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تَأْلِيفُ

العالم العامل الورع المجاهد الداعي إلى سبيل ربه وزير المصالح أمير الجيش أمير غواندو
الشيخ عبد الله بن محمد بن عثمان المعروف بابن فودي

تغمده الله برحمته أمين

راجعها وعلق عليها مع ترجمتها إلى اللغة الإنجليزية الفقير إلى الله تعالى

الشيخ أبو الفاء عمر محمد شريف بن فريد القاديري الفوداوي

عفا الله عنه وغفر لشيخه ووالديه وأهله وأولاده أمين

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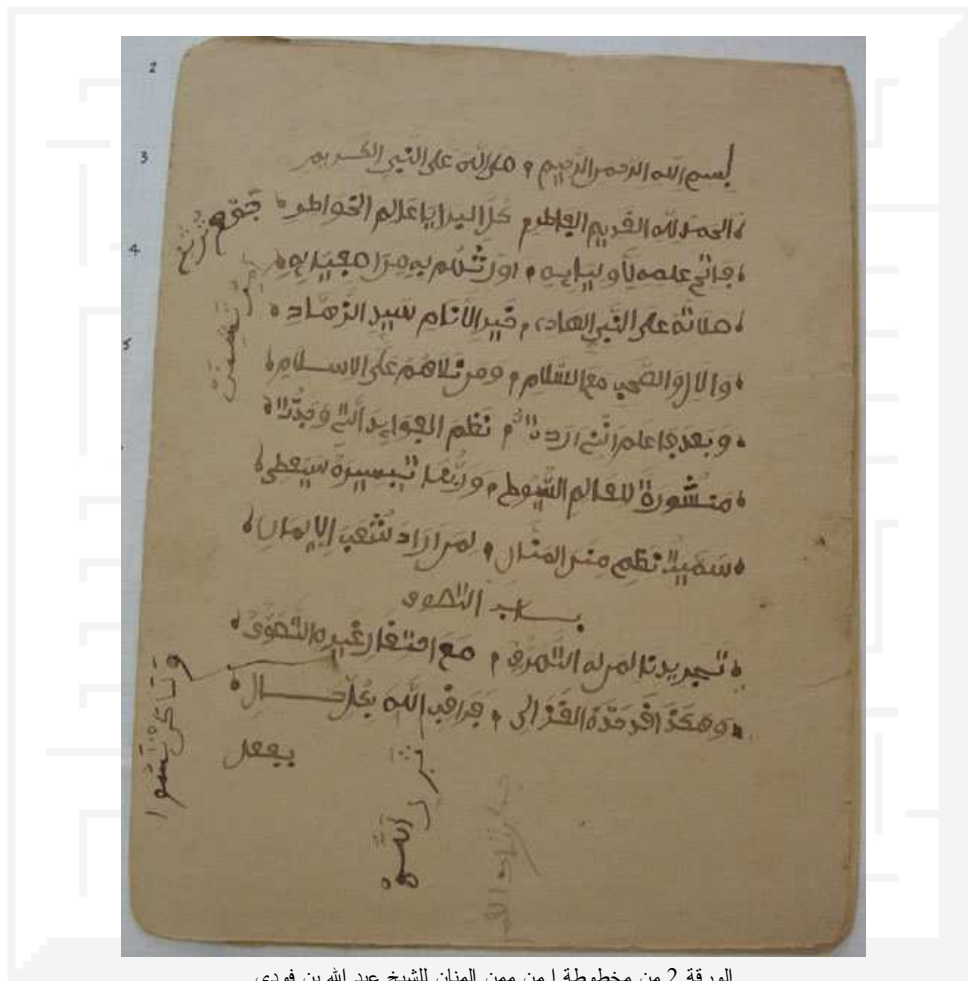
الأهداء هذا الكتاب إلى أبنتي المباركة نانا تسنيم بنت الشيخ محمد شريف بن فريد

اللهم ربنا أجعل هذا الكتاب حجة لها ولا عليها، وأرها بركته في الدنيا والآخرة، وأجعله بمنزلة علم النافع لها ولذريتها ووالديها حتى تقوم الساعة، اللهم ربنا افتح لها به سنة نبيك صلى الله عليه وسلم باطنا وظاهرا وارزقها العمل بها بحرمة ذاتك المقدسة، وأرها به الحق حقا وارزقها إتباعه وأرها به الباطل باطلا وارزقها إجتنابه وبه يا ربنا إحيها فيمن يحيي سنة نبيك صلى الله عليه وسلم، وبه أيضا انشرها في زمريهم بجاه محمد نبي الرحمة صلى الله عليه وسلم، اللهم ربنا أغفر لها ولوالديها ولجميع ذريتها وذريتهم وإخوانها أخواتها وذرياتهم ولأوليائك من أهل زمانها ولجميع المسلمين، وأجعل أمير المؤمنين السلطان الحاج أبي بكر بن محمد الطاهر بن محمد بلو بن محمد الطاهر بن أحمد زروق بن أبي بكر عتيق بن شقيق المؤلف نور الزمان ومجدد الدين وسيف الحق الشيخ عثمان بن فودي في حفظك وحرزك وكنفك واحفظه وكلهم وجميع رعيته من شر كل شيء خلقته ومن شر كل ذي شر ومن شر كل دابة ربي أنت أخذ بناصيتها، اللهم أرحم جميع أمة محمد رحمة عامة إنك يا ربي على صراط مستقيم وإنك على كل شيء قدير، أمين يا رب العالمين.

