

SANKORE'



Institute of Islamic - African Studies International

رِسَالَةُ الْهَجْرَةِ

للسيدة مريم بنت الشيخ عثمان بن فودي

رضي الله تعالى عنهما

**The Treatise on the Exodus
by the Spiritual Master**

Maryum bint *Shehu* Uthman ibn Fuduye`

May Allah ta`ala be pleased with both of them

راجعها وعلق عليها الفقير الى الله تعالى

الشيخ أبو الفا عمر محمد شريف بن فريد

عفا الله عنه وغفر لشيخه ووالديه وأهله وأولاده أمين

Annotated and edited by the impoverished servant of Allah
Shaykh Abu Alfa Umar MUHAMMAD SHAREEF bin Farid
May Allah pardon him, forgive his teachers, parents, wife and children, Amen

Institute of Islamic-African Studies International

Copyright © 1433/2012 Muhammad Shareef

**Published by
SANKORE'**



Institute of Islamic - African Studies International

The Palace of the Sultan of Maiurno

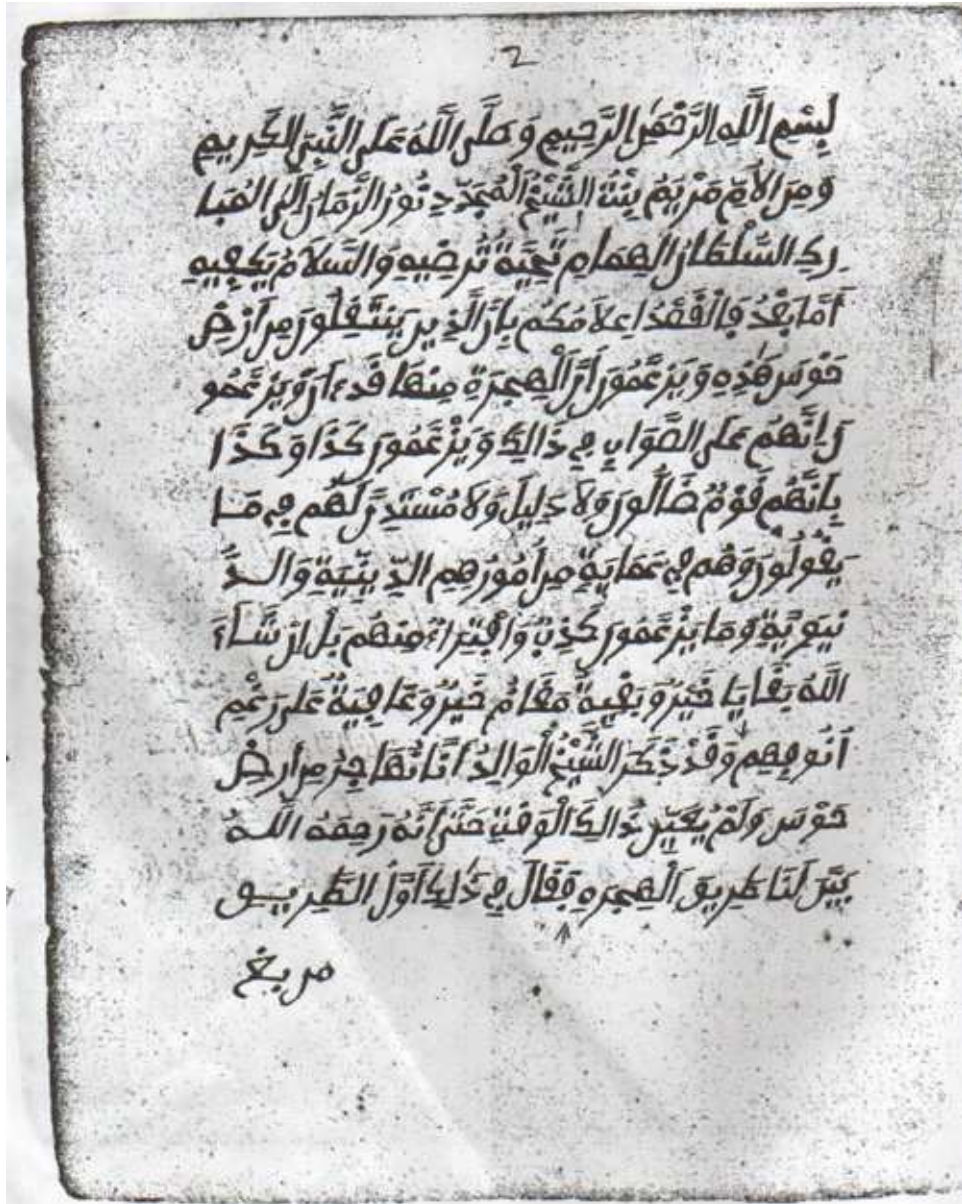
Maiurno, Sennar, Sudan

www.ibnfodio.com / www.sankore.org / www.ibnfodio.org

Book design by Muhammad Shareef

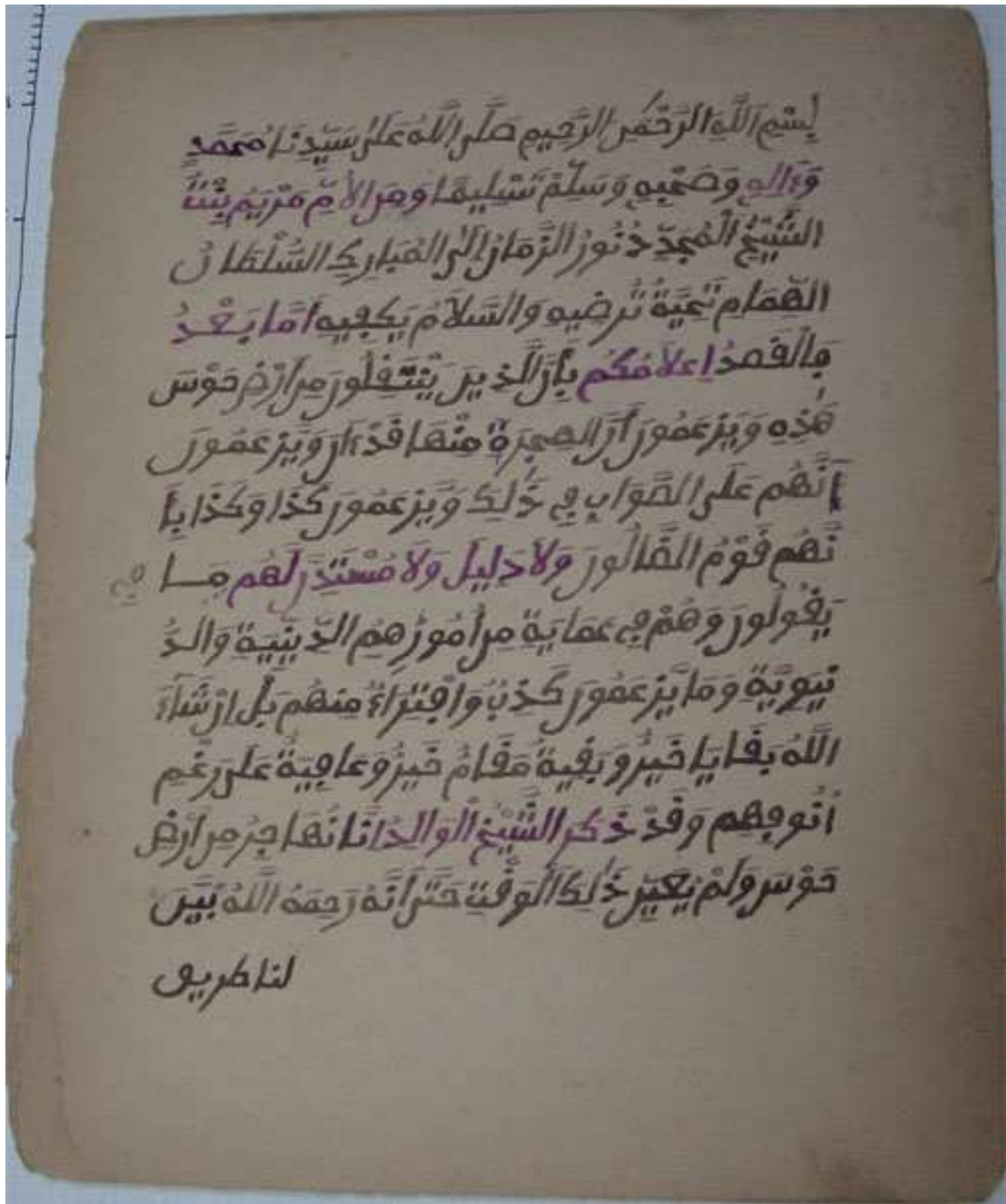
