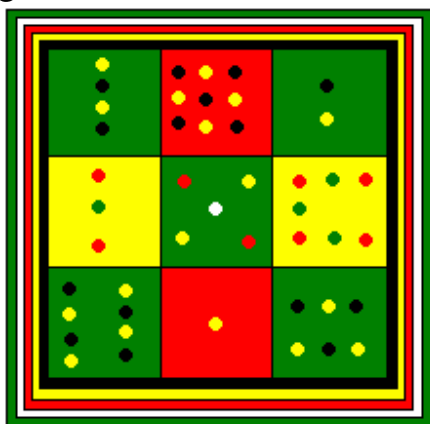


SANKORE'



Institute of Islamic - African Studies International

# Kifaayat'l-Muhtadeen



## The Sufficiency of Those Who Are Guided Aright

Regarding the Science of *at-Tawheed*

By

The Light of Age, the Reviver of the *Deen* and the Sword  
of Truth & *Amir'l-Mu'mineen*

***Shehu Uthman Dan Fuduye'***

Institute of Islamic - African Studies International

Translated by

Abu Alfa` Umar MUHAMMAD SHAREEF bin Farid

The *Na'ib* of *Sultan al-Hajj Abu Bakr ibn Muhammad at-Tahir & Amir*  
of the *Jama`at* of *Shehu Uthman Dan Fuduye'* in America & Europe

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[www.sankore.org/www.siiasi.org](http://www.sankore.org/www.siiasi.org)

**Correction:** *I originally translated the text in 2001 when I was the active national Amir of the Jama`at of Shehu Uthman ibn Fuduye` and the Na`ib (Representative) of Sultan al-Hajj Abu Bakr ibn Muhammad Tahir ibn Muhammad Bello MaiWurno. Now, the present Na`ib and Amir of our Jama`at in America is Amir al-Hajj Tahir Abdallah. I however, still represent the Sultan as the international director of the Sankore` Institute of Islamic-African Studies International and teacher of the minhaj of Shehu Uthman ibn Fuduye`.*

Institute of Islamic-African Studies International

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى  
سَيِّدِنَا مُحَمَّدٍ وَعَالِهِ وَصَحْبِهِ وَسَلَّمَ  
تَسْلِيمًا فَإِنَّ الْعَبْدَ الْهَيْبَةَ الْمَضْطَّرَّ  
لِرَحْمَةِ رَبِّهِ كَثُرَتْ نِيَّتُهُ بِرَحْمَةِ بَرِيكْتَمَانَ  
الْبَلَاءِ نَسَبًا مَالِيًّا مَذْهَبًا أَلَا تُشْفِرُنِي  
إِنْ فَادَا الْحَمْدُ لِلَّهِ الَّذِي أَنْعَمَ عَلَيْنَا بِنِعْمَةٍ  
الْإِيمَارَةِ وَالْإِسْلَامِ وَهَذَا أَنَا بَسْبُورُنَا  
وَمَوْلَانَا مُحَمَّدٌ عَلَيْهِ مِنَ اللَّهِ تَقَالِي أَوْفَلُ  
الضَّلَاةِ وَأَرْفَى السَّلَامِ أَمَا بَعْدُ فَهَذَا كِتَابُ  
وَجَائِيَةِ الْمُصْتَبِرِينَ قَدْ فَوَّلَ رَبُّ اللَّهِ التَّوْفِيقِ  
الْعَالَمِ صَادِقٌ وَدَلِيلٌ خَدُّوهُ بِجِ الْعَقْلِ مَا زَمَنَهُ  
لِلصَّحَابِ 1

Folio 2 *Kifaayat al-Muhtadeen* of Shehu Uthman ibn Fuduye`



### **Introduction**

This concise but comprehensive work of the science of theology was written by one of Africa's greatest scholar/warriors – *Shehu* Uthman Dan Fuduye', may Allah benefit us by his *baraka*. Scholars from all over the world have written copiously about his outstanding life and achievements, therefore, there is no need to discuss that in detail here. Reference can be had to my introduction to the *Ihya's-Sunna wa Ikhmad'l-Bid'a* for a detailed discussion of his life, merits, miracles and achievements. What is important to know about him is the following five points, that few of the scholars before or after him have claimed. These five points are moments in his life where Allah ta`ala made him to resemble the life Prophet Muhammad, may Allah bless him and grant him peace.

The first one is that his coming, like that of the Prophet's, may Allah bless him and grant him peace, was foretold before his birth. From this is what was narrated from a reliable source on the authority of the righteous woman and protected friend of Allah - Umm Hani 'l-Fulani. She said, "There will appear in these regions of the Blacklands a *waliy* from among the *awliyya* of Allah. He will renew the *deen*, revive the *sunna* and establish the *milla*. The people of success will follow him and his renown will spread throughout all the horizons. The common people as well as the elite will obey his commands and those associated with him will be called the *jama`at*."

The second important point to know about the *Shehu* is that he, like the Prophet, may Allah bless him and grant him peace had his first major encounter with the world of the unseen through visions at the age of forty and some months. Just as the Prophet, may Allah bless him and grant him peace was named 'the *Imam* of the Messengers' on that auspicious occasion, the *Shehu* was named 'the *Imam* of the Protected Friends (*imam'l-awliyya*). The *Shehu*, may Allah be merciful to him narrated the story of this major vision in his *Lama Balagtu*. He said, "When I reached the age of forty-one, five months and a few days, Allah attracted me into His presence. I found there the master of men and *jinn*, our master Muhammad, may Allah bless him and grant him peace, and with him were the Companions, the Prophets, and the protected friends of Allah (*awliyya*). They then welcomed me and sat me in the middle of their gathering... They sat me down, dressed me, tied the turban on me and called me by the name *Imam 'l-Awliyya*. They then commanded me to do good and forbade me from indecency. They then girded me with the Sword of Truth and commanded me to unleash it against the enemies of Allah."<sup>1</sup> *Waziri* Gidadu, may Allah be merciful to him said about this, "When the *Shehu's* yearning for Allah and Messenger Muhammad, may Allah bless him and grant him peace intensified, he made a vow to Allah ta`ala that he would adhere to the prayer upon the Prophet (*salaat `ala 'n-nabiyy*), may Allah bless him and grant him peace. He vowed not speaking to anyone from the commencement of *Rabi` 'l-Awwal*, until the beginning of *Rabi` 'l-Awwal* of the next year. He adhered to that until the commencement of the next year. At the completion of his vow the following year, he was miraculously drawn into the presence of the master of

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<sup>1</sup> Uthman Dan Fuduye', *Lama Balagtu*, pp. 1-2.