I dedicate this book to my blessed daughter *Nana Tasneem bint Shaykh Muhammad Shareef bin Farid*

O Allah our Lord make this book a proof for her and not against her, show her the *baraka* of this book in this life and the Hereafter. Make it beneficial knowledge for her and her descendents until the establishment of the Hour. O Allah our Lord, by means of it open the *Sunna* of Your Prophet, may Allah bless him and grant him peace to her inwardly and outwardly, and give her the ability to act in accordance with it by the sanctity of Your Most Holy Essence. Show her by means of it the Truth as Truth and give her the ability to follow it, and by means of it show her falsehood as falsehood and give her the ability to avoid it. O our Lord by means of it make her live among those who give life to the *Sunna* of Your Prophet, may Allah bless him and grant him peace, and by means of it also resurrect her among their party, by the rank of Muhammad the Prophet of mercy, may Allah bless him and grant him peace. O Allah our Lord forgive her, her parents, all of her descendents, her brothers, her sisters, and the *Awliyya* of her times and all of the Muslims; and place *Amir'l-Mu'mineen Sultan al-Hajj* Abu Bakr ibn Muhammad at-Tahir ibn Muhammad Bello ibn Muhammad Attahiru ibn Ahmad Zaruq ibn Abu Bakr Atiku ibn *Shehu* Uthman ibn Fuduye`, the light of the age, the reviver of the religion, the Sword of Truth, brother of the *author*, in Your preservation, guardianship, and protection and protect him, all of them, and all of his subjects from all the evils of everything You have created, and from all the evils of every malevolent thing, and from the evils of every creature which You have seized by its forelocks. O Allah be merciful to the entire *Umma* of Muhammad, with a universal mercy. Verily You O Lord are on the Straight Path and You have power over all things. *Amen* O Lord of the worlds.

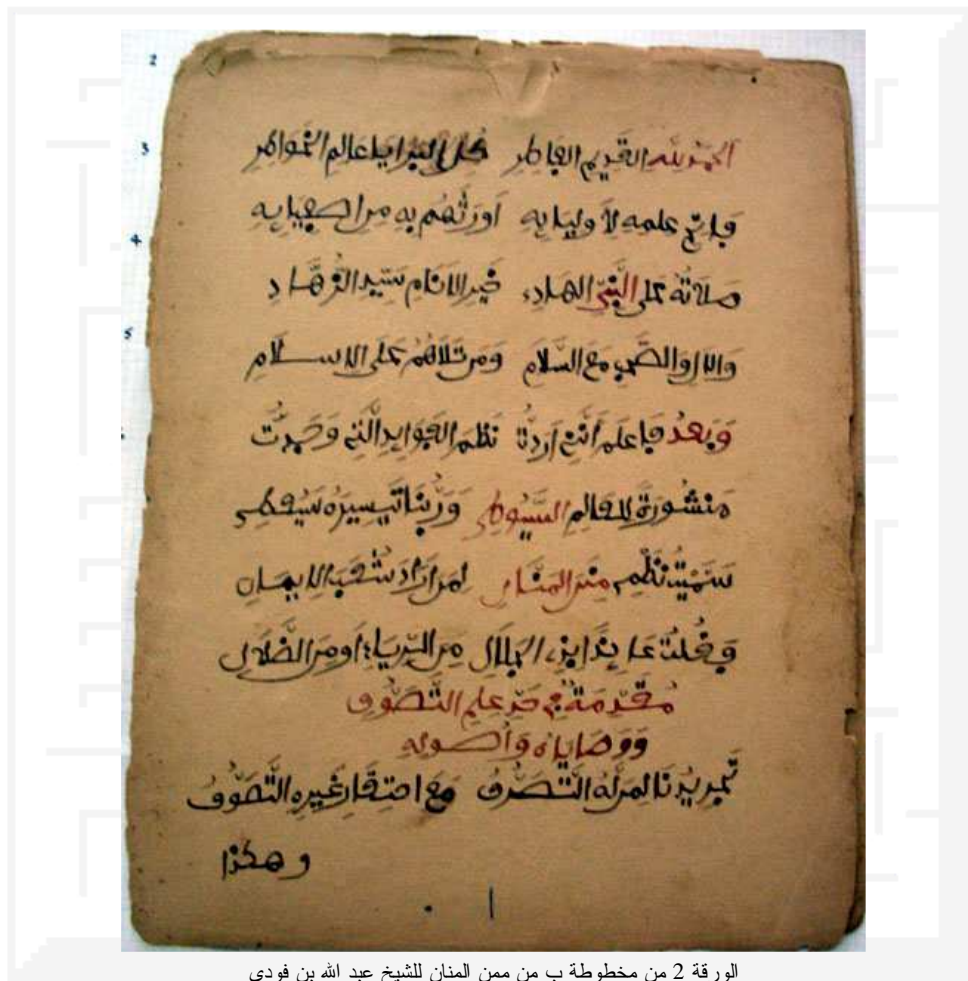
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الورقة 2 من مخطوطة 1 من منازل الشيخ عبد الله بن فودي

Fascimile 2 from manuscript A of the Manan'l-Manaan of Shaykh Abdullahi ibn Fuduye`

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الورقة 2 من مخطوطة ب من ممن المنان للشيخ عبد الله بن فودي

Fascimile 2 from manuscript B of the Manan'l-Manaan of *Shaykh* Abdullahi ibn Fuduye`

Preface

In the name of Allah the Beneficent the Merciful, may Allah bless our master Muhammad, his family and grant him peace.

This excellent poem composed by *Shaykh* Abdullahi ibn Fuduye` was one of the earliest of his poetic works, composed in the year 1201 A.H. (1785 C.E.) when he was twenty-two years old. He named the text Manan'l-Manaan Li Man Arada Shu`b 'l-Imaan (The Benefits of the Benefactor for the One Who Desires the Branches of Faith). It was a versification of the renowned an-Niqaaya of the reformer of the 9th century A.H. *Imam Jalaal'd-Deen* Abd'r-Rahman ibn Abu Bakr as-Suyuti (d. 911 A.H.) in which he delineated the fourteen essential sciences of Islam. Later, as-Suyuti composed a commentary on the an-Niqaaya called Itmaam 'd-Diraaya. *Shaykh* Abdullahi composed his versification of the an-Niqaaya its commentary after having studied the two texts exhaustively along with his teacher the master linguist and ascetic *Shaykh* Ahmad ibn Abu Bakr ibn Ghari. He read the an-Niqaaya with him and received license to transmit the text along with licenses in the other texts he studied with him, such as the at-Talkhees, its commentaries, the Alfiyat'l-Ma`ani, its commentaries and the al-Jawhar'l-Mahnuun, its commentaries and other books of rhetoric. On completion of the an-Niqaaya and its commentary Itmaam'd-Diraaya, *Shaykh* Abdullahi demonstrated his mastery of the sciences transmitted therein by composing this excellent poetic abridgement of these texts in one hundred and seven poetic verses.