All rights reserved. No part of this publication may be reproduced, stored in any retrieval system, or transmitted in any form or by any means, electronic or otherwise, without written permission of the publishers.

Institute of Islamic-African Studies International



الورقة 2 من المخطوطة: أ، من مكتبة الشيخ محمد بل بن الشيخ عبد الرازق بن الشيخ عثمان بن الشيخ عبد القادر بن الكاتب مصطفى بن محمد التروودي في مايرنو السودان.

Folio 2 of manuscript A, from the library of *Shaykh* Muhammad Bello ibn *Shaykh* Abd'r-Raaziq ibn *Shaykh* Uthman ibn *Shaykh* Abd'l-Qadir ibn *Kaatib* Mustafa ibn Muhammad at-Turuudi, in the town of Maiurno, Sudan.



الورقة 1 من المخطوطة: ب، من مكتبة السلطان الحاج أبي بكر بن السلطان محمد الطاهر بن السلطان محمد

بل مايرنو بن السلطان محمد الطاهر الأول بن السلطان أحمد زروق بن أمير المؤمنين أبي بكر عتيق بن

الشيخ عثمان بن فودي حفظه الله تعالى في مايرنو السودان.

Folio 1 of manuscript B from the library of Sultan al-Hajj Abu Bakr ibn Sultan Muhammad at-Tahir ibn Sultan Muhammad Bello Mai Wurno ibn Sultan Muhammad Attahiru al-Awwal ibn Sultan Ahmad Zarruq ibn Amir'l-Mu'mineen Abi Bakr`Atiqu ibn Shehu Uthman ibn Fuduye`, may Allah ta`ala preserve him, in Maiurno, Sudan.