existence, may Allah bless him and grant him peace who said to him, 'O Uthman! I am your *imam* and you will never go astray!'...Then the master of existence, may Allah bless him and grant him peace said, 'I will place you in the spiritual retreat (*khalwa*) of al-`Ash`ari, which is fifteen days, not the retreat of al-Junayd, which was forty days.' Then he gave him a specific form of remembrance (*dhikr*) and said, 'Do not eat anything except to allay your hunger during this period.' The *Shehu* did this until the time was completed. At this time the master of existence, may Allah bless him and grant him peace presented him in the presence of the Merciful Creator. The Angels of the Merciful Creator were all present along with the *shaykh* and *qutb* Sidi Mukhtar 'l-Kunti ... then *Shaykh* Abd 'l-Qaadir 'l-Jaylani took him by his hand, sat him in front of him and said, 'This man belongs to me!'...Then the *Shehu* was given three matters: [1] the ability to invite people to Allah; [2] the vicegerency of government (*khilaafa*); and [3] military struggle (*jihaad*). Then an Angel stood and looked upon the east, the west, the north and the south and said, 'Answer the caller to Allah!'...It was then said to the *Shehu*, 'You have been appointed over the best of the lands of three classes: [1] the Fulani; [2] the Blacks; and [3] the Tuareg'."<sup>2</sup>

The third cogent element about the *Shehu*'s life is that, again, like the Prophet, may Allah bless him and grant him peace, he made the emigration (*al-hijra*) with his community from under the jurisdiction of the pagans of Hausaland at the age of fifty-two. The *hijra* of the *Shehu* and his *jama`at* occurred on Thursday, the 12 of *Dhu'l-Qa`da* 1218, (February 23, 1804).<sup>3</sup> Allah ta`ala blessed the *Shehu* to make the *hijra* at the same age in which the Messenger of Allah, may Allah bless him and grant him peace made his *hijra* in the year 622 when he was 52 years old. The *Shehu* said about that in his Fulani song *Yimre' Tanasabuje'* (The Song of Comparison),

"Muhammad called for the *deen*, it appeared, then he was forced to make *hijra*;  
 I thank Allah that so did they come out against me.  
 He was forced to emigrate and so was saved from wars;  
 I thank Allah thus too was I saved.  
 Eastwards and northwards he guarded the faith;  
 I thank Allah thus too was I saved.  
 At the beginning of his sixth decade was he made to emigrate;  
 I thank Allah, then was I too made to emigrate."<sup>4</sup>

The fourth point is that the *Shehu* considered himself the precursor to the Awaited *al-Imam al-Mahdi*. It was during his time that the belief in the imminent appearance of *al-Mahdi* reemerged on the tongue of the scholars. In fact many of the scholars of the central *bilad 's-sudan* who had witnessed the conversion of thousands of pagan Africans at the hand of the *Shehu* and his lieutenants, and had seen the revival of Islamic learning among the elite as well as the common people, began to intimate that the *Shehu* was indeed the Awaited *al-Mahdi*. The *Shehu* denied that he was *al-Mahdi* by composing more than twelve books on the personage of *al-Mahdi* and the signs of the end of time. However, the *Shehu* did teach that he was the eleventh *mujaddid* and the eleventh righteous *Khalif* who would herald in the time of the coming of *al-Mahdi*. Muhammad Bello said in his *Infaq 'l-Maysuur*, "I informed them as he (the *Shehu*) informed me that the time of the appearance of *al-Mahdi* was near. And that the *jama`at* of the *Shehu* are the vanguard and the precursors of the armies of *al-Mahdi*. He said that this *jihad* will not end, Allah willing,

<sup>2</sup> Gidadu ibn Laima, *Rawd'l-Janaan*, ff. 30-31.

<sup>3</sup> Waziri Junayd, *Dabt 'l-Multaqataat*, f. 20.

<sup>4</sup> Uthman Dan Fuduye', *Yimre' Tanasabuje'*, f. 2.

until it reaches *al-Mahdi*.”<sup>5</sup> The *Shehu*, himself, said in 1811 in his Naseehat Ahl ‘z-Zamaan, “It is mentioned in the Sunan of Ibn Maja in the section concerning following the *sunna* of the righteous rightly guided *khalifs*, on the authority of al-‘Irbaad ibn Saariya, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said, ‘*Obligatory upon you is fearful awareness of Allah , hearing and obeying. Even if there is appointed over you an Abyssinian slave. You will see after me severe dissension so therefore obligatory upon you is my sunna and the sunna of the righteous rightly guided khalifs after me.*’ They are twelve and Muhammad *al-Mahdi* will be the last of them. He is the one meant whenever the term *al-Mahdi* is used unconditionally. A prophetic tradition is mentioned in the Tareekh ‘l-Khulafa of Abd ‘r-Rahman as-Suyuti, ‘*This umma will not be destroyed until there appears twelve khalifs. Each of them will behave with true guidance and the religion of truth.*’ Abd ‘r-Rahman as-Suyuti said after relating this tradition in the aforementioned book, ‘There has appeared from among these twelve the four *khalifs*, then al-Hassan, Mu`awiyya, Abdallah ibn ‘z-Zubayr and Umar ibn Abd’l-‘Azeez. These were eight. Then included with them is al-Muhtadi Billahi from among the Abassiyya because he acted among them like Umar ibn Abd’l-‘Azeez acted among the Banu Umayyad. Then there was at-Thaahir Billahi because of what Allah gave him from justice. There only remains two awaited *khalifs* One of them is *al-Mahdi*.’ I say: I hope that I will be the first of these two and that the Promised *al-Mahdi* will be the last.”<sup>6</sup>

The final point, which testifies to the outstanding virtue and merit of the *Shehu*, is that Allah ta`ala took his blessed soul, like that of the Prophet, may Allah bless him and grant him peace, at the age of sixty-three. *Shehu* Uthman Dan Fuduye’ died on a Sunday night 20 April 1817, at the age of 63.<sup>7</sup> After sixty-three years of striving to annihilate himself in the noble character traits of the Prophet and reviving his *sunna* - Allah ta`ala decreed that he would die the same age as the Best of Creation, may Allah bless him and grant him peace. The *Shehu* said in his Fulani song Yimre' Tanasabuje',

“I pass over other favors in silence, modesty silences me  
I thank Allah, for that which I must be silent  
I pass over others that were brought by miracles  
I thank Allah for what has been given to me of miracles.  
The attributes of Muhammad cannot be achieved in their entirety  
the support which I received, with its scent have I been scented.”

