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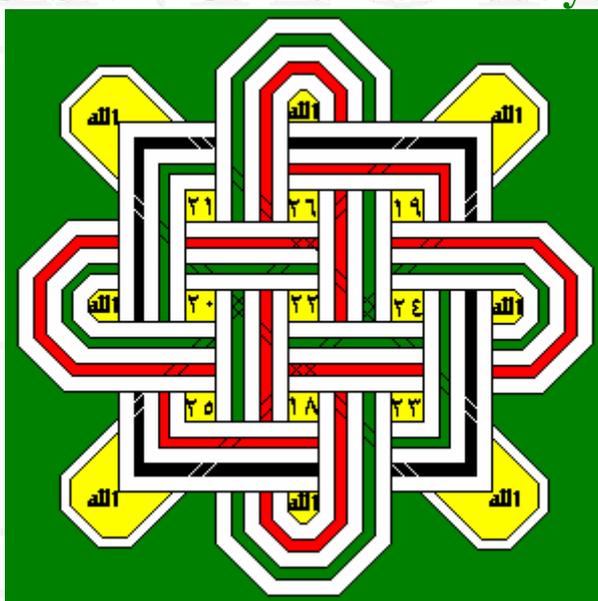


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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

The Supplications

Of *Shehu* Uthman ibn Fuduye`



Annotated, edited and translated by the one in need of Allah

Shaykh Abu Alfa Umar **MUHAMMAD SHAREEF** bin Farid the Retainer of the *Sultan*

May Allah pardon him, forgive his teachers, parents, family and children and be merciful to the entire

Umma of Muhammad, may Allah bless him and grant him peace with a universal mercy

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The Supplications of *Shehu* Uthman ibn Fuduye`

In the name of Allah, the Beneficent the Merciful, may Allah bless the generous Prophet. Our spiritual master *Shaykh* al-Khaṭeab Muhammad ibn *Shaykh* Adam Kari`anḡa, may Allah be merciful to both of them, said that *Shehu* Uthman ibn Fuduye` used to recite this supplication before seeking any of his objectives or reciting his litanies. I received this supplications from him as he received it from his father *Shaykh* Adam al-Khaṭeab, and he from his spiritual master, *Shaykh* Musa al-Muhajir, and he from his spiritual master, the *Imam Shaykh* al-Khaṭeab Ali ibn Abu Bakr, and he from the reformer of the religion, the light of the age, the *Amir`l-Mu`mineen*, the *Shehu* Uthman ibn Fuduye`, may Allah ta`ala be merciful to him. I have in turn given license for anyone who comes across this supplication with its chain of authority from me; since giving license in this manner is sound with some of the scholars, as it has been corroborated in prophetic traditions as *Amir`l-Mu`mineen* Muhammad Bello cited in his Tarjumaat. For I have never recited this supplications before reciting the Munaajaat or any other supplication or litany, except that my supplications were answered, and to Allah is the praise. I have placed an annotation and commentary of the text in its footnotes explaining its meanings and clarifying the merits of its expressions. The following is the cited litany.

The Supplications of Shehu Uthman ibn Fuduye`

In the name of Allah the Beneficent the Merciful¹; All praises are due to Allah; the Beneficent the Merciful; King of the Day of Judgment. It is You we worship and it with You we seek aid. Guide us to the Straight Path; the path of those You have blessed, and not among those who have earned Your wrath nor those who go astray.²

Seven times.

¹ It has been related that once Uthman ibn Afan asked the Prophet, may Allah bless him and grant him peace about the expression: In the name of Allah, the Beneficent the Merciful, and he said: "It is a Name from among the Names of Allah ta`ala. What is between It and the Greatest Names is like what is between the black and the white of the eyes."