النبتة البسيرة في سيرة المؤلفة السيدة مريم بنت الشيخ عثمان بن فودي رضي الله تعالى

عنهما

وهي سيدة مريم بنت نور الزمان مجدد الدين إمام الأولياء أمير المؤمنين عثمان بن فودي محمد بن عثمان بن صالح بن هرون بن محمد غرط بن محمد جُبَّ بن محمد سَنَبُ بن ماسِرَانَ بن أيوب بن بُوبَ بَابَا بن ابي بكر بن موسى جُكَلَّ بن الإمام دَمْبَبَ التروذي، وأمها السيدة العالمة الزاهدة حَوَاء بنت العالم الشيخ آدم بن الشيخ محمد آخ، ولها من أمها أخان وثلاثة أخوات، منهم: أمير المرمنين محمد بل، وأمير المؤمنين أبو بكر العثيق، وفَاطِمُ زوجة أمير الجيش علي جِبِدُّ، وحنة زوجة الأمير العالم المجاهد محمد نَمُودَ، وسودة التي ماتت صغيرة.

فنشئتُ مريم من صغرها في بيت العلم والتقوى حتى تبحرت في العلوم والورع من تدريس والدها الشيخ عثمان بن فودي ووالدتها حواء بنت الشيخ آدم، فقراءت القرآن على أمها ودرست العربية وبعض الكتب الفقهية على أختها خديجة وشقيقها محمد بل، ودرست سائر العلوم على بعض خالاتها وعماتها وهي كما استخلصتُ من كتاب عرف الريحان لسيدي أمير المصالح ووزير صكت العالم الحاج جنيد بن محمد البخاري رحمة الله عليه: كانت العالمة الزاهدة العابدة الصالحة الأمرة بالمعروف والناهية عن المنكر التابعة للكتاب والسنة الولية ذات الأسرار السنية والدعوات المستجابة، فكان لها حالا رفيعا في الزهد والصلاح ومقاما عليا في الورع والمجاهدات والرياضات، ولها القوائد العربية الجميلة والقوائد العجمية السنية، وكمثل قصيدتها الميمية في الشكر على ما من الله تعالى به على المسلمين من هزيمة جيش الطاغوت بَاوٍ وتشيت أمره في زمن ابن أخيها أمير المؤمنين معاذ بن محمد بل بن الشيخ عثمان بن فودي.

وكانت لها وشيجة أنيسة بشقيقها أمير المؤمنين أبي بكر عتيق الذي كان صاحب أسرار والدهما الشيخ عثمان بن فودي، وقد روى عنه أنه أخبره والده بمائة وخمسة عشر نوعا من الأسرار من مقامه بَعْنَدُ إلى سيفَاوَا وإلى صُكَّتْ، وقد ذكر خمسة عشر منها وترك المائة، ولا يخبر بها أحداً إلى يوم اللقاء إن شاء الله تعالى، وكانت مريم ممن أخبر به بعض هذه الأسرار. *Institute of Islamic-African Studies Interna*.

فمن جملة هذه الأسرار ما أخبرت به حين جاوبت أمير كَانُو عثمان بن إبراهيم دابُّ لما أرسل إليها السؤال عن أحوال قوم ينتقلون من أرض حوسَ إلى الشرق ويزعمون إن ظهور المهدي قد قرب ويزعمون أنهم على الصواب في إنتقالهم، فخاف الأمير عثمان من ذلك، فأرسل إليها يسألها عن ذلك، فكانت حينئذ أكبر أولاد الشيخ حياً ومن أواخر الذين عرفوا بهذه الأسرار، فأجابته رضي الله عنها بما أخبرها والده الشيخ عثمان وشقيقها أبو بكر بنص

الرسالة المباركة بين يديك، والحاصل كما دلت في هذه رسالة أنها من خواص الأولاد للشيخ
عثمان بن فودي من عباد الله الصالحين ومن خيار الأمة القانتين، فهي من أواخر البنات للشيخ
ماتا اعاد الله علينا من بركاتها وبركاتهم أجمعين.

الشيخ أبو الفاء عمر محمد شريف بن فريد

9 جمادى الأولى، 1433

SANKORE'



Institute of Islamic-African Studies International

A Brief Biography of the Author *Sayyida Maryum bint Shehu Uthman ibn Fuduye`*, may Allah ta`ala be pleased with them

She was the spiritual master, Maryum, the daughter of the Light of the Age, the Reformer of the religion, the *Imam* of the *Awliyya*, the *Amir'l-Mu'mineen*, *Shehu Uthman ibn Fuduye` Muhammad ibn Uthman ibn Saalih ibn Harun ibn Muhammad Ghurtu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Maasiraan ibn Ayyub ibn Buba Baba ibn Abi Bakr ibn Musa Jokolli ibn Imam Dambuba at-Turudi*. Her mother was the spiritual master, the learned and ascetic Hawwa, the daughter of the learned *Shaykh Adam ibn Shaykh Muhammad Agh*. Maryum had two brothers and three sisters from her mother. Among them were: *Amir'l-Mu'mineen Muhammad Bello*; *Amir'l-Mu'mineen Abu Bakr Atiku*; Faatuma, the wife of the *amir* of the military, Ali Jedo; Hinna, the wife of the learned *Amir* and *mujahid*, Muhammad Namoda; and Sawda who died when she was still an infant.

