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تُرْجُمَةٌ بَعْضُ عُلَمَاءِ الزَّمَانِ

تأليف

العارف العالم الفقيه المحقق  
الشيخ عبد القادر بن المصطفى

راجعها وعلق عليها الفقير الى الله تعالى  
أبو الفاء عمر محمد شريف بن فريد  
عفا الله عنه وغفر لوالديه وأهله واولاده أمين

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَي من لا نبي بعده

أما بعد: فقد استدركتُ في هذه الورقة المتأخرين من علماء بلادنا على من ذكره صاحب الإنفاق من إبناء الشيخ وغيرهم تثميرًا للفائدة في الصادرة الواردة، وربهما ذكرتُ بعض من ذكره زيادة على وصفه وترجمته إيضاحًا وتكميلًا، والله الموفق للصواب.

فأقول: **منهم الشيخ محمد نُنْبُ** ذكره صاحب الإنفاق، وقال: وممن يجب من أولاد الشيخ محمد نُنْبُ العالم العلامة الجامع بين الشريعة والحقيقة الصوفي لكنه يتوحش عن الخلق إحيانًا وينقبض ثم [يفيوحي باننا] فأقول إستدراكًا على ما ذكر: هو شيخنا وسيدنا العالم العامل الصالح الولي العارف، له مقام عظيم في الولاية وقدم راسخة في المعرفة وحال صادقة في الصديقية وهو قطب دائرة التوكل، وله مكاشفات وأحوال صادقة، وذكر في بعض تواليه إنه اعطي كرامة المشي على الماء والطيران في الهوى، وإنه شاهد أرض السمسمة ودخله، وذكر العارفون إن تلك الأرض لا يدخلها إلا من بلغ مقام الأربعين، فمقام الأربعين معلوم عند أهل الله، وذكر مرة عن نفسه إن قابليته تترشح لمقام العوثية، فقد طرح عنه هذا القول، فحال صحو وهذا مقام عظيم ينبغي أن يعرف للشيخ فإنه اعرف [هذا الامثل] وشاهد ذلك ظاهر عليه لكل من عرفه ذو المعرفة والسلام.

**ومنهم أخوه محمد بلو** صاحب الإنفاق ذكر نفسه في الكتاب وعد بعض المعرفة من نبلاء العلماء سريع الفهم شحيد الذهن في شهامة وصرامة لين الطبيعة عارف بالمعاملات قليل الأذى كثير النفع محبًا في العلم كامل البصيرة جام الذكاء ويتنا والظفر انكمة، وله في القرآن فهم غربية لا ينكرها أهل الحق المقصود.

**ومنهم أخوه محمد البخاري** لم يخصه في الإنفاق بذكر وأقول كان محمد البخاري فقيهاً كثير العلم والأدب فصيح اللسان بليغًا وافر العقل كريم الأخلاق محبًا في العلم وأهله سريع الفهم شديدًا العارضة كاخويه صموئًا مهيبًا حريصًا على الخير والفوائد حييًّا جدًا وكان مستجاب الدعوة و[أخسبه] ذا كشف أو خواص<sup>1</sup>.

**ومنهم والدي مصطفى بن محمد** هو من علماء العصر وفقهاء الزمان وممن يفرع إليهم في علم السنة وفقه الملة والحفظ، كان مع ما معه من العلم والفقه والحفظ ممن اوتي محاسن الأخلاق مع سلامة الصدر وحسن للطن بالمسلمين.

**ومنهم شيخنا الأديب غداد بن الشيخ العالم الزاهد محمد غار** ذكر والده في الإنفاق فأقول: هو شيخنا الأديب القوي [الاهلي] البياني النحوي، وكان كثير الحفظ، بل حافظًا الغالب منقولات مع تدريس وتعليم في كل وقت معتنيًا بذلك ويتناول ما سوى ذلك من العيون العقلية والعقلية، [ويلت] وكان حسن الخلق سليم الصدر لا يسلم من التدريس ولا يتبرم من التلاميذ، قرأت عليه عدة كتب يأتي ذكرها.

**ومنهم العالم مود** كان من الأدباء الفضلاء النبلاء الأذكاء أديبًا أصليًا بيانًا ومعه من الفقه وله نظر في الفنون العقلية.

<sup>1</sup> هنا انتهى الورقة 1.

ومنهم العالم محمد يَرُ بن عَرُ وهو من شيوخ العصر معه علم وصلاح ورغبة في الخير وحظ في العبادة والأوراد.

قال كاتب هذا المکتوب عبد القادر بن مصطفى هذا آخر ما استدرکته كما تيسر لي في عجلة في الوقت وضيق، وهم سبعة اشخاص وإن ساعد الوقت بسطت ذكرهم في مجموع إن شاء الله، وهؤلاء السبعة كلهم شيوخ أخذت عنهم ونقلت.

