

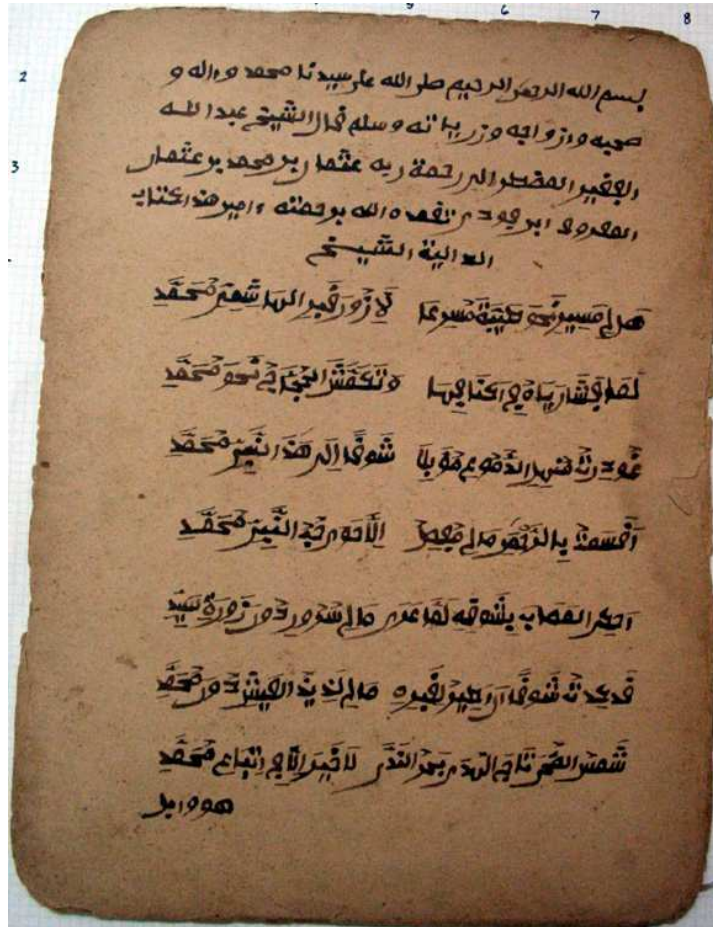
SANKORE'



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



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, his 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-Shaykh**]³

"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 dessert to visit the grave of **Muhammad**.⁵
Let us fasten our saddles heading towards the beauty of the Day of Standing,
Let us role 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 deserts 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 its 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 throngs 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**.

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 submersed 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.]¹¹
 I am a blind follower, I am impotent, I am ignorant
 And I am a sinner, but I am deeply in love with **Muhammad**.¹²
 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**?]¹³
 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.¹⁴
 O Lord, if you do show pardon, then destruction will be my right
 The unyielding punishment of the Fire will befall me there.¹⁵
 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**.

¹¹ 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.'

¹² Here ends facsimile 5 of manuscript B.

¹³ What is between the two brackets is omitted in A.

¹⁴ Here ends facsimile 2 of manuscript A.

¹⁵ Here ends facsimile 6 of manuscript B.

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-*Batuul* 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

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 ق = 100, ش = 1000, ف = 80 and ح = 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* Abdullahi ibn Fuduye`.