The Right of Weeping for the Deceased Spiritual Masters

Ahmadou Bamba ibn Muhammad al-Bukaai’

Translation and introduction by
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المقدمة

بسم الله الرحمن الرحيم وصلى الله علي سيدنا محمد وأله وصحبه وسلم تسلم

{الحمد لرب العالمين} {الذي خلق الموت والحياة ليبلغك أخسن عملك} {والذي جعل}

المتقين في مقام آمنين في حثات وغيواء يلبسون من سندس وجيوب متفانين كذلك ورواحهم بخور
عينين يدفقون فيها يكمل فاكهة السينين لا يندفعون فيها الموت إلا المورة الأولى وحقيقهم عذاب الجهيم
ففضلًا من زينه ذلك هو الفوز أعظم، وأفضل الصلاح وأتم التنبل على سيدنا سنده خير المخلقين الذي
قال: {إِنَّكَ إِلَى أَجَلٍ مُّسَمًّى}، وقال: {أَكْثِرُوا هَذَمَ اللَّذَاتِ}

(يُعْتِنِي المَوْتَ، وَقَالَ: ((تَدْمَعُ الْعَيْنُ وَيَحْزِنُ
الْقَلْبُ وَلاَ نَقُولُ مَا يَسْخُطُ الرَّبُّ))، وَعَلَى أَلِهِ وَصَحْبِهِ
أَجْمَعِينَ.

أما بعد: فإن هذه الفصيحة لعارف بالله وخادم رضاه سندي أحمد بن الشيخ محمد البقائي
رضي الله عنه من أفضل الفصдей في ذكرية الموت وتذليل رحمه الله عند ذكرية أولاه، وفيها فوائد كثيرة لأن
فيها النصائح في أسرار منهج السلاك إلى الله تعالى، فما قراءته إلا أنها تذكرني عن أمور الشهداء الشيوخ
ذلتين أخذت العقل والمعرفة عنهم، فلذلك أردت أن أنثرها للناس لكي أبلغها بركات سندي الشيخ الخادم
أحمد بن بوب ويعزى بعض الأمور من العارفين والشيوخ أخذت منهم وأن يتبثروا بهم كما أخذت من براكاته.

ومن فوائدها أنها تبين أخلاق أولاء الله العارفين به، وثني أيضا أركان جميع الطريق الصوفي التي
هي الأجويع والشهر والصمت والغزلة عن الخلق إلا في أوقات الصرورة، وتوضيح أصول الطريق التي هي:
الثوبة والخوف والرضا والحنان والذقان والبر و البذل والتمكين والصدور والمحاجة والإيضاح ومستدرك وغيرها.
ومن فوائدها أيضا أنها تبين لنا إن اللسان ل.Popenا مbanana كديلا وراء وسلاح وثير ودراخ وطينة وعقار وجزام ومنهج
ورفقيق، وقال أن ذليل الطريق إلى الله شيخ مرجي لا يعرف بالسلاك ليخ، وأن رض الطرق إلى الله النوى، وهو الالتزام
بأوامر الله وإخراج نواه، وأن لكل منازل سلاح يدفاعة به عن قاطع الطريق وإن سلاكه هو الدوام على
الوضوء والطهارة، ومراجعه في الطريق إلى مؤله ذكر الله ينهاه بالله ونبيه وسره في جميع الأوقات، فيذكر الله
ينوؤر سبيله إليه عز وجل، وأن مطيعته في شركه إلى مؤله هيئة عالية، وهي كبراه له صارت به من ذلك
نفسه إلى ملكوت النعوت والأرض وإلى حب ود أشياء الله وصفاته، ولكنه منازل عظا عظا عظا عليه في
مذهب وخطواته، فذلك عكاؤه عجزه إتفاقه وإطاراته إلى مؤله إعترافا بعدم قدرته في الطريق إلى ربي، ومن
لزم لكل منازل أيضا الحال الذي يربط به ردة وثبيته به مطيعته، فحرازه في الطريق إلى مؤله هو حرمه
وتعميم بقوله الحقائق والكشفات، فأثمن عرف عنه بأية الطريق، ومن لزم المنازل أيضا منهج يشبه حتى
لا يضيع سلوكه، فمنه تفاصيله في الطريق إلى مؤله إلزام بالشريعة ذاتها، فلا الوصول إلى الحقائق في نهايته
إلا بقمامة الشريعة في بداية أمره أو في نهاية، لأن لا الحقيقة بغير
الشريعة، ولا يدلك مسافر الرفيق، قال المرب: "الرفيق قبل الطريق، فرفقته على الطريق إلى الله إخوانه وأخواته في الجماعة، فيذ الله تعالى إلى الجماعة والضيف من فوق الجماعة، وبنجع أوضحت لنا لازم الطريق رجع الشيخ أحمد بن الشير إلى دليل الطريق فهو الشيخ العامل الوزير، وذكر صفاته الفرضية وكيف يأخذ المزيد ووصف قدرة علويه حتى قال: طويلى لغزريم صادقة لهم بخدمة أو بختم أو هديته، وفي هذا الديف إشارة إلى سر القصيدة، فكيف يخدم الشيخ وهو ميت إلا بالدعاء له بالخيرات؟ وكيف يحب العارف وهو ميت إلا بالدعاء له؟ وكيف يعطيه هدية وهو ميت إلا بالدعاء الصالح من ولد صالح؟ فإن الميت في عالم الغيب، فخدمة له وحنية له ودية له بظهر الغيب، فهنا أشار الشيخ أحمد بامب رضي الله عنه إلى الدير العظيم في قضيته، وهو مسألة الدعاء للملسم بظهر الغيب.