These five points of comparison between the *Shehu* and the Beloved Prophet, may Allah bless him and grant him peace, is sufficient to demonstrate his virtue and merit, and to highlight some of his outstanding worldly and spiritual achievements. We ask Allah ta`ala to benefit us by his *baraka* and to include us in his *jama`at* until the Day of Judgment. O Allah make us live the way You made the *Shehu* live and make us die as you made the *Shehu* die, by the rank of Your Beloved and Best of Creation, Muhammad, upon him be the best blessings and most perfect peace. –Amen.

This particular manuscript of Kifaayat’l-Muhtadeen (the Sufficiency of Those Who Are Guided Aright) was taken from the archives of the Waziri Junayd History Bureau in Sokoto.<sup>8</sup> It is catalogued under the number 1-19-65. It is twelve folios and measures

<sup>5</sup> Infaq ‘l-Maysuur, f. 105.

<sup>6</sup> Uthman Dan Fuduye’, Naseehat Ahl ‘z-Zamaan, unpublished manuscript in possession of translator, ff. 36-37.

<sup>7</sup> \_Gidado ibn Laima, f.75

<sup>8</sup> I made a digital copy of the manuscript along with at least 500 others during may Ramadhan retreat in Sokoto in the year 2000. I am grateful to the archivist, *Shaykh* Muhammad al-Amin for allowing me access to

approximately 16 x 12 cm. The actual colophon measures approximately 13.5x 8.5 cm with approximately 11 lines of colophon per folio. The style of calligraphy is a central Sudanic derivative of the *jihadi* style developed during the height of the Sokoto Caliphate in 19<sup>th</sup> century. This *jihadi* style takes its origin from the *timbukti* Sudanic style of the west in Mali and the *Barnawi* Sudanic style of the east in Chad. The origins of these two styles are the *andalusi maghribi* styles of Spain and *ifriqi kufic* styles of Ifriqiyya in North Africa, respectively. This manuscript seems to be a third generation manuscript because there are many scribal mistakes. It was perhaps copied from an earlier manuscript around the late 19<sup>th</sup> century (circa 1897). In translating and editing the original Arabic text, I utilized other works by the *Shehu* to further clarify the meaning of the text. My sources were mainly his Mirat 't-Tulaab and Umdat 'l-Ulama, which go far in delineating the fundamentals of the science of *at-tawheed* from the perspective of the *Qur'an* and *Sunna*.

The Kifaayat 'l-Muhtadeen encompasses that part of the religious sciences that the *Shehu* called the foundation of the religion (*usuul 'd-deen*) or theology. In his Umdat'l-'Ulama the *Shehu*, may Allah be merciful to him divides the sciences into three divisions. He says, "Realize that the *deen* which Muhammad, may Allah bless him and grant him peace came with has its foundation (*usul*) and its branches (*furu'u*). As for its foundation, it is *imaan* and the science which verifies *imaan* is *usul 'd-deen* (the foundation of the religion). As for its branches, they are divided into two: an outward branch and an inward branch. As for its outward branch it is *islam* and the science which verifies *islam* is the science of the *shari`a*. As for the inward branch it is *ihsan* and the science which verifies *ihsan* is the science of *haqiqa*. Thus, *imaan*, *islam* and *ihsan* are a gathering of the whole of the *deen*."<sup>9</sup>

The *Shehu* delineated the importance of this science by establishing that it is the first of the obligatory sciences that every responsible person (*mukallaf*) is necessary to know. The *Shehu*, may Allah be merciful to him said further in his Fat'hu 'l-Basaa'ir regarding the division of this science, "Realize that the science of divine unity (*fann't-tawheed*) is divided into two divisions: [1] the foundations of the religion (*usuul'd-deen*); and [2] the science of scholastic theology (*'ilm'l-kalaam*). *Usul 'd-deen* is apart of the individual obligations (*furuud'l-'ayaan*) while the science of scholastic theology (*'ilm'l-kalaam*) is apart of the collective obligations (*furuud'l-kifaaya*)...Strictly speaking, the second division is not called *usul 'd-deen*. It is named the science of scholastic theology (*'ilm'l-kalaam*). When the first division (*usul 'd-deen*) is united with the establishment of rational proofs (*nasbu'l-adaalat'l-'aqliyyat*) along with the elucidating the variants of the teachings of the people of innovation (*aqwaal ahli'l-bid'a*) and the philosophers - then that is also scholastic theology. If not, then the science of the foundations of the religion (*usul 'd-deen*), its divine, its prophetic and its after-life are well established in the Mighty Qur'an. It has also been established by the Prophet, may Allah bless him and grant him peace, in his *sunna* as we have clearly demonstrated in our books called Mirat 't-Tulaab and Umdat 'l-Ulama. Whoever desires can go back and examine these two books."<sup>10</sup>

The reason that the *Shehu* composed this text is as *Sultan* Muhammad Bello said in his Infaq 'l-Maysuur: "He found among the people of these lands all types of shocking

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this rich treasure house of knowledge. Those desiring to purchase a digital copy of the manuscript can contact me at [mshareef@sankore.org](mailto:mshareef@sankore.org) or [www.sankore.org](http://www.sankore.org), and all proceeds will go to continuing this work of transmission of the African Islamic traditions.

<sup>9</sup> Uthman Dan Fuduye', Umdat 'l-'Ulama, unpublished manuscript in the possession of the translator, f 3.

<sup>10</sup> Uthman Dan Fuduye', Fat'hu 'l-Basaa'ir, unpublished manuscript in the possession of the translator, ff. 20-25.

disbelief, corruption, disobedience and repulsive conditions which had spread and permeated the lands. To the point where there was hardly anyone who could be found whose *imaan* was sound and whose worship was correct. The majority of its people were ignorant of *tawheed*...Among them were those who were: pure disbelievers who worshipped stones and the *jinn* and who openly committed acts of disbelief...They denounced Allah and said things about Allah which were not deserving of His exalted rank. These included the majority of the common people of the Blacklands... Among them were those who pronounced *tawheed* with their tongues, prayed, fasted and gave alms without completing the prerequisites of these acts. Rather, they performed only the outer forms and gestures of *Islam* while at the same time they mixed these acts with open acts of disbelief which they had inherited from their fathers and their grandfathers. While some of them invented these acts themselves.”