Shaykh Abdullahi arranged the Manan'l-Manaan into three sections after a brief preface of eight verses. The first section is an introduction on the boundaries of the science of spiritual purification (*tasawwuf*), its basic tenets and foundations. In thirty-one verses he explains the essential elements of *tasawwuf* in the simplest language where the common person, young students and beginners can comprehend what is required of them fundamentals of the inward branch of the religion. The second section is an abridgement of the famous prophetic traditions regarding the 'branches of belief' (*shu`b'l-imaan*) in which the Messenger of Allah, may Allah bless him and grant him peace is reported to have said: "Belief has sixty something branches, and modesty is a branch of belief"; as it was related by al-Bukhari on the authority of Abu Hurayra. In another narration from Muslim, Abu Dawud, an-Nisaai' and Ibn Maja on the authority of Abu Hurayra: "Belief is seventy something branches, and the most superior of these is the saying: **Laa ilaha illa Allah**, and the least of these is removing harm from the road. Modesty is also a branch of belief." In thirty-nine verses *Shaykh* Abdullahi ibn Fuduye` delineates all the seventy and more branches of belief starting with belief in Allah ta`ala and ending with removing harmful things from the road. He then concludes this excellent poem by discussing in twenty-nine verses the benefits of knowledge and acting in accordance with it; and which sciences should be learned foremost over others.

The Manan'l-Manaan demonstrated *Shaykh* Abdullahi's superb linguistic skills and his mastery of grammar, linguistics and poetry at the young age of twenty-two. The Manan'l-Manaan contains everything a Muslim is required to know, behave in accordance with, act upon and avoid in order to attain the perfection of belief and spiritual certainty. It is arranged in such a simple manner that the beginner, the student and youth can memorize it as a fundamental texts in their education and spiritual training. What demonstrated the importance of the text, is that some forty three years after first composing it, and hundreds of other texts on every single science in Islam; he returned back to it in 1244 at the age of 65 and composed a profound commentary called Shukr 'l-Ihsaan `Ala Minan 'l-Manaan Liman Araada Shu`b 'l-Imaan (The Gratitude of Spiritual Excellence for the Minan 'l-Manaan Liman Araada Shu`b 'l-Imaan). In it he said:

"...since Allah privileged me during the yearly years of my life to produce a versification of the last of the sciences (meaning the science of spiritual purification) taken from the sciences of the an-Niqaayat of as-Suyuti. It then occurred to my mind after forty-three years of the original composition to make a commentary upon it in order that Allah would make it beneficial to the Muslims. I then made *istikhara* with Allah ta`ala in that and sought His assistance in making it easy..."

Indeed, Allah ta`ala did make the Manan'l-Manaan easy and simple, and due to its brevity is one of the most beneficial text composed explaining the diverse branches of belief and the perfections of spiritual certainty. The text has profound *baraka* because it can be recited within twenty minutes and is easily memorized. Allah ta`ala blessed me to edit and translate the text in one day, testifying to the on going *baraka* which the text contains. My original objective in translating the text was to provide my daughter, *Nana* Tasneem, with a fundamental text on ethics and belief which she could use in her *madrasa* to encourage her to be strident in seeking beneficial knowledge and acting in accordance with it. In addition to this the **Sankore` Institute of Islamic-African Studies International** offers this blessed text to the Muslims and non-Muslims with the hope that the benefit which *Shaykh* Abdullahi originally intended in it can reach its target. We ask Allah ta`ala to reward its author with the best reward that He gives to His closest friends and partisans, and include all those who peruse the text, study it, teach it and incite others to it, that they will be included in overflowing *baraka* of the texts, by the rank of our master Muhammad, upon him be the best blessings and most perfect peace to the extent of His knowledge. May Allah be merciful to the *Umma* of Muhammad, with a widespread mercy, and the last of our supplications is: “*All praises are due to Allah the Lord of the Worlds.*”

Shaykh Muhammad Shareef ibn Farid
Thursday, 19th *Rabi`l- Awwal*, 1431 A.H. (March 4, 2010)
Zunyi, People’s Republic of China

Institute of Islamic-African Studies International

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ
In the name of Allah the Beneficent the Merciful.

الْحَمْدُ لِلَّهِ الْقَدِيمِ الْفَاطِرِ * كُلَّ الْبَرَايَا عَالِمِ الْخَوَاطِرِ

All praises are due to Allah the Eternally Preexistent the Originator
Of all creatures and the Knower of all thoughts and notions.

فَاتِحِ عِلْمِهِ لِلْوَلِيَّائِهِ * أَوْرَثَهُمْ بِهِ مِنْ أَصْفِيَّائِهِ

He is the Opener of His knowledge to His protected friends
He makes them inherit this knowledge from His most chosen one.

صَلَاتِهِ عَلَى النَّبِيِّ الْهَادِي * خَيْرِ الْأَنْامِ سَيِّدِ الزُّهَادِ

May His blessings be upon the Guiding Prophet
The best of creatures the master of those who are abstinent.

وَالْأَلِ وَالصَّحْبِ مَعَ السَّلَامِ * وَمَنْ نَلَاهُمْ عَلَى الْإِسْلَامِ

Upon the family and Companions along with granting of peace
And those who come after them in the religion of Islam.

وَبَعْدُ: فَاعْلَمْ أَنَّنِي أَرَدْتُ * نَظْمَ الْفَوَائِدِ الَّتِي وَجَدْتُ

To continue: therefore realize that I desire
To produce verses of benefit that I found

مَنْشُورَةً لِلْعَالِمِ السُّيُوطِيِّ * وَرَبُّنَا تَيْسِيرُهُ سَيِّعُطِي

In prose from the learned **as-Suyuti**
May my Lord make it easy - may it be granted.

سَمَّيْتُ نَظْمِي مِنْ الْمَنَانِ * لِمَنْ أَرَادَ شُعْبَ الْإِيمَانِ

I have named my poem **the Benefits of the Benefactor**
For the One Who Desires the Traits of Sound Faith.

[فَقُلْتُ عَائِدًا بِذِي الْجَلَالِ * مِنْ الرِّيَاءِ أَوْ مِنَ الضَّلَالِ

I say: seeking refuge with the Owner of majesty.
From the disease of showing-off or from errors.]¹

¹ This poetic verse is omitted in manuscript A.