² It has been related by al-Bukhari and Muslim on the authority of Abu ibn Ka`ab that the Messenger of Allah, may Allah bless him and grant him peace recited the *Faatihah* of the Book and then said: "Your Lord says: 'O children of Adam I have revealed upon You seven verses. Three of them are for Me, three are for you, one is between Me and you. As for that which is for Me they are: 'All praises are due to Allah the Lord of the worlds, the Beneficent the Merciful, King of the Day of Judgment'. That which is between Me and you is: 'It is You that we worship and it is with You that we seek aid'; thus from you is worship and it is upon Me to assist you. As for that which is for you they are: 'Guide us to the Straight Path, the path of those You have blessed, and not among those who have earned Your wrath nor those who go astray'." It has been related by ad-Daylami on the authority of Abu ad-Darda that the Messenger of Allah, may Allah bless him and grant him peace said: "The *Faatihah* of the Book is recompensed with what is not recompensed from the entire *Qur'an*. If the *Faatihah* of the Book were to be placed upon a balance of the scales and the entire *Qur'an* were placed upon the other balance, then the *Faatihah* of the Book would be superior to the *Qur'an* seven times." It has been related by al-Bayhaqi on the authority of Jaabir ibn Abdallah who said that the Messenger of Allah, may Allah bless him and grant him peace said: "O Jaabir, shall I not inform you of the best chapter which has been revealed in the *Qur'an*, it is the *Faatihah* of the Book. In it is a cure from every sickness." Al-Hassan al-Basri once said: "Indeed Allah has deposited all the sciences of the *Qur'an* inside the *Faatihah*. Whoever knows its exegesis is aware of the sciences of the *Qur'an*." This was further corroborated by az-Zamkhashari who said: "The *Faatihah* comprises of praising Allah as He deserves, worshipping Him through adhering to the commands and avoiding prohibitions, the Divine Promise and the Divine Threat, for all the verses of the *Qur'an* concerns one of these issues." Imam at-Tayyib said: "The *Faatihah* comprises four types of sciences which are the contingencies of the religion. The first of them is the science of the foundations and its intricacies such as knowledge of Allah and His Attributes, which is indicated by His words: 'All praises are due to Allah the Lord of the worlds'; knowledge of prophethood which is meant by His words: 'those You have blessed'; and knowledge of Divine Covenant consigned to His words: 'King of the Day of Judgment'. The second of them is the science of the branches whose proper referent are all acts of worship and it is what is meant by His words: 'It is You that we worship'. The third of them is the science by which spiritual perfection is attained, which comprises the science of character. Its foundation is arrival at the Eternal Presence, directing oneself towards Honored Presence of Unicity, behaving in accordance with the spiritual Path and being upright in it. This is indicated by His words: 'and it is with You that we seek aid. Guide us to the Straight Path'. The fourth of them is the science of the narratives and news of the foregone communities, those of them who attained spiritual bliss and those among them who earned wretchedness; and the promises they attained as a result of their excellence and the evils they attained as a result of their evil. This is what is meant by His words: 'the path of those You have blessed, and not among those who have earned Your wrath nor those who go astray'." One of the sages said: "The chapter *Faatihah* is called the Seven Oft Repeated (*saba`a mathaani*) because it has seven verses. Similarly, with this *Umma* which is divided into seven groups: [1] those who praise Allah; [2] those who hope in Allah; [3] those who fear Allah; [4] those who are sincere with Allah; [5] those who are reliant upon Allah; [6] those who are upright with Allah; and [7] those who have Gnosis of Allah. For each of these groups they have a share from this chapter. The share of those who praise Allah is His words: 'All praises are due to Allah'. The share of those who hope in Allah is His words: 'the Beneficent the Merciful'. The share of those who fear Allah is His words: 'King of the Day of Judgment'. The share of those who are sincere with Allah is His words: 'It is You we worship'. The share of those who are reliant upon Allah is His words: 'and it is with You we seek aid'. The share of those who are upright with Allah is His words: 'Guide us to the Straight Path'. The share of those who have Gnosis of Allah is His words: 'the path of those You have blessed, and not among those who have earned Your wrath nor those who go astray'." It has been related on the authority of Ibn Abass that he once said: "We were once sitting in the presence of the

Allah there is no deity except He, the Living the Self Subsistent. Neither slumber nor sleep overtakes Him. To Him belong what is in the heavens and what is in the earth. Who is there that can intercede except with His permission? He knows what is before them and what is behind them, and none encompasses anything of His knowledge except what He wills. His Footstool is as wide as the heavens and the earth, and it does not harm Him to preserve them and He is the Exalted the Mighty.³ **Seven times.**

