Fascimile 1 from manuscript B of the *ad-Daaliyya* of Shehu Uthman ibn Fuduye'
In the name of Allah, the Beneficent the Merciful, may Allah bless our Chief Muhammad, is family, Companions, [wives and descendents]¹ and give them much peace.² [Says the Shaykh, the servant of Allah, poor and in desperate need of the mercy of his Lord, Uthman ibn Muhammad ibn Uthman, known as Dan Fuduye’, may Allah engulf him in His mercy Amen. This is the book called: ad-Daaliyat as-Shaykh³]

"Is there for me a way to travel swiftly towards Tayba, To visit the tomb of the Hashimi Muhammad? That which has spread its fragrance under his protection Has caused the pilgrims to convulse in the direction of Muhammad I went away bathed in tears, tears falling like a downpour, Yearning towards that Prophet Muhammad I swear by the Rahman, I possess not a single excellent trait, I am only totally encompassed in the love of Prophet Muhammad I give a description of the affliction of my longing for him, which is plain to see For me there are no enjoyments without visiting that Master I have become exhausted yearning to hasten to his grave Truly for me, there are no pleasures and joys in life without Muhammad. He is the sun of illumination, crown of guidance, the sea of generosity Indeed there is no good except in following Muhammad.⁴ He is the downpour whose blessings encompass all creatures Rather, the entire creation of Allah is less than Muhammad. If I had traveled to Tayba, I would have obtained the object of my desires, Being completely covered in the dust of the sandals of Muhammad. The tomb of Ahmad is plastered with fragrances I am strengthened with the scent of musk, the fragrance of Muhammad. The sun is nothing nor is the eclipse which distorts it, There is no eclipsing the light of that Guide. The desire of my heart is to visit his house, My tears overflow from the loss of that Master. My tears pour forth when I remember his demise, For I am consumed in the love of Prophet Muhammad. If it is said to me 'Who fills you with longing among mankind?' Then I will say, 'I am passionately in love with Muhammad. Completely destroyed is the one, who refuses to follow his path, His torment will be prolonged here and likewise in the next life. Arise with us and let us run to the sun of guidance, Let us swiftly traverse the open desert to visit the grave of Muhammad.⁵ Lets fasten our saddles heading towards the beauty of the Day of Standing, Lets us roll ourselves in the dust of that mosque in Tayba.⁶

¹ What is between the two brackets is omitted in manuscript A.
² This expression is omitted in manuscript B.
³ What is between the two brackets is omitted in A.
⁴ Here ends facsimile 1 in manuscript B.
⁵ Here ends facsimile 1 of manuscript A.
⁶ Here ends facsimile 2 of manuscript B.
The fires of passion moves freely between our breasts,
I am snatched away towards him with love and longing.
We have been sealed with his honor between the two worlds,
We are completely dissolved from devotion to Prophet Muhammad.
His swords have cut the necks of the idolaters'
Who can contest the perfections of Ahmad?
The heights of the stars have set by means of his elevation,
Who can reach the exalted ranks of Muhammad?
There is no intimacy except in visiting his grave,
There is no abundance except in proximity to Muhammad.
We tower above all creatures by means of his eminence,
We have become chieftains among them by the power of Ahmad.
The withdrawing of our tears have overflowed by his love,
The sins of our disobedience are wiped out by Muhammad.
How many straying in darkness have been guided by him?
For his illuminations, reside in the heart of every unifier.
[No person has come with the likeness of his character,
Who can encompass the nobilities of Ahmad?]7
Who can enumerate the amount of his miraculous signs?
Like the grains of sands are the numbers of the miracles of Muhammad.8
The Throne of the Lord of the worlds is apart of his forces,
There is nothing among created beings like the Prophet Muhammad.
The characteristics of our Prophet were inscribed in the Torah
Rather, even in the Psalms are recorded the attributes of that Guide.
The Injeel of Jesus even has borne witness to his traits
The pearl of embellishment indicates who is truly guided.
The stones glorified Allah while in his palm
And water flowed freely from the fingertips of Ahmad.
The wolf bore witness to his prophetic delegation in reality
Even the gazelle of the remote desserts answered that Guide.
The lizard yielded to him and then testified to his mission
And even the tree came and prostrated in the direction of Muhammad.
The baby bore witness to his mission in the presence of the multitude
The rejecters of Truth became disconcerted with coming of Ahmad.
The disc of the sun returned to it place because of his supplication
And the full moon split by the sublime rank of that Chief.9
Likewise, the clouds shaded him at the time of the emigration
And similarly did the pigeons do that in throns for Muhammad.10
The spider guarded him in the recesses of the cave
And the tree stump moaned due to the loss of that Chief.
From that was the increasing of a little by means of his touch
And the sighing of the sitting room by the laying down of Muhammad.

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7 What is between the two brackets is omitted in B.
8 Here ends facsimile 3 of manuscript B.
9 Here ends facsimile 2 of manuscript A.
10 Here ends facsimile 4 of manuscript B.
The rivers became submerged and deep with his birth 
Likewise the extinguishing of the flaming fire.

He was born circumcised with Divine circumcision 
It is also recounted that the umbilical cord of Ahmad was already cut.