مُقَدِّمَةٌ فِي حَدِّ عِلْمِ التَّصَوُّفِ وَوَصَايَاهُ وَأُصُولِهِ

Introduction Regarding the Boundaries of Spiritual Purification, Its Tenets and Foundations]²

تَجْرِيدُنَا لِمَنْ لَهُ التَّصَرُّفُ * مَعَ إِحْتِقَارِ غَيْرِهِ التَّصَوُّفُ

Our divestment to the One who possesses the sole right of disposal

Along with showing disregard of other than Him is spiritual purification.³

وَهَكَذَا قَدْ حَدَّهُ **الغزالي** * فَرَأَيْتَ اللَّهَ بِكُلِّ حَالٍ

Likewise did **al-Ghazali** delineate it

Therefore be attentively watchful of Allah in all states.⁴

بِفِعْلِ مَا أَوْجَبَهُ وَتَرْكِ مَا * حَرَّمَ اللَّهُ عَلَيْكَ دَائِمًا

By doing what He has obligated and by avoiding⁵

What Allah has prohibited upon you at all times.

ثُمَّ تَقَرَّبُ بَعْدَ بِالنَّوَافِلِ * وَتَرْكِ مَكْرُوهَاتِهِ بَعْدُ لِي

Then after that draw near by means of supererogatory actions

Moreover by avoiding reprehensible actions after that be persistent.

وَبَدَلِ هِمَّةٍ بِتَرْكِ مَا نَهَى * أَشَدَّ مِنْ طَاعَتِهِ مِنَ النَّهْيِ

Also exert one's endeavor by avoiding what He has prohibited

More stridently than showing obedience of Him, is a part of intelligence.

وَأَنْتَ فِي الْمُبَاحِ بِالْخِيَارِ * وَإِنْ نَوَيْتَ طَاعَةَ الْغَفَّارِ

And you have a choice in what is allowable

When you intend obedience of the Forgiving One.

أَوْ وَصَلَةً بِهِ لِتِلْكَ أَوْ لِأَنَّ * تَطْفَ عَنْ مُحَرَّمَاتٍ فَحَسَنَ

Or as a means by it to this or because

It restrains you from prohibitions, then it is good.

ثُمَّ اعْتَقِدْ أَنَّكَ لَا مُكْتَرٍ * فِيمَا بِهِ أَتَيْتَ بَلْ مُقَصِّرٌ

Then believe that you are not abundant

In what He has given you rather you are deficient.

وَلَمْ تُؤَفِّ مِنْ حُقُوقِ اللَّهِ * مِنْقَالَ ذَرَّةٍ عَلَيْكَ سَاهٍ

And that you do not truly fulfill the rights that Allah

Has upon you even an atoms weight – O forgetful one!

كَيْفَ وَذَا مِنْهُ إِلَيْكَ وَاعْتَقِدْ * مِنْ بَعْدِ ذَا لَسْتَ بِخَيْرٍ مِنْ أَحَدٍ

How is it when this is from Him to you, and believe

After this that you are not better than anyone

² The title of the introduction is omitted in manuscript A, and is replaced with the title: 'The Science of Spiritual Purification'.

³ Here ends facsimile 2 of manuscript B.

⁴ Here ends facsimile 2 of manuscript A.

⁵ In manuscript A the expression 'بِفعل' in this verse is replaced with 'بفعل'.

لِأَنَّهُ لَا تَدْرِي مَا الْخَاتِمَةُ * نَسئَلُ حُسْنَهَا بِأَبِّ فَاطِمَةَ

Because you do not know what the end will be

We ask for it to be good by the **father of Fatima**.⁶

سَلِّمْ لِأَمْرِ اللَّهِ مَعَ قَضَائِهِ * تُجِبْ: بِ"يَا رَبِّي" فِي نِدَائِهِ

Surrender to the command of Allah along with His decrees

Answer with: "O My Lord!" concerning His divine call

مُعَقَّدًا أَنْ لَا يَكُونُ إِلَّا * مَا قَدْ أَرَادَهُ الْإِلَهُ جَلًّا

Believing that nothing can be except

What Allah the Majestic has already willed.⁷

إِيَّاكَ يَا أَخِي أَنْ تَرَاقِبًا * لِلنَّاسِ أَحْوَالًا لَهُمْ فَتَتَعَبًا

Beware my brother of being overly considerate

For the people in all their states, or you will be exhausted.

إِلَّا بِحَقِّ الشَّرْعِ وَأَسْتَحْضِرْ تُعْن * ثَلَاثَةٌ مِنَ الْأُصُولِ لِلسُّنَنِ

Except by the rights of the **shari'a** in order to make help present.

There are three things which form the foundation for the **Sunnan**

أَوْلَاهَا لَا نَفْعَ إِلَّا مِنْهُ * وَالضَّرُّ جَاءَ مِنْهُ فَأَرْضَ عَنْهُ

The **first** is that there is no benefit except from Him

And harm comes from Him so be content with Him.

وَأَنَّهُ قَدَّرَ رِزْقًا فِي الْأَزْلِ * وَهَكَذَا نَفْعًا وَضُرًّا وَالْأَزْلُ

And that He alone decrees daily provision from pre-eternity

As well as all worldly advantages, dangers and mishaps.

وَكُلُّ ذَلِكَ وَاصِلٌ إِلَيْكَ * مَتَى عَرَفْتَ ذَا يَهْنُ عَلَيْكَ

All of these things will eventually reach you

Once you realize this it becomes easier for you.⁸

تَرَكَ مُرَاعَاتِهِمْ **وَالثَّانِي** * أَمَاتَنَا اللَّهُ عَلَى الْإِيمَانِ

To avoid being scrupulous about them, and the **second**

Is that Allah will cause us to die on sound faith.

أَنَّكَ عَبْدٌ لَّا لَهُ تَصَرُّفٌ * فِي نَفْسِهِ وَأَنْتَ ذَلِكَ تَعْرِفُ

Verily you are a slave who does not have the right of disposal

Regarding himself and in that fact you should be well aware.

وَأَنَّ مَوْلَاكَ لَهُ التَّصَرُّفُ * فِيكَ كَمَا شَاءَ وَذَلِكَ تَعْرِفُ

And that your Master He alone has the right of disposal

Over you as He wills and in that too you should be well aware.⁹

⁶ In manuscript A the expression 'لا تدري' in this verse is replaced with 'لا نذر'. Here ends facsimile 3 of manuscript B.

⁷ In manuscript B the expression 'أكون' in this verse is replaced with 'يكون'. Here ends facsimile 3 of manuscript A.

