

Sankore` University Press



رَفْعُ مَنَارِ الْحَقِّ
بِذِكْرِ سِيرَةِ مُقَارِنَةِ لِسَيْفِ الْحَقِّ

Raising the Lamp of Truth

by Mentioning the Harmonious Biography of the Sword of Truth

تأليف

الشيخ محمد شريف بن فريد

Copyright © 1444/2023 Muhammad Shareef

**Published by
SANKORE'**



Institute of Islamic - African Studies International

The Palace of the Sultan of Maiurno

Maiurno, Sennar, Sudan

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا
قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَرُّ لِرَحْمَةِ رَبِّهِ الْحَمِيدِ الْمَجِيدِ الشَّيْخِ مُحَمَّدٍ شَرِيفِ بْنِ فَرِيدٍ تَعَمَّدَهُ
اللَّهُ بِرَحْمَتِهِ آمِينَ، الْحَمْدُ لِلَّهِ الَّذِي رَفَعَ عِمَادَ السُّنَّةِ وَأَعْلَا مَنَارَهَا وَخَفَضَ وُجُودَ الْبِدْعَةِ وَكَشَفَ
أَنْوَارَهَا وَأَوْضَحَ شَوَاهِدَ الْحَقِيقَةِ وَأَظْهَرَ أَسْرَارَهَا وَكَسَفَ طُرُقَ الْإِبَاطِيلِ وَطَمَسَ أَثَارَهَا، وَالصَّلَاةُ
وَالسَّلَامُ عَلَى مُحَمَّدٍ الَّذِي بَيَّنَّ مَنَاهِجَ الْحَقَائِقِ وَشَيَّدَ أَسْرَارَهَا وَأَمَرَ بِاتِّبَاعِ السُّنَّةِ وَالزَّمَ إِثَارَهَا وَعَلَى
آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَعَلَى السَّادَاتِ التَّابِعِينَ وَالْعُلَمَاءِ الْعَامِلِينَ.

أَمَّا بَعْدُ: فَهَذِهِ النَّبَذَةُ النَّبِيطَةُ فِي سِيرَةِ الشَّيْخِ عُثْمَانَ بْنِ فُودِي رَحِمَهُ اللَّهُ عَلَيْهِ، أَلْفَتْهَا
عَلَى مِثَالِ قَصِيدَتِهِ الْعَجَمِيَّةِ الْفُلَانِيَّةِ مُسَمًى فِي لُغَةِ الْفُلَانِيَّةِ يَمْرَى تَنَاسُبُوجِي وَفِي الْعَرَبِيَّةِ قَصِيدَةُ
الْمُقَارَنَةِ، أَلْفَتْهَا تَبَرَّكَأَ بِهَا وَبِهِ رَحِمَهُ اللَّهُ تَعَالَى، فَسَمَّيْتُه **رَفَعَ مَنَارِ الْحَقِّ بِذِكْرِ سِيرَةِ مُقَارَنَةِ**
لِسَيْفِ الْحَقِّ.
وَلَادَتُهُ وَنَسَبُهُ

فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ: فَهُوَ شَيْخُ الْإِسْلَامِ وَعَلَمُ الْأَعْلَامِ وَالْعَالِمُ الرَّبَّانِي وَالْعَوْتُ الصِّمْدَانِي
وَعَلَامَةُ الدُّنْيَا وَطَالِعُ الْمُرْتَبَةِ الْعَلِيَا أَبُو مُحَمَّدٍ سَعْدٍ، عُثْمَانُ الْمَعْرُوفُ بِابْنِ فُودِي مُحَمَّدِ بْنِ
عُثْمَانَ بْنِ صَالِحِ بْنِ هُرُونَ بْنِ مُحَمَّدٍ غُرْطُ بْنُ مُحَمَّدٍ جُبَّ بْنِ مُحَمَّدٍ سَنُبُ بْنُ مَاسِرَانَ بْنِ أَيُّوبَ
بْنِ بُوبَ أَبَا بْنِ مُوسَى جُكُولَ بْنِ الْإِمَامِ دَمْبُوبِ الثُّرُودِي، وَوُلِدَ الشَّيْخُ عُثْمَانُ بْنُ فُودِي يَوْمَ
الْأَحَدِ ثَلَاثَةَ مِنْ شَهْرِ صَفَرٍ فِي سَنَةِ 1168 هَجْرِيَّةً [حَوْلَ 15 دَيْسَمْبُرٍ فِي سَنَةِ 1754
الْمِيلَادِي] فِي بَلَدٍ يُسَمَّى مَرَّاطٍ، فِي جَنُوبِ نِيْجَرِ الْحَالِي.

وَكَانَ الشَّيْخُ عُثْمَانُ الْمَشْهُورُ فِي لُغَةِ الْحَوْسِيَّةِ بِـ"ضَانُ فُودِي"، وَمَعْنَى "ضَانُ" فِي لُغَةِ
الْحَوْسِيَّةِ "ابْنُ"، وَمَعْنَى فُودِي فِي لُغَةِ الْفُلَانِيَّةِ "الْفَقِيهُ" أَيْ كَانَ وَالِدُهُ فُودِي مُحَمَّدٌ عَالِمًا جَلِيلًا
الْمَشْهُورُ بِالْعِلْمِ وَالنُّفُوزِ، وَأَمَّا أُمُّ الشَّيْخِ فَهِيَ السَّيِّدَةُ حَوَاءُ بِنْتُ السَّيِّدَةِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ الشَّرِيفِ
بْنِ عَبْدِ الصِّمْدِ بْنِ أَحْمَدِ الشَّرِيفِ بْنِ عَلِيٍّ الْيَنْبُوعِيِّ بْنِ عَبْدِ الرَّزَّاقِ بْنِ الصَّالِحِ بْنِ الْمُبَارَكِ بْنِ

أَحْمَدُ بْنُ أَبِي الْحَسَنِ عَلِيِّ الشَّاذَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْجَبَّارِ بْنِ تَمِيمِ بْنِ هُرْمُزٍ بْنِ حَاتِمِ بْنِ قُصَيِّ بْنِ يُوسُفَ بْنِ يُوشَعَ بْنِ وَرْدٍ بْنِ بَطَّالٍ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ السَّنْبُطِيِّ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَفَاطِمَةَ الزَّهْرَى بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ الطَّاهِرِينَ وَأَصْحَابِهِ الْمُرْضِيِّينَ.

وَالشَّيْخُ مُوسَى جُكُولَ الْمَذْكُورِ هُوَ الَّذِي هَجَرَ بِقَبِيلَتِهِ أَهْلَ الثُّرُودِيِّ فِرًّا بِدِينِهِمْ مِنَ الْفِتَنِ مِنْ قَوْمِهِمْ فِي بِلَادِ ثُورٍ وَوَصَلَ مَعَ قَبِيلَتِهِ إِلَى بِلَادِ كُونِي فِي بِلَادِ الْحَوْسَى، وَأَصْلُ الثُّرُودِيِّ مِنْ نَصَارَى الرُّومِ وَقَبْلَ ذَلِكَ مِنْ بَنِي إِسْرَائِيلَ، وَصَلَتْ إِلَيْهِمْ جُيُوشُ الصَّحَابَةِ، فَأَمَنَ مَلِكُهُمْ وَتَزَوَّجَ بِنْتَهُ عُقْبَةَ بْنَ نَافِعِ الْمُجَاهِدِ الصَّحَابِيِّ أَمِيرِ الْغَرْبِ، فَوَلَدَتْ قَبِيلَةَ ثُورُودِيِّ فَلَانَ الْمَشْهُورَةَ، فَهُمْ أَهْمُ الْقَبَائِلِ فِي نَشْرِ دِينِ الْإِسْلَامِ وَعُلُومِهِ وَحَضَارَتِهِ فِي جَمِيعِ بِلَادِ السُّودَانِ، وَأَكْثَرُ مِنَ الثَّلَاثِ السُّودَانِيِّينَ الْمَأْسُورِينَ الْمَخْطُوفِينَ مِنْ غَرْبِ الْإِفْرِيقِيَّةِ وَالْمَجْلُوبِينَ إِلَى جَزَائِرِ فِي كَرِبْيَانٍ وَأَمِيرِكَا الْوُسْطَى وَجَنُوبِهَا وَخَاصَّةً فِي الْجَنُوبِ الشَّرْقِيِّ مِنَ الْوَلَايَاتِ الْمُتَّحِدَةِ الْأَمِيرِكِيَّةِ مِنْ وِلَايَاتِ الْكَرُولَانِيَا الشَّمَالِ إِلَى شَرْقِي وِلَايَةِ التَّكْسَاسِ، كَانَ أَصْلَهُمْ مِنْ هَذِهِ الْقَبِيلَةِ وَهُمْ الْمَعْرُوفُ هُنَاكَ بِأَهْلِ "عَوْلَى غَيْشِي".



نَشَأُهُ وَتَرْبِيَّتُهُ

وَاعْلَمْ أَنَّ هَذَا الشَّيْخَ نَشَأَ مِنْ صُغَرِهِ فِي الدَّعْوَةِ إِلَى اللَّهِ، وَتَبَحَّرَ فِي الْعُلُومِ مِنْ تَدْرِيسِ وَالِدَتِهِ وَوَالِدِهِ، ثُمَّ مِنَ الشُّيُوخِ مِنْ عَائِلَةٍ وَالِدِهِ وَمِنْ عَائِلَةٍ وَالِدَتِهِ، ثُمَّ مِنَ الشُّيُوخِ مِنْ قَبِيلَتِهِ التُّرُودِيِّ، ثُمَّ رَحَلَ فِي أَقَالِيمِ بِلَادِ السُّودَانِ وَأَخَذَ الْعُلُومَ الْعَدِيدَةَ مِنَ الشُّيُوخِ وَالْعُلَمَاءِ مِنَ الطَّوَارِقِ وَالْحَوْسَاوِي وَالْعَرَبِ وَالزُّبُرْمِي وَالسُّنْعِي وَالْكُنُورِي وَغَيْرِهِمْ، حَتَّى صَارَ قُطْبَ الْعُلُومِ فِي زَمَانِهِ، وَقِيلَ أَنَّ عَدَدَ شُيُوخِهِ مَا أَقَلَّ مِنْ ثَلَاثِمِائَةِ الْعُلَمَاءِ، فَمَنَّ اللَّهُ تَعَالَى لَهُ بِبَرَكَاتِهِ لَا جَعْلَهَا إِلَّا لِلْقَلَائِلِ مِنْ أَوْلِيَائِهِ.

وَمِنْ أَهَمِّ الْعُلَمَاءِ الَّذِينَ لَهُمُ التَّأثيرُ الْأَكْبَرُ فِي سُلُوكِ الشَّيْخِ رَحْمَةُ اللَّهِ عَلَيْهِ وَالِدُهُ الشَّيْخُ فُؤَادِي مُحَمَّدُ بْنُ عُثْمَانَ الَّذِي أَخَذَ مِنْهُ قِرَاءَةَ الْقُرْآنِ وَتَفْسِيرَهُ وَعُلُومَهُ، وَمِنْهُمْ ابْنُ خَالِهِ وَابْنُ عَمِّهِ الشَّيْخُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْأَمِينِ الَّذِي أَخَذَ مِنْهُ تَفْسِيرَ الْقُرْآنِ، وَمِنْهُمْ عَمُّهُ وَخَالُهُ الشَّيْخُ عُثْمَانُ بْنُ دُورٍ بْنِ الْأَمِينِ بْنِ حَمَّ بْنِ عَلٍّ الَّذِي أَخَذَ مِنْهُ عِلْمَ الْفِقْهِ وَقَرَأَ مَعَهُ الْمُخْتَصَرَ، كَانَ مَشْهُورٌ بِالصَّلَاحِ وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَمِنْهُمْ خَالُهُ الشَّيْخُ مُحَمَّدُ بْنُ سَنُوبُورٍ الشَّيْخِ عَبْدِ اللَّهِ بْنِ الشَّيْخِ الْعَالِمِ مُحَمَّدِ بْنِ سَعْدٍ الَّذِي أَخَذَ مِنْهُ الْفِقْهَ وَشَرَحَ الْخِرَاشِيَّ عَلَى الْمُخْتَصَرِ، وَمِنْهُمْ الشَّيْخُ أَبُو عَمْرٍ جَبْرِيلُ بْنُ عُمَرَ الَّذِي أَخَذَ مِنْهُ الْإِجَازَاتِ الْكَثِيرَةَ فِي الْكُتُبِ الْأَحَادِيثِ وَالْفِقْهِ وَبَعْضِ السَّلَاسِلِ فِي الطُّرُقِ الصُّوفِيَّةِ، وَمِنْهُمْ خَالُهُ وَعَمُّهُ الشَّيْخُ الْحَاجُّ مُحَمَّدُ بْنُ الرَّاجِ بْنِ مُؤَدِّبٍ دِثُّ بْنُ حَمَّ بْنِ عَلٍّ الَّذِي أَخَذَ مِنْهُ عِلْمَ الْحَدِيثِ وَسَمِعَ مِنْهُ الْجَامِعَ الصَّحِيحَ لِلْبُخَارِيِّ وَأَخَذَ مِنْهُ الْإِجَازَةَ فِيهِ مَعَ سَائِرِ الْكُتُبِ الْأَحَادِيثِ، وَغَيْرِهَا مِنَ الشُّيُوخِ وَالْعُلَمَاءِ.

