِلْنَلَهُ سَجُودِ كَدِ وَنْ ءَا دَمِيْفِ نَوْرِ نَبِيْتِ اِسْرِكِي جِرَا فِ

وَا مِ كَدِ وَا رَكْنِ اِسَانِ شَرِي كَا رَا رَهْ وَا نِيْلَانِ اِسَانِ دُغِيْفِ  
مَالِ ءَا دَمِ رَجِ اَبِيْبِ رَسِيْلِ هِنْدِ مَرَا ذِكْرُوهَنْ نَسِيْبِ رَسُوْلِ  
اَمْنِ فِدْرِبَهْ حَضْرَةِ اِلْحَالِ جَالِ اَعْلَا اَنْبِيَاةَنْ مَحَالِ  
دَوْبِ بَعْدِ كِنَا هَمِ نِيْرِ نِيْرِ اِلْمِ سَا شَيْبَتِ ءَا دَمِ اِسْرَا قَارِي  
اَرْكَ هَمْتُو تَلْتُو وَا لِي نُوْرِي مَقَامِ ذَبْرَا كِهْ جَوْلِيَا تَشَارِ  
وَصِيْدِ تَدَامِ هَدْرَا حَبِيْبِ اَحْيَا مَسْ تَبِيْدِ كِهْ ذَرِيَا نِ

F3(v), L. 1-  
F4(r), L. 1-



Regarding this philosophical view of the world, in fact there are Qur'ānic verses and prophetic traditions which indicate that the Prophet (pbuh) is (a created) light sent to this world as a light (of guidance). In the Holy Qur'ān (15: 45-46), we find that Allah says: "... Indeed, there has come to you from Allāh a light (Prophet Muḥammad صلى الله عليه وسلم [pbuh]) and a plain book (this Qur'ān)". In the Sīrah, it is also recorded ('Iyāḥ bin Mūsā bin 'Iyāḥ, nd: 239-240) that Allah has said to the Prophet (pbuh): "... وجعلتك أول النبيين خلقا وآخرهم بعثا..." / "And I made you the first of the Prophets in creation and the last of them in mission". It is also explained in the above source (p. 20-21) on Chapter 24, verse 35 of the Qur'ān that the Prophet (pbuh) is the second light next to that of Allah. The Prophet (pbuh) himself is recorded ('imām 'Almad bin Ibnbal, nd: VI. 4. P. 127) to have said as:

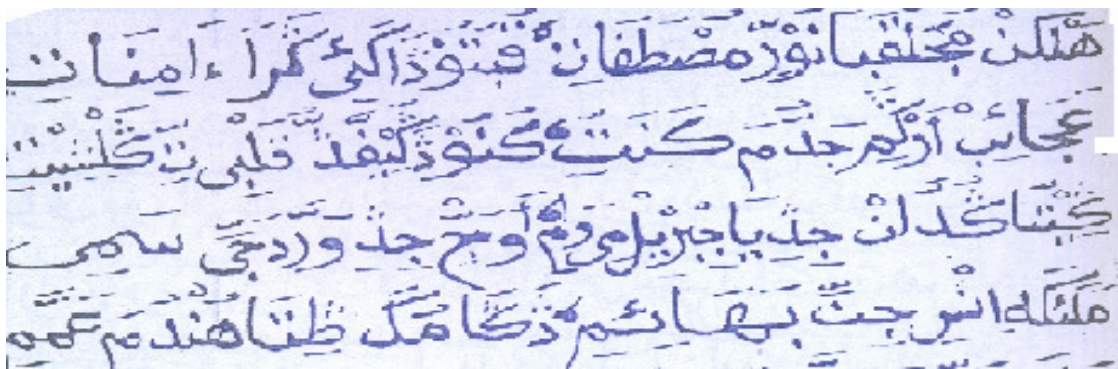
".... إني عبد الله لخاتم النبيين وإن آدم عليه السلام لمنجد ل في طينته، وأسأبئكم بأول ذلك دعوة أبي إبراهيم وبشارة عيسى بي ورؤيا أمي اللتي رأيت وكذلك أمهات النبيين ترين "

"I am the servant of Allah and verily the seal of the Prophets even when Adam was in his mud form yet. And I will tell you the first [as evidence to this] is the prayer of my father Ibrāhīm and the glad tidings that [Prophet] 'Īsā [Jesus] had told about me, and the dream that my mother had seen, and likewise the mothers of the Prophets had seen it."

However, as to the details that everything is created for the sake of him, it requires further authentic evidence to be based on as the author himself had repeatedly needed that to separate the authentic from the weak. Even if he is

light, however, he is not God or part of God, as the Prophet(pbuh) himself did never claim that but that he is a man, the servant of Allah and His Messenger(pbuh) only. The author also has put this in the same way.

Then the poet continues saying that 'Amīnah conceived the Prophet(pbuh) Friday night during the early days of the month of *Rajab*. As inception took place in her womb, the poet says that Allah declared His announcement in which He ordered the ark angel *Jibrīl*(Gabrel) to declare to the universe and all that is in it, the glad tidings of the advent of the Prophet(pbuh) of mercy who is the shade of happiness, that disbelief would be crashed and faithfulness would be crowned with victory. What had so far been secret would be disclosed by his birth. To this announcement, the whole universe, with all that is in it, responded in highest approval besides thanking and praising God.



عالم بر بحر جنتی سرهم بنیسر مکی هند مت ذام  
 مسراج جبین مشران بهوق عدوس سعاد اسیں رو توف  
 دیاتن رحمت از زکاموف کفر کد تهر ایمان نکسوف  
 دین سرت ترام ملتوف جلال مضطفا سید فلهوق  
 ملئله و خطی استعان اللہ جت عزیز کنا کدا کچو همت  
 عالم از اجلا هند اللفت تربت دجی سیمی دستم کون  
 برار بنیس قرطین همدین ادو ول کافن ولت دهن  
 مسراج ذوق سنی و اذکیسن نبی ذلتون ذهات ججان  
 بهام قریش دبت هند مت جلال از کمن گران جتیت

F5(r) L. 1-13

He also mentions at this place (F5 (v)) a miracle about the water of the well that came up to the surface (top of the well) so that 'Amīnah, who was pregnant, would fetch it simply without any difficulty because she was carrying the Messenger (pbuh).

According to the author, the kingdom of the Prophet (pbuh) commenced effective the time he was conceived to which proof the author relates the episode of the failed campaign of 'Abrahā (F6). As to him, that miracle, which happened just a bit before the Prophet's birth, was one of the significant precursors to the advent of the mighty Messenger Muḥammad (pbuh). 'Abrahā, a powerful and arrogant ruler who persecuted the Jews in Yemen because of religion, heard that the Arabs in Makkah perform worship around the Ka'bah. He intended to destroy the Ka'bah and to subdue the people around it. To this end, he arrogantly mobilized his troop that was armed with huge elephants that were

sought to abolish the Ka'bah. But, it is believed that the Almighty intervened and turned his campaign against him by sending flocks of birds that suddenly arrived and raided his troop from air with painful stones of baked clay. Each bird is said to have had brought and dropped over them three (small) stones which it had carried one with each of (the claws) of its two legs and one between its beak. Not a single man could remain or escape that plague. The poet illustrates this miracle saying that for the sake of this Prophet(pbuh), Allah destroyed that arrogant ruler in a way which he explains as below:

مُؤْتَمَانِ بِنِي كَرَمِ هَذَا تَمَلَّكَ قَيْتَ جِرَافِكَ أَدَوْتِ  
 وَأَهْمِي تَلَسْتِ أَحَ ظَيْسِي وَأَهْمِي قَيْسْتِ أَمَامِي  
 أَبْرَهَةَ كَنْ جِدْنِ زَيْبِ سَيْتِ كَعْبَادِي كَوْدُونِ أَرْبِ قَيْسِي  
 أَدَوْتِ كَيْسَ جَدِّمِ لَفَاتِ سَيْتِ أَرْكَمِ لَلْ كَيْسَاتِ  
 سَبْرُ وَابِدِ كَيْسَانِ أَمْرِي أَحَ كَيْسِي ظَرْحِ كَوْرِي  
 هُنْدِ مَيْنِ سِدِّهِ سِدِّهِ قَيْسِي كَرَمِي لَجَلِ تَكْدِ أَوَانِي  
 كَنْ كَدِّ هَرْطَافِ طَرُوقِ أَبْرَهَةَ هُنْدِ مَا أَدَمَانِي مَتَرِي  
 جَلْفَانِ مَتِي ذَا سَيْسِي كَلْبَانِي تَهْ جَدِّ سَاتِ  
 أَبْرَهَانِ دَرْبِ دَوَكْرِ جِرَانِ سَافِسِ وَأَوَّلِ سِلَابِي  
 وَنِ بَدِ بَيْنِي كَنْ جِرَانِ مَنَ كَيْسِي سَادِ كَيْسِي  
 سَمَانِ دِي جَيْمِ هَرْطِي دِي كَامَلَانِ نَفْسِي كَيْسِي

F5(v) L. 13  
 F6(r)L.10

This exactly corresponds to *Sūratu-'l-Fīl* (the Chapter of the Elephant), the 105<sup>th</sup> chapter of the Islamic revelation (Dr Muhammad Taqī-ud-Dīn Al-Hilālī and Dr Muhammad Muhsin Khān (translation), 1417 A. H [1996]) says:

*In the Name of Allāh the Most Gracious, the Most Merciful.*

1) Have you (O Muhammad صلى الله عليه وسلم [pbuh]) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrihah Al-Ashram intending to destroy the Ka'bah at Makkah].

2) Did He not make their plot go astray?

3) And He sent against them birds, in flocks.

4) Striking them with stones of Sijjil (baked clay).

5) And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).

These commentators add:

*“... Then that army moved towards Makkah till they reached the valley Muhassir. ... In the middle of the valley, suddenly it was over taken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). [pp. 850-851]*

This is in agreement with the *Sīrah* ('ibnu Hišām ('L-Sīratu-'l-Nabawiyya), 1955: I, 52-57) that describes the campaign of *Abrihā*.

The poet mentions dozens of miracles that are said had happened when 'Amīnah was pregnant. These include the coming down of (the spirits (?) of) Prophets from heaven to 'Amīnah to visit and congratulate her for becoming the lucky one, the mother of the principal of the Prophets and Messengers (peace be upon them all), what they advised her and a number of other miracles that she had seen (F7).

When the pains of childbirth drove and worried her at the end of the ninth month, he says that the *Hūr-'l-'Ayn* (the girls of paradise), including 'Āsiyah (the wife of the *Fir'awn* (Pharaoh), *Maryam* (Mary, the mother of Jesus), and *Sārā* and *Hajarah* (the wives of Abraham) arrived to share the joy, encourage and help her to deliver the baby (F7- F8). A number of angels, including *Jibrīl*, have also escorted her. The baby was born clean from every thing that babies can't be

free of it at birth, had his umbilical cord cut, circumcised, his eyes painted and beautified with *Kuhl* (kohl/eye pencil). He was born at the time of *'ijabah* (the time after midnight and a bit before dawn at which prayer is most accepted). Immediately as he got out of his mother's womb, the arch angel *Jibrīl* and others swiftly took him up to the highest *Jannah* (paradise) known as *Firdaws* and immersed him therein and brought him back in a twinkling of an eye. *Jibrīl* dressed him with *Sundus* (the silk clothes from paradise). Just as he was born, the baby said: "*'I-Hamdu li-'l-Lāh*", and prostrated for Allah, picked up pieces of soil and held it in his fist to indicate that his kingdom began since that time(F9). A column of light shined from the sky down to earth throughout the night turning it to be a broad daylight. The villages on earth, despite being far apart, seemed to have come very close to each other by miracle and the castles of Rome [but "*Šām*" in other narrations] were apparently seen at Makkah [or were brightened] at that night by the miraculous light. The Ka'bah had also shaken at the moment of his birth.

Some of these points also correspond to what (*'imām 'Almad bin Ibanal, (Ibid)*) has recorded regarding the situation which the mother of the Prophet(pbuh) is said to have had seen when she gave birth to him:

*"... إن أم رسول الله صلى الله عليه وسلم رأت حين وضعت نوراً أضاعت منه قصور الشام." / "Verily the mother of the Prophet of Allah had seen a light when she gave birth to him, which brightened the castles/ palaces of Šām."* Another woman who arrived to help her deliver (*'Abdu-'l-Raīmān bin 'Abdu-Allah, ('L-Rawaḷu-'l-'Unf), 1978: I, 181*) has given her testimonial words on this situation:

*"... روي عن عثمان بن أبي العاص عن أمه ... فاطمة بنت عبد الله قالت: "حضرت ولادة رسول الله - صلى الله عليه وسلم - فرأيت البيت حين وضع قد امتلأ نوراً ورأيت النجوم تدنو حتى ظننت انهاستقع علي"*

*Related by 'Ulmān bin 'Abī-'l-'Āl from his mother... Fātimah the daughter of 'Abdu-'Allāh who said: "I was present there when the Messenger of Allah–Peace be upon him–was born and I had seen that the house was full of light and I had*

seen that the stars had become very close down till I suspected that they will fall on me." Moreover, when he was asked to describe himself to his companions ('ibnu Hiṣām, 1955: I, 52-57), the Prophet(pbuh) himself is reported to have said these words:

"... أن نفرا من أصحاب رسول الله صلى الله عليه وسلم قالوا له : يا رسول الله أخبرنا عن نفسك ؟ قال : أنا دعوة أبي إبراهيم ، وبشرى (أخي) عيسى ، ورأت أمي حين حملت بي أنه خرج منها نور أضاء لها قصور الشام، واسترضعت في بني سعد بن بكر، فبينما أنا مع أخ لي خلف بيوتنا نرعى بهمالنا ، إذ أتاني رجلان عليهما ثيابٌ بيضٌ بطسْتٍ من ذهب مملوءة ثلجا ، ثم أخذاني فشقا بطني ، واستخرجا قلبي فشقا ، فستخرجامنه علقة سوداء فطرحاها ، ثم غسلا قلبي بذلك الثلج حتى أنقياه ، ثم قال أحدهما لصاحبه زنه بعشرة من أمته ، فوزنني بهم فوزنتهم، ثم قال : زنه بمئة من أمته ، فوزنني بهم فوزنتهم، ثم قال : زنه بألف من أمته ، فوزنني بهم فوزنتهم، فقال : دعه عنك ، فوالله لو وزننته بأمته لوزنها".