إما والدي فعليه قرأتُ جل ما نقلتُ وعنه أخذتُ أكثر ما قرأتُ، بل عليه نبغتُ ومن فيضه تصبحتُ وتعقتُ، وإما الشيخ محمد تَنَّبُ فأخذتُ عنه الطريقة الصوفية ونقلتُ عنه بعض كتب القوم بعد اخذه عن الوالد، كالحكم والإنسان الكامل واحوال الطريق وغيرهم، ولازمته كثيرًا وعرفتُ منه، وأما محمد بل أخوه فقرأتُ عليه الجواهر المكنون وبعض الشعراء وبعض أقوال الصوفية وبعض أصول الطب وغير ذلك، وأما محمد البخاري فأخذتُ عنه النحو كالعمرىطية والملحة والقطر والخلصة وأفادني أشياء، وأما الشيخ غداد فقرأتُ عليه الكوكب الساطع والنقاية بشرحها والسلم المنروق في علم المنطق والكافية لابن ملك وتأليفه كشف الأفعال في علم الأمثال وغير ذلك، وأما الشيخ مود فقرأتُ عليه الرامزة في العروض، وأما محمد يَرُ وأخذتُ عنه بعض الأوراد والوظائف.

والحاصل إني نقلتُ فواعيتُ وأخذتُ من علماء عصري والحمد لله انتهى المکتوب

ناجزاً<sup>2</sup>



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In the name of Allah the Beneficent the Merciful, may Allah bless the one after whom there will be no prophet after him.

To continue: I have made this small paper as a supplement regarding the later of the scholars of these lands of ours<sup>3</sup> based upon what the author of the *Infaq*<sup>4</sup> mentioned from among the children of the *Shehu* and others; which would act as a completion to the advantage which he already reported. And perhaps I will mention in it some of what he mentioned but adding to the descriptions and biographies he gave, making them clearer and more complete. And with Allah is the success in arriving at what is correct.

For I say: among them was **Shaykh Muhammad Sanbu**<sup>5</sup> who was mentioned briefly in the *Infaq* where he said: “Among those necessary to mention from the children of the *Shehu*, was Muhammad Sanbu. He is an erudite scholar who has successfully joined together the sciences of the *shari`a* and the *haqeeqa*.<sup>6</sup> He is a

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<sup>3</sup> Here *Shaykh* Abd'l-Qaadir ibn Mustafa speaks of the lands of the central *Bilad as-Sudan* which by the time of the composition of this work had been brought completely under the sway and control of the Uthmani Sokoto Caliphate. These lands include, as he clarified in his *Rawdat al-Akfaar*: They included entire Middle *Sudan*: the lands of seven regions of Hausaland: Zakzak (Zaria), Nuru, Kano, Daura, Katsina, Birmi, Gobir; as well as the lands of the seven ‘Bogus’ regions including the lands of Nupe’ and Yoruba. It also included in its sovereignty most of the Upper *Sudan*, which comprised of parts of the lands of Zaberma, all of Ahir and the western regions of Bornu. *Shaykh* Abd'l-Qaadir ibn Mustafa said: “May Allah established the pillars upon which it has been built and assist its ruler until the Day of Judgment. The whole of the Middle Sudan has been placed under his sovereignty along with parts of the Lower Sudan and most of the Upper Sudan.”

<sup>4</sup> The author he is making reference to here is his uncle, the *Amir'l-Mu'mineen* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye', the author of the famous *Infaq al-Maysuur fi Tarikh Bilad 't-Takruur* (Easy Expenditure Regarding the History of the Lands of West Africa); after the *Tarikh as-Sudan* of *Shaykh* Abd'r-Rahman as-Sa'di, is one of the best texts on the history of the western and central *Bilad as-Sudan* and biographical study on its scholars and notables.

<sup>5</sup> He was Muhammad Sanbu ibn *Shehu* Uthman ibn *Fuduye`* Muhammad ibn Uthman ibn Saalih ibn Haruun ibn Muhammad Ghurtu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Maasiran ibn Ayyub ibn Buuba Baaba ibn Abu Bakr ibn Musa Jakolli, who was one of the children of *Imam* Dambabu. His mother was the ascetic and erudite A'isha bint Muhammad Sa'd ibn Abdullahi in Muhammad ibn Sa'd ibn Muhammad Laadan ibn Idris ibn Is'haq ibn Maasiran in Ayyub ibn Buuba Baaba ibn Abu Bakr ibn Musa Jokolli. *Shaykh* Abd'l-Qaadir ibn Mustafa counted her among the ‘spiritually elite’ of the companions of her husband, *Shehu* Uthman. He said about her in his *Salwat al-Ikhwan*: “She possessed an ample share of the traits of uprightness and spiritual excellence, and a well established precedence in the affair of spiritual realization and gnosis... She was renowned for her constant spiritual states and stations and had reached the highest levels in asceticism, uprightness, piety, and complete spiritual struggle and discipline. She was from among the *'Ibad Allah as-Saaliheen* and the obedient *Khiyaar al-Umma*.” She gave birth to eight children, all who became like her, learned sages of high spiritual ranks. Among them were the above mentioned Muhammad Sanbu, her eldest Muhammad Sa'd, Muhammad al-Bukhari, Mu'allayidi, A'ishata, Aminatu, Juwayratu and the famous Khadijatu, the mother of the author of this text. Thus, Muhammad Sanbu was his maternal uncle and it explains the closeness that was shared between the two.