Probably the most important reason that the *Shehu* composed this work and others like it, was as Muhammad Bello said: “Among them was the faction about whom al-Hassan al-Yusi spoke. They are a faction, who study the ideas from the instigation of some *Imams* regarding the speculative arguments in the science of *tawheed*. They caution people from being ignorant of this and castigate people for having affiliation (*taqleed*) with the scholars in that. They go around questioning people about their beliefs (*`aqeeda*). They hold them responsible for giving the correct answers and then endeavor to explain the correct answers. Sometimes the people being questioned stumble in their inability to express what is on their hearts. Sometimes their tongues are befuddled from the perplexity of the expressions of *tawheed*. Sometimes they are ignorant of some of what is objectionable in the realm of beliefs (*al-`aqeeda*). In any case these amateurs in knowledge regard them as infringing the boundaries of *tawheed*. And when they are not blaming them, they spread the idea that the common people are ignorant and disbelievers. They then spread the idea that corruption has occurred in the beliefs of the people (*`aqaa'id 'n-naas*). They set out to teach the doctrine of beliefs to the common people utilizing the language and technical terminology established and created by their faction, based upon the perimeters established in the books of the theologians (*al-mutakallimun*). They also spread the idea among the people that whoever is not preoccupied with the science of *tawheed* in accordance with the manner in which they teach it, then that person is disbeliever. They also spread the idea that he sacrificed meats of the common Muslim are not to be eaten, nor are they to be married, out of fear that they will be among those who do not know the science of *tawheed*. They do not stop there, rather after having brought shame upon the common Muslims, Allah afflicted them with trying to bring shame upon the elite among the scholars of the Muslims, as well. Their false condemnations include the jurists of their times among the people of knowledge and religion. Among these whom they condemn are among the scholars who are rightly guided. However they accuse them of being in ‘deviant’ (*dalaal*), even though they may not claim that the common people are in error. The tribulations of this faction ignited and started a fire that caused the smoke of their ignorance to accumulate until it had almost engulfed the entire region of the *bilad 's-sudan*. Then the *Shehu* arose against them and Allah extinguished the fires of their tribulation by means of him. By means of the illumination of the *Shehu*, Allah exposed the darkness of their smoke. The *Shehu* showed the falsity of their school of thought (*madh'hab*) and uprooted the tree of their errors from the earth until their ideology became obscured. He produced many treatise refuting them which amounted to more than fifty works. There occurred many conflicts between him and them, where it was witnessed that he successfully refuted them in the best manner. He was



able to unveil the path of truth and reality in the science of Divine Unity. And all praises are due to Allah for that.”

Clearly, the situation in the western and central *Bilad's-Sudan* was as it is today. The description of the problem that Muhammad Bello delineated above is as though he were talking about some of the *Najdi* factions today, who are spread out throughout the earth, like a Rabbanical Pharasees causing *fitna*, riding the horse of petrol-dollars, while holding the shield of CIA logistical intelligence. We seek refuge with Allah ta`ala from the recurrence of *fitna* and intolerance. Thus, we see the importance of the work of the *Shehu* in our times. This text, like most of the works of the *Shehu* is very concise. For being succinct is an obligation in this age. This is especially true an age where the resolution and concern of the people is inapt; they have become completely preoccupied with the affairs of their livelihood and its objectives and they have turned themselves totally towards this world's life and its embellishments. They have thrown the Book of Allah behind their backs as if they did not know. As the poet said:

“As if between the pilgrims and *Safa* there was no  
Intimacy and as if the night conversant made no gentle converse in Mecca  
They are sleep to the aims of knowledge never to awaken  
Their awakening will only be at the time of the Tremendous Address!”

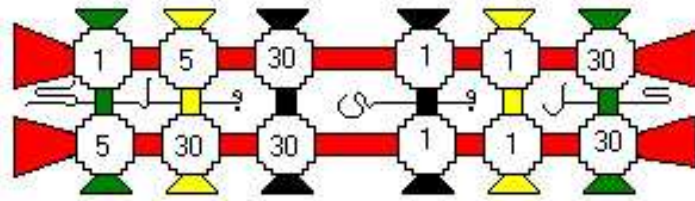
Or as another poet said so beautifully:

“This is the time about which we were warned  
In the words of Ka`b and in the words of Ibn Mas`ud.  
When falsehood persist and no one speaks to rebuke  
When no one will cry for the dead nor be happy about a new born.  
In this age the truth has been rejected all together  
While injustice and immorality in these times are not rejected.”

We at the **Sankore' Institute** hope that this text will benefit you in these Last Days and Times and clarify what is essential for the responsible Muslim to know from the science of *at-tawheed* without falling into extremes. For the African and African American Muslim, this text opens the door of communication with the mind of one of your righteous ancestors, and fills a cultural and theological vacuum that has been empty for too long. There are many who desire that you remain in that state so that they can continue to exploit you and use you for their own selfish objectives. BEWARE! For the rest of the Muslims, the text clarifies in the most succinct fashion the science of Divine Unity (*at-tawheed*) that will remove doubt and illusion. For those firmly established in knowledge and who are the cavalry on the Path to Allah ta`ala, this text is yours for your contemplation and reflection of Your Lord. And if you gleam some truths from its pages, then include the *Shehu*, along with us in your sincere supplications, so that we all can meet at the open space of direct knowledge of our Exalted Lord, where all pleasures and desires are annihilated in the Supreme Delight of contemplation of His *Wajh*.

Muhammad Shareef  
Rajab 7, 1422 (27 September, 2001)  
Cleveland, Ohio

# Kifaayat 'I-Muhtadeen



**The Sufficiency of Those Who Are  
Guided Aright**

## Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

In the name of Allah the Beneficent the Merciful, may Allah bless our master Muhammad his family and Companions and give them peace.

Says the poor slave in need of the mercy of his Lord – **Uthman ibn Muhammad ibn Uthman** who is Fulbe by lineage Maliki by *madh'hab* and al-Ash`ari by *'aqeeda*.<sup>11</sup> All praises are due to Allah who has favored us with the blessing of *al-Islam* and *al-Iman* and who has guided us by means of our master and chief Muhammad upon him be from Allah ta`ala the best blessings and most perfect peace. To continue: this is the book called –

### The Sufficiency of Those Who Are Guided Aright

#### **Chapter: On Divinity (*al-ilaahiyyat*)**

I say and success is from Allah, realize that the cosmos (*al-'aalamu*) is in-time creation (*haadith*)<sup>12</sup>. The proof for its in-timeness (*huduuthihi*) based upon reason is that it is inseparable<sup>13</sup> from attributes of in-time creation (*mulaazimu 'l-haadith*) like movement stillness and other than these<sup>14</sup>. Consequently that which is inseparable from the attributes of in-time creation is itself in-time creation. The proof of its in-timeness in the *Qur'an* is Allah ta`ala' s words: "Allah is the Creator of everything."<sup>15</sup> This is because that which is created can only be in-time event."