Some people from the companions of the Messenger of Allah (pbuh) asked him saying: "O ye Messenger of Allah, tell us about your self?" He [the Prophet] said: "I am [the result of] the prayer of my father *Ibrāhīm* and glad tiding of my 'brother' 'Isā [Jesus]; and my mother had seen when she conceived me that a light emanated from her and brightened for her the palaces of Ṣām, and I was fed breast in [the people of] *Banī-'As'ad bin Bakr*. While I was with my brother behind our house looking after our cattle, two men came to me wearing white clothes with a golden tin full of ice. Then they caught me and torn [opened] my stomach and took out my heart and opened it and took out of it dark clot of blood and threw it away. Then they washed my heart with that ice till they cleaned it. Then one of them said to his friend 'weigh him against ten from his People!' He weighed me against them and I over weighed them. Then he said: 'Weigh him against hundred from his people!' He weighed me against them and I over weighed them. Then said: 'Weigh him against thousand from his people!' He weighed me against them and I overweighed them. He [then] said: 'You leave him! I swear by Allah even if you weigh him against the whole his people he will overweigh them!'"

The poet says that 'Amīnah said that she had seen three flags: one poled at the east, one at the west, and one on the Ka'bah. These were to indicate that he will defeat his enemies and his kingdom will be spacial and eternal. One of the main



miracles in the *Sīrah*, the cracking of the castle/palace of *Kisrah*, the king of Persia, is also mentioned here. The *Furāt* River which had already dried up before, now over flew its basin. The eight doors of paradise were opened at the moment of his birth, and the seven doors of *Jahannam* (Hell fire) closed (F10) (these need authentic evidences). The idols of *Jāhiliyyah* (pre-Islamic ignorance) were turned upside down, *Iblīs* (Devil) and his allies were chased once for all again and total despair became their lot; the *Jinn* are prevented thence for ever from ascending into heaven since the moment of his birth. All these are mentioned in this part just as recorded in various books of the *Sīrah*.

Next to this the poem narrates that the child was given to *Halimah* (F12- F13), his step-mother, who took him to countryside to up bring him. A number of miracles that had happend during his stay with her are also quiet beautifully presented in the verse as exactly as in books of the *Sīrah*.

The other important point this part involves is one of the main events of the period of *Nubuwwah* (Prophet hood), the *Mi'rāj* (the divine journey of ascension to the heavens or the night trip) (F 14- F18), which the Prophet(pbuh) undertook to the heavens. He attractively describes this *mu'jizah*(great miracle) which took place at midnight of Monday, the 27<sup>th</sup> day of the month of *Rajab*. In the *mu'jizah*, *Jibrīlu-'l-'Amīn*(the trustworthy ark angel, *Jibril*) suddenly came down with the *Burāq* (a horse-like creature, but also has wings, from Paradise) to the Prophet(pbuh) and ordered him to mount it. Then they travelled together within no time first to the *'l-Aqḍā* mosque in Jerusalem where the Prophet(pbuh) is said to have had led congregational prayer (where all Prophets prayed following him as their *imām*). Then both ascended to the heavens till they reached the seventh and the last one beyond which nobody is allowed to pass. But the Prophet(pbuh) alone passed beyond that seventh heaven to the *Sidratu-'l-Muntaha*(a (divine) lote tree, believed in Islam as the utmost boundary beyond the seventh heaven) where he is believed to have had discussed with Allah and finally accepted from

Him the Order to perform daily the five duty prayers of Islam to be observed by him and by his *ummah*(people), and returned. This is also perfectly elucidated as in the Holy *Qur'ān* (*Sūratu- 'l-Najm/* Chapter 53) and as in other *Sīrah* sources.

The *Hijrah* is one of the fundamental milestones in the life of the Prophet(pbuh) as well as in the history of Islam (F18- F19). The poet has also smartly, and in detail, described this: how the Prophet(pbuh) undertook the trip barefoot with 'Abū-Bakr and how they hid in the cave and how much they were worried, particularly 'Abū-Bakr, and how the Prophet(pbuh) consoled him. He says that 'Abū-Bakr had preferred suffering the stinging of a poisonous snake himself to letting the Prophet's safety and comfort to any damage; but he was cured when the Prophet(pbuh) spat onto the stung spot of his body. He also mentions that the pigeon and the spider prevented the enemy from entering into the cave, and that an enemy who was known as *Surāqah*, who hunted them while they were escaping to Madīnah, sank into/swallowed by the Earth. He further tells how they arrived at Madīnah and how the Madīnah people warmly and joyfully welcomed and settled them.

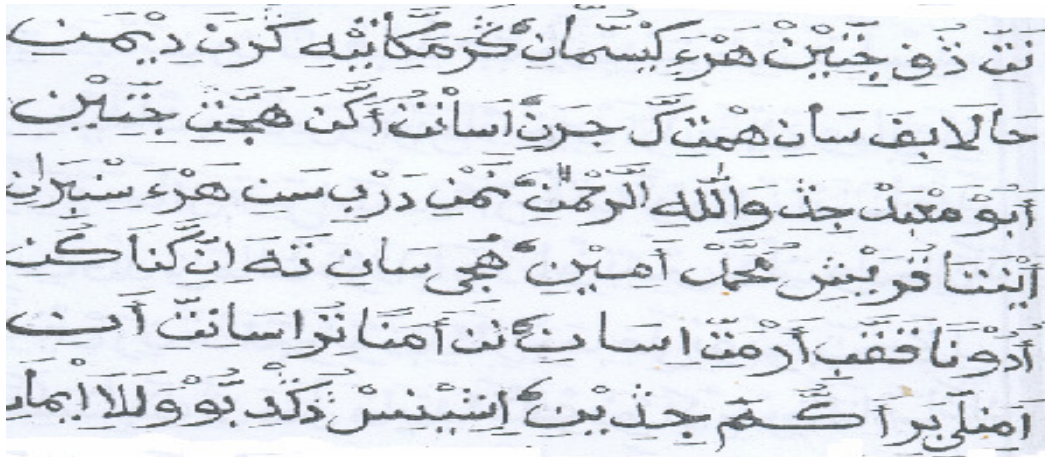
When they were hungry their way to Madīnah, the miracle shown on the goat of *Hāḍa* ('*Afān-'Oromō*: the mother) of *Ma'bad* at a village of Qudayd is described in very smart verses. The Prophet(pbuh) milked the goat, the breast of which had long been dried. But as soon as he secured permission from the owner and just touched it to milk, the dried breast suddenly filled with milk and expanded. The Prophet(pbuh) milked it and filled the pot. He and all who were hungry around him drank the milk and got satisfied. When he left the village, he also blessed the pot spiting into it by which it was refilled by milk. He left it behind for the old lady who was the owner of the goat.

أَدَمُ دِيمِينَ سَيِّدِ الْوَجُودِ أَتَيْنَا مِنْدَرِجِدَ مَتَّ قَدِيدِ  
أَجْمَ سَفَرِنِ مَدَلُونِ مَدَرَ مَن تَكْ بِرَكْنِ هَاذَ مَعْبَدِ

هَازَ مَعْبَدِ سَيَّرِ تَكْ قَبْلِ بِيَا وَرَدِيدِ مَتَّ قَلْبِ  
دَوْبِ شَيْدَانِ جَدْنِ مِي وَابُو بِيَادِ سَيِّدِ أَرْكَ جِيَّانِ وَمَايَ أَدِ  
دَرْ لِي كَيْسَمَا أَلِ بِيَسِرِ إِيكَ أَرْجَا قَبَا نُودَا إِنْ أَسْتَا كَدِ  
هَرَعَتِ قَلَدِ نِ مَالَتِ قُوذَا يَا دِي دَبَا قِي بِيَسِي لَآ لِي وَانْ جَالِ كَدِ  
جَدِي نِيَّ رِي تَتَّ أَمَّ وَأَبُو دَبِدِ أَرْبِرَ مَا فَلَ يُو تُو بَتِ كَدِ  
إِي لَكْسَا جَتِ تِنِ مَالِ فَايَدِ قَنُقُو قُو أَكِ جَرِنِ كِنَا إِي سَا كَدِ  
سَرِنِ جَدْتِ تِنِ ائْتِيَرَا فِقَا دِي الْمَنِي مَلَرُو قِي سَيِّدِي أَحْمَدِ  
جَدِ نَا كِنِ جَدْنِ أَكَلِي فِي كَادِ هَرَكَا نِ دَبَا بَسَنِ كَرُو وَمَدِ مَدِ  
الْمَنِ أَكَلِي كُوْتِنِ مَكْنِ كَدِ ذِكِي قُو قِي جَمْعَا وَجِنِ جَرْمَدِ

F20 (v) L.12 -  
F21 (v) L 6

أَكَلِي شِي سَيِّدِ أَانْتِ تَفَ كَدِنِ كُوْتِنِيْفِ دِيْمِنِ إِبْرَا فَيَانِ  
أَبُو مَعْبَدِ ذُو أَرْكَ سَانِ دِيْمِنِ كَدِ رَبِيَهْ أَكْمَرِ ذُ فَيَانِ  
أَانْتِ ذِكِي أَمُورِي جِجِ لَآ لَآ نِ جَلِبِ كَهِي جِرْ كَدِ نِي كَرُو نِ  
بِيَا أَكْمَرِ جَدِ هَاذَ مَعْبَدِ بِيَنِ كُنُو تَكَا مَتَّ أَمَا فِي دِي بَرْمِنِ



Then the poet preaches to people to believe in Allah and observe the five daily prayers first of all and love and follow this Prophet(pbuh), to give *sadaqah* (charity) and celebrate the *Mawlid* by preparing the necessary ceremonies, to please Allah and the Prophet(pbuh) and to seek reward for this. He advises to take care of arrogance and boastfulness as these will destroy the reward. He tells the Muslims to lineup with and hold firm the Prophet(pbuh).

Regarding the description of the personality, noblest character, rank and powerful miracles of the Prophet(pbuh), he elucidates that the Prophet(pbuh) was the most handsome and glorious man in appearance, the compassionate, the kindest man who is worried for believers more than a kin, the infallible in character... who is very decisive for Muslims. The man by whose order/ *mu'jizah* (great miracle) the moon was bisected and fell on ground, the sun gave up setting, a dead man was raised, from whose palm water sprang which over 1500 thirsty men and their horses and camels drank , etc. All of these are in perfect agreement with the *Sīrah*. He also adds that no Prophet had gained this high status and that Jesus himself had wished to carry this noble Prophet's(pbuh) shoes and congratulated his people with the Prophet's(pbuh) advent. This is in agreement with the *Qur'ān* (60: 6) that tells that *Jesus Christ* has told his people the advent of Prophet *Muhammad*(pbuh) saying: "And (remember) when 'Isā (Jesus), son of Maryam (Mary), said: "O children of Israel! I am the Messenger of

Allah unto you, confirming the Tawrāt [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be *Almad. ...*”

The Bible (King James Version) also confirms this:

*John 14:16:* And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

*John 15:26:* But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

*John 16:7-8:* Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: (...), etc.

The Apostle Barnabas (M. A. Rahim (translation), 1975: 8) also gives his witnesses on these points:

*Jesus answered: 'The miracles which God worketh by my hands show that I speak that which God willeth; nor in deed do I make my self to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the hosen or the lachets of the shoes of the Messenger of God whom ye call "Messiah," who was made before me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end.'* (M. A. Rahim, E. (Translation), 1975: 8).

*... O blessed time when he shall come to the world! Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: "O Mohammed, God be with thee, and may h[H]e make me worthy to unite thy shoe latchet, for obtaining this I shall be a great prophet[pbuh] and holy one of God."* (p. 9).

The Prophet's(pbuh) patience, endurance, perseverance, kindness and compassion are compared with that of one of the greatest Prophets, Noah. While Noah prayed to Allah to dismiss those who only rejected his teachings, this Prophet(pbuh) prayed to Allah for forgiveness for those who, not only rejected his teachings but rather transgressed against him and beaten him with cruelty and shaded his blood and chased him out of country. Eventually, when an angel arrived and asked him to revenge them for him, he refused. On the Day of Judgment, he would say: "My 'umma, my 'umma!"/"My people, my people!", and would intercede for the sinful before Allah. He is the Prophet(pbuh) of *raḥmat* (mercy), the poet continues, who loved the orphan and was generous to the poor and the needy. Finally, the section ends by praying for-the bestowal of peace and blessings on the prophet, his companions and followers.

