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‘We Thank the Lord God’.
A Hausa Poem from the IASAR/160 Manuscript

The poem from the IASAR/160 manuscript, like many other Hausa texts in the Ajami script, has no formal title. For practical purposes, however, it was given a conventional name We Thank the Lord God, which is the translation of the first three Hausa words of the poem. This poem comes from the Arabic Collection of the Institute of African Studies, University of Ghana. In the provisional and so far unpublished catalogue of the Institute’s manuscripts it is described in the following way:

IASAR/160 — Hausa
Accession date: June 1963
Author —
Title —
Description: Admonition
Date of work —
Ms from: Malam Abū Bakr b. al-Ḥājj ‘Umar of Kete Krakye, 7 folios, 17,5 × 22 cms, 15—25 years [old].

The fact that the manuscript, whose xerox copy underlies the present edition, was obtained from al-Ḥājj ‘Umaru’s son made some people think that it was al-Ḥājj ‘Umaru himself, the famous Hausa poet, who had written this poem¹. The careful analysis of the Hausa Ajami text reveals, however, that it constitutes a shortened version of another Hausa poem published at the turn of the XXth century by Ch. H. Robinson². Although the poem under consideration has only 176 verses and that published by Ch. H. Robinson as many as 256 verses, the content of both of them is the same. The only difference is that the poem from the

IASAR/160 Ms omits all Koranic quotations in the Arabic language which are rather numerous in the poem edited by Ch. H. Robinson. Ch. Robinson claims (and not without reason) that the author of this poem was “Sheikh Othman of Sokoto, the conqueror of Hausaland”\(^3\). It was composed in 1802 but first committed to writing by his brother Abdu llahi in 1843\(^4\).

Summing up these facts we can assume that al-Hājj ‘Umaru, the well known leader of Islamic community in the Volta Basin, might be eventually the author of this adaptation of an earlier poem by Uthman dan Fodio.

The poem *We Thank the Lord God* is typical for the Islamic tradition in the Hausa literature. This tradition is rich in homilies on the frailties of this world, on its deception and its instability. These all homilies are nourished by the eschatology of the Koran and the post-Koranic writings. The prophets of the Old Testament as well as the Koran, and the heroes of Middle Eastern mythology (Nimrod, Nebuchadnezzar, Solomon and others) are often referred to.

According to the characteristics typical for Islamic tradition, the poem *We Thank the Lord God* consists of:

— invocation to God, to His Prophet and to the Prophet’s companions (verses 1—3),
— introduction of the poem’s theme (4—6),
— exhortations to repent (7—17),
— statement that God is giver of all things and that to Him only we should address (18—20),
— obligations’ list for women to observe (21—25),
— warnings against transitory character of this world — even prophets, great kings, great “heathens” and Pharaohs have passed away (26—44),
— statement that no one can avoid death, description of the last days of life and burial ceremonies (45—65),
— description of the first examination in the tomb by two angels of death and image of a believer’s and an unbeliever’s fate (66—75),
— description of the Resurrection Day (76—81),
— statement that no prophet except Muhammad can render help (82—100),
— image of God’s judgement and description of a narrow bridge over Hell which everyone must cross (101—118),
— description of believers and unbelievers’ fate (119—126),
— description of tortures to be endured by heathens and the image of different divisions of Hell (127—152),
— description of the fate of believers, (153—172),
— conclusion (173—176).

The poem *We Thank the Lord God* is written partially in the form of the classical

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\(^3\) Ibid., p. 68.
\(^4\) Ibid.
Arabic qasida. It opens with an invocation to God and an eulogy to the Prophet Mohammed and his companions which substitutes an amatory prelude of the pre-Islamic qasida. Like in a classical Arabic poem the two hemistiches of the first verse rhyme with each other and the same rhyming syllable wa is repeated at the end of every verse throughout the whole poem.

Translation

[ʃ 1 rʃ]
In the name of God, the Merciful, the Compassionate. May God bless our noble Prophet Mohammed and grant [him] peace.
1. We thank the Lord God, the Powerful One,
   The Almighty who has power over all.
2. We invoke blessing on Mohammed;
   [On] his relatives, friends and [all] the Prophets.
3. [On his] helpers and their followers;
   And the angels, too, we greet.
4. And after the salutations and greetings,
   Do you listen to this little song of mine!
5. Know that, in truth, I am only a student,
   Not a teacher, far less a superior to others.
6. Know that in this little essay
   I am longing for the Envoy who is superior to all.
7. O, my friend, listen attentively to my warning!
   Fear our Lord God who has created all.
8. Repent, give up adultery, lie and underhandedness;
   Give up this humiliating of others.
9. Give up all impurity as well as stealing.
   Give up gambling, fear to slander anyone.
10. Give up evil doings, eagerness and wickedness.
    Give up all proud looks and all abuses.
11. Give up taking away property of orphans.
    Do not behave tyrannically towards anyone.
12. Give up being hastily angry, my brother;
    You want others to say that you excell all.

[f 1 vʃ]
1. You swell also with pride going mad,
   You abuse people [by saying] you excell all.
2. People, indeed, praise you, if you give them [something].
   They say that you do surpass all.
3. If anyone abuses or injures you in this world, Do not bother about it, [leave him] to the Almighty.
4. Because, you too, you are friend of the Almighty. He looks at you, He, who has power over all.
5. If it is you who listens to my admonition, Repent, please, give up begging of anyone.
6. If you want to ask [for something], ask the God, The Almighty who gives to everyone.
7. For He gives you without going angry; For He is Generous, nobody would deny.
8. For to Him we call [saying]: "Have mercy on us". In truth, He does not ignore it, there is no doubt.
9. Women, stay only with [women], do you hear! Fear our Lord God who has created all.
10. Cover your whole bodies, even the heads. Fear entering the Hell, [it exists] for sure.
11. Give up temptation to go out [of house], leave it only when necessary And when law allows it, there is no doubt.
12. When there is no necessity, there is no law [for it]; When you are walking, then you will descend to Hell.
13. Repent, do not hate anyone in the world. Stop singing loudly — [it is not good] without doubt.

[f° 2 r°]

1. Leave off enjoyment of this world, ye brethren! You know it is deceptive, there is no doubt.
2. The world is like a city, but it is not city; Because there is no way back to this world.
3. O friend, know that the world is a place for strolling; Behold the Prophets, there is no one [left].
4. Both Adam¹ and Seth² and Noah³, too, remember! They are where the Almighty is, who has power over all.