وَأَمَّا الْعُلَمَاءُ الْمَاضِيَةُ الَّذِينَ لَهُمُ أَهَمُّ التَّأثيرِ فِي تَطَوُّرِ الشَّيْخِ رَحْمَةُ اللَّهِ عَلَيْهِ هُمْ الشَّيْخُ مُحْيِي الدِّينِ عَبْدُ الْقَادِرِ الْجِيلَانِيُّ وَالشَّيْخُ أَحْمَدُ الْبَيْضَاوِيُّ وَالشَّيْخُ أَحْمَدُ الرَّفَاعِيُّ وَالشَّيْخُ إِبْرَاهِيمُ الدَّسُوقِيُّ وَالشَّيْخُ أَبُو حَمِيدٍ الْغَزَالِيُّ وَالشَّيْخُ عَبْدُ الرَّحْمَنِ السُّيُوطِيُّ وَالشَّيْخُ مُحَمَّدُ بْنُ عَبْدِ الْكَرِيمِ الْمَغِيلِيَّ وَالشَّيْخُ أَبُو الْحَسَنِ الشَّاذَلِيُّ وَالشَّيْخُ أَحْمَدُ بَابَا التَّيْبُكْتِيَّ وَالشَّيْخُ الْمُحَاسِبِيُّ وَالشَّيْخُ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ وَالشَّيْخُ ابْنُ الْحَاجِّ وَالشَّيْخُ مُحَمَّدُ الْكُنْتِيَّ الْكَبِيرُ وَالشَّيْخُ عِزُّ الدِّينِ بْنُ عَبْدِ السَّلَامِ وَالشَّيْخُ مُحْيِي الدِّينِ ابْنُ عَرَبِيٍّ الْحَاتَمِيُّ وَالشَّيْخُ عَبْدُ الْكَرِيمِ الْجِيلِيُّ وَالشَّيْخُ أَبُو الْعَبَّاسِ

أَحْمَدُ زُرُوقُ الْبُرْنُوسِيُّ وَالشَّيْخُ الْأَجْهَوْرِيُّ وَغَيْرُهُمْ، فَمِنْ هَذِهِ الْعُلَمَاءِ الْعَامِلِينَ وَالْأَوْلِيَاءِ الْعَارِفِينَ
أَخَذَ الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ فَيُضِ الْعُلُومَ وَالْمَعَارِفَ مُبَاشَرَةً وَغَيْرَ مُبَاشَرَةٍ وَسَلَكَ عَلَى سُلُوكِهِمْ حَتَّى
وَصَلَّهُ اللَّهُ إِلَى مَا وَصَلُوا وَهِيَ عَيْنُ الْأَنْوَارِ الْمُحَمَّدِيَّةِ.



مُحَبَّتُهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُشَابَهُهُ بِهِ وَمَنْهَجُهُ فِي إِحْيَاءِ سُنَّتِهِ
فَبِبَرَكَاتِهِ هَذِهِ الْأَخْيَارِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ أَنْبَلَجَ فِي قَلْبِ الشَّيْخِ رَحْمَةُ اللَّهِ عَلَيْهِ مُحَبَّةً
وَشَوْقًا لِسَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا غَايَةَ لَهَا وَلَا مُنْتَهَى وَلَا انْقِصَاءً لَهَا، فَقَالَ فِي قَصِيدَتِهِ
الدَّالِيَّةِ:

قَسَمْتُ بِالرَّحْمَنِ مَا لِي مُفْضِلٌ	*	إِلَّا حَوَى حُبُّ النَّبِيِّ مُحَمَّدٍ
أَحْكَى الْمَصَابِ بِشَوْقِهِ لَمَّا عَرَى	*	مَا لِي سُرُورٌ دُونَ زُورَةِ سَيِّدٍ
قَدْ كِدْتُ شَوْقًا أَنْ أَطِيرَ لِقَبْرِهِ	*	مَا لِي لَذِيذُ الْعَيْشِ دُونَ مُحَمَّدٍ
شَمْسُ الصُّحَى تَاجُ الْهُدَى بَحْرُ النَّدَى	*	لَا خَيْرَ إِلَّا فِي إِتِّبَاعِ مُحَمَّدٍ
هُوَ وَابِلٌ عَمَّ الْأَنَامَ نَعَامُهُ	*	بَلْ كُلُّ خَلْقٍ لِلَّهِ دُونَ مُحَمَّدٍ
لَوْ سِرْتُ طَيِّبَةً نِلْتُ غَايَةَ مُطْلَبِي	*	مُتَعَفِّرًا فِي تَرْبٍ نَعْلٍ مُحَمَّدٍ

فَلَا بُدَّ أَنْ زِيَارَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُسْتَحْسَنَاتِ، كَمَا قَالَ الشَّيْخُ عَبْدُ اللَّهِ بْنُ فُؤَادٍ فِي ضِيَاءِ الْحُكَامِ: "وَيَنْبَغِي لِكُلِّ مُسْلِمٍ أَنْ لَا يَمُضِيَ عُمْرُهُ وَلَمْ يَحِجَّ بَيْتَ اللَّهِ وَلَمْ يَزُرْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ الْفَرَايُ: إِذَا الدِّينَ لَمْ يَكْمَلْ فَلَا كَانَتْ الدُّنْيَا، أَيْ لَمْ يَكْمَلْ إِلَّا بِالْحَجِّ وَزِيَارَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ".

فَهَذَا الْمَعْرُوفُ عِنْدَ الْعَوَامِ وَالْخَوَاصِّ، وَلَكِنْ عِبَارَةٌ "زِيَارَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" لَهُ الْمَعْنَى الْخَاصَّةُ عِنْدَ الْمُحَقِّقِينَ لِأَنَّ مَعْنَى ضَرِيحِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عِنْدَهُمْ هُوَ السُّنَنُ الْمَمِيَّةُ الَّتِي تَنْبَغِي إِحْيَائُهَا، فَمَعْنَى الزِّيَارَةِ عِنْدَهُمْ هُوَ إِحْيَاءُ وَتَجْدِيدُ سُنَّتِهِ الَّتِي قَدْ مَاتَتْ، بَأَنَّهُ يَخْتَارُ السُّنَّةَ وَإِثَارَهَا عَلَى إِرَادَتِهِ وَهَوَائِهِ حَتَّى مَاتَتْ إِرَادَةُ وَهْوَى نَفْسِهِ، وَلَا يَبْقَى فِيهِ إِلَّا سُنَّةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَشَارَ إِلَى ذَلِكَ بِالْحَدِيثِ: ((مَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْيَانِي وَمَنْ أَحْيَانِي كَانَ مَعِيَ فِي الْجَنَّةِ)).

فَمَعْنَى قَوْلِهِ رَحْمَةُ اللَّهِ عَلَيْهِ: "مَا لِي سُورُ دُونَ زُورَةٍ سَيِّدٍ، قَدْ كَذْتُ شَوْقًا أَنْ أَطِيرَ لِقَبْرِهِ" أَيْ لَا وَجَدَ سُورًا فِي أَيِّ سُبُلٍ دُونَ إِحْيَاءِ سُنَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَارْتِفَاعُ الشَّمْسِ الْمُحَمَّدِيَّةُ فِي سَمَاءِ قَلْبِ الشَّيْخِ رَحْمَةُ اللَّهِ عَلَيْهِ حَتَّى لَا رَأَى ظِلَّ نَفْسِهِ وَلَا أَبْصَرَ نُجُومَ غَيْرِهِ، فَهَذَا الْأَصْلُ مِنَ أَصُولِ الطَّرِيقِ إِلَى اللَّهِ تَعَالَى، وَفِي ذَلِكَ الْمَجَالِ قَالَ الشَّيْخُ عَبْدُ الْقَادِرِ الْجِيلَانِيُّ، رَحْمَةُ اللَّهِ عَلَيْهِ فِي فَتْحِ الرَّبَّانِيِّ: "حَقِيقَةُ الْمُتَصَوِّفِ هُوَ مَصْفِي بَاطِنُهُ وَظَاهِرُهُ بِإِتِّبَاعِ كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ، وَبِازْدِيَادِ صَفَائِهِ يَخْرُجُ مِنْ بُحُورِ وُجُودِهِ، فَحِينَئِذٍ يَتَرَكُ مَشِيئَتَهُ وَاخْتِيَارَهُ وَإِرَادَتَهُ مِنْ أَجْلِ صَفَاءِ قَلْبِهِ، فَأَصْلُ الْإِسْتِقَامَةِ فِي إِتِّبَاعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَقْوَالِهِ وَأَفْعَالِهِ، وَبِتَصْفِيَةِ قَلْبِهِ يَرَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَنَامِهِ فَأَمَرَهُ بِشَيْءٍ وَنَهَاها عَنْ شَيْءٍ... وَصَارَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاعْتِبَارِ بَاطِنِهِ، فَمَتَدَرَّبُ قَلْبُهُ عِنْدَ النَّبِيِّ وَفِي حَضْرَتِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَوَضَعَ يَدَهُ فِي يَدِهِ، فَيَكُونُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَشَارُهُ فِي اللَّهِ وَبَوَائِبِهِ فِي حَضْرَةِ اللَّهِ".

فَكَانَ عَلَى هَذَا الْقَصْدِ أَفْنَى الشَّيْخِ رَحْمَةُ اللَّهِ عَلَيْهِ فِي أَخْلَاقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَسُنَّتِهِ بِأَقْوَالِهِ وَأَفْعَالِهِ وَأَدَبِهِ حَتَّى صَارَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقِيدَتُهُ وَمَذْهَبُهُ وَطَرِيقَتُهُ
إِلَى رَبِّهِ لَا غَيْرُ، وَفِي ذَلِكَ قَالَ فِي شِعْرِهِ:

أَفَلْتَ نُجُومُ عَلَاهُمْ بَعْلُوهُ * مَنْ ذَا الَّذِي يَعْلُوا عَلُوَ مُحَمَّدٍ
لَا أُنْسَ إِلَّا أَنْ تَزُورَ ضَرِيحَهُ * لَا خِصْبَ إِلَّا فِي جَنَابِ مُحَمَّدٍ
نَسْمُوا عَلَى كُلِّ الْوَرَى بِسَمَوِهِ * وَتَسُودُ بَيْنَهُمْ بِسُودِدِ أَحْمَدٍ
وَبِشَوْقِهِ فَاضَتْ غُرُوبُ دُمُوعِنَا * تُمَحَّى ذُنُوبُ عُصَاتِنَا بِمُحَمَّدٍ
كَمْ حَائِرٍ بَيْنَ الظُّلَامِ بِهِ هُدًى * أَنْوَارُهُ فِي قَلْبِ كُلِّ مُوَحِّدٍ



كَوْنُهُ بُشِرَتْ قَبْلَ ظُهُورِهِ

فَاتَّقُوا الْعُلَمَاءَ إِنَّ هَذَا الْقَصِيدَةَ حَدَّدَ ابْتِدَاءَ الْأَمْرِ التَّجْدِيدِ لِلشَّيْخِ عُثْمَانَ بْنِ فُودِي رَحْمَةً اللَّهِ عَلَيْهِ، فَفِي بَدَايَةِ أَمْرِهِ إِلَى نِهَائِيَّتِهِ كَانَ عَلَى أَسْلُوبِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَخْلَاقِهِ وَسُنَّتِهِ وَمُحَبَّتِهِ، فَصَارَتْ حَيَاةُ الشَّيْخِ عُثْمَانَ بْنِ فُودِي كَحَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَجَعَلَهُ اللَّهُ تَعَالَى تُشَابِهًا بَيْنَ الشَّيْخِ رَحْمَةً اللَّهُ عَلَيْهِ وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَلِيلًا عَلَى فَضِيلَتِهِ لَهُ وَكَرَامَتِهِ لَدَيْهِ، كَمَا قَالَ الشَّيْخُ رَحْمَةً اللَّهُ عَلَيْهِ فِي قَصِيدَتِهِ الْفُلَانِيَّةِ تَسْمَى فِي الْعَرَبِيَّةِ الْمُقَارِنَةِ:

مِيعْتُودُمْ غَنَمٌ يَتَّبِعُ اللَّهَ * غَنَمٌ يَفْتَاغُ يَمْبٍ كُنْغَمْنَام

مُحَمَّدٌ سَيِّرَنَامٌ حِدُو وَرَاي * مِيتِيَّ اللَّهُ نُونِرٌ سَيِّرَنَام

مَعْنَاهَا: فَأَقُولُ شُكْرًا لِلَّهِ وَذِكْرًا لِلنِّعَمِ الْأَعْظِيَّةِ، فَبُشِّرَ بِمَجِيئِ مُحَمَّدٍ قَبْلَ ظُهُورِهِ، وَاشْكُرْ لِلَّهِ كَذَلِكَ بَشَرَ بِي قَبْلَ ظُهُورِي، فَمِنْ ذَلِكَ مَا رَوَى الثَّقَاةُ عَنْ أُمِّ هَانِي الصَّالِحَةِ الْوَلِيَّةِ الْفُلَانِيَّةِ، كَمَا فِي إِنْشَاقِ الْمَيْسُورِ لِلسُّلْطَانِ مُحَمَّدٍ بَلْ بْنِ الشَّيْخِ عُثْمَانَ بْنِ فُودِي: "أَنَّهَا قَالَتْ: يَظْهَرُ فِي هَذَا الْقَطْرِ السُّودَانِي وَلِيٌّ مِنْ أَوْلِيَاءِ اللَّهِ، يُجَدِّدُ الدِّينَ، وَيُحْيِي السُّنَّةَ، وَيُقِيمُ الْمِلَّةَ، وَيَتَّبِعُهُ الْمُؤَفَّقُونَ، وَيَسْتَهْزِئُ فِي الْأَفَاقِ ذِكْرُهُ، وَيَقْتَدِي الْعَامُّ وَالْخَاصُّ بِأَمْرِهِ، وَيَسْتَهْزِئُ الْمُتَنَسِّبُونَ إِلَيْهِ بِالْجَمَاعَةِ، وَمِنْ عَلَامَتِهِمْ أَنَّهُمْ لَا يَعْتَنُونَ بِرَعِي الْبَقَرِ كَعَادَةِ الْفُلَانِيِّينَ، وَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَلْيَتَّبِعْهُ".

وَفِيهِ أَيْضًا مَا قَالَ الْعَالِمُ الْعَلَامَةُ فِي بِلَادِ بَاغَرَمِ الشَّيْخِ وَلَدِي الْفُلَانِي "قَدْ أَظْلَكُمُ زَمَانٌ وَلِيٌّ مِنْ أَوْلِيَاءِ اللَّهِ، يَظْهَرُ فِي هَذِهِ الْبِلَادِ، يُجَدِّدُ الدِّينَ، وَيُحْيِي السُّنَّةَ، وَيُقِيمُ الْمِلَّةَ، فَمَنْ أَدْرَكَهُ فَلْيَتَّبِعْهُ، فَعَلَامَتُهُ أَنَّهُ يُجَاهِدُ أَوَّلًا بِاللِّسَانِ، حَتَّى يَتَّبِعَهُ أَكْثَرُ الْمُؤَفَّقِينَ، ثُمَّ يُجَاهِدُ بِالسِّنَانِ، وَيَمْلِكُ هَذِهِ الْبِلَادِ، وَلِيُخْرِجَنَّ أَمِيرَ بَرْنُو مِنْ دَارِهِ، كَمَا أَخْرَجْنَا مِنْ دِيَارِنَا، وَيَمْلِكُهَا".