Allah ta`ala is existent (*mawjuud*). The proof of His existence based upon reason is His emanating created things (*ikhraajuhu 'l-makhluuqaat*) from non-existence (*al-'adami*) into existence (*al-wujuud*) since that which is non-existent cannot have influence, nor can it act (*laa yaf'alu*). The proof of His existence in the *Qur'an* is Allah ta`ala' s words: "Is there any doubt regarding Allah that He is the Originator of the heavens and the earth?"<sup>16</sup>

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<sup>11</sup> This attribution to Maliki *fiqh* and Ash`ari *'aqeeda* was a practice that the *Shehu* made during his early writings from the age of 20 up until the age of 36 [between 1772 and 1790]. After that period, the *Shehu* never again made any acknowledgment of any of the *madhahibs* of jurisprudence or theology. The reason for this is that according to his own writings, and those of his contemporaries, he attained the position of *mujtahid at-ta'seel wa't-tafree'* (one able to give independent judgment in the foundations and the branches) in jurisprudence and theology. His *Asaneed'l-Faqeer*, written in 1798, testifies to this by giving his chains of authorities back to all of the four *Imams* of jurisprudence as well as the different *Imams* of theology. Although, this text was not dated, the above attribution, the subject matter and the style gives of an approximate period in which this text could have been written. It was during the period of between 1779-1781 that the *Shehu* began addressing the areas of the *'aqeeda* in his community. It is highly probable that the text was written during that period.

<sup>12</sup> The word *hadith* means that which is an occurrence or happening within time and place that has a beginning and a termination.

<sup>13</sup> Here ends folio 2 of the Arabic manuscript after eleven lines of colophon.

<sup>14</sup> Like mass, direction, position, and other attributes of time and place.

<sup>15</sup> *Qur'an*- 39:62. The proof of the in-timeness of creation from the prophetic traditions is his words, may Allah bless him and grant him peace as related in *Sahih* al-Bukhari on the authority of `Umran ibn Hussein; "Allah was, and there did not exist anything with Him."

<sup>16</sup> *Qur'an*- 14:10. The proof of His existence from the prophetic traditions is his words, may Allah bless him and grant him peace, "He is the Real (*al-haqq*)"; as related concerning the beautiful names of Allah by at-Tirmidhi in the tradition of Abu Hurayra.

Allah ta`ala is before time (*qadeem*).<sup>17</sup> The proof of His before timeness (*qidamihi*) based upon reason is His power in bringing into existence all created things (*qudratuhu `ala eejaadi 'l-makhluuqaat*) since in-time creation is powerless<sup>18</sup> unable to create (*`aajiz laa yakhluuqu*). The proof of Allah ta`ala's before timeness in the *Qur'an* is His words: "He is the First."<sup>19</sup>

Allah ta`ala is continuous after-time (*baaqin*).<sup>20</sup> The proof of His continuity after time (*baqaa'ih*) based upon reason is the permanence of His before timeness (*thubuut qidamihi*) since that which has its before timeness confirmed for it (*kulla maa thabata qidamuhu*) then its non-existence is impossible (*istahaala `adamuhu*). The proof of Allah ta`ala's continuity after time in the *Qur'an* is His words: "Everyone in it is annihilating and there only continues the Face of your Lord the Owner of Majesty and Generosity."<sup>21</sup>

Allah ta`ala is unlike created things (*mukhaalifun li'l-makhluuqaat*).<sup>22</sup> The proof of His being unlike created things (*mukhaalifatih* li'l-makhluuqaat) based upon reason is His power in bringing them into existence (*qudratuhu `ala eejadihaa*) since that which is equivalent or resembles a thing is incapable of bringing them into existence (*man mithlaaha laa yaqdiru an yuujidahaa*). The proof of Allah ta`ala being unlike created things in the *Qur'an* is His words: "There is nothing like Him."<sup>23</sup>

Allah ta`ala is independently rich<sup>24</sup> beyond any preceding essence or doer (*ghina'un `an 'd-dhaat wa'l-faa`ili*). The proof of Allah ta`ala's independence beyond preceding essence (*ghinaa'ih* ta`ala `an 'd-dhaat) based upon reason is the necessity of His being described (*wujuubu itisaafih*) with the attributes of power (*bi'l-qudrati*), will (*al-iraadati*), knowledge (*al-'ilmi*), and life (*al-hayati*) since the attributes of dependent things can not be described with these (*laa tattasifu bihaa*). The proof of Allah ta`ala's independence beyond

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<sup>17</sup> This means that He has no beginning to His existence nor was His existence preceded by non-existence. Thus, the before timeness of Allah ta`ala in this meaning is necessary and established. The opposite of before timeness is in-timeness, which is impossible to Allah ta`ala.

<sup>18</sup> Here ends folio 3 of the Arabic manuscript after eleven lines of colophon.

<sup>19</sup> *Qur'an*- 57:3. The proof from the prophetic traditions of the before timeness of Allah ta`ala is in what the Messenger of Allah may Allah bless him and grant him peace said in the previously mentioned tradition: "Allah was and there was nothing in existence with Him." And by his words, "He is the First (*al-awwal*)."

<sup>20</sup> The attribute of continuity after time means that there is no lastness to Allah ta`ala and that He is not related in anyway to annihilation and termination. On the contrary, continuity is necessary for Him forever. The opposite of continuity is annihilation and termination, which are impossible to Allah according to reason and the *shari`a*.

<sup>21</sup> *Qur'an*- 55:27. The proof from the prophetic traditions of the continuity of Allah ta`ala is in what the Messenger of Allah may Allah bless him and grant him peace said as related by at-Tirmidhi in the tradition regarding the ninety nine attributes of Allah where he said: "He is the Continuous [*al-Baaqi*]."

<sup>22</sup> This means that it is inconceivable that Allah ta`ala resemble in time creation in His Essence Attributes or Actions. This is because if He resembled the in time created things that He devised and created in any of their essences attributes or actions then He would of necessity be an in time created being like them. And if He were an in time created being like them then His before timeness would not be established for Him which is inconceivable.

<sup>23</sup> *Qur'an*- 42:11. This verse means that there is nothing which resembles Allah ta`ala in any fashion. The proof from the prophetic traditions of the unlikeness of Allah ta`ala to creation is in what the Messenger of Allah may Allah bless him and grant him peace said as related by at-Tirmidhi regarding the ninety nine attributes of Allah where he said: "He is the Indescribably Holy [*al-Quduus*]."