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Messenger of Allah, may Allah bless him and grant him peace when an Angel came to him and said: 'I bring you the Good News of two lights which you have been given and which has never been given to any prophet before you. They are the *Faatiha* of the Book and the verses which end *al-Baqara*. You will never recite even a letter from them except that you will be granted your desires as a result of it,' It has been related on the authority of Hudhayfa ibn al-Yamaani that the Messenger of Allah, may Allah bless him and grant him peace once said: "Indeed a people upon whom Allah has dispatched Divine Punishment which has been decreed; and then an infant from among their children recite in his school: '*All praises are due to Allah*'; and Allah blessed be He the Exalted hears him and lifts from them the Punishment as a result of that for forty years." It has been related that the *Faatiha* is equal to a third of the *Qur'an*. It has also been related regarding it that one attains whatever he recites it for. It has been related on the authority of Abu Hurayra may Allah be pleased with him who said: "I once heard the Messenger of Allah, may Allah bless him and grant him peace say: 'Allah `azza wa jalla says: 'I have divided the prayer between Me and My servant into two parts. One part is for Me and one part is for My servant, and for My servant he will have what he ask for. For when My servant says: '*All praises are due to Allah*', Allah says: 'My servant praises Me'. When My servants says: '*the Beneficent the Merciful*' Allah says: 'My servant extols Me'. When My servant says: '*King of the Day of Judgment*', Allah says: 'My servant glorifies Me.' When My servant says: '*It is You we worship and it with You we seek aid*', Allah says: 'This what is between Me and My servant and My servant shall have what he ask. When My servant says: '*Guide us to the Straight Path*' until the end, Allah says: 'This is for My servant and for My servant what he ask'."

³ It has been related on the authority of Ali on the authority of the Prophet, may Allah bless him and grant him peace who said: "Whoever recites the verse of the Footstool (*Ayat 'l-Kursi*) at the end of every prescribed prayer, nothing will prevent him from entering Paradise except death. No one is persistent in reciting it except a Champion of Truth or one dedicated to worship. Whoever recites it when he takes himself to his bed, Allah ta`ala will protect him, his neighbor, his neighbors neighbor and all the houses around him." It has been on the authority of the Prophet, may Allah bless him and grant him peace who said: "Whoever recites these two verses when the evening comes will be protected by them until the morning. Whoever recites them when the morning comes will be protected by them until evening. They are *Ayat 'l-Kursi* and the first of *Ha Mim al-Mu'mineen* until His words: '*...and unto Him is the final return*'." He also said: "This verse is never recited in a home except that Satan flees from that home for three days." He also said: "Whoever recites *Ayat 'l-Kursi* at sleep Allah will dispatch an Angel to him who will guard him until the morning." He also said: "Whoever recites *Ayat 'l-Kursi* Allah will send an Angel to him who will record for him excellent deeds and wipe away his evils from that hour until the next day." It has been related on the authority of al-Hassan ibn Ali, may Allah be pleased with both of them who said: "Whoever recites *Ayat 'l-Kursi* at the end of the prescribed prayers will be under the protection of Allah until the next prayer." It has been related on the authority of the Prophet, that he once said: "Whenever the *Ayat 'l-Kursi* is recited when a person retires to his bed, Allah will continue to protect him and Satan will not be able to approach until the morning." It has been related on the authority of Ibn Marzuq, may Allah ta`ala be merciful to him who said: "The *Ayat 'l-Kursi* is among the most immense of the *Qur'anic* verses because it comprises seventeen Names from among the Names of Allah ta`ala some which are apparent and others concealed." He, may Allah be merciful to him used to test his students by commanding them to extract these Names from the verse.

Say O you who disbelieve. I do not worship what you worship. No do you worship what I worship. Nor shall I worship what you have worshipped, nor will you worship what I worship. To you is your way of life and to me is my way of life.⁴

Seven times.