Maryum was raised from the time she was young in a house of learning and fearful awareness until she became thoroughly conversant in the sciences and in scrupulous piety, through the training of her father *Shehu Uthman ibn Fuduye`*, and her mother, Hawwa bint *Shaykh Adam*. She read the *Qur'an* with her mother, and studied Arabic and some books of jurisprudence with her half sister, Khadija, and her blood brother, Muhammad Bello. She studied the remaining sciences with some of her paternal and maternal aunts. She was, as it was surmised from the 'Urf'r-Rayhaan of my spiritual master, the *Amir* of mediation, the *Wazir* of Sokoto, the learned al-Hajj Junaydu ibn Muhammad al-Bukhari, may the mercy of Allah be with him: she was erudite, ascetic, dedicated to worship, upright and commanding what is good and forbidding what is evil. She was an adamant follower of the Book and the *Sunna*, and a protected friend of Allah, who possessed sublime spiritual secrets. Her supplications were accepted by Allah. She had an exalted spiritual state austerly and righteousness, and an elevated station in scrupulous piety, spiritual struggle and discipline. She composed beautiful Arabic poetry as well as awe-inspiring non Arabic poetry, like her poem rhyming in the letter *meem*, in which she shows gratitude for what Allah ta`ala had favored the Muslims with in the defeat of the armies of the tyrant Bawa and the breaking of his affair during the reign of her nephew *Amir'l-Mu'mineen Mu`adh ibn Muhammad Bello ibn Shehu Uthman ibn Fuduye`*.

She had an extremely close relationship with her blood brother Abu Bakr `Atiku, who was well known for inheriting secrets of their father, *Shehu Uthman ibn Fuduye`*. It was said that the *Shehu* informed him of one hundred and fifteen mystical secrets during the period the community were in Gwandu, Sifawa and Sokoto. Abu Bakr Atiku only transmitted to other fifteen of these mysteries and kept the remaining one hundred concealed, without informing anyone of these until the day he met Allah ta`ala. His sister, Maryum was among those whom he transmitted some of these secrets.

Among a body of these secrets was what Maryum herself related in her response to, Uthman ibn Ibrahim Dabo, the *Amir* of Kano, when he wrote to her asking her about the circumstances of a group of people that had moved from Hausaland heading towards the east. They claimed that the time of the appearance of the *Mahdi* was near and that they were correct in relocating towards the east. As a result, *Amir Uthman* became alarmed at that and wrote to her asking for consultation regarding that. At that time she was the eldest of the surviving children of the *Shehu* and was among the last of those who were acquainted with these secrets. She, may Allah be pleased with her answered him informing him about what her father, *Shehu Uthman* related to her, and what her blood brother Abu Bakr told as well. The text of

this answer is the blessed letter which is between your hands. The bottom line, as this letter indicates, is that Maryum was among the spiritually elite of the children of *Shehu* Uthman ibn Fuduye`. She was among the righteous and excellent obedient servants Allah. She was the last of the daughters of the *Shehu* to die, may Allah include us among those who attain their *baraka*.

Shaykh Abu Alfa Umar Muhammad Shareef bin Farid
9th *Jumad'l-Ulaa*, 1433 A.H.

SANKORE'



Institute of Islamic-African Studies International

SANKORE'

رسالة الهجرة

**The Treatise on the
Exodus**

Institute of Islamic-African Studies International

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى¹ اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ²
وَمِنَ الْأُمِّ مَرْيَمَ بِنْتِ الشَّيْخِ الْمُجَدِّدِ نُورِ الزَّمَانِ [رَضِيَ اللَّهُ عَنْهَا]³ إِلَى الْإِبْنِ⁴
الْمُبَارِكِ عَثْمَانَ السُّلْطَانَ الْهَمَامِ

تَحِيَّةُ تَرْضِيهِهِ وَالسَّلَامُ يَكْفِيهِ، أَمَا بَعْدُ: فَالْقَصْدُ إِعْلَامُكُمْ بِأَنَّ الَّذِينَ يَنْتَقِلُونَ مِنْ
أَرْضِ حَوْسَ هَذِهِ وَيَزْعَمُونَ أَنَّ الْهَجْرَةَ مِنْهَا قَدْ آتَتْ وَأَنَّ وَيَزْعَمُونَ إِنَّهُمْ عَلَى الصَّوَابِ
فِي ذَلِكَ، وَيَزْعَمُونَ كَذَا وَكَذَا، بِأَنَّهُمْ قَوْمٌ ضَالُّونَ وَلَا دَلِيلَ وَلَا مُسْتَدِينَ لَهُمْ فِي مَا
يَقُولُونَ، وَهُمْ فِي عَمَايَةٍ مِنْ أُمُورِهِمُ الدِّيْنِيَّةِ وَالدُّنْيَوِيَّةِ، وَمَا يَزْعَمُونَ كَذِبٌ وَإِفْتِرَاءٌ
مِنْهُمْ، بَلْ إِنْ شَاءَ اللَّهُ بَقَايَا خَيْرٍ وَبَقِيَّةُ مَقَامٍ خَيْرٍ وَعَافِيَةٌ عَلَى رَغْمِ أُتُوفِهِمْ، وَقَدْ ذَكَرَ
الشَّيْخُ الْوَالِدُ إِنَّا نُهَاجِرُ مِنْ أَرْضِ حَوْسَ، وَلَمْ يُعَيِّنْ ذَلِكَ الْوَقْتَ حَتَّى أَنَّهُ رَحِمَهُ اللَّهُ
تَعَالَى⁵ بَيْنَ⁶ لَنَا طَرِيقَ الْهَجْرَةِ، فَقَالَ فِي ذَلِكَ: "أَوَّلُ الطَّرِيقِ⁷ بَلَّغٌ⁸ إِلَى مُشْكُمَ،
فَبُئْسَ، ثُمَّ إِلَى سَارَى، ثُمَّ إِلَى سَرَوَا، ثُمَّ إِلَى أَنْدَمَ، [ثُمَّ إِلَى وَرِشَ، ثُمَّ إِلَى بَسْ]،⁹ ثُمَّ
إِلَى الْجَبَلِ الْمُسَمَّى كَغَمَ، ثُمَّ إِلَى الْجَبَلِ الْمُسَمَّى ذُو زِيَاتِ، ثُمَّ إِلَى الْجَبَلِ الْمُسَمَّى أَبُو
زَرَا، ثُمَّ إِلَى رَوَاحِ، ثُمَّ إِلَى دِيغِ، ثُمَّ إِلَى كَجِ، ثُمَّ كَتُولَ، ثُمَّ إِلَى النَّوْبَةِ، ثُمَّ إِلَى

¹ حرف الواو العطف محذوف في: ب.