<sup>24</sup> This means that Allah ta`ala is independent of all else besides Himself and that being in need of other than Himself either in His Essence Attributes or Actions is non-existent and inconceivable. If He were in need of other than Himself then He would be deficient and in time creation. If He were thus then other than Himself would of necessity leave its traces upon Him. All of this is impossible with regard to Allah ta`ala. Here ends folio 4 of the Arabic manuscript after eleven lines of colophon.

preceding doer based upon reason is the permanence of His before timeness since that which is before time is not in need of a preceding doer. The proof of Allah ta`ala` s independence beyond preceding essence or doer in the *Qur'an* is His words: “O mankind you are in need of Allah and Allah is Independent and Praiseworthy.”<sup>25</sup>

Allah ta`ala is one (*waahid*).<sup>26</sup> The proof of Allah ta`ala` s oneness (*wahdaaniyatihi*) based upon reason is His bringing created things into existence (*eejaaduhu 'l-makhluuqaat*) since if there were a second with Him (*law kaana ma`ahu thaana*) then there would naturally occur opposition and conflict<sup>27</sup> between them (*lawaaqa`a 't-tamaanu`u bayna humaa*). The proof of Allah ta`ala` s oneness in the *Qur'an* is His words: “Say: He Allah is One.”<sup>28</sup>

Allah ta`ala is omnipotent (*qaadir*).<sup>29</sup> The proof of Allah ta`ala` s omnipotence (*qudrathi*) based upon reason is His bringing created things into existence (*eejaaduhu 'l-makhluuqaat*) since that which is impotent can not bring anything into existence (*al-`aajiz laa yuujiduhaa*). The proof of Allah ta`ala` s omnipotence in the *Qur'an* is His words: “Verily Allah has power over all things.”<sup>30</sup>

Allah ta`ala is resolute (*mureed*).<sup>31</sup> The proof of Allah ta`ala` s resolution (*iraadatihi*) based upon reason is the various diversities throughout creation (*ikhtilaafu anwaa'I 'l-makhluuqaat*). The proof of Allah ta`ala` s resolution in the *Qur'an* is His words: “He is the doer of whatever He wills.”<sup>32</sup>

Allah ta`ala is all knowing (*`aalim*).<sup>33</sup> The proof of Allah ta`ala` s knowledge (*`ilmih*) based upon reason is the precision and exactitude of all things (*itqaan'l-ashya`i*) since that which is ignorant of things cannot perfect them (*al-jaahil bi's-shay`i laa*

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<sup>25</sup> *Qur'an-* 35:15. This verse means that the entire creation is in need of Allah ta`ala and that He is independent of the entire creation. The proof from the prophetic traditions of the independence of Allah ta`ala is in what the Messenger of Allah may Allah bless him and grant him peace said as related by at-Tirmidhi regarding the ninety nine attributes of Allah where he said: “He is the Independently Rich [*al-Ghani*].”

<sup>26</sup> This means that Allah ta`ala is One in His Essence Attributes and Actions and that multiplicity is inconceivable for Him.

<sup>27</sup> Here ends folio 5 of the Arabic manuscript after eleven lines of colophon.

<sup>28</sup> *Qur'an-* 112:1. The proof from the prophetic traditions of the oneness of Allah ta`ala is in what the Messenger of Allah may Allah bless him and grant him peace said as related by at-Tirmidhi regarding the ninety nine attributes of Allah where he said: “He is the One [*al-Waahid*] the Singular [*al-Ahad*] the Unique [*al-Fard*].”

<sup>29</sup> Omnipotence is an eternal attribute firmly established in the Essence of Allah ta`ala. There is nothing which occurs in the kingdom of Allah ta`ala except with His decree. If it were not the case then He would be impotent and this is inconceivable.

<sup>30</sup> *Qur'an-* 2:20. The proof from the prophetic traditions of the omnipotence of Allah ta`ala is in what the Messenger of Allah may Allah bless him and grant him peace said as related by at-Tirmidhi regarding the ninety nine attributes of Allah where he said: “He is the Powerful [*al-Qaadir*] the Overpowering [*al-Muqtadir*].”

<sup>31</sup> Resolution or will means having objective. This is an eternal attribute firmly established in the Essence of Allah ta`ala and His will encompasses all universal possibilities. For nothing is created in the kingdom of Allah ta`ala except by means of His will and resolution and this establishes that His being coerced is inconceivable and impossible for Him.

<sup>32</sup> *Qur'an-* 75:16. The proof from the prophetic traditions of the will of Allah ta`ala is in what the Messenger of Allah may Allah bless him and grant him peace said as related by at-Tirmidhi regarding the ninety nine attributes of Allah where he said: “He is the Advancer [*al-Muqaddam*] the Postponer [*al-Mu`akhhir*].”

<sup>33</sup> This means that His knowledge is absolute all encompassing and perfect because it is an eternal attribute firmly established in His Essence. His knowledge completely grasps every known thing perfectly and is not preceded by ignorance. Moreover this is regardless if the known thing is necessary existent impossible or among the universal possibilities. For Allah ta`ala knows all things as they were are and will be and His knowledge of them are one devoid of accretion or reduction.

*yunqinuhu*). The proof of Allah ta`ala's knowledge in the *Qur'an* is His words: "Verily has knowledge regarding<sup>34</sup> all things."<sup>35</sup>

Allah ta`ala is living (*hayy*).<sup>36</sup> The proof of Allah ta`ala's life (*hayaatihi*) based upon reason is the necessity of His being described (*wujuubu itisaafihi*) by omnipotence (*bi'l-qudra*) resolution (*al-iraada*) knowledge (*al-ilm*) and life (*al-hayat*) since a dead thing cannot be described by them (*al-mayyit laa yattasifu bihaa*). The proof of Allah ta`ala's life in the *Qur'an* is His words: "He is the Living. There is no deity except Him."<sup>37</sup>

Allah ta`ala is hearing (*sami`un*), seeing (*baseerun*)<sup>38</sup>, and speaking (*mutakallimun*)<sup>39</sup>. The proof of Allah ta`ala's hearing (*sam`ihi*), seeing (*basarihi*), and speaking (*kalaamihi*) based upon reason is the necessity of His being described with the attributes of perfection (*al-kamaal*). If He were not described with these, then it would necessitate Him being described with its opposite (*ad`daad*), which are the attributes of imperfection (*naqaa'is*) and imperfections are impossible to Allah ta`ala (*an-naqau alayhi ta`ala mahaalun*). The proof of Allah ta`ala's hearing, seeing, and speaking in the *Qur'an* is His words: "I hear and I see."<sup>40</sup> Furthermore, by His words<sup>41</sup>: "And Allah spoke directly to Musa."<sup>42</sup>

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<sup>34</sup> Here ends folio 6 of the Arabic manuscript after eleven lines of colophon.

