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

In the name of Allah the Beneficent the Merciful

May Allah send blessings upon the master of the Messengers, the Seal of the Prophets, our master Muhammad, and upon his family and Companions and give them peace.

All praises are due to Allah the Lord of the worlds, and the best blessings and most perfect peace be upon our master Muhammad, and all of his family and Companions. Says the poorest of the slaves in great need of the mercy of his Lord, the Independently Rich the Praiseworthy, Abu Alfa Umar Muhammad Shareef bin Farid al-Fulaati, one of the Lost and Found sons of Abraham, upon him be peace.

To continue: the valiant *Amir* al-Hajj Tahir Abdallah ordered me to put together for him and the *Jama`at* of *Shehu* Uthman ibn Fuduye`, a methodology of beneficial education regarding the sciences which are obligatory upon him and them to learn; and to innumerate for them the most important books of *Shehu* Uthman ibn Fuduye`, as well as the *Shuyuukh* of his *Jama`at* which comprise these sciences. After seeking *istikhaara* of Allah, I answered his request, mainly for four reasons.

The first reason being, that I desire for myself and for him an immense correct course of action and general good from the Generous Lord. Secondly, in order to abide by the order of the *Amir*, based upon his words, may Allah bless him and grant him peace: "Whoever obeys me has obeyed Allah. Whoever disobeys me has disobeyed Allah. Whoever obeys my *Amir* has obeyed me. Whoever disobeys my *Amir* has disobeyed me." Thirdly, in order to abstain from the severe threat that has been established in the firm prophetic tradition: "Whoever is asked about some knowledge and then conceals it, Allah will bridle him with a bridle of fire." Fourthly, in order to be included among that group about whom he, may Allah bless him and grant him peace said: "The most beloved action to Allah `azza wa jalla is causing genuine joy to enter into the heart of a Muslim."

I have named it:

The Assistance to the Valiant *Amir* Regarding A Methodology of Beneficial Education

It will be of benefit, if Allah wills to those who rely upon it from the members of the *Jama`at* and the rest of the Muslims

I say and success is with Allah. O *Amir* realize, that the methodology of the Light of the Age, the *mujaddid* of the religion, may master, *Shehu* Uthman ibn Fuduye` in the realm of doctrine of beliefs, jurisprudence and spiritual purification is easy and is constructed upon the Book and the *Sunna*.

Shehu Uthman ibn Fuduye` said in his *Najm'l-Ikhwaan*: "As for an explanation that the religion of Allah is easy, Allah ta`ala says: 'Allah desires for you ease, He does not desire difficulties for you'. He ta`ala says: 'He has not made the

religion as a source of hardship for you. He, upon him be blessings and peace said: "The religion is easy. No one makes things overly strict except that he is overcome. Therefore be balanced, draw near to what is best, give good news to one another and seek assistance in the morning and evening, and with something during the late night hours." This prophetic tradition was related by al-Bukhari. He upon him be peace said: "Make things easy and do not make things difficult. Give good news to one another and do not alienate one another." This prophetic tradition was also related by al-Bukhari in his Saheeh"

The *Shehu* also said in his 'Umdat'l-Muta`aabideen: "Abd 'l-Wahaab as-Sha`rani mentioned in his ad-Durar 'l-Manthura Fi Zubad 'l-'Uluum 'l-Mash'hura, "Verily Allah has made all of His servants responsible only for what is explicitly established by the *shari`a*. What is meant here is that the pious worshipper and the adept believer, should act according to what is explicitly related in the Book and the *Sunna*, and not by what is legally extracted from it. The desired knowledge in the above is that which Allah ta`ala has explicitly made law. This is the knowledge for which the servant will be questioned about in the Hereafter. With all of that there is no harm in it and it is not difficult for anyone to obtain. In obtaining this knowledge, one is not in need of spending ones whole lifetime, nor to overcome obstacles. This is because its meaning basically entails performing certain actions and avoiding certain actions. That does not stop the common people from understanding it, contrary to what has been prescribed by the *mujtahids* from among the *Imams*. In reality, no one will be questioned in the Hereafter about what they have prescribed, along with the fact that in what they have laid down there is some difficulty and harm. One is in need of an entire lifetime and to overcome many obstacles in obtaining this knowledge, as is well known."

I say and success is with Allah, O *Amir*, my spiritual master, *Shehu* Uthman ibn Fuduye` said in his 'Uddad ad-Daa`ee Ila Deen Allah in the chapter regarding *Iman* or the foundation of the religion, otherwise known as the science of *tawheed*: "As for what the people have composed in general regarding the science of the foundation of the religion, it is that they composed that which was obligatory to believe in regarding the creation of the cosmos, what is necessary for Allah, what is impossible to Him, what is permissible to Him, what is necessary for the Messengers of Allah, what is impossible to them, what is permissible for them; as well as what is considered to be apart of the after-life, like the existence of Angels, the matters of the *barzakh* and the Day of Judgment."

My spiritual master also said in his 'Umdat'l-Muta`aabideen: "Allah ta`ala has established all of the foundations of the *deen* in the Mighty *Qu`ran*: its divine (*ilaahiyyaat*); its prophetic (*nabawiyyaat*); and its after-life (*sam`iyyaat*)." He also said in his 'Umdat'l-'Ulama: "Realize that the Prophet may Allah bless him and grant him peace has also established the foundations of the *deen* (*usul 'l-deen*) by means of his *Sunna*."

My spiritual master also said in his Tarweeh'l-Umma: "*Al-Qadi* Abu Bakr ibn al-'Arabi said in his text called Siraaj 'l-Mureed: "Realize that the science of *tawheed* has been elevated by some people beyond the reach of the rest of humanity to the extent that they have even driven them from it. However, there is nothing greater than the science of *tawheed* in its rank and there is nothing nearer in terms of ease. For Allah ta`ala was content to make its attainment easy and drew it close to His servants with regard to facility. He further commanded them to adhere to this science in a primordial judgment and decree, by His words: "*Worship Allah and do not associate any deity besides Him*." Thus, the true meaning of Divine Unity (*at-tawheed*) is that

you do not make any partners with Allah and that there is neither creator nor anything to be worshipped besides Him. Some of the scholars have said that this science is a sea without a shore (*bahr laa saahel lahu*), however the truth is that it is a sweet flowing stream that we can easily wade through; but what has made it so immense has been the augmented confusions of apostates.”