### **Part two: the Mu'jizāt (of the Prophet[pbuh])**

(Folio 39/verso/- Folio 67/verso/)

This part is recited with one of three alternate refrains:

a/ This is said to given by the author:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ (2) سَيِّدِي مُصْطَفَى عَسَلٍ مُصَفَّى

*[Allāhumma ḥalli 'Alā Muḥammadi (2), Sayyidī Muḥ'afā 'Asalun Muḥḥffā*

*/O Allah! May You Bestow Bless upon Muḥammad(2), my Sir (who is) the Chosen, the clarified and Purified Honey!/  
/*

a/ The second is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ (2) يَا مَظْهَرَ الْكَرَمِ نُورُ اللَّهِ الْأَعْظَمِ

*[Allāhumma ḥalli 'Alā Muḥammadi (2), Yā-Maḥhara-'l-Karam Nūru-'l-Lāhi-'l-'A'ḥm]*

*/O Allah! May You Bestow Bless upon Muḥammad(2), O Ye, the Manifestation of (Divine) Favor, the Greatest Light of Allah!/  
/*

C/ The third is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ (2) عَيْنِ الْمُنَى نُورُ اللَّاهِ الْأَسْنَى

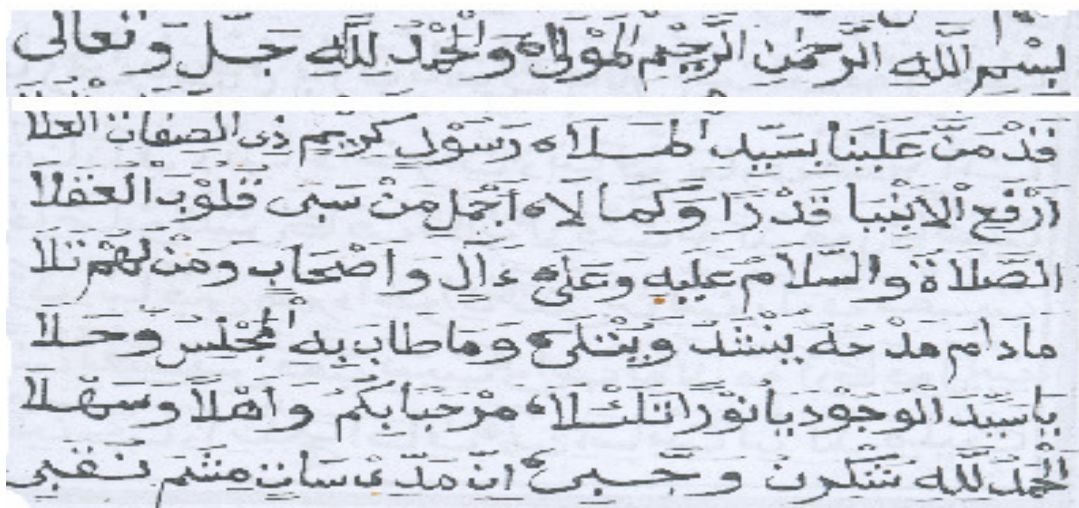
*[Allāhumma ḥalli 'Alā Muḥammadi (2), 'Ayna-'l-Munā Nūru-'l-Lāhi-'l-Asnā]*

*/O Allah! May You Bestow Bless upon Muḥammad(2), the Essence of our Wish, the Splendid Light of Allah!/  
/*

Both the second and the third *maṣrabs* are taken from two Arabic *manṭumāt* of the poet and used as alternate refrains here to this part.

This part contains one of the stylistic peculiarities of the author which is beginning the *manṭumāt* in very smart and attractive stanzas in Arabic and after a while shifting to 'Afān-'Oromō and the vice versa.

More unique and appreciable in his style, beside remarkable smartness in both of the languages, are his choice of simple words, and perfectly balanced and integrated impressive stanzas. These are also witnesses to his fluency and eloquence, scholarly essence and giftedness in Arabic while in the 'ajamī verses, 'Afān-'Oromō is his vernacular above all. One example to this is the following style of his in which he begins in Arabic and after a while shifts to 'Afān-'Oromō. In this style, he starts with thanking Allah and continuously expressing Muslims' indebtedness to Him for He favored them by sending the most kind and exalted Prophet (pbuh) who owned the most perfect attributes, piety and mercy than all; the smartest of all who attracted and captivated the hearts of those who are endowed with wisdom and insight, etc.



F39 (v), L 7-12)

One of the main points on which the author emphasizes in this part (F40- F44) are the necessity and the credit of celebrating the Prophet's (pbuh) *Mawlid*, criticizing those who discredit it; teaching Islam/ belief in Allah, obeying the Messenger Muḥammad (pbuh) honestly, living within the legal boundaries of (obeying the) *ṣarī'ah* to be successful both in this and in the hereafter, taking care of ones own (words/speeches), having perseverance and practicing the *Sunnah*. But he underlines the great *mu'ijzāt* of the Prophet (pbuh) and duels on it further. With that, he preaches the audience by his gifted poetic genius, to be genuine Muslims, sincere believers who are also worried for their own spiritual successes as well as for others who have not embraced Islam yet. He preaches to people to perform the prayer timely and perfectly, and to take care of illegal earnings and of committing of sin, to keep and promote ones own moral purity, to hope to enter paradise and to pray to be saved from hell. He stresses the beauties of Islam, the rewards of the sincere in the hereafter, the lot of the sinners who do not repent soon, and the fate of those who do wrong to themselves by neglecting this great chance. Some of these rhymes read as follows:

بِأَيُّهَا كِبَاوَلْ دَلِمَا كِنَاهُ حَقَّ يَوْمُ كُنْ بِشَا نَحْنَا فَنَا  
 كَوْمُونَ هَدَّ وَجْرِي مَهْرِي كَتَلَمِيُونَ سِي مَهْوَبَادَ بَر تَكْسَنَا  
 سِبِينْ أَرْكَ مَوْلَادِ أَفْ كَمَوْمَرْ طَفْنَا هَلَالِ الرَّادَا كَسَلَا كَوْمَنَا  
 حَرَامَاتِ مَكْنَهْ كَر خَسْرَتْنَهْ أَبَا مَرْيَدَاتِ مَنَدَا سَا فَدَدْنَا  
 أَنْ لَفَا نَبِيَّ رَيْدَمَتِ هَفْتَا أَسْرَ وَطْنَا بَدَا أَجْتِ مَا نَ فُوتْنَا  
 مَوْلَادِ كَوْمَنَا شَرِيْعَا دَا كِنَاهُ مَا قَرِيْضِ صَلَاةِ وَقِيْتِ وَجْرَسْنَا



كَيْسَاخْدَ أَمُونٍ كَذَّاءَا كَاتَاهَا كَانَهُ خُدْمَهُ بِرُكَاثَاتَا  
 خُدْمَهُ جَدَّ وَذَاكَ أَتِ صَلَاتَاهُ قَبِي بِرَاتَرَفِي صَلَاتُهُ مَتَا  
 رَسُولِهِ بِرِ صَلَاةٍ جَا لَنَا نَبُوَ اسَانَتِ رُكَمَا جَبِ نَسَا  
 مَلِكِيَامَتِ كِتَابِ دَبَّتْهُ بِرُكْدَمِهِ هَمَّ يَوْمِ يَسْتَقَطَاتَا  
 كَعَا كُنَا جَذَ قَلْبَيْنِ سِتِّ رِفْتَا هَرَّ رَوِي هَمِي وَانْمِ دَسْتَا

F43 (v), L  
3-13

On belief in Allah, obedience, submission to Him, fulfilling self religious duties, repentance, preparation for the inevitable departure, etc, he persuades, preaches and warns as follows:

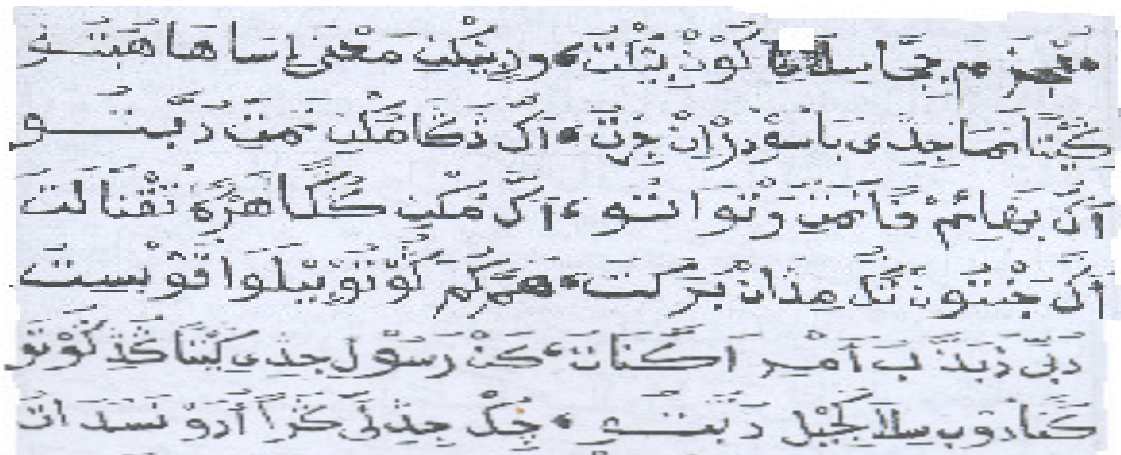
وَهَمَاةٌ جَدَّ أَنْ سِهَنْ وَلَنْ أَبَاهُ رَاهِدْرَا قَبَّ كَرَانَبِي  
 أَمْرٍ شَرِيْعَا سَا قَرَا سَاتِ قَبِي لَكِي سَنَاجَتِي إِنْ لَيْتَنْ وَاجِبِ  
 أَفْتِ كَدَّ سِنَ لَكِي بِنَا ذَنْبِي كَرُكَارَ أَرَكْتُو لَكُمْ قَرَقَبِي  
 كَنْ هَمْدَ مَرَكْدَ مَا رَتَا رَتِي أَدَيْمَرْتِ أَوْ طَاهِرَ دَرِي  
 أَنْ سِي هَمِي كَامِي كَرَارَ دَبِي نَفْسِيَا تَيْتَرَامِي عَانُو دَذَبِي  
 فِي تَوْبَةِ ذَبَانِ كَنْدَجَتْ دَرِي مِي كَا كَنْوَتُهُ إِرْبَاتِ عَدَابِ  
 إِنْ مِي فِي سِنَ لَدَا دَبِيَا قَلْبِي كَنْدَ عَاخِرَاذَ أَنْ قَوْلِ دَرِ ذَابِ

F45(r), L 7-13

He also focuses on teaching Muslim character in Islam (F46 & 47) so that a Muslim will be able to prevent (abstain) *zulm* (doing wrong) to anybody, repent, neither feel contempt for Allah's provision however small it might be nor despair of His *rahmat* (mercy). He would also not boast and rely only on his own prayer, charity and confidence but on Allah; and on performing Allah's enjoiments and shunning from the prohibitions, etc. These correspond to the teachings of the *Qur'an* and prophetic traditions.

As the central theme and focus of this part, the poet here lists and elaborates the great *mu'jizāt* of the Prophet(pbuh), his teachings, missions, greatness and utterly convincing power in very enthusiastic and inspiring expressions. In so doing, he tries to repeatedly knock down any doubt and skepticism on the truth of Islam and the real immenseness of its Prophet(pbuh). That is why this part is known as the *mu'jizāt*.

He begins by defining what *mu'jizah* is. He addresses the participants saying: "some of you know what *mu'jizah* means, and some of you do not; those of you who do not, have to understand its meaning as challenges, miracles that had never happened till Allah manifested the Prophet(pbuh) and permitted him to do them before the world, for the sake of mankind so that they will learn and profit from it and believe in Allah and obey His messenger (in whose favor the *mu'jizah* was performed)". He lists these phenomena such as stones, trees, and animals spoke to a man (the Prophet[pbuh]), a dry tree became wet and grew leaves and branches all of a sudden when just touched by the man, a handful of grain he made it suffice the food for thousands, a tree prostrated before him, a poisoned meat of goat spoke to him saying: "don't eat me for I am poisoned", dried breast became wet and gave milk, and dried river overflow its basin just by spiting in to it, etc.



اِنْ رَفَعْتَ سِيْنَ اَرْضًا لَيَكُنُوْنَ كَلْبًا وَجَمَاعًا كَادَ مَا لَنَا تَا تِ دَذْبِدِ  
 كُنُوْكَنَا جِيْسَ قَلْبِي نَمَّ كَلْبًا كَعَدَّ جِيْدُ بَانَ اَنْ اِنَّمَّ شَيْءٌ دَرِي  
 وَاذِي جَحَانِ كَنْ يُّوْمَانِ اَبْرِيَادِ اَنْ سِيْقَتِ قَدَّ اَيُّوْحَانِ دَلْدِي  
 كَنَمَّ قَرِيحِ رِي عَقْلَه بَدِي مَا قِيْبِيْسَ قَلْبِي ذَنْبِ وَاذِي  
 مَخْرَ اَبِيْتِيْفِ مَكِيْنِ سَبُوْدِيْسِ وَاْمَانِ اَسْنَتِ دُوْ حَذَنِ كِي  
 بَدِ جَرَسِنِ هِنْدِ مَا بَقِيْ اَجْمَرِ دِيْبِيْهِ دُوْبِ مَوْرِكِيْ  
 اِيْسَانِ دَبِيْتِ قُوْنِ دَنْدَمِ رِي اَنْ تَمَّ قَبَا نَاچَا تَنَا جِيْسِي  
 هَزَكِ سَانِ نَقْنَانِ بِظَاكِرِ كِي هُنْظَفِ سَا اِيْبِيْنِ مَدَّ ظَبِيْ اِي

F55(v), L 2-  
F56(r) L 1-2

All these are only some of the miracles that are ascribed to the Prophet(pbuh) and recorded in various books on the Prophet's *mu'jizah*.

The author discusses that one day a companion known as *'Ikrimah* wanted to test the genuineness of his Prophet-hood and politely challenged him by the side of a river. He asked if he could order a stone which was by the other side of the river to cross the river and come to where the Prophet(pbuh) was so that they take it as a true sign of his messenger-hood? Then, when the Prophet(pbuh) immediately called it, the stone moved and crossed the river by swimming just before people's eyes and came to where the Prophet(pbuh) was. Then, the Prophet(pbuh) said to *'Ikrimah*: "Are you satisfied?" He replied: "No, I am not, until it returns to its place again!" Then the Prophet(pbuh) said to the stone: "Go back to your place!" and the stone swam back to its place!" This is how the poet put it artistically:

كَاوْ تَكِ عِيْرَمَه مَكْرُ وَاذِيْنِ بِيْبِيْجَا حِيْ بَشَانِ قَرَقَرِيْتِ  
 مِيْلَتِ دَكَا اَزْ كَمُوْ كُنِيْبِيْتِ دَكَا سِنِ وَاْمِ كِي هَاذِ قُوْنِ  
 بَشَانِ كَنْ كَمَا دَا كِي كَنْ مَانِ وَاْمَانِ كِي دُوْ اَدُوْ اَزْ كِيْبِيْتِ

مِنْ كَلْبٍ جَذْبَتْ أَمُوسَى هَفَّتْ إِي نَاكْحَهُ جَذِبَتْ هَمَّ يَبْهَتْ  
 أَمْسَرَ كَيْتَمَ بَشَانِ سَبَّ دَاكَيْتِ دَخَا سَنَ دَيْبِهِ بَكَّمَ سِلَاتِ  
 إِلَى صُكْدَنَ قَدَّرَ جَالِلَيْتِ دَخَا مَكَّ بَلَا أَمْرًا سَأَيْتِ

F56(r), L

He illustrates a number of other great *mu'jizāt* and makes people to deeply understand the greatness and truthfulness of Islam and its Prophet(pbuh). Some of such *mu'jizāt* include that the clouds had hovered over the Prophet(pbuh) during his childhood to prevent him from the burning sun of the desert Arabia. The beasts of the earth also spoke to him in the field when he was a shepherd and when he became a Prophet(pbuh); that angels came and operated his chest at shepherd-hood and discharged from his heart clots of blood about which the Prophet(pbuh) himself said later on that it was what could be mortal jealousy, evil, and wickedness. Just by looking to men, he cured them from mischievousness and misery, and by words of advice only, he melted hardened hearts etc.