¹ In the Hausa text Adamu — the Biblical Adam, surnamed “the father of mankind”. In Islam he is regarded as the first prophet, to whom God has revealed “books”. God ordered Adam to build the Ka’ba temple, and angel Gabriel taught him the pilgrimage ceremonies.
² In the Hausa text Shitu — the third son of Adam and Eve according to the Bible. According to the Moslem tradition he lived in Mecca performing the rites of pilgrimage until his death. He built Ka’ba of stone and clay.
³ In the Hausa text Nûhu — the Noah of the Bible. He is particularly popular figure in the Koran and in Moslem legend. The Bible does not regard Noah as a prophet. In the Koran Noah is the first prophet predicking punishment.
30 5. Saleh⁴ together with Abraham⁵, both of them
Have returned to the Almighty King.
6. Where are Isaac⁶ and Ishmael⁷, either?
They are where He is, who has power over all.
7. Where are Moses⁸ and Aaron⁹ in this world?
Indeed they have gone to the Almighty One.
8. Where are David¹⁰ and his son Solomon¹¹, either?
Indeed they have gone to the Almighty King.
9. Where is Jesus¹², the spirit of God, he also?
Indeed he has returned to the powerful King.
35 10. Consider, even the first among the Prophets [passed away];
Mohammed, Amina’s¹³ son, who excells all.
11. Through the dignity of these Prophets
[May] God grant us a good end of the life.
12. Consider, even the great kings, too,
Are in the Next World, today they are nothing.

⁴ In the Hausa text Šālihu — a prophet who was sent to the Arab people Tamūd. He is usually depicted as a sign and a warning.
⁵ In the Hausa text Ibrāhimu (Ar. Ibrāhīm) — the Biblical Abraham. According to the Koran he was the son of Āzar. On the day of the Resurrection he will take his place at the left hand of Allah and guide the pious into Paradise.
⁶ In the Hausa text Ishāqa (Ar. Ishāq) — the Biblical Isaac, son of Abraham.
⁷ In the Hausa text Samā’ilu (Ar. Ismā’īl) — the son of patriarch Ibrāhīm (Abraham), mentioned several times in Koran. He is called the messenger and prophet, who summoned his people to ᵃˡ ᵀᵃˡᵃᵗ (prayer) and ᵃˡ ᵃˡʳᵃᵗ (almsgiving).
⁸ In the Hausa text Mūsā — the prophet Moses of the Bible. In the Koran Mohammed regards Mūsā as his predecessor, his model, and believes he had already been foretold by Mūsā. Mūsā spends “30 and 10 nights” with God. He brings instructions and admonitions on the tablets.
⁹ In the Hausa text Harūna (Ar. Hārūn) — the Aaron of the Bible, mentioned several times in Koran.
¹⁰ In the Hausa text Dāwuda (Ar. Dāʾūd) — the Biblical David. The Koran has several passages in which reference is made to the legend of the kingly prophet David.
¹¹ In the Hausa text Sulaimān (Ar. Sulaimān b. Dāʾūd) — the Biblical Solomon. He is an outstanding personality in Mohammedan legends. Special emphasis is placed on his wonderful power of magic and divination. He is believed to be a true Apostle of Allah, a divine messenger, and prototype of Mohammed.
¹² In the Hausa text ‘Īsā (Ar. ‘Īsā) — the proper name of Jesus in the Koran and thence in Islam. He is called “a spirit of Allah”.
¹³ Amina, Mohammed’s mother. She died, when Mohammed was 6 years old.
13. Where are Fulfalana\textsuperscript{14}, he and Nebuchadnezzar\textsuperscript{15}, either? Where is Nimrod\textsuperscript{16} — these all great heathens?

\[\text{[F° 2 v°]}\]

1. Where is Shaddad\textsuperscript{17}, the splendid builder? They are there, in the Next World, today they are nothing.

2. Where is their wealth today in this world? They are there, in the Next World, today they are nothing.

3. Where is their wealth today in this world? They are there, in the next world, today they are nothing.

4. Where is Qarun\textsuperscript{18} rich in money in this world? Where are Pharaohs, these bad heathens?

5. Where is Haman\textsuperscript{19}, the oppressor of the world? They are there, in the Next World, today they are nothing.

6. Thus it has happened with Abu Lahab\textsuperscript{20}, the hypocrite; even his father, Abu Jahl\textsuperscript{21} is there, he is nothing.

7. Fear the day when death comes to you! You will pass away, you alone, there will be none [with you].

\textsuperscript{14} Probably Hulagu Khan (1217—1265), the founder of the Hulagu dynasty which was governing in Iran, Mesopotamia and Eastern Anatolia in XIII—XIX cc., is meant. In 1258 he deprived of power the Abbasid caliphs and subdued the Mesopotamia.

\textsuperscript{15} In the Hausa text Buntanasar (+652 B.C.) — king of Babylon. The Mohammedan historians have very much corrupted the Biblical story of Nebuchadnezzar. They usually make him a satrap and an infidel.

\textsuperscript{16} In the Hausa text Namrūdu (Ar. Namrūd) — the Nimrod of the Bible. He is associated in Moslem legend with the story of childhood of Abraham.

\textsuperscript{17} Probably Fadl from Banū Saddād is meant here. He has built a vast bridge across the river Araxes. He died in 1031 after a reign of 47 years over Arrān.

\textsuperscript{18} In the Hausa text Qārūna (Ar. Qārūn) — this person occurs in Koran as an unbelieving minister of Firʿawān in oppressing the Israelites. He behaves piously towards Mūsā (Moses) and says that he is an enchanter and a liar. In the Koran Firʿawān is always the king with whom Mūsā (Moses) and Hārūn (Aaron) had to deal.

\textsuperscript{19} In the Hausa text Hāmānā (Ar. Hāmān) — the Persian minister, hostile to the Jews. According to the Koran he acted with Qarun on Firʿawān’s council and held the office of grand vizier. This two learned of the approaching birth of Mūsā (Moses) and advised that the boys should be slain and the girls allowed to live.

\textsuperscript{20} Abū Lahab (“father of the flame”) — the surname by which an uncle and at the same time violent opponent of Mohammed is designed in the Koran. His real name was ‘Abd al-ʿUzzā. Until his death he sided with the most resolute adversaries of Mohammed in Mecca.

\textsuperscript{21} Abū Jahl — one of Mohammed’s chief opponents; he was killed at the battle of Badr.
8. When illness harasses you what is to be done?  
People are unable to give you any support.
9. [Your] family and brothers will come to you  
And say: “Listen, such and such has recovered”.
10. They will bring medicine, put into water and give you.  
They will give [it] to you [to drink] that you might recover.
11. And then the world will become too troublesome for you.  
You will cry: “By God”, the day you will see the death.
12. Your eyes will be clouded over, the life will depart;  
All these who love you will be only able to go away.
13. Some will be praying, some will lament;  
The men will say: “The power of the Almighty”.