فَمَنْ اللَّهُ عَلَيْهِ عِنْدَ صُغَرِهِ بِأَوْرَادِ رَبَانِيَّةٍ وَكَرَامَاتِ سَنِيَّةٍ مِنْ شَوْقِهِ إِلَى نَبِيِّ الرَّحْمَةِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمِنْ رَغْبَتِهِ لِاتِّبَاعِهِ فِي جَمِيعِ حَرَكَاتِهِ وَسَكَنَاتِهِ، حَتَّى صَارَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْخُهُ وَمُرْشِدُهُ فِي سُلُوكِهِ إِلَى اللَّهِ، فَفَتَحَ اللَّهُ لَهُ سِرَّ الْأَسْرَارِ فِي مَعْنَى قَوْلِهِ عَلَيْهِ

الصَّلَاةُ وَالسَّلَامُ: ((مَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْيَانِي وَمَنْ أَحْيَانِي كَانَ مَعِيَ فِي الْجَنَّةِ))، فَأَشْرَقَ عَلَيْهِ
أَنْوَارُ الْمُحَمَّدِيَّةِ مِنْ جَمِيعِ الْكَائِنَاتِ حَتَّى جَلَسَ فِي حَضْرَتِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عِنْدَ كُلِّ
مَجْلَسِ الْعِلْمِ وَلَمَعَ عَلَيْهِ ضِيَاءُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عِنْدَ كُلِّ الْعَالَمِ وَالشَّيْخِ وَالْمُرْشِدِ، وَقَالَ
الشَّيْخُ رَحِمَهُ اللَّهُ عَلَيْهِ فِي هَذَا الْمَجَالِ فِي تَحْمِيسِهِ الْمَشْهُورِ:

أَيَا مَنْ لَهُ أَعْلَى الْمَلَأُ مُتَبَوِّئًا أَيَا مَنْ لَهُ حُجُبُ الْجَلَالِ تُوْطَأُ
أَيَا مَنْ لَهُ وَجْهٌ مِنَ الشَّمْسِ أَضْوَأُ أَتَيْتُكَ بِالزَّلَّاتِ أَنْتَ مَلَجَأُ
أَغْنِي اجْرِنِي أَنْتَ مِنْ ذَاكَ مُنْشَأُ
بِعَزِّكَ فِي التَّوَرَةِ إِسْمُكَ يُكْتَبُ بِجُودِكَ كُلِّ فِي الْغِنَا يَنْقَلَبُ
بِنُورِكَ كُلِّ فِي ضِيَائِكَ يُذْهَبُ بِحُبِّكَ أَيْضًا نَحْوَكَ النُّجْبُ تُجَدَّبُ
بِذَنْبِي قَدْ أَصْبَحْتُ نَحْوَكَ أَهْرَبُ

فَهَذَا كَانَ حَالُهُ مِنْ صَبَاهُ إِلَى بَلْعِ مَبْلَغِ الرِّجَالِ، فَقَالَ رَحِمَهُ اللَّهُ تَعَالَى فِي تَحْذِيرِ الْإِخْوَانِ
مِنْ إِدْعَاءِ الْمَهْدِيَّةِ: "فَغَايَةُ مَا عَرَفْتُهُ فِي نَفْسِي إِنَّ اللَّهَ تَعَالَى قَدْ قَاوَمَنِي فِي حَضْرَةٍ، وَإِذَا أَرَادْتُ
الْأَحْوَالَ مِنْ زَمَنِ الصَّبَا إِلَى بَلْعْتُ إِحْدَى وَثَلَاثِينَ سَنَةً، فَجَذَبْتَنِي جَذْبَةً حَالِيَةً مِنْ أَنْوَارِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَرَكَاتِ الصَّلَاةِ عَلَيْهِ حَتَّى حَضَرْتُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ حَتَّى كُنْتُ أَبْكِي، وَأَرَدْتُ قِرَاءَةَ قَصِيدَةٍ رَثًّا بِهَا أَبُو سُفْيَانَ بْنُ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وَفَاتِهِ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقِرَاءَتِهَا بَيْنَ
يَدَيْهِ، فَقَرَأْتُهَا عَلَيْهِ... فَلَمَّا قَرَأْتُهَا وَبَلَعْتُ قَوْلِي فِي تِلْكَ الْقَصِيدَةِ: وَيَهْدِينَا فَلَا نَخْشَى ضَلَالًا *
عَلَيْنَا وَالرَّسُولُ لَنَا دَلِيلٌ" قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((قِفْ هُنَا))، فَوَقَفْتُ فَبَشَّرَنِي
بِقَوْلِهِ: ((أَنَا دَلِيلُكَ عَلَى طَرِيقِ الدِّينِ فَلَا تَضِلُّونَ))، فَكَانَ ذَلِكَ النَّبَشِيرُ خَيْرًا لِي مِنَ الدُّنْيَا وَمَا
فِيهَا".

بَدَايَةُ دَعْوَتِهِ لِلنَّاسِ إِلَى اللَّهِ وَتَجْدِيدِ الدِّينِ

مَبْدَأُ أَمْرِهِ فِي دَعَاوَةِ النَّاسِ إِلَى الدِّينِ، وَفِي سَنَةِ 1187 الْهَجْرِيَّةِ [حَوْلَ سَنَةِ 1772 الْمِيلَادِيَّةِ]، سَاحَ فِي الْبُلْدَانِ لِتَعَلُّمِ الْعُلُومِ وَتَتَعَلَّمَهَا لِلنَّاسِ، وَكَانَ مِنْهَجُهُ فِي التَّعَلُّمِ وَالتَّعْلِيمِ إِذَا جَلَسَ عِنْدَ الْعَالَمِ وَقَرَأَ مَعَهُ مَسْأَلَةً مِنْ مَسَائِلِ الْعِلْمِ وَحَفَظَهُ وَفَهِمَهُ يَقُومُ عَلَى الْأَثَرِ ذَلِكَ وَدَرَسَ هَذَا الْمَسْأَلَةَ إِلَى أَرْوَاجِهِ وَأَوْلَادِهِ وَأَصْحَابِهِ وَأَصْدِقَائِهِ، فَبِذَلِكَ صَدَرَ الْجَمَاعَةُ يَدُورُهُ، وَزَادُوا أَصْحَابَهُ فِي الْعُلُومِ بِإِزْدِيَادِهِ.

فَفِي ذَلِكَ قَالَ فِي إِحْيَاءِ السُّنَّةِ: "فَأَكْثَرُ النَّاسِ جَاهِلُونَ بِالشَّرْعِ، وَيَجِبُ أَنْ يَكُونَ فِي كُلِّ مَسْجِدٍ وَمَحَلَّةٍ فِي الْبَلَدِ فَقِيهٌ يَعْلَمُ النَّاسَ دِينَهُمْ، وَكَذَا فِي كُلِّ قَرْيَةٍ، وَيَجِبُ عَلَى كُلِّ فَقِيهٍ فَرَعٌ مِنْ فَرَضٍ عَيْنِهِ وَتَقَرُّغٌ لِفَرَضِ الْكِفَايَةِ أَنْ يَخْرَجَ إِلَى مَا يَجَاوِزُ بَلَدَهُ مِنَ النَّاسِ لِيُعَلِّمَهُمْ دِينَهُمْ وَفَرَائِضَ شَرْعِهِمْ، وَيَسْتَضْحَبُ مَعَ نَفْسِهِ زَادًا يَأْكُلُهُ وَلَا يَأْكُلُ مِنْ أَطْعَمِهِمْ لِأَنَّ أَكْثَرَهَا فِيهِ شُبُهَةٌ، فَإِذَا قَامَ بِهَذَا الْأَمْرِ وَاحِدٌ سَقَطَ الْحَرَجُ مِنَ الْآخِرِينَ، وَإِلَّا فَيَعْمُ الْحَرَجُ الْكَافَّةَ أَجْمَعِينَ، أَمَّا الْعَالَمُ فَلْتَقْصِيرُهُ فِي الْخُرُوجِ، وَأَمَّا الْجَاهِلُ فَلْتَقْصِيرُهُ فِي تَرْكِ الْعِلْمِ، وَكُلُّ عَامِيٍّ عَرَفَ شُرُوطَ الصَّلَاةِ فَعَلَيْهِ يُعَرِّفُ غَيْرَهُ وَإِلَّا فَهُوَ شَرِيكٌ فِي الْإِثْمِ، وَمَعْلُومٌ أَنَّ الْإِنْسَانَ لَا يُؤَلِّدُ عَالِمًا بِالشَّرْعِ، وَإِنَّمَا يَجِبُ النَّبْلِيَّةُ عَلَى أَهْلِ الْعَالَمِ، وَكُلُّ مَنْ تَعَلَّمَ مَسْأَلَةً وَاحِدَةً فَهُوَ مِنْ أَهْلِ الْعِلْمِ بِهَا، فَعَلَيْهِ أَنْ يُعَرِّفَهَا غَيْرَهُ إِنْ كَانَتْ مِنْ فُرُوضِ الْأَعْيَانِ، وَإِلَّا كَانَ شَرِيكًا لَهُ فِي الْإِثْمِ".

فَبِهَذَا بَيَّنَ الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ مِنْهَجَهُ فِي التَّعَلُّمِ وَالتَّعْلِيمِ، فَبَدَأَ بِنَفْسِهِ ثُمَّ عَلَّمَ أَرْوَاجَهُ وَإِخْوَانَهُ وَأَخَوَاتَهُ وَأَوْلَادَهُ وَأَوْلَادَهُمْ وَسَائِرَ أَقَارِبِهِ، ثُمَّ انْتَشَرَ الْعِلْمُ وَالْبَرَكَاتُ فِي الْبُلْدَانِ، وَقَالَ أَيْضًا فِي إِحْيَاءِ السُّنَّةِ: "فَحَقُّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَبْدَأَ بِنَفْسِهِ، فَلْيَصْنَعْهَا بِالمَوَاطِبَةِ عَلَى الْفَرَائِضِ وَتَرْكِ الْمُحَرَّمَاتِ، ثُمَّ يَعْلَمُ ذَلِكَ أَهْلُهُ وَأَقَارِبُهُ، ثُمَّ يَتَعَدَّى بَعْدَ الْفَرَاغِ مِنْهُمْ إِلَى جِيرَانِهِ، ثُمَّ إِلَى أَهْلِ مَحَلَّتِهِ، ثُمَّ إِلَى أَهْلِ بَلَدِهِ، ثُمَّ إِلَى السَّوَادِ الْمُكْتَتِفِ لِبَلَدِهِ، وَكَذَا إِلَى أَقْصَى الْعَالَمِ، فَإِنْ قَامَ بِهِ الْأَذْنَى سَقَطَ عَنِ الْأَبْعَدِ، وَإِلَّا خَرَجَ بِهِ كُلُّ قَادِرٍ عَلَيْهِ، قَرِيبًا كَانَ أَوْ بَعِيدًا، وَهَذَا شُغْلٌ شَاغِلٌ لِمَنْ يَهْمُهُ أَمْرُ دِينِهِ".

وَبِهَذِهِ النَّبِيَّةِ قَامَ الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ بِإِحْيَاءِ السُّنَّةِ وَإِحْمَادِ الْبِدْعَةِ وَسَاقَ الْعِبَادَ إِلَى التَّوْبَةِ
مِنَ الْكُفْرِ وَالْمَعْصِيَةِ وَالْغَفْلَةِ، فَيَوْمَئِذٍ كَتَبَ مِنْ مَشْهُورٍ أَوَّلَى قَصِيدَتِهِ الْعَرَبِيَّةِ الَّتِي قَالَ فِي
بِدَائِئِهَا:

هَلْ لِي مَسِيرٌ نَحْوَ طَيْبَةِ مُسْرِعًا * لِأَزُورَ قَبْرَ الْهَاشِمِيِّ مُحَمَّدٍ

وَكَانَ حِينَئِذٍ عِشْرُونَ سَنَةً، فَبَانَ فِي قَصِيدَتِهِ هَذِهِ إِنَّ سُلُوكَهُ مَبْنًى عَلَى التَّزَامِ بِسُنَّةِ
الْمُحَمَّدِيَّةِ ظَاهِرًا، وَتَخَلُّقُ بِأَخْلَاقِ الْمُحَمَّدِيَّةِ بَاطِنًا، وَدَوَامُ عَلَى الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لِسَانًا وَقَلْبًا وَشَوْقٍ وَعَشْقٍ إِلَى لِقَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُؤْيَا وَيَقْظَةً، وَلِهَذَا حَصَلَ
لِلشَّيْخِ رَحْمَةُ اللَّهِ عَلَيْهِ مَقَامٌ خَاصٌّ بِأَنْوَارِ الْمُحَمَّدِيَّةِ وَأَمَدُهُ اللَّهُ تَعَالَى بِبَرَكَاتِ الصَّلَاةِ عَلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ كَانَ يُوَاطِّبُ عَلَيْهَا مِنْ غَيْرِ مَلٍّ وَلَا كَلَالٍ وَلَا فِتْرَةٍ كَمَا قَدَّمْنَا.



