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An Analytical Overview of the Articles on Historical Issues in *Selefia* Islamic Newspaper, from 2003 to 2008

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Abstract:

Islam did not get the official recognition of the Ethiopian state for a long time until 1991. Particularly in the northern part of the country, Islam had not freely been exercised. Islamic religion holidays were not officially recognized. These restrictions on Islam ended when religious equality was declared in Ethiopia and the freedom of the press was declared in 1991. As a result religious literatures like Newspapers, Magazines, Books and others began to be published in local languages. Selefia is one of the Islamic Newspapers that has been written in Amharic language which is the official tongue of Ethiopia. As a paper written in Amharic language which large number people speak in the country, the Selefia Islamic Newspaper is important in expanding historical Islamic knowledge. Before the publication of religious literatures using local languages, Muslims were not in opposition to know Islam that had only found written in Arabic. This paper is an analytical overview of the articles having historical issues on the Selefia Islamic Newspaper from 2003 to 2008. An emphasis is given to the summary, the strength and weakness of the articles having historical issues of the newspaper.

Keywords: *Selefia, overview, review, Ethiopia*

1. Introduction

Orthodox Christianity has been the state religion in Ethiopia starting from its introduction in the 4th century AD. This enabled Christianity to get the protection of the state until the downfall of the last ruler of the Christian Highland Kingdom in 1974. On the other hand Islam and other religions had no legal recognition under the Christian State that its rulers claimed descend from King Solomon of Israel. Christian rulers tried to legitimize their rule by creating a legend which states that an Ethiopian Queen with a name of Saba visited King Solomon of Israel for whom she gave birth to a child. The child became the ruler of the country with the name of Menelik I. The legend further states that descendants established the so called 'Solomon, dynasty ruled Ethiopia for a long period of time until they lost control of power in 1150 AD. According to the well known historians of the country, the legend was mainly created to restore the lost power. Though it was a legend it was very important and used to inspire the Semitic people to rebel against Cushitic rule. The Semites regained their power in 1270 and ruled the country until the coming to power of the Military Dictatorship in 1974 and the subsequent separation of the state and the church. The church and state became united institutions. The state worked for the expansion of the state and the church provide support for the state for more than seven hundreds of years.

Islam introduced in Ethiopia in the 7th century AD. There were two main gateways of Islam in Ethiopia. The first gateway is in the northern through the ancient port of Adolis. The first Muslims converts came as refugees fearing the persecution of the ruling class of Mecca were the first to come in this line followed by Arab Muslim traders. However, due to the establishment of a Christian community earlier in the northern part, the expansion of Islam from the north in to the center was not as such significant. The second gateway of Islam was through the port of Zeila through the Gulf of Aden in the northeast. It was in the direction that Islam was introduced in to the central provinces of Wollo, Shewa and many other areas in the Ethiopian region.

There were also occasions that Muslims faced forceful conversion persecution. The Borumeda Council of May 1978 can be raised as an example from which emperor Yohannes IV (r.1872-1889) declared forceful conversion of Muslims. Muslims faced the twin options of either conversion in to Christianity or persecution. People responded differently. Some converted to Christianity but remains Muslim on their heart. Others migrated to Muslim inhabited areas of the country. There were others who exiled to abroad in the Sudan and made a war of revenge against the emperor in his war with the Sudanese Nationalists in 1889. The Military government which took control of power in the country and adopted socialism as its socio-economic and political ideology emphasized on Ethiopian National Identity and neglected not only religions, but also cultures and languages of the country. Consequently, conditions were not encouraging for both Christianity and Islam during Military rule in Ethiopia. As a result, the Military government encountered oppositions throughout its reign from the diverse peoples of Ethiopia and insurgents operating in the country in which the Eritrean Peoples' Liberation Front (EPLF) and the Tigray Peoples Liberation Front (TPLF) were the most powerful.