⁸ In manuscript A the expression 'يهن عليك' in this verse is replaced with 'يمن عليك'.

وَأَنَّهُ يُفْبِحُ أَنْ تَكْرَهَ مَا * يَفْعَلُهُ مَوْلَاكَ فِئِكَ فَأَفْهَمَا

And it is revolting that you dislike what
Your Master does with you so understand.

لَأَنَّهُ أَشْفَقُ وَهُوَ أَرْحَمُ * عَلَيْكَ مِنْ نَفْسِكَ وَهُوَ أَحْكَمُ

Because He is the more sympathetic and more compassionate
Towards you than even yourself and He is the most judicious

فِي فِعْلِهِ وَلَمْ يُرِدْ بِهِذَا * إِلَّا لِنَفْعِكَ فَارْضَ يَا ذَا

In His actions and nothing of these befall you
Except as a benefit for you, so be content - O intelligent one.¹⁰

يُهَوِّنُ اسْتِحْضَارُنَا ذَا الْأَصْلَا * تَسْلِيمَنَا لِمَا قَضَاهُ جَلًّا

Making our preparations easy that is the foundation
It is our surrendering to what He the Majestic has decreed

ثَالِثَهَا إِنَّ الدُّنْيَا فَانِيَةٌ * ضَرَّتْهَا أَتِيَةٌ بَاقِيَةٌ

The **third** of these is that this world is dying
Its end is coming and its end will be perpetual.

وَأَنْتَ فِيهَا زَائِرٌ مُسَافِرٌ * لَا بُدَّ بَانَتهَا مِنْ يُسَافِرُ

In it you are merely a visitor a traveler
No doubt the journey of those who travel must eventually end.

فَاحْتَمِلَنَّ مَشَقَّةَ الطَّرِيقِ * فَعَن قَرِيبٍ تَنْقَضِي رَفِيقِي

Therefore endure the hardships of the path
For soon the difficulties of my fellow traveler will end

وَجِدْ كُلَّ الْجِدِّ فِي عِمَارِهِ * دَارَتِكَ الَّتِي تَكُونُ غَايَةً

And extend every effort in constructing
Your home in the Abode where your journey will end.

تَفَرَّ بِهَذَا الْأَمَدِ الْقَلِيلِ * بِنَيْلِ كَوْثَرٍ وَسَلْسَبِيلِ

Thus in this short span of time you will achieve
The attainment of the **Kawthar** and the renowned **Salsabeel**.

فَاسْتَحْضِرُوا ذَا يَعْقُولِ تَأَقِبَهُ * تَهْنُ عَلَيْكُمْ تَلَكُمُ الْمُرَاقِبَةُ

Therefore envision that with piercing intellect
Then the above modes of attentiveness will be made easy for you.¹¹

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⁹ In manuscript B the expression 'وذاك' in this verse is replaced with 'وذا'. Here ends facsimile 4 of manuscript B.

¹⁰ Here ends facsimile 4 of manuscript A.

¹¹ Here ends facsimile 5 of manuscript B.

مَسْئَلَةٌ فِي شُعْبِ الْإِيمَانِ

The Issue Regarding the Branches of Belief

وَالْمُؤْمِنُ الْكَامِلُ فِي الْإِيمَانِ * مَنْ قَدْ أَنْتَمَّ شُعْبَ الْإِيمَانِ

The believer who is perfect in spiritual certainty

Is the one who accomplishes the good traits of belief

وَعَدَّهَا بِضْعَ يَلِي سِتِّينَ أَوْ * سَبْعِينَ هَكَذَا عَلَى الشَّكِّ رَوَاؤُ

They have been numbered from sixty or more or

Up to seventy it is with this doubt they were narrated

أُولَئِهَا الْإِيمَانُ بِالْإِلَهِ * وَبِصِفَاتِهِ وَبِرُسُلِ اللَّهِ

The first of them is to believe in **Allah**

In His Attributes and in **the messengers of Allah**.¹²

مَلَائِكَ وَكُتُبِهِ وَالْقَدْرِ * وَالْيَوْمِ الْآخِرِ كَمَا فِي الْخَبَرِ

In **the Angels** in the **His heavenly Books** and in **the Decree**

And finally in **the Last Day** as it is established in the narrations.

مَحَبَّةُ اللَّهِ مَعَ النَّبِيِّ مَعَ * حُبٌّ وَبُغْضٌ فِي الْإِلَهِ قَدْ لَمَعَ

Love of Allah along with **love of the Prophet** together with

Loving and abhorring for the sake of Allah is the shimmering path.¹³

تَعْظِيمُنَا لِسَيِّدِ السَّادَاتِ * فِيهِ صَلَاتُنَا عَلَيْهِ تَأْتِي

Our **extolling the master** of the spiritual masters

In this is subsumed our **blessings upon him** which are incessant.

وَفِي إِتِّبَاعِ سُنَّةِ الرَّسُولِ * كَمَالُ إِيْمَانٍ وَنَيْلُ السُّؤْلِ

And in **following the Sunna** of the Messenger

Is the perfection of Belief and the attainment of Desires.

وَهَكَذَا الْإِخْلَاصُ لِلْخَلْفَاءِ * تَرْكُ الرِّيَاءِ فِيهِ وَالنَّفَاقِ

Likewise being truly **sincere** to the Creator

Avoiding **pretension** in it and **fraudulent hypocrisy**.

وَالْخَوْفُ وَالتَّوْبَةُ وَالرَّجَاءُ * وَالشُّكْرُ وَالصَّبْرُ الرِّضَى الْحَيَاءُ

Along with **fear repentance** and **hope**

Gratitude patience contentment and **modesty**

كَذَلِكَ الْوَفَاءُ بِالْعُهُودِ * وَهَكَذَا إِقَامَةُ الْحُدُودِ

Included with these is **fulfilling promises**

And likewise **execution of the legal punishments**.¹⁴

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¹² In manuscript A the expression 'وبرسل الله' in this verse is replaced with 'برسل الله'. Here ends facsimile 5 of manuscript A.

¹³ In manuscript B the expression 'النبي مع' in this verse is replaced with 'النبي الكريم'.

¹⁴ Here ends facsimile 6 of manuscript B.

تَوَكَّلْ وَرَحْمَةً لِلْخَلْقِ * وَهَكَذَا تَوَاضَعُ لِلْحَقِّ

And **reliance** upon Him while **showing mercy** to creation
Along with these is having **humility** for the sake of the Truth.