<sup>6</sup> The idea of joining the *shari`a* and the *haqeeqa* or the exoteric and the esoteric is an extremely important concept in Islam and finds its origin in the early community of Muslims. The etymological root of the term *shari`a* comes from the word ‘to enter upon’, that is to enter and obtain water. The meaning of the term *shari`a* in the language of the Arabs: “Is the place of the commencement of water, that is to say the watering place to which the people go in order to drink and take water”. It's meaning in the religion is as Layth said: “These are the places from which the water flows and it is from this that it got its name because it is what Allah has enacted as law for His worship, from fasting, prayer, pilgrimage, marriage and other than these from the outward acts.” The etymological root of the concept *haqeeqa* comes from the word *Haqq* (the Real or Absolute) which is one of the Divine Names of Allah, which is the Name of the Absolute Being as He was before the existence of creation and as He is now. The entire creation is a manifestation from His Divine Names, thus the inner reality (*haqeeqa*) of

genuine master of the science of spiritual purification. However it is his custom to remain isolated from people, where sometimes he is in a state of spiritual constriction and sometimes in a state of spiritual expansion.”

I say as a supplement to what he mentioned: He was our *shaykh* and spiritual master, the right acting scholar, the upright sage and knower of Allah. He had an immense station in sainthood (*wilaayat*),<sup>7</sup> a well established footing in direct experiential knowledge of Allah, and a genuine spiritual state in the realm of inner veraciousness (*siddeeqiyya*).<sup>8</sup> He was the spiritual pole of the circle of reliance upon Allah.<sup>9</sup> He possessed authentic spiritual unveiling and profound spiritual states, where

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everything is the Absolute Being (*al-Haqq*) The understanding of diverse levels of existence in this mode is called the science of the Divine Realities (*'ilm 'l-haqaa'iq*). That is to say the science of secrets or esoteric realities of existence and Being. This science is not extraneous to the *shari'a*, but is the result of adherence to it, and is connected to the hearts of mankind, its purification, and what it obtains from gnosis, unveiling and Divine Realities; as we will explain, Allah willing. It has been related by Ahmad and at-Tabarani on the authority of Abu'd-Darda, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said: “Every thing in existence has a *haqeeqa* (an inner reality). No one reaches the inner reality of faith until he knows that what he gets right is not due to his errors, and what errors he makes are not due to what he has gotten correct.” *Imam* Malik is reported to have said: “Whoever practices spiritual purification but does not practice jurisprudence is a heretic. Whoever practices jurisprudence but does not practice spiritual purification is a sinner. However, whoever gathers the two together is one who has inner realization (*yuhaqqiq*).” Thus, from the earliest period of Islam there existed the concept of an esoteric reality or inner meaning which lies behind the exoteric law. This esoteric reality (*haqeeqa*) is not superfluous, it is the reality of the law itself and can only be attained through strict adherence to it. It is for this reason that the grandfather of the author, *Shehu* Uthman ibn Fuḍu'ye said in his *Umdat'l-Ulama*: “realize that the *deen* which Muhammad may Allah bless him and grant him peace came with has its foundations (*usul*) and its branches (*furu'u*). As for its foundations, it is *al-imaan* and the science that verifies *al-imaan* is the foundation of the *deen* (*usul l-deen*). As for its branches, it is divided into two: an outward branch and an inward branch. As for its outward branch, it is *al-islam* and the science that verifies *al-islam* is the science of the law (*'ilm 'l-shari'a*). As for the inward branch, it is *al-ihsaan* and the science that verifies *al-ihsaan* is the science of the inner reality (*'ilm 'l-haqeeqa*).” Thus, the author includes Muhammad Sanbu among those who had through strict adherence to the exoteric law arrived at its esoteric reality and joined them becoming one of the ‘realized sages’.