فقد روى مسلم في صحيحه عن أبي الدرباء قال قال رسول الله صلّى الله عليه وسلم: ((ما من عبد مسلم يدعو لأخه به بظهر الغيب إلا قال الملك: وليك بملك))، وفيه أيضا عن أبي الدرباء قال قال رسول الله صلّى الله عليه وسلم: (دعاء المزق الملمع لأخه يظهر العيب مشنجحة، عن رأسه الملك مولع كلما دعا لأخه بخير قال الملك المولع: أمين وليك بملك))، قال الإمام النووي في شرحه على هذا فضل الدعاء لأخه المسلم يظهر الغيب، ولو دعا لجماعة من المسلمين حصلت هذه الفضيلة، ولو دعا لجماعة المسلمين فالظاهر حصولها أيضا، فإنها قال رسول الله صلّى الله عليه وسلم: كما رواه الحاكِم في تربيع عن أبي هزيمة: (أفضل الدعاء أن تقول: الله أرحم أمته محب زيجة عامة)، وفي رواية الخطيب ((ما من دعا أحبت إلى الله من أن يقول الربي، الله أرحم أمته محب زيجة عامة))، فإذا الدعاء أفضل وأحبت عند الله عز وجل بأنه دعاء مشنجحة، وإنما دعوة المسلم لجماعة المسلمين، فلا بد أن يحصل بهدُ رحمة عامة التي ذهبت لها جميع الأمهات، ولذلك قال الشيخ أحمد بن الشير يحب السيدة العارف الرأيا الذي قد مات ويخدمه بكثره الدعاء له وحاتم الذكر:

- نالوا بقوه السول المضطفي زينب
- عليه صلاتي كل ساعة
- ولا لنسب بخط أو حميات
- من البنك ما لا يحثو قلق

فإذا فهمت هذا فعلم إن أفضل الدعاء ليغبر يظهر العيب هو الصلاوات على النبي صلى الله عليه وسلم، فذلك أجمع من أهل الله، على أن الصلاة على النبي صلى الله عليه وسلم قامه مقام الشيخ الزيتي للمرير إذا لم يجد الشيخ، فهذا البطر في تعلم الشيخ أحمد بن الشير ضشيه عليه لهذه القصيدة بالصلاة على النبي صلى الله عليه وسلم، فأقول أن أفضل الدعا ليغبر يظهر العيب بعد الصلاوات على النبي صلى الله عليه وسلم.
عليه وسلم هو الدعاء لأولياء الله من عباد الله الصالحين لأن حصلت لمن دعا لهُم بعثب ما سأل الله لهم من الخيرات.

فقَالَ: إذا ترد أن تختص على مقامات الأولياء وعلهم، وترى أن تترك بركةكم فعليك بالدعاء لهم، فذلك ورد الشيخ عثمان بن عوذى رضي الله عنه. أكثر الأحاديث من الشيخ المؤدب محمد بن عبد الله بن عمر بن يوسف بن الناصر مهدي بن عوذى، وهو عن الشيخ مهدي بن إسحاق بن آدم كرنين، وهو عن النبي ﷺ.

ومن المؤمنين مهدي بن عوذ بن الشيخ عثمان بن عوذى وهو عن وليد أمير المؤمنين محمد بن عوذ بن الشيخ عثمان بن عوذى وهو عن وليلة نور الرحمن ومهدد الذين الشيخ عثمان بن عوذى بإثنا عشر الف مرة.

فَقَالَ الشَّيْخُ عُثْمَانُ بْنُ فُودُيَ رَضِيَ اللهُ عَنْهُ: "أَنْ بَيْنَ عَنْ ثَلَثَةِ أَقْسَامٍ: صُغْرَى وَوْلَادِهِ الْمُذْنِبِينَ مِنْهُم خَاصَّةً، فَأَخَذَتْ هَذِهِ الأَحْزَابِ مِنَ السُّلْطَانِ مُحَمَّدُ بْنُ الشَّيْخِ عُثمانَ بْنُ فُودِيَ، وَهُوَ عَنَّ النَّاسِ مَعْتَدَلٌ. "

فَوْزَى أَبُو عَلِيّ الْمُرْفَعِيّ بِسَبْعُونَ الْعَامِ، وَعَلَى آلِ مُحَمَّدٍ وَسَلَّمَ، وَالْمُذْنِبِينَ مِنْهُم خَاصَّةً، فَأَخَذَتْ هَذِهِ الأَحْزَابِ عَلَى ثَلَثَةِ أَقْسَامٍ: صُغْرَى وَوْلَادِهِ الْمُذْنِبِينَ.
وَهَذَا السِّرُّ حصلتُ عليهِ من مُؤَوِّبَةٍ على قراءةٍ هذا الفصيحة حَقَّ البُكَاءُ على سادات أحمد بن بيركاته آمين، وأسال كل من يحب أن يقرأ ما يسر له من هذه الأحزاب الفداء ليتنالَ على ما وعده في قصيدةه، وبالله التوفيق.