Finally a coalition of opposition groups known as the Ethiopian Peoples Liberation Front (EPRDF) established, brought an end to the military government and took control of power in country in 1991. A constitution which calls for political and democratic rights, recognition and equality of all peoples irrespective of their socio-economic and political background established. The new development political development since 1991 has also its own success and failure histories. The freedom of the press and religious equality at least constitutionally had declared since 1991. Islam began to be freely exercised, preached and expanded in the country. As a result in addition to Books, Magazines pamphlets, Newspapers dealing with Islamic issues like *Selefia*, *Al-Qudes*, *Al-Nejasje*, *Hiekma* and so forth began to appear and produce in the local languages of the country. The publication of religious literatures in local languages including Amharic, Oromegna, Tegragna, Somali and others enables Muslims to know about Islam. Previously before 1991 Muslims had a restricted access of religious materials, the available literatures were mainly found written in Arabic which most Muslims were not able

to read and write. These expansions of religious literatures greatly contributed not only to the expansion of Islam in the Ethiopian region but also the beginning of Islamic Religious Revival Movements in the country. The Islamic Religious Revival movement is to bring Muslims back to the teachings of the *Quran* and the *Hadith* (thoughts of the prophet Mohamed).

This paper is a review of the articles of historical issues in *Selefia* Islamic newspaper, from 2003 to 2008. Because of the absence of efficient collection of the newspaper both in the Institute of Ethiopian Studies of the Addis Ababa University & other libraries of the country, all of the historical pieces of the newspaper in the defined period are not included. However, the overall articles accessible are included in the analysis.

As an Islamic newspaper, a considerable number of articles on historical issues related to Islam appeared in *Selefia*. Articles having historical topics have different area of emphasis. There are also articles having similar issues of discussion. To avoid repetition and to facilitate discussion articles are organized based on their theme. These classifications include the biography of the Prophets of Islam, religious leaders, and the Arab-Israel relations after the establishment of the state of Israel in 1948.

2. The Biographies of the Prophets and Popular Religious Individuals

There are twelve articles concerning the biographies of the prophets of Islam including Adem, Ebrahim, Essa, Mussa, Muhammed and popular religious figures. Their place of birth, their life story in their early and young ages and their life as an independent are addressed. There are some similarities and differences in the life history of the prophets. Adem is written as a first prophet to Islam and the first Man in general and the prophet Mohammed is a final prophet to the entire people of the world. The other prophets mainly Mussa and Essa confined to the People of Israel known in Arabic Language as the *Beni Israel*. The prophets' efforts in teaching their people, their success history in accomplishing their mission and the popular opposition that they faced are addressed.¹ The way that prophet Mussa and Essa taught the peoples of Israel; Adam and Mohammed concerns to the people of world to do the best in every aspects life are emphasized in the articles.

The biographies of the popular religious figures deals with the sacrifice they paid to defend Islam and the Muslims from the attacks they faced on several occasions.² In additions, the miraculous activities of some of the prophets are also presented as biographies of the prophets. Commonly addressed in the articles emphasizing on the prophets are their life stories.⁴ However, articles are not substantiate with evidence though what is written is reliable.³

3. The Popular Religious Figures:

The articles in this category address the notable Muslims and their contributions to Islam and the Muslim societies in different periods. It is by taking in to consideration of the articles emphasis towards the contribution of religious notables that they are organized and treated together.

3.1. The Early Muslims

Ten articles concerning the early Muslims including the first four successive leaders of Islam, namely Abu-Bakr, Omer, Osman & Alie are addressed in the analysis. The writer expresses the respective qualities of the aforementioned Muslim leaders: Abu-Bakr as a wise person; Omer as brave; Usman as prosperous and generous to mankind and Alie for his understanding of Justice. Some of the articles are similar to the popular religious figures of the later periods. The sacrifices they paid to defend Islam from the attacks of the Qureyesh tribe which were the ruling class of Mecca becomes the major area of emphasis of the articles. The way the second Caliph Omer expressed his emotion to avoid the danger that might be happened following the death of the prophet and his attempts to make the issue of the passing away of the prophet secret is addressed. The writer tried to Compare Abu-Bakr's ways to bring stability among the Muslims by making the death of the prophet as public. Omer's attempt to make the passing away of the prophet secret is compared and is the one that the writer made the issue clear so that readers can get lesson from it.