[f° 3 r°]
1. The children and the wives will be weeping;  
The men will say: “The power of the Almighty”.
2. [People] used to say: “Be it weakness, or jaundice —  
If the Almighty orders it, nobody will survive.
3. They will man themselves, for they are powerless;  
[There is no strength] apart from the power of God.
4. Some will arise and go to dig the grave.  
The wood will be cut for the grave.
5. Water is brought for you, ablution is completed.  
You are washed and prepared for resting in the grave.
6. They will stop praying for you — alas!  
But you shall not know what is done, for sure.
7. When praying has been finished, they take you,  
They carry you and thrust you into the grave.
8. The disciples are brought and arranged in a row.  
Some people place [broken] pots here and there on [the grave].
9. They mix the earth and knead it up, too;  
Dry bark is brought and placed upon the tomb.
10. They wash their hands and then the feet;  
They present their condolences to each other.
11. O, they deceive you, they do not like you!  
Is it for love of you they carry you to grave?
12. They scatter, they leave you in the grave;  
As for you, you are alone, there is no way out.
13. Then they approach your goods, they divide them;  
They are given to your children, each is given something.
14. You are forgotten, your [share] is not put off for you;  
The anguish in the tomb is your lot!
[f° 3 v°]

1. Nakiri and Munkari22 come forth to you;
   You are in your grave, nobody is with you.
2. They approach you here, encased in the grave.
   They also examine you — listen ye fool!
3. If you are believer you will be able to answer
   And then the prosperity of God will overfill the tomb.
4. All the perfumes of Heaven and fertility [will be for you].
   The houris23 will be strolling within the tomb.
5. Also the angels illumine the grave;
   This light disperses the darkness of the grave.
6. If you are heathen, you will be in trouble.
   Nakiri and Munkari circle around you.
7. They so oppress you that you must go deeper into grave.
   You cry but who will help you, ye fool!
8. They beat you furiously with the iron cudgels.
   You groan but who will help you, ye fool!
9. Scorpions and snakes gather together,
   They come with poison and bite you without pity.
10. When they bite you, you have no power to turn round.
    You remain there for ever without turning round.
11. You remain there for a long time till the Resurrection Day.
    On that day the Almighty will raise up every one.
12. The horn will call to rising and all will rise.
    Then all will gather at the standing place.
13. Hypocrites and adulterers — keep it, please, in mind —
    Will rise with the crowd of heathens.
14. The true believer and his family will rejoice;
    He will rise with the group of Prophets.

[f° 4 r°]

80 1. Hundred and twenty rows will be rejected
    From among the assembled on the Resurrection Day, no doubt.

22 Ar. Munkar wa-Nakir — the names of the two angels who examine and, if necessary, punish the dead in their tombs. To the examination in the tomb the infidel and the faithful, the righteous as well as sinners are liable.

23 Ar. hūru-l-‘ainī “having eyes with a marked contrast of white and black” — the maidens in Paradise, the black iris of whose eyes is in strong contrast to the clear white around it. According to the Muslim tradition when the believers enter Paradise, they are welcomed by one of these beings. A large number of them are at their disposal.
2. The sun will come down upon the people;  
   It will burn forming blisters, there is no doubt.
3. If they continue to stand still on the Resurrection Day,  
   They will go to the Messengers and to the Prophets.
4. [Their standing] continues for about fifty thousand years;  
   It will be a difficult [period], there is no doubt.
5. If the standing on the Resurrection Day becomes unbearable,  
   They will gather and go to the Prophets.
6. They will beg them: "Seek salvation [for us] from the God,  
   For it is He Who has power over all today".
7. They will say to Adam: "You are our father.  
   Bring us salvation from the Almighty God".
8. He will answer them: "I have no power even over myself.  
   Go and see Noah, perhaps he may help".
9. When they go to Noah, he will say: "Return, please.  
   Go and see Moses perhaps he may help".
10. When they go to Moses he will say: "Return, please.  
    Go to the faithful friend [of God] who has power".
11. When they go to Abraham, he too,  
    will say: "I have no power to save anyone".
12. He will say to them: "Ye people, my brothers!  
    Go and see Spirit of God, perhaps he may help".
13. When they go to Jesus, he will say: "Return, please.  
    It is Mohammed, Amina's son, who excels all.
14. For it is he who saves, there is no doubt:  
    Mohammed, the apostle of God, is superior to all.
15. When they go there, they will say: "O Mohammed!  
    Seek salvation for us from the Almighty King.

[f° 4 v°]

1. He will fall down and prostrate himself before God;  
   He will say: "These are my people, o the Almighty One!"  
2. He will say: "These are my people, o Glorious God!  
   Your promise will be kept, there is no doubt.”
3. It will be said to him: "Raise your head, o Mohammed!  
   Do not prostrate yourself, for it is you who excels all.
4. Whomever you desire, we are going to give you.  
   In truth we have chosen you, you excell all.
5. He will answer: "I desire salvation, o God!  
   The most Glorious and Having power over all.”
6. It will be said to him: "It is granted to you.  
   Let us judge all of them and allot them places.”
7. So the judgement is completed, the deeds are weighted. The doings of everyone are put on the weighing scales\textsuperscript{24}.
8. The lists of our deeds are then separated; Those of the Muslims will pass to the right hand side.
9. As for hypocrites and heathens, they will feel ashamed; The lists of their [deeds] will pass to the left hand side.
10. The bridge has been set up in the Hell\textsuperscript{25}, Men will ascend upon it by power of the Almighty.
11. We have heard the bridge has mounds for man to overcome them; At each of them different questions are asked of everyone.
12. On the first mound you will be asked Whether you believe in the oneness of your God.

\[f^3 \text{r}^9\]

1. On the second mound, we have heard, it is ablution; Everyone will be questioned [concerning it].
2. On the third mound, we have heard, it is prayer; In truth, everyone will be questioned here.
3. On the fourth mound, too, we have heard, it is fast; Everyone will be questioned here [concerning it].
4. On the fifth mound it is alms, as we have heard; Everyone will be questioned here [concerning it].
5. On the sixth mound it is obedience; The questions will be asked about it, no doubt.
6. Have you pushed men to goodness or kept them from evil? — Everyone will be questioned on the seventh mound.
7. When you have reached all of them on the Resurrection Day, You will make enquiries there, in the heavenly home.
8. If by then you have not reached all of them, For sure you know your lot: you will remain in the fire.
9. Some will pass the bridge as fast as a wind. Some will pass it as fast as a lightening.
10. Some will go over running, others will go slowly; Some will pass it crawling on their bellies.

\textsuperscript{24} The weighting of the deeds concerns those as to whom there might be doubt.
\textsuperscript{25} The name of the bridge over Hell into Paradise is in Arabic \textit{Ṣirāf}. In Koran it is a mere allusion to the “road to Hell.” This has become in tradition “the bridge” elaborately described “over the back of Hell”. This bridge, as narrow as the edge of a sword, has to be crossed by the souls in order to enter Paradise. The souls of saints cross it in a moment, those of ordinary righteous people take a longer or shorter time to cross it, while those of the unrighteous to not reach Paradise but fall into the gulf.
11. The assembly of the faithful will pass over it;  
   The assembly of the heathens will not cross [it], for sure.
12. The heathens will slither down to the Hell.  
   For all of them, there will be an iron chain for each.
13. They will be brought to Jahim, Sakar, and Halma.  
   They will enter Lasan, Sa'ir, there is no doubt.
14. When they have reached Hawiya, segregation will take place there:  
   They will be brought to different towns and will remain there.

