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SULAYMAN ADENIRAN SHITTU
TRANSLATION AND APPRAISAL OF THEMES AND STYLES
OF *MANZŪMĀT AL RIJĀL*
OF 'ALI B. HUSAYN ZAYNUL - 'ĀBIDĪN



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TRANSLATION AND APPRAISAL OF THEMES AND STYLES
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Introduction

This paper aims at studying the poetical work and life of 'Ali b. Husayn titled *Manzūmātul-Rijāl* which became a vogue on the tongue of Arabic scholars, preachers students and society at large.

The study focuses its attention on biographical account of the saint, even though, he lived in a period that witnessed a lot of political unrest and moral laxity but he was able to live an exemplary life of a sufi. The study also highlights his literary contribution and religious perception. The translation of his seventy-five lines of poem forms the main focus of the paper while the appraisal of themes and styles forms the concluding part of the study.

The biographical account of 'Ali b. Husayn

'Ali b. Husayn was born in Madina, 15th Jumadal-'Ula, 37 A.H. He was known as a pious man, as he was usually busy praying to Allah. On the basis of this people called him Zaynul 'Ābidīn (ornament of the worshippers) also As-Sajjād (one who often prostrated)¹.

Different narrations surrounded him. He was the only one of the sons of Husayn b. 'Ali whose life was spared because he could not take part in the fighting during the massacre at Karbala. And he was at that time 23 years old². According to shiite source; it was also narrated that Husayn b. 'Ali expressly appointed Zaynul 'Ābidīn as his successor. The most common reported narration in his connection is that, Husayn b. 'Alī before leaving for Iraq, entrusted Ummu Sulmā, the widow of the Prophet, with his will letters, enjoining her to hand them over to the eldest of his male offspring in case he himself did not return. While another stated that Husayn nominated Zaynul 'Ābidīn as his successor and the next Imām of the house of the prophet just before he went out to meet the Ummayyad forces for the last encounter at Karbala³.

1. World Shia Muslim Organisation (1985) *Islamic Teachings bk. 2* (New York: Islamic Seminary Publication) p. 31.

2. S. H. M. Jafri (1976) *The Origins and Development of Shi'ah in Islam* Qum: The Group of Muslim) p. 237.

3. Ibid p. 239.

Therefore, Imam Zaynul 'Ābidin took over the mantle of spiritual responsibility after the martyrdom of his father.

His family

The lineage and genealogy of 'Ali b. Husayn Zaynul 'Ābidin could be traced from Hashim⁴. Hashim was the father of Abdul Muttalib. Abdul Muttalib was the father of Abdullahi Prophet Muhammad's father and Abu Talib who was 'Ali's father (the fourth orthodox Caliph).

Abu Talib's son 'Ali came together with Prophet Muhammad's daughter Fatimah as husband and wife. Fatimah bore for 'Ali the following children: Hasan, Husayn, Zaynab, Ummul Kulthum and Muhsin⁵.

Husayn b. 'Ali the father of Zaynul 'Ābidin was born in Madinah in the year 4 A.H. and tragically martyred along with his small band of 72 faithful followers on the plains of Karbala (Iraq) on the 10th of Muharram in the year 61 A.H by the armies of Yazid b. Ma'awiyah. He was survived only by 'Ali b. Husayn Zaynul 'Ābidin⁶. His personality was superior to others. Al-Zuhri commented as follows:

I have not seen a personality from the class of the Bani Hashim who excelled 'Ali b. Husayn or one who was more just than he⁷.

Sufyan also gave his own comment thus:

I have not seen a personality from the class of the Bani Hashim who was better than Zaynul 'Ābidin or more just than he⁸.

His literary contribution to Arabic and Islamic Branches, Learning

Imam al-Shafii considered Imam 'Ali b. Husayn as the most outstanding jurist of all the people of Madinah. This could be among the reasons why he was considered to be the high authority and a figure of supreme prominence on questions on the orders and prohibitions of God, which he was able to interpret and pronounce judgement upon in the light of his knowledge⁹. The literary contribution of 'Ali b. Husayn to Arabic and Islamic studies cannot be underestimated as Ibn Hayin stated in his book titled *al-Sawa'iq al-Muhriqa*;

"Zaynul-'Ābidin succeeded his father in his knowledge and devotional servitude to Allah"¹⁰.