مَنْشَأُ مَقَامَاتِهِ وَكَرَامَاتِهِ مِنَ الْمَوَظَبَةِ عَلَى الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَفِي الْفَتْرَةِ بَيْنَ سَنَةِ 1188 وَسَنَةِ 1204 هِجْرِيَّةٍ [حَوْلَ سَنَةِ 1772 إِلَى 1790 الْمِيلَادِي]، اجْتَهَدَ الشَّيْخُ عُثْمَانُ بْنُ فُودِي بِرِيَاضَةِ النَّفْسِ وَجِهَادَتِهَا حَتَّى وَصَلَ بِسَبَبِ اتِّبَاعِهِ لِلِسُنَّةِ وَالتَّزَامِهِ لِأَخْلَاقِ الْمُحَمَّدِيَّةِ وَعِشْقِهِ لِلنَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَمُدَاوَمَةِ عَلَى الصَّلَاةِ عَلَيْهِ إِلَى الْمَقَامِ الثَّانِي الَّذِي هُوَ الْمَكْشَافُ الْكُبْرَى، فَظَهَرَ لَهُ كَرَامَاتٌ كَثِيرَةٌ حَتَّى صَارَ مَشْهُورًا بَيْنَ النَّاسِ، وَهَذِهِ الْفَتْرَةُ الَّتِي سَمِعَ الشَّيْخُ صَحِيحَ الْبُخَارِيِّ وَأَخَذَ إِجَازَةً فِيهِ وَفِي سَائِرِ الْكُتُبِ الْأَحَادِيثِ مِنْ خَالِهِ وَعَمِّهِ الشَّيْخِ الْحَاجِّ مُحَمَّدِ بْنِ الرَّاجِّ فِي سَنَةِ 1200 الْهِجْرِيَّةِ [حَوْلَ 1786 الْمِيلَادِي]، وَكَانَ عُمُرُهُ حِينَئِذٍ إِثْنَانِ وَثَلَاثُونَ.

وَفِي ذَلِكَ قَالَ فِي قَصِيدَتِهِ الْفُلَانِيَّةِ:

مِجْنَدُكَ غَدَّ جَرَسَبُ جِدْنِم * مِيتِيَّ اللَّهُ دُودُمُ جِدْنَام
وَأَشْيِي غَدَّ مَعَجٍ دِكْشَفُود * مِيتِيَّ اللَّهُ دُودُمُ جِدْنَام

وَمَعْنَاهَا: سَكَتْتُ عَنْ ذِكْرِ الْفَضَائِلِ الْأُخْرَى، فَأَخْرَسَنِي فِي ذَلِكَ الْإِخْتِشَامُ، وَأَشْكُرُ لِلَّهِ عَلَى مَا سَكَتْتُ عَنْهُ، وَسَكَتْتُ أَيْضًا عَنِ الْفَضَائِلِ مِنَ الْكَرَامَاتِ، فَالْحَمْدُ لِلَّهِ عَلَى مَا أُعْطِيَ مِنَ الْكَرَامَاتِ، وَقَالَ ابْنُهُ السُّلْطَانُ مُحَمَّدٌ بَلْ فِي إِنْقَاقِ الْمَيْسُورِ: "وَلِشَّيْخِ كَرَامَاتٍ لَا تُعَدُّ وَلَا تُحْصَى، وَلَا يَحْمِلُهَا إِلَّا دِيَوَانٌ وَحْدُهُ، وَلَوْ لَا أَنَّ الْحَالَ ضَيْقٌ عَلَيْنَا لَأَوْرَدْنَا مِنْهَا بَعْضَ مَا شَاهَدْنَاهُ بِأَنْفُسِنَا، وَلَكِنْ إِذَا أُذِنَ لِلَّهِ لَنَا فَسَنَفْرُدُ لَهَا إِنْ شَاءَ اللَّهُ تَأْلِيْفًا مُسْتَقِلًّا، وَالْحَمْدُ لِلَّهِ".

وَفِيهِ أَيْضًا قَالَ الشَّيْخُ مُحَمَّدٌ مَا لِلَّهِ يَنْطِ بَنْ عَبْدِ الْقَادِرِ بْنِ مُصْطَفَى فِي نُبْدَةِ يَسِيرَةٍ: "وَفِي مَكْتُوبٍ لِوَالِدِي أَنَّ الشَّيْخَ بَلَغَ رُتْبَةَ الْاجْتِهَادِ وَمَنْ مَرَسَ كُتُبَهُ مِثْلُ سُوقِ الْأُمَّةِ وَعُمْدَةِ الْعُلَمَاءِ عَرَفَ ذَلِكَ، وَوُظَّافُهُ سَبْعَةٌ، فَجَعَلَ اللَّهُ تَعَالَى لَهُ فَوَائِدًا مَعَ كُلِّ وَاحِدَةٍ، مِنْهَا: زِيَادَةٌ وَكَرَامَةٌ وَلِأَخِرَةٍ أَكْبَرُ دَرَجَاتٍ، وَقَدْ عَدَّهَا لَنَا الْوَالِدُ عَبْدُ الْقَادِرِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: أَوَّلُهَا: تَصْحِيحُ النَّيَّةِ أَوَّلًا وَإِرَادَةُ وَجْهِ اللَّهِ تَعَالَى وَإِبْرَازِيهِ حُسْنُ الْقُبُولِ وَإِنْشَارُ الصَّيْتِ، وَالثَّانِي: سَلَامَةُ الصَّدْرِ وَالرَّافَةِ بِالْخَلْقِ وَإِبْرَازِيهِ مُحَبَّةُ الْخَلْقِ وَحُسْنُ الثَّنَاءِ، وَالثَّلَاثُ: تَعْلِيمُ الْفَرَائِضِ مِنْ تَوْحِيدٍ وَفِقْهِ

وَتَصَوِّفُ وَبِإِزَائِهِ الْكُشْفُ عَنْ حَقَائِقِ التَّوْحِيدِ الَّتِي لَمْ يُعْطِ الْأَحَدُ، وَالرَّابِعُ: مَحْوُ الْبِدْعِ وَإِقَامَةُ السُّنَّةِ وَبِإِزَائِهِ النَّصْرُ وَالْكَفَايَةُ وَالظُّهُورُ، وَالْخَامِسُ: كَشْفُ الْمُشْكَلَاتِ وَإِزَالَةُ الْأَوْهَامِ وَبِإِزَائِهِ الْبَصِيرَةُ التَّامَّةُ فِي الدِّينِ وَالْفَهْمُ النَّافِذُ، وَالسَّادِسُ: مُحَبَّةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَعْظِيمُ الْجَانِبِ النَّبَوِيِّ غَايَةَ التَّعْظِيمِ وَالشُّوقُ إِلَيْهِ غَايَةَ الشُّوقِ وَبِإِزَائِهِ الْأَنْوَارُ السَّاطِعَةُ وَالْبَرَكَاتُ التَّابِعَةُ وَالتَّائِيْدُ وَالظَّفَرُ، وَالسَّابِعُ: التَّوَسُّلُ بِالْأَوْلِيَاءِ وَالْإِنْخِرَاطُ فِي إِسْلَاكِهِمْ وَبِإِزَائِهِ إِمْدَادُهُمْ وَحُضُورُهُمْ فِي الْأُمُورِ وَالسَّلَامَةُ مِنْ آفَاتِ الدُّهُورِ".

وَالْحَاصِلُ إِنَّ كَثِيرًا مِنْ أَصْحَابِ الشَّيْخِ وَأَوْلَادِهِ صَنَفُوا الْقَصَائِدَ وَالْكَتُبَ فِي الْعَرَبِيَّةِ وَالْعَجَمِيَّةِ فِي كَرَامَاتِهِ السَّنِّيَّةِ الَّتِي ظَهَرَتْ عَلَيْهَا عَيَانًا، فَصَارَ الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ إِنْسَانًا كَامِلًا سَاخِرًا لِنَفْسِهِ وَمَا حَوْلَهُ بِإِذْنِ رَبِّهِ، فَظَهَرَتْ لَهُ قَوْلُهُ تَعَالَى: ﴿أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً﴾، وَقَالَ فِي ذَلِكَ الْمَجَالِ فِي كِتَابِ الْوَرْدِ: "لَمَّا بَلَغْتُ سِتٍّ وَثَلَاثِينَ سَنَةً كَشَفَ اللَّهُ الْغِطَاءَ عَنْ بَصَرِي وَالْوَقْرَ عَنْ سَمْعِي وَعَنْ شَمِّي وَالطَّخَنَ عَنْ ذَوْقِي وَالطِّيَّ عَنْ يَدَيَّ وَالثِّيَابَ عَنْ رِجْلَيَّ وَالثَّقَلَ عَنْ بَدَنِي، كُنْتُ أَنْظُرُ الْبَعِيدَ كَالْقَرِيبِ وَلَا أَسْمَعُ الْبَعِيدَ كَالْقَرِيبِ وَأَشْمُ الرِّيحَ مَنْ يَعْبُدُ اللَّهَ أَحَلَّى كُلِّ خُلُوٍّ وَالْمَعَاصِي أَقْبَحَ كُلِّ نَتْنٍ، وَأَعْرِفُ الْحَلَالَ بِالذَّوْقِ قَبْلَ بَلْعِهِ، وَالْحَرَامَ كَذَلِكَ، وَأَجْنِي بِيَدَيَّ مَا كَانَ بَعِيدًا وَأَنَا جَالِسٌ فِي مَكَانٍ، وَأَمْشِي بِرِجْلَيَّ مَا لَمْ يَبْلُغْهُ الْحَيَادُ أَعْوَامٌ، ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ، وَعَرَفْتُ بِدَنِي عُضْوًا عُضْوًا عَظْمًا عَظْمًا عَصَبَةً عَصَبَةً لَحْمَةً لَحْمَةً شَعْرَةً شَعْرَةً، كُلٌّ وَاحِدَةٌ مِنْهَا بِمَرْتَبَتِهَا، وَمَا أُوْدِعَهَا".

فَصَارَ مَا يُسَمَّى الْمُحَقِّقُونَ مِنَ الصِّينِ "تَشِيخُ شَنْغُ" [chih-sheng] أَيْ "الْوَلِيُّ الْكَامِلُ" وَهُوَ وَلِيُّ اللَّهِ مِنْ أَوْلِيَائِهِ الَّذِي سَخَّرَ اللَّهُ لَهُ جَمِيعَ الْخَلْقِ مِنْ نَفْسِهِ وَبَدَنِهِ وَسَائِرِ الْكَائِنَاتِ، فَهَذَا التَّسْخِيرُ صَدَرَ مِنْ أَنْوَارِ الْمُحَمَّدِيَّةِ الَّتِي هِيَ جَمِيعُ الْخِصَالِ الْإِسْتِقَامَةِ، فَقَدْ سَجَّلَهَا الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ فِي كِتَابِهِ أُصُولُ الْوَلَايَةِ، حَيْثُ قَالَ أَنَّ أُصُولَهَا خَمْسَةٌ عَشَرٌ: [1] الْعِلْمُ وَمِدَارُهُ مَا فُرضَ عَلَى كُلِّ الْمُكَلَّفِ أَنْ يَعْلَمَ مِنْ أُصُولِ الدِّينِ وَالْفِقْهِ وَالتَّصَوُّفِ، [2] وَالتَّوْبَةُ مِنْ كُلِّ ذَنْبٍ بَيْنَهُ وَبَيْنَ رَبِّهِ وَالتَّوْبَةُ مِنْ كُلِّ ذَنْبٍ بَيْنَهُ وَبَيْنَ خَلْقِ اللَّهِ، [3] وَالزُّهْدُ فِي الدُّنْيَا إِلَّا مِنَ الصَّرُورِيَّاتِ، [4]

وَالْعَزْلَةُ عَنِ الْخَلْقِ إِلَّا فِي أَوْقَاتِ الصَّلَاةِ وَغَيْرِهَا مِنْ فَوَائِدِ الدِّينِيَّةِ، [5] وَمَحَارِبَةُ الشَّيْطَانِ بِالِاسْتِعَادَةِ مِنْهُ وَالِدِفَاعٍ مِنْ خَيْلَتِهِ، [6] وَمُجَاهَدَةُ النَّفْسِ وَالْجَمْعُهَا بِلِجَامِ التَّقْوَى، [7] وَالتَّوَكُّلُ عَلَى اللَّهِ فِي أَمْرِ الرِّزْقِ، [8] وَتَقْوِيضُ الْأَمْرِ إِلَى اللَّهِ فِي الْأَخْطَارِ، [9] وَالرِّضَى بِقَضَاءِ اللَّهِ، [10] وَالصَّبْرُ فِي الْمَصَائِبِ، [11] وَالتَّزَامُ الْخَوْفِ فِي كُلِّ وَقْتٍ، [12] وَالتَّزَامُ الرَّجَاءِ فِي كُلِّ وَقْتٍ، [13] وَنَفْيُ الرِّيَاءِ بِالْإِخْلَاصِ، [14] وَنَفْيُ الْعُجْبِ بِمَعْرِفَةِ مَنْنِ اللَّهِ تَعَالَى، [15] وَالتَّزَامُ الْحَمْدِ وَالشُّكْرِ لِنِعَمَاتِ اللَّهِ عَزَّ وَجَلَّ، فَهَذِهِ الْخِصَالُ تُؤَلِّدُ مِنْ أَنْوَارِ الْمُحَمَّدِيَّةِ الَّتِي هِيَ الصِّرَاطُ الْمُسْتَقِيمُ، قَالَ تَعَالَى فِيهِ ﴿إِنَّكَ لَمِنَ الْمُرْسَلِينَ * عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ وَقَالَ تَعَالَى: ﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ أَيِ إِهْدِنَا إِلَى النُّورِ الْمُحَمَّدِيَّةِ الَّتِي هِيَ الْخِصَالُ الْإِسْتِقَامَةُ.