My spiritual master also said in his `Umdat'l-Muta`aabideen: “He (*Shaykh Abd'l-Wahaab as-Sha`raani*) also said in his al-Qawa'id 'l-Khashfiyya 'l-Muudiha li Ma`ni al-Sifaat 'l-Uluuhiyya: "How is it possible for someone to seek proofs for the soundness of the meanings of what has been obligatory from the believers - by means of intellectual proofs after the definitive proofs have been established from the *Qu`ran* and the *Sunna*. I am amazed in this time when gnosis of Allah is sought after by means of intellectual proof and how the one who does not study these proofs is even called disbeliever. For, what was his state before he studied these proofs? Was he Muslim or not? Did he pray and fast or not? Was he firmly established on the oneness of Allah ta`ala in His kingdom and that Muhammad is the Messenger of Allah or not? For if he believed in all the above, then his state is that of the common believer. He should be left alone with what he has from *imaan* in accordance with his natural disposition (*fi`tra*). But if he did not believe in these matters except after studying the teachings of the scholastic theologians, then we seek refuge with Allah from that kind of school of thought because this mis-education leads to someone leaving sound *imaan*.”

My spiritual master also said quoting *Shaykh Abd'l-Wahaab as-Sha`raani*: “He also said in his al-Qawa'id 'l-Kashfiyya, "Realize O brother! that the scholars of Islam have not composed the books of scholastic theology (*`ilm 'l-kalaam*) in order to establish in themselves or others knowledge of Allah ta`ala. They have only composed them as a deterrent against the opponents of the *deen* who are the philosophers and the *Mu`tazila*. So the scholars, may Allah be pleased with them, only sought to establish definitive proofs against them in order to return them to the beliefs (*i`tiqaad*) of what is obligatory from *Imaan* in accordance with what the Messengers came with from their Lord." He then said: “Realize that whoever desires to protect his beliefs from deviation, corruption, and the skepticism of errors should take his beliefs from the Mighty *Qur`an* - for the whole of It is unbroken, infallible and definitive.”

We understand from all of this that *Shehu Uthman ibn Fuduye`* was not fanatical in following the *Imams* of scholastic theology and beliefs; and that his methodology was to make the common people and the elite from the People of Allah to become acquainted with what is easy for them in the religion of Islam regarding what Allah ta`ala will question them about on the Day of Judgment, only.

I say and success is with Allah, O *Amir*, my spiritual master *Shehu Uthman ibn Fuduye`* said in his `Uddad ad-Daa`ee Ila Deen Allah in the chapter regarding Islam, or the outward branch of the religion otherwise known as the science of jurisprudence or the *shari`a*: “As for what the people composed regarding jurisprudence in general is that they composed that which comprises a description of pure water, how to free oneself of impurities, how to take the ritual bath from ritual impurities, how to make ablution, how to purify oneself with pure earth, how to know when the time of prayer has begun, how to pray, how to make up what was forgotten in the prayer, how to shorten the prayer, how to give alms of one’s wealth, how to make pilgrimage, how to slaughter animals properly, how to marry, how to make marriage sound, and how to do correct business; all which has been arranged in detail

in the books of jurisprudence. In all of that, they gave details in it regarding what is obligatory, *sunnan* and what is highly recommended.”

My spiritual master also said in his 'Umdat'l-'Ulama: “We have named it the ‘Support of the Scholars’ because we have only quoted in this book the verses of the Book (*ayat 'l-kitaab*) and the traditions of the Sunna (*ahadeeth'l-sunna*). Essentially it is these two that are the scholars object of reliance in their legal judgment (*ijtihaad*) and their legal deduction (*istinbaat*). Therefore, may you have success at arriving at the truth, everyone who takes hold of the Book and the Sunna will never go astray. He may Allah bless him and grant him peace said in the Muwatta: “I have left with you two matters. Whoever takes hold of them will never go astray. They are the Book of Allah and the Sunna of His Messenger.”

He also said after a little: “Whoever understands all that has been evidenced to him in every chapter from these chapters with its verses and traditions and learns them by heart, subsequently he is a scholar (*'alim*). Everything that has been evidenced to him from the chapters from these chapters will be sufficient, if Allah wills, for him whose insight has been illumined by Allah in order for him to arrive at everything he needs in the *Deen* from its verses and traditions.”

My spiritual master also said in his Najm'l-Ikhwaan: “Abd'l-Wahaab as-Sha`raani said in his al-Yawaaqeat: ‘I once heard my spiritual master Ali al-Khawaas, may Allah be merciful to him say: ‘Endeavor to act in accordance with all the teachings of the scholars. Acting in accordance with the ideas of two of the scholars is better than inadvertently discarding one of them. By that you will be guilty of belittling the teachings of the scholars. Whoever reaches the station of spiritual unveiling he will discover that all of teachings of the *Imams* of independent judgment do not withdraw from the Book and the Sunna in any way. He will witness that all of their ideas are extracted from the beams of the light of the *shari`a*, because it is in the footprints of the Messengers that they follow. And just as it is obligatory upon you O brother to believe and accept everything which the Messengers, upon them be blessings and peace came with, which may contradict the apparent rulings of your *shari`a*, likewise it is obligatory upon you to believe and accept the soundness of what the *mujtahids* have adjudicated, even when it contradicts the *madh`hab* of your particular *Imam`*.’”

From all of this we understand that *Shehu* Uthman ibn Fuduye` was not inflexible regarding following the *madhaahib* of the *mujtahids* and that his methodology was to make the common among the Muslims as well as the elite among the People of Allah acquainted with what is easy for them from the religion of Islam regarding what Allah ta`ala will question them about on the Day of Judgment.