4. Bilal Muslim (1976) *Mission of Tanzania: Islamic Religion Course Bk. 2* (Dar es-Salam: Bilal Muslim Mission of Tanzania) p. 1.

5. *Ibid* pp. 1-5.

6. al-Balagh Foundation: (1992) *Ahlul-Bayt: Their Status, Manner and Course* (Tehran, al-Balagh Foundation, 1413 A. H. p. 97.

7. S. A. Muhani: (N. D.) *al-Sahifah as-Sajjadiyyah* Iran: Islamic Propagation Organization) p. xiv.

8. *Ibid* p. xv.

9. *Ibid* p. xiii.

10. al-Balagh Foundation *Op. Cit.* p. 9.

A lot of occurrences disturbed chances of getting most of the work written by 'Ali b. Husayn, particularly during the period of Ummayyad. This was due to the fact that the government of Ummayyad was concerned with the Arabs and the religious matters at the period. It was during the Abbasid period that literature received topical interest and it was gathered and compiled. Therefore a lot of work of intellectuals was lost during the era of the Ummayyad in which 'Ali b. Husayn lived¹¹.

There are two famous books written by 'Ali b. Husayn "*Kitab az-Zuhd wal-wasiyyah*" which is his most famous book known to the present writer and "*As-sahifah As-sajjadiyyah*". Shedding more light on his literary contributions H. M. Balyuzi stated in his book titled *Muhammad and the course of Islam*.

It is interesting to note that none of the apostolic Imams ever wrote or compiled a book. But their prayer, discourse and aphorisms and directives have been gathered into books, the most famous of which is *Nahjul Balagha*, the peak of Eloquence of 'Ali, the first Imam, and *Sahifatus-sajjadiyyah* the morning prayer of Ali II of the fourth Imam¹².

Also D.M Last confirmed the Ali Zaynu 'L-'Ābidīn's authorship of *Kitab az-Zuhd wal-wasiyyah* by saying:

Another popular work *Kitab az Zuhd wal-wasiyyah* is attributed by local scholars to 'Ali b. Husayn, Zaynul-'Ābidin although there is no textual evidence for this.

Zaynu L-'Ābidīn was also involved in teaching various branches of Islamic knowledge and explaining and illustrating both the Qur'an and traditions, as well as teaching jurisprudence, and the knowledge derived from his pure ancestors. In these efforts Imam 'Ali b. Husayn was able to attract a large number of scholars and exegets of the Qur'an and traditions¹⁴.

His religious perception

'Ali b. Husayn's religious perception could be grasped by understanding the background which production and which was strictly the Shiite type of religious feelings. 'Ali b. Husayn was a great figure of the Shiite and his feelings, ideologies and belief were not contrary to what the Shiite unanimously practice. It will be of great help to briefly examine what is Shiite. The name was derived from shi'ah, an Arabic word which means supporter, here to mean, the

11. M. O. A. Abdul (1988) *The Classical Caliphate: Islamic Institution* (Lagos: Islamic Publication Bureau) p. 102.

12. H. M. Balyuzi (1976): *Muhammad and the Course of Islam* (Killington: George Ronald) p. 229.

13. D. M. Last (1968) "Arabic Manuscripts in the National Archives, Kaduna Research Bulletin" *Majallat-Buhuth* Vol. II LAD, Institute of African Studies, Ibadan July) p. 4.

14. S. Ismaheel (1988): *The Differences between the Shiites and Majority of Muslim Scholars* 3rd Edition (Rihadh: WAMY, 140 9A.H.) p. 2.

supporter of 'Ali b. Abi Talib, his son Hassan and Husayn as well as the descendants of Husayn¹⁵. While the scholars outside Shiite hold the views that; the Shiite scholars believe that the Imamate concept is an article of faith equal to believing in one God. Imamate means that the spiritual, religious, educational and political leadership of the whole Muslim community at large is a matter of inheritance which was confined to only 12 Imams¹⁶.