The early Muslim leaders roles in organizing and leading their people in times of hardship and the way that they serve their people on their respective reigns are also other issues of discussion in the articles.⁵ Their roles to expand Islam out of Arabia to Europe, Africa and Asia are stated. Their contributions in expanding the territorial extent of the Islamic empire, the efficient and equitable form of administration they established and their strict adherence to their faith are also emphasized in this group of articles.⁶

3.2. Religious Elites

There are four articles in relation to religious leaders. These are notable personalities that played a great role in organizing and leading the Muslim peoples on occasions in which attacks and conflicts from other peoples having different interests happened. The way they organized the Muslims, the sacrifice they paid, the success and failure history of their struggles are topics of discussion of the articles.⁷ Moreover, their attempts to collect the Hadith and organize Islamic knowledge are also treated. Their determinations to collect real Islamic knowledge are discussed and one of the issue that writers can be acknowledged. This is what is expected to have an objective and genuine history. In this regard Hadith writers like Abu- Hureyera, Buhari and Muslim are raised as examples of objective knowledge recorders for substantiation.⁸

3.3. Islamic Scholars

Six articles concerning Islamic educated elites are reviewed. The Muslims contributions for preserving the knowledge of the ancient Greeko-Roman world, their invention and expansion of knowledge are addressed in the discussions. As indicated in the articles, Muslim scholars contributed knowledge in the fields of Social Sciences, Medicine, Astronomy, Geography, History, Philosophy, Literature, Mathematics and other fields of study while civilization declined in Western Europe in the 7th century AD.⁹ The Muslims role of combining Islamic knowledge and scientific knowledge to discover new horizon of knowledge are also other areas of discussion. Ibnu-Sina and Ibnu-Khaldun are only few of the many Muslim scholars indicated listed for their contributions to scientific knowledge.

The writers also describe the reason why the Muslims had achieved a lot while learning and civilization declined in Europe and during the medieval period. It was because at that time the Muslims were religiously good, referring and exploiting Islamic texts that are the potential sources of knowledge. Moreover, the writer also raised that by the time that Muslims did not refer Islamic religious scriptures their civilization declined while civilization revived in Western Europe.¹⁰ The writer better address distributions of knowledge in space and time and the possible factors that led to changes and the continuities in knowledge Europe and the Muslim world overtime.

4. The Achievement of Islam

These are articles that deal about the contribution of the Muslims to world civilization. For better understanding achievement of the Muslims in the various corners of the world are treated separately based on the geographical setting. There are four articles about the Islamic heritages. The Muslims contributions in building these heritages, the religious value of the heritages and the value they have as world heritages are the principal issues of discussion on these articles. The description begins with a brief introduction of the geographical setting. 11

The Ka'aba and the Mosques of Mecca and Medina, the Al-Aqsa Mosque of Jerusalem, Timbuktu of Mali and Islamic Heritages of Harar in Ethiopia are mentioned as an example of the achievements of Islam in the arts. These heritages of Islam are world heritages registered by the United Nation Educational Scientific and Cultural Organization(UNESCO) as world heritages and are visited by many people each year Equal status that Islam gives to all human being irrespective of race, color and gender are also raised as an achievement of Islam. However, the writer did not address the controversy over the right of woman in Islam in which Muslim scholars argue that Islam provides better status to woman than anyone else, while others have a different idea. 12

4.1. Islamic Heritage

4.1.1. Islam in Africa

Four articles are dealing about the contribution of Islam and the Muslims in Africa. The themes of these articles are similar to those dealing with the Islamic heritages on the issue of the contribution of the Muslims about their involvement in the making of such heritages. 13 The factors that forced the people living in Northern, Western and eastern Africa to abandon their native culture and accept the Islamic culture including the Arabization process following the Islamization of the area are also treated in addition.

The achievement of Islam in establishing a better administration and its hatred to the institution of slavery are also topics of discussion of these articles.14 The achievements of Islam and the Muslims in architecture, calligraphy and Arabic literature are mentioned. Arab travelers of the medieval period wrote a lot about Africa based on what they directly observed and read about Africa. There were also tradition of Muslim Chronicle writing in the Muslim inhabited region of Nigeria and Southeast Africa in Arabic Language. A number of books written in local languages using Arabic scripts are mentioned as Islamic heritages in Africa are also areas of other areas discussion in the articles. 14

5. The Arab Israel Rivalries and Wars

These are articles that deal about the establishment of the state of Israel and its conflicting relations with the Arab world then after. Previously the Jew people were lived in some areas in today's Israel. But some time in their history the Jew people abandoned that place and the Muslim Arabs took that territory and made it part their empire during their glorious days until 1900s. Starting from the 11th century AD the Europeans Christian rulers mobilized a combined army and declared a crusade to liberate Jerusalem from the Muslim Ottoman authorities. However, the crusaders were defeated by the Muslim ottomans and Jerusalem continued under the Muslim Ottoman Occupation up to the early 20th century. The discussion gave passing reference Jerusalem as it is not only holy city to the Jews but also holy city to the Muslims because of the existence Al-Aqsa Mosque which is one of the few earliest holy mosques in the history of Islam. 15