[5° 5 ν]
1. Those who have stolen tithes will be brought to their town:  
   To Mansina, I have heard that they will remain there.
2. Those who are proud will be taken to their town:  
   To Bukhlisa, I have heard that they will remain there.
3. And the whisperers of evil will be brought to the town of carrion:  
   To Jifiya, I have heard that they will remain there.
4. The liars also will be taken to their town:  
   To Wadan Gain, it is there that they will remain.
5. The adulterers, too, they will be taken to their town:  
   To Habhabu, we have heard that they will remain there.
6. Those who were refusing ablation will be taken to their town:  
   To Zamhari, where destroying cold does reign.
7. They will be crying, Maliki will oppress them;  
   There is a wall of fire around Zamhari, without doubt.
8. It will be breaking bones and tearing out veins;  
   It will be stirring blood, there is no doubt.
9. They will be brought and divided, it will be said to them:  
   “Stay there for ever, nobody will die there.”
10. They say, they will repent and follow their Lord God;  
   May they be allowed to go and serve the Powerful One.
11. But they will be expelled to start climbing the Sa'idu rock  
   Which has sharp edge and will be torturing the heathens.

26 According to Mohammedan tradition the Hell is composed of seven sections:  
Jahannam — to wicked Mohammedans; Lasan — to the Jews; Hutamá — to the Christians; Sa'ir — to the Sabians; Saqar — to the Magians; Jahim — to idolaters; Hawiya — to hypocrites. See C. H. Robinson, Specimens of Hausa Literature, Cambridge 1896, p. 89.
27 Zamhari (Ar. Zamharîr — “bitter cold”) — the only alleviation which will be granted to those in Hell will be that they will be taken out of the fire to drink boiling water and to suffer extreme cold.
28 Maliki — the angel in charge of Hell fire.
29 Sa'idu — Ar. “steep Hell”; applied to rock Mayaminu in Hell.
12. They will be climbing it thousand years, remember,  
    For [the rock] is a high one, there is no doubt.  
13. When they have climbed it, they will say they will go down  
    And from thence again will the heathen cry out.  
14. Alas, thence they will roll down beneath it:  
    Into the depth of the fire they will fall.

[f° 6 r°]
135 1. The big serpents will gather in abundance  
    Spitting and also attacking everyone.  
2. And there will be big dogs in the fire;  
    They will be barking, tearing and growling.  
3. The fire, too, will fly into rage and burn the liver  
    And the fire will scorch [them] also.  
4. The fire will come out through eyes and nostrils;  
    Likewise through the mouth will the fire be emerging.  
5. The fire will consume them and burn them completely up.  
    Some will be like charcoal, namely the heathens.

140 6. The Glorious One will keep the fire burning.  
    It will never die down, there will be no death for anyone.  
7. The sour drinks will be brought to them to slake their thirst;  
    The boiling water will be poured into [their] intestines.  
8. They will be forced to drink poison, blood and urine.  
    A drop of water will be desired much by the heathens.  
9. They eat also the Hell tree’s fruits\(^{30}\), there is no doubt.  
    The thorny fruits will be desired much by the heathens.  
10. It is because they were accustomed  
    To follow the voice of the world, and to hate the Prophets.

145 11. There are also locked shackles in the fire;  
    There are stocks to put the heathens in.  
12. The locked rings encircle the fire:  
    The big ones and solid, there is no doubt.  
13. The fire kills them and punches hardly:  
    All of them, they utter curses, kick and scold.  
14. There is hunger in the fire and thirst, too.  
    There are scabies and eczema, no doubt.

[f° 6 v°]
1. This day the adulterers will feel ashamed;  
    They will get into great troubles pressing [them] hard.

\(^{30}\) Ar. \textit{Zaqqām}. At the lowest stage of Hell there is a tree called \textit{Zaqqām} which has for flowers the heads of demons.
2. The thieves with stolen things will shed tears; 
   They will fight the troubles without any help.
3. If only one of the hells starts to roar, 
   It will surpass the thunder-claps, no doubt.
4. I warn, you, their fire blazing violently, 
   It will never die down, there is no death here for anyone.
5. Be aware of the distribution of the believers, 
   For it is better to talk about them than about the heathens.
6. The believers will be entering through Kauçara, 
   They will be rejoicing and shaking their hands.
7. They will drink from Kauçara, the lake of Mohammed. 
   The water will be cold and good, there is no doubt.
8. Its whiteness surpasses the light, ye my brothers! 
   It tastes like honey, there is no doubt.
9. If it is drunk, one will become immortal 
   As well as immune against sickness and old age, no doubt.
10. From this place they will mount the horses. 
    Everyone will be running when approaching the Paradise.
11. In truth, their families will come out here to meet them. 
    Everyone will be given a spear at the moment of meeting.
12. Indeed, a house will be beautified for everyone. 
    It will wait open and swept for everyone.
13. When they come, they will rest on beds, 
    In the entrance-porches prepared for everyone.
14. All the wool-rugs, shining like sun, will cover the beds; 
    Your cushion is comfortable, there is no doubt.

150

[f° 7 r°]
1. The houris will be strolling and scenting the air. 
   There will be no dirt inside there, without doubt.
2. There is also a stream filled with honey and beer; 
   With milk likewise and with good water for everyone.
3. There is neither death in the house of Paradise 
   Nor sickness of body, there is no bad luck.
4. There is no old age no quarreling and no slavery; 
   There is no abuse and beating of anyone.
5. Excrement, too, urine and infecting air — 
   Nobody excretes them in the house of Paradise.
6. Their excrements are like sweat; 
   They imitate fragrant smell, there is no doubt.

31 Ar. Kautar — the name of a river in the Paradise.
7. The same can be said about urine, spoiled air
   As well as phlegm of them all.

8. In truth, they will go where the Powerful is;
   They will see the Almighty, there is no doubt.

9. Seeing Him surpasses everything, any pleasure;
   It will delight us, the Kadiri brotherhood people.

10. It was said that in Paradise everyone is young,
    The women are virgins, there is no doubt.

11. We ask our Lord God — may He give us power
    To follow Him, and greet Him, and smile at Him.

12. Through the dignity of the first among Prophets,
    Mohammed, beloved by God, there is no doubt.

13. I thank also God, o ye my brothers!
    For I have finished this song, there is no doubt.

[f° 7 v°]

1. Ye, people of Kano! It is my song-admonition:
   As for me, I am going to Madina, to the glorious grave!\textsuperscript{32}
   The end. For the glory of God. Prayer and peace
   Be with the last of the Prophets. Amen.
   Praise be to God, the Lord of the Worlds. Praise be to God...
   Praise be to God, the Lord of the Worlds,
   The Merciful, the Compassionate, the Master of the Day of Judgement.
   Thee only we serve; to Thee alone we pray for succour.
   Guide us along the straight path,
   The path of those whom Thou have blessed,
   Not of those against whom Thou are wrathful, nor of those
   Who went astray. In the name of God...
   In the name of God above Whom there is no Lord, no doubt.

He who has written it and will drink it with honey twenty times [from] Qur’ān (?),
and he who reads it each day — the fire will never burn him. By this World!
May God forgive all the sins by the holiness of the verse [of Qur’ān]. An he who
has read it will have the same profit as if he has offered a thousand in the way
of God, or as if the Qur’ān was sent to him ten times and one more. And he who
reads it once on Thursday night or any other night, I swear by this and the
Next World! — the fire will never burn him.