The poet had beautifully elaborated the *mu'jizah* performed at the house of *Jabir* (F56) during the campaign of *lbandaq*. During the campaign of *lbandaq* people (the country) were suffering from famine and the Prophet(pbuh) got a handful of barley grain. He called *Jabir* and told him to take the barley to his wife and tell her to grind it, prepare dough and bake (a sort of) *injéra* to be eaten when they come back from the campaign. *Jabir* did as he was told and, by spitting into it, the Prophet(pbuh) blessed the pot in which *Jabir's* wife was to prepare the dough. He then led the troops to *lbandaq* and *Jabir* went with him. *Jabir's* wife immediately grinded the barley and prepared the dough which miraculously expanded and filled the pot.

This time she felt happiness and slaughtered their only one goat out of her own good will, to make the Prophet(pbuh) happy. As soon as she became engrossed

in the job in the house, her young kid, who was watching how the goat was slaughtered, pick up the knife to imitate what he had seen. He exercised it on his younger brother and eventually slaughtered him. As she got out of house and saw that sudden tragedy which had happened to her younger kid, she became terrified and screamed madly. This time, the kid who was already frustrated by his sad deed, also was highly scared and fell down and died immediately. Everything became dark to her. The poor mother, while shading her tears, courageously thought and quickly determined what she had to do in this terrifying situation. She took the corpses of her children into a separate room and covered them with cloth. Then she warned her friend not to utter any word about what had happened till they complete the assignment and, the Prophet(pbuh), after the campaign, feels happy of her accomplishment and hospitality. After she had completed the job, the Prophet(pbuh) and *Jabir* with about 1000 men came back from *lbandaq* and all of them ate and satisfied what was prepared from that small peace of barley and a single goat. When the Prophet(pbuh) and *Jabir* sat down to eat, the Prophet(pbuh) Said to *Jabir*: "Call your little, I want to eat with them!" Then *Jabir* said to her: "Call the children!" But she said: "They have just slept; you eat first and I will feed them later on!" However, the Prophet(pbuh) refused to eat and urged them to awake the children and bring them to him so that he will be able to eat with them. When *Jabir* seriously urged her to awake them, she courageously decided and told him to go to where they had been lying and awake them himself to let himself see what had happened to them with his eyes. When *Jabir* went to the room and dragged the cloth over them, the children got up and came with him and one sat on the left and the other on the other side of the Prophet(pbuh). Once again, the mother got astonished when she saw that the children have come back to life. The Prophet(pbuh) soon told *Jabir* saying: "Look, these children are resurrected after they had been dead! *Jibrīl* had come earlier to tell me as soon as they had died."

This *mu'jizah* is implicitly described throughout Folio 56(v) (line 8) and Folio 57(v) (line 11). The story is also supported by authentic *ḥadīth* (Ibn al-Bukārī, 1999: no. 4103; 1251-1252), which is a very long narration. 'Ibnu Hišām (1987: II, 169-170) has also recorded similar report.

The *mu'jizah* of the Prophet(pbuh) in which a camel appealed to him how its owner had always been cruel to it is also perfectly described on folio 59 (r), line 13 and Folio 60(r), line 3. This is also in agreement with the *Sīrah*.

كَأَل تَكْدُ فِي هَمَّتْ ذَبْنَا عَجْدِينَ بِأَرْسُولِ خَامِرٍ مَلَّ دُونَا  
 جَرْمَةً جَرَجِرِيحٍ قَتْنَا عَجْبِينَ نَاكَدِي قَلْبٍ كَتَلَوْطَنَا  
 تَكْسُ ذَفِيْمٍ وَتَوَلَّى أَكْنَا مَا لَنَا جَدِيْنِ سِيَا كَالِ كْنَا  
 وَرَانَ أَرْكَ جَدِيْمَتُوْنَا هَذَا رَحَافَا سَتِ ذِي كَابِهْمَنَا  
 أِنْ كْنَا دَرَوَانِ دَرْبِ زَمَنَاهُ أَكَلِ كَلِ سَانِ سِلَا هَمَّ هَمْنَا  
 هَمْدَنَ فَوَيْتُ نَتِ تَغِيْبِ مَنَاهُ بَدَا مَوْجِيْتِ أَمَا كَدَانَا  
 أَمْ هَرَّ كُنْجَا بَرِي قَلْبِ نَا عَجْدِيْنِ وَوَلِي تَهِي هِيَا إِنْ قَلْنَا  
 يَكْسُ وَلِي جَدِيْنِ هِيَا كَرْنَا رَفَا يُوْبَانِ بِي تَكَا نَا  
 مَمِنْ أَبِ بَيْتِ انْوَانِ هَلِ أَنَا دَجَانِي كُنْ هِيَا أَلِ كْنَا  
 كَسْرُ وَابِ دَنْدَةَ أَنْ تَرَا تَكْنَا دَلْمَنَا دِيْمَا وَأَذَبُ لَا فَيَا

F59(r), L

إِحْبَاتَا ذِي كُنُو لَبُو تَنَا عَابَا فَا فَا فَا فَا فَا فَا فَا فَا  
 كَالِ سَبِيْنِ مَوْجِي مِيْدِيْنِهِ حَرَمِ بِأَسِيْنِ جَدِيْنِ إِنْ تَقْنَا  
 يُوْفَدِيْبَةِ فَدِيْنِ أَوَّلِ مَنَاهُ أَرْكَ سِي جَرَانِ جَرِيْمِ شَرِيْمَنَا  
 مَكَّ عَجَابَا كَوْجِي عَامِنَاهُ بِيهَا تَمِيْكُ قَدْرِ سَا كَدْنَا

F59(r) L 13-  
(v)13

Another story mentioned in this section is that people came to the Prophet(pbuh) and appealed to him of the severe draught that they were facing and asked him

to pray to God to send down rain for them. When the Prophet (pbuh) had prayed, the rain started and continuously fell for days until the whole land was inundated by flood. The people came back to him again and asked him to pray to God to stop it. The Prophet(pbuh) prayed for this and it stopped. This is also a known miracle in the *Sīrah*.

### **Part three: the Nubuwwah (Prophet/Messenger-hood)**

*(Folio 67/verso/ - Folio 110/recto/)*

The *Maṣṣab* of this part is:

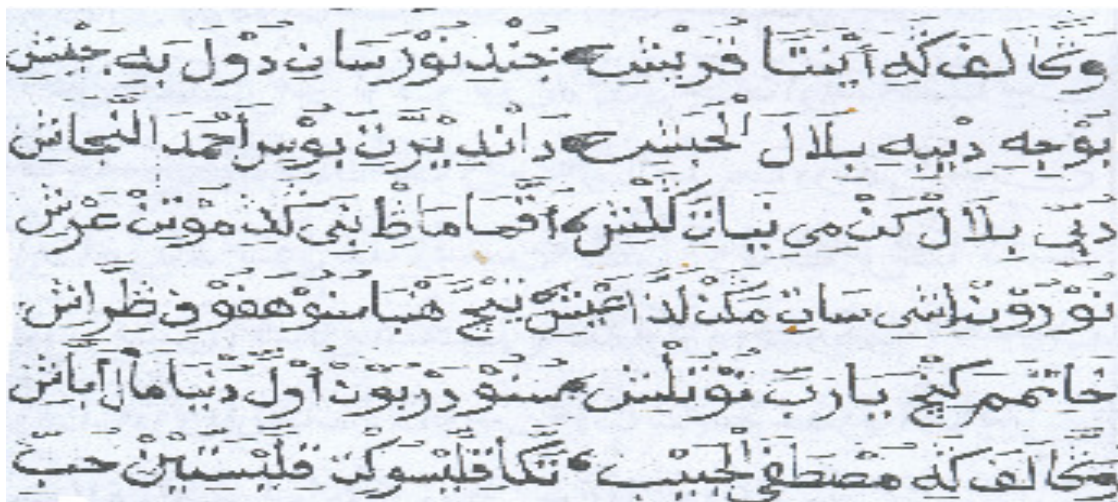
اللَّهُمَّ صَلِّ وَسَلِّمْ يَا رَبَّ [؟ (2)] عَلَى النَّبِيِّ وَالْأَلِّ وَالصَّحْبِ

**[Allāhumma Ḥalli 'Alā Muḥammadi (2), 'Ala-'l-Nabī wa-'l-'Āli wa-'l-Ḥabī]**

*/O Allah! May You Bestow Bless and Peace, O Lord (2)! Upon the Prophet and the Families and the Companions/*

It is also probable that this section can have another refrain. The writer begins this section with the usual way of thanking Allah and praying for peace and blessings. Then he goes back to the time before and after the Prophet's(pbuh) birth and elucidates other miracles that indicate his advent and Prophet-hood such as the dreams of 'Amīnah. She saw in the dream a big tree on which branches were stars among which one was the biggest and brightest. When she stared at it, the star fall down on her. In that same dream, she heard a very loud voice in the sky echoing that it(the star) was the Messenger of the time. With her husband 'Abdu-'Allāh, they went to some one who was believed to have the knowledge of dream interpretation. The man told them that the tree was *Abraham*, the stars were prophets and messengers who emerged from his progeny, and the very big and bright star was *fāhah muzzammil* (titles of the Prophet(pbuh)). The man told them that the Prophet(pbuh) will come and abrogate the *Tawtāt* (the Torah) and the *'Injīl* (the Gospels), break the idols (of the polytheists) into pieces and his religion will outshine all other religions, and that she was to be the lucky one, his mother, who would give birth to him (F 69(r) L 6-F70(r) L 3).

In this part, the author indicates how Islam, from its very inception situated it self to spread in all directions to become International religion. This was depicted by the fact that it was able to gather people together from different backgrounds and from all walks of life and made them to be under a single brotherhood; the Arabian Arabs, the Persian *Salmān*, the Roman/European/ *Uhayb* and the Abyssinian/ African *Bilāl* in general and king 'Asihamat-'l-Najjāsī in particular. By mentioning *Najjāsī* as *Nagāsé* he indicates to the history which formed the pride of Africa in general and of Ethiopia in particular of being the second land of Islam. Regarding *Bilāl* and *Najjāsī* or *Nagāsé*, he says that the Prophet (pbuh) attracted *Bilāl* and *Najjāsī* by his teachings and won their hearts by the light of faith that brightened their bosoms. He particularly invites believers to ponder over the case of *Bilāl*; that Allah, because of this man's honest belief in Him and in His Messenger(pbuh), chose him from the rank which people considered as the mean, "slave", and raised him by Islam to the "noble rank"/made him a companion of the greatest Prophet(pbuh).



F73(r), L 8-13

That a Muslim should love the Prophet(pbuh) and to what extent he should do that is also one of the main lessons given in this section. It says that a Muslim must love the Prophet(pbuh) more than his properties and wealth, his kin, wife and children, and even more than his life as well. Otherwise, he can't be considered



as a true believer. This agrees with the *Qur'ān*: 33: 6; and with the *Ḥadīth* in *Ḥaḍīṯ 'l-Buḥārī* volume 8, no. 628, in which the Prophet (pbuh) said to 'Umar bin 'l-Ḥaffāb: "No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your own self." ....

The author here emphasizes on the missions of the Prophet(pbuh) which the Messenger had to accomplish, namely: announcing the *Tawḥīd* (Monotheism) to mankind and guiding them, training and molding the believers in all aspects—morally, spiritually, etc. To this, he attaches the Islamic manner and discipline that the believers should manifest and the respect they should give for the Prophet(pbuh). He also discusses the piety and the Islamic ethics which each Muslim must know and practice, the respect and the love they should have for each other, and that they must live within the frame of Islamic brotherhood. He warns the believers, based on the Prophet's(pbuh) tradition, that it is prohibited to exceed three days in a disappointment condition of not having words with each other in case of conflict or quarrel among the brethren. He underlines that such a behavior is strictly *Ḥarām* (prohibited), and as obviously known and believed, violating the words of the Prophet(pbuh) is punitive sin and crime in this and the hereafter.

In other beautiful and very educative stanzas inspiring to the Muslims here, the author has described the sublime and exalted status, and the respect given by Allah Himself to the Prophet(pbuh), how He praised him in the *Qur'ān*, how He ever needs the believers to respect and praise him(pbuh), the discipline and manner He wanted the believers to show before him, etc. This exactly fits to *Sūratu 'L-'Aḥzāb* (The Confederates/ Chapter 53), *'L-Ḥujurāt* (the chapter of the Dwellings/or also nicknamed as *Sūratu-'L-'Adab* (the chapter of the Discipline): 1-5; and many other *'āyāt* (verses) of the *Qur'ān*.