<sup>7</sup> The concept of sainthood or sagehood (*wilaayat*) is well known in Islam. It takes its foundations from the Book of Allah and the *Sunna*. As for the Book there are the words of Allah ta'ala: “*Indeed the protected friends of Allah there is no fear on them nor do they grieve, those who believe and are fearfully aware of Allah.*” As for the *Sunna* there are the words of the Messenger of Allah, may Allah bless him and grant him peace: “Whoever shows enmity towards one of My protected friends (*waliyan*), then I have readied war for him.” For a thorough study of the concept of sainthood in Islam and its foundations see our translation of the *Usuul al-Wilaayat* of *Shehu* Uthman ibn Fuḍu'ye at [www.siiasi.org](http://www.siiasi.org)

<sup>8</sup> The spiritual station of *sadeeq* (champion of Truth) is the highest of the stations of the *awliyya*, after which is the station of prophethood. It is for this reason that this station was singled out for Abu Bakr as-Sideeq, the *Imam* of the Champions of Truth.

<sup>9</sup> Each of the spiritual stations has an axis or spiritual pole (*qutb*) around which the station orbits and turns in the same manner that creation circumambulates the Throne, or our planetary system orbits the sun, or the manner in which the pilgrims make *tawaf* of the *Ka'aba*. The *Shehu* said in his *Tariq'l-Janna*: “The one completely reliant upon Allah (*al-mutawakkila*) pursues all worldly affairs in accordance with the strength of his inner vision (*baseera*) and the perfection of his certainty (*kamaal yaqeen*) in the promise of Allah sub'hannahu. Thus, he does not pay attention to humans who attempt to frighten him or to any devils who attempt to deceive him. . . Their capitol is reliance upon Allah (*at-tawakkulu*) with what He ta'ala has decided for them. They have become devoted to the worship of Allah ta'ala and have become firmly established in their keeping apart from people. They have embarked boldly into the deserts and as a result have become the kings of the earth, who travel wherever they desire. Every place has become like one single place to them and all times have become like one single age to them.”

he himself mentioned in some of his works that he was given the miracle of walking upon the surface of water, the ability to fly in the air and that he had witnessed the fabled land of Sesame and had entered its realm. The knowers of Allah say that this fabled land can only be entered by one who has attained the station of forty (*maqam'l-arba`een*), a spiritual station which is well known with the People of Allah. Once he said about himself that his capacity to enter this mystical land flowed from the spiritual station of redemption (*maqam'l-ghawthiyya*), although he later discounted these words during his states of spiritual sobriety.<sup>10</sup> This is an immense spiritual station, which is essential to recognize for this *shaykh*, because these instances were well known and witnessed outwardly upon him by every possessor of gnosis who knew him.<sup>11</sup>

Among them was his brother, **Muhammad Bello**, the author of the *Infaq*, where he mentioned himself in this text.<sup>12</sup> Some of the people of gnosis counted him among the notables of the scholars, who possessed swift comprehension and sharp intellect in times of liberality and strictness. He possessed a lenient nature and was thoroughly aware of the sciences of social behavior (*mu`aamilaat*)<sup>13</sup>. In his character he was the cause of little harm to others but was the source of great benefit to them. He had a deep love of knowledge and was perfect in his researched insight and inner vision. He had gathered in himself erudition and had jettisoned intellectual exhaustion. He possessed an extraordinary and mystifying understanding of the *Qur'an* which was not denied by the People of the Absolute Being.<sup>14</sup>

<sup>10</sup> The reality of this mystical land is based upon the prophetic tradition related by Abu Ya`ala, Ibn Abi Hatim, Ibn as-Sina, Abu Nu`aym, al-'Aqili, Ibn `Adiy, Ibn Mardawayhi and Ibn `Asakir on the authority of Ali ibn Abi Talib that the Messenger of Allah, may Allah bless him and grant him peace said: "Honor your paternal aunt, the date tree. Verily it was created from the remnants of the earth from which Adam, upon him be peace was created." *Imam* al-Minawi said in his *Fayd'l-Qadeer*: "That which was Adam was created from becomes the paternal aunt of humanity with respect to lineage." Ibn Arabi said: "When Allah created Adam and there remained some access from the earth, Allah then created from it the date tree. Thus, it is like a sister to Adam and to us an aunt. It is for this reason the Law giver, may Allah bless him and grant him peace called it 'paternal aunt'. In other narrations he said that it resembled the believer and that it possessed amazing secrets far above the remainder of vegetables and plants. Then what was left from the earth after the creation of the date tree, Allah then decreed the creation of the sesame in concealment. Then Allah expanded the sesame into an extensive earth made from pure silver, and in that land He placed amazing treasures and mysterious secrets which no one can innumerate and which dazzle the intellects." It is to this mysterious land called Sesame, that *Shaykh* Abd'l-Qadir ibn Mustafa refers, and Allah knows best.