وَفِيهِ تَوْقِيرُ الْكَبِيرِ يَأْتِي * وَرَحْمَةٌ الصَّغِيرِ بِالْبَتَاتِ

Which includes showing **filial respect for the Elders**
And showing absolute **compassion for the young**.

وَفِيهِ تَرَكَ كِبْرِنَا وَالْعُجْبُ * وَتَرَكَ حَقْدَ حَسَدٍ وَالْغَضَبِ

It includes avoiding our **arrogance** and **conceit**
And by avoiding **rancor envy** and **unwarranted anger**.

وَالنُّطْقُ بِتَوْحِيدٍ مِنَ الْإِيمَانِ * وَهَكَذَا تَلَاوَةُ الْقُرْآنِ

And the utterance of **Tawheed** is a part of faith.
And apart of it is the recitation of the **Qur'an**.¹⁵

تَعْلُمُ الْعِلْمَ كَذَا تَعْلِيمُهُ * كَذَا الدُّعَاءُ وَأَعْتَقَدُ تَعْظِيمُهُ

Likewise **acquiring knowledge** along with **teaching it**
Included in these is **supplication** and **conviction in its efficacy**.

وَدَكْرُنَا وَفِيهِ الْإِسْتِغْفَارُ * مَعَ اجْتِنَابِ اللَّغْوِ وَالْأَطْهَارُ

And our **remembrances** which include **seeking forgiveness**
With **avoiding foolish talk** and by **doing all forms purification**.

حِسًّا وَحُكْمًا فِيهِ اجْتِنَابُ * نَجَاسَةٍ وَمَنْ يُطْعَ يُثَابُ

Sensory as well as legally which includes **avoiding**
Unclean things - thus whoever adheres to this will be rewarded.

وَسَتْرُنَا الْعَوْرَةَ وَالصَّلَاةُ * فَرَضًا وَنَفْلًا وَكَذَا الزَّكَاةُ

And our **covering of our private parts** and the **Salaat**
The obligatory and the superogatory likewise in the **Zakaat**

وَالْحَجُّ وَالْعُمْرَةُ وَالطَّوَّافُ * وَهَكَذَا الصِّيَامُ وَالْإِعْتِكَافُ

The **greater and lesser pilgrimages** and the making of the **tawaaf**
And likewise we include the **fasting** and the seclusion of **'itikaaf**.¹⁶

وَهَكَذَا الْتِمَاسُ لَيْلَةِ الْقَدْرِ * مِنَ الْأَخِيرِ وَالْوَفَاءُ بِالنَّذْرِ

Included in these is **seeking after the Night of power**
From the last of the month and **fulfilling solemn vows**.¹⁷

فَكَ الرِّقَابِ الْجُودُ وَالسَّمَّاحَةُ * وَفِيهِ طَعَامُكَ وَالضِّيَافَةُ

The **emancipating of slaves**, showing **forbearance** and **generosity**
Which comprises your **feeding meals** to others and **honoring the guest**.

¹⁵ In manuscript B the expression 'بتوحيد من الإيمان' in this verse is replaced with 'بالتوحيد من إيمان'. Here ends facsimile 6 of manuscript A.

¹⁶ In manuscript B the expression 'والإعتكاف' in this verse is replaced with 'واعتكاف'.

¹⁷ Here ends facsimile 7 of manuscript B.

فِرَارُنَا بِدِينِنَا بِالْحَقِّ * وَفِيهِ تَرَكْنَا بِلَادَ الْفِسْقِ

Our **fleeing with our religion** for the sake of the Truth

Which includes our **leaving a land full of vile corruption.**

وَحِفْظُ الْأَيْمَانِ كَذَا التَّعَفُّفِ * أُخِيَّ بِالنِّكَاحِ أَيْضًا يُعْرَفُ

By **safeguarding oaths** and likewise **preserving chastity**

By relationships through marriage is also known to be among the traits of belief.

قِيَامُنَا بِحَقِّ مَنْ نَعُولُ * وَبِرْتِنَا لِلْوَالِدَيْنِ سُؤْلُ

It is our **accomplishing the rights of those whom we must support**

And our **being dutiful to parents** is what is demanded of us.

أَدَاءُ كَفَّارَتِنَا وَتَرْبِيَةِ * أَوْلَادِنَا بِذَلِكَ نُعْطَى عَالِيَهُ

By the performing our acts of **atonement** and the **educating**

Of our children by this we are given elevated stations.¹⁸

وَطَاعَةَ السَّادَاتِ وَصَلُّ الرَّحِمِ * وَأَبْذَلْنَ الْجُهْدَ فِيهِ تَرْحَمَ

Obedying masters and **connecting with the nearest of kin**

By taking pains in doing these you will attain mercy.

وَالرَّفْقُ بِالْمَمْلُوكِ هَكَذَا الْقِيَامُ * بِالْعَدْلِ فِي الْإِمْرَةِ رَدُّنَا السَّلَامُ

And by **being compassionate to servants**, additionally **standing**

On the side of justice in government and our **returning the greetings** of peace.

طَاعَتُنَا بِالْوَلَاةِ الْأَمْرِ * وَهَكَذَا إِكْرَامُنَا لِلْجَارِ

Our **obedience to those who possess the authority**

And likewise our showing **respect and honor towards our neighbors.**

وَهَكَذَا الْإِصْلَاحُ بَيْنَ النَّاسِ * وَكُنْ لِكُلِّ كَأَخِ الْمُوَاسِ

Including in these is **making amends between people**

And behave towards all people like **a helping brother**

قَتْلُ الْبُغَاةِ فِيهِ وَالْخَوَارِجِ * وَمَنْ رَبَّنَا الْكَرِيمَ نَرْتَجِ

Fighting oppressors is included with this and **fighting the khawaarij**

And the bounty of our Generous Lord is what we firmly hope for.¹⁹

وَهَكَذَا تَعَاوُنٌ فِي الْبِرِّ * وَفِيهِ أَمْرُ الْعُرْفِ نَهْيُ النُّكْرِ

Included in these is **giving assistance** in righteousness

And included in that is **commanding good** and **forbidding indecency.**

وَهَكَذَا إِتِّبَاعُنَا الْجَمَاعَةَ * وَهَكَذَا أَدَاؤُنَا الْأَمَانَةَ

Likewise our adhering to the unity of the **Jama`at.**

And included with that is our **discharging of trust.**²⁰

¹⁸ Here ends facsimile 8 of manuscript A.