My spiritual master *Shehu* Uthman ibn Fuduye` also said in his Najm'l-Ikhwaan quoting from *Shaykh* Abd'l-Wahaab as-Sha`raani: “The servant cannot attain the rank of scholar until he knows all of the paths of the *shari`a*. It is related in a noble prophetic tradition: ‘The *shari`a* has come in three hundred and thirteen paths. There is not a single path which a servant takes to his Lord except that it will enter him into Paradise’. This was related by at-Tabarani and others. Whoever knows all of these paths and sees that a particular path contradicts these paths, then he has the right to dispute it. However, if he is ignorant of these paths, even if he is ignorant of a single one, then it is not conceivable for him to raise disputes about it, or perhaps he will end up refuting by means of his disputation one of the legitimate paths of the *shari`a*; and he will end up renouncing behaving in accordance with it, and will lose much spiritual benefit. As a result he will ultimately be counted among those who deny the *shari`a*.’”

He also said after a little: “Connected to raising disputes without knowledge, is arguing with the followers of the people of the four *madhaahib* and others, by invalidating the proofs of one another by using intellectual and linguistic proofs, to the point where one of them renounces the *madh’hab* of the other. He acts as if that particular *madh’hab* which he is renouncing is actually outside of the *shari`a*. However, if he were truly acquainted with all the paths of the *shari`a* he would see that all the *madhaahib* of the Muslims are inside of the *shari`a*, and that not a single idea of their teachings dissent from it; as I clearly explained in the preface to my book called Kashif`l-Ghumma `An Jami` Madhaahib `l-Umma, and Allah is Vast All Knowing.”

From all this we understand that in the last affair of *Shehu* Uthman ibn Fuduye` that he was not restricted to a particular *madh’hab* as is well known that both he and his brother *Shaykh* Abdullahi ibn Fuduye` had chains of authority in the jurisprudence of *Imam* Malik, *Imam* Abu Hanifa, *Imam* as-Shafi` and *Imam* Ahmad ibn Hanbal.

I say and success is with Allah O *Amir* that my spiritual master *Shehu* Uthman ibn Fuduye` said regarding the issue of *Ihsan* or the inward branch of the religion otherwise known as the science of spiritual purification and realization in his book `Uddad ad-Daa`ee Ila Deen Allah: “Regarding an explanation of what they have composed in the science of spiritual purification, it is that they composed what will withdraw the servant from the destructive qualities of the heart like conceit, arrogance, envy, unjust anger, stinginess, false hope, and having an evil opinion of the Muslims; as well as how the servant can earn the redemptive qualities of the heart: like repentance, austerity, reliance upon Allah, leaving matters over to Allah, contentment, sincerity and other than these which is detailed in the books of spiritual purification.”

My spiritual master also said in his Tafriqa Bayna `Ilm `t-Tasawwuf: “The teachings of the reality of spiritual purification has been gathered into nearly one thousand teachings; all of which refer back to the single principle of partaking oneself sincerely to Allah ta`ala in what pleases Him. Then realize that the ultimate goal of the spiritual purification and its advantages are to make one’s heart singular for Allah *sub’hanahu*.”

My spiritual master also said in the same text: “Realize that the core of the teachings of the people of spiritual purification revolves around four points. The first is purification of the inner with praiseworthy characteristics and purifying it of blameworthy traits. The second is refining the actions and correction of spiritual states by means of cleansing the inner by means of praiseworthy character behind one’s actions, and purifying them from blameworthy traits. The third is the verification of the soundness of all spiritual states and behavior. The fourth is direct experiential gnosis of Allah and Divine sciences.”

My spiritual master also said in his Usul`l-Wilaayaat: “Realize O brother that the foundation of sainthood and its prerequisites is built upon: adherence to the Book and the *Sunna*; avoiding passions and heretical innovations; exalting the sanctity of the spiritual guides; realizing the non-existence of created things; persistence upon the litanies; and avoiding leniency with the soul. *Sahl* ibn Abdallah, may Allah be pleased with him said: ‘Our foundations are six things: the Book of Allah and the *Sunna* of His Messenger; consuming what is permissible; desisting from harm; avoiding sins; repentance; and fulfilling rights’. *Abu* Hamza al-Baghdadi, may Allah be pleased with him said: ‘Whoever knows the Path of the Lord of Truth, then following it is easy for him’. He also said: ‘There is no guide upon the path to Allah ta`ala except in

following the Beloved, may Allah bless him and grant him peace. Whoever makes his soul adhere to the courtesies of the *Sunna* Allah will illuminate his heart with the light of direct experiential knowledge of Allah. For there is no spiritual station more noble than following the Beloved Messenger, may Allah bless him and grant him peace in his commands, deeds, words and character.’ As-Shaybaani, may Allah be pleased with him was asked about spiritual purification and he said: ‘It is simply imitation of the Messenger of Allah, may Allah bless him and grant him peace’.”

From all this we understand that *Shehu* Uthman ibn Fuduye` was not intransigent in following the path of spiritual purification, and that his methodology was to make the common people among the Muslims as well as the elite of the People of Allah acquainted with what was easy for them in taking the spiritual journey to Allah based upon the Book and the *Sunna* and avoiding forbidden and reprehensible heretical innovations.

I say and success is with Allah, O *Amir*, my spiritual master *Shehu* Uthman ibn Fuduye` said regarding those books which are obligatory for his *Jama`at* to adhere to and study in his *Najm`l-Ikhwaan*: “As for the four matters by which Allah can illuminate the hearts, realize that whoever desires that Allah illuminate his heart with the lights of true belief, should adhere to four matters: One, he should be preoccupied with fearful awareness of Allah, which comprises following the commands of Allah and avoiding His prohibitions; two, he should be preoccupied with the recitation of the *Qur`an*; three, he should be preoccupied with the study of the prophetic traditions of the Messenger of Allah, may Allah bless him and grant him peace, as well as his biography; and four, he should be preoccupied with the narratives of the early ancestors. Whoever is preoccupied with these four matters, Allah will illuminate his heart with the lights of true belief. As a result he will thereafter not require derived inferences because he will then be knowledgeable of the requirements. O Allah provide us with being preoccupied with these four important matters and provide us with a joyful ending.”