<sup>11</sup> Muhammad Sanbu died on the night of Wednesday the 25<sup>th</sup> of *Muharram* in the year 1242 of the *hijra*.

<sup>12</sup> He was *Amir'l-Munineen* Abu Ali Muhammad Bello ibn *Shehu* Uthman ibn *Fuduye`* Muhammad ibn Uthman ibn Saalih ibn Haruun ibn Muhammad Ghurtu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Maasiran ibn Ayyub ibn Buuba Baaba ibn Abu Bakr ibn Musa Jakolli, who was one of the children of *Imam* Dambabu. His mother was the ascetic and erudite A`isha bint Muhammad Sa`d ibn Abdullahi in Muhammad ibn Sa`d ibn Muhammad Laadan ibn Idris ibn Is`haq ibn Maasiran in Ayyub ibn Buuba Baaba ibn Abu Bakr ibn Musa Jokolli. His mother was Hawwa bint *al-'Alim* Dam ibn Muhammad Agh. She gave birth to seven children, *Amir'l-Mu`mineen* Muhammad Bello, *Amir 'l-Mu`mineen* Abu Bakr Atiki, Fatima (the wife of the military commander Ali Jeddo), Hanna, and two children who died in infancy: Maryum and Sawda.

<sup>13</sup> The sciences of social behavior (*'Uluum 'l-mu`aamilaat*) are those sciences which include the science of *tawheed* (theology), *fiqh* (jurisprudence) and *tasawwuf li't-takhalluq* (character reformation). It also includes the sciences which are necessary for the servants to know from social interaction such as marriage, divorce, trade etc.

<sup>14</sup> Muhammad Bello died on Thursday the 21 of *Rajab* 1253 *hijra*, (circa 20 October 1847 C.E.). He was buried in the military which he built called Wurno. The author, *Shaykh* Abd'l-Qadir was 34 years at that time.

Among them was his brother, **Muhammad al-Bukhari**.<sup>15</sup> Although he was not singled out for mention in the *Infaq*, I will say that Muhammad al-Bukhari was a jurist who possessed an abundance of sciences as well as literary comprehension. He was eloquent in speech who had mastered the science of rhetoric.<sup>16</sup> He possessed a comprehensive intellect and a generous character. He was a lover of knowledge and its people, and possessed swift comprehension, strident in areas of controversy and disagreements. And like his two brothers, he was known for being long in silence, and dignified. He was avaricious for what was good and beneficial and was extremely modest. In addition to this he was among those whose supplications were answered whose entreaties to Allah were sought after by the people of spiritual unveiling and the spiritually elite.<sup>17</sup>

Among them was my father, **Mustafa ibn Muhammad**.<sup>18</sup> He was the scholar of his age and the jurist of the era. He was among those who drew out the branches in the sciences of the *Sunna* for the people, was erudite in the jurisprudence of the religion and had an outstanding memory. Along with what he was given in sciences, jurisprudence and extensive memory; he was also given excellent character which comprised of a peaceful heart and having an excellent opinion of the Muslims.<sup>19</sup>

Among them was our *shaykh*, the literary genius, **Gidadu** the son of the learned and ascetic *Shaykh* Muhammad Gharu, whose father is mentioned in the *Infaq*. I say that he was our *shaykh*, a literary genius, who was possessed with natural power in the sciences of rhetoric and grammar. He possessed a prodigious memory, who in fact memorized most of what he narrated, along with the fact that he was preoccupied with instruction and teaching at all times, being completely attentive in that. Outside of this he would study the narrated sources as well as the intellectual sources. He was a person of excellent character who possessed a peaceful heart. He was never free of giving instructions, nor ever showed annoyance with any of the disciples. I myself study with him many texts, which I will mention directly.

Among them was the erudite scholar, **Mudi**. He was from among the scholars of literature. He was a bounteous notable and extremely bright scholar who had mastered the sources of jurisprudence, rhetoric as well as the branches of jurisprudence and possessed sagacity in the rational sciences.

Among them was the erudite scholar, **Muhammad Yero ibn Gharu**. He was from among the leading *Shaykhs* of the age, who possessed deep knowledge and

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<sup>15</sup> He was full brother Muhammad Sanbu and the half brother of Muhammad Bello. He was Abu Umar Muhammad al-Bukhari ibn *Shehu* Uthman ibn *Fuduye`* Muhammad ibn Uthman ibn Saalih ibn Haruun ibn Muhammad Ghurtu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Maasiran ibn Ayyub ibn Buuba Baaba ibn Abu Bakr ibn Musa Jakolli. His mother was the above mentioned ascetic and erudite A'isha bint Muhammad Sa'd ibn Abdullahi in Muhammad ibn Sa'd ibn Muhammad Laadan ibn Idris ibn Is'haq ibn Maasiran in Ayyub ibn Buuba Baaba ibn Abu Bakr ibn Musa Jokolli.