² وفي: ب، على سيدنا محمد وآله وصحبه وسلّم تسليمًا.

³ ما بين معقفين ساقط في: ا، وفي: ب، ولكنها مكتوبة في نسخة الرسالة التي نقلها الوزير
الجاج جنيد بن محمد البخاري في كتابه عرف الريحان.

⁴ ساقط في: ا، وفي: ب، سميته "الإبن" لأن الأمير عثمان بن إبراهيم دابُّ كانت أمه مريم
بنت الشيخ عثمان بن فودي من سريته مارية، ولذلك كان الأمير عثمان حفيدًا للشيخ عثمان بن
فودي، فجعلته مريم الإبن لها، فهذا يجوز.

⁵ ساقط في: ا، وفي: ب.

⁶ هنا انتهى الورقة 1 في: ب.

⁷ وفي: ب، طريق، وهنا انتهى الورقة 2 في: ا.

⁸ ساقط في: ا، وفي: ب.

⁹ ما بين معقفين ساقط في: ا، وفي: ب.

زَنْغَلٌ¹⁰ مَعْدَانُ الذَّهَبِ، وَلَهُ تِسْعٌ وَتِسْعُونَ جَبَلًا، كُلُّ إِسْمِهِ بِالْفَاءِ، وَلَا أَعْرِفُ مِنْهَا إِلَّا ثَلَاثَةً، هِيَ: فَازَعْلُ وَفَنَكْعَلُ¹¹ وَفَافْعَلُ¹²، وَبَعْدَ يَوْمَيْنِ نَسِيرٌ إِلَى نَيْلِ السَّنَارِ¹³ إِلَى آخِرِ مَا قَالَ رَحِمَهُ اللَّهُ، وَلَمْ يُعَيِّنْ لِهَجْرَتِنَا سَنَةَ كَذَا إِلَّا أَنَّهُ أَرَخَ إِذَا جَاءَ ذَلِكَ الْوَقْتُ لَا يَخْفِي عَنْ أَحَدٍ، بَلْ هُوَ كَنَارٍ عَلَى عِلْمٍ، وَمِنْ عِلَامَاتِ ذَلِكَ إِمْسَاكُ الْمَطْرِ حَتَّى أَنْ الشَّخْصَ لِيُحْفَرَ فِي بَحْرِنَا هَذَا بَيْرًا وَلَمْ يُدْرِكْ مِنَ الْمَاءِ شَيْئًا، وَمِنْ عِلَامَاتِهِ أَيْضًا هَيْجَانُ الْفَنَنِ¹⁴ فِي جُمُوعِ الْمَغْرِبِ حَتَّى أَنَّهُمْ يَنْفَصِلُونَ مِنْ بِلَادِهِمْ¹⁵ وَيَتَوَجَّهُونَ نَحْوَ الْمَشْرِقِ، فَإِذَا هُمْ لَمْ يَجِدُونَا، فَوَجِدُونَا قَدْ سَبَقْنَا هُمْ إِلَى الرَّحِيلِ، وَهَذَا مِنَ الْعِلَامَتَانِ هُمَا الْعُمْدَتَانِ¹⁶ عِنْدَنَا¹⁷ مَنْقُولَتَانِ عَنِ الشَّيْخَيْنِ¹⁸ الْوَالِدِ وَوَالِدِهِ مُحَمَّدٍ بَلْ رَحِمَهُمَا اللَّهُ، وَأَمَّا مَا تَرَاهُ الْآنَ مِنْ أَنْوَاعِ الْقَحْطِ وَالْجُوعِ وَالْحُرُوبِ بَيْنَنَا وَبَيْنَ الْكُفَّارِ وَقِلَّةِ الْعِمَارَةِ لَيْسَتْ مِمَّا نَخَافُهُ إِنْ شَاءَ اللَّهُ تَعَالَى،¹⁹ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُفْرِجُ ذَلِكَ كُلَّهُ عَنَّا، وَيَفْتَحُ لَنَا الطَّرِيقَ السَّادِدَ، وَيُوسِعُ عَلَيَّ أَيْدِينَ الْبِلَادِ حَتَّى لَمْ يُبْقَ أَهْلُ الْكُفَّارِ وَأَهْلُ الْعِنَادِ، وَيُسْتَلُّ عَلَيْنَا الْأَيْدِي، فَإِذَا رَأَيْتَ هَذِهِ النِّعَمَ الَّتِي ذَكَرْنَاهَا الْآنَ فِتْلِكَ عِلَامَةٌ إِمْسَاكِ²⁰ الْمَطْرِ وَهَيْجَانِ الْفَنَنِ فِي جَمِيعِ الْمَغْرِبِ وَخُرُوجِهِمْ مِنْ

¹⁰ وفي: ا، وفي: ب، ثغل.