\textsuperscript{32} I.e. to the tomb of Mohammed which is in Madina.
Transliteration of the Hausa Text

[f° 1 r°]

Bi’smillahi ar-Rahmāni, ar-Rahimi.
WaṣALLa-l-Lāhu ‘alā Sayyidinā Muḥammad wa-sallama.

1. Mu gōdi Ubangiji dai mai iyawa,
   Ta’ala wanda kē ikō da kowā.

2. Muna yin ṣalāti bisa Muhamā,
   Da danga, abokai, Annabāwā.

3. Da māsu bayā, da māsu biyā gari su;
   Malā’iku mun kuma salamāwā.

4. Fa baici kō salāti da salamāwā
   Ku saurār al-fatārwa waкра di nāwa!

5. Ku san ni dan karātū ni hakikan,
   Fa bā mālam bā, balē in fi kōwa.

6. Ku san ni dai sati¹ kankani nan
   Ina begē Rasūlu, da ya fi kōwa.

7. Abokinā, in kara ji gargadinā,
   Ku tsorce Ubangijinmu da yai kōwā.

8. Ku tūbā, ku bar zinā, kāryā, da zanba,
   Ku bar al-kunkunci² nan ga kōwā.

   Ku bar cāca, ku tsorie radā ga kōwā.

10. Ku bar hasada, zumde³, da hētā;
    Harāra dū, ku bar zāgi ga kōwā.

11. Ku bar cin dūkiyā yāyā marāyū,
    Ku bar yā da zālimcci⁴ ga kōwā.

12. Ku bar saurin fushī, kai da uvana;
    Kana sō wai a cī, kai ka fi kōwā.

[f° 1 v°]

1. Kana kuma cicciika jirmā⁵, si⁶ hauka,
   Kana zāji⁷ mutāni, kā fi kōwā.

2. Mutāni na yabonka fa in ka bā su.
   Sunā ciwā ni ai kai kā fi kōwā.

¹ Read shāci.
² Read kankunci.
³ Read zumūdī.
⁴ Read zālunci.
⁵ Read girmā.
⁶ Read sai.
⁷ Read zāgi.
3. Kowā ya zāgi ka, ya cūcī ka dūniyā
    Ka călé⁸ don Ta’alā mai iyāwā.
4. Gamā kai mā, kana sābō Ta’alā.
    Yana ganinka, mai ikō da kōwā.
5. Inda kai ne, kana ji gargadinā,
    Ku tūba, ku bar fa yi rōkō ga kōwā.
6. Kadăn rōkō ka ki so, rōki Allah
    Ta’alā wanda ke baiwā ga kōwā.
7. Gamā shi ni ki bā ka ba fusātā;
    Gamā shi ni Karimu, bā hanāwā.

    Ba yā yas nan dar kuma, bābu wawā.
9. Ku zanna dā ku tak fā ku ji mātā!
    Ku tsorci Ubangijinmu da yai kōwā.
10. Ku lulubē duka jikinku, ja har ga kā-
    Nū, ku tsorci shigā fahannama, bābu wawā.
11. Ku bar kuma so fitā, sai kō da tilas,
    Fa sai yaradan shari’a, bābu wawā.
12. Idan kō bābu tilas, ba shari’a,
    Ku kā yāwo, wuta ku ka gangarāwā.

    Ku bar waka da karfī, bābu wawā.

[f⁰ 2 r⁰]

1. Ku bar murna da duniyā, yan uvānā!
    Ku san rūdī garā⁹ ta fā, bābu wawā.
2. Tana da kaman gari, ita ba gari bā,
    Gamān nan dūniyā taka ba dawawā.
3. Ku san duniyā mayauta ci, abōki;
    Ku duba Annabawā bābu kōwā.
4. Dā Adamu, du da Shitu, tunā da Nūhu,
    Shina can inda mai ikō da kōwā.
30 5. Da Sālihu, du da Ibrāhimu, sū mā
    Fa sun kōmā ga sarki mai iyāwā.
6. Inā Ishāqa, har wānan Samā’īlu?
    Sunā can inda mai ikō da kōwā.
7. Inā Mūsā, da Harīna ga duniyā?
    Fa sun tafi inda sarki mai iyāwā.

⁸ Read kyiłe.
⁹ Read garē.
8. Inā Dāwuda, har dānai Sulaimāna?
Fa sun tafi gun Ta'alā mai iyāwā.

9. Inā 'Isa fa Ruḥu-l-Lahi, shi mā?
Fa yā kōmā ga sarki mai iyāwā.

35 10. Ka dūba, har fiyayen Annahāwā,
Muḥammadu dan 'Aminā da ya fi kōwā.

11. Da alfarmā wadansu Annahāwā
Fā Alā, ka bā mu kekewān10 cikāwā.

12. Ku dūbā sarākuna kuma maiya-maiya11
Suna can Lahira, yau ba su kōwā.

13. Anā kuma Fulfulānā, da su da Buntanasar?
Anā Namrūdu — manyan kāfirāwā?

[f° 2 v°]

1. Anā Shadādu mai jīnā12 da kyawu?
Suna can Lāhirā, yau bā su kōwā.

40 2. Anā dukyiānsu yau nan ga dunyā?
Suna can Lahira, yau bā su kōwā.

3. Anā dukyiānsu yau nan ga dunyā?
Suna Lāhirā, yau bā su kōwā.

4. Anā Qārūna mai kurdī na dunyā?
Su Fir'auna, miyāgu kāfirawā?

5. Da Hāmāna da jálitā13 ga dunyā?
Suna can Lāhirā, yau ba su kōwā.

6. 'Abū Lahabi musailimu, har ubanai
'Abu Jahli — shina can, bā shi kōwā.

Fa kā tafi, kai fa kadē14, bābu kōwā.

8. Fa ciyō yā tsananta — inā dāhāra?
Mutānī nā kasar kuma talabōwā.

9. Iyāli, yan uwā su tafō gara ka,
Sun ci: "Wani kō dāi kā ji, afwā."

10. Su kāwō màganî, su jika, su bā ka,
Su bā ka, ka shā fa wai ka sām afwā.

11. Da daī a jīka maka dunyā nan,
Ka sā wallaḥi ranan kā ga mutuwā.

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10 Read kyakkyāwān.
11 Read manya—manyā.
12 Read gina.
13 Read zālunta.
14 Read kadai.
50 12.  Iđó yá birkicí, rai yá fiti\textsuperscript{15} mà
Masawwan\textsuperscript{16} náka sai kuma salamáwá.

13.  Wadansu suna šalátti, wanasu\textsuperscript{17} suna húkú,
Maza ná ci: “Sarautar mai iyawá.”

[f\textsuperscript{3} 3 r\textsuperscript{5}]

1.  Da yárâyé, da mâtayé ka kúkú;
Maza ná ci: “Ikó mai iyáwá.”

2.  Suna ciwá ko hankon\textsuperscript{18} kai, ko danyá —
Fa ikó jála báibu zamá ga kówá.

3.  Suná karfi hálí, don bá su ikó;
Fa bayan ikonsa sarki mai iyáwá.

55 4.  Wadansu su tàshi, zá su hakar kushéwá.
Aná šàra itacé don kushéwá.