<sup>16</sup> The reason for his exceptional linguistic abilities is that he was among the closest of the disciples of his paternal uncle, *Shaykh* Abdullahi ibn *Fuduye`* who had reached the highest levels possible in Arabic linguistics, having attained the status of absolute *mujtahid* in the linguistic sciences. It was under *Shaykh* Abdullahi's tutelage that Muhammad al-Bukhari attained the status he did as a scholar but also as a military strategist and commander, having conquered most of the lands of Nupe`

<sup>17</sup> Muhammad al-Bukhari may Allah merciful to him died in the year 1255 of the *hijra* at the age of 55.

<sup>18</sup> He was *Malam* Abu Abd'l-Qadir Mustafa ibn Muhammad at-Turudi ibn Ibrahim ibn Musa ibn Modibo ibn Hamm ibn Aal ibn Muhammad Jubbu ibn Muhammad Sanbu ibn Maasiraan ibn Ayyub ibn Buuba Baaba ibn Abu Bakr ibn Musa Jokolli.

<sup>19</sup> *Malam* Mustafa ibn Muhammad died on a Monday night, in the year 1261 of the *hijra* at the age of 64. His body was taken and buried alongside his longtime friend *Amir'l-Mu'mineen* Muhammad Bello in the town of Wurno.

uprightness, having a yearning for spiritual good attested to by his constant concern for worship and the recitation of many litanies.

The author of this text, Abd'l-Qadir ibn Mustafa, says this is the last of what I have supplemented based upon what was made easy for me due to the shortness and constriction of the time. These are the seven persons from whom I took knowledge, and if time permits I will expand on my mentioning of them in another collection, Allah willing. All of these seven scholars are the men from whom I took knowledge and from whom I took transmission and also transmitted.

Now, as for my father, Mustafa ibn Muhammad, it was with him that I read most of what I transmitted and it was from him that I took most of what I studied. Rather, it was under his guidance that I excelled and became distinguished in knowledge. It was through his spiritual overflowing that I was able to awake and attain the fragrance of erudition.

As for *Shaykh* Muhammad Sanbu, I took from him the Path of *tasawwuf*, and transmitted from him some of the books of 'the People' as well as their wisdom,<sup>20</sup> after he had taken this from his father, *Shehu* Uthman; like the *Hikam*,<sup>21</sup> and the *al-Insaan'l-Kaamil*,<sup>22</sup> and others as well as the states of the spiritual Path. I kept company with him often and became completely inundated by him.<sup>23</sup>

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<sup>20</sup> The expression *al-Qawm* (the people) is a term which refers to the People of Allah ta'ala particularly and takes its source from the words of Allah ta'ala: "We have placed it as a responsibility to a people who do not disbelieve in it." az-Zujaaj said: "It is said that what is meant here by 'the people' are the Prophets, upon them be blessings and peace who took an oath to believe in Prophet Muhammad, may Allah bless him and grant him peace, at the time each was sent as prophet. It is said that 'the people' referred to here are the Companions of the Prophet, may Allah bless him and grant him peace and their followers. It is said that it refers to the Angels." The reality is that the People of Allah include all of them as *Imam* al-Qushayri delineates in his *Risaalat*.

<sup>21</sup> This text is the *al-Hikam 'l-'Ataa'iyah* of *Shaykh* Abu'l-Fadl Ahmad ibn Muhammad ibn Abd'l-Kareem, known as Ibn 'Ataa' Allah al-Askandariya as-Shadhili al-Maliki [d. 709 A.H.]. It is reported that when he composed the text he showed to his *shaykh*, Abu'l-Abass al-Mursi who examined it and said: "My son you have brought in this treatise what was intended by the *al-Ihya* of al-Ghazali and exceeded it." It is for this reason that the masters of spiritual tasting and experience yearn for what is in it of vast meanings. As a result they have extended their teachings in it and have produced innumerable commentaries upon it.