¹¹ و سماه: "فافكل" في نسخة الرسالة كما نقلها الوزير جنيد بن محمد البخاري في كتابه عرف الريحان.

¹² وسماه الوزير جنيد: "فكك كل" في الكتاب المذكور.

¹³ وفي: ا، وفي: ب، "الأمصار"، ولكن الصحيح: "السنار" كما نقله الوزير جنيد، أي نيل السنار وهي مسمى النيل الأزرق الآن.

¹⁴ هنا انتهى الورقة 2 في: ب.

¹⁵ وفي: ا، وفي: ب، "بلد أنهم" وبعد "بلد" انتهى الورقة 3 في: ا.

¹⁶ وفي: ا، وفي: ب، "المهمدان".

¹⁷ وفي: ا، وفي: ب، "عند".

¹⁸ وفي: ا، وفي: ب، "الشيخ".

¹⁹ ساقط في: ا، وفي: ب.

²⁰ وفي: ا، إمسلك.

المغرب إلى المشرق حتى أنهم لم يجدونا²¹ ها هنا، فوجدوا قد سبقناهم إلى الرحيل، هذا ما²² نقلته من أفواه الشيخين، انتهى، ونقل من أمير المؤمنين أبي بكر عتيق ابن الشيخ عثمان بن فودي نصره الله: "وهو حسبي نعم الوكيل وبعد: [إلى جماعة الإسلام تحية وسلاماً أما بعد]²³ فباعث الرسم إعلامكم بأن كثيراً من هذه الجماعة عاصروا شيخنا الوالد ولكن شغلتهم الدنيا عن سؤاله عن بعض الأسرار والأمور المستقبل التي [يحق لهم أن يسئلوه عنها واستهوتهم الغفلة حتى]²⁴ مضى لسبيله، فندموا بعده ولا تنفع²⁵ حين ندم، ومنهم من عاصروا أخانا أمير المؤمنين محمد بل، فغفلوا عن سؤاله كذلك، وشغلهم حظوظهم الدنيوية،²⁶ فأخرى عن سؤاله عن أسرار الخفية حتى مضى لسبيله، فندموا كما ندموا أولاً، ثم إنهم²⁷ عاصروني في هذا الوقت، والغفلة والقسوة على قلوبهم مانعة²⁸ لهم عن سؤاله عن شيء حتى إذا فقدوني ندموا ثلاثاً، ولم يعلموا أنه لا يقوم أحد مقام الآخر، فيخبرهم بما أخذ من فم الشيخ مشافهة عن من روى عن الشيخ رحمه الله، ولكن نعلمكم بشيء مما أخبر الشيخ، وهو: أن جماعة أهل الرباط [الذين نصبوا هم]²⁹ الذين ينتقلون إلى بحر النيل وإلى بلاد الحجاز بعينهم أو ذريتهم، وهم بقية أمر الشيخ وفيهم نوره وبركته، وهم الذين يجتمعون بالإمام المهدي ويبايعونه، ومعهم آيات الشيخ، ومقامهم عند الله عظيم، وأما من خرج من أهل الرباط ورجع القهقري إلى محله الأول، فلا يعد فيهم لأنه نكص على عقبيه، وكذلك من بقي من أهل القرى

²¹ هنا انتهى الورقة 3 في: ب.

²² هنا انتهى الورقة 4 في: ا.

²³ ما بين معقفين ساقط في: ب.

²⁴ ما بين معقفين ساقط في: ب.

²⁵ وفي: ا، ولات.

²⁶ وفي: ا، الدنيا.

²⁷ هنا انتهى الورقة 4 في: ب.

²⁸ هنا انتهى الورقة 5 في: ا.

²⁹ ما بين معقفين ساقط في: ا.

كَهْنًا،³⁰ فَلَا يَصِلُ مَعَهُمْ إِلَى بَحْرِ النَّيْلِ وَإِلَى بِلَادِ الْحِجَازِ وَإِلَى مُبَايَعَةِ الْإِمَامِ
الْمَهْدِيِّ، بَلْ أَكْثَرُهُمْ³¹ يَتَوَجَّهُونَ إِلَى بِلَادِ الْمَغْرِبِ، فَيَمْكُثُونَ هُنَاكَ فِي بِلَادِ الْكُفَّارِ
حَتَّى يَخْرُجَ عَلَيْهِمُ الْأَعْوَرُ الْمَسِيحُ الدَّجَالُ أَعَاذَنَا اللَّهُ مِنْ شَرِّهِ فِي الْحَيَاةِ وَبَعْدَ
الْمِمَاتِ، يَا رَبِّ كُلِّ شَيْءٍ وَإِلَهَهُ وَمَقَدَّرَهُ أَجْرُنَا وَأَحْفَظْنَا وَنَجِّنَا مِنْهُ بِجَاهِ خَيْرِ الْبَشَرِ،
وَالسَّلَامُ،³² [الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ] ³³ انتهى ³⁴ وسلام. ³⁵

SANKORE



³⁰ هنا انتهى الورقة 5 في: ب.

³¹ هنا انتهى الورقة 6 في: ا.