الخادم الشيخ أحمد بامب
أحمد بامب
رضي الله تعالى عنه وأفادنا ببركاته آمين،
و أسأل كل من يحب أنه يقرأ ما يسر له من هذه الأحزاب الفداء ليتنال على ما وعده في قصيدةه، وبالله التوفيق.

الخادم الشيخ محمد شريف بن فريد القادري
الخادم الشيخ محمد شريف بن فريد القادري
يوم الأربعاء 28 رجب 1437 الهجرية
(2016-05-04)
زاوية الشيخ عثمان بن فودي،
زيرون يريماجو بماكو مالي.

١ فقد وصلتنا الخبر أن أمير المؤمنين الخليفة الرائد الحاج أبو بكر بن السلطان محمد الطاهر بن السلطان محمد بلو ماريتها بن السلطان محمد الطاهر بن السلطان أحمد زروق بن السلطان أبي بكر عتيق بن أمير المؤمنين ذو الزمان محمد الدين أمام الأولياء الشيخ عثمان بن فودي قد توفيت فجرًا نساعي يوم الثلاثاء 27 رجب سنة 1437 من الهجرة النبوي على صاحبه أفضل الصلة وأتم التسليم [الموافق بـ 3-5-2016 الميلادي]، اللهم أرحمه وأغفر له وأجمعه مع جده الشيخ عثمان بن فودي في الجنة الفردوس قسهما الله سرهم وافادا من بركانهما آمين.
In the name of Allah the Beneficent the Merciful, may Allah send blessings upon our master Muhammad, his family and Companions and grant them abundant peace

“All praises are due to Allah the Lord of the worlds”, “who created death and life in order to see which of you are best in deeds”; who made “those fearfully aware in a place of safety in gardens and springs, wearing silk and rich brocade facing each other. Likewise, We will marry them to large eyed women; therein they will call for every kind of fruit in utter safety. Nor will they taste death, except the first death and he will save them from the punishment of the Blazing Fire; as a bounty from your Lord, that will be the supreme achievement.” The best blessing and most perfect peace be upon our master Muhammad, the best of all creation who said: “Everything is moving towards its appointed time”; who said “Increase in the destroyer of pleasures”, meaning by that – death; and who said: “The eyes weep and the heart is saddened but we will not say anything which causes the wrath of the Lord”; and peace and blessings be upon his family and Companions all of them.

To continue: this poetic song of the knower of Allah and servant of His messenger, my master Ahmadu Bamba ibn Shaykh Muhammad al-Bakaai, may Allah be pleased with him is among the best poetic songs in remembrance of death, and in the descent of the mercy of Allah as a result of mentioning His awliyya. In it are innumerable spiritual advantages because it contains profound advice regarding the secrets of the methodology of the spiritual journey to Allah ta’ala. I have never recited it except that it reminded me of the deceased master spiritual teachers from whom I took knowledge and gnosis. It is for this reason that I wanted to disseminate it to the people in order that they could come to known of the baraka my spiritual master Khadim Shaykh Ahmadu Bamba; and to also know some of the deceased among the knowers of Allah and teachers from I took knowledge; so that they too can take from their baraka in the same way that I did.