<sup>22</sup> This text is the *al-Insaan al-Kaamil Fi Ma'arifat al-Awaakhir wa'l-Awaa'il* of *Shaykh* Abd'l-Kareem ibn Ibrahim al-Jili as-Sufi. This text mainly covers the technical terminologies of the people of *tasawwuf*. The author, *Shaykh* Abd'l-Qadir ibn Mustafa said in his *al-Kashif wa'l-Bayaan*: "I received this book through transmission from my master the righteous ascetic and gnostic sage of Allah ta'ala, my maternal uncle, *Shaykh* Muhammad Sanbu, who received it through transmission from his father, *Shehu* Uthman ibn Fuduye, may Allah be merciful to both of them. Then after that in most of the issues of the book I took additional majestic benefits. I then applied myself to its continual study repeatedly until I faithfully acquired it, formulated it and drew out of it innumerable extractions. Among these was my poem on the technical terminologies of the text in accordance with its chapters in about thirty poetic verses. I then made a reliable commentary upon its ideas. Also among these is a poetic song I composed after studying the book which I composed in a small preface, however, it has been many years since I lost that. Among these as well, was a concise composition which I composed in about three pages in which I gathered benefit. And there were others, as well. As a result, Allah opened for me in this book what had not been opened to others. Rather, I don't know of anyone in this time who has struck upon what I have struck upon from the study of this text, besides my above mentioned masters." Look for our forthcoming translations of the abridgements of the *al-Insaan al-Kaamil* by *Shaykh* Abd'l-Qadir ibn Mustafa on [www.sijasi.org](http://www.sijasi.org), Allah willing.

<sup>23</sup> The author, *Shaykh* Abd'l-Qadir ibn Mustafa said in his *Bayaan at-Ta'abudaat*: "Realize that the first time I began to follow him and became acquainted with him from the perspective of the spiritual path was in the year 1234/ 1819, about two years after the death of *Shehu* Uthman. At that time I was fifteen years old. The time between this first relationship and my attaining the level of spiritual mastery (*tashyeekh*) was three years only. From that moment he continued to show me his spiritual states and



As for Muhammad Bello, his brother, I studied with him the al-Jawhar al-Maknuun,<sup>24</sup> some of the poets,<sup>25</sup> some of the teachings of the People of *tasawwuf*, some of the books on the fundamental principles of medicine and other than that.<sup>26</sup>

As for Muhammad al-Bukhari, I took from him the linguistic sciences and grammar, like the al-Imreetiyya, the al-Mulha,<sup>27</sup> the al-Qatr<sup>28</sup> and the al-Khulaasa<sup>29</sup> and he benefited me in many areas.

As for *Shaykh* Gidadu, I studied with him the al-Kawkab as-Saati<sup>30</sup> and the an-Niqaya<sup>31</sup> along with their commentaries, as well as the as-Sullam'l-Manruq in the science of rhetoric,<sup>32</sup> the al-Kifaaya of Ibn Malik,<sup>33</sup> and one of his own works called

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guided me with the subtlety of his teachings, until I eventually became completely guided on the spiritual path and was able to be acquainted with all the customs of the divine realities (*rusuum 'l-haqaa'iq*). And there occurred as a result, amazing matters which I will not speak about here. So have a good opinion or do not even ask about the affair. Then he ordered me after that to place myself in the service of the outward sciences and to be preoccupied with reading the books of this issue, because at the time his spiritual state was that he could not endure mixing with people directly for extended periods of time. As a result, I used to study with him the same sciences of the spiritual path and divine realities as we did in the beginning. However, I would study other sciences with others beside him."

<sup>24</sup> The full name of this text is the as-Sirr 'l-Madnuun wa'l-Jawhar'l-Maknuun of *Shaykh* Abu'l-Hamid al-Ghazali. This text is also known as the al-Khaatim as well as the ad-Durr'n-Nadheem and is an elaboration on the science of coded letters and cipher. It is science which the author utilized but kept concealed from the common people who had not attained thorough knowledge of the Book and the *Sunna*. In his al-Uhuud wa'l-Mawaathiq he said: "I have taken on myself and oath and a covenant not to utilize anything from the science of letters and the Divine Names of Allah in a manner that would cause harm to Muslims...As for utilizing this science in what will bring me benefit, I will utilize it as a condition of priority whether in warding off harm or garnering advantage."

<sup>25</sup> The poets mentioned here according to *Shaykh* Muhammad al-Amin ibn Muhammad at-Tahir Salaame were: the al-Witriya Fi Mad'hi Khayr'l-Bariya of *Shaykh* Abu Bakr ibn Abd'l-Kareem al-Halabi as-Shafi' [d. 858 A.H.]; the al-Ishrinitaat of *Shaykh* Abd'r-Rahman ibn Yakhlaftan al-Fazaazi [d. 1230]; as well as the famous 'Six Poets' which comprised basic itinerary for the study of poetic verse in the *Bilad s'-Sudan* since the 9<sup>th</sup> century.

<sup>26</sup> According to *Shaykh* Mahmud Ma'mun ibn Yusef ibn Maasiran ibn *Shaykh* Ahmad Bakai' ibn *Shaykh* Abd'l-Qadir ibn Mustafa, the present leader of the leather workers guild of Sokoto, he said that some of the books of medicine which his great grandfather, *Shaykh* Abd'l-Qadir studied with *Amir'l-Mu'mineen* Muhammad Bello, were his own texts such as the Ujaalat 'r-Raakib and the al-Mawaarid an-Nabawwiya Fi al-Masaa'il 't-Tibbiya, but also the Kitab as-Su'aal Fi Manaafi' al-Hayawaan wa Khawaasihi, the at-Tadhkira'l-Muheet of Imam as-Suwaydi, and the al-Lawaami' wa'l-Asraar Fi Manaafi' 'l-Qur'an wa'l-Akhbaar of *Shaykh* Isa ibn Salaama ibn Isa al-Maghribi and others.