³² فيها هنا انتهى رسالة أمير المؤمنين أبي بكر عتيق بن الشيخ عثمان بن فودي رضي الله تعالى عنهما، فقد وجدت في بعض نسخ رسالته في مايرنو السودان من مكتبة سلطان مايرنو: "فيمكثون هناك في بلاد الكفر حتى يخرج عليهم الأعور المسيح الدجال أعاذنا الله من شره وصلى الله على النبي الكريم تمت"، ووجدت في بعض نسخ رسالته في مايرنو السودان من مكتبة الشيخ محمد بل بن عبد الرزاق بن عثمان بن عبد القادر بن مصطفى: "فيمكثون هناك في بلاد الكفار حتى يخرج عليهم الأعور المسيح الدجال أعاذنا الله من شره أمين والسلام"، فمن ذلك أظن أن القول: "فِي الْحَيَاةِ وَبَعْدِ الْمِمَاتِ، يَا رَبِّ كُلِّ شَيْءٍ وَإِلَهَهُ وَمَقَدَّرَهُ أَجْرُنَا وَأَحْفَظْنَا وَنَجِّنَا مِنْهُ بِجَاهِ خَيْرِ الْبَشَرِ" هي زيادة من مريم بنت الشيخ عثمان بن فودي رضي الله تعالى عنهما، أو هي انتهاء نسخة رسالته في يديها، فلا أعلم هذا بالتأكيد حتى أنظر

النسخة الآخرة

³³ ما بين معقفين ساقط في: ا.

³⁴ أي انتهى رسالة مريم بنت الشيخ عثمان بن فودي رضي الله تعالى عنهما، وفي: ا، مكتوبا بعده: "محمد بل سودى عطاء"، فيحتمل أنه إسم الكتاب، وهنا انتهى الورقة 6 في: ا، وبانتهائه انتهى المخطوطة: ا.

³⁵ هنا انتهى الورقة 6 في: ب، وبانتهائه انتهى المخطوطة: ب.

Translation

In the name of Allah the Beneficent the Merciful, may Allah bless the generous Prophet.³⁶

It is from the 'Mother of the Believers' Maryum bint Shehu, the *mujaddid* and the Light of the Age [may Allah be pleased with her]³⁷ – to the blessed son³⁸ Uthman³⁹ the significant ruler: Greetings, which will please him, and peace, which will suffice him.

To continue: the objective in this letter is to instruct you concerning those who are relocating from these lands of Hausa and claiming that the time of the *hijra* has come. They also claim that they are correct in their assessment and they claim this – and- that. Actually they are a people in error and have gone astray. They have neither evidence nor any sound reliance for their claims. They are actually in blindness in all their worldly affairs as well as religious affairs. What they claim is mere lies and self-deceit.

On the contrary there still remains good in us, Allah willing and our standing with Allah is still good and in a state of well-being.

My father, the *Shehu* informed us about our eventual *hijra* from the lands of Hausa but he did not designate a specific time for the *hijra*. He, may Allah be merciful to him even informed us of the exact route that we would take during the *hijra*. He said about that, "We would flee from Bagu to Mushkum Fush, then to Saara, then Sarwa, then to Andum, then to a mountain called Kaghum, then to a mountain called Dhuuziyaat, then to a mountain called Abu Zaara, then to Rawaah, then to Deeghu, then to Kaaja, then to Katuulu, then to Nuba, then to Thaghula which is a place for the mining of gold. It has ninety-nine mountains. Each mountain begins with the letter *fa`*. I only know three of their names: Faazughuli, Fanka Ghulu and Faafughulu. After the two days journey we reach the Nile of Egypt"; until the end of what he said, may Allah be merciful to him. He, however did not designate a specific year for our *hijra* except that he said that when the time was present no one would be unawares of it. Rather this event will be as obvious as a fire.

Among the signs of the advent of the *hijra* will be the holding back of the rain until a person will attempt to dig a well from the river of ours and will find nothing of water. Among its signs also are the seas of tribulations, which will occur in all of the western lands until the people will flee transferring from their country heading in the direction of the east. However, they will not find us but will discover that we have already preceded them in the *hijra*. These two preceding signs are reliable based upon the narration of the two, my father, *Shehu* Uthman and his son Muhammad Bello, may Allah be merciful to both of them.

Institute of Islamic-African Studies International

³⁶ In manuscript B, is written: "...upon our master Muhammad, his family and Companions and give them abundant peace."

³⁷ The expressions between the two brackets are completely omitted in both manuscripts A and B. However, it is retained in the copy of the letter as it was transcribed by *Waziri* al-Hajj Junaydu ibn Muhammad al-Bukhari in his *`Urf`r-Rayhaan*.

³⁸ The expression 'son' is omitted in both manuscripts A and B.

³⁹ The name 'Uthman' is omitted in both manuscripts A and B. The name is retained in the copy of the letter as transmitted by *Waziri* al-Hajj Junaydu in the above mentioned text. He was Uthman ibn Dabu, the *Amir* of Kano

As for what we see now from the varieties of drought, famine, internecine wars between us and the disbelievers and few inhabited regions; this is not a reason for us to fear, Allah willing because Allah tabaraka wa ta`ala will remove all of these from us and open for us the way of success and the lands will be expanded for us until no disbelievers or rebels remain. They will be expelled by our hands. For I have seen these blessings which I have mentioned in us now. As for the those signs: the holding back of the rain; the seas of tribulations in all the western regions until they flee the west towards the east seeking to find us but seeing that we have preceded them in the caravans towards the east – all this was narrated by the two *shaykhs*.