Among the benefits of the Huqqa’il-Bukai’ is that explains the genuine character of the awliyya of Allah, those who know Him directly. It also establishes the fundamental principles of all the sufi paths which are: hunger, wakefulness, silence and solitude from people except in times of necessity. The Huqqa’il-Bukai’ clarifies the foundations of the spiritual path which are: repentance, fear, hope, sadness, satisfaction, austerity, scrupulous piety, reliance, patience, self-struggle, contentment, gratitude and others. Among the spiritual advantages of the Huqqa’il-Bukai’ also is that it explains to us that for every journey there must be essentials such as a guide, provision, a weapon, a lamp, a riding mount, a staff, a belt, a method and a road companion. He, Shaykh Ahmadu Bamba, may Allah be pleased with him, said that the guide of the spiritual path to Allah is a teaching Shaykh well acquainted with road to him. He said that the provision of the spiritual path to Him is fearful awareness; which means adhering to the commands of Allah and avoiding His prohibitions. He said that his lamp on the spiritual path to his Lord is remembrance of Allah at all times with his tongue, his heart and his secret. It is by the remembrance of Allah that his path to Him ‘izza wa jalla becomes illuminated. He said that the riding mount in his journey to his Lord is exalted spiritual resolution. It is like a buraq with which he sores from the worldly kingdom of his lower soul to the unseen kingdoms of the heavens and earth until he reaches the kingdom of power of the Names of Allah and His divine attributes. Just as every traveler requires a staff upon which he leans in his walking and long marching; likewise his staff in the spiritual path to his Lord is his impotence, impoverishment and dire need of his Lord, as well as his recognition of complete lack of ability. He said that among the essentials of any traveler is a tying belt by which he ties down his provision and
guides his riding mount. For, his belt in the spiritual path to his Lord is being resolute and firm with the sciences of the divine realities and spiritual unveiling; since direct gnosis of Allah is the goal of the spiritual path. He said that among the essentials of the traveler also is the methodology which he follows so that he does not lose his way. His methodology in the spiritual path to his Lord is continuous adherence to the shari`a. For, there is no arrival to the divine realities in the end without adherence to the shari`a in the beginning. Rather, he should neither abandon the shari`a in the beginning of his affair or in its end, because there is no divine realities without the shari`a. He also said that every traveler must of a necessity have road companion. The Arabs say: “Chose the road companion before the road.” Thus, his road companion on the path to Allah are his brothers and sisters of the jama`at. For, the Hand of Allah is with the jama`at and Satan is with the one who breaks from the jama`at. After clarifying for us the essentials of the spiritual path, Shaykh Ahmadu Bamba returns to talk about the guide of the spiritual path. He is the spiritual teacher and the pious scholar. He mentions his pleasing traits and how he trains and disciplines the disciple. He describes his vast extent in the exoteric and esoteric sciences until he said: “Joy to the servant, the disciple who is sincere towards them with their service to them, their love or by means of gifts.” In this verse is an indication to the secret of the poem. For, how can the spiritual master be served when he is deceased except through supplications for all good for him? How can he love the Knower of Allah and he is deceased except by his supplication for him? How can he give him gifts and he is deceased except through the gift of the righteous supplication of a righteous spiritual offspring? For, the deceased is in the world of the Unseen, and thus, service rendered to him, love for him and gifts for him can only occur for one who is absent. It is here that Shaykh Ahmadu Bamba, may Allah be pleased with him gives us an indication of the immense secret of his poetic song. It is the issue of supplication for a Muslim who is absent. It has been related by Muslim in his Saheeh on the authority of Abu’d-Darda’ who said that the Messenger of Allah, may Allah bless him and grant him peace said: “There is no Muslim who supplicates for his brother who is not present except that an Angel says to him: ‘The like of what is asked for you as well’.” In the same collection on the authority of Umm’d-Darda’ who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The supplication of a fellow Muslim for his brother who is not present is answered. At his head is an Angel made responsible to him each time he supplicates for good for his brother, the Angel made responsible for him says: ‘Amen, and the like of what is asked for you as well’.” Imam an-Nawwawi said in his commentary upon the Saheeh of Muslim: “In this establishes the merit of making supplication for a fellow Muslim who is not present. Thus, when he supplicates for a community of Muslims he will also attain the bounty commensurate with that. Likewise when he supplicates for the entire Muslim Umma, then apparently he attains the bounty commensurate with that as well.” It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said as it was related by al-Hakim in his Tarikh on the authority Abu Hurayra: “The best supplication is that you say: O Allah be merciful to the Umma of Muhammad with an all-embracing mercy.” In the narration of al-Khaṭeeb: “There is no supplication more beloved to Allah than the servant saying: ‘O Allah be merciful to the Umma of Muhammad with an all-embracing mercy.’” This supplication is the most superior and most beloved with Allah `izza wa jalla due to the fact that it is an answered supplication and that it is the supplication of a Muslim for the whole of the Muslims. Therefore, it is necessary that the person attain the same all-embracing mercy that he asked for the entire Umma.
It is for this reason that Shaykh Ahmadu Bamba, may Allah be pleased with him said regarding what the disciple will achieve spiritually by his love for the sage, the gnostic spiritual master who has died; and gives service to him by making much supplication for him and the granting of the gifts of remembrance of Allah:

“They obtained rank by the footprints of the Messenger the chosen one,
May the One who grants privileges give him blessings.
They obtained by the footprints of the one who came with trustworthiness
Upon him from Him be my prayers and blessings at all hours,
Virtues which have not been embraced by a pen
Nor by a tongue neither by transcription nor by narration.”

If you understand this, then realize that the best supplication for another who is not present is the sending of blessings upon the Prophet, may Allah bless him and grant him peace. It is for this reason that the People of Allah are unanimous in their view that sending blessing upon the Prophet, may Allah bless him and grant him peace stands in the place of the teaching spiritual guide if one cannot be found. This is the secret in Shaykh Ahmadu Bamba, may Allah be pleased with him sealing the poetic song with sending blessings upon the Prophet, may Allah bless him and grant him peace. I say further that the best supplication that can be made for another that is not present, after the sending of blessings upon the Prophet, may Allah bless him and grant him peace is the supplication made for the awliyya of Allah from among the righteous servants of Allah. This is because the one who supplicates for them is able to attain the like in good that he ask Allah to give them.