Say He Allah is One. Allah is the Eternally Self Subsistent. He neither⁵ begets nor was He begotten, and there is none like unto Him.⁶ **Seven times.**

Say I seek refuge with the Lord of the dawn, from the evils of what He has created, from the evils of the darkness when it is intense, from the evils of malignant witchcraft, and from the evils of the envier when he envies.⁷ **Seven times.**

Say I seek refuge with the Lord of men, the King of men and the God of men, from the evils of lurking whisperer who whispers into the breast of men from among *jinn* and men.⁸ **Seven times.**

Glory be to Allah, all praises are due to Allah, there is no deity except Allah, Allah is the Greatest, and there is no power nor might besides Allah the Exalted the Mighty.⁹ **Seven times.**

⁴ It has been related by an-Nisaai', at-Tirmidhi, al-Haakim, at-Tabaraani and others on the authority of Anas ibn Malik who said the Messenger of Allah, may Allah bless him and grant him peace said: "Say O you who disbelieve' equals a fourth of the *Qur'an*." In another narration on the authority of Sa'd: "Whoever recites 'Say O you who disbelieve' it is as if he recited a fourth of the *Qur'an*." It has been related by Ahmad, Abu Dawud and others on the authority of Nufayl ibn Mu'awiyya who said that the Prophet, may Allah bless him and grant him peace said: "Whenever one of you retires to his bed at night he should recite: 'Say O you who disbelieve' and then goes to sleep after reading it will be free of polytheism." It has been related by ad-Daylami on the authority of Abdallah ibn Jaraad who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The hypocrite cannot pray the forenoon prayer (*duhaa*) nor can he recite: 'Say O you who disbelieve'."

⁵ Here ends folio 1 of the Arabic manuscript.

⁶ It is narrated in a sound prophetic tradition on the authority of the Prophet, may Allah bless him and grant him peace who said: "Indeed 'Say He Allah is One' is equal to a third of the *Qur'an*." This means that what is intended in the *Qur'an* is that which encompasses an explanation of beliefs, legal judgments and prophetic narratives. Some of the scholars say that this chapter carries the weight of the reward of one who recites a third of the *Qur'an*. It has been related on the authority of Jareer that the Messenger of Allah, may Allah bless him and grant him peace said: "Whoever recites 'Say He Allah is One' when he enters his home will negate poverty from the people of that house as well as his neighbors." It has been related by Sa'id ibn Mansuur on the authority of Ali ibn Abi Talib who once said: "Whoever recites 'Say He Allah is One' ten times at the end of the prayer of the early morning, will not be afflicted with sins on that day, even if he is fought vehemently by Satan." It has been related on the authority of Hudhayfa who said: "I heard the Messenger of Allah, may Allah bless him and grant him peace say: 'Whoever recites 'Say He Allah is One' one thousand times has purchased his soul from Allah."

⁷ It has been related that a Jew once applied sorcery against the Prophet, may Allah bless him and grant him peace by tying eleven knots in a string and then casting it into a well. As a result the Prophet, may Allah bless him and grant him peace became ill. It was then that the two *Mu'adhatayn* were revealed to him. Then Jibril informed him where the magic incantation had been placed. He then dispatched Ali to get it. When he came with it he recited these two chapters on it and each verse he recited a knot was untied. And as a result he became cured.

⁸ It has been related on the authority of Abdallah ibn Habeeb that he upon him be blessings and peace said: "Say!" I then said: "What shall I say O Messenger of Allah?" He said: 'Say He Allah is One' and the two *Mu'adhatayn* at evening and morning three times and it will suffice you against all things."

⁹ It has been related by at-Tabaraani on the authority of Abdallah ibn Mas'ud who said that the Prophet, may Allah bless him and grant him peace once said: "I once saw Ibrahim on the night I was taken on the Ascension and he said: 'O Muhammad give your *Umma* the greetings of peace, and inform them that Paradise is made of the most excellent earth, and the sweetest water, having two rivers and its vegetation is: Glory be to Allah, all praises are due to Allah, there is no deity except Allah, Allah is the Greatest, and there is no power nor might besides Allah'." In a narration on the authority of Abu Musa who said that the Prophet, may Allah bless him and grant him peace said: "Essential for you is the reciting of these five phrases: 'Glory be to Allah, all praises are due to Allah, there is no deity except