Further more the upholder of Shiite Imamate believe that Abubakr and Umar plotted against Zaynul- 'Abidin's grandfather by breaking their covenant with the Prophet. It was claimed that orthodox caliphs manipulated his Hadith and Sunnah of the Prophet and by so doing they debared 'Ali I the right of being the leader of Muslim Ummah right from the beginning.

S. H. M Ja'far clears this:

The first was that of the *Nass*, is the Imamate is a prerogative bestowed by God upon a chosen person, from the family of the Prophet, who before his death and with the guidance, of God transfers of the Imamate to another by an explicit designation (*Nass*). On the authority of *Nass*, therefore, the *Imamate* is restricted, through all political circumstances, to definite individuals among all the descendants of 'Ali and Fatima, whether he claims the temporal rule for himself or not. Naturally, the transfer of the Imamate through *Nass* would be both incomplete and meaningless unless it could be traced back to the person of 'Ali, who should have been entrusted with the office of the Imamate by the prophet himself¹⁷.

They believe that one should not die without acknowledge the Imam of his period. Imam Ja'far also holds as thus:

"Whoever dies without having known and acknowledge the Imam of his time dies as an infidel"¹⁸.

His Philosophy of Life

'Ali b. Husayn was an ascetic. He copied what he found in his father and his grandfather. He was a great erudite scholar and at the same time a great worshipper.

Abdul Malik b. Marwan said to him:

"In the area of religious knowledge, in devotion and piety, you have been granted that which no one before you has had other than your ancestors"¹⁹.

15. Ibid p. 10.

16. Ibid p. 13.

17. S. H. M Jafri: (N. D.): *The Origin and Development of Shia in Islam*, Op. Cit. p. 290.

18. Ibid p. 291.

19. Ibid p. 312.

Zaynūl 'Ābidīn was very mindful of the welfare of the sick, the needy and the poor. He usually left home late at night with some food and money without being observed by general public. He reached the houses of the needy and delivered these things to them²⁰. His practices of asceticism have many dimensions. He would pray in one day and night one thousand raka'ats. This gave him the nickname: *Dhu-tha-thafanah* one with hardened skin on knees. The cause for this title was his many prostrations that resulted to toughening the skin on his forehead, the palm of his hand, his knees and his thumbs. Every six month these hardened patches had to be cut off²¹. He liked very much to sit and eat with poor, orphans and the crippled. His behaviours were exemplary. Every month he would gather his slaves and would tell them "if there is any amongst you, who wishes to marry, I shall get him or her married and if there is any one who wishes to be set free I will set him or her free" whenever someone come to him, to request for his need, he would say; "welcome to you who is helping me to take my savings to the hereafter"²².

Translation of Manzūmāt Rijāl

1. (Oh!) servant of Allah, (Oh) men of Allah
Help us with the assistance of Allah (that He bestowed on you)
2. Be our supporter for the sake of Allah
Perhaps we enjoy the favour of Allah
3. For the right of Allah conferred on you, Oh men of God.
Assist us with the help of Allah (that He Has bestowed on you)
4. Oh spiritual leaders 'Aqtāb²³ Oh you the spiritual poles of Being 'Awtād²⁴
Oh you who transform (with the power of Allah) Oh leaders among the people.
5. Answer (our call) Oh the possessor of sustenance
Assist us for the sake of Allah.
6. By the rights of Allah (conferred on you) Oh men of God
Assist us with the Assistance of Allah already bestowed on you.
7. To whom beside you shall I go
I don't have any angle to focus beside you.
8. It is from (only) you the request could be granted.

20. World Shia Muslim Organization *Op. Cit.* p. 14.

21. *Ibid* p. 14.

22. R. O. Bello: (2000) "The Place of Ascetic Poem in Islamic Ethics: an Appraisal of *al-Kitāb az-zuhd wal-Wasiyyah*" M. A. Project in The Department of Arabic and Islamic Studies University of Ibadan, Ibadan Nigeria".