بِيَجْزِيهِ دَعَا فَا رَوَّاهُ سَلَهُ اَذْوَيْسْفِي قَرَأْتَ لَيْسَا  
وَكَمْ مَرَمِيَّ وَكَهَابِ فَا رَسَنَه هُنْدَن اَدْمَانُ كَرَاتِم جَيْسَا  
كَدْبِكْ جَر قَرَأْتُمْ كَيْسِيَا اِسْمِرَا لَيْتَانُ حَسُونَا بَا سَا  
كَيْتَانُ رَسُوْلُ كَيْجُ قَدْرِي سَا كَلَا هَمِيْتُمْ جَرَا نَت مَالِ هَمِيْتَا  
قَرَأْتُمْ سِلَا هَلِيَّ قَرَأْنَا اَضْحَابُوْتَا جَدِ لَيْسَا لَيْتَانَا  
رَسُوْلُ كُنْ كُنُو كُنْ اِسْتَا وَا نَا هَمِيْتِي سَانِ اَلْ قَنُو قَدْرِيْتَا

اَلْ اِنَا نَت مَنِيَّتْ وَا اِسْمَا وَا كَمِ رَا مَتْنُ مَقَامَا ذَوْنَا  
يَا اِسْمَا اَللّٰهُ مَلِي اِنُ جِدْنَه يُوَا وَا مِ بَرَا وَا نَقَبِ اَلْفِيْنَا  
اَكْتِيْنَا وَا مَا اَدْرِيْنَا اَكْتِيْنَا اَلْمِ هَمِيْتِي اَرِنُطِلُ اِنُ كَدْرِيْنَا  
شَيْخَا ذُو مَا هَمِيْتَا شَيْخَانَا شَيْخَانَا اَمْكُدَا اَدَا اَدَا اَكْدَا

جَا ذَا اَذْ كَابِهَا هَا سُو قُوِيْنَا نَا اِسْمَا ذُو اِسْمِي مَلِي اَبِي ذُو بَا وَا  
اِنُ بِي هَا جِدْنَه كُنْ اِسْمَا اِنُ كُنْ اَعْيَا سِي كَدَا اَرْمِ جَا لَا لَيْتَا  
اَذَا كُدُوْتَهَا وَا اِمْرَا سِي هِنَا اِنُ اَسْمَا بِي كَدَا سِي فَا رِيْتَا  
نَمِ هَمِيْتَا كُوْلُجْ اَعَا مَسْمَا اَلْحَمْدُ لِلّٰهُ مَوْقِي كُنْ قَبِيْنَا  
قَرَأْنَا هُنْدَن مَتْنُ بُو كَيْسِي لَا اَلْمَلَه قَدْرِيْتِي اَذَا كَدْرَانُ هَمِيْنَا  
وَا اَذَا كَانَا قَبِ طَنُوْلِي وَا هَمِيْنَا اَكْمِيْنَا اَكْمَا اَدُو كَبِيَا نَمَا  
كَيْتَانُ قَرَأْتَا اَبِيَا هُنْدَن مَاهُ وَا اِسْمَانُ وَا لَمْ مَقَا فَا رِيْتَمَا  
يَا مَوْسِي يَا اَعْيَسِي يَا نُوحُ جِدْنَه اَمْدِي يَرْكُرُو اَكْمَا وَا مَسَا  
وَا اَمْدُوْمِ دُوْبِ طَلَه مَبِي جَلْ جَدِيْتِي سَانُ وَا مِ كُنُوْسِي هَا كَلْ  
اَبِيهَا لَيْتِي اَبِيهَا لَوْ سُوْلُ وَا كَدْمِ دَرُو كَدْمِ مَزْمَلْ

اَكْ وَا نَ سَسِي اِسْمَانُ اَبَا بِلْ مَقَامَا ذُو وَا لِي اَكْ هَلْ  
اَدْبِ كُنَاتُ كُنْ رَسُوْلُ مَلْ هَمِيْتِي وَا كِي لَالِ مِي دَبِي جَلِيْلْ  
نَمِيْنُ قَرَأْنَا اِنُ بِي كَدْمِ كُنْ بِنِي اِلَا لْ قَدْرِيْتِي جَا كَدْرِيْتَا وَا لَالْ

F93(v), L 4-13

F94(r), L 1-13

To explain the peerless patience, insight and compassion of the Prophet(pbuh), he brings into memory the story of the angel of mountain who, while the Prophet(pbuh) was on one of the hills of Makkah, suddenly arrived to help the Prophet(pbuh) by revenging the rejecters of his call who also had beaten him badly and shaded his blood. The angel asked the Prophet(pbuh) to let him turn with the rejecters the whole area of Makkah upside down, but this Prophet(pbuh) of mercy refused. As the Prophet(pbuh) had foreseen, however, most of the Makkah people finally embraced Islam, while the rest, their children became Muslims.

In this section, the story of a man known as 'Uways-'l-Qaranī, who was nicknamed as sayyidu-'l-Tābi'īn (the chief of the generation next to that of the Prophet[pbuh]) is presented for the Muslim as a good example from which he has to be benefited by being like him; that is, strictly following the enjoiments of the Šarī'ah and being honest to Allah, the Prophet(pbuh) and his teachings. The story is that this Yemenite man had a very old blind mother whom he had been serving during the time of the Prophet(pbuh). Because of this mother of his, he could not visit the Prophet(pbuh) when a lot of people from all over Madīnah and Makkah flooded to pay the Prophet(pbuh) a visit. This man had believed in Allah and the messenger and had already known the enjoiments of Allah in the Qur'ān regarding the obligation which the children must fulfill to the parents: that Allah had declared to mankind, first of all, not to worship but only Him; and then to obey, do the righteous to the parents, particularly when they get older; neither to be (feel) upset with serving them nor shout at them, but show them submission, humiliation and mercy for the sake of Allah and to seek His reward.

*And your Lord has described that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.*

And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them your Mercy as they did bring me up when I was young." (Qur'an 17:23-24)

The poet beautifully narrates (F98-99(r)) that to fulfill this Qur'ānic command, 'Uways had missed the opportunity of visiting the Prophet(pbuh) while he (the Prophet(pbuh)) was alive. The story is related here to what Allah had revealed about this man to the Prophet(pbuh) who called 'Umar and 'Alī and told them that there was a certain pious man (in Yemen) known as 'Uways who was very eager to come to see me (the Prophet(pbuh)), but he couldn't come for he had known that he should fear Allah and observe His decree by sincerely serving his own very old blind mother who could not be without him for a moment. This means that the Yemenite submitted himself to the Ṣarī'ah by respecting the priority that Islam gave to being kind to ones own parents after believing in Allah than to go to Makkah or to visit the Prophet(pbuh). The Prophet(pbuh) also told 'Umar and 'Alī that for Allah had promised to accept the invocations of this pious man, they ('Umar and 'Alī) should search for him and when they get him, they should ask him to pray for them. Moreover, he said that on the Day of Judgment Allah would also accept this man's intercession which he would ask for the whole clan of Muḏar and Rab'i (Arab tribe). As the Prophet(pbuh) had also told them this man's specific signs- that he has white spots one under his chick and another under his armpit- 'Umar and 'Alī searched for him until they finally managed to get him after ten years and did what the Prophet(pbuh) told them to do with the man. This story corresponds to these authentic words of the Prophet(pbuh) (Ḍaḥḍu Muslim (bi- Ṣarī'-l-Nawawī), 1995: xlll; 179-180.) which says as follows:

"... إن رسول الله صلى الله عليه وسلم قد قال: 'إن رجلا يأتيكم من اليمن يقال له عُويس. لا يدع باليمن غير أم له. قد كان به بياض. فدعا الله فأذهب عنه. إلا موضع الدينار أو الدرهم. فمن لقيه منكم فاليستغفر لكم'."

"Verily the Messenger of Allah had said: 'certainly a man known as 'Uways' will come to you from Yemen. He will not have left in Yemen except for his mother. There had been whiteness on him. He prayed to Allah and Allah removed it from him except a small spot as a size of the Dinar or the Dirham. Let anyone of you who will meet him ask him to pray for you to Allah for forgiveness'"

He also relates the story of a companion of the Prophet(pbuh) who is known as 'Alqamah, (F99 (v) L 3-4) who disappointed his mother, and because of this Allah was angry with him. As a result, when he was on the verge of death, and hence should have to say the *Šahādah* (the testimonial words of Islam which the Muslim should utter if he should die, or should pray), he could not utter the words for Allah disabled him to do despite the easiness of the words. But the Prophet(pbuh) interceded with his mother so as to make him able to utter the testimonials.

The poet uses these and many other examples to teach the seriousness of fulfilling ones duties to his parents before Allah. He also warns the people in general and the youth in particular saying that whether a man is a *Muffī* (the most learned person who gives legal decisions on religious affairs) or a *Qut'ib* (a person of highest influence) or not, his parents are the kings that are appointed over him in Islam. He makes it very clear saying that there is no way out to paradise in Islam except by being kind and obedient to parents and pleasing them after believing in Allah and acknowledging the Messenger(pbuh). As to those who might rebel and violet this command of Allah, he says that they would be the woods of Hell fire. Nevertheless, he also beseeches the parents to be merciful to the children as the later are often hasty, delinquent and are liable to disappoint their parents (F99-100).

The essence of this narrations is that even if one fails to go the opportunity of going to Makkah for some acceptable reason, he can still be a pious man in Islam who would enter paradise by honest belief, observing the *šari'ah* and sincerely carrying out the ordained duties and responsibilities to his parents.

The poet concludes this section by saying that there are enumerable admirable pious men among the 'ummah of the Prophet(pbuh) such as 'Abdu-l-Qādir-'l-Jaylānī. There are also similar pious men in Ethiopia such as the virtuous *Šay//Jamālu'l-dīn 'l-Ānni*. He compares *Šay//Jamālu'l-dīn 'l-Ānni* (the author belongs to this chain of *Sufi Order*) with *Jaylānī* and also a certain 'Abbā Waliyyah. He says

that these men have eradicated ignorance and brightened the Ethiopia with the light of Islam. One very important historical fact he indicates here is that these virtuous 'Oromō 'Ulamā' of Rāyā, Dawwé and Yajjū (of Wallo in general) should be acknowledged for their great accomplishments in disseminating Islamic education, and bringing Islam to its championship in Ethiopia during that time.

اَمِّنْ نَبِيَّ مُحَمَّدٍ قَبْلَ اِسْمِ اسْوَه كَوْتُو مَشْرَانِ  
 اَكْ غَوْنِ الْاَعْظَمِيَّةِ بِيْلَانِ كَوْتُو كَرْمِيْنِ كَمْتِ كِي سَانِ  
 كِنْتُمْ عَجَبْ هُنْدَرِ رَزْكَانِ كَنْ اَدُو حَبْسَا كَنْ بِحَالِ الْاَلْفِ

F102(r),  
L 11-(v) L

كَنْ نَحْمُ عَجَبْ كَنْ اَبَا وَلِيَّةِ تَدْرَسَانِ بَدِ كَرَانِ جَاهِلِيَّةِ  
 حُجْبَا ذَنْبَرِ اَرْمُونِ رَا يَا سَهْمَتِ اِسَانِيْنِ اَزْكَتِ كَبِيْنَا  
 كَرَادِيْتِ مَلِكُ سَنْ اَكْ اَدُو حَيَاةِ مَقَاسَانِ ذَوْنِ قَلْبِيْنِ نَحْمُ فَيَا  
 حَكْمَه دِي سَانِ نَحْمُ هِدَايَه كَزَلَا لَمْ جَا تَحْمُ رَطْبَا جِنِيْنَا  
 فَا رَسَانِ سِلَا اَجَاهِيْقَسْ وَيَا مَالِ بَه دَدِي هَيَا ذَا فِي حَيَا  
 كِيْتَهْمَا نُوَا زَكْ بَرِ اِسَانِ هِدِيَّةِ الْحَمْدِ لِلّٰهِ وَ اِهْبِ الْعَطَا يَا

**Part four: the *Ulafā'u-l-Rāšidin* (the rightly guided *ʿAlīfs*)**  
(Folio 110/recto/- Folio 176/verso/)

The refrain of this part reads:

اللَّهُمَّ صَلِّ وَسَلِّمْ يَا رَبَّ (2) [؟] سَيِّدِنَا أَقْصَى مُرَادِنَا

**[*Allāhumma ʿalli wa-Sallim yā-Rabbi (2?)*, *Sayyidnā 'Aqḫ Murādinā*]**

*/O Allah! May You Bestow Bless and Peace, O Lord (2)!Our Chief, who is the Ultimate of our Wish/.*

There might also be another alternate refrain. However, this part discusses the *Ulafā'u-l-Rāšidin* (the Rightly Guided *ʿAlīfs*) and many other companions of the Prophet (pbuh). It focuses on their deep *īmān* (belief) and love for Allah and the

Prophet(pbuh), their sincerity, purity, honesty, bravery, determinedness and ever readiness to die in the cause of Allah, the Prophet(pbuh) and the truth. It talks about their piety, patience, forgiveness, love for each other, steadfastness in worshipping Allah and obeying the Prophet(pbuh). It also emphasizes on their watchfulness to protect the Messenger(pbuh) and to assure his safety, their uncompromising stand not to deviate from the truth even if it would cost them life. Finally it mentions their majesty, valor, frightfulness to their enemies, and their great achievements.

The author educates the mass by relating the attributes of the companions and advises to use them as models in life and follow or imitate them in every day activities; and, as Muslims, to be benefited from their exemplar works. He also assures the believers that who ever dislikes or disregards any one of these companions will be out of the fold of Islam by default. Furthermore he elaborates to the audience how Allah Himself liked and admired them in the Holy Qur'an, how He described them and exalted their status (above all men but below all prophets) and their success, and the reward awaiting them in the hereafter so that believers would imitate them throughout their life to be happy and joyful with them in paradise (F112).

Regarding their serenity and bravery he says that God has made them pure. They are as brave and forward as the roaring lions and tigers of the jungle, that they would sacrifice their lives for the sake of truth and that all these characters of theirs are accepted by the world without doubt (F114(r) L 7-10).