O Allah send blessings upon our master Muhammad, Your servant, prophet, messenger, the Unlettered Prophet, and upon his family and Companions, and grant them peace.¹⁰ **Seven times.**

O Allah forgive me, my parents, and all the believing men and believing women, the Muslim men and Muslim women, those living and those deceased, indeed You are the answerer of supplications.¹¹ **Seven times.**

Allah, Allah is the Greatest, and there is no power nor might besides Allah.” It has been related by al-Haakim on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever says: ‘Glory be to Allah, all praises are due to Allah, there is no deity except Allah, Allah is the Greatest, and there is no power nor might besides Allah the Exalted the Mighty’, Allah will say: ‘My servant has become safe and has surrendered’.” It has been related by as-Shirazi on the authority of Anas ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Indeed Allah `azza wa jalla when He created the Paradise he placed within it vegetation, which are: ‘Glory be to Allah, all praises are due to Allah, there is no deity except Allah, Allah is the Greatest, and there is no power nor might besides Allah’. Then Allah said: ‘The believers have definitely succeeded who addresses Me with it, O My Paradise.’” The Paradise then said: “You are Allah, there is no deity except You, the Living the Self Subsistent, he has attained spiritual bliss who enters me.” Then Allah `azza wa jalla said: “By My Might, I swear and by My exaltedness above My creation, no one will enter you who is persistent in illicit sex, addicted to intoxicants nor the defamer, that is the one who slanders.”

¹⁰ The erudite scholar of the Black Lands, *Shaykh* Ahmadu Baba ibn Ahmad at-Timbukti said in his *ad-Durr an-Nadeer* regarding the expression of this particular blessing is that it was related by al-Khateeb and others on the authority of Anas ibn Malik, and that the Messenger of Allah, upon him be blessing and peace said about it: “Whoever send blessings upon me on the day of *juma`a* using this particular expression eighty times, Allah will forgive him his sins for eighty years.” *Shehu* Uthman ibn Fuduye` said: “This prayer upon the Prophet, may Allah bless him and grant him peace is equal to five hundred thousand prayers upon him and is redemption from the Fire.” Realize that in the prayer upon the Prophet, may Allah bless him and grant him peace are abundant merits, among them is as it was related by Ibn Shakwaal on the authority of Abdallah ibn Bishr who said that the Messenger of Allah, may Allah bless him and grant him peace said: “All supplications are veiled until one first praises Allah `azza wa jalla and then send the blessings upon the Prophet, may Allah bless him and grant him peace, and then supplicates. Then his supplications will be answered.” It has been related by Ibn Maja on the authority of `Aamir ibn Rabi`a who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever sends blessings upon me the Angels will send blessings upon him as long as he sends blessings upon me. This is regardless if the servant does it a little or a lot.” It has been related by at-Tirmidhi on the authority of Abdallah ibn Mas`ud, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said: “Indeed the foremost of the people with me on the Day of Judgment will be those who sent the most blessings upon me.” It has been related by at-Tabaraani on the authority of Abu Amama who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever sends blessings upon me Allah will send blessings upon him and there will be an Angel responsible for his blessings until it reaches me.” It has been related by Abu Dawud on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: “There is no one who sends blessings upon me except that Allah ta`ala returns my spirit to me so that I can return it to him.”

¹¹ This supplication is an all embracing supplication which comprises all good and includes all good people. This is because it is a supplication of the absent person for the absent person which is included among the supplication which are answered; as it has been related by Muslim 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 absent except that the Angel says: ‘And for you the like of it’.” It has been related by at-Tabaraani on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Five are among the supplications which are answered.” He then mentioned among them: “The supplication of a Muslim for his fellow brother.” It has been related by Abu Nu`aym on the authority of Wathila who said that the Prophet, may Allah bless him and grant him peace once said: “Four are among the supplications which are answered: that of the just *Imam*, a man who supplicates for his brother who is absent, the supplications of the oppressed, and a man who supplicates for his two parents.” It has been related by Ahmad, Abu Dawud and at-Tirmidhi on the authority of Abu Hurayra who said that the Prophet, may Allah bless him and grant him peace said: “There three supplications which are surely answered and there is no