وَقَالَ الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ فِي طَرِيقِ الْجَنَّةِ مَنْ سَلَكَ هَذِهِ الْخِصَالِ الْإِسْتِقَامَةَ سُخِرَ لَهُ أَرْبَعُونَ خِدْمَاتٍ، عِشْرُونَ فِي الدُّنْيَا وَعِشْرُونَ فِي الْآخِرَةِ، أَمَّا الَّتِي فِي الدُّنْيَا هِيَ ذِكْرُ اللَّهِ لَهُ بِثَنَائِهِ، وَشُكْرُهُ لَهُ، وَحُبُّهُ لَهُ، وَكَوْنُهُ وَكِيلُهُ، وَكَوْنُهُ لِرِزْقِهِ كَفِيلًا، وَكَوْنُهُ لَهُ نَصِيرًا، وَكَوْنُهُ لَهُ أَنْيَسًا، وَعَزَّ النَّفْسَ لَا يَلْحِقَهُ ذِلٌّ، وَرَفَعَ الْهِمَّةَ، وَغَنَّى الْقَلْبَ، وَاهْتَدَأَ الْقَلْبُ بِنُورِ اللَّهِ إِلَى غُلُومٍ وَأَسْرَارٍ، وَشَرَحَ الصَّدْرَ لَا يَصِيقُ بِشَيْءٍ مِنْ مَحَنِ الدُّنْيَا، وَالْمَهَابَةِ بَيْنَ خَلْقِ اللَّهِ، وَالْمُحَبَّةِ فِي قُلُوبِ النَّاسِ، وَالْبَرَكَةُ الْعَامَّةُ يَتَبَرَّكُ بِثَرَابٍ وَطِيٍّ وَبِمَكَانٍ جَلَسَ فِيهِ، وَتَسْخِيرُ الْأَرْضِ مِنَ الْبَرِّ وَالْبَحْرِ حَتَّى إِنْ شَاءَ سِرٌّ فِي الْهَوَى وَمَشَى عَلَى الْمَاءِ وَقَطَعَ وَجْهَ الْأَرْضِ فِي سَاعَةٍ، وَتَسْخِيرُ الْحَيَوَانَ، وَلَا يَسْئَلُ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ، وَالْقِيَادَةُ وَالْوَجَاهَةُ عَلَى بَابِ اللَّهِ، فَيُبْتَغَى الْخَلْقُ الْوَسِيلَةَ إِلَى اللَّهِ تَعَالَى بِخِدْمَتِهِ وَدُعَائِهِ وَوَجَاهَتِهِ وَبَرَكَتِهِ، وَإِجَابَةُ الدَّعْوَةِ مِنَ اللَّهِ تَعَالَى حَتَّى لَوْ خَطَرَ بِبَالِهِ شَيْءٌ لَحَضَرَهُ بِإِذْنِ اللَّهِ تَعَالَى، فَيَسْبَبُ سَلَكَ هَذِهِ الْخِصَالِ جَعَلَهُ اللَّهُ تَعَالَى خَلِيفَةً فِي كَوْنِهِ.

فَمَا ظَهَرَ هَذِهِ الْكَرَامَاتُ إِلَّا مِنْ مَشْكَاتِ النُّورِ الْمُحَمَّدِيَّةِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبِبَرَكَةِ التَّزَامِ بِالسُّنَّةِ ظَاهِرًا وَبَاطِنًا سُخِرَ لِلشَّيْخِ رَحْمَةُ اللَّهِ عَلَيْهِ جَمِيعُ الْخَلْقِ، حَتَّى السَّلَاطِينُ فِي الْبُلْدَانِ، فَصَارَ الشَّيْخُ مِدَارُ الْبَرَكَةِ لِلْسَّلَاطِينِ فَمَا زَالُوا يَتَخَذُونَهُ وَسِيلَةً إِلَى اللَّهِ تَعَالَى وَطَلَبُوا مِنْ كَرَامَاتِ دُعَائِهِ وَيَتَبَرَّكُونَ بِهِ.

وَفِي ذَلِكَ الْمَجَالِ ذَكَرَ الْأُسْتَاذُ عَبْدُ اللَّهِ بْنُ فُؤَادٍ فِي تَرْبِيَةِ الْوَرَقَاتِ وَمَا وَقَعَ لِلشَّيْخِ فِي هَذَا التَّسْخِيرِ فِي يَوْمِ الْجُمُعَةِ مِنَ الْعِيدِ الْأَضْحَى الْيَوْمَ 9 ذِي الْحِجَّةِ فِي سَنَةِ 1204 الْهَجْرِيَّةِ [يَوْمَ 20 أَوْغُسْطُسَ فِي سَنَةِ 1790 الْمِيلَادِي] أُرْسِلَ بَاوَا إِلَى جَمِيعِ عُلَمَاءِ بِلَادِهِ لِأَنَّهُ يَجْتَمِعُونَ عِنْدَهُ فِي عِيدِ الْأَضْحَى وَهُوَ إِذْ ذَاكَ فِي مَكَانِهِ الَّذِي يُسَمَّى مَعْمِي وَهُوَ شِمَالٌ مِنْ كِيَاوَا. فَقَالَ الْوَزِيرُ عُثْمَانُ غَدَادُ بْنُ مُحَمَّدٍ لَيْمًا فِي كَرَامَاتِ الشَّيْخِ: "فَاجْتَمَعْنَا لَدَيْهِ وَقَالَ مَا قَالَ وَتَصَدَّقَ عَلَى الْعُلَمَاءِ بِأَمْوَالٍ كَثِيرَةٍ، فَقَامَ الشَّيْخُ عُثْمَانُ بَيْنَ يَدَيْهِ، وَقَالَ لَهُ: "إِنِّي وَجَمَاعَتِي لَا حَاجَةَ لَنَا إِلَى أَمْوَالِكَ وَلَكِنْ أَسْأَلُكَ خَمْسَةَ أُمُورٍ: [1] أَنْ أَتَرَكَ أَدْعُو إِلَى اللَّهِ فِي بِلَدِكَ، [2] وَأَنْ لَا يَمْنَعُ أَحَدًا يُرِيدُ إِبَابَةَ دَعْوَتِي، [3] وَأَنْ يَجْعَلَ لِكُلِّ ذِي قَلَنْسَوَةٍ وَعِمَامَةٍ حُرْمَةً، [4] وَأَنْ يَطْلُقَ كُلَّ مَنْ فِي سِجْنِكَ، [5] وَأَنْ يُؤْخَذَ مِنَ الرَّعِيَّةِ مَا يَضُرُّهُمْ مِنَ الْخِرَاجِ، فَأَجَابَ لَهُ السُّلْطَانُ: بِأَنِّي أَعْطَيْتُكَ مَا سَأَلْتَ وَرَضَيْتُ لَكَ بِجَمِيعِ مَا تُحِبُّ! بَأَنْ تَفْعَلَ فِي بِلَادِنَا هَذِهِ، فَحَمَدُ اللَّهِ عَلَى ذَلِكَ وَرَجَعْنَا بِإِقَامَةِ الدِّينِ وَرَجَعَ سَائِرُ الْعُلَمَاءِ بِالْأَمْوَالِ"، وَمَعَ ذَلِكَ سَخَرَ اللَّهُ تَعَالَى لَهُ بِجَمْعِ الْمُدَّنِ لَهُ عُلَمَائُهَا وَأَهْلُ الصَّنَاعَاتِ وَالْحِرَفِ وَالْغُرُوْ وَبِجَمْعِ لَهُ جُمُوعُ الْإِسْلَامِ كَمَا سَيَأْتِي إِنْ شَاءَ اللَّهُ.



كَشَفَهُ الْأَكْبَرُ وَمَقَامَ الْأَرْبَعِينَ وَسَيْفَ الْحَقِّ وَإِمَامَ الْأَوْلِيَاءِ

وَمِنْ كَرَامَاتِهِ أَيْضًا مَا فَتَحَ اللَّهُ تَعَالَى عَلَيْهِ إِذَا بَلَغَ عُمُرُهُ أَرْبَعِينَ سِنَةً، فَكَمَا فَتَحَ اللَّهُ تَعَالَى
لِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَعَثَهُ خَاتِمَ النَّبِيِّينَ وَإِمَامَ الْمُرْسَلِينَ وَهُوَ عَلَى رَأْسِ أَرْبَعِينَ سِنَةً مِنْ
عُمُرِهِ وَكَذَلِكَ فَتَحَ اللَّهُ تَعَالَى لِلشَّيْخِ عُثْمَانَ بْنِ فُودِيٍّ وَجَعَلَهُ إِمَامَ الْأَوْلِيَاءِ كَمَا قَالَ أَيْضًا فِي
قَصِيدَتِهِ الْفَلَانِيَّةِ تُسَمَّى فِي الْعَرَبِيَّةِ الْمُقَارِنَةِ:

مُحَمَّدٌ جَوْتَتَاكِ صِفَاجٍ مُودِمٌ * مَنَاسِبَ أُرْدٍ مَعْكُنِ مِيرَازِمٍ
أُمُورِي وَنَاإٍ مَجْبِيئِي * حِتَادٍ غُتَامٍ نُونِيرٍ نُنْدِنَامٍ

مَعْنَاهَا: فَلَا يُمْكِنُ أَنْ حَصَلَ عَلَى صِفَاتِ مُحَمَّدٍ جَمِيعًا، وَلَكِنْ لَقَدْ تَمَّ الْمَعْطَرَةُ مِنَ الْعَطْرِ
يَجْرِي فِي التَّوَافِقِ مَعَهُ، فَهُوَ إِمَامِي فَلَا أَضِلُّ، وَالسَّنَّةُ جُعِلَتْ شُعْبَةً مِنْهُ فَحِينَئِذٍ جُعِلَتْ مُشَابِهًا
بِهِ، فَقَالَ الْوَزِيرُ غَدَادُ فِي رَوْضِ الْجَنَانِ فِي سَبَبِ ذَلِكَ الْفَضْلِ أَنَّ مِنْ شَوْقِ مُحَبَّةِ الشَّيْخِ رَحْمَةً
اللَّهُ عَلَيْهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ الْعَهْدَ وَالْمِيثَاقَ أَنْ لَا يُكَلِّمُ النَّاسَ سِنَةً كَامِلًا
مِنْ يَوْمِ مَوْلِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي هُوَ اثْنَتَيْ عَشْرَةَ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ إِلَى اثْنَتَيْ
عَشْرَةَ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ مِنْ سِنَةٍ بَعْدَهُ، فَعِنْدَ كَمَلِ عَهْدِهِ بَعْدَ سِنَةٍ نَوَّرَ اللَّهُ تَعَالَى قَلْبَهُ بِأَنْوَارِ
الْمُحَمَّدِيَّةِ، كَمَا قَالَ الشَّيْخُ فِي كِتَابِ الْوَرْدِ: "فَلَمَّا بَلَغَتْ أَرْبَعِينَ سِنَةً وَخَمْسَةَ أَشْهُرٍ وَبِضْعَ لَيَالٍ
وَجَذَّبَنِي اللَّهُ إِلَيْهِ فَوَجَدَ هُنَاكَ سَيِّدَ الثَّقَلَيْنِ سَيِّدَنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ الصَّحَابَةُ
وَالْأَنْبِيَاءُ وَالْأَوْلِيَاءُ، ثُمَّ رَحَبُوا بِي وَأَجْلَسُونِي وَسَطَهُمْ، ثُمَّ أَتَى غَوْثُ الثَّقَلَيْنِ سَيِّدُنَا عَبْدُ الْقَادِرِ
الْجِيلَانِيُّ بِتَوْبٍ أَخْصَرَ مُطَرِّزٌ بِلَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِمَامَةٌ
مُطَرِّزٌ بِقُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ" وَقَالَ:
"فَقَالُوا لَهُ أَلْبَسَهُ وَعَمَّمَهُ بِاسْمٍ يُخْتَصُّ بِهِ، وَلَبَسَنِي وَعَمَّمَنِي وَنَدَانِي بِإِمَامِ الْأَوْلِيَاءِ وَأَمَرُونِي
بِأَمْرِ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرَاتِ، وَقَلَّدَنِي سَيْفَ الْحَقِّ، وَأَمَرَنِي بِسَلِّهِ إِلَى أَعْدَائِ اللَّهِ، وَأَمَرَنِي مَا
أَمَرَنِي"، وَكَانَ هَذَا الْفَتْحُ الْكُبْرَى وَالْجَذْبُ الْإِلَهِيُّ فِي سِنَةِ 1208 الْهَجْرِيَّةِ [حَوْلَ 1794
الْمِيلَادِي].

وَفِي ذَلِكَ أَيْضًا قَالَ أَمِيرُ الْمُؤْمِنِينَ مُحَمَّدٌ بَلٌّ فِي إِنْفَاقِ الْمَيْسُورِ: "وَأَخْبَرَنِي أَنَّهُ حِينَ حَصَلَ لَهُ الْجَذْبُ الْإِلَهِيُّ، بِبَرَكََةِ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ كَانَ يُوَاطِبُ عَلَيْهَا مِنْ غَيْرِ مَلٍّ وَلَا كِلَالٍ وَلَا فِتْرَةٍ، أَمَدَهُ اللَّهُ بِفَيْضِ الْأَنْوَارِ، بِوَاسِطَةِ الشَّيْخِ عَبْدِ الْقَادِرِ الْجَلِيلِيِّ رَضِيَ اللَّهُ عَنْهُ، وَجَدَهُ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَشَاهَدُ مِنْ عَجَائِبِ الْمَلَكُوتِ وَحَصَلَ عَلَى غَرَائِبِ الْجَبَرُوتِ، وَشَاهَدُ أَفْعَالَ الْأَسْمَاءِ وَالصِّفَاتِ وَالذَّاتِ، وَوَقَفَ عَلَى اللُّوحِ الْمَحْفُوظِ، وَفَكَ رَمَزَهُ الْمَلْحُوظَ، وَكَسَاهُ الْحَقُّ تَعَالَى حِلَّةَ الدَّعْوَةِ إِلَيْهِ، وَتَوَجَّهَ تَاجَ الْهَدَايَةِ وَالْإِرْشَادِ إِلَيْهِ، فَنَادَى مُنَادِي الْحَضَرَةِ: يَا أَيُّهَا النَّاسُ أَجِيبُوا دَاعِيَ اللَّهِ، مَرَّةً، ثُمَّ قَالَ: "يُؤْفَكُ عَنْهُ مَنْ أَفَكَ"، ثُمَّ رَدَّهُ الْحَقُّ تَعَالَى إِلَى مَحَلِّ الْإِفَاقَةِ، لِيَتَّاتِيَ لَهُ الْإِرْشَادُ وَالْدَّعْوَةُ، وَرُبَّمَا تَعَهَّدَتْهُ أَنْوَارُ الْجَلَالِ فَقَبَضَتْهُ، أَوْ تَفَقَّدَتْهُ أَنْوَارُ الْجَمَالِ فَبَسَطَتْهُ، مَعَ أَنَّهُ مِنْ أَهْلِ التَّمَكِينِ وَالْمَقَامَاتِ، لَا مِنْ أَهْلِ الْأَحْوَالِ وَالْوَارِدَاتِ، فَقَامَ بِمَا قَلَدَهُ الْحَقُّ بِهِ، وَأَهْلَهُ مِنَ الدَّعْوَةِ إِلَيْهِ، وَالذَّلَالَةِ عَلَيْهِ، فَجَعَلَ يَدْعُو إِلَى اللَّهِ وَيَدِلُّ عَلَيْهِ"، فَقَامَ الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ يَدْعُو النَّاسَ إِلَى اللَّهِ تَعَالَى، وَيَنْصَحُ لِعِبَادِهِ فِي دِينِ اللَّهِ، وَيَهْدِمُ الْعَوَائِدَ الرَّدِيَّةَ، وَيَخْمِدُ الْبِدْعَ الشَّيْطَانِيَّةَ، وَيُخَيِّ السُّنَّةَ الْمُحَمَّدِيَّةَ الْحَيَاتِي.