23. 'Aqtāb is the plural of *Qutb* which denotes axis, leader and this is one of the highest hierarchies among the sufi circle and the belief was that they were only four throughout the world. See Jami' *Karamatil awliya'* vol. I p. 72.

24. 'Awtād is plural of *Wata'd* simply means pole, the people in this position were regarded as poles on which the whole world rest upon.

And you are the best among the people of God.

9. By the rights of Allah (given to you) Oh people of God
Assist us with the help of Allah.

10. Come and look (into our matters) for the sake of God
Come and assist (us) for the sake of Allah.

11. (Assist us) by the sole right possesses by Allah also by the grace of Allah.
With love (you have) for Allah and with the assistance of Allah which He had
bestowed on you.

12. By the rights of Allah (specially given to you) Oh! Men of Allah Assist us
out of the assistance He Had bestowed on you.

13. Answer our call Oh! You the high ranking among the people Oh! You that
never sleep (at night) for the remembrance of Allah.

14. Rise up (now) and assist (us) today
Be our supporter for the sake of Allah.

15. By the rights of Allah (given to you) Oh! Men of Allah.
Assist us with assistance of Allah that are in your possession.

16. We aimed at getting to the distinguished circle
But the fire of the sin (that leads men) astray increases

17. And you are the entrance of the distinguished circle of living God. And I
don't have any other entrance (beside you) to the door of Allah

18. By the rights of Allah which He Had given to you Oh! Men of God.
Assist us with the help of Allah already in your possession.

19. Oh (our) Lord, by the dignity of my leaders
Grant me all my requests

20. Perhaps, good news may come to our way.
And our life would be fault less with Allah.

21. By the rights of Allah which He Had given to you Oh! Men of God Assist us
with the help of Allah already in your possession.

22. Oh! Their Lord and my Lord
Oh! The source of their assistance and my sole dependant.

23. Eliminate my sorrow my master
And join me with the men of God

24. By the rights Conferred on you Oh! Men of God
Assist (us) with assistance of Allah that He Had bestowed on you.

25. Oh you (the prophet) known as Taha also bearing Tasin who is also called
Hami and Yasin.

26. I am a servant and a needy (to majesty to your)
I have no other weapon to attain the height beside uncessant remembrance of
Allah.

27. For God's sake Oh! Men of Allah Assist us with the assistance of Allah that are in your possession.
28. We have listened to you Oh beloved ones
And the demand and request has come.
29. Your name has been written by us
And your appellation is the ornament of men of Allah
30. For the sake of Allah Oh! Men of God
Assist us with the assistance of Allah that He Had already bestowed on you.
31. We are asking you, we are requesting from you
We have reached the doorstep (remain to open the door to these distinguished men of God).
32. We aimed at achieving a particular purpose (by ensuring)
By God strengthen your determination (by granting the request which we are in particular soliciting for).
33. By the right of Allah given to you Oh! Men of God
Assist us with the assistance of God that are in your possession.
34. (Grant our request) by the dignity of the Qur'an and Jibril (the arch Angel whom through the Qur'an was revealed) Also by Taorat and Injil
35. By the words of Allah embedded in any scripture,
Assist us for God sake (Oh men of Allah)
36. By the right of Allah (conferred on you) Oh men of God
Assist us with the help of Allah that already been given to you.
37. (We ask for our requests) with your names and appellations
And with your real (as a God) and with your real attributes.
38. (Also ask for our requests) by the dignity of your saints and honoured ones
And the righteous ones and the messengers of Allah.
39. By the rights of Allah (conferred on you) Oh men of God
Assist us with aids of Allah that are in your possession
40. By the dignity of (Muhammad)Taha the leaders of all Beings
And the master of the father of two youths (Hassan and Husayn-sons of 'Ali b. Abi Talib)
41. You are the light of sources of mankind
Let my requests be granted for God's sake.
42. By the rights of Allah (conferred on you) Oh men of God.
Assist us with the help of Allah that are in your possession.
43. (We hope that our request be granted by our plea) through who made you leaders and had given you (position of authority) and extolled you
44. He (God) Has made you leader to the whole world