From all this we understand that *Shehu* Uthman ibn Fuduye` made the foundation of his methodology of attaining direct gnosis of Allah and unveiling upon the four above important issues, and no others.

My spiritual master *Shehu* Uthman ibn Fuduye` said in his *Najm`l-Ikhwaan*: “Be preoccupied with the study of the books of my brother Abdullahi, because he is mostly concerned with preserving the outward and apparent letter of the *shari`a*. Be preoccupied with the study of the books of my son, Muhammad Bello, because he is mostly concerned with preserving the science of politics and diplomacy of the *Umma* based upon individual circumstances, objectives, times, different places and conditions. Finally, be preoccupied with the study of my books because I am mostly concerned with preserving the above two limits. All our books are a detailing of what was generalized by the prior scholars. The books of the prior scholars are a detailing of what is generalized in the Book and the *Sunna*.”

From all of this we understand that it is obligatory upon the *Jama`at* of *Shehu* Uthman ibn Fuduye` to be preoccupied first off with the Book of Allah, the prophetic traditions of the *Sunna*, the narratives of the early ancestors, the books of *Shehu* Uthman ibn Fuduye`, the books of *Shaykh* Abdullahi ibn Fuduye`, the books of *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`; and then after these with the books of those *shaykhs* associated with them from the *Jama`at*.

I say and success is with Allah, O *Amir*, *Waziri* Uthman ibn Laima said in his *Khisaal as-Shaykh* Uthman: “Realize that the praiseworthy traits of *Shehu* Uthman are too numerous to count, but the fundamental praiseworthy characteristics of this

saint of Allah are ten. [1] He instructed and guided people by his zeal, high spiritual ambition, and exalted states before he instructed them with his words. [2] He invited people by lucid teachings. [3] He was gifted with an abundance of useful sciences. [4] He had excellent abilities in calling people to Allah. [5] He possessed excellent statesmanship, diplomacy and tact. [6] By his blessings Allah gathered together from all the regions scholars, people of industry, professionals and military strategists. [7] By his blessings Allah gathered together many communities of Muslims. [8] He possessed a very dynamic and powerful heart. [9] He was gifted with a potent and vigorous body although he naturally suffered from occasional illnesses. And [10] he defended and protected the oppressed among the Muslims. Then Alla ta`ala also invested him with three robes of honor. [1] He was invested with the robe of sainthood and friendship with Allah. [2] He was invested with the robe of knowledge and learning. And [3] he was invested with the robe of political sovereignty. The elite among the *awliyya* bore witness to the first robe of honor. The scholars and the disciples and students under them bore witness to the second robe of honor. While the entire world from the world's kingdoms and their subjects bore witness to the third robe of honor."

From all this we understand that among the robes of honor which *Shehu* Uthman ibn Fuduye` was granted from Allah was the robe of political sovereignty and this robe of governmental authority was inherited after him by the *Sultans* to this time of ours now, with the Spiritual Pole, the *Sultan* al-Hajj Abu Bakr ibn Muhammad Tahir ibn Muhammad Bello Maiurno ibn Muhammad Attahiru ibn Ahmad Zaruku ibn Abu Bakr `Ateequ ibn *Amir'l-Mu'mineen* *Shehu* Uthman ibn Fuduye`, may Allah ta`ala preserve him.

I say and success is with Allah O *Amir* that my spiritual master *Shehu* Uthman ibn Fuduye` said regarding those who adhere to his methodology, his teachings and receive blessings from his *baraka*: "I have come out to inform you of five things by which you will obtain the *baraka* of this age. This is because the *mujjadid* after the Messenger of Allah, may Allah bless him and grant him peace, must of a necessity come every century. Thus, everyone who lives during his time will not obtain any benefit from him except with five conditions. The first condition is that he must love the *mujjadid*, for whoever does not love him will not accept his teachings. The second one is that he should exalt and extol him, for whoever does not extol him cannot accept his teachings. The third is he must always consider him on the truth, for whoever does not consider the *mujjadid* on the truth will not accept his teachings. The fourth is that he must throw his own intellect and opinion behind him or place it in his pocket, and except everything that the *mujjadid* says and act in accordance with it. The fifth is that he should consider every scholar during his age below the rank of the *mujjadid* and not place anyone above him. And he should not even consider the words of the teachings of any *shaykh* who disagrees with his teachings. Whoever has gathered together these five conditions in himself will definitely obtain benefit and *baraka* from him and he will be a means (*waseela*) between him and between Allah and His Messenger. And if he does not, then he will have no *waseela*, we seek refuge with Allah." He then said; "O Muslims! be grateful to Allah! For whomever among you who accepts my teachings and acts in accordance with them I will come with him tomorrow to Muhammad, may Allah bless him and grant him peace. I will be a proof against everyone who does not accept my teachings with Allah. This is in accordance with His words `azza wa jalla; "*On the Day when all people will be called by their Imam.*"

I say, that everyone who has entered under the oath of allegiance to *Shehu* Uthman ibn Fuduye`, may Allah ta`ala be pleased with and claims that he/she is from his *Jama`at*, but along with that they withdraw from his methodology and teachings has actually removed the oath of allegiance to the *Shehu* from his neck.