شَهَدَ الْكَثِيرُ مِنَ الْأَوْلِيَاءِ الْكَمَالِ عَلَى مَقَامِ الشَّيْخِ عُثْمَانَ بْنِ فُودِي، تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ، مِنْهُمْ الْقُطُبُ الْعَوْتُ الشَّيْخُ السَّيِّدُ الْمُخْتَارُ الْكُنِّيُّ بْنُ أَحْمَدٍ رَحِمَهُ اللَّهُ تَعَالَى، كَمَا ذَكَرَهُ السُّلْطَانُ مُحَمَّدٌ بَلٌّ بْنُ الشَّيْخِ فِي إِنْفَاقِ الْمَيْسُورِ: "أَنَّهُ خَرَجَ الشَّيْخُ الْمُخْتَارُ يَوْمًا وَقَالَ: الْأَوْلِيَاءُ الْكَمَالِ الْيَوْمَ ثَلَاثَةٌ: وَاحِدٌ خَلَفَ الشَّامَ عَرَبِيًّا، نُورُهُ نُورٌ لَا إِلَهَ إِلَّا اللَّهُ، وَوَاحِدٌ فُلَاتِيٌّ فِي بَلَدِ السُّودَانِ عُثْمَانُ بْنُ فُودِي، نُورُهُ نُورٌ خَاتَمَ رَسُولِ اللَّهِ الَّذِي فِي كَتِفِهِ الْأَيْسَرِ، وَوَاحِدٌ نُورُهُ نُورٌ قَلْبِ رَسُولِ اللَّهِ، وَسَكَتَ عَنْهُ، فَعَلِمُوا أَنَّهُ هُوَ هُوَ".

ظُهُورُ الْحَسَدِ وَالْعَدَاوَةِ وَالْمَعَارِضَةِ مِنَ السُّلْطَاتِ

وَكَمَا عَرَّضَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِنْكَارَ وَالْبُغْضَ وَالْكَفْرَ مِنْ أَهْلِ الْمَكَّةَ وَغَيْرِهِمْ مِنَ الْعَرَبِ كَذَلِكَ عَرَّضَ لِلشَّيْخِ الْإِنْكَارَ وَالْبُغْضَ وَالْجُحُودَ مِنْ أَهْلِ بِلَادِهِ، فَقَالَ فِي قَصِيدَتِهِ الْفَلَانِيَّةِ:

مُحَمَّدٌ مُيِّدٌ تَرَاجٍ دِيمَبَنِي * مِيَّتِي اللَّهُ دُودُونِيرٍ تَقَامِ

أُحْشِدِرَايَ غُغْتُ حِدُو غِيَادُمُ * مِيَّتِي اللَّهُ دُودُورٍ دُوتِيَامِ

مَعْنَاهَا: أَنَّ عَرَّضَ لِمُحَمَّدٍ قَسَاوَةً مِنَ النَّاسِ، وَاشْكُرُ اللَّهَ فِي ذَلِكَ أَيْضًا عَرَّضَ لِي، وَأَنَّهُ عَلَيْهِ السَّلَامُ لَا وَاجِبَهُ النَّاسَ بِسُوءٍ، وَاشْكُرُ اللَّهَ عَلَى هَذَا السُّلُوكِ قَدْ قُفْتُ، وَقَالَ الشَّيْخُ مُحَمَّدٌ مَا اللَّهُ يَنْطِ بُنْ عَبْدِ الْقَادِرِ بْنِ مُصْطَفَى فِي نُبْذَةِ يَسِيرَةٍ: "اعْلَمْ إِنَّ الشَّيْخَ عُثْمَانَ رَحِمَهُ اللَّهُ تَعَالَى قَدْ نَشَأَ قِيَمًا فِي دِينِ اللَّهِ مَعَ خُلُقٍ عَظِيمٍ وَطَبْعٍ كَرِيمٍ صُلْبًا فِي الدِّينِ لَا تَأْخُذُهُ الْحَمِيَّةُ الْجَاهِلِيَّةُ وَلَوْ فِي الْقُرْبَى، يُوقِرُ الْكَبِيرَ وَيَرْحَمُ الصَّغِيرَ، وَقَدْ اتَّفَقَ أَهْلُ عَصْرِهِ عَلَى أَنَّهُمْ لَمْ يَرَوْا لَهُ فِي حُسْنِ الْخُلُقِ مَثَلًا، وَقَدْ سَأَلَ بَعْضُ الْعُلَمَاءِ أُخْتًا لَهُ وَهِيَ فِي عِصْمَةِ الشَّيْخِ: "بَأَيِّ فَضْلِ هَذَا الرَّجُلِ جَمِيعَ الرِّجَالِ؟"، فَقَالَتْ: "مَا رَأَيْتُ لَهُ عِبَادَةً أَكْثَرَ مِنْ عِبَادَتِكُمْ فَيَرِ إِنِّي رَأَيْتُ مِنْهُ خُلُقًا حَسَنًا لَا أَعْدِلُ بِهِ أَحَدًا مِنَ النَّاسِ إِلَّا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِنَّ لَهُ الْفَضْلَ عَلَى الْكُلِّ".

وَفِيهِ قَالَ السُّلْطَانُ مُحَمَّدٌ بَلْ فِي إِنْفَاقِ الْمَيْسُورِ: "فَلَمَّا أَوْضَحَ الشَّيْخُ الطَّرِيقَ، وَاهْتَدَى إِلَيْهِ أَهْلُ التَّوْفِيقِ، وَسَلَكَ السَّالِكُونَ، وَبَقِيَ أَهْلُ الدُّنْيَا مِنْ عُلَمَاءِ السُّوءِ وَالْمُلُوكِ فِي طُغْيَانِهِمْ يَعْصَمُونَ، فَخَفَّ مِيزَانُهُمْ، وَبَارَّ سَوْقُهُمْ، وَسَقَطُوا عَنْ أَعْيُنِ الْمُهْتَدِينَ، فَجَعَلَ أُولَئِكَ الْمُلُوكُ وَالْعُلَمَاءُ يُودُونَ الْجَمَاعَةَ، وَيَنْهَبُونَ أَمْوَالَهُمْ، وَيَغْرُونَ بِهِمْ سُفَهَاؤَهُمْ، وَيَقْطَعُونَ طَرَقَهُمْ، وَيَعْتَزُّونَ لِكُلِّ مَنْ يَنْتَسِبُ إِلَى الشَّيْخِ، وَهُوَ وَجَمَاعَتُهُ لَا يَعْتَزُّونَ لَهُمْ، وَلَا يَجْرِي عَلَى خَاطِرِهِمْ أَنَّهُمْ يَطِيقُونَ ذَلِكَ الْبِتَّةَ، إِذْ غَالِبُ أُولَئِكَ الْأَتْبَاعِ ضِعَافُ النَّاسِ، لَا يَعْرِفُونَ الْعَزَّ قَطُّ".

هَجْرَةُ الشَّيْخِ مَعَ جَمَاعَتِهِ وَتَنْصِيبُهُ أَمِيرَ الْمُؤْمِنِينَ

فَكَمَّا هَاجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِرًّا بِدِينِهِ مِنَ الْفِتَنِ وَهُوَ فِي بَدَايَةِ خَمْسِينَ مِنْ عُمُرِهِ كَذَلِكَ هَاجَرَ الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ وَهُوَ فِي بَدَايَةِ خَمْسِينَ مِنْ عُمُرِهِ، فَقَالَ فِي قَصِيدَتِهِ الْفُلَانِيَّةِ:

أُنْدِرِ دِينَ وَنَفْيِي دُنْرَ أَفْرِنَا * مِيتِي اللَّهَ تُونِيرَ كُورِنَامِ
سَبَابَ فِرْنِ تَحْنُفُرِبِ إِيُومُو * مِيتِي اللَّهَ دُنِيرَ إِيُورِنَامِ
غَعُو فِرْنَابُ سُبِرَى أَلَيْنِ * مِيتِي اللَّهَ تُونِيرَ أُيْنِنَامِ
أَرْنُ سَقُورِ سِنِينَ أَفْرِنَا * مِيتِي اللَّهَ دُونِيرَ فِرْنُونَامِ

مَعْنَاهَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا النَّاسَ إِلَى الدِّينِ فَظَهَرَ التَّوْحِيدُ فِي قُلُوبِ النَّاسِ وَبَعْدَ ذَلِكَ كَانَ مَكْرَهُ عَلَى الْهَجْرَةِ، وَاشْكُرُ اللَّهَ خَرَجَ النَّاسُ عَلَيَّ كَذَلِكَ، وَسَبَبُ هِجْرَتِهِ لِدَفْعِ عَنِ الْقِتَالِ، وَاشْكُرُ اللَّهَ أَنْقَذَنِي مِنْ ذَلِكَ، فَهَجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرْقًا ثُمَّ شِمَالًا، وَاشْكُرُ اللَّهَ كَذَلِكَ أَنْقَذَنِي، وَفِي الْحَلَقَةِ السَّادِسَةِ مِنْ عُمُرِهِ هَاجَرَ بِدِينِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاشْكُرُ اللَّهَ كُنْتُ فِي هَذَا السَّنِ إِذَا أَنْقَذَنِي، فَهَاجَرَ الشَّيْخُ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ مِنْ طَعَلِ عَامَ 1218 فِي شَهْرِ ذِي الْقَعْدَةِ لِعَشْرِ مَضَتْ مِنْهُ [حَوْلَ 1804 الْمِيلَادِي]، فَفِرَّ وَكُلُّ مَنْ اسْتَمَعَ لَهُ وَأَطَاعَ مِنْهُ شَرْقًا إِلَى كَرٍّ نَعْنُدُ ثُمَّ إِلَى طِمْبَا ثُمَّ هَرَبَ شِمَالًا إِلَى كَلْمَالِ ثُمَّ إِلَى فَرْخَاغِ ثُمَّ إِلَى رُوَاوِرِي حَتَّى وَصَلَ الشَّيْخُ إِلَى غُدٍّ، وَكَانَ عُمُرُهُ فِي ذَلِكَ الْوَقْتِ وَاحِدٌ وَخَمْسُونَ.



جَيْشُهُ الْفُتُوحَاتُ وَإِقَامَةُ الْجِهَادِ فِي سَبِيلِ اللَّهِ

وَكَمَا أَدِنَ اللَّهُ تَعَالَى لِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ هِجْرَتِهِ إِقَامَةَ الْجِهَادِ وَجَعَلَ لَهُ الْفَتْحَ الْمُبِينَ فِي غَزْوَةِ الْبَدْرِ وَفِي أَرْبَعِ غَزَوَاتٍ بَعْدَهُ، وَبَعْدَ ذَلِكَ غَزْوَةُ الْأَحُدِ الَّتِي فِيهَا اسْتَشْهَدُ كَثِيرٌ مِنَ الْمُسْلِمِينَ كَسَيِّدِنَا حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ وَغَيْرِهِ، فَكَذَلِكَ وَقَعَ هَذِهِ الْأُمُورُ لِلشَّيْخِ عُثْمَانَ بْنِ فُؤَيْدٍ، كَمَا قَالَ فِي قَصِيدَتِهِ الْفَلَانِيَّةِ:

يُبَاوُ فِرْنُ أَحَدَرْنَا جِهَادَ	*	مِيتِيَّ اللَّهَ نُؤْنِرُ كَيْتَنَامَ
جَمِيَّ حَرَامٍ أَفْدُنِيَا جِهَادَ	*	مِيتِيَّ اللَّهَ دُونُرُ فُذَنَامَ
أُحِرْ جُوُورُ تَيْنُنِمُ دُوْغَرَايَ	*	مِيتِيَّ اللَّهَ كَنْجِبُ لِمَتَنَامَ
كُنُوجِ جُوِيحِ دِينَفُ يُنْصُرُ يَادِ	*	مِيتِيَّ اللَّهَ مِيهْبُ فُ نَصْرَنَامَ
أَرْنُ كَبِ وَرْتُنُيْمُ لَابَرْغُوعَا	*	مِيتِيَّ اللَّهَ دُونِبُرُ لَابَنَنَامَ
يُبَاوُ دُأْمَفُ جَرَبَ مِمَّ جُولِبِ	*	مِيتِيَّ اللَّهَ دُوْجِبِيَّ مِئْمِيَامَ

فَمَعْنَاهَا: فَبَعْدَ هِجْرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُتِبَ عَلَيْهِ الْجِهَادُ، وَاشْكُرُ اللَّهَ كَذَلِكَ كُتِبَ عَلَيَّ، وَفِي شَهْرِ الْحَرَامِ بَدَأَ جِهَادُهُ، وَاشْكُرُ اللَّهَ فِي هَذَا الْوَقْتِ بَدَأَ جِهَادِي، فَجَاهِدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خَمْسَةِ مُعْرَكَةٍ فَبَعْدَهَا لَا مُمَكَّنُ وَاصِلُ إِلَيْهِ الَّذِينَ خَرَجُوهُ مِنَ الْمَكَّةَ، وَاشْكُرُ اللَّهَ مَعْرَكَتِي بَلَغَ إِلَى ذَلِكَ الْعَدَدِ، وَفِي جَمِيعِ هَذِهِ الْخَمْسَةِ الْمُعْرَكَةِ نُصِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْكُفَّارِ، وَاشْكُرُ اللَّهَ كَذَلِكَ أُعْطِيتُ النَّصْرَ فِي الْخَمْسَةِ الْمَعْرَكَةِ الْأُولَى، وَبِهَذِهِ الْغَزَوَاتِ الْأُولَى أَظْهَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَعْدَائِهِ، وَاشْكُرُ اللَّهَ أَظْهَرَنِي أَيْضًا فِي خَمْسَةِ غَزَوَاتٍ الْأُولَى، ثُمَّ بَعْدَ تِلْكَ الْأَظْفَارِ وَقَعَتِ الْفِتْنُ وَالْأَذَى لِلْمُسْلِمِينَ، وَاشْكُرُ اللَّهَ عَلَى الْفِتَنِ الَّتِي وَقَعَتْ لِي فِي ذَلِكَ الْوَقْتِ أَيْضًا.