O Allah do with us and them, sooner and later what is deserving of You, and do not do with us and them, O our Master what we are deserving of. Verily You are the Benevolent, the Tolerant, the Generous, the Kind and the Merciful.¹²

doubt about it: the supplication of the parent for its child, the supplication of the traveler, and the supplication of the oppressed.” It has been related by ad-Daylami on the authority of Ibn Abass who said: “Whenever anyone of you adorns the *ihraam*, he should trust in his supplications since the Prophet, may Allah bless him and grant him peace said: “Whoever makes his supplications be generally inclusive of the believing men and believing women, then his supplications will be answered.”

¹² I have not found the source of this supplication from among the supplications of the Prophet, may Allah bless him and grant him peace or from anyone else. Thus, this supplication must be attributed to the author, *Shehu* Uthman ibn Fuduye`, himself. Its lawfulness has been established by what the brother of the author, *Shaykh* Abdullahi ibn Fuduye` said in his *Diya'l-Qawaa'id* when he said in the chapter on the proof for the lawfulness of following the *Awliyya* of Allah in their methods of remembrance of Allah and supplications: “The proof for the lawfulness of acting in accordance with what the *awliyya* endeavor to do from their remembrances, supplications, and the establishment of its preference, is extracted from the Messenger of Allah, may Allah bless him and grant him peace confirmation of his Companions in the remembrances and supplications that he heard from them, and his specifying for them to utilize what they presented to him as a way of instructing them in the secrets of its expressions, even when they understood from him, may Allah bless him and grant him peace its meanings. This is like the prophetic tradition of Abdallah ibn Burayda, may Allah be pleased with him, that the Prophet, may Allah bless him and grant him peace heard a man saying: “O Allah, indeed I ask You by that the fact that You are Allah, whom there is no deity except You, the One, Singular, Unicity, the Eternally Subsistent, who has not given birth nor was He begotten, and there is none like Him.’ He said: ‘You have asked Allah by His Immense Name, that when He is supplicated by it He answers and when He is asked by it He gives’.” This was related by Abu Dawud, at-Tirmidhi, who verified its soundness, al-Haakim and Ibn Hibban. In a prophetic tradition of Mu`adh, may Allah be pleased with him, that he, may Allah bless him and grant him peace, once heard a man say: “O Possessor of Majesty and Generosity. He said: ‘You have been answered, so ask and it will be given’.” This was transmitted by at-Tirmidhi. In a prophetic tradition of Anas, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace once passed by Abu `Iyyash az-Zarqiy, and he was praying saying: “O Allah verily I ask You by the fact that to You are the praise, there is no deity except You. O Affectionate One, O Benefactor, O Originator of the heavens and the earth, O Possessor of Majesty and Generosity, O Living and Eternal. He then said: ‘He has called on Allah by means of His Most Immense Name, which if it is supplicated with He answers, and if it is asked by it, He gives’.” This was related by Abu Dawud Ibn Hibban, and an-Nisaai’ in his *Saheeh* as well as al-Haakim, who said it was transmitted using the conditions set by Muslim. There are many other prophetic traditions regarding this. The proof that the *awliyya* have designated the reward of some actions which have not been transmitted from the Messenger of Allah, may Allah bless him and grant him peace, like their words: “Whoever sends blessings upon the Prophet, may Allah bless him and grant him peace with so-and-so *salaat* will have so-and-so reward”; is in accordance with al-`Ayyash said: “It is what Allah induces His *awliyya* to do, or what they witness written with the Pen of the Divine Decree, upon a stone, the leaves of trees, or what they hear from an unseen voice, or what they received by instruction from the Prophet, may Allah bless him and grant him peace while sleep; or while in the waking state; or which was addressed to them as a result of a subtle spiritual endeavor. All of this is firmly established from reliable foundations with them, may Allah be pleased with them.” Its proof from the *Sunna*, is his words, may Allah bless him and grant him peace related in the *Saheeh*: “There were among those who came before you interlocutors who were not among the Prophets. If they exist among my *Umma*, then Umar is from among them.” This is what is meant by them when they speak of those to whom Allah speaks (*mukaalama*).” There is no doubt that *Shehu* Uthman ibn Fuduye` was among those perfected *Awliyya* whose supplications are answered with Allah.