Therefore realize that if you desire to attain the spiritual stations of the awliyya and their sciences; and if you desire to take blessings from their blessings then it is incumbent upon you to supplicate for them. It is for this reason that Shehu Uthman ibn Fuduye may Allah be pleased with him, transmitted the Ahzaab’l-Fidaa’ (Litanies of Redemption); designed to redeem the dead among the righteous in general and the dead among the sinful in particular. I took these litanies from the Qur’an teacher Shaykh Muhammad Bello ibn Abdullahi ibn `Umar ibn Yusuf ibn Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye`. He took it from Shaykh Muhammad Sa`id ibn Adam Karangha. He took it from Shaykh Abd’r-Raaziq ibn Uthman ibn Abd’l-Qaadir ibn Mustafa. He took it from Shaykh Yusuf ibn Muhammad Bello. He took it from his father, the Amir’l-Mu’mineen Muhammad Bello ibn Shehu Uthman ibn Fuduye`. He took it from the light of the age, the reformer of the religion, Shehu Uthman ibn Fuduye` with his chain of authority connecting back to the Righteous Khalifs on the authority of the Prophet, may Allah bless him and grant him peace.

The Ahzaab’l-Fidaa’ are divided into three: a minor one, an intermediate one and a great one. As for the minor litany of redemption, it is that you recite in this order: [1] O Alla send blessings upon Muhammad and upon the family of Muhammad and grant him peace (ALLAHUMMA SALLI `ALA SAYYIDINAA MUHAMMADIN WA ALI MUHAMMAD WA SALLAM) 100 times; [2] Glory be to Allah and with His praises, glory be to Allah the Immense 1000 times; [3] O Alla send blessings upon Muhammad and upon the family of Muhammad and grant him peace (ALLAHUMMA SALLI `ALA SAYYIDINAA MUHAMMADIN WA ALI MUHAMMAD WA SALLAM) 100 times. As for the intermediate litany of redemption, it is that you recite: [1] There is no deity except Allah ( LA ALAHA ILLA ALLAH) 70,000 times; [2] ‘Glory be to Allah and with Him is the praises’, (SUBHANA ALLAH WA BI HAMDIIHI) – 1000 times; [3] In the name of Allah, the Beneficent, the Merciful (BISMILLAAHI ‘R-RAHMANI’R-RAHIM) - 800 times; [4] O Allah
send blessings upon our master Muhammad, his family and Companions and give them peace, (ALLAHUMMA SALLI `ALA SAYYIDINAA MUHAMMADIN WA ALI MUHAMMAD WA SALLAM) – 12,000 times. As for the great litany of redemption, it is that you recite: [1] There is no deity except Allah ( LAA ILAHA ILLA ALLAH) 70,000 times; [2] ‘Glory be to Allah and with Him is the praises’, (SUBHANA ALLAH WA BI HAMDIHI) – 1000 times; [3] In the name of Allah, the Beneficent, the Merciful (BISMILLAHIR R-RHAMANKIR-RAHIM) - 800 times; [4] Surat’I-Ikhlaas Say He Allah is One – 500 times; [5] O Allah send blessings upon our master Muhammad, his family and Companions and give them peace, (ALLAHUMMA SALLI `ALA SAYYIDINAA MUHAMMADIN WA ALI MUHAMMAD WA SALLAM) – 12,000 times.

Shehu Uthman ibn Fuduye`, may Allah be pleased with him said: “Whoever performs these litanies in the order and manner which we mentioned will have achieved redemption from the Hell Fires, even if he/she were written to be among the people of Hell Fires; and will be taken out of it at that hour. It should be recited on behalf of those deceased.” I say, if you recite these litanies for the deceased among the awliyya of Allah, those brought near to Him and the righteous servants of Allah, then you will attain their spiritual stations, illuminations, baraka and secret, with the permission of Allah ‘izza wa jalla. Shaykh Muhammad Bello ibn Adbullahi and others among the sages of Maiurno informed me that they can be performed in one sitting, if the person has time. If this is not possible it can be performed over a period of time. However, each time it is ended for that day the person reciting the litany must ask Allah ta`ala to give the reward of what was recited over to so-and-so, the son/daughter of so-and-so, (ALLAHUMMA TASARRIF AT-THAWAAB LI HADHIHI ADHKAAR ILA _____ IBN _____; or _______ bint _______). They can be performed by an individual for themselves, or it can be done on behalf of someone else. It can be performed singularly, or shared among many people where each person does a set amount until the whole litany has been completed. When it is performed in congregation, each person should recite to themselves and at their own speed. It should not be performed aloud, in one voice. It was in this manner that I saw it performed in Maiurno, Sennar, Sudan with the descendants of Shehu Uthman ibn Fuduye’ there on behalf any of them who died. And Allah knows best.