اعْتَرَفُ الْكَثِيرُ مِنَ الْعُلَمَاءِ فِي جَمِيعِ إِقْلِيمِ بِلَادِ السُّودَانِ بِصِحَّةِ الْجِهَادِ لِلشَّيْخِ عُثْمَانَ، وَشَجَعُوا تَلَامِيذَهُمْ مِنْ قُوتَا جَالُونَ وَقُوتَا ثُورُ وَمَاسِينَا وَمَنَاطِقٍ أُخْرَى عَلَى الْهَجْرَةِ إِلَى الشَّيْخِ، وَفِي ذَلِكَ قَالَ الْوَزِيرُ عُثْمَانُ غَدَادُ بْنُ مُحَمَّدٍ لَيْمًا فِي رَوْضَةِ الْجَنَانِ: "وَصَلَ أَحَدُ تَلَامِيذِ سَيِّدِي الْمُخْتَارِ إِلَى بِلَادِ الشَّيْخِ فِي بَدَايَةِ جِهَادِنَا هَذَا، ثُمَّ رَجَعَ إِلَى سَيِّدِي الْمُخْتَارِ الْكُنْتِي، فَسَأَلَهُ عَنْ

خَبِرَ بِلَادِ السُّودَانِ الْحَوْسَا، فَقَالَ: "جَمَاعَةُ الْفُلَانِيِّونَ يَنْتَشِرُونَ الْفَسَادَ فِي بِلَادِ الْحَوْسَا، بِالْقَتْلِ وَالْأَسْرِ، وَيَزَعُمُونَ أَنَّهُمْ مُجَاهِدُونَ!" فَقَالَ لَهُ سَيِّدِي الْمُخْتَارُ: "عَلَيْكَ بِالتَّوْبَةِ، لِأَنَّ جِهَادَ الشَّيْخِ عُثْمَانَ مِنَ اللَّهِ! وَاللَّهِ! لَقَدْ أُعْطِيَ الشَّيْخُ عُثْمَانُ الْجِهَادَ وَكُنْتَ حَاضِرًا"، فَقَالَ تَلْمِيذُهُ: "هَلْ نُقِيمُ الْجِهَادَ كَمَا يُقِيمُونَ؟" فَقَالَ سَيِّدِي الْمُخْتَارُ: "لَمْ نُعْطِ الْجِهَادَ، فَمَنْ يُرِيدُ مِنْكُمْ الْجِهَادَ، فَادْهَبْ إِلَى الشَّيْخِ عُثْمَانَ، فَإِنَّهُ يُعْطِيهِ رَايَةَ الْجِهَادِ"، فَهَذَا كَانَ السَّبَبُ الَّذِي ذَهَبَ الشَّيْخُ أَحْمَدُ لُوبُو بْنُ مُحَمَّدٍ الْمَاسِنِيِّ إِلَى الشَّيْخِ عُثْمَانَ لِيَتَلَقَّى رَايَةَ الْجِهَادِ فِي مَاسِينَا.

قَالَ الشَّيْخُ عَبْدُ الْقَادِرِ بْنُ مُصْطَفَى فِي مَوْصُوفَاتِ السُّودَانِ بَيَانًا لِذَلِكَ:

وَقَدْ غَزَا فِي خَمْسَةِ الْجِيُوشِ	*	تَتَابَعًا بِحَمْدِ رَبِّ الْعَرْشِ
وَبَيْنَمَا بِخَبْرِ الْكُفَّارِ	*	يَقُودُ يُنْفَ أَبُو الْأَشْرَارِ
وَاِجْتَمَعَتْ كُفْرَةُ السُّودَانِ	*	بَغْضًا لِأَهْلِ الدِّينِ وَالْإِحْسَانِ
وَيُنْفَ قَدْ أَرْسَلَ فِي الْبِلَادِ	*	لِأَنَّ يَعْينُوهُ عَلَى الْعِبَادِ
مَعَ غَوَايِرِ كَوَاشِنِ جَمْعَانِ	*	تَوَارِقِ عَوَادِرِ سَيَانِ
تَتَاصِرُوا جَمِيعُهُمْ ثُمَّ أَتُوا	*	فِي كُتِّ مُلْتَقَى الْجَمِيعِ مَنْ قَدْ رَأُوا
لِوَاءِ حِزْبِ اللَّهِ بِالْحَقِّ عَلَا	*	يَوْمَئِذٍ كُفْرٌ وَظُلْمٌ ذُلًّا
وَجَاءَ عَبْدُ اللَّهِ فِي الْجُمُوعِ	*	مَعَ فِتْنَةٍ صَادِقَةِ الْوُقُوعِ،
هُوَ الَّذِي أَوَّلَ مَنْ رَمَى بِهِمْ	*	سَهْمَ الْجِهَادِ فِي لِقَاءِ غَيْرِهِمْ،
شَدَّتْ مَنَاطِيقُهُمْ أَحْرَارُ	*	وَأَقْبَلُوا فَاصْطَقَّتِ الْكُفَّارُ،
تَوَثَّبُوا فَصَاحَتِ الْفُجَّارُ	*	وَحَمَلُوا فَكَبَّرَ الْأَبْرَارُ،
تَدَاخَلُوا فَاطْلَمَتِ الْغُبَارُ	*	وَطُفِنَتْ هُنَاكَ تِلْكَ النَّارُ،
فَوَلَّتِ الْغَوَايِرُ الْأَذْبَارَا	*	لَنْ يَلْتَقَتْ أَجْمَعُهُمْ فِرَارَا،
سُلْطَانُهُمْ غَايِرٌ نَعْلِيهِ كَمَا	*	عَنِ الْقَبَابِ وَالْدَّرُوعِ أَنْهَزَمَا،
وَعَنِ سَرِيرِهِ وَطَبْلِهِ مَعَا	*	وَسَيْفِهِ وَهُوَ ذَهُولٌ جَزَعَا،

أَلَا تَدُولُهُ وَحَرْبٍ وَجِدَتْ * يَوْمَئِذٍ غَوَابِرٌ مَا حَمَدَتْ،

وَأَشَدَّهُمْ فِي بِلَادِ الْكُفْرِ * عَلَى الطُّغَاتِ وَوَلَاتِ الْجَوْرِ".

وَفِيهِ أَيْضًا قَالَ السُّلْطَانُ مُحَمَّدٌ بَلْ فِي إِنْفَاقِ الْمَيْسُورِ: "وَقَعَةُ كُتُو هِيَ أَكْثَرُ وَفَعَةٍ بَيْنَنَا وَبَيْنَهُمْ، وَهِيَ بِمِثَابَةِ «يَوْمِ الْفَرَقَانِ يَوْمَ التَّقَى الْجَمْعَانِ»"، فَيُمَاتِلُ وَفَعَةُ كُتُو إِلَى يَوْمِ الَّذِي فَرَّقَتْ فِيهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَيَوْمِ التَّقَى حِزْبُ اللَّهِ وَحِزْبُ الشَّيْطَانِ وَهُوَ يَوْمُ الْبَدْرِ، وَكَذَلِكَ يُمَاتِلُهُمَا الْأُسْتَاذُ عَبْدُ اللَّهِ بْنُ فُودِي بِقَوْلِهِ فِي تَرْجِيهِ الْوَرَقَاتِ:

فَلَمْ يَكُنْ إِلَّا أَنْ رَأَيْتُ جُهَاثَهُمْ * قَدْ أَنْكَشَفَتْ عَنْ شَمْسِ الْإِسْلَامِ تَلْمُعُ

بِنَصْرِ الَّذِي نَصَرَ النَّبِيَّ عَلَى الْعَدَا * بِيَدْرِ بِجَمْعِ الْمَلَائِكِ يُجَامِعُ

فَأَمَّا الْفِتْنُ الَّتِي وَقَعَتْ بَعْدَ أَطْفَارِهِمْ عَلَى الْكُفَّارِ فَهِيَ وَفَعَةُ تُنْثَوُ كَمَا قَالَ فِي مَوْصُوفَاتِ

السُّودَانِ:

"فَهَجَمُوا عَلَى دِيَارِ الْمُسْلِمِينَ * مِنْ بَعْدِ ذَلِكَ ثُمَّ وَلَّوْا مُدِيرِينَ

فَقَتَلُوا طَائِفَةً الْعُلَمَاءِ * فِي مَعْرَكٍ بِوَقَعَةِ اللَّقَاءِ

وَمِنْهُمْ الْإِمَامُ مَمَّنْ نَنْبُ * أَكْثَرُهُمْ قِيلَ مِنْ آلِ حَبْ

نَاهِيكَ مِنْهُمْ عَالِمٌ سَعْدَارِ * صَاحِبُ النُّحْرِ وَالْأَثَارِ

رَيْدٌ وَدَّتْ ثُمَّ صَادَنَ يُنْتَسَبُ * إِلَى دُمَامٍ قَدْ كَفَى ذَاكَ الْعَجَبُ

وَعَيْرُهُمْ مِنْ حَفَظَةِ الْقُرْآنِ * وَطَلَبَةِ الْعِلْمِ ذَوَا الْإِتْقَانِ

عَفَا اللَّهُ عَنْهُمْ جَمِيعًا * وَكُنْ لِحُبِّهِمْ لَنَا شَفِيعًا

شُهَدَاءُ فِي تُنْثَوُ لَا يُحَدُّ * لِكثْرَةِ التَّعْتَادِ لَا يُعَدُّ".

فَكَمَا نَصَرَ اللَّهُ تَعَالَى لِنَبِيِّنَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَلَى الْكُفَّارِ بِفَتْحِ الْمَكَّةِ وَثَبَّتَ قَدَمَهُ

عَلَى جَمِيعِ الْعَرَبِ وَغَيْرِهِمْ، فَكَذَلِكَ نَصَرَ اللَّهُ تَعَالَى لِلشَّيْخِ عُثْمَانَ بْنِ فُودِي كَمَا قَالَ فِي قَصِيدَتِهِ

الْفُلَانِيَّةِ:

أُتَمِّنَنَامَ إِيْنَ أَجَالِيْسِيْنِي * مِيْنِيَّيِ اللَّهِ مِيْمْبُ دِجَالِنِيَامِ

وَمَعْنَاهَا: فَأَتَمَّ وَعَدَ اللَّهِ تَعَالَى لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَصْرَهُ عَلَى أَعْدَائِهِ، وَاشْكُرُ
اللَّهُ عَلَى نُصْرَتِهِ لِي أَيْضًا عَلَى أَعْدَائِي، فَثَبَّتَ اللَّهُ تَعَالَى الشَّيْخَ وَالْمُسْلِمِينَ مَعَهُ بِالنُّصْرِ وَالظَّفَرِ
وِإِقَامَةِ الدِّينِ فِي إِثَارِ قَدَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

فَمَنْ اللَّهُ تَعَالَى عَلَيَّ الشَّيْخِ رَحْمَةً اللَّهُ عَلَيْهِ وَجَيْشِهِ بِالْفُتُوحَاتِ الْمُتَتَابِعَاتِ، فَعِي شَهْرِ
رَمَضَانَ فِي سَنَةِ 1220 الْهَجْرِيَّةِ فَفَتَحَ مُحَمَّدٌ بَلُّ بْنُ الشَّيْخِ عُثْمَانَ بْنَ فُودِي كَانُوا، وَفَتَحَ جَانَ
دُوتَ فِي شَهْرِ ذِي الْقَعْدَةِ سَنَةِ 1220 مِنَ الْهَجْرَةِ، وَفِي سَنَةِ 1221 الْهَجْرِيَّةِ فُتِحَتْ بِلَادُ كَشْنَهْ،
وَوَقَعَ الْقِتَالُ بَيْنَ الْمُسْلِمِينَ وَأَهْلِ بَزْنُو، فَتَرَاخَفُوا عِدَّةَ زَاحِفَاتٍ لِيَنْتَصِرَ فِيهَا الْمُسْلِمُونَ، وَفِي سَنَةِ
1222 الْهَجْرِيَّةِ كَانَتْ غَزْوَةُ الْقَاضَاوِ الْأُولَى وَلَمْ يَكُنْ فِيهَا فَتْحٌ حِينَنِيذٍ، وَقَتَلَ مِنْ صَنَادِيدِهَا مَا
يَزِيدُ عَلَى عَشْرِينَ قَوْمًا، وَفُتِحَتْ مَادَمُ، وَفُتِحَتْ كَنُو مِنْ أَطْرَافِ كِيَاوُ، وَعُدَّةُ حُصُونٍ مِنْ سَائِرِ
الْبِلَادِ، وَفِي سَنَةِ 1223 الْهَجْرِيَّةِ كَانَتْ غَزْوَةُ الثَّانِي وَفَتَحَ الْقَاضَاوَا، فَأَتَمَّ اللَّهُ بِذَلِكَ لِلْمُسْلِمِينَ
الْفَتْحَ وَالنُّصْرَ وَالظُّهُورَ، وَأَزَالَ شَوْكَةَ الْكُفْرِ فِي سَائِرِ الْبِلَادِ الْحَوْسِيَّةِ، فَتَابَ عَلَى يَدِهِ بَعْضُهُمْ
وَتَابَعَهُ آخَرُونَ، فَاسْتَقَامَ أَمْرُ الْبِلَادِ وَأَطْمَئِنَّ جَوَانِبُهَا، وَلِلَّهِ الْحَمْدُ.