5.  A kámá mà ruwá, a gama alowá\textsuperscript{19},
A wanké ka fá ga salo zaman kushéwá.

6.  A tsai da shafí salácinka — kaitó!
Fa kai ba ka san abi da a ka yi, bá wáwá.

7.  Idan an kàre sala kuma, a dauká,
A kai ka, a źankádi ka cikin kushéwá.

8.  A káwo kuma kúráwá, a jèrâ.
Tukáńe wánswí kó suka azazáwá.

60 9.  Su kwábá kásá, suna kuma lállabáwá;
A sa báwó kikisasa\textsuperscript{20} cikan kushíwá.

10. Suna wanka hanuwá, kadá kàfàfu;
Suna kuma gaisuwa mutwa ga kówá.

11.  Ashi kariyá su ki maka, bá su sonka;
Zamá só ni a ka kai ka cikin kushíwá?

12.  Suna wàsuwa, su bar ka cikin kushíwá;
Ka kó, ka da kanka, bábu wuri fitáwá.

13.  Su zó fa ga dükíyarka, su rarabá tà;
A bá yáyá, a bá su, a bai wa kówá.

65 14.  Fa an mance da kai, ba a fidi da nåka;
Azába ana raבעka cikin kushíwá.

\textsuperscript{15} Read fiti.
\textsuperscript{16} Read masówá.
\textsuperscript{17} Read wadánsu.
\textsuperscript{18} Read fankó.
\textsuperscript{19} Read alwalá.
\textsuperscript{20} Read kékasisshé.
1. **Nakiriri da Munkari su tafọ gari ka;**  
Kana kabari kanka, kai då bābu kōwā.
2. **Su tāshi ka a nan, kumshi kushihwā.**  
Sunu kuma tabayenka fā — kā ji wāwā!
3. **Idan kō mumini ka kī, kā yi amshi,**  
Fa nī'mā Rabu tā cika fal kushewā.
4. **Turūrē duk nā aljanā da nī'ma,**  
Da hūru 'aini na yāwo kushewā.
5. **Mala'ikū suna fūri mā kushihwā;**  
Cikin anūri bābu dufu kushihwā.
6. **Idan kuwa kāfiri ka kī, kā ga wahala;**  
Nakiri da Munkari su ka kīwāyāwā.
7. **Suna tika ka har ka nomi kushihwā**  
Kana yi shārī, anā mai agazā wāwā?
8. **Kulakī karfuna suka bubbugā ka.**  
Kana kārā, anā mai agazā wāwā?
9. **Kanamai21 duka su yō gayā, macizai,**  
Sunā zō da dafī, suna kuma zuzubawā.

75 10. **Su ci fa bā ka ko da jirkitawā.**  
Ka zamna nan tutur, bā jirkitawā.
11. **Ka zamna nan tutur, har ra kiyāma,**  
Wani nan jala kō shi ka tā da kowā.
12. **A būsa kafō na tashi, duk a tashi.**  
Fa sa'ū22 dai a tāru wari23 tsayawā.
13. **Munāfikai, da māsu sinā — ka koyi —**  
Su tāshi, da sū, da tāro kāfirawā.
14. **Dī mūminai, da 'alaini, ka murnā;**  
Shī tāshi dī24 su, da tāro Anābawā.

80 1. **Safū miniya wa ishrin a kiyā**  
Ga tāruwa al-kiyāma, bābu wāwā.
2. **Fa rānā tā kusātō kan mutānni;**  
Tana kōna ka kalwā nāna, ba wāwā.
3. **Inda tsayawar kiyāma tā tsawaita,**  
A ji gun Mursallīna, da Anābawā.

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21 < kunāma.
22 Read sā'a.
23 Read wurin.
24 Read da.
4. Shikarâ dûbug hamsin kwatumcë
   Tsawaita, don wiyâ tata bâhu wâwâ.
5. Kadan tsayüwan kiyâma ta tsananta,
   A tårû, a ji wuri kô Anabâwâ.
6. A ci musu: “Kû nam” ci tô ga Alâ,
   Gamâ shi nî ko ikô yau ga kowâ.”
   Ka ji ci tô ga sarki mai iyâwâ.”
8. Shi ci musu; “Bâ ni ikô kô ga kainâ,
   Ka ji, ka ga Nûhu, kô fa shînâ iyâwâ.”
   Ka ji, ka ga Mûsa, kô fa shînâ iyâwâ.”
    Ku ji ga Khalilu Aminâ mai iyâwâ.”
11. Idan an jë ga Ibrâhim, shi kô
    Shi ci: “Nî, bâ ni ikô tsar da kôwâ.”
12. Shi ci musu: “Yâ mutûnî, yan uwânî!
    Ku ji, ku ga Rûhû fa shînâ iyâwâ.
13. Idan an jë ga Isa, shi ci: “Ku kôma:
    Ga Ahmadu dân Aminâ, da ya fi kôwâ.
    Rasûlu-l-Lâhi Ahmadu yâ fi kôwâ.”
15. Idan sun ji, su ci masa: “Yâ Muhama!
    Ka cêtô mu ga sarki mai iyâwâ.”

[f° 4 v°]

95 1. Ya fâdî, yana sujûdi ìnda Allah;
    Yana ci: “Uma ci, yâ mai iyâwâ.”
   Fa alkawalinka yâ zô, bâhu wôwâ.”
3. A ci musu: “Tä da kanka fâ yâ Muhammâ!
   Fa bâ ka sujûda, ai kai na, kâ fi kôwâ.”
4. Wan ka ka son ka rôkâ, mu bâ ka.
   Fa mun zabî ka ai kai ni, kâ fi kôwâ.”
5. Shi ci: “Citô nî kи so, ya Ilâhî!
   Fa jala jalâlâ mai ikô da kôwâ.”

100 6. A ci shi: “Ana bâ ka. Ai musu duk
    Hisâbi, da lisâfi, da zâmâwâ ga kôwâ.”
7. A karâ hau hisâbi, har ayyuka.
    Awansu a kai ga mizâni na kôwâ.

25  < nêmâ.
26  Read ayyuka.
8. A wātsū kau takardū aiku tamu;  
Musulmānā nāsu dāmā su ki tafowā.  
9. Munafukai, da kafirai ka kanyā;\textsuperscript{27}  
Takardū nāsu hauuni su ki tafowā.  
10. Fa an kafa kō sirātsi cikin jahannama;  
A tāshi, a hau da ikō mai iyawā.  
11. Sirātsi mun ji tōzo, mutun ya kai nan  
Fa ko wane tanmaya\textsuperscript{28} banban ga kōwā.  
12. Bisa tōzo na farkō tō diyanta\textsuperscript{29}  
Ga Alā nasa a kī kuma tanbaya tawā.