Concerning how Allah praised the companions, the poet says that a man known as *Miswar* came to 'Abdu-'l-Raḥmān bin 'Awf and asked him how they had suffered as well as managed to defeat the war of 'Uhd. The author narrates what 'Abdu-'l-Raḥmān replied to that question quoting the *Qur'ānic* evidences on the issue(3:121-126; 8:42-75; 48; etc).

هَمَّ تَكَرُّفٍ مَسُورٍ مَعَانٍ كَعَدِّ عَمَدِ الرَّقْمِ الْعَرُوقِيَّتَيْنِ  
 نِيَّ أَدِيَّتَاهِ خَيْرٌ كَيْسِيٍّ كَمَا كَانَ أَحَدًا ثَابِتًا وَسُورِيًّا  
 وَبَلِّغْ حُدُودَ بِيَامَتٍ قَالَ يَوْهَبُ جِيَّتِ نَيْسَرَ رِجَالِ  
 مِيٍّ وَذُخْدُونَ بَدَّ حُدُودَ لَالٍ، سُورَةُ آلِ عَمْرٍاءِ حُوزِيَّةٌ تَسَالِ  
 أَحَى قِيٍّ دَوْبَةٍ لَدَى أَوْقِيٍّ هَلِيْلِيٍّ إِنَّا أَكْرَمُ كَيْدِيٍّ نَقْدِ حُدُودِ جَلِيْلِيٍّ  
 قَدْرًا صَحَابَتِيٍّ مَيْدِيٍّ الْبَسْرِيٍّ سُورَةُ الْأَنْفَالِ الْبَلَدِيَّتِيٍّ  
 سَمِيٍّ وَالْبَسْرِيٍّ جُورِيٍّ يَعْجَلِيٍّ رُوَيْمِيٍّ مَنَسِيٍّ هَمِيٍّ وَخَيْرِيٍّ  
 وَنَحْمِيٍّ سَابِيٍّ دَرِيْسِيٍّ ذِكْرِيٍّ مَمِيٍّ قَهْمِيٍّ لَالِيٍّ إِنِّي هَبِيٍّ بَسْرِيٍّ  
 كَمَا إِنَّا فَتَحْنَا أَلْيَدِيٍّ دَرِيْسِيٍّ عَدْلِيٍّ حَرِيْسِيٍّ مَوْكِيٍّ سُورَةُ الْخَشْرِ  
 سِيْمَاءِيٍّ مَالِيٍّ كَرِيْمِيٍّ نَحْمِيٍّ جَرِيْمِيٍّ، أَيْسَرِيٍّ أَنْصَارِيٍّ  
 تَابِعُوْتِيٍّ قُوْدِيٍّ بَادِيٍّ بَسْرِيٍّ وَالَّذِيْنَ جَاءَ وَجَدِيٍّ مِيٍّ شَكْرِيٍّ  
 بَرِيٍّ نَكْبِيٍّ أَدِيْبِيٍّ كَيْ شَكْرِيٍّ الْحُدُودِيٍّ اللَّطِيْفِيٍّ الْبَارِيٍّ

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The corresponding āyāt (verses) of the Qur'ān mentioned in these verses are so much and long to quote here and it will suffice to mention the Chapters and the verses only. These are: *Sūratu 'Āli-'Imrān* (3:121-127), *Sūratu-'l-'Anfāl* (Chapter Seven); *Sūratu-'l-Tawbah* (Chapter Nine/ 9: 94-100), *Sūratu-'l-Fatīh* (48: 10, 18-29) and *Sūratu-'l- Īšr* (59: 2-14).

The poet tries to present to the chorus the noble characters and exemplary attributes of each individual *ṭaṭabī* (companion). He begins with Abū-Bakr 'l-



*ʿAbdīq* as the noblest and the most virtuous Caliph who was very known for his deep and honest *īmān* (belief) and extreme love and affection for the Prophet (pbuh), his life sacrifice for the Prophet's safety and worry for his well being. He never trusted the Prophet (pbuh) to any one than to his own self with determination to die before him in any dangerous situation that would happen. This extreme love and worry for the Prophet (pbuh) emaciated him till he remained skinniest for he was worried so much till he hated the bed time that should separate them. The author was well acquainted with the consequences of such deep and extreme love that it consumed not only 'Abū-Bakr but also many poets such as *Bura'ī* and *Warrāq*, and even himself, from his generation.

Next to 'Abū-Bakr he hierarchically discusses 'Umar, then 'Uḥmān, 'Alī, Ṭalhah, Zubayr, 'Abdu-'l-Raḥmān, Ḥamzah, Sa'ad, Sa'īd, the ten greatly honored ones who were congratulated in this life that they would be the dwellers of paradise in the next.

A number of the companions such as Ja'far, Zaid, Ḥalid, 'Abdu-'Allāh, Mus'ab, 'Abā- Ḥarr, 'Abdul-'Allāh bin Mas'ūd, Ka'ab, Ḥuzayfah, 'Abu-Hurayrah, 'Anas, Salmān-'l-Fārisī and Bilālu-'l-Habaṣī, etc and their specific attributes and exemplary characters and deeds are mentioned including the *ḥaḥbiyyāt* (the female Companions) like *Lubaynah* and *Ḥawlat*.

The poet intends to preach, educate and train the society by presenting the lives of these predecessors as models for imitation so that the people will honestly submit to Islam both in intention and in deeds and will achieve superior morality like them. He advises the society to be genuine, truthful and trustworthy people and warns them the bad consequences of pretention and hypocrisy by reflecting the episode of a follower of the Prophet Moses whom Allah converted to pig for he had been pretending as a true Muslim while he was not. Allah had known the

man's intention that he aimed at selling/exchanging religion for worldly benefits and achieving worldly goals only. The poet says about this man as follows:

اَدْوَانُ نَجِيبٌ تَهْ تَكَلُّهُ قَقَارِي زَمَنَ مُوسَى مَنِ تَدَّ نَثْرِي  
 مُوسَى وَجِبْ أَوْلَ بِنْتِ كِدْمَرِ بَيْتِ اِدْبِسِ عِلْمِ سِرِّ الْكُورِي  
 نَمَ ظَلَى نَثْرِ عِلْمِي كَبْرِي حَرْفِي تَكْتِيلِي كَنْ جَلَّادِ بَرِي  
 تَقْوَى فِي عِبَادِ اَكُنْ اِرْظَهْرِي عِلْمًا وَجِبْ لِي سِي دَرَارِي  
 عَاقِبَانَ اَمْرٍ سَاوِي اِنَّهُ رِي دَرَارِ اَسْنَهْ هَدِي دَرَا ذِي فِرِي  
 كَبْتَا اَزَلْتِ اِدَا حَلْمِ مَرِي هَطَا مَنَاطِمًا اَجْتِ سَاهِرِي  
 وَرَبْتَا وَجِبْ اِدَا سَهْمَارِي نِيَا هَجِي نِ اِسَادِ اَدَا كَرِي  
 دَرَا اِقْ بَاسِ وَا نِ اِنِ سَتَرِي صَوْرَ الْكُرُوِي جَرِي جَادِ بَرِي  
 بَيْتِ اللّٰهِ مُوسَا دُوْبِ سَدْنَانِ عَجَسِ لِسَانِ هُنُقِي جَنَابِ  
 مِي مَنَالِبَانِي كَا فَا نِ حَسِلْ كَمِ اِنَّهُ نَمِنِ سَدْ جَدِي  
 اَكْتَبْتَهُ قَبْ سَا قَبِي نَمَا جَانَرِي كَا وَجِي سَبِي  
 نَمِنِ تَدَّ دُوْبِ كَسِ وَا لَانِ هَادَانِ هَرِ كَسِيْتِ مُوسَا نِ دَرِي  
 اِكْتَادِ بَيْتِ كَا وَكَدْفَانِ نَمِي سَدْ كَنُوكَمِ جَدِي نِي  
 بَيْتِ اللّٰهِ مُوسَا دُوْبِ رَفَانِ بُوِي نِ دُوْبِ مُوَكْتَا كَدْتِنِ  
 نَمِ نَادِي سِنِ تَلْمِي جَدْتِنِ هَمَّا كَا فَا دُوَانِ اِنِ بَدِي نِ

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Those who travel in the land for the sake of knowledge and who nurse the youth and the public in general with 'ilm and education, should, he says, manifest high Islamic moral character, discipline and honesty. He also advises people to avoid indecency, committing crime and sins, violating the rights of one another and killing each other. The 'ulamā' should also know very well and be armed with the

arts of educating the young generation to make them responsible and sincere citizens, and should be hand in hand to carryout together these social responsibilities to build a responsible Muslim society. Finally he concludes his work with the usual invocations.

## CHAPTER FOUR

### 4.0 THE 'AFĀN-'OROMŌ (LANGUAGE) OF THE MANUSCRIPT

It is believed that 'Oromō is the biggest of the nation of Ethiopia with Muslim majority that has been reverting to Islam since long. Likewise, the nation's language, 'Afān-'Oromō, has been in contact with Arabic, the language of the Islamic revelation, since the introduction of the religion to the nation and has been the medium of Islamic education, interpretation and preaching. In the process of the contact, it has been inevitable for 'Afān-'Oromō, which is the receiver of Islamic ideology, to take from Arabic various linguistic features besides Islamic concepts and moral culture as well.

When we think about the contact between two languages in which one part has a well developed script and literary tradition, like Arabic, and the other had no script till very recent time, like 'Afān-'Oromō, then it is simple to imagine that the taking will be high on the side of the oral language. In other words, 'Afān-'Oromō has received linguistic aspects from Arabic and been influenced by the language. These linguistic aspects mostly include sounds and loanwords. As one of the codex produced in 'Afān-'Oromō in Arabic scripts to well Islamize and educate the 'Oromō people to change utterly its pre-Islamic culture to Islamic one, and there by to create and develop literary tradition for what had been scriptless society, *Brillé ĩafā* manuscript of *Šay// 'Almad* is one of the most important literary evidences in which some of the above linguistic facts reflected in its language. These aspects of influence of Arabic on the 'Afān-'Oromō of the manuscript will be briefly discussed below.

## 4.1 The sounds

### 4.1.1 The borrowed Arabic consonant sounds used in the text

When an 'Oromō comes into contact with Arabic or even Islam itself, he will have to learn how to articulate these Arabic (consonant) sounds that are encountered at the very elementary phase of the contact (the manners of articulations for these sounds are given under the Transliteration section of this thesis).

*/ث/[θ], /ح/[ħ], /خ/[χ], /ذ/[ð], /ص/[s], /ض/[z], /ظ/[ʒ], /ع/[ʕ], /غ/[g].*

Several Arabic words and Islamic concepts that are used in the manuscript as well as by 'Afān-'Oromō speakers are constructed with these sound. These include such words as: /ثواب/[*lawaab*] 'reward', /حاجة/[*laajah*] 'affair', /خير/[*layr*] 'good thing', /ذنب/[*lanb*] 'sin', /صبر/[*labr*] 'patience', /صلاة/[*lalaat*] 'prayer', /صوم/[*lawm*] 'fasting', /ضر/[*lurr*] 'harm', /ظن/[*lann*] 'conjecture', etc. When pronouncing these words the lay man may at first confuse the articulation of the strange Arabic sounds in these words with the corresponding ones that exist in 'Afān-'Oromō; i.e., *l, ll > s; ll > h; ll > k; l, ll > z*, etc. But when the acquaintance gets better and better, these strange Arabic sounds as well as the words and concepts are learned or borrowed and properly articulated in 'Afān-'Oromō as: [*lawaaba*], [*laajaa*], [*layrii*], [*lanbii*], [*labrii*], [*lalaata*], [*lawma*], [*lurrii*], [*lannii*]. Brillé *lafā* text has many such Arabic words with these sounds and the more it is recited the better the people learned, articulated and adopted the sounds and the words. Hence the text, as a popularly recited/chanted *manzūmāt* has and will have contribution in teaching these sounds as they are abundantly used in it. In the 'Afān-'Oromō dialect of Dawwé and other Muslim 'Oromō areas, particularly the Eastern 'Afān-'Oromō dialect, this fact should have been contributing to the usual tendency of replacing the sound [*k*] by [*ʃ*] in almost all words that are used in speech; i.e., *k > ʃ* in all words of the speakers.

### 4.1.2 The innovated ‘ajamī-’Oromō sounds

Most important under this rubric is how Arabic symbols are invented or modified and used by the author/ the linguist ‘ulamā’ in the manuscript for the ejectives, /č, č’, p’/; the nasal /ñ/, the voiced velar stop /g/, and the voiced alveolar implosive / ḍ/, all of which are exclusively ‘ajamī’ sounds. The introduction of these symbols has enabled the ‘Oromō’ ‘ulamā’ to easily read the manuscript as well as to thence intensively write in their language. This is made by putting two to three diacritic dots either over or under the Arabic symbols that have overlapping or close characters and/ or points of articulation with the related ‘ajamī’ ones for which scripts are sought to be created. The following words/ phrases are taken from the manuscript to show these.