5.1. The Establishment of the State of Israel

According to the articles in this category, Israel as a state was established in the lands of the Palestine Arabs after the Second World War in 1947. This was made by the decision of the United Nation with the influence of the western world. As stated in the articles the Jews peoples having no nation state and lived widely dispersed in the world became stateless and were faced persecution especially under the Germany Fascist party led by Adolf Hitler in 1940s. This led to the beginning of movement to established a homeland for the Jewish people known as Zionism. The Zionism movement was founded by Theodore Herzl. Jerusalem and the surrounding land that the Palestine Arabs settled for a long period of time was an ideal place to realize the Jewish state. After getting official recognition from the UN the Jews had lived dispersed in the world moved to settle the new Jewish state of Israel.16

5.2. The Wars between Israel and the Palestine

As written in the articles Israel was established in conspiracy and non formal way on the territory that the Palestine Arabs had settled for centuries. Moreover, Israel undertook various territorial expansion projects which became the source of conflict between Israel the Arab states. The Arab-Israel wars are also additionally addressed in the articles considered for review. The western world led by America supported the interest of Israel in the area. Most of the Arab-Israeli wars were concluded with the victory of Israel. However, the problem and conflict between the two contending states of Israel and Palestine is not still concluded. As indicated in the Articles the Israeli were making expansionist moves while the Palestinians are in the defense of their nation state.17

5.3. Israel Security Institutions

There are two articles on the intelligence institution of Israel namely, ' Mossad' that was organized immediately after its establishment in 1950's. The complicated and unpredictable nature of 'Mossad' in observing the day to day developments on the Arab States is addressed in the article.18 The impact of the movement to establish a state for the Jews people known as Zionism is also considered in one of the articles in addition. The Jew people lived in the different parts of the world contributed to Jewish State on everything that they can do including influencing the other countries foreign policy towards the middle east politics in favor of Israel using their better economic positions.19

6. Analysis

The articles having historical issue in Selefia Islamic newspaper are generous sources of knowledge to the public and academic context. In fact without which we could not able to knowledge of aspects of Islamic the history and learn from it. Hence, I acknowledge the role of the articles in expanding historical knowledge and the field of history itself. For the further developments of the articles I also wanted to give my comments that writers can consider on their historical writings which I believe is important.

The knowledge and skills reflected in the historical reconstructions and other qualities of the articles are evaluated on the bases of different criteria which can be critical to historical writing. Therefore, immediately below in this paragraph a brief analysis of articles summarized above are given.

In order to have a coherent and sequential treatment of issues, it is better to begin with the authors of the articles. Writing the names of the authors in every historical research is an obligatory. ²⁰ However, the names of the authors in some of the articles are not written. As a result articles remained anonymous and not possible to have a clear understanding of the socio-economic and political affiliation of the writers. Readers can not able to crosscheck the reliability and objectivity of the issues though to my knowledge what are written is correct. Hence, there are limitations in relation to formalizing the writings with the authors.

Although stating the objective before description of issues is important to shape the area of emphasis of the articles, many of the identified articles have presented without stating the goal.²¹ Readers have to read the vast issue in the article to capture core points. This also makes the writer to include vast issue which sometimes is difficult to manage.

The other issue worth of mention here is the topics formulated for the reconstructions. Most of the topics and sub topics available in the identified articles of the newspaper are open and not specific. It seems that most of the authors of the writers do not think the significance of the titles. Whatever, the case these kinds of topics are not compatible to the professional standard in this aspect. For instance, the topic entitled, Ye Mitakese Ayen Yallew Sew which mean "the one who can transfer a message with his eyes" can be raised as an example. The issue of this article is about the complicated activities of the Israeli Intelligence institution 'Mossad' in secretly investigating day to day developments in the Arab states. However, there is no relation between the topic and the discussion itself.

Hence, I can say that lack of the necessary care in topic selection is visible. ²³ Hence, writers have to think of the relevance of the topic to frame the major area of discussion.