I say and success is with Allah, that *Waziri* Uthman ibn Laima also said: “As for what Allah has favored the *Jama`at* of the *Shehu* with from praiseworthy traits, are countless, but they have been arranged under four fundamental traits and all subsequent traits are subsumed in them. It is that Allah made the *Jama`at* of the *Shehu* successful at choosing four praiseworthy matters over four blameworthy matters. By means of these choices their affairs became corrected, and their worldly affairs and Hereafter was established upright. [1] They chose the Hereafter over this world, because everyone of them made the emigration to him desiring the Hereafter and were not distressed over the lost of their native land, families, or neighbors; even if they were people of high position and wealth. [2] They chose knowledge and learning over ignorance, because every one of them made strenuous effort in seeking knowledge and behaving in accordance with it. [3] They chose *taqwa* over following one's corrupt passions, because when they desired something which contradicted the *shari`a* they avoided it. [4] They chose that which had the general social well being over that which was corruptive, because when they liked a thing but they did not find in it general social well being, they avoided it.”

From all that, O *Amir*, we understand that the scale upon which you and those who claim that they are apart of the *Jama`at* of *Shehu* Uthman ibn Fuduye` must weigh themselves and be in accordance with are these above mentioned praiseworthy traits. If not then not!

If you have understood everything which I have said, then realize O *Amir* that Allah ta`ala has favored the scholars of this *Jama`at* with all of the sciences that they require in their doctrines of beliefs and social behavior. For not a single issue from the issues of the religion has been forsaken, except that our scholars produced beneficial texts and majestic books regarding it. Allah ta`ala favored the *Jama`at* of *Shehu* Uthman ibn Fuduye` with all of the traits of the rites of Islam.

My spiritual master *Shehu* Uthman ibn Fuduye` said in his Najm'l-Ikhwaan: “As for what will clarify what Allah ta`ala has conferred upon us in these times of religious and worldly blessings, so that the people of these times can be grateful for them. This will make us and them worthy of increase, because Allah ta`ala says, 'If you are grateful, will increase in blessings.' We also clarify these blessings so that every person of insight may know that we are following in the footsteps of Muhammad the Chosen Prophet, in all affairs. Realize, O Brothers! that Allah ta`ala, has conferred upon us in these times: [1] a clear explanation of what is to be believed in (*aqeeda*) from the religion of Allah; [2] a clear explanation of what is to be done (*amal*) from the religion of Allah; [3] a clear explanation of what is to be avoided (*tark*) from the religion of Allah; [4] a clear understanding of what is highly recommended (*mubaah*) from the religion of Allah; [5] He has conferred upon us the removal of obscurities (*shubuhah*) from the religion of Allah; [6] He has conferred upon us the favor of commanding what all that is good (*amri bi'l-ma`ruf*); [7] forbidding indecency (*nahyi `an 'l-munkar*); [8] frightening the people to cause them to leave disobedience of Allah; [9] giving good tidings to the people to urge them to the worship of Allah; Then He conferred on us [10] the favor of making the emigration (*hijra*); [11] the nominating of an *Amir'l-Mu'mineen*; [12] the taking up of the instruments of *jihad* which are cavalry horses, arrows, longbows, spears, swords, shields, armor, belts, helmets and other military equipment. He then conferred on us

[13] the favor of making the *jihad* with them; [14] the appointing of prime ministers (*wazir*); [15] appointing the amirs of the armies; [16] the establishment of the public treasury (*khaazin*); [17] the appointing of regional amirs; [18] the appointing of government secretaries (*kaatib*); [19] the appointing of ambassadors (*rusul*) to foreign kingdoms; [20] taking civil servants (*khudaam*) for domestic affairs; [21] appointing of the judiciary (*qudaa*); [22] appointing of the *amirs* responsible for executing legal punishments (*huduud*); and [23] the appointing of the *Amir* of pilgrimage (*hajj*). Thus, these 23 characteristics are the fundamental rites of *Islam*. And there number is like the number of years of the mission (*risaala*) of Muhammad, may Allah bless him and grant him peace. We are grateful to Allah who has favored us with manifesting these fundamental Islamic rites during the Last Days.”

From all this we understand that *Shehu* Uthman ibn Fuduye` and his *Jama`at* are on the path of guidance, the religion of Truth and are the forerunners of *Imam* al-Mahdi and his heralds.

If you understand all of that realize O *Amir* that the books which comprise everything which will explain to you the methodology of *Shehu* Uthman ibn Fuduye` and those of the *Shuyuukh* from his *Jama`at* which are the foundation of the methodology of education in the sciences of the foundation of the religion, jurisprudence and spiritual purification are many.

As for the books of *Shehu* Uthman ibn Fuduye` in the science of the foundation of the religion they are: Kifaayat`l-Muhtadeen, and Mi`raaj`l-`Awaam in the science of *tawheed*. The `Umdat`l-Bayaan Fi `Uluum Allati Wajabat `Alaa `l-`Ayaan, `Uluum`l-Mu`amalaat, al-Kashif Maa `Alayhi al-`Amaal, `Umdat`l-Muta`aabideen wa`l-Muhtarifeen, Sawq`l-Umma Ila Itiba`a as-Sunna, and `Umdat`l-`Ubaad in the sciences of social behavior. The Tareeq`l-Janna, Usuul`l-Wilaayat, at-Tafriqa Bayna at-Tasawwuf, Sawq as-Siddiqeen, Riyaadh as-Saalikeen, and Tabsheer Ummat al-Ahmediyya in the sciences of spiritual purification. The Bayaan Wujuub`l-Hijra `Ala l-`Ubaad in the science of diplomacy and government; and the Tanbeeh`l-Umma in the sciences of the conditions of the Signs of the End of Time.

In all of these books are established all the sciences which are obligatory for every responsible person to believe and act in accordance with. As for the minute details of the sciences which I mentioned, then in the Tawfeeq`l-Muslimeen, the Tarweeh `l-Umma, Ihya` s-Sunna wa Ikhmad`l-Bida`, Mirat`t-Tullab and the `Umdat`l-`Ulama are established all the sciences which are required for the one who has completed his individual obligations and is prepared to enter into understanding its details and minutia. These books are sufficient in comprehending the methodology of *Shehu* Uthman ibn Fuduye` regarding education and instructions.