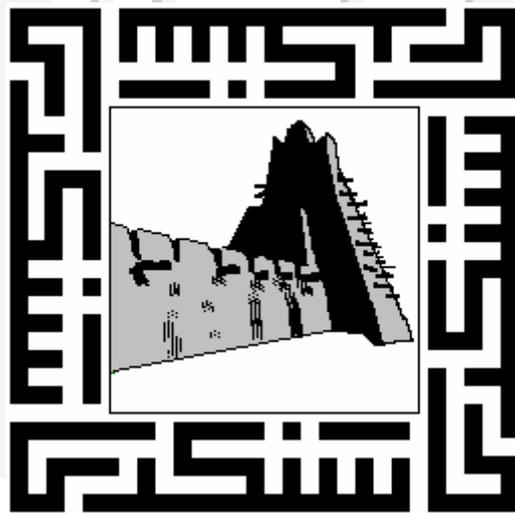
O Allah forgive the *Umma* of Muhammad, with an all encompassing mercy.¹³

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¹³ Then the *Shehu*, may the mercy of Allah be upon him sealed his supplications with the best and most beloved of supplication with Allah ta`ala. In some of the extant manuscripts the expression: '...with an all encompassing mercy' is omitted, however, my spiritual master, *Shaykh* Umar ibn Ahmad Zarruq said that this is what is intended. He also said that it is here that you can supplicate for whatever you desire because it is a point where supplications are answered. For it has been related by al-Haakim in his *Tarikh* on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The best supplication is your saying: 'O Allah be merciful to the *Umma* of Muhammad, with an all encompassing mercy'." In the narration of al-Khateeb on the authority of Abu Hurayra also who said that the Messenger of Allah, may Allah bless him and grant him peace said: "There is no supplication more beloved to Allah than the servant saying: 'O Allah be merciful to the *Umma* of Muhammad, with an all encompassing mercy.'" Here ends what he upon him be blessings and peace said and with its ending, I end the commentary upon the Supplications of *Shehu* Uthman ibn Fuduye`. I took the license in this supplication from my support in the sciences of the *shari`a*, my proof in the sciences of the *tareeqa*, and my lamp in the sciences of the *haqeeqa*, the learned jurists, the *Imam* and *Khateeb* *Shaykh* Muhammad al-Amin ibn Adam Kari`angha al-Khateeb ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn *Amir* *Hadijia* Muhammad Sanbu Darneema; as he took it from his father *Shaykh* Adam al-Khateeb, and he from his spiritual guide *Shaykh* Musa al-Muhajir, and he from his spiritual master, the *Imam* and *al-Khateeb*, *Shaykh* Ali ibn Abu Bakr and he from the reformer of the religion, the light of the age, the *Amir*'*l-Mu`mineen* *Shehu* Uthman ibn Fuduye`, may Allah be merciful to all of them. I have in turn given license for anyone who comes across this supplication with its chain of authority from me; since giving license in this manner is sound with some of the scholars, as it has been corroborated in prophetic traditions as *Amir* '*l-Mu`mineen* Muhammad Bello cited in his Tarjumaat. In these supplications of *Shehu* Uthman ibn Fuduye` are immense *baraka* which will be witnessed. They contain an immense secret with regard to honor from the *Awliyya* of Allah in particular and from people in general. They contain the secret of expansion, growth and perfection, thus if a pregnant woman persists in reciting it during her pregnancy, the seven-month embryonic will become established and strengthened, and the nine-month embryonic child will attain *baraka* and completion. Likewise, whoever is persistent in reciting it will discover *baraka*, honor, lawful wealth, rank, and protection from the evils of land and sea. For I have never recited this supplications before reciting the Munaajaat or any other supplication or litany, except that my supplications were answered, and to Allah is the praise in the beginning and the end. The best blessings and most perfect peace be upon our master and chief Muhammad, the Best of the first and the last, and upon his family and all his Companions, and the last of our supplications is: "All praises are due to Allah the Lord of the worlds."

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