Folio	Line	The Word/Phrase		The ‘Ajamī’ Sounds in the Words	The Arabic script created /used for the ‘Ajamī-sound
		In Arabic Script	Phonetic Transcription		
I(verso)	1	... جڈیت ،	[jeḍeeti]		ڈ
I(verso)	2	... كڈڈیت ،	[kaḍḍeeti]	[ḍ]	
I(verso)	3	... گنن ، گن گنڈ	[galanni, kan nugoḍe]	[g]	گ
I(verso)	3	ظرفا محمد أمين	[č’irfaa Mulḥammad’Amiini]	[č’]	ظ
I(verso)	5	... نگیچن ، ...	[nageeññini]		چ
I(verso)	13	بگچ مصیبه	[bokkeeñni muḥlibaa]	[ñ]	
2(recto)	3	... تمانچی	[tamañña’e]		
3(recto)	2	گاف بچ بہن	[gaafa biččaa bahan]	[č]	چ
3(recto)	6	... ہندین سلپتی	[hundinu salp’ate]	[p’]	ب

From this table, we can observe that the voiced alveolar implosive sound of ‘Afān-’Oromō, [ḍ], is represented and used in the manuscript as [ ڈ ] by putting three diacritic dots over the related Arabic symbol [ د ] that stands for the voiced

dental stop [d] in Arabic. This means that the modification is applied to the Arabic symbol [د] which is related or closer in point of articulation to the 'ajamī sound [ð] for which the 'ajamī-Arabic script [د̣] is innovated. Accordingly, the voiced 'ajamī-(‘Oromō) velar stop, [g], is represented by [گ̣] putting three dots over [گ] which is Arabic symbol for the voiceless velar stop [k], as opposed to the Arabic voiced uvular fricative [ġ]. In the same way, three dots are put over the Arabic symbol [ف] which stands for the voiceless alveolar ejective [fʰ] to represent the voiceless-'ajamī palatal ejective [čʰ], and used in the script of the manuscript as [ف̣]. The same method is adopted to represent the rest of the 'ajamī-(‘Oromō) sounds except the case of [ɟ] or [č]. This is created by adding two dots under the Arabic symbol [ج], that stands for [j] for in the manuscript, when at some places these dots are forgotten to be added, the sound is just left as [ج] as in Folio 3(recto), line 2 mentioned above. In the case of [ŋ], either of two Arabic symbols [ن] or [ج] are alternately affixed to the above 'ajamī sound [ɟ] as [ج-ن] or [ج-ن] to represent the sound. Finally, the Arabic symbol [ب] is left to play dual purposes: it represent both the 'ajamī sound, [pʰ] and its own self ([b]) in the manuscript where alternate pronunciation is differentiated according to the contextual environment.

As to the question who adopted or created this method of representing the 'ajamī sounds and used in *Birillé ĩafā* copies if the original was lost, it is possible to say that the initial endeavor in at least indicating the direction of this development, if not complete creation must had been made by the author of the manuscript himself. There are indications for this in two of his earlier and his hand written 'ajamī-'Oromō *manḡūmāt* which are bound with his solely Arabic collection, 'L-La'ālī 'l-ĩamīnah where he had used [د] for [ð], [ج] for [č], [گ] for [g], etc. This has at least indicated the trend of the later full adoptions or innovations of the sounds. When he later on started writing fully and intensively in 'Afān-'Oromō, he must have worried to improve or innovate this representation of

the 'ajamī sounds to the better to make his intensive 'ajamī work readable and understandable by all. The gemination in 'Afān-'Oromō of the text are represented in the codex by putting the symbol of the Arabic Šaddah(stress) ( ˆ ) over the stressed sound.

### 4.1.3 The vowels

*Birillé* /lafā is a thoroughly *mulbarrak* (vocalized) text where the Arabic /brakāt are used as representing the short vowels in 'Afān-'Oromō there by helping to overcome any problem in reading and/or understanding this 'ajamī-'Oromō text that might have been encountered otherwise. These basic short /brakāt (vocalizations) of Arabic, namely the *fatīlah* (the open) or /—/ which represents the front-open-short vowel /a/), the *kasrah* (the close) or /—/ which corresponds to the close-front-short vowel /i/, and the *lammah* (the round) or /—/ that matches the close-back-Short vowel /u/ are directly used for the three short 'Afān-'Oromō vowels [a], [i], and [u] respectively. Among these, the *kasrah* and the *lammah* are read inclined to their respective two 'Afān-'Oromō short vowels /e/ or [é] and /o/ that they are used to represent; where the *kasrah* to the close-mid-short vowel /e/ and the *lammah* to the close-mid-back /o/. Although these two 'Afān-'Oromō vowels do not have exact correspondents in Arabic, this representation seems enough as it is not problem to contextually identify which form of the two representations, /u/ or /o/ must be the reading. Hence, no innovation of vowels has been observed in the 'ajmī text regarding the vowels.

Both Arabic and 'Afān-'Oromō have also similar long vowels. The counterparts of the three basic Arabic long vowels /aa/, /uu/, and /ii/ also exist in 'Afān-'Oromō. Arabic uses diphthongs for *madd* (vowel length) which is formed by suffixing /ā / ('alif) or the extra length / ~/, the *sukūn waw* / وُ / and *ya'* / يَ / to, and/or putting over the sound to be lengthend. Accordingly, the Arabic long vowel diphthongs / آ، آ، /، / إى، /، / أو، / are used in the manuscript for the 'Afān-'Oromō

long vowels /aa/, /ii/, and /uu / respectively. For the rest two 'Afān-'Oromō long vowels /oo/ and /ee /, the Arabic diphthongs /أُ/ [eu] or /au / and /أى / [ei] are used respectively in the similar short forms as these also do not have exact correspondents in Arabic. Hence, the Arabic /أى/ also additionally represented the 'Afān-'Oromō /ii/ while /أُ / represented /oo/ as in the case of the two short vowels. These can be shown as in this table:

'Afān-'Oromō	Short Vowels		Long Vowels	
	Arabic representations in the Manuscript		Arabic representations in the Manuscript	
a	— (fat/bh)		aa	آ ، عا
i e (é)	— (kasrah)		ii ee, or ée	إى، إى
u o	— (/lammah)		uu oo	أو، أو

## 4.2 The loanwords and phrases; and the patterns in which they are used

### 4.2.1 The Arabic loanwords and phrases

Arabic loanwords are used in the text by making them fit into the phonological conditions/ patterns of the borrower language. The following are only some of the loanwords that are taken from the manuscript as examples to show this situation.

A r a b i c L o a n w o r d s / p h r a s e s								
No	Folio	Line	As written in the manuscript	Phonetic Transcription	Arabic Nou n forms of the	Phonetic Transcription with gloss	As used in the 'Afān-'Oromō of the	'Orom o morph emes Attach ed to



			n	Word s	text	the nouns
1	1(v)	2	مَدَد	[madad]	مَدَد [madad]'help	{madada [-a]
2	1(v)	11	نور فُول ساتن	[nuura fuulasaatiin]	نور [nuur]'light'	[nuura] [-a]
3	1(v)	11	بُكْنِجْ مُصِيْبِيَّة	[bokkeeñni mu/iibaa]	مُصِيْبِيَّة [mu/iibah]'tu mult'	{mu/iibaa [-aa]
4	2(r)	4	هَمَّ قَدِرَاتِن	[hamma qadiraatiin]	قَدْر [qadr]'capaci ty'	[qadiraa] [-aa]
5	2(v)	4	رُوبِن عِنَايَات	[roobni inaayaa]	عِنَايَة ['inaayah]'pr vidence'	{inaayaa [-aa]
6	2(v)	8	بِرْز مَحَبَّات	[birzii ma/abbaa]	مَحَبَّة [ma/abbah]'a ffec-tion'	[ma/abb aa] [-aa]
7	2(v)	9	يَا ظَرْفَا سَعَادَا	[yaa č'irfaa sa'aadaa]	سَعَادَة [sa'aadah]'h appiness'	[sa'aada a] [-aa]
8	1(v)	4	إِنْس جِنَّ	['insii jinnii]	إِنْس، جِنَّ ['ins. jinn]'mankind , the jinn'	['insii, jinnii] [-ii]
9	2(r)	9	بَحْرِين ] بَحْر ]	[ba/iin]	بَحْر [ba/i]'sea'	[ba/iin] [-ii-n]
10	2(r)	11	كَنْ حُبِّيْنْ ذُ مَاسِي	[kan /ubbiin ðamaasé]	حُب [ʈubb]'love'	[ʈubbiin] [-ii-n]
11	4(v)	13	شَرْقِ غَرْبِ	[šarqii garbii]	شَرْقِ، غَرْبِ [šarq, g arb]'east, west'	šarqii, garbii] [-ii, - ii]
12	46(r)	5	حَقِيْفِ بَاطِلِ	[ʈaqqii baatila]	حَقِّ fi [ʈaqq]'truth'	[ʈaqqii] [-ii]
13	106 (v)	13	عَاشِفِ	['aasıqii]	عَاشِفِ [ʈaşıq] 'lover'	['aasıqii] [-ii]
14	107 (r)	2	عَرَقِ	[garqi]	عَرَقِ [garq]'sinki, drawn'	[garqi] [-i]
15	107 (r)	3	شَوْقِ	[šawqii]	شَوْقِ [šawq]'longin g'	[šawqii] [-ii]

16	1(v)	5	رَحْمَنَ [raʕmanni]	رَحْمَةً [raʕmat]	'merc y, pity'	{raʕmanni	[-tni/ -nni]
17	2(r)	3	عَارِفُونَ [ʕarifoanni]	عَارِفُونَ [ʕarifuun]	'gn ostic'	{ʕarifoanni	[- oot- ni/ -oo- nni] [-tni/ -nni]
18	101 (v)	11	أُمَّن [ʕummanni nabii]	أُمَّة [ʕummat]	'peo ple'	{ʕumman ni]	[-tni/ -nni]
19	3(v)	4	عَلَبِ [gallabé]	عَلَبَ [galaba]	'to conquer'	{gallabé]	[-é (a> é)]
20	3(v)	6	جَوَّابِ [Jawwabé]	جَوَّابَ [Jawwaba]	'a nswer'	{Jawwab é]	[-é (a> é)]
21	99(v)	5	خَلَقَ [ʕallaqé]	خَلَقَ [ʕalaqa]	'(he) created'	{ʕallaqé]	[-é (a> é)]
22	100 (r)	1	شَفَّعَ [šaffaʕé]	شَفَّعَ [šaffaʕa]	'(he) interceded with'	{šaffaʕé]	[-é (a> é)]
23	101 (r)	1	تَعَبَ [taʕabé]	تَعَبَ [taʕiba]	'(he) became tired'	{taʕabé]	[- é(a> é); (- i<a)]

'Afān-'Oromō is the language that most of its words end in vowel except limited phonemes such as /l/, /m/, /n/, and /t/. Therefore, when ever a loanword that ends in consonant is borrowed or used by 'Afān-'Oromō, the language automatically assigns a vowel to the end of the word according to its phonotactic patterns. In the above table, the Arabic loanwords that end in consonant are made in the text to follow this phonological rule of 'Afān-'Oromō- changed to the accusative case forms of the language by suffixing one of the vowels /-a/, /-aa/, or /-ii/.

In the above words, the Arabic word مَدَدَ [madad] 'aid, help' (#1) that ends in consonant is changed to the accusative form of noun in 'Afān-'Oromō by suffixing /-a/ to its end as indicated in the last column of number 1. In the same pattern in

number two, the Arabic word نُور [nuur] or نُورٌ [nuurun] 'light' is taken as نُورَ [nuura] by suffixing the vowel /-a/. In the same pattern, the loanwords from #3 to # 7 in the table have suffixed another vowel /-a/ while #s 8 and 11-15 suffixed /-ii /, all of which are in accusative noun forms.

The loanwords in 16, and 18 are borrowed in the nominative noun forms by suffixing /-ni/, the nominative case maker of 'Afān-'Oromō. In these words, the last /t/ in (16) and the /t/ of the plural marker in (17) are assimilated into [-n] when the nouns are changed to direct subject forms. Due to this, the subject suffix in these words becomes [-nni], and the end vowel [-a] in the accusative case of the word [aarifoota] is deleted in the nominative case form, [ʿaarifoanni].

The words in #s 19-23 are verbs used in the perfect form by suffixing the 'Afān-'Oromō perfect maker, [-é]. While the loanwords in #s 19, 21, and 22 are used with germination. These are the patterns in which Arabic loanwords are used in the language of the manuscript.

Besides beginning the poems in entirely Arabic stanzas and then shifting to 'Afān-'Oromō after some lines of verses and the vice-versa, the author also used many Arabic phrases in the manuscript without any alteration in their Arabic forms and meanings. He also used various short quotations from the *Qur'ān* and the *Ḥadīth*. Not all of these words/ phrases are so used due to lack of their equivalent translations in the receiver language. Rather, they are inserted in the verses to give the maximum flavor and poetic power to the composition, to touch the innermost feeling of the audience, to stir and inforce the quality of ecstasy, aspiration, appreciation and satisfaction in them when the *manzūmah* is recited. Besides, they also indicate the high standard, the quality and beauty of the language of the poem and the scholarly status of the author. This is also done by maintaining the maximum flavor of the borrower language. Some examples of such words/ phrases are indicated underlined below in the lines taken from the manuscript.

Fārūn jālalleḏā Ṭāhā layra-'l-  
warā,  
 Mināmin hundarrā bar nama

فَارُونَ جَالِبِدًا طَهُ خَيْرَ الْوَرَى، مَنَامِنُ هُنْدَرًا بَرٌ نَمَ طَاهَرًا

In the underlined phrase, **Ṭāhā layra-'l-warā**, the word **Ṭāhā** is the title of one of the 20<sup>th</sup> Sūrā (Chapter 20) of the Qur'ān as well as one of the titles of the Prophet(pbuh). To this word, the nominal adjective, **layra-'l-warā**, meaning: “the preferred/the best of the creation”, is added to the title Ṭāhā to express the noblest rank of the Prophet(pbuh).

'Assalāmu 'alaykum Ṭāhā  
 Mukarramu.

السَّلَامُ عَمَيْكُمْ طَهُ مُكَّرَمٌ،  
 مَلِكِي فُولٌ سَاتِنُ كَنُ اِبْدٌ ذَا اُمُو

Folio 1(v), line 10

The phrase '**Assalāmu 'alaykum Ṭāhā Mukarramu**, meaning: “Peace be upon you [O ye] the honored Ṭāhā [Prophet(pbuh)]”, is used without altering its Arabic structure to explain the loftiness of the status of the Messenger.