As clearly observed in the articles, there are attempts to divide the main topic in to sub-topics. However, sub-topics are not prepared in a way to strictly adhere to the smooth flow of ideas.²⁴ In fact some of the sub-topics formulated have no relation with the main topic. Among the topics of this kind the life of Muhammed known in Amharic as Ye Muhammed Hiwot can be raised as an example. Within this topic there are sub-topics like Pre-Islamic Arabia, Christianity and Zoroastrianism, and the marriage between Abedela and Amina who were the parents of the prophet Mohammed. These sub-topics have no relation to the main topic. Even the issues under these sub topics have no continuity with the theme of the main topic.²⁵

The incorporation of irrelevant issues is also observed in the reviewed articles.²⁶ For example in the topic entitled, Essa, the discussions are concerning his life as a prophet. ²⁷ Nevertheless, the writer raised more issues and wrote about his mother, other notables of the time, and the description of the developments before his birth in general which are irrelevant to his biography as a prophet.²⁸ The writing of articles without stating the objective and significance are made it vulnerable to incorporate irrelevant issues in the discussions. Furthermore, most of the articles are written on a single source of the Arabic scripts. ²⁹

Some of the writings are direct translations. Though the authors that prepared the original manuscript are acknowledge in the reviewed articles, depending on a single source is a negative impact on the readers approval of issues though the knowledge found in the articles are areal. Some of the issues found in the articles contradict with the articles prepared by certain academicians. For instance, in the topic entitled Eid Amin Dada, the former ruler of Uganda who took control of power through military coup is treated as a popular ruler, in the articles he.³⁰ On the other hand the academic literature addressed him as dictator and unpopular ruler. Only the views from one side are considered and other views are ignored. It is better to include different views in the topic of discussion to controversial issues. Religious scriptures are also used as sources to write the socio-economic and political history related on the articles.³¹ It is possible to use religious literatures as a source. However, it is better to substantiate religious manuscripts with the sources form the academic and public literatures. Because most people believe that religious manuscripts most of the time bias to the group that they belonged and can also be against to the group that they do not belong even in the condition that articles have genuine knowledge of the past.

Moreover, the method that religious sources used has needs to be improved, because articles are directly quoted from their sources. These quotations from religious scriptures crowded the writings.³² The dependency on the religious scriptures did not invite other groups to read the articles and unable to get critique from those who have academicians, followers other religions and also those who has no religion at all. It is better to read, take notes form the sources and paraphrase rather than directly coating many times in an article.

Issus found on the documents are mainly restricted to the few secondary source material that writers used. ³³ Archival sources, academic literature and other secondary sources are not employed. The dependency on single sources in which events of the past might not recorded the past as it really happened. It can make the literature vulnerable to face critique from professionals in the field and the public in general. The knowledge and skills reflected in the historical writings and the quality should be done in the way compatible in the history and comparable in the way to the well written academic literature prepared by well known professionals in the field. ³⁴

Having said I do not mean that well known historians are the only to write history but we ourselves should write advance our method of history writing. Because writers in the academic and public history sector including me are responsible to the advancement of the field of history in our age.

The issue of chronology is also an important aspect in writing history. Discussions should be made in ascending or descending order in time context based on the writers approach. However, certain issues found on the articles are not chronologically organized; repetition, typographical errors, lack of clarity and lack of understandability of the statements are all witnesses in this regard. Even articles having the same issues are repeatedly appeared on different publications.³⁵ Among the topics of this kind, the life history of Sheh Muhamed Abdul Wahab which is published two times in August 07/2005 and March 20, 2008 can be raised as an example.³⁶

The very long and unorganized articles that are found in the successive publications can also issues of critique in the selefia newspaper. For example, the Ye Hassen Enjamo Feres Lendamo Yebalal, which means the name of the hoarse of Hasen Enjamo is known as Lendamo. Hassen was the leader of the Muslim Gurage people of Ethiopia who organized Muslims against the expansion of the Christian State in the Muslim Gurage territories of the country in 1880's and 1890's. This topic of discussion is presented in fourteen series, one in each publication, can be the best example.

Furthermore, in most of the articles events are not framed in time.³⁷ Authors only focused on issues to be written, but not consider the importance of framing the events in time. Hence, events are not described on the time that they happened. Unless events are presented with their respective time, issues will not be properly organized on their chronological order. Due to absence of framing the articles in time, most of the investigated historical pieces are not made on the way to facilitate the flow of ideas.