As or the books of *Shaykh* Abdullahi ibn Fuduye` they were: Diya`Uluum `d-Deen, Lubaab `l-Madhkhal, Taqreeb `d-Daruura, Shukhr `l-Insaan `Ala Manan`l-Manaan, Niyat Fi`l-`Amaal, Nadhmi`l-Wusta, and Masaalih`l-Insaan in the sciences of *tawheed*, jurisprudence and social behavior. There were: Nayl`l-Maram, Sabeel`s-Salaah, Sabeel n`Nahaah, Tahdheeb`l-Insaan, Idaah `z-Zaad Ila `l-Mi`aad, Tareeq`s-Saaliheen, and Diya`l-Qawaa`id in the science of spiritual purification. There were: Akhlaaq`l-Mustafa and Ta`leem`l-Anaam regarding the Illuminations of Muhammad and the noble character of Ahmad. There were: Diya`t-Ta`weel Fi Ma`ana at-Tanzeel and the Kifaayat `d-Du`afa in the science of *Qur`anic* exegesis.

As for the books of *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`, the majority of them were composed in the area of the branches. There were: Ghayth`l-Wabl Fi Seera`l-Imam`l-`Adl, at-Tanbeehaat`l-Waadihaat, ad-Duraru`z-

Zaheera, Taa`at`l-Khalaag Bi Makarram`l-Akhlaag, Tanbeeh as-Saahib, at-Tarjumaan `An Kayfiyat`l-Wa`dh, Usuul`s-Siyaasa, and Risaalat Li`l-Amraad.

As for the books of the remainder of the scholars from the *Jama`at* of *Shehu* Uthman ibn Fuduye` regarding the methodology of education and instructions there were: Sullam`l-Hudaat Ila Ma`rifat Arkaan as-Salaat, Sullam `l-Ghawaamidh Fi `Ilm `l-Faraa`idh of Shehu Uthman ibn Is`haq; Tuhfat`-Sibyaan and Ma`unat`l-Ahiba of *Shaykh* Umar ibn Muhammad al-Bukhari ibn *Shehu* Uthman ibn Fuduye`, Tanbeeh`l-Ghaafileen of Asmau bint *Shehu* Uthman ibn Fuduye`, Risaalat`l-Hijra of *Amir`l-Mu`mineen* Abu Bakr ibn *Shehu* Uthman ibn Fuduye`, an-Naseehat`l-Mubaaraka of *Shaykh* Muhammad ibn *al-Faqih* Shashayi ibn al-Humasi, Risaalat`l-Hijra of the learned Maryum bint *Shehu* Uthman ibn Fuduye`, Bayaan Wujuub Nasab al-Imam of *Shaykh* Muhammad Mani as-Sokoto, Tanbeeh al-Ghaafileen of *Shaykh* Ibrahim ibn *Shaykh* Abdullahi ibn Fuduye`, ar-Risaalat wa`n-Naseeha of *Qadi* Modibo Abdullahi ibn Bellel, Tanbeeh`l-Umma, `Alamaat Khuruuj`l-Mahdi of *Amir`l-Mu`mineen* Ahmad ar-Rufai ibn *Shehu* Uthman ibn Fuduye`, Ma`rifaat`l-Haqq, Mandhuumat Istilaah as-Suufiya, Maqaamat`-Shukr, Mawsufaat as-Sudaan, Masaa`il `l-Khilaaf, Rawdat`l-Afkaar, Ru`yat`l-Manaamiya, Salwat`l-Ikhwaan, and Khashif `l-Ghitaa of the gnostic *Shaykh* Abd`l-Qaadir ibn Mustafa, al-Mawaahob`r-Rabbaaniya Fi Tahqeeq at-Tareeqa `l-Qaadiyya of *Waziri* Abd`l-Qaadir ibn *Waziri* Uthman ibn Layma, Kashf`l-Hijaab, Rawdat `l-Janaan and Khisaal as-Shaykh Uthman of *Waziri* Uthman ibn Layma, Qiraa`l-Ahibba and Tanbeeh`l-Khusumaa of the gnostic *Shaykh* Muhammad Tukur ibn Muhammad.

I say that in three books there is sufficiency for the common people as well as the elite from the *Jama`at* who desire that Allah illuminate their researched insight if they study them everyday. They are: `Umdat`l-Muta`abideen wa`l-Muhtarifeen of *Shehu* Uthman ibn Fuduye`, Ta`leem`l-Anaam Ta`adheem Allah Li Nabiyyinaa `Alayhi Afdal as-Salaat wa`s-Salaam of *Shaykh* Abdullahi ibn Fuduye`, and Risaalat Li-Amraad Shafiyya of *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`. I will explain the methodology of the systematization of the study these works and completing them once a week, Allah willing.

If these three books are studied you will comprehend the foundation of the methodology of *Shehu* Uthman ibn Fuduye` and by them you will also come to know the branches of his methodology. Along with that, O *Amir* it is obligatory upon you and the *Jama`at* to learn the fundamental sciences such as grammar, *Qur`anic* reading, recitation, intonation, and its chanting. It is obligatory upon you to sit with teachers in these issues wherever you find them.

As for the litanies of the *Jama`at*, they are innumerable. Most of them are attributed to *Shaykh* Abd`l-Qaadir al-Jaylaani and his spiritual recitals. Some of them are attributed to *Shaykh* Abu`l-Hassan as-Shadhili and his spiritual recitals. The most famous of them are the *Wird Ahl`d-Daar* and the *Qaadiiri Wird* of *Shaykh* Mukhtar al-Kunti; as well as those litanies extracted from these by my *Shaykh* Muhammad al-Amin ibn Adam; his son, *Shaykh* Faruq ibn *Shaykh* Muhammad al-Amin ibn Adam and the Spiritual Pole *Sultan al-Hajj* Abu Bakr ibn Muhammad Tahir.