Āyatumti Qur'ān hammamī  
 hammami  
 Kan wā nabī himu manfūqi mafhūmi  
 Hama nama gahu kan Sūrah wa-'l-  
Najmi

ءَايَاتُمْتِ فُرْءَانَ هَمَمَ هَمَمَ، كَنُ وَآ نَبِي هُمُ مَنطُوقٌ مَفْهُومٌ  
 هَمَمَ نَمَ كَسَهُ كَنُ سُوْرَهُ وَالنَّجْمِ، اِنْتُمْ دَيْبِسُ كَنُ نُونٌ وَالْقَلَمِ  
 كَيْسٌ [ت] اَجْدِي فَارْسِي مُوْتِيْنُ دُو الْكَرَمِ، اِنَّكَ لَعَلَى خُلُقٍ عَظِيْمِ

Iftuma dē'bisi kan Nūn-wa-'l-Qalami  
 Kēssa[ttij] jeḏē fārsé Mofīnū-'l-Karami  
 “Innaka la'alā luluqin 'alīmi”

مُحَمَّدُ الْهَادِي خَيْرُ كُلِّ الْمَلَا، اِمَامٌ رَحْمَتًا نَكَّاسِدٌ جَّ  
 ثَلَا

Muhammadu-'l-Hādī layru kulli-'l-  
malā

كَنُ اِسَ فَارْسِي مُوْتِيْنُ اِرًا جَلَا، اَفَمَا زِيْنٌ ذَا اِبَافِ  
 اَمَلَا

Imāma rāmatā nagāséča tolā  
 Kani isa fārsé Mofīn irrā jalā  
 Ofumān zayyané ḏābāfi 'amalā

In the above quotation: “Āyatumti Qur'ān hammamī hammami, Kan wā nabī himu **manfūqi mafhūmi**”/ “So much and so much are the assertive and indicative verses of the Qur'ān that tell about the Prophet”, the underlined Arabic phrases, *manfūqi mafhūmi*(assertive

and indicative), is used as in Arabic. *Sūrah wa-'l-Najmi* and *Nūn-wa-'l-Qalami* are titles of two different chapters of the *Qur'ān* (Chapters 53 and 68 respectively) that speak about the Prophet (pbuh) while the phrase “*innaka la'alaa luluqin 'alimi*”/ “...verily (O Muḥammad! [pbuh]), you are on an exalted (standard of character) [68:4]” is a direct quotation from the *Qur'ān* (68: 4). The author quotes these to tell the audience how Allah Himself has admiringly described the Messenger (pbuh). The phrase ***Muḥammadu-'l-Hādī layru kulli-'l-malā*** is also Arabic. It is used to mean that the Prophet (pbuh) is “the best of all the creation” who is selected and sent to guide all creation to the right track. This is also used without altering its Arabic form and meaning. A lot of such Arabic phrases that indicate the religious content of the manuscript, the scholastic status of the author, the poetic power of the composition as well as the flavor of the 'ajamī poem are embedded within the body of the manuscript. The phrases and the religious concepts that they bear are used to stir and enforce the inspiring power of the poems.

#### **4.2.2 Some vocabularies/phrases specific to the dialect of the manuscript**

The 'Afān-'Oromō dialect of the manuscript uses some vocabularies that seem specific to the region, i.e. they are not frequent or visible in the dialects of other 'Oromō regions. The following underlined phrases/words from the manuscript are examples of these:

- i. "دِيرَمَا كَلَب" (F2(v) L4) /***diiramaa-gallaba***/ 'morning and evening'. This is a common word or phrase used in the manuscript. The frequent phrase used in other dialects of the language instead of this is /*ganamā-galgala*/. It is never found in the manuscript.
- ii. "كَرَا أَب" (F8(v) L4) /***karaa-'abiin***/ 'in other way'. The usual phrase in most of the other dialects that never appeared in the manuscript is 'karā birātīn'.

- iii. " لفا سَرَن كُونُ " (F8(v) L8) /**lafa saran ka'un**/ 'stading up alertly (hurryingly)'. The underlined adjective seems specific to the dialect. The frequent alternative is 'lafā sati 'olka'ūn'.
- iv. " سَرَسَمُ قَرَّ أَرَبْنِ إِسَانِي " (F8(v) L5-7) /**sarasuma qara 'arrabni 'isaanii**/ 'his(respect) tongue is very sharp(fluent)' instead of [hālān/ bāy'é qara arrabni 'isānī].
- v. " مُدُونَم دِينَا " (F99(v) 1) /**muduuduma deemna**/ '(we) go straight'. The frequent alternatives in all other dialects are 'qaj ē'l'o dē'mna' or 'sirri dē'mna'.
- vi. " ذُ هَمَا " (F57(v) L2) /**ḏihamaa**/ '(let)you(respect/pl) eat' instead of 'ñāḏḏā', the most frequent usage at present.
- vii. " تَكَمَّا بَطْفَن " (F11(v) L5) /**takkuman-bač'aqne**/ 'never lisped'. In the other dialects, the sounds /b/and /č'/ in this word do exchange their position.
- viii. " سُنْفَدَر " (F18(v) L13) /**sunfaḏḏee**/ '(I) smelt'. The sound /s/ in this word is replaced by the sound /f/ in the usual usage.
- ix. " كَلَكَلْتُو " (F15(r) L2) /**kalkaltuu**/ 'guard(s)'. This is an unusual noun for the standard word "wārdiyyā". It seems to have been 'Oromized from the Amharic verb "kalakkala".
- x. " نَغَاسِي شَارَمْنِي " (F41(r)L13) /**nagaaseen šaaramne**/ 'the nagāsē' (king) that will never be impeached'. The word 'nagāsā' or 'nagāsō' is used instead in the rest of the dialects.

Some very specific Arabic and 'Oromō words are phrased together in the language of the manuscript. For instance, the Arabic word **بَعْدُ** /**ba'd**/ 'after' is joined with /kana/ 'this' ('Afān-'Oromō) and phrased as /bāda-kana/ 'after this' instead of /kana-bōda/. This usage is common in the region as well as in the manuscript. Another very special coining is the word /qālqāla/ 'gossip/ hearsay' (F4(r) L11), from the Arabic **قَالَ وَقِيلَ** [**qaala wa-qiila**] 'he said and it is said'. Another such word observed in the text's dialect is **هَلِيَّ** (F73(r) L6) [**hulliyyi**] 'always'. It seems to have been evolved from the Arabic 'kulliyyi', 'completely', 'wholy' or 'kullu yawm' 'every day'.

Obviously, Amharic and 'Afān-'Oromō have been living together for centuries exchanging many words, phrases and concepts. Hence, many Amharic words are also used in the manuscript by giving them the patterns of the text language in the same way as shown for the Arabic loanword under 4.2.1 above. A different thing worth mentioning here regarding the usage of Amharic words is the context in which the author has used the word "Amhara" itself. He employed it to mean not only "the Christians", or a "nation" as in the Ethiopian context, but also any ideologically and culturally rivalry and hostile group of men or community to (that of) Islam and Muslims. Even the Arabs of Makkah who did not, or refused to, embrace Islam or had exercised enmity against Islam and its people are labeled as *the Amhara*: "أَمَارَتَرَّأ هِسْ بَرَّ كَا هُقْلُنْ" (F20 (v) L 10) "**Amārotarrāhis bargā hoffalan/**. 'They (the Prophet(pbuh) and his men) were saved from the Amhara; أَمَارَ دِ دِلَى " "دَرَارَأْمُرْنْ" (F33 (v) L 2) /'**Amaara dideellee garaarraan murani/** 'even about an the Amhara who rejected Islam, he[the Prophet(pbuh)] will not feel despair'; and similar usages are present in the manuscript on F87(v), L13, and F76(v) L8, etc. In the region and the neighbourhood, the terms [*Amārānnā Islām*] in Amharic, and [*'Amārāfi 'Islāma*] in 'Afān-'Oromō, to mean the 'Christians and the Muslims' are also customarily used by people.

## CONCLUSION

It is believed that Ethiopia is a home of extensive body of indigenous 'ajamī-Islamic literature that unfold the rich historical, moral, cultural, linguistic and all-round contributions of dynamic Ethiopian Muslim authors to the nation's history and culture. As has been investigated and shown in this study, *Brillé Ībfā* 'ajamī-'Oromō metrical manuscript is one of such dynamic works written in 'Afān-'Oromō (language) in Arabic script by one of Ethiopia's outstanding Muslim poets, *Šay//Almad Šay//Sirāj* of Hart'ummā.

As has been discussed, *Brillé Īlafā* metrical work presents an intensive narration of the *Sīrah* (the biography) of Prophet Muḥammad(pbuh) and of his pioneer companions(may Allah be pleased with them) to the 'Afān-'Oromō-speaking Ethiopian masses. With this profound presentation, it intensively teaches and preaches Islam, and disseminates its ideology, dogma, worship, character, ethics, love and brotherhood, etc to both the savant and the commoner on common platforms of *Mawlid* and *Īdrah*. In short, it propagates Islam and Islamic history and culture to Ethiopians in very attractive verses. It is composed in Dawwé, Hart'ummā, but, by the 'Oromō 'ulamā', it has been copied and distributed in Harargé, 'Arsī, Bālé, Šawa, Addis Ababa, Jimmā and other 'Afān-'Oromō-speaking Muslim regions and cities in Ethiopia. In teaching Islam to the 'Oromō people in their vernacular in a very attractive language and in depth, in addition to the teaching and preaching works and endeavors of other 'ulamā' of the nation itself, the text has played great role in transferring the 'Oromō nation from pre-Islamic beliefs and culture to the Islamic ones, deepening the faith of Islam in their hearts in general, and enabling them to inherit Islam in particular.

Indeed, there are many similar and other great preaching works of the many 'Oromō 'ulamā' that have contributed much to their nation's Islamization. But as it has been observed during this study, viewed from the point of literary beauties and taste, depth and intensiveness of contents, torrential stanzas, rhymes and volume, *Brillé Īlafā* is considered by all the informants as a special preaching/teaching tool of its kind. Furthermore, having been written over eighty years ago, it is considered by many 'Oromō scholars as a pioneer and rich literary accomplishment from which experience of authoring 'ajamī texts in Arabic script has been drawn.

According to the 'ulamā', the *Sīrah* of the Prophet(pbuh) is considered as one of the best and profound ways of teaching Islam. The choosing of this topic by the author for this original work shows that he is one of those insightful 'ulamā' who



have understood and used this fact, and the composition of the *manẓūmāt* with such effective and high literary skill also has made it quite effective instrument of the propagation of Islamic faith, history and culture in Ethiopia.

The work has combined almost all aspects of the *Sīrah*, and its serenity and sanctity; and the exemplar honest belief, sincerity, love, determinedness and sacrifices of the Prophet's (pbuh) and his companions (may Allah be pleased with them). It has advised the people to learn complete and honest submission to Islam, to follow and benefit from the companions' exemplar sincerity, devotions and dedications to the religion; and from their heroic sacrifices in its causes as well. It has taught the Muslim society how it should be sincere in belief, how it should worship, practice and live the religion. It has guided the society how to conform its life to the teachings of Islam and how to enforce its Islamic social unity, integrity, identity and reinforce its Islamic culture. In short, the text has and shall show the Muslims the moral and ethical direction along which they have to develop and be a good and sustainable Muslim nation.

As shown in this inquiry, one of the main things that indicate the significance and benefit of this manuscript is its linguistic breakthrough and/or contribution to the society and culture that has been script-less. This is achieved by using and also innovating or creating 'ajamī- script for 'Afān-'Oromō from Arabic. This has enabled the language not only to possess scripts and to transit from oral to written history but also the society to read and write in its mother tongue and to enrich the heritage of the nation with 'ajamī-'Oromō manuscripts as such. Therefore, besides its moral and literary values, its linguistic contribution and benefit should enforce us to assign to it a special place as one of the very significant historical monument of Ethiopia as well.

By means of *Brillé Ḥafā* manuscript and other works of his, there is a man who comes up from oblivion to knowledge; a man who is gifted with literary art, an

outstanding author, a distinguished *mādi*, a teacher and a linguist-Šay// Aḥmad Šay// Sirāj. In fact, in the Ethiopian Muslim societies that have lived neglected by research, there are many such precious and prolific savants whose history and works are not known and recorded. This being the responsibility of the present and the forthcoming research generation, what makes Šay// Aḥmad special and the foremost is that by using his poetic knowledge, gift and language command, he produced works that are equally rich, beautiful and precious in both Arabic and 'Afān-'Oromō languages; and hence, he is the king of the verse and the genius of Ethiopia in *Mad*. Furthermore, he was a man who has lived and sacrificed his life for both spiritual (moral) and linguistic development, *ḥkr, mad* and composition to which his biography and works are witnesses. His dedication, sincerity, piety, spiritual serenity, and literary and linguistic achievements are very important examples for many. As shown in this study, having been learned better than many people, he never boasted. Rather, he requested all to correct him should he has done mistakes in his works. Having been superior to many in knowledge, moral standards and achievements (by which Islam in Ethiopia and his society would ever boast), gift and contribution, again he graded himself beneath everybody, even the common illiterate man, as he labels himself as *Turābu Ni'āli-'l-'Aḥfāl* / "The Dust of the Shoes of the Kids"! He considers himself the lowest, even if he is the default *ḥassān*, the *Buḥayrī* or the *Warrāq* of Ethiopian!!

This study, though has tried to introduce a man who is Ethiopia's genius, in whose attributes humbleness, dedication, sincerity, devotion and sincerity were culminated, is by no means believed to have exhaustively contained every detail information about him. That can be the share of the forthcoming researcher that would undertake study about this man who is so much loved by the society of Dawwé and beyond. Many elders have shaded tears, as if he died just now, when giving me information on him and on the celebrated 'L-'ālimu-'l-rabbānī- Šay// 'Abdu-'l-Hadī-'l-Hart'ummī, whose blessed hands and guidance have hosted and done much to produce the poet.

Last but not list, many researchers who have undertaken research on 'ajamī-Islamic literature on Wallo so far have focused on the Amharic-'ajamī only, and the existence of such equally rich and important 'ajamī-'Oromō texts as this *Brillé Ḍafā* and other similar works of various 'Oromō 'ulamā' in Dawwé, the region which was part and parcel of Wallo, seems to have been forgotten. Hence, no doubt this work has brought new discovery and information to and called researchers to give attention and conduct research works on the 'ajamī-'Oromō manuscripts in the region as well as in the rest parts of Ethiopia as well.