I attained this secret after persistent reciting of this poetic song Huqqa’l-Bukai’ `Ala as-Saadataat of the gnostic Shaykh and Khadim of the Messenger, Ahmado Bamba, may Allah ta’ala be pleased with him, and benefit us by his baraka – Amen. I ask that those who love him that they recite what is easiest for them from these litanies of redemption in order to attain what he promised in his poetic song; and success is with Allah.

Shaykh Muhammad Shareef bin Farid al-Qaadiri
Wednesday, 28 Rajab, 1437 A.H. (04-05-2016)
The Zawiyya of Shehu Uthman ibn Fuduye’
Zerni, Yirimadio, Bamako - Mali

2 The news reached us that the Amir’l-Mu’mineen, the upright Khalif al-Hajj Abu Bakr ibn Sultan Muhammad at-Taahir ibn Sultan Muhammad Bello MaiWurno ibn Sultan Muhammad Attahiru I ibn Sultan Ahmad Zarruq ibn Sultan Abi Bakr ‘Ateeq ibn Amir’l-Mu’mineen Nuur’z-Zamaan Mujaddid’d-Deen Imam al-Awliyya Shehu Uthman ibn Fuduye’ has died close to three o’clock p.m. on Tuesday, the 27th of Rajab, 1437 from the hijra of the Prophet, upon him be the best blessings and most perfect peace [circa 5-3-2016 C.E.]. O Allah be merciful to him, forgive him and join him with his grandfather Shehu Uthman ibn Fuduye’ in the Garden of Firdaus, may Allah ennoble their secret, and benefit us by means of their baraka Amen.
The Right of Weeping for the Deceased Spiritual Masters
In the name of Allah the Beneficent, the Merciful and may Allah send blessings upon our master Muhammad, his family and Companions and give them peace.

Indeed actions are based upon intentions and it is my intention to take blessings with the spiritual masters.

Weeping is necessary for the death of the spiritual masters.

The earth likewise the heavens weep over them

I weep over them and hope in weeping that tomorrow To gain the pleasure of the One who caused them to vanish in Divine grace

I pity myself over the lost of these notables who Became extinct for the sake of the Lord who invited them to the highest abodes.

The nights along with the months weep over them Like the evenings and the early mornings do so with passion.

They were servants by their obedience to their Lord As a result the Lord enveloped them in divine favors

They considered neglecting the *wird* along with being sedated With lawful food among the causative factors of afflictions.

When the night had lowered its veil of intense darkness, they used to Stand quickly in order to give life to the gloomy darkness.

They sold worldly favors for the remembrance of Allah, their Creator And sleep during the nights they traded it for divine intimate conversation

Their sides eschewed the beds during the nights Forgetting about *Salma* and *Layla* in exchange for divine interchange.

For wherever *Layla* appeared with her beauties They turned away towards their Lord with acts of obedience.
يَنْسَوْنَ لِيَلَى وَسُعْدَى فِي قِيَامِهِم ⋆ مُسْتَانِسِينَ بِأَذْكَارٍ وَ أَيَاتِ

They forgot about Layla and Su’daa during their standing in prayer
Preoccupied in intimate discourse with remembrance and Quranic verses.

حَدِيثُهُمْ ذِكْرُ مُغْنٍ نَافِعٍ صَمَدٍ ⋆ لاَ ذِكْرُ هِنْدٍ وَلُبْنَى فِي الْمَقَالاتِ

Their talk was remembrance of the Independent, the Beneficiary the Eternal
The remembrance of Hind and Lubna did not puncture their conversations.

قَوْمٌ بِأَسْلِحَةٍ اَعْدَآهُمْ قَهَرُواْ ⋆ حَتَّى عَلَوْاْ بِالْمَزَايَا وَالْكَرَامَاتِ

They were a people who vanquished their enemies with weapons
Until they excelled in all acts of virtue and miraculous nobility.

أُرْكَانُ بَيْتِ جَمِيعِ الْقَوْمِ أَرْبَعَةٌ ⋆ بِهَا يُؤَسَّسُ بُنْيَانُ الْوِلايَاتِ

The pillars of the house of all the People of Allah are four,
By which the foundation of the edifice of sainthood is built.

صَمْتٌ وَجُوعٌ طَوِيلٌ بَعْدَهُ سَهَرٌ ⋆ وَعُزْلَةٌ عَن شُيُوخِ بِالإِْشَارَاتِ

Silence and extensive hunger, after it wakefulness,
And solitude on the authority of the shaykhs by means of spiritual indications.

قَوْمٌ طَرِيقَتُهُمْ تَكْفِي الْمُرِيدَ أَذىا ⋆ مِنَ الْمَرِيدِ وَأَنْوَاعَ الْغُرُورَاتِ

A People whose path suffices the disciple against the evils
From rebellious devils and the varieties of self-delusions.