It has been narrated from *Amir`l-Mu`mineen* Abu Bakr Ateeq the son of the *Shehu* Uthman ibn Fuduye', may Allah give him victory: "He (Allah) is enough for me, the Best of Guardians: To continue: [this is a letter to the *jama`at* 'l-Islam greetings and peace.]⁴⁰ This letter is sent in order to instruct you that many of the people of this *jama`at* who lived during the time of my father, the *Shehu*, but were preoccupied with worldly matters from asking him about some of the secret mysteries and the affairs of the future which [were necessary for them to ask about. Their passions overcame them and made them heedless until the *Shehu*]⁴¹ passed. This resulted in them regretting after him for not benefiting from him.

Then there were those who lived during the time of our brother, the *Amir`l-Mu`mineen* Muhammad Bello. They too were heedless from asking him about these same issues. Their share from this world's life preoccupied them and delayed them from asking about the hidden secrets and mysteries until his time too passed. They likewise were made to regret like those before them regretted.

Then has come those who are living during my time now. Likewise, heedlessness and the hardness of heart prevents them too from questioning me about anything of these affairs until a time will come when this third group will lose me and come to regret. They are unawares that no one else will come after me to inform them of the knowledge taken directly from the mouth of those who narrated from the *Shehu*, may Allah be merciful to him. In spite of this, I will take upon myself to inform you of something which the *Shehu* informed me.

He said: "The *jama`at* of the *ribats* [who are firmly established there],⁴² they are the ones who will eventually relocate to the Nile River and to the lands of the *Hijaz* themselves or through their descendents. These are the true remnant of the momentous affair of the *Shehu*. In them reside his illumination and *baraka* and they are those who will be gathered with the *Imam* al-Mahdi and will give the *ba`yat* to him. With them will be the flags of the *Shehu* and their spiritual station with Allah will be immense.

As for those who will abandon the *ribats*, turning on their heels and returning back to their original places in the metropolis, they will not be counted among them. This is because they will have turned away from what good they had in the *ribats*. Likewise those who remain from among the people of the villages, like this one, they will not reach with them to the River Nile, to the lands of the *Hijaz* nor will they make the *ba`yat* to *Imam* al-Mahdi. On the contrary, most of them will head in the direction of the lands of the west. They will reside their remaining among the disbelievers until the one-eyed *al-Masih Dajjal* comes out against them.

⁴⁰ The phrase between the two brackets is completely omitted in manuscript B.

⁴¹ The phrase between the two brackets is completely omitted in manuscript B.

⁴² The phrase between the two brackets is completely omitted in manuscript A.

We seek refuge with Allah from his evil in this life and after death! O Lord of every thing in existence, its only Deity, Predestiner and Manager – redeem us, preserve us and save us from *Dajjal* by the rank of the Best of Mankind, may Allah bless him and grant him peace. Peace⁴³ [“*All praises are due to Allah, the Lord of the worlds.*”]⁴⁴ It has ended⁴⁵ and peace.⁴⁶

SANKORE'



⁴³ Here ends the actual treatise of *Amir'l-Mu'mineen* Abu Bakr Atiku ibn *Shehu* Uthman ibn Fuduye`, may Allah ta`ala be pleased with both of them. I found written in one copy of his letter discovered in Maiurno, Sudan, from the library of the *Sultan* of Maiurno, the following: “They will reside their remaining among the disbelievers until the one-eyed *al-Masih Dajjal* comes out against them. We seek refuge with Allah from his evil. May Allah bless the generous Prophet, It is complete.” I also found in another copy of his letter in Maiurno from the library of *Shaykh* Muhammad Bello ibn Abd'r-Raaziq ibn Uthman ibn Abd'l-Qadir ibn Mustafa the following: “They will reside their remaining among the disbelievers until the one-eyed *al-Masih Dajjal* comes out against them. We seek refuge with Allah from his evil Amen, and peace.” Based upon these divergent copies, I assumed that the expression: “...in this life and after death! O Lord of every thing in existence, its only Deity, Predestiner and Manager – redeem us, preserve us and save us from *Dajjal* by the rank of the Best of Mankind,”; are actually the words of Maryum bint *Shehu* Uthman ibn Fuduye`, may Allah ta`ala be pleased with both of them. Or it constitutes the termination of the letter of her brother Abu Bakr which she had in her own possession. I cannot know this with any certainty until I can examine other extant copies of the manuscript.

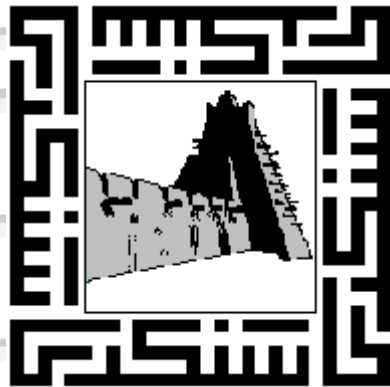
⁴⁴ The phrase between the two brackets is completely omitted in manuscript A.

⁴⁵ That is to say, here ends the letter of Maryum bint *Shehu* Uthman ibn Fuduye`, may Allah ta`ala be pleased with both of them. In manuscript A the following is transcribed after this statement: “Muhammad Bello Sawda `Ata`a”. This is the name of the scribe of this particular manuscript, which I signed on several other manuscripts in the archives of *Shaykh* Muhammad Bello ibn Abd'r-Raaziq. After this the transcription of folio 7 comes to an end and thus ends the text of the manuscript A.

⁴⁶ Here ends folio 6 of manuscript B and with its ending the texts of the manuscript comes to an end.

SANKORE'

SANKORE'



Institute of Islamic-African Studies International

Institute of Islamic-African Studies International