<sup>35</sup> *Qur'an*- 2:231. This verse means that Allah ta`ala knows all things before their existence during their existence and after their existence all in one absolute comprehension. The proof from the prophetic traditions of the knowledge of Allah ta`ala is in what the Messenger of Allah may Allah bless him and grant him peace said as related by at-Tirmidhi regarding the ninety nine attributes of Allah where he said: "He is the All Knowing [*al-Aleem*]."

<sup>36</sup> This is an eternal attribute firmly established in the Essence of Allah ta`ala which does not in any way resemble the life of any created thing. The opposite of living is death which is impossible to Allah ta`ala because if death were conceivable for Him then the attributes of perfection would not be established for Him.

<sup>37</sup> *Qur'an*- 40:65. The proof from the prophetic traditions of the life of Allah ta`ala is in what the Messenger of Allah may Allah bless him and grant him peace said as related by at-Tirmidhi regarding the ninety nine attributes of Allah where he said: "He is the Living [*al-Hayy*]."

<sup>38</sup> These two attributes are among the eternal attributes of Allah ta`ala firmly established in His Essence by which He regards every heard thing and every seen thing. The hearing of Allah ta`ala is not with an ear auditory meatus or any other instrument of hearing which are components of these needed by created things. This means also that deafness is inconceivable and impossible to Allah ta`ala. The sight of Allah ta`ala does not resemble the sight of any created thing and His sight is not in need of eyes or any components of sight needed by created things. This also means that blindness is inconceivable for Him.

<sup>39</sup> This attribute is an eternal attribute firmly established in the Essence of Allah ta`ala and dumbness is inconceivable for Him.

<sup>40</sup> *Qur'an*- 20:46. This verse means that Allah ta`ala is protecting and preserving of Musa and Harun through His hearing and sight. If the preserver is all hearing and all seeing then preservation is implemented in the most complete manner possible. The proof from the prophetic traditions of the hearing and sight of Allah ta`ala is in what the Messenger of Allah may Allah bless him and grant him peace said as related by at-Tirmidhi regarding the ninety nine attributes of Allah where he said: "He is the All Hearing [*as-Sami`u*] the All Seeing [*al-Baseer*]." An additional proof from the prophetic traditions regarding this is what was related in the *Sahih* of al-Bukhari on the authority of Abu Musa al-Ash`ari. The Messenger said to some of the Companions who were raising their voices while making the *takbir* during the military campaign of Khaybar: "Be more compassionate towards yourselves for you are not calling upon One who deaf blind or not present. Verily you are calling upon the One who is all hearing all seeing and near."

<sup>41</sup> Here ends folio 7 of the Arabic manuscript after eleven lines of colophon.

<sup>42</sup> *Qur'an*- 4:164. This verse means that Allah ta`ala singled Musa out for His direct speech without intermediate which is the highest form of revelation. The proof from the prophetic traditions of the hearing and sight of Allah ta`ala is in what the Messenger of Allah may Allah bless him and grant him peace said, as related in the *Sahih* of al-Bukhari on the authority of Abu Hurayra. He said: "Verily when Allah loves a servant, He calls Jibril, upon him be peace and says: Verily Allah loves so-and-so, therefore love him' Then Jibril loves him. Then Jibril, upon him be peace, calls out in the heavens; 'Verily Allah loves so-and-so,

## Chapter: On What is Permissible Regarding Allah

Permissible to Allah ta`ala is doing a thing or leaving it undone (*fi`luhi wa tarkuhu*).<sup>43</sup> The proof of Allah ta`ala's permissibility of doing a thing or leaving it undone based upon reason is that the necessity of the overturning of realities (*qalbi'l-haqaa'iq*) regarding that which is obligatory, whether necessary or impossible. This is because if anything from that which is possible for Him (*al-mumkinaat*) became obligatory by reason, or that which is impossible for Him (*istahaala*) became obligatory by reason, then what is possible would be transformed (*lanqalaba 'l-mumkin*) into what is necessary (*waajibun*) or into what is impossible (*mustaheelun*) regarding Him and that is inconceivable (*laa ya`aqilu*). The proof for the permissibility of Him doing or leaving a thing in the *Qur'an* is the words of Allah ta`ala: "And your Lord creates what He wills and He chooses."<sup>44</sup>

## Chapter: On Prophecy (*an-Nabawwiyaat*)

The Messengers upon them be blessings and peace,<sup>45</sup> are truthful (*saadiquun*) in everything that they informed us<sup>46</sup>. The proof of their truthfulness (*sidqihim*) based upon reason is Allah ta`ala's confirmation of them with miracles (*bi'l-mu`jizaat*).<sup>47</sup> The proof of their truthfulness in the *Qur'an* is the words of Allah ta`ala: "The Messengers told the truth."<sup>48</sup>

The Messengers upon them be blessings and peace, are trustworthy (*umanaa'u*).<sup>49</sup> The proof of their trustworthiness (*amaanatihim*) based upon reason is the command of Allah ta`ala to follow them in their words and deeds.<sup>50</sup> The proof of their trustworthiness in the *Qur'an* is the words of Allah ta`ala, regarding their own words: "Verily I am to you a trustworthy messenger."<sup>51</sup>

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therefore love him!' Then the people of the heavens love him. Then acceptance of him is placed in the hearts of the people of earth." An additional proof from the prophetic traditions regarding this is what was related in the *Sahih* al-Bukhari on the authority of `Adi ibn Haatim: "There is none among you except that he will speak directly to his Lord without any translator nor with any veil between Him and him."

<sup>43</sup> This necessitates that Allah has choice in doing a thing or leaving it undone. This means that Allah ta`ala is not obligated to do or leave anything, rather doing and leaving are permissible with regard His omnipotent Essence.

<sup>44</sup> *Qur'an*- 27:67. This choice means the purpose connected to His divine Will and Resolution.

<sup>45</sup> Here ends folio 8 of the Arabic manuscript after eleven lines of colophon.

<sup>46</sup> This means that it is obligatory to believe in the truthfulness of the messengers upon them be blessings and peace and that lying is inconceivable and impossible for them based upon reason and the *shari`a*.

<sup>47</sup> Reason uphold that Allah ta`ala does not confirm the liar with miracles.

<sup>48</sup> *Qur'an*- 36:52. This verse means that truthfulness in what they have delivered from Allah ta`ala has been established for them. The proof from the prophetic traditions of the truthfulness of the messengers is in what the Messenger of Allah may Allah bless him and grant him peace said, as related in the *Sunan* of Abu Dawud on the authority of Abdallah ibn Umar who asked "O Messenger of Allah! Shall I write down everything that I hear from you, whether it be out of anger or joy?". He said: "Yes, for verily I do not say anything except the truth."