طَرِيقُهُمْ قِضَّدٌ وَجَهَّ بُلَهِ ذُونٌ هُوَ ⋆ مَعَ الأَوْصُولِ الَّتِي ثَنَّى الرَّعْوَناتِ

Their path, whose aim is the Face of Allah not corrupt passions
It includes the fundamentals that negate heedlessness and inconstancy.
Like repentance which precedes fear along with hope,
Much sadness and being always in a state of satisfaction.
Austerity against every transitory vanity and after it scrupulousness.
Along with complete reliance, is coupled patience at all times.
Struggle with the nafs and thankfulness and contentment with the decree,
Avoiding inclinations towards the lower states of creatures.

Their path is built on ten elements that bring requirements,
They are essential for those who possess divine aspirations.
The objective is what urges one to take the journey,
Among them is [1] the guide, like a shaykh who possesses divine openings.
And [2] the provision, it is taqwa, among them their weapon,
It is [3] the ablution which negates all impurities.
Among them is [4] the lamp by remembrance of Allah, the Majestic and Exalted.
Among them is [5] the riding mount by means of enthusiasm for the highest stations.
Among them is [6] the staff by means of inability, and [7] the sword belt by which

The People of the path have fortitude in spiritual realities.

Shaykh Muhammad al-Faatih ibn Shaykh Qaribullah ibn Shaykh Abi Saalih ibn Shaykh al-Aarif Ahmad at-Tayyib ibn al-Bashir
Among the requirements is adhering to the methodology always.
It is the shari'a in the beginning of their affair and in the end.

And good companionship is their brother in their spiritual zeal
Along with loyalty by means of sincerity in brotherhood.

Everyone among the sum of the masters are possessors of spiritual rank
That suffices the disciple against rebellious devils the possessors of enticements.

Everyone of the People are shaykhs, scholarly and scrupulously pious
Among them is one who trains by remembrance of Allah and spiritual states.

Among them is one from whom comes mildness of states singularly and forever,
Among them is one who imparts training delicately by means of indications.

Each is completely cognizant of the sicknesses of the hearts besides
Which suffices the disciple against all varieties of misfortunes.

Each is completely generous, fearfully aware, guided and openhanded,
Spreading sound advice and sincere council among all creatures.

By means of taqwa he erases all the evils of the nafs,
Giving life to splendid sciences and knowledges from the Lord.
He makes the path of the People of Allah evidently clear,
For all those seeking guidance by means of divine overflowing.

Each of them possesses resolute zeal by which they ascend forever,
To the Mighty, the Powerful by means of divine spiritual openings.

He sees the secret affairs with the eye of the heart clearly
Just as he witnesses what is underneath existing things.

He encompasses illumination like the brightness of the sun wherever it moves
By means of him every illuminated person takes his share.

He withdraws from all created things for the sake of the Creator
He possesses a tremendous light and a great secret from the unseen worlds.

He wipes away from the heart every doubt which pollutes it.
He washes with a complete cleaning the clothing of impurities.

These are People whose assemblies cause no misery
By which the disciples earn the ranks of good fortune.

Joy to the servant, the disciple who is sincere towards them.
With their service to them, their love or by means of gifts.

They obtained rank by the footprints of the Messenger the chosen one,
May the One who grants privileges give him blessings.

They obtained by the footprints of the one who came with trustworthiness
Upon him from Him be my prayers and blessings at all hours.

Virtues which have not been embraced by a pen
Nor by a tongue neither by transcription nor by narration.
Among these virtues is deep penetration in the sciences of the shari`a along with the knowledge of the haqiqa before embarking on spiritual discipline.

Since spiritual exercise along with guidance which precedes them is among the acquisitions of self-delusions and miseries.

Until he sees it verified in sound documentation.

Among them is adherence to fear of Allah their King in the primary states as well as in the states of the completion.

Since in the beginning fear of sins restrain them, while in the end it is fear of the manifestation of Allah’s majesties.

Among them is adherence to demolishing the nafs devoid of showing-off because the nafs is the source of intrigue and treacheries.

They always see themselves less than other creatures and that they are not deserving of traits of nobility.

That they are the most corrupt of all the sinful people and that they are not deserving of being answered.
Among them is adherance to patience for the sake of Allah with
The oppression of all disobedient ones and with harmful afflictions.

Whenever harm afflicts the like of them they
Repent to Allah because of their many errors.

Among their virtues is their Lord’s contentment
Time, itself is sadden over them at all times.

Among their traits is fear of hypocrisy in the beginning
Fear of humiliation during the terrors of the Standing
And truthfulness, austerity along with purifying destructive traits.

Among them is fleeing to All Merciful One in all occasions
In gaining and warding off by suspending all complaints.

Their mark is knowledge and tolerance is their teaching
Devoid of pretensions and the denying of spiritual stations.

Oh! for the lost of the spiritual masters what will come of their path?!
The spiritual path of the chosen one the best of all creation.
Blessings be upon him along with the peace of the One who sent him
With the family and the Companions who succeeded in attaining Paradise.

* صلَّى عليه مع التّسْلِيم مُرْسِلُه
بالأل والضِّحِبِّ من فازوْا بِجَنَّاتِ

Blessings be upon him along with the peace of the One who raised him
With the purest of blessings which suffices against all self-deceptions.