[f° 5 r°]
1. Bisa tōzo na biyu kuma, kā ji — lalō;  
A ka kuma tanbayawā nan ga kōwā.  
2. Bisa tōzo na uku kuma mun ji — sala;  
A kī dada tanbayawā nan ga kōwā.  
3. Bisa tūdu na fudu kuma nā ji asumi;  
A kī kuma tanbayawā nan ga kōwā.  
4. Bisa tōzo biyar kuma mun ji zakā;  
A kī kuma tanbayawā nan ga kōwā.  
5. Bisa tōzo na shida fa biyāye;  
A kī kuma tanbayawā, bābu wawā.  
6. Fa fọron kiwitā, da kuli\textsuperscript{30} ga mūgu  
A kī kuma tanbayā na bakoi ga kōwā.  
7. Idan kā zō da sū duk ra kiyāma,  
Gidan aljanā can ka kā tanbayawā.  
8. Kadan ba ka zō dadai ba gari su,  
Dāhir ka san kaidā, wutā ka ka tabatāwā.

115 9. Sirātsi wansu sun cūdwa iska,  
Wadansu fa wulkiyā su ka kitarēwā.  
10. Wadansu gudu, wadansu da sanū  
Sanū, wadansu da jin ciki suka kitariwā.  
11. Fa tārō mūminai kai kitariwā,  
Fa tārō kafirai bā kitariwā.  
12. Fa kafirai jahannama zā su tusga,  
Fa sū duk sāsārī kārī ga kōwā.  
13. A kai su jahīmi, har Sagara, da Halma;  
A kai su Lāṣan, Sa’iriwā, bā wāwā.

\textsuperscript{27} Read kunya.  
\textsuperscript{28} Read tambaya.  
\textsuperscript{29} Read dayantā.  
\textsuperscript{30} Read kullē.
120 14. Fa tun daga Ḥawiyā aka rarabā su;  
A kai su gari gari kuma tabatāwā.

[F° 5 v°]

1. A kai kuma māsu cin zaka garinsu;
Ga Mansina na ji can su ka tabatāwā.
2. A kai kuma māsa garman kai garinsu;
Ga Bukhlisa nā ji can su ka tabatāwā.
3. Fa māsu radā a kai su gari na mūshi;
Ga jīfina — nā ji can su ka tabatāwā.
4. A kai kuma māsu ciya karyā garinsu;
Ga Wādan Gain can su ka tabatāwā.

125 5. A kai kuma māsu yin farkā garinsu;
Ga Habbabu mun ji can su ka tabatāwā.
6. A kai kuma masu kiya lallō garinsu
Ga Zamhari, inda sanyi mai fasāwā.
7. Shina kirkirā fa Mālikī kai tukanasu³¹
Fā gāru wutā da Zamhara, bābu wāwā.
8. Shina karyayā kashi, yana tsuuki juwōji,
Shina mōsī jini ni, bābu wāwā.
9. A kai su, a rarabā su, a cī: "Ku zamnā
Tutur can, bābu muitwa nan ga kōwā."

130 10. Su ci su tūba, su bi Ubangjiinsu;
A maishī sa su jī, su bi mai iyawa.
11. A kōro su, su hau dūtsin Șa’ūdu;
Fudū³² tsini — azāba kaʃirāwā.
12. Shikara dubū kau ca — ku tumī;
Hawā nasa don tsawo nasa, bābu wāwā.
13. Idan su hau, su kan ci zā su safkō.
Fa tun daga ca a tsauce kaʃirāwā.
14. Fa kaita, su gangarū kuma karkasinsa;
Cikin zurfi wutā su ka gangarawā.

[F° 6 r°]

135 1. Kunamai manya maiya su ka iASHBOARD,
Ya kaʃi³³ ni, suna halbi fā kōwā.
2. Da karanak cikin wutā manya manya
Suna habshi, suna yāgā, da sāwā³⁴.

³¹ < tiƙa.
³² Read tudu.
³³ Probably kāke — to spit is meant here. Notice also inconsistence in person-aspect pronouns.
³⁴ Read tsāwā.
3. Wutā kō ta yi fushī, tā kōnī hanta.
   Kadā fa wutā na babakāwā.
4. Wutā kuwaa tā fitō ta ido, wutā hanci,
   Kadā bāhā wutā na firfitōwā.
5. Wutā tā ci su, tā maishi su kur-
   Mus, wasu jüyi kamar gawayi su ki kāfīrāwā.

140  6. Fa 'falla shi mai dā yin sābō danta,
   Tuturta bābu mutuwa nan ga kōwā.
7. A kai su fā yāmī dōmī su shāwō;
   Ruwan zāfī fa hanji nā jumbāwā.  
8. A kai su shā dafi, da jini, da bauli,  
   Ruwan hiki abin so kāfīrāwā.
    Gasa-l-karami abin son kāfīrāwā.
10. Gamā dái sun yi sābō nan ga  
    Dunyā suna shǎfī, sunā kī Anabwā.

145  11. Akai mawwa cinin wutā kō ta damri;  
    Akoi tůru ta sāwan kāfīrāwā.
12. Fa zabā nī cinin wutā, shi ka damri;  
    Shina da tsuwo, da gwābī, bābu wāwā.
13. Ya kāshī su, yan nūshī su,  
    Duk suna zāgī, suna shūrī, da sāwā.
14. Fā ga yunwaa cinin wutā ga kishir-  
    Wā. Fā ga kircī, da kaswā, bābu wāwā.

[f° 6 v°]
1. Fa māsu zinā a ran nan sū ka kumya;  
    Suna da wiyā mugunya nā zubawā.
2. Barayi kō da kàyā, māsu hāwaiyī;  
    Wiyansu yā kadē, bā taimakawā.
3. Idan dayā kō jahannama tā yi rūrī,  
    Fa ya ji shadda da tsawā, bābu wawā.
4. Akul wutasu sauri ta ki hakikan  
    Tuturta bābu mutuwa nan ga kōwā.
5. Fahimci fadā da fashlu mūmīnina,  
    Zamā mōwā yin zancin kāfīrāwā.
6. Fa mūmīnī tā Kaucara zā su tāka.  
    Suna murna da bā hanū ga kōwā.

35 Read zubawa.
36 Read bawali.
37 < nausa.
155 7. Su shā da Kaucara, tabbā Muhammā
Ruwan dādī na sanyi, bābu wāwa.
8. Fāri nasa yā ji nūrū, yā wūnā!
Ga zāfūwā zuma nan bābu wāwā.
9. Idan an shā shi bā sawa kisa,
Duk fa bā ciwō, da tsūfā, bābu wāwā.
10. Fa tun daga nan su hau kuma kan dawāki,
Zawā 38 aljanā sai gūdu ga kōwā.
11. Iyāli su tafō tarbō su dāhir,
Da māsōshi abin taryā fa kōwā.
160 12. Sa’an nan an kawāci gidā na kōwā.
Fa an būdē shi, an shāri ma kōwā.
13. Idan su zō, su sa∫ka cikin gada∫ji,
Da zauruka da suna yin ga kōwā.
14. Kilisi duk nā anūri gada∫ji;
Mātashinka mafitai, bābu wāwā.