Historians can write the past as it really happened and can argue based on the sources. On the hand historians cannot convince the readers but encourage them to read other sources related to the issue of discussion. In some of the reviewed articles of Selefia, rather than stating the facts and leaving the judgment to the readers, authors attempted to convince the reliability of the topic under discussion. For example, in the topic that deals with the creation of Adam who was the first prophet according to Islam, after explaining the way that Adam was created, the writer attempted to teach the ultimate power of God and also he forwarded his advice to obey the

rule of God.³⁸ As religious material writing this way is possible but not in historical writing. Writers need not to invest much time, energy and cost to convince. We have to allow our readers to make further studies and to critique our writings this will be important to the development of historians skill of writing skills. I myself is happy to accept any critique .

In case of illustrations, for instance it may be because of the lack of the necessary knowledge that maps, pictures, photographs, charts, tables, statistical data, figures and others which are important in clarifying the ideas are not used. Consequently issues remained abstract. Moreover contemporary names of places are not also given. The case of Andalus which means present day Spain can be worth mentioned. In the discussion related to the expansion of Islam in Europe, without explaining the contemporary name of the place , the word Andalus is written , which the Arabs referred to the present day Spain. Hence, a considerable number of the place names written in the articles having historical issues in Selefia Islamic Newspaper remained not known. As a result readers have to refer more materials to have a clear knowledge of the names of places and of persons.

Exaggeration of facts is the other problem in the articles. ³⁹In fact exaggerations are more than that one can normally expect. This is generally true of religious sources in general which most the time are favoring the group that they belonged. For example in the topic entitled the great Muslim scientist although he has great contributions, the writer needs only to write the history as it really happened. ⁴⁰ To generalize, with the aforementioned weakness and strengths is important as a source of Islamic historical knowledge without which we have no chance to get that knowledge that the academic literature did not address .If the writers consider the aforementioned critique, without doubt they will come up with quality and attractive articles with such vast amount of interesting historical knowledge.

7. Conclusion

The freedom of the press that the Ethiopia has declared should be appreciated. Publication of materials in local languages is important for the expansion of knowledge and exchange of news and views which can be wide coverage which otherwise may not reach in the entire society. Literatures found written in local languages are very important to the public and of the academic setting which students can use to read and review. The role of Selefia Islamic Newspaper in expanding knowledge should be appreciated. It is generous and genuine source of historical knowledge. However, there are methodological, technical and substantial gaps in the writings. I recommended that historical articles have to continue to appear in Selefia and expand historical knowledge through the local languages. Moreover, it is better to have better articles with the best use of appropriate methodology, substantiation and technique so that the every people regardless of religious difference can have a better understanding of the past as it really happened.

Libraries and other archival centers should have to reserve such materials which generations of students can learn from them in time context. Compared to other African counties which faced the European Colonial Administration, a number of archival centers are found in Ethiopia .The archives found in different centers helps to reconstruct the socio-economic and political history of the country. There is also efficient collection of books written by national and expatriate writers in the various libraries of the country. On the other hand, there is no efficient collection of News Papers in the country. The Institute of Ethiopian Studies (IES) of Addis Ababa University which is reserving News papers including Selefia is exceptional in this regard. Other Libraries and archival centers of the country should to make the Institute of Ethiopian Studies as a model in reserving, organizing & Cataloging, News Papers, books, Magazines, Thesis's, dissertations and other written material.