As for the specific litanies to *Shehu* Uthman ibn Fuduye`, they are innumerable. The smallest of them is his Wird Sayf`l-Haqq which he transmitted in his Kitab`l-Wird. The most famous are his Hizb`l-Hirz and his Hizb`d-Du`aa. The greatest of them was the sending of blessing upon the Chosen One, five thousand times daily. The richest of them is his ad-Dalaa`il. The most concealed of them is his Da`irat`l-Inaaya. The best and longest of them is his al-Munaajat which contains his secrets, illumination and the Great Name of Allah.

As for the litanies of spiritual recitals specific to *Shaykh* Abdullahi ibn Fuduye`, they are innumerable as well. Among them is his Hizb`l-Ashraar. The best and most extensive of them which he transmitted at the end of life is his Wird al-Adhkaar wa`d-Da`awaat which contains his secrets, lights and the Great Name of Allah. He also has transmitted litanies regarding the seven Divine Names of the *Khalwatiyya Tareeqa*.

As for the litanies and spiritual recitals specific to *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`, they are also innumerable. Among them are his at-Tawassul bi`s-Saadat, his at-Tawassul Bi Ahl `n-Nawba and the best and longest of them is his Majmuu`l-Istighfaar which he transmitted in his al-Baduur`l-Musfira Fi `l-Khisaal Allati Yadrik Bihaa al-Maghfira.

Shaykh Abdullahi ibn Fuduye` said in his Diya `Uluum `d-Deen: “As for the spiritual recitals, realize first that people are merely travelers in this world. The first of the places of their disembarkment is the cradle and the last will be the grave. Their true homeland is either Paradise or Hell. One’s lifespan is the actual distance of the journey. His years are the decampments of the journey. His months are the long distances of the journey. His days are the miles of the journey. His breaths are the steps he takes on his journey. His obedience is merchandise he carries on the journey. His moments are his capital he carries during the journey. His corrupt passions and vanities are the higher robbers. His profits are the triumph of meeting Allah in the *Daar`s-Salaam*, with an immense kingdom and abiding blessing. His loss will be his remoteness from Allah, along with fetters, extreme tortures and severe punishment in the depths of Hell. So, the intelligent person is the one who reckons his every breath until not a single breath finishes except in obedience to Allah in preparation for the grave and in protection from loss which has no end. Thus, the behavior of the intelligent person is to be attentively aware of all his times through the performance of litanies ceaselessly. However, in this regard, human beings are divided into six divisions: [1] the one dedicated to worship; [2] the scholar; [3] the dedicated student; [4] the governor; [5] the professional; and [6] the one completely drowned in Allah. Thus, their litanies differ based upon the differences of their spiritual and social circumstances.”

So examine, O *Amir* and everyone under your charge, where you are with regard to these six divisions. If you are a person dedicated to the worship of Allah, then you should have no preoccupation other than the worship of Allah. And if you neglect it for any reason, then it is wrong. It is incumbent upon you to arrange your litanies into seven divisions of the day: that is from [1] the appearance of dawn until the rising of the sun; [2] from the rising of the sun to the time of forenoon of the day; [3] from the time of forenoon until the descent of the sun from its zenith; [4] from the descent of the sun from its zenith until the completion of the time of *dhuhr*; [5] from the completion of the time of *dhuhr* until the times of *asr*; [6] from the time of *asr* until the yellowing of the Sun; and [7] from the yellowing of the Sun until sunset. At sunset you should also arrange your litanies into five divisions of the night: that is from [1] the sunset prayer until *isha*; [2] from *isha* until most people are asleep; [3] from that time until you yourself go to sleep; [4] from midnight until the last sixth of the night; and [5] from the last sixth of the night until *fajr*. For each of the above mentioned times there is a litany, remembrances, and supplications which are specific to them, as *Shaykh* Abdullahi ibn Fuduye` delineated in his Diya `Uluum`d-Deen. This is the methodology of those in the *Jama`at* who are solely dedicated to worship.

If you are among the scholars whose responsibility it is to benefit the people by means of your knowledge by producing legal decisions, religious instructions or

the composing of scholarly texts; then you are required to peruse and research the scholarly works and to be preoccupied in the authorship of scholarly productions. If possible, you should completely drown your times in the above pursuits. However, it is necessary after dawn to be present spiritually with remembrance of Allah, after the yellowing of the Sun with seeking forgiveness of Allah and His glorification until sunset; and during the last part of the night with seeking forgiveness, glorification of Allah, and sending blessings upon the chosen Prophet, may Allah bless him and grant him peace.

If you are a person dedicated to learning and studying the religion, it is best for you to have remembrance of Allah and superogatory acts of worship, however you too should be preoccupied with the same benefits that preoccupy the scholars. But, if you are among the common students, then being present in the assemblies of the knowledge is better for you than being preoccupied with litanies, except for a few. It is concerning these that he, may Allah bless him and grant him peace said: "Seeking knowledge is the best form of worship."

If you are among the professional class, which are the majority of the people of the *Jama`at* who are mainly responsible for taking care of the needs of their families, then it is not permissible to neglect these responsibilities by being completely drowned in the worship of Allah. Rather, you should be preoccupied with your manufacturing and earning a living. However, this should be accompanied with glorification, remembrance of Allah, and recitation of the *Qur'an*. For, even during your professional work you should not forget Allah. For once you have completed your means of earning a living, you should return then to performing the litanies, and not be perpetually engrossed in earning wealth. You should also give as alms from the surplus which you have earned for your needs. In reality this is the best of the rest of the litanies which we mentioned.

If you are a person who possess authority; the duty to adjudicate and are from those appointed to show concern for the affairs of the Muslims; which is your present circumstance O *Amir*; then your establishing the needs of the Muslims in accordance with the *shari`a* with the objection of sincerity is better than being preoccupied with the above mentioned litanies. It is then your right to be preoccupied with the rights of the people, during the day; to limit yourself to performing the prescribed religious obligations, as well as the litanies to be performed during the night, based upon your ability. It is from this that you realize and understand that you should give preference over bodily acts of worship in two matters: [1] in seeking knowledge; and [2] in being gentle and lenient towards the Muslims.