- Assist us by the dignity of Allah.
45. By the rights of Allah conferred on you Oh! Men of God
Assist us with the assistance of Allah that are bestowed on you.
46. Take your "spiritual sword"²⁵ Oh! Men of Allah Qawm²⁶
Rise up and assist us today (on our request)
47. Unfortunately too much sleeping has denied him of his right
Of raising hope towards his request) just grants it for God's sake.
48. By the rights of Allah (conferred on you) Oh! Men of God
Assist us with the aids of Allah already granted to you.
49. Rise up Oh! Men of wisdom;
Come over and open the door for me
50. I call on you the beloved people of God in entirety,
You are the best of creature of Allah.
51. By the rights of Allah (conferred on you) Oh! Men of God
Assist us with the aids of Allah already granted to you.
52. Zaynul 'Abidin still remained standing
At your door he remains in seclusion
53. He is in fear of his laxity
He lodges not his complaint to anybody except you.
54. By the rights of Allah (conferred on you) Oh! Men of God
Assist us with the aids of Allah that are in your possession.
55. You are his door Oh you (Men of God) Oh you (By Allah)
Accept my intercession Oh men of God.
56. Some of Prophets adherents had transgressed
They reckoned not with the men of God.
57. By the rights of Allah (Conferred on you) Oh men of God
Assist us with the assistance of Allah in your possession.
58. In the name of Allah we opened the door²⁷
We observed prayer with our beloved people.
59. The cups were passed round within ourselves
We drank it in the name of God
60. By the rights of Allah (conferred on you) Oh men of God
Assist us with the help of Allah already bestowed on you.

25. "Spiritual Sword" could be interpreted to be supplications, rosary, litanies and other means by which man draws himself nearer to God.

26. *Qawm*: denotes saints in the sufi Interpretation.

27. "The door" connotes a lot of interpretations in that context among are e.g. *hadrah* where saints meet or life beyond ordinary man's perception.

61. We circumambulated, we also fulfilled (the obligations)
We also performed Hajj (rites) also answered the call of Allah.
62. It is by the said door we were victorious
We surely found (the pleasure of) the men of God.
63. By the rights of Allah (Conferred on you) Oh! Men of God
Assist us with the aids of Allah bestowed on you.
64. It is then we heard the voice of the source of all living;
Your requests had been granted deviation has ended from our own path.
65. And a servant has descended to your reach
And they say many thousands of things (he got) are for the sake of Allah.
66. By the rights of Allah (conferred on you) Oh! Men of God
Assist us with the assistance of Allah bestowed upon you.
67. And we are not of indistinct shape (body)
But our souls are delighted.
68. It is from the Great opener to the Great opener (the prophet)
With this we gained the real of Allah
69. By the rights of Allah (conferred on you) Oh! Men of God
Help us with the help of Allah that already in your possession.
70. Oh! You the pillars of House of Allah
The neighbours of Allah's rooms
71. We are delightful with you and with the rights of Allah bestowed on you.
This is the affair of Men of Allah.
72. By the rights of Allah (Conferred on you) Oh! Men of God
Assist us with the aid of Allah that are in your possession.
73. Zaynul 'Abidun is presently (gaining entrance)
Into your real door (that is abode of pleasure).
74. Undoubtedly, he would not be unfortunate again
Oh! As the leader of everything that belongs to God had confirmed.
75. By the rights of Allah (conferred on you) Oh! Men of God
Assist us with the assistance of Allah that He bestowed upon you.

Having viewed and examined our earlier submission that many works got lost during the Umayyad period, a poetic work of seventy five lines was also attributed to 'Ali b. Hussayn titled: *Manzūmātul-Rijāl* which agrees with the verses translated here and some semblance with it in title. The edition used for the translation is the one compiled by Thawbana b. Ādam Abdullahi al-Hōrī popularly used among the students of Arabic in the South-West of Nigeria. The compiler compiled the poem along with two other poems titled "*Qasidatul Munfarijah*" by Imam al Ghazali and an untitled poem which the poet was not signified by the compiler.