Oh you who attempt to enumerate the remarkable feats of Muhammad
You there, are you able to measure the foams of the sea?

Glory be to the One who has given him as a gift the greatest of favors
Who is able to enumerate and count the praises of Muhammad?

O people, do not denounce what I relate about him
[I am simply a blind follower of what the one who is guided said.]\footnote{What is between the two brackets is omitted in B, and is substituted with the expression: ‘I am a sinner, but I am ardently yearning for that Guide.’}

I am a blind follower, I am impotent, I am ignorant
And I am a sinner, but I am deeply in love with Muhammad.\footnote{Here ends facsimile 5 of manuscript B.}

And I know well that I am not a good
At giving praises of the best of the worlds, Muhammad
However, I was afflicted with his love, thus I have manifested it
This is not some amusement from me. No! Nor am I a comedian!
[So, do not laugh at my poetry, for I know I am impotent
Who is there that can really perfect the praises of Muhammad?]\footnote{What is between the two brackets is omitted in A.}

My sins are like chains and the chains are thick
How can one chained and bound be redeemed?

Verily I am debased by my sins that veil me
But I hope to be freed from them by the rank of that Chief.
I concealed evil actions, but was the One who Allah saw them
O Knower of secrets make my final destination agreeable.

Verily I am concealed by my errors, which have become many
There is no sanctuary except by the virtues of Muhammad.

And when I am asked: “Who is an evil doer?” I will say: “Me.”
Yet, there is no aspiration for me except by the rank of Muhammad.

So take hold of the hands of an insignificant sinful slave
O my Support, O my Guardian, O my Object of desire.\footnote{Here ends facsimile 2 of manuscript A.}

O Lord, if you do show pardon, then destruction will be my right
The unyielding punishment of the Fire will befall me there.\footnote{Here ends facsimile 6 of manuscript B.}

So I have come to Your door, O my God, so redeem me
On the Day of Standing from the flaming punishment.
I have realized that my Lord has opened wide
His doors due to His generosity for the one who desires it.

So be a intercession to me from the dreadful Angels of punishment
O my Creator, O my Deliverer, O my Master.

Make it easy for us to visit the grave of our Prophet
Make it convenient O my Master, the visiting of Ahmad.
Be O Abu Bakr the grasping of my right hand
By the might of Allah, and tomorrow bring me close to Muhammad.

And you O Faruq, likewise be the same, then draw me even nearer
[O you whom I have been named by his name, do the same tomorrow.]\(^{16}\)

You O husband of al-Batul take me by my hand tomorrow
Until you make it reach and connect with the hand of Ahmad.

By the assistance of the Lord of the worlds I have completed it
And I have made the number of its verses like the years of Muhammad.\(^{17}\)

In the year 1000 and 100 after 88, so understand!\(^{18}\)
From the hijra of the Guided Prophet Muhammad.\(^{19}\)

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\(^{16}\) What is between the two brackets is omitted in B, and is substituted with the words: “O possessor of modesty by whom I am called, take my hand”. The meaning these words as well as his words: “O you whom I have been named by his name, do the same tomorrow”; is: “O Uthman ibn `Afan whose name I was named after, and who was renown among mankind for his modesty, do that for me tomorrow, that is to say, take me by the hand.”

\(^{17}\) That is to say that the number of its verses are sixty three like the number of the years of our master Muhammad, may Allah bless him and grant him peace, taking blessings from him by means of that.

\(^{18}\) The meaning of this verse in language of the science of ciphers is that the Shehu completed the poem in 1188 A.H. He indicated this by the use of the letters ٢٠٠ = 100, ١٠٠٠ = 1000, ٨٠ = 80 and ٨ = 8, conforming with 1772 C.E. when the Shehu was twenty years old. The majority of the scholars say that this poem was the first of his Arabic poems, but it is also said that it was the second of his Arabic poems. This poem clearly clarifies that the spiritual journey of the Shehu was constructed upon adherence to the Living Muhammadan Sunna outwardly, behaving in accordance with the Muhammadan character traits inwardly, persistence in sending blessings upon the Prophet, may Allah bless him and grant him peace with the tongue and the heart, and yearning and ardent desire to encounter the Prophet, may Allah bless him and grant him peace in dream visions and in the waking state. It is then that the affair of Shehu Uthman ibn Fuduye’ began in inviting mankind to the religion. He thus journeyed throughout the lands seeking knowledge and teaching it to the people, and stood to revive the Sunna and destroy heretical innovation and mobilizing the servants of Allah to repentance from disbelief, disobedience and spiritual heedlessness.

\(^{19}\) Here ends the poem called ad-Daaliyya. In manuscript A the scribe of the manuscript wrote: “The poem was completed with the praise of Allah and the best of His assistance. O Allah forgive the transcriber and its author. It was completed on Wednesday, before the asr prayer at the hands of Muhammad ibn Abi Bakr, nicknamed the book’. I transcribed it for the spiritual master al-Amin Isa, the son of the learned professor and spiritual guide, the exemplar of those who prostrate, the learned Imam, firmly established on justice and spiritual excellence al-Khalil, may Allah be pleased with him.” That is to say, that he was the son of Ibrahim al-Khalil ibn Shaykh Abdullah ibn Fuduye’.