<sup>27</sup> This is the famous texts on grammar called the al-Mulhat'l-Badariya of *Shaykh* Abu Hayan Muhammad ibn Yusef al-Andalusi [d. 745 A.H.].

<sup>28</sup> This is the famous Qatr'n-Nadi Wabl as-Sadi of *Shaykh* Abu Muhammad Abdallah ibn Yusef ibn Hisham an-Nahwi [d. 762 A.H.] on the science of grammar.

<sup>29</sup> This is the al-Alfiyat Fi 'n-Nahw also known as the al-Haajibiya and the al-Khulaasa of *Shaykh* Abu Abdallah Muhammad ibn Abdallah at-Taai' al-Jayaani, known as Ibn Malik an-Nahwi. [d. 672 A.H.]. It is called the 'al-Alfiyat' (the one thousand) because it is composed of one thousand poetic stanzas.

<sup>30</sup> This text is the famous poem by *Imam* Jalaal'd-Deen Abd'r-Rahman ibn Abi Bakr as-Suyuti [d. 911 A.H.], which is a versification of the text on the principles of jurisprudence called Jamu' 'l-Jawaami' Fi Usul'l-Fiqh by *Imam* Abd'l-Wahaab ibn Ali ibn as-Subki as-Shafi' [d. 771 A.H.].

<sup>31</sup> This is the an-Niqaya of *Imam* Jalaal'd-Deen Abd'r-Rahman ibn Abi Bakr as-Suyuti, a text composed on the division and condition of the sciences, which he condensed into twenty-four sciences. He later composed a commentary upon this text called the Itmaam ad-Diraaya.

<sup>32</sup> This was the as-Sullam al-Manruq or some call it the as-Sullam'l-Manuriq of *Shaykh* Abd'r-Rahman ibn Sayyidi Muhammad as-Saghir and is a famous poem on the science of rhetoric.

<sup>33</sup> This text is the famous poem called al-Kaafiya as-Shaafiya Fi 'n-Nahw of *Shaykh* Muhammad ibn Abdallah an-Nahwi, known as Ibn Malik, [d. 672 A.H.], and is an extraction of his earlier work called al-Alfiyat. He then composed a commentary on it called al-Waafiyat.

Kashif al-Afaal in the science of metaphors, maxims and proverbs (*amthaal*);<sup>34</sup> and other than that.

As for *Shaykh* Mudi, I studied with him the ar-Rimaaza<sup>35</sup> in the science of prosody and poetic metrics (*uruud*).

As for Muhammad Yero, I took from him some of the litanies (*awraad*) and spiritual exercises (*wadhaa'if*).<sup>36</sup> In short, I took transmission, learned and studied from the best scholars of my time. All praises are due to Allah. Here ends the complete transcription.

# SANKORE'



## Institute of Islamic-African

<sup>34</sup> I haven't yet come across this text in the archives in the western and central *Bilad 's-Sudan*, although many of the scholars in Niger and northern Nigeria know of its existence. Allah willing the text will manifest itself and the SIIASI will have the honor of presenting this work to the reader.

<sup>35</sup> This text is the famous poem on the science of prosody and poetic metrics called ar-Raamiza of *Shaykh* Diya'd-Deen Abu Muhammad Abdallah al-Khazraji, [d. 626 A.H.]. It is also called 'Uruud'l-Khazrajiya or simply the al-Khazrajiya.

<sup>36</sup> The *awraad* and *wadhaa'if* referred to here according to *Shaykh* Mahmud Ma'mun ibn Yusef ibn Maasiran ibn *Shaykh* Ahmad Bakai' ibn *Shaykh* Abd'l-Qadir ibn Mustafa are those transmitted to *Shaykh* Muhammad Yero from *Shehu* Uthman ibn Fuduye', *Shaykh* Abdullahi ibn Fuduye', *Shaykh* Qamar'd-Deen ibn Hamid'd-Deen al-Qadiri and *Shaykh* Sayyid Ahmad al-Bakai' al-Kunti at-Timbukti. They include the personal litanies and daily worship practices of the *Shehu* and *Shaykh* Abdullahi, as well as the *Qaadiriyya*, *Shadhiliyya*, *Mahmudiyya* and *Khalwatiyya* litanies, *adhkaar* and *ahzaab* he received from all of them.