The poet choose Bahrul-Azj in his composition as scanned below²⁸:

أعينونا بعون الله	عباد الله رجال الله
مفاعيلن مفاعيلن	مفاعيلن مفاعيلن

The main themes of the poem are: a servant of God that sees himself as a poor person who owns nothing who also aspires to acquire more pleasure of His creator. He feels this could not be attained by someone who sees himself as a pious man but could easily be attained by somebody who pleads for this pleasure through the remembrance of God. He regards himself as a sinner who needs to be cleansed. He presented himself as a poor needy man before his Lord in line 26, He also believes that the pleasure required from him can only be granted through incessant remembrance of Allah. Going through his historical background and the above line it will be clear that his stated qualities really justified the claim of an exemplary life that he lived (as a pious man).

The two often repeated phrases; Rijāl-Lāhi "Men of God" and Bi-Haqqi Lahi: "Rights conferred on you" are the Sufi style of seeking requests from God through whom Allah has bestowed His pleasures on and gave them some rights with which one tables his requests before God, the requests no matter how serious it were, would be granted in consonance with Quranic verse which confirms their claim:

... "And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Allah"²⁹.

Sufi talks in parables, lines 67-68 clearly stated that the saints or those who have attained the pleasure of Allah cannot be distinguished through having different body. But their soul had attained or illuminated with Light of power which extolled them and made them delighted always. He said it was the saints that he regarded as great openers, through the greater opener which is the holy prophet Muhammad (S.A.W.). The semantic interpretation of the above statement is when one regards oneself as unholy and then pleads to Allah by the dignity of the leader of the prophets i.e. prophet Muhammad. The real pleasure of Allah will be attained. The word real pleasure of Allah denotes; to become one of His saints that He describes in the hadith al-Qudsi³⁰ which states that:

Whoever acts with enmity towards a friend of Mine, against him will I indeed declare war. No servant of Mine draws near to Me with anything I like more than that which I have laid on him as incumbent duty, and a true servant of Mine will continue...

28. The full *Taf'ilah* of the metre is stated in the body even though, Arabic prosody had not been invented.

29. Quran 21: 28.

30. Read Hadith 38 of al-Nawawi which states: *Man 'ada li waliyan faqad adhanitu bil-harb...* in M. O. A. Abdul (1982) *An Introduction to the Study of Hadith* (Islamic Publications Bureau, Lagos Nigeria) p. 116.

I am his hearing with which he hears, his seeing with which he sees, his hand with which he takes (things)... if he asks of me I shall surely give him and if he takes refuge with me I will surely give him refuge. Bukhari relates it.

There are rhetorical statements, in the poetry of Imam Ali Zayn al-'Abidin which needs some rhetorical analysis to expatiate upon. For instance saints were likened to a pole, pillar that the whole house rests upon. The area of similarity is the trust which people have in a saint and how dependable he can be in the time of adversity.

The words like pillars of Ka'abah, Tawaf and Sa'y were metaphorically used. The poet just borrowed these words for his subject because the context has marked them with a *qarinat* i.e. a clause that debarred us from thinking of their primary meanings. He said: we are delighted with you. This is called *isti'aratun Tasrihiyyah*.

The language of the poem is very simple, clear to a sufi man while some statements may sound ambiguous or misconstrued by non sufi reader. These statements were regarded as "*shatihāt al-sufiyyah*" i.e. ambiguous utterances which can only be comprehended by only the sufi members.

The influence of the poem on West African Arabic Scholars

The title of the poem *Manzūmātul-Rijāl* is self explanatory i.e. it is meant to be read by saints or those aspiring to acquire the pleasure of Allah. The poem was so admirable to members of the sufi orders irrespective of their circle. It has also influenced some sufi leaders in West Africa to compose something similar in styles and themes to *Manzūmātul-Rijāl*. Example for this is shaykh Ibrahim Nyass of Senegal³¹ in his diwān titled *Jāmi' Jawāmi'*. Dawāwīn under *Tuhfatul Atayib anfās*³².