[f°7r°]

1. Da ḥūru na ‘aini kā yāwō da kamshī
Cikī kō bā kazamtā, bābu wāwā.
2. Akai kuma kōrāmā na zuma, da na giyā;
Kadā madarā, ruwa dādī ga kōwā.
165 3. Gidan aljanā can kō bābu mutwā,
Fa bā ciwō cikī kuma, bābu gaiwā.
4. Fa bā tsūfā, da bābu fada, da bautā;
Fa bā zāgi, bugan we kō da kōwā.
5. Tarōsō kuma, da bauli, har da iska —
Gida Aljanā bābu mai a nan ga kōwā.
6. Tarōsōsu kaman dai dai zu∫fa nī,
Akai kōyi da kamshī, bābu wāwā.
7. Kadā bauli, da iska kuma katamci,
Da fātar mājinā duk dai ga kōwā.
170 8. Ashē kuma za a ji gun zūwa-l-∫alālī
A gānō shi Ta’alā, bābu wāwā.
9. Fa wan∫nan yā ji kōmī, dukā dādī;
Fa nan shā da mū, mū Kādirāwā.
10. A cē aljanā kōwā samrayi nī,
Fa mātā kō buduri nī bābu wāwā.
11. Mu rōki Ubangijinmu shi bā mu
Īkō bayā nasa har gashi sa da yākiwā.

38 Read zūwa.
12. Da alfarran fiyayan Anabāwā,  
Amini-1-Lahi Ahmadi, bābu ṭāwā.  

175 13. Fa nā gōdi ma Ālā, yan uwhān!  
Da na cika walga ṭākā, bābu ṭāwā.

[f° 7 v°]

1. Kanāwa, nan ce ṭākā tātā wa'azū,  
Da zā ni Madīna gu haskin kushiwā.  
Tammat. Bi ḥamdi li Lāhī. Ṣalātun wa salāmun  
'ālā man lā nabiyya ba'āda. 'Āmin.  
Al-ḥamdu li-Lāhī Rabbi-l-‘alamīna, (lamina) al-ḥamdu li-Lāhī...  
Al-ḥamdu li-Lāhī Rabbi-l-‘alamīna,  
ar-Raḥmāni, ar-Rahimi, maliki yaumi-d-din.  
Iyyāka nā'budu, wa iyyāka nasta‘in.  
'Ihdinā-s-sirāta-l-mustaqīma,  
Sirāta lladīna 'an'amta 'alaihim,  
Ĝairī-l-mağdūbi 'alaihim wa lā-d-dallīna[39].  
Bi'smī l-lādī...

Bi'smī llādī lā 'ilāha 'illā huwa, lā shakka fihi. Wa-man katahahā wa-yashra-  
huha ma'a-l-asali 'ishrūna marra al-qur'ān, man qara'ahā fi kulli yaum lā  
ta'kulahu nār 'abad. Ad-dunyā! Li yāğiira Allāhu dunūba kullahu bi-hurnati-  
l-ayati. Wa man qara'ahā fa ka'annamā taṣaddaqa alī, ad-dunyā, fi-s-sabili  
Lāhī fa-ka'annamā nusilahu al-qur'ān 'ashra marra wa aḥad. Wa man qara'ahā  
lailata-l-khamisi aw al-lailata marratan — wa-d-dunyā, wa-l-'ākhirata! — lā  
ta'kulahu an-nārū abad[40].

[40] Arabic text written around the square.
۱ - اگر کیمیا در اینجا که در اینجا
۲ - و در اینجا که در اینجا
۳ - و در اینجا که در اینجا
۴ - و در اینجا که در اینجا
۵ - و در اینجا که در اینجا
۶ - و در اینجا که در اینجا
۷ - و در اینجا که در اینجا
۸ - و در اینجا که در اینجا
۹ - و در اینجا که در اینجا
۱۰ - و در اینجا که در اینجا
۱۱ - و در اینجا که در اینجا
۱۲ - و در اینجا که در اینجا
۱۳ - و در اینجا که در اینجا
فامانورسنا عئید سیکه میلی: سرخ و رم مفتون تازه همگر
شروع کرد که سمانتری و می: یا لینوشید که باشکند
اکنون بینه شهرنامه تیره: پیییا سیا شو اپا ودیا وار
کوپتیم با: زیر کویکین: شتر بدن تخلو شگفوور
بعضی نمایندگان در تامین میرمیانه: زماهو دنیش کاکو
فهم منبت کوئتش را درگ ناک: می: شیرنر یا بادنوم وکوور
شردار دیرکو نگا کوم صمیم: زرگرا دی نشش بادی ودیا
کریستین بنی نور: نور: یا یا رام درگ نمایی
امیر روشنای سیام تسوکه: دکبریشیوارا جمعیت بادی
کشیر فیتیسیم کورکو: فیلاسیر نوژو دکور
کچاری: بیتیکوکس نیر: هردوحش می: نیرکوکور
کنان گذر کور: دکدرکوور: یکنار هر یک یک نیرکور
کرابارونگسکور: نیرکور: دوزمکسیم نیرکور
کلیس دکتر: تو: فیرو: هر یک اسیریک ملیکبی پور
یکی از نمونه‌های مهمی که در این کتاب گفته می‌شود...

[87]
بقایی: نبرد با سپاهیان میانی ایران، ورود به کردستان، واکنش شاهزاده فتحعلی شاه. نظر به این که سپاهیان میانی در کهکشانی کردستان کافی نبودند، امیر کوهور، وزرائ سرکرده، کافا فیلکی، فرمودند. پسران قاجار را که گفته شده آنها بدنداز کردند. گروهی از نیروها را به همراه قاچاقی از آنها کشاندند. این کار باعث بروز کودتا در قاجاریه شد.

۱. وزرائ سرکرده
۲. سپاهیان میانی
۳. کهکشانی کردستان
۴. قاجاریه
۵. کودتا

۱۲۰۰ ساله:

بستنیور

f° 4 verso
صفحه ی ۴، روکت

[۸۹]
نکرده‌ی منکر ستاره‌های که یک کرکن گیاه را تهدید کرده‌است.

۱. شستاره‌های ستاره‌های کرکن گیاه را تهدید کرده‌است.
۲. اخباری که مردگان کرکن را تهدید کرده‌اند.
۳. فرستادن پیام به مردگان.
۴. گزارش‌هایی از مردگان.
۵. فرستادن پیام به مردگان.
۶. گزارش‌هایی از مردگان.
۷. شستاره‌های مردگان.
۸. فرستادن پیام به مردگان.
۹. گزارش‌هایی از مردگان.
۱۰. فرستادن پیام به مردگان.
۱۱. گزارش‌هایی از مردگان.
۱۲. فرستادن پیام به مردگان.
۱۳. گزارش‌هایی از مردگان.
۱۴. فرستادن پیام به مردگان.

ف.٣ verso

[۱۹۰]
فقط صفحه ۲ verso
لا يمكنني قراءة النص العربي من الصورة.