8. Notes

- i. Muhammed Nur, "Yemeleketegnaw (S.A.W) Hiwot," Selefia ,July 17,2003 E.C) p.5;
- ii. Muhammed Wolie , "Ahmed Gran Man New?," Selefia, November 12,2004,p.7;
- iii. " Elias Aleheselam., "p.3"; "Al-Mesih Esa," July24,2004,p.3.;
- iv. "Ye Meleketgnaw Hiwot...," Selefia, pp.3and 5.
- v. "Umer ibn Adulaziz," Selefia, August 13,2006,p.5; "Ye Abdela ibn Sa'ed Ye Africa Zemecha," Selefia, Augest 14,2007,p.3.
- vi. "Tuariq Bin Ziad," Andalusen Yekefete" Selefia, January 10,2003,p.5 ; Muhammed Reja, "Bebrehaw Adegegnanetena Be Eman Tenekarie Mekakel: Aqera Ibn Habis," Selefia, October 30,2003,p.5.
- vii. "Imam Ahmed/Grag: Tarik be Haqe Yalezekerew Ye Islam Ferete," Selefia, October 23,2008, pp.4 and 8.
- viii. "Tarik be Haqe.....," November 07,2008, pp.4 and 2.
- ix. "Shah Muhammed Hamidiyun," Ye Haji Muhammed Rafi Tarik , Selefia, Augest24,2003, pp.5 and 6.
- x. "Talaku Muslim.....," p.3; "Dr.Hussien.....," p.5.
- xi. "Chaina-na Islamawi Qersochua," Selefia, January 03,2003,p.5; "Tekel Dengayoch: Ye Emam Ahmed Ashara," Selefia, February 01,2008,p.4; "Ye Quba Mesjid," Selefia, June02,2007,p.4; "Ye Qubbtsera Mesgid," Selefia, August 26,2007,p.4.
- xii. Ibid
- xiii. Selefia Yeteregum Kefel. "Ye Mali Negestat Ye Barenet Sereaten Yatefuna Islamawi Seletanien Yametu Nache," Selefia, sep,16,2004,p.5; "Islamawi Ketemawoch," Selefia, September 30,2004,p.5; "Ye Islam Tsehay Be Africa Setabera," Selefia, June 17,2007,p.3; " Ye Africa Hageroch Hunita Be Islamawi Mekefete ," June 30,2007,p.3.
- xiv. " Yemali Negestat.....," p.5; "Ye Africa Hageroch Hunita.....," p.3.
- xv. " Ye Islam Tsehay.....," p.3; "Ye Mali Negestat.....," p.5.
- xvi. "Yeteberut Mengestat Derejet Felesteemen Ye mekefafi Wusanie-na Ye Israel Memesert," Selefia, June9,2007, pp.2,6 and 8.
- xvii. "Be Arebochena Be Israel Mekakel Yetekahiedew Ye Sedestu, Qen Torenet, 1967," Selefia , Augest, June 16,2003, pp.2 and 8.
- xviii. Selefia Ye Tergum Kefel, " Ye Mitakese Ayen Yalew Sew," Selefia, December 03,2004,p.5 and December 10,2004,p.5.
- xix. "Ye Tsionawinet Getseta Felesetiaweyanen Mafenaqel," Selefia, September03,2007,p.4.
- xx. "Al-Mesih.....," p.5; "Al-Mahdi.....," p.3; "Al-Kassim.....," p.5; "Al-Haji Marshal.....," p.3.
- xxi. Ibid
- xxii. Ye Haji Muhammed...l-Mahadi.....," p.3; "Al -Kassim bin," p.5.
- xxiii. "Ye Mitaqese.....," p.5;
- xxiv. "Al Messih.....," p.5.
- xxv. "Yemelaketegnaw," March 20,2003; pp.3 and 5.
- xxvi. " Ye Mitakese," December 12,2004,p.5
- xxvii. " Ye Sheh Ahmed.....," March 25,2004,p.2; " Ye Islam Tsehay., " p.3; " Ye Melketegnaw.....," March 20,2003, pp.3 .5.
- xxviii. " Al Mesih," June 05,2004,p.3.
- xxix. A number of the articles are direct translations of the Arabic texts

- xxx. "Al- Haji Marshal...", May 11,2007,p.3.
 xxxi. "Al- Mesih.....,"p.5;" Elias.....,"p.3;" Ewenetegnaw Yesuf.,,"Augest 08,2004,p.3;" Nebi Endris,"p.3;" Yah Yah," p.3.
 xxxii. Ibid
 xxxiii. "Al –Nejashe Ye...., January15, 2004;p.5.
 xxxiv. "Ye Mali.....,"September 15,2004,p.5.
 xxxv. "Adam be.....,"November18,2005,p.3;"Al-Mesih.....,June05,2004,p.3;Ebrahim,September 02,2004 p.3;
 xxxvi. Ye Shah Muhammed.....,"Augest 07,2005,p.5;March 20,2008, pp.2 and 4.
 xxxvii. "Ye Hassen Enjamo....," April 18,2008,p.4;May 02,2008,pp.2 and 4;May 09,2008pp.2 and 4;June14,2008,pp.2 and 4;June21,2008,pp.2 and 4;Al- Mesih.....,"p.5;"Ewenetegnaw Yesuf.....,"p.3;"Elias.....,"p.3;Siletu benu.....,"p.5.
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