* صلَّى عليه مع التّسْلِيم باعُثُه
أَزْكَى صلاةً بها تَكْفِي الفَجَرَاتِ

Blessings be upon him along with the peace of the One who created him
With the family and Companions who achieved divine gifts.

* صلَّى عليه مع التّسْلِيم مالِكُه
أَزْكَى صلاةً بها نَحْوِ الْفُتُوحَاتِ

Blessings be upon him along with the peace of the One who owns him
With the family and Companions who yielded with acts of obedience.

* صلَّى عليه مع التّسْلِيم مُالِكُه
أَزْكَى صلاةً بها نَحْوِ الْكَرَامَاتِ

Blessings be upon him along with the peace of the One who made him a master
With the family and Companions who obtained divine assistance.

* صلَّى عليه مع التّسْلِيم مُالِكُه
أَزْكَى صلاةً بها نَحْوِ الْكَرَامَاتِ

Blessings be upon him along with the peace of the One who made him noble
With the purest of blessings which moves towards divine miracles.

* صلَّى عليه مع التّسْلِيم مُالِكُه
أَزْكَى صلاةً بها نَحْوِ الْكَرَامَاتِ

Blessings be upon him along with the peace of the One whose articulation is eternally before-time
Upon him, with the family to the enumerations of all created things.

* صلَّى وسلم مـن فِي الْجَهْرِ قَدَّـمَهُ عَلَيْهِ بِالأَلِ تَعْدَادَ الْخَلِيـقَاتِ

Blessings be upon him along with the peace of the One who elevated him
With the purest of blessings which directs towards spiritual eminence.

* صلَّى عليه مع التّسْلِيم مُرْسِلُه
أَزْكَى صلاةً بها نَحْوِ إِرْتِفَاعَاتِ

Blessings be upon him along with the peace of the One who sent him
With the family and the Companions who succeeded in attaining Paradise.

* صلَّى عليه مع التّسْلِيم باعُثُه
أَزْكَى صلاةً بها تَكْفِي الفَجَرَاتِ

Blessings be upon him along with the peace of the One who raised him
With the purest of blessings which suffices against all self-deceptions.

* صلَّى عليه مع التّسْلِيم باعُثُه
أَزْكَى صلاةً بها تَكْفِي الفَجَرَاتِ

Blessings be upon him along with the peace of the One who created him
With the family and Companions who achieved divine gifts.

* صلَّى عليه مع التّسْلِيم مالِكُه
أَزْكَى صلاةً بها نَحْوِ الْفُتُوحَاتِ

Blessings be upon him along with the peace of the One who owns him
With the family and Companions who yielded with acts of obedience.

* صلَّى عليه مع التّسْلِيم مالِكُه
أَزْكَى صلاةً بها نَحْوِ الْفُتُوحَاتِ

Blessings be upon him along with the peace of the One who made him a master
With the family and Companions who obtained divine assistance.

* صلَّى عليه مع التّسْلِيم مُرْسِلُه
أَزْكَى صلاةً بها نَحْوِ إِرْتِفَاعَاتِ

Blessings be upon him along with the peace of the One whose articulation is eternally before-time
Upon him, with the family to the enumerations of all created things.

* صلَّى وسلم مـن فِي الْجَهْرِ قَدَّـمَهُ عَلَيْهِ بِالأَلِ تَعْدَادَ الْخَلِيـقَاتِ

Blessings be upon him along with the peace of the One who elevated him
With the purest of blessings which directs towards spiritual eminence.
Oh! for the lost of my spiritual master who have passed away
By what they passed away from astonishing spiritual treasures.

Upon their example who preceded them in the two worlds
Be the blessings of the One pleased to invite them to the meeting place

Upon the Beloved the son Abdullahi our spiritual master
Be the blessings of the Sufficer who suffices the needs of every one distressed

Upon the intercession on the Day of Gathering in every nobility
Be the blessings of the One who cures the sicknesses of those seeking cures.

Upon the one whose superiority will never end
Be the blessings of the Guide who guides them to uprightness

Upon the noble one who is better than the entire creation
Be the blessings of the Enricher who rewards them with the best of the best.

Upon him be the most continuous blessing along with peace
Upon the family the finest without exception in every moment

Upon the Companions and all of the spiritual masters alike.
Be the pleasure of the One Lord of the earth and the heavens alike.
Amir’l-Mu’mineen Sultan Maiurno
Al-Haj Abu Bakr ibn Sultan Muhammad at-Taahir ibn Sultan Muhammad Bello Maiurno ibn Sultan Muhammad Attahiru I ibn Sultan Ahmad Zarruq ibn Sultan Abi Bakr Ateequ ibn Amir’l-Mu’mineen Nuur’z-Zamaan Mujaddid’u-Deen Shehu Uthman ibn Fuduye’, may Allah ennoble his secret and illuminate his resting place.

Glory be to your Lord, the Lord of Might above what they ascribe to Him and peace be upon the Messengers and all praises are due to Allah the Lord of the worlds.
SANKORE’

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