Virtually all students of modern Arabic Schools in Nigeria especially in the South-West of Nigeria regard the poem as poem which they must commit into memory. A visit to any Arabic school in the South-West of Nigeria reveal the enthusiasm of the students in reciting the beginning of Line 58 of the poem which is *bi Ismil-Lah Fa tahmal-Bab*. They always complete the verse together gladly as their daily breakfast.

It also influences some Muslim preachers in Nigeria. Whenever they intend to preach in the public many of them sing the poem to arouse the interest of the audience. An illustration for this is Late Shazili of Ilorin—a teacher in the Arabic Training Centre Agege and also a preacher always encourage the youths

31. Shaykh Ibrahim b. Abdullahi Nyass of Senegal. The current Khalifah of Tijaniyyah order in the World. About 5,000 lines of poem could be credited into his literary versatility. He was also versatile in prose and poetry. He left behind not less than 40 published works. He also emulated 'Ali b. Husayn in themes and styles i.e. *Manzumatul-Rijal*.

32. Shaykh Ibrahim b. Abdullah (n.d) *Jāmi' Jawāmi' Dawāwīn* Lebanon Maktabatul Sha'biyyah.

especially in South West of Nigeria to learn it by heart. He achieves this by starting his public lectures with the poem. This influences young youth preachers to follow the same pattern. The influence of the poem on West African Sufi scholars and students could also be attributed to the preface written by the compiler of the poem in which he made the following analysis of the benefits that the reader of the poem can attain³³.

(1) Whoever wants pleasure of Allah; He/she should recite: *Fatihā* (1) *Sūratul Ikh̄lās* (12) *Solātu Tunjīna* (12) then *Manzūmātul-Rijāl* or *Qasīdatul Munfarījah* of al-Ghazali he or she would attain his desire and a host of others³⁴.

In conclusion, the influence of the poem on West African Arabic Scholars, Sufi circle, students of Modern Arabic Schools, the Society at large during any festival or occasion cannot be estimated. Especially when drums like *Bandir*³⁵ is made available in any Islamic gathering or Public Lecture. It is among the poem which quickly transcends the soul of saints from their body to the abode of pleasure.

SUMMARY

Translation and Appraisal of themes and styles of Mazumāt al-Rijāl of ʿAli b. Husayn Zaynul-ʿĀbidīn.

Manzūmāt al-Rijāl is 75 lines of Arabic Poem composed by ʿAli b. Husayn-Zaynul-ʿĀbidīn. The study focuses on the translation of the Arabic text and appraisal of themes and styles of the poet. The work opens its discussion with biographical account of the poet, his literary contribution to Arabic and Islamic branches of learning, his religious perception and philosophy of life.

Translation of the poem forms the first main focus of the study; its appraisal of themes and styles follows as second main focus. The influence of the poem on West African Arabic Scholars, Sufi orders, Islamic Societies and so on forms the conclusion of the study.

APPENDIX

منظومات الرجال

لسيد علي زين العابدين رضي الله عنه

بسم الله الرحمن الرحيم

33. Preface written by Thabana b. 'Adam al-Ilori, pp. 118-119, published in Markaz dated 6/1/1990, p. 1.

34. Read more analysis of the benefits in the preface as mentioned above.

35. *Bandiri*: A type of drum commonly beat by Qadiriyya members to their litanies. And which quickly raise their soul to the outer World.

- أعينونا بعون الله
عسى نحظى بفضل الله
أعينونا بعون الله
وما أبدال ويا أسياد
وفينا اسعفوا لله
أعينونا بعون الله
وما لي دونكم مذهب
وأنتم خير أهل الله
أعينونا بعون الله
تعالوا وانظروا بالله
بحب الله وعون الله
أعينونا بعون الله
وخلّوا عنكم ذا النوم
وكونوا عوننا لله
أعينونا بعون الله
وزادت نار أهل الغي
وما لي غير باب الله
أعينونا بعون الله
تحقق لي مراداتي
- عباد الله رجال الله
وكونوا عوننا لله
بحق الله رجال الله
فيا أقطاب ويا أوتاد
أجيبوا يا ذوي الأمداد
بحق الله رجال الله
إلى من غيركم أذهب
ومنكم يحصل المطلب
بحق الله رجال الله
تعالوا وانظروا بالله
بحق الله رجال الله
بحق الله رجال الله
أجيبوا يا كرام القوم
وهبوا وانصرونا اليوم
بحق الله رجال الله
تقصدنا كرام الحي
وأنتم بباب ربّ الحي
بحق الله رجال الله
فيا ربّي بساداتي
- 5.
- 10.
- 15.