If you are among those who Allah ta`ala has favored to be completely drowned in the love of Allah, then you are not in need of much litanies. Rather, your single litany after the performance of the prescribed acts of worship is to make your heart present with Allah in all states and circumstances. Allah gives His bounty to whom He pleases and Allah is Vast and Knowing.

As for my particular litanies after dawn until the rising of the sun, I recite the litany of Sayf'l-Haqq, then the litany of the Ahl'-Daar, then the litany of the al-Hirz: all which belong to the *Shehu* Uthman ibn Fuduye`. Then after the rising of the sun I preoccupy my time with perusing and studying the books of the *Jama`at*, annotating them, commenting upon them, and publication until it is time for me to earn a living for my family. After the performance of the prescribed acts of worship, I recite the litany of Sayf'l-Haqq, and if there is time after the *asr* prayer I recite the Majmu`l-Istighfaar of *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`. If not, then not. After sunset I recite the litany of Sayf'l-Haqq, then the litany of the Ahl'-Daar,

then the litany of the al-Hirz just as I do after *subh* prayer. Then I preoccupy my time with perusing and studying the books of the *Jama`at*, annotating them, commenting upon them, and publication; if I do not have rights which my family needs which are incumbent to take care of. During the last part of the night I recite the litany of the ad-Dua` and the Munaajat of *Shehu* Uthman ibn Fuduye`; and then after that I send blessings upon the Prophet, may Allah bless him and grant him peace 1000 times. During the daytime until sunset I completely drown my times with sending blessings upon the Prophet, may Allah bless him and grant him peace until I complete 5000 each day. I do this going and coming, while on buses, driving a car or riding my bike until I complete the required number.

As for the study of the three above mentioned books, which are the `Umdat`l-Muta`abideen wa`l-Muhtarifeen; the Ta`leem al-Anaam and the Risaalat Li`lAmraad Shafiyya; for the path of arranging their study based upon the week is in the following manner. You should begin by reading, studying, or reciting (with a teacher or by oneself or in *Jama`at*) the `Umdat`l-Muta`abideen wa`l-Muhtarifeen of *Shehu* Uthman ibn Fuduye` from the beginning of the text until the section regarding the 'after life' (*as-sami`yaat*) on Monday. Then read, recite, or study from the section on the After-life until the chapter on the science of the outward branch on Tuesday. Then recite, study or read from the beginning of the chapter on the sciences of the outward branch until the section on the times of prayer on Wednesday. Then read, study or recite from the section of the times of prayer until the section on *zakat* on Thursday. Then read, study or recite the section of *Zakat* until the chapter on the sciences of the inward branch on Friday. Then read, study or recite from the beginning of the chapter on the sciences of the inward branch until the section regarding behaving with redemptive traits on Saturday. Then read, study or recite from the section regarding behaving with redemptive traits until the end of the text on Sunday.

Similarly, in the study of the Ta`leem al-Anaam Ta`adheem Allah Li Nabiiyyinaa Alayhi Afdal as-Salaat wa`s-Salaam of *Shaykh* Abdullahi ibn Fuduye`. You should begin by reciting, reading or studying (alone, or in *Jama`at* or with a teacher) the introduction along with chapter one on Monday. This is because the Messenger of Allah, may Allah bless him and grant him peace was born on that day. On Tuesday recite, read or study chapter two. On Wednesday read, study or recite chapter three. On Thursday read, study or recite chapter four. On Friday read, recite or study chapter five On Sending Blessing Upon the Prophet, may Allah bless him and grant him peace because this day is the best day for the reward of sending blessings upon him as it has been narrated in the prophetic traditions. On Saturday read, study or recite chapter six. On Sunday read, recite or study chapter seven. And then again on Monday read, study or recite the conclusion regarding What Was Done After His Death. This is because it was on a Monday that the Messenger of Allah, may Allah bless him and grant him peace died. In this manner you are able to begin and complete this text on a blessed Monday. It is by means of the *baraka* of this study and recitation that I was able to attain, achieve and extract many secrets and invaluable extractions as well as uncover from the text what no one before me had come upon, and all praises are due to Allah for that.

Similarly, in the study of the Rislaat Li`l-Amraad Shafiyya of *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`, you should begin by reading, reciting or studying (alone, or in *Jama`at* or with a teacher) from the beginning of the text until chapter two on Monday. On Tuesday, you should read, recite or study chapter two. On Wednesday you should read, recite or study chapter three. On

Thursday you should recite, read, or study chapter four. On Friday you should read, study or recite chapter five. On Saturday you should read, study or recite chapter six. On Sunday you should read, recite or study chapter seven until the end of the text.

This is my methodology in the arrangement of the study of these blessed texts; in which comprises all the sciences upon which the methodology of *Shehu* Uthman ibn Fuduye` and the *shuyuukh* of his *Jama`at* are constructed. Whoever studies, reads or recites them as I have arranged will no doubt have his heart and researched insight illuminated by Allah ta`ala with the lights of sciences and gnosis; and he well undoubtedly be firmly established on the methodology of the *Nuur`z-Zamaan* the *Mujaddid `d-Deen Shehu* Uthman ibn Fuduye`. He will have opened for him his wisdom, and *baraka* in the remainder of his books and the books of the *shuyuukh* from his *Jama`at*, by the permission of Allah ta`ala.

And to this extent O *Amir* and those whom Allah wills from the *Jama`at*, is what is sufficient for he whom Allah ta`ala has illumined his researched insight. I completed it on a Friday, seven days remaining from the month of *Jumad`l-Akhir* in the year 1429 A.H. (conforming to the 27th of June, 2008). All praises are due to Allah in the beginning and in the end, and the best blessings and most perfect peace be upon be upon the most superior of creatures, our Master Muhammad, his family and noble Companions.¹



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¹ Due to digital problems, prior commitments and the unending appearances of *fitna* within the *Jama`at*, I was not able to translate the letter until Thursday the 5th of *Sha'baan*, 1429 (August 7th, 2008).