¹⁹ In manuscript A the expression 'الْبُغَاةُ' in this verse is replaced with 'الْبِغَاتُ'. Here ends facsimile 8 of manuscript B.

²⁰ In manuscript A the expression 'وهكذا' in this verse is replaced with 'كَذَلِكَ'.

مِنْهَا خَمِيسٌ مَغْنَمٌ أَذَاؤُهُ * وَهَكَذَا الْقَرْضُ كَذَا وَقَاؤُهُ

Among these is **turning over the fifth** of the war spoils
And likewise with **the debt it too should be discharged**.²¹

كَذَا الْجِهَادُ فِيهِ الْمُرَابِطَةُ * كَذَلِكَ إِحْسَانُكَ بِالْمُعَامَلَةِ

Likewise performing the **jihad** in this includes those who keep to the **ribaah**.
Likewise is perfecting yourself by means of **excellent social behavior**.²²

وَفِيهِ جَمْعُ مَالِنَا مِنْ حِلِّهِ * إِنْفَاقُهُ لِلَّهِ فِي مَحَلِّهِ

Which includes **gathering our wealth from lawful sources**
And **expending it for the sake of Allah** in its proper place.²³

وَتَرَكْتُ تَبْدِيرَ مَعَ الْإِسْرَافِ * يَدْخُلُ فِيهِ دُمٌّ عَلَى الْإِنْصَافِ

By **avoiding squandering** along with **extravagance**
Including in expending wealth is **being persistent in evenhandedness**.

تَشْمِيتُ عَاطِشٍ وَكَفُّ التَّعَبِ * عَنِ الْعِبَادِ وَإِجْتِنَابُ اللَّعْبِ

By **blessing the one who sneezes** and by **removing hardships**
From the servants, as well as **avoiding useless amusement** and play.²⁴

إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ * فَهَآكِهَآ مَنظُومَةٌ صَدِيقِ

And finally by **removing harm from the roads**
For these are the traits of belief versified in poetry O my companion.

²¹ In manuscript A the expression 'منها' in this verse is replaced with 'فيها'.

²² In manuscript B the expression 'المرابطة' in this verse is replaced with 'جا المرابطة'.

²³ Here ends facsimile 9 of manuscript A.

²⁴ In manuscript A the expression 'عاطش' in this verse is replaced with 'عاطس'.

خَاتِمَةُ لِلْكِتَابِ فِي فَوَائِدِ مِنَ الْعِلْمِ

Conclusion to the Book Regarding the Benefits of Knowledge]²⁵

الْعِلْمُ بِاتِّفَاقِهِمْ رَأْسُ الْعَمَلِ * فَلَا يَصِحُّ مَا عَمَلْنَا بِالْجَهْلِ

Knowledge by agreement is the head of action

For what we perform cannot be corrected by ignorance.

وَدَاكَ ثَمْرَةٌ لَهُ لَا يَنْفَعُ * عِلْمٌ بِدُونِهِ وَلَيْسَ يَشْفَعُ

For these are the fruits to it and there is no benefit

To knowledge **without action** nor can it intercede.²⁶

قَلِيلُهُ خَيْرٌ إِذَا كَانَ مَعَهُ * مِنَ الْكَثِيرِ دُونَهُ فَاسْتَمِعْهُ

Few actions are better when accompanied with knowledge

Than many actions without it, therefore listen attentively.

مِنْ تَمَّ كَانَ عِلْمُنَا أَفْضَلُ مِنْ * نَافِلَةٍ لِكُونِهِ فَرَضٌ زَكِنٌ

Thereupon our knowledge is more superior than

Superogatory worship due to the fact that it is obligatory.

وَأَفْضَلُ الْعُلُومِ أَصْلُ الدِّينِ * وَفَضْلُهُ يَطْهَرُ يَوْمَ الدِّينِ

The most beneficial of the sciences is **the foundation of the religion**

For its superiority will be manifested on the Day of Requit.

تَفْسِيرِنَا الْحَدِيثُ فَأَلْأَصُولُ * فَالْفِقْهُ فَالْأَلَاتُ ذَا الْمَأْمُولُ

Then it is our **tafseer**, then **the traditions**, then **the principles of fiqh**

Then **fiqh**, then **the instruments** for this is what is desired from knowledge.

فَالطَّبُّ وَالشَّيْخُ عُلُومُ الْفَلَسَفَةِ * حَرَّمَ كَالْمَنْطِقِ بَعْضُ خَفَفَهُ

Then **medicine** and the teacher regarding **the science of philosophy**

Has been prohibited, like **logic** although some of them have permitted it.

وَفِي الْعِبَادَاتِ الصَّلَاةُ أَفْضَلُ * عَلَى أَصَحِّهَا طَوَافٌ يُجْعَلُ

Regarding acts of worship the **salaat** is the most superior

Based upon the sound narrations then **circumambulation** is made²⁷

أَفْضَلُ فِي الْأَصَحِّ مِنْ أَغْيَارٍ * ثُمَّ الْكَلَامُ فِيهِ فِي الْإِكْتَارِ

More superior in the sound narrations than other acts of worship

Then the discussion concerning these is with regard to doing much.

وَالنَّفْلُ فِي الْبَيْتِ وَنَفْلُ اللَّيْلِ * وَفِيهِ وَسْطُهُ وَعِنْدَ الدَّيْلِ

Then **superogatory prayers** in the home and those done at night

And at night in its middle then those done at the end of night.

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²⁵ In manuscript A the expression 'خَاتِمَةُ لِلْكِتَابِ فِي فَوَائِدِ مِنَ الْعِلْمِ' in this verse is replaced with 'باب العلم خاتمة'.

²⁶ Here ends facsimile 9 of manuscript B.

²⁷ Here ends facsimile 10 of manuscript A.

قُرَّانَنَا مِنْ كُلِّ ذِكْرٍ وَهُمَا * مِنَ الدُّعَاءِ حَيْثُ لَمْ يَرِدْ وَمَا

Our **recitation of Qur'an** over every form of remembrance and these two
Are over **supplication** where it has not been prescribed nor

كَانَ مِنَ الحُرُوفِ قَدْ تَدَبَّرَا * مِنْ غَيْرِهِ وَرَتَّلَنَّ تَكْتَرًا

From the letters which have been prescribed for attentiveness

These are over others and your **reciting measured** is over abundance.