- ويعصفوا وقتنا باللّٰه
أعينونا بعون الله
ويا غوثاء يا حسبي
والحقني بأهل اللّٰه
أعينونا بعون الله
ويا حم ويا يس
وما لي غير ذكر الله
أعينونا بعون الله
وجاء السؤال والمطلوب
ووصفك زين أهل الله
أعينونا بعون الله
وللأبواب جئناكم
فشدّوا عزمكم باللّٰه
أعينونا بعون الله
وتوراه وإنجيل
أعينونا لأجل اللّٰه
أعينونا بعون الله
وذات ذات أوصاف
وأخيار ورسل الله
- عسى تأتي بشارتي 20
بحق الله رجال الله
فيا ربّاه يا ربّي
أزل يا سيدي كرّبي
بحق الله رجال الله
ويا طه ويا طس 25
أنا عبد أنا مسكين
بحق الله رجال الله
سمعنا منك يا محبوب
واسمك عندنا مكتوب
بحق الله رجال الله 30
سألناكم سألناكم
وفي أمر قصدناكم
بحق الله رجال الله
بقرآن وجبريل
وما في آي تنزيل 35
بحق الله رجال الله
بأسماء وأوصاف
وأبرار وأشرف

- أعينونا بعون الله
وسيد والد الشابين
أنلني مقصدي لله
أعينونا بعون الله
وأعطاكم وأولاكم
أعينوانا بجاه الله
أعينونا بعون الله
وهيّا وانصروني اليوم
عن الراجي لكم بالله
أعينونا بعون الله
تعالوا وافتحوا لي الباب
وأنتم خير أهل الله
أعينونا بعون الله
على أبوابكم عاكف
ولا يشكو لغير الله
أعينونا بعون الله
فيا هو اشفعوا ياهو
ولم يدروا بأهل الله
أعينونا بعون الله
- بحق الله رجال الله
بطه سيد الكونين
وأنتم نور عين العين
بحق الله رجال الله
بربّ قد تولاكم
وفي الأكوان ولاكم
بحق الله رجال الله
فسلّوا سيفكم ياقوم
فحاشا يعتریکم نوم
بحق الله رجال الله
فهبوا يا أولى الألباب
وأنتم جملة الأحباب
بحق الله رجال الله
فزين العابدين واقف
ومن تقصيره خائف
بحق الله رجال الله
وأنتم بابه ياهو
وأهل النبي قد تاهوا
بحق الله رجال الله
- 40.
- 45.
- 50.
- 55.

- وصلينا مع الأحباب
 شربناها بيسم الله
 أعينونا بعون الله
 وحجينا وليينا
 وجدنا كل أهل الله
 أعينونا بعون الله
 أحبناكم وزال الغي
 وقولوا ألف شيء لله
 أعينونا بعون الله
 ولكن تفرح أرواح
 بهذا جاء سر الله
 أعينونا بعون الله
 ويا جيران حجر الله
 وهذا شأن أهل الله
 أعينونا بعون الله
 على أبوابكم حقاً
 أيا سادات شيء الله
 أعينونا بعون الله
- باسم الله فتحنا الباب
 ودارت بيننا الأكواب
 بحق الله رجال الله .60
 فطفنا ثم وافينا
 وفي الأبواب ناجينا
 بحق الله رجال الله
 ونادانا منادي الحي
 وجاءت في حماكم حي .65
 بحق الله رجال الله
 وما كنا بذي الأشباح
 من الفتاح للفتاح
 بحق الله رجال الله
 فيا أركان بيت الله .70
 بكم طبنا وحق الله
 بحق الله رجال الله
 وزين العابدين ملقى
 فحاشا بعدها يشقى
 بحق الله رجال الله .75