<sup>49</sup> This means that infallibility (*al-`isma*) is necessary for them and that they are preserved outwardly and inwardly from involvement in disobedience. It also means that the opposite of trustworthiness, treachery, is impossible to them.

<sup>50</sup> This is because Allah ta`ala only orders that which is just and to follow someone who is treacherous would be an act of injustice and this is impossible to Allah.

<sup>51</sup> *Qur'an*- 26:107 He may Allah bless him and grant him peace has established his veracity (*amaana*) by his words to Dhu al-Khuwaisira; "Woe to you! Who will be just to you if I am not just to you!?" He said this when (Dhu al-Khuwaisira) said to him may Allah bless him and grant him peace; "Be just!" It was related in *Sahih* al-Bukhari on the authority of Abu Sa`id al-Khudri.

The Messengers upon them be blessings and peace, have delivered what Allah commanded them to deliver to creation (*muballiguun maa amarahumu Allah bitableeghihi li'l-khalqi*).<sup>52</sup> The proof of their delivering what Allah ta'ala commanded them (*tableeghihim maa amarahum Allahu ta'ala*)<sup>53</sup> to creation based upon reason is their being trustworthy (*amaanatuhum*).<sup>54</sup> The proof of their delivering the message in the *Qur'an* is the words of Allah ta'ala: "Those who deliver the messages of Allah and they fear Him and fear no one except Allah."<sup>55</sup>

Permissible to the Messengers upon them be blessings and peace are every non-essential human quality (*al-a`raad'l-bashariyya*).<sup>56</sup> The proof of the permissibility of these based upon reason is their actual occurrence (*wuquu`uhaa*).<sup>57</sup> The proof of the permissibility of these in the *Qur'an* is the words of Allah ta'ala: "I have sent messengers before you and made for them wives and descendents."<sup>58</sup> And by His words: "I have not sent before you from among the messengers except that they consumed food and walked in the market places."<sup>59</sup>

### Chapter: On the After-Life (*as-Sam`iyaat*)

When you have realized<sup>60</sup> all of the above then you understand that everything that the Messengers brought is true (*haqq*) and everything that they informed us of is truthful (*sidq*). Among these are the punishment of the grave (*adhaab'l-qabr*) and its conditions. Among these, as well, are the Standing (*al-qiyaam*) and its terrors – like the Bridge (*as-siraat*) the Scales (*al-mizaaan*) and all of the other matters of the unseen (*al-mughayyabaat*); like the fact that the Paradise and the Fire are already created (*makhluqataan*). Among them are that Allah ta'ala will be seen by the believers (*yaraahu 'l-mu'minuun*) and He will speak to them (*yukallimuhum*) and other than these which have been detailed in the Book and the *Sunna*. The proof of all of this in the *Qur'an* is that Allah ta'ala informs us of the occurrence of these (*wuquu`ahu*).

<sup>52</sup> This means that delivering the messages of Allah is necessary for them and the opposite, concealing the message (*kitmaan 'r-risaalat*), is impossible to them.

<sup>53</sup> Here ends folio 9 of the Arabic manuscript after eleven lines of colophon.

<sup>54</sup> This is because they were entrusted to deliver the message. If they failed to deliver the message then that would of necessity nullify their trustworthiness.

<sup>55</sup> *Qur'an- 72:27*. He may Allah bless him and grant him peace has established the fact that he delivered the message (*tabligh 'l-risaala*) by his words to his Companions as related in Sahih al-Bukhari on the authority of Abu Bakr; "Have I not delivered the message?" They said; "Yes!" He may Allah bless him and grant him peace, then said; "O Allah bear witness. So let those who have witnessed it deliver it to those who are absent."

<sup>56</sup> This means that all non-essential human traits which does not lead to diminishing their exalted rank and station is permissible for them. This includes all permissible human social interactions free of prohibitions, disobedience and that which is reprehensible.

<sup>57</sup> This means that other humans witnessed these human transactions from them.

<sup>58</sup> *Qur'an- 13:37*.

<sup>59</sup> *Qur'an- 25:7*. He, may Allah bless him and grant him peace, has established the permissibility of non-essential human qualities (*al-a`raad'l-bashariyya*) by his words as related in Sahih al-Bukhari on the authority of Anas; "By Allah, I am more fearful of Allah than you and I am more mindful of my duty to Allah than you. Yet, I fast, break my fast, pray, sleep and marry women. So whoever dislikes my *Sunna* is not from me."

<sup>60</sup> Here ends folio 10 of the Arabic manuscript after eleven lines of colophon.



## Conclusion

It is essential for humanity to only be preoccupied with what comprises good deeds as provision for his after-life (*li mi`aadihi*) or with sufficient wealth<sup>61</sup> for his livelihood (*ma`aashihi*). He should leave that which does not concern him (*maa laa ya`neehi*) and stop with that which may cause problems for him (*ashkala `alayhi*). He should sit with a scholar looking upon him with the eye of reverence (*al-ijlaal*) and remain silent (*yansitu*) when he teaches (*`inda `l-maqaal*).

All praises are due to Allah who has guided us to this and we would not have been guided had not Allah guided us. O Allah! Bless Muhammad among the first. Bless Muhammad among the last. Bless Muhammad among the prophets. Bless Muhammad among the messengers. Bless Muhammad, his family, Companions, his children, wives, partisans, loved ones, and community, along with all of us, O Merciful of the Merciful.

It has been completed by the praise of Allah and best of His assistance and success.<sup>62</sup>



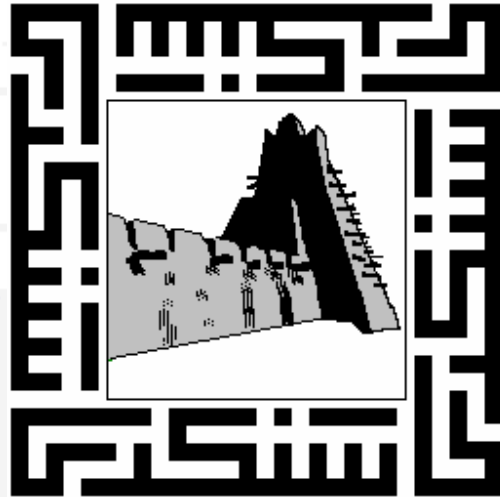
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<sup>61</sup> Here ends folio 11 of the Arabic manuscript after eleven lines of colophon.

<sup>62</sup> Here ends folio 12 of the Arabic manuscript after fifteen lines of colophon.

# **SANKORE'**



**Institute of Islamic-African Studies International**

**The Palace of the Sultan of Maiurno**

**Maiurno, Sennar, Sudan**

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