قِرَاءَةٌ بِمُصْحَفٍ وَالجَهْرِ * وَإِنْ رِيَاءً خِيفَ لَا فَالسِّرِّ

Recitation with the actual scripture is superior and **reciting aloud**

And when showing-off is feared, then no, it should then be done **secretly**.²⁸

سُكُوتَنَا مِنَ الكَلَامِ إِلَّا * فِي أَمْرٍ عُرِفَ نَهْيِ نَكْرٍ حَلًّا

Our **silence** is better than speech except where

Commanding good and forbidding indecency permits it.

وَالكُّونُ فِي النَّاسِ وَحَمَلُ ضُرِّهِمْ * بِشَرْطِهِ خَيْرٌ مِنْ إِعْتِزَالِهِمْ

And **being among people** and enduring the burden of their evils

With its condition is better than **withdrawing** from among them.

وَالْإِعْتِزَالُ حَيْثُ خَافَ الضَّيْرَ * فِي شَعْفِ الجِبَالِ كَانَ خَيْرًا

And withdrawing from people wherever harm is feared

Into the uppermost peaks of mountains is definitely superior.

كَفَاهُنَا بِالْعَيْشِ كَانَ أَفْضَلَ * مِنَ الغِنَى وَالْفَقْرِ وَالتَّوَكُّلِ

Our **sufficiency regarding livelihood** is far better

Than being **rich or poor** while **reliance** is made

فَضَّلَ بَعْضُهُمْ عَلَى إِكْتِسَابِ * وَبَعْضُهُمْ بِالْعَكْسِ فِي ذَا البَابِ

Superior by some of them over **earning a living**

While some of them say the reverse in this issue.²⁹

وَأخْرُونَ بِإِخْتِلَافِ الحَالِ * وَاخْتَارَ غَيْرَ هَذِهِ الأَقْوَالِ

While yet others say it is based upon the differences of states

And **as-Suyuti** chose other than these three judgments.³⁰

وَقَالَ قَوْلًا كَانَ مِنْهَا أَجْمَلًا * لَيْسَ مُنَافِي كَسْبِنَا التَّوَكُّلَا

And he transmitted ideas in which were a summation:

'Our earning a living does not negate our reliance

وَهَكَذَا إِذْخَارُنَا قُوتَ سَنَةٍ * وَنَسْتَلُ الإِلَهَ حُسْنَ الخَاتِمَةِ

Likewise our collecting sustenance for a full year

And we ask Allah for an excellent ending.

²⁸ Here ends facsimile 10 of manuscript B.

²⁹ In manuscript B the expression 'بالعكس' in this verse is replaced with 'يعكس'.

³⁰ Here ends facsimile 11 of manuscript A.

وَكُنَّا أَقَامَهُ الْإِلَهَ * عَلَى الَّذِي يُرِيدُهُ مَوْلَاهُ

Finally Allah has established all of us

Upon that which He our Master has willed.³¹

فَانظَمَ نَنْظَمَ الْوُجُودُ لِلْمَذَاهِبِ * وَأَتَّضَحَتْ تَفَاوُتُ الْمَرَاتِبِ

Thus existence is designed harmoniously for diverse teachings

And He has made clear the divergent grades degrees and ranks

لَيْسَ لِرَدِّ مَا قَضَاهُ مَذْهَبٌ * وَلَا لَهُ فِي حُكْمِهِ مُعَقَّبٌ

There is no repelling what He has decreed for the road

And He has no amending and rectification of His judgment.

وَتَمَّ مَا نَظَّمْتُهُ مُسَهَّلًا * وَالْحَمْدُ لِلَّهِ الَّذِي نَفَضَّ

And what I have versified has been easily completed

And all praises are due to Allah who has given bounty.

بِبَدْنِهِ وَخَتَمَهُ لِلَّاهِي * لَاهٍ عَنِ الطَّاعَةِ عَبْدُ اللَّهِ

With its beginning and its conclusion made easy as a pastime

By the one heedless from obedience – **Abdullahi**

وَدَاكَ نِعْمَةً لِرَبِّ الْعَرْشِ * زَفَفْتَهَا إِلَيْكَ عَامُ **أَرَشٍ**

The ease was a blessing from the Lord of the Throne

I produced it quickly for you in the year **arshi**³²

صَلَاتُهُ عَلَى النَّبِيِّ الْخَاتِمِ * مُحَمَّدٍ خَيْرِ الْأَنْبَاءِ الْخَاتِمِ

May His blessings be upon the prophet the Seal

Muhammad the best of creatures, the generous one.

كَهْفِ الْبَرَايَا سَيِّدِ الْإِرْسَالِ * مَعَ السَّلَامِ صَحْبِهِ وَالْأَلِ

The cave of creation, the master of the messengers

Along with peace to his Companions and Family.³³

³¹ Here ends facsimile 11 of manuscript B.

³² The *abjadi* equivalent to this date is *alif* = 1, *raa* = 200, and *sheen* = 1000. Thus, the year *Shaykh* Abdullahi composed this excellent poem was in the year 1201 A.H. (1785 C.E.) at the age of twenty two.

³³ In manuscript A it ends with the following statement: "It has been completed with the praise of Allah and the best of His assistance, and blessings and peace be upon the master of the Messengers, Amen. Its transcription was completed on the night before Friday. O Allah do not make this his last transcription." Here ends facsimile 11 of manuscript A. In manuscript B it ends with the following statement: "The transcription was completed with the best of the assistance of Allah, His success and direction by the hands of His poor insignificant servant in need of Him, named Uthman and nicknamed Jama`ari ibn Ha`teeb Zaadawa Umar ibn Abu Bakr ibn Ali al-Barnawi. May Allah forgive all of the Muslim men and women, the believing men and women, and reward the scribe with best reward by His generosity and bounty." Here ends facsimile 11 of manuscript B. With its ending I have ended the editing, annotation and translation of the Manan'l-Manaan of *Shaykh* Abdullahi ibn Fuduye`, with the praise of Allah and the best of His assistance on Thursday night the 17th of *Rabi`l-Awwal* 1431 A.H. (March 3, 2010 C.E.), Zunyi, People's Republic of China.

SANKORE'



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