وَفِي سَنَةِ 1224 الْهَجْرِيَّةِ [1808 م] جَاوَزَتْ جُيُوشُ الْإِسْلَامِ الْبَحْرَ، وَفُتِحَتْ بِلَادًا
وَحُصُونًا وَرَجَعَتْ سَالِمَةً غَانِمَةً، وَفِي شَهْرِ رَمَضَانَ فِي سَنَةِ 1224 الْهَجْرِيَّةِ [1808 م] انْتَقَلَ
الشَّيْخُ مِنْ غُنْدُ إِلَى سَيْفَاوِ وَوَصَلَتْ الْجُيُوشُ إِلَى زَبْرَمَ وَغُرَمَ، فَفُتِحَتْ وَغْنِمَتْ وَرَجَعَتْ، وَوَرَدَا
أَرْضَ نُفَي فَأَصَابَتْ مِنْهَا، وَفُتِحَتْ بَزْنُو بِأَسْرَهَا، وَفِيهَا كَثُرَتْ الْفُتُوحَاتُ مِنْ بِلَادِ نُفَي عَلَى يَدَي
ابْنِهِ الشَّيْخِ مُحَمَّدِ الْبُخَارِيِّ بْنِ الشَّيْخِ عُثْمَانَ بْنِ فُودِي وَإِبْنِ أَخِيهِ الشَّيْخِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ
فُودِي، وَتَكَاثَرَتْ غَنَائِمُهَا، وَكَانَتْ غَزْوَةُ غُوبِرَ، وَفَتَحَهَا عَلَى يَدِ الْأَمِيرِ مُحَمَّدِ بَلُّ بْنِ الشَّيْخِ، وَمِنْ
سَنَةِ 1225 إِلَى سَنَةِ 1226 الْهَجْرِيَّةِ [1809-1811 م] أَمْعَنْتِ الْجُيُوشُ فِي بِلَادِ الْعَدُوِّ
وَكَثُرَتْ الْفُتُوحَاتُ، وَفَاضَتْ الْأَمْوَالُ وَالْغَنَائِمُ، وَفِي سَنَةِ 1227 الْهَجْرِيَّةِ [1812 م] قَادَ الْمَعْلَمُ
مُوسَى أَمِيرُ زَكْرَكِ الْجُيُوشَ، وَفَتَحَ كَثِيرًا، وَفِي سَنَةِ 1228 الْهَجْرِيَّةِ [1812 م] خَرَجَ حَمِي
بِمَاغَنْغَ، فَأَدْعَى الْمَهْدِيَّةَ فَنَالَ أَمْرَهُ إِلَى أَنْ أَخَذَ وَصْلِبَ، وَفِي سَنَةِ 1229 الْهَجْرِيَّةِ [1813 م]

الهِجْرِيَّة وَصَلَ الْجَيْشُ إِلَى بَرْغُ فَأَنْهَزَمَ وَرَجَعَ، وَكَانَتْ فُتُوحٌ، وَفِي سَنَةِ 1230 الْهِجْرِيَّة [1815 م] أُنْقَلُ الشَّيْخُ مِنْ سَيْفَاوَ إِلَى صُكْتُ، فَأَقَامَهُ عَاصِمَةُ الْخِلَافَةِ الصُّكْتِيَّة بِبَادِ ابْنِهِ مُحَمَّدٍ بَلُ بْنُ الشَّيْخِ عُثْمَانَ بْنِ فُودِي، يَوْمَ الْإِثْنَانِ خَمْسَةَ مِنْ شَهْرِ جِمَادِ الثَّانِي فِي سَنَةِ 1230 الْهِجْرِيَّة، فَعَمَرَهَا وَمَهَّدَهَا وَصَارَتْ قُبَّةَ الْإِسْلَامِ فِي بِلَادِ السُّودَانِ إِلَى يَوْمِ الْقِيَامَةِ، وَفِي آخِرِ هَذِهِ السَّنَةِ غَزَا الشَّيْخُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فُودِي بِلَادَ بَرْغُ وَفَتَحَهَا وَقَتَلَ أَمِيرَهَا، كَانَ الْأَمِيرُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ مِنْ أَكْبَرِ الْأَوْلَادِ لِلْأَسْتَاذِ عَبْدِ اللَّهِ بْنِ فُودِي شَقِيقِ الشَّيْخِ عُثْمَانَ، وَوَقَعَ هَذِهِ الْفُتُوحَاتِ فِي الْخَرِيفِ مِنْ أَوَاخِرِ سَنَةِ 1230 الْهِجْرِيَّة.



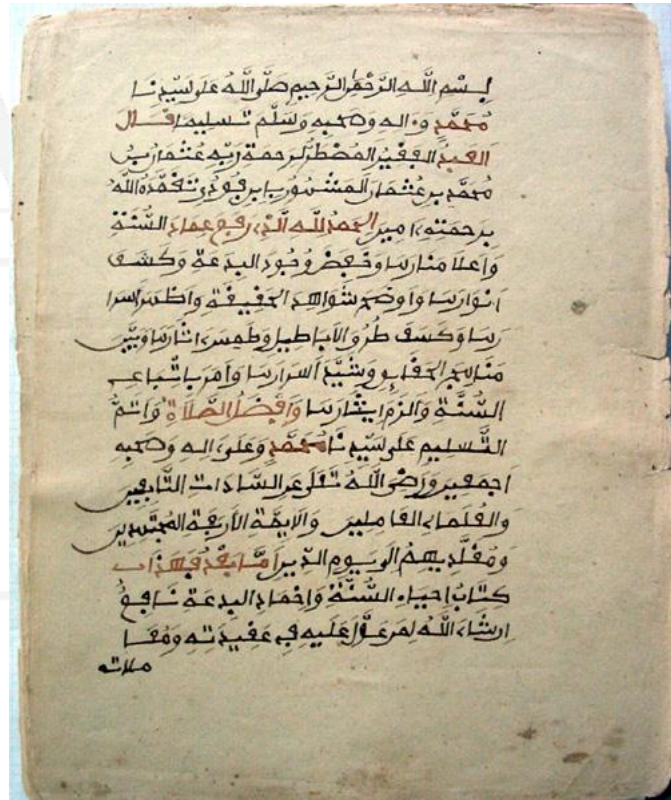
نِظَامُ خِلَافَةِ الصُّكُوتِيَّةِ عَلَى أُسْلُوبِ حُكُومَةِ النَّبِيِّ وَالْخُلَفَاءِ الرَّاشِدِينَ

فَمَنَّ اللَّهُ تَعَالَى عَلَى الشَّيْخِ وَجَمَاعَتِهِ بِخِصَالِ اللَّيِّ مَنَّهُ اللَّهُ تَعَالَى بِهَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ، فَأَسَّسَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى نَفْسَ النِّظَامِ الْاجْتِمَاعِيِّ وَالْحُكُومَةِ الَّتِي أَنْشَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْخُلَفَاءُ الرَّاشِدُونَ بَعْدَهُ.

فَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ فِي نَجْمِ الْإِخْوَانِ: "وَأَمَّا بَيَانُ مَا مَنَّ اللَّهُ تَعَالَى بِهِ عَلَيْنَا فِي هَذَا الزَّمَانِ مِنْ جِهَةِ الدِّينِ وَالْدُنْيَا لِيَشْكُرُ أَهْلُ الزَّمَانِ عَلَيْهِ، فَيَسْتَحِقُّوا الْمَزِيدَ، إِذْ قَالَ اللَّهُ تَعَالَى: ﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾، وَلِيَعْلَمَ كُلُّ ذِي بَصِيرَةٍ أَنَّنَا عَلَى قَدَمِ مُحَمَّدٍ النَّبِيِّ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَمِيعِ أُمُورِنَا، فَأَعْلَمُوا يَا إِخْوَانِي أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ مَنَّ عَلَيْنَا فِي هَذَا الزَّمَانِ بِبَيَانٍ مَا يَعْتَقِدُ فِي دِينِ اللَّهِ، وَبَيَانٍ مَا يَتْرُكُ فِي دِينِ اللَّهِ، وَبَيَانٍ مَا يَبَاحُ فِي دِينِ اللَّهِ وَإِزَالَةَ الشُّبْهِ عَنْ دِينِ اللَّهِ، وَالْأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ، وَتَخْوِيفِ النَّاسِ بِمَا يَحْمِلُهُمْ عَلَى تَرْكِ مَعَاصِي اللَّهِ، وَتَبْشِيرِ النَّاسِ بِمَا يَحْمِلُهُمْ عَلَى عِبَادَةِ اللَّهِ، ثُمَّ مَنَّ عَلَيْنَا بِالْهَجْرَةِ، وَتَأْمِيرِ أَمِيرِ الْمُؤْمِنِينَ، وَإِتِّخَاذِ آلَاتِ الْجِهَادِ، الَّتِي هِيَ: الْخَيْلُ وَالنَّبْلُ وَالْأَقْوَاسُ وَالرِّمَاحُ وَالْأَسْيَافُ وَالْأَتْرَاسُ وَالذُّرُوعُ، وَالْمَنَاطِقُ وَالْمُعَافِرُ وَالْأُلُويَّةُ، ثُمَّ مَنَّ عَلَيْنَا بِالْجِهَادِ بِهَا، وَتَأْمِيرِ أُمَرَاءِ الْجُيُوشِ، وَتَأْمِيرِ الْخَازِنِ، وَتَأْمِيرِ أُمَرَاءِ الْبُلْدَانِ، وَتَأْمِيرِ الْكُتَّابِ، وَتَأْمِيرِ الرُّسُلِ إِلَى الْمُلُوكِ، وَإِتِّخَاذِ الْخُدَّامِ فِي الْحَضْرَةِ، وَتَأْمِيرِ الْقُضَاةِ، وَتَأْمِيرِ أُمَرَاءِ الْخُدُودِ، وَتَأْمِيرِ أَمِيرِ الْحَجِّ، فَهَذِهِ ثَلَاثُ وَعِشْرُونَ خِصْلَةً مِنْ شَعَائِرِ الْإِسْلَامِ، كَعَدَدِ سِنَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَحْمَدُ اللَّهَ الَّذِي مَنَّ عَلَيْنَا بِإِظْهَارِ هَذِهِ الشَّعَائِرِ فِي آخِرِ الزَّمَانِ".

فَصَارَ الْخِلَافَةُ الصُّكُوتِيَّةُ الْعُثْمَانِيَّةُ بِبَرَكَاتِ الشَّيْخِ رَحِمَهُ اللَّهُ عَلَيْهِ أَعْظَمُ الدَّوْلَةِ الْإِسْلَامِيَّةِ فِي بِلَادِ السُّودَانِ، ثَبَّتَ اللَّهُ أَرْكَانَهَا وَيَقْوَى وَيَدْعُمُ سُلْطَانَهَا إِلَى يَوْمِ الْقِيَامَةِ، فَمِنْ جَمِيعِ تِلْكَ الْبَرَكَاتِ وَالْفَتْوحَاتِ أَنْعَقَدُوا الْعُلَمَاءُ إِنَّ الشَّيْخَ عُثْمَانَ بْنَ فُودِيَّ الْحَادِي عَشَرَ مِنَ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ الَّذِينَ يُعْتَدَى بِهِمْ بَاطِنًا وَظَاهِرًا الْجَامِعِينَ بَيْنَ مَرْتَبَتَيْ الْعِلْمِ وَالْوِلَايَةِ الْفَائِزِينَ

بِالسِّيَادَةِ الْبَاطِنِيَّةِ وَالسِّيَاسَةِ الظَّاهِرِيَّةِ، فَكَانَ تَحْتَ سُلْطَانِهَا وَسَائِطُ بَلَدِ السُّودَانِ كُلِّهَا وَبَعْضُ السَّوَافِلِ وَأَكْثَرُ الْعَوَالِي، وَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ.



مصنفاته

وَمَا زَالَ الشَّيْخُ فِي هَذِهِ الْفَتْرَةِ يُصَنِّفُ الْكُتُبَ الْمَفِيدَةَ، فَمِنْ سَنَةِ 1180 إِلَى آخِرِ عُمُرِهِ صَنَّفَ الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ مُصَنَّفَاتٍ عَدِيدَةً وَكُتُبًا مُفِيدَةً وَقَصَائِدًا جَلِيلَةً فِي كُلِّ فَنٍّ مِنْ فُنُونِ التَّوْحِيدِ وَالْفِقْهِ وَالتَّصَوُّفِ وَالْأُصُولِ وَالْفُرُوعِ وَالسِّيَاسَةِ وَالْأَحْكَامِ، فَلَا صَنْفَ كِتَابًا إِلَّا كَانَ هَذَا الْكِتَابُ مُحْتَاجًا لِحِمَايَتِهِ وَضُرُورَةً فِي مُشْكَلَاتِهِمْ وَتَنْبِيْهَا لِلْمُسْلِمِينَ، فَمِنْ أَهَمِّ كُتُبِهِ سَوَاقُ الْأُمَّةِ إِلَى إِتِّبَاعِ السُّنَّةِ، وَكِتَابُ عُمْدَةِ الْعُلَمَاءِ، وَكِتَابُ عُمْدَةِ الْمُتَعَبِّدِينَ وَالْمُحْتَرِفِينَ، وَكِتَابُ مِرَاةِ الطُّلَابِ، وَكِتَابُ إِحْيَاءِ السُّنَّةِ وَإِحْمَادِ الْبِدْعَةِ، وَكِتَابُ حِصْنِ الْأَفْهَامِ مِنْ جُيُوشِ الْأَوْهَامِ، وَكِتَابُ تَرْوِيحِ الْأُمَّةِ، وَغَيْرَهَا، فَهَذِهِ الْكُتُبُ يَدُلُّ عَلَى أَنَّ الشَّيْخَ رَحْمَةُ اللَّهِ عَلَيْهِ بَلَغَ رُتْبَةَ الْإِجْتِهَادِيَّةِ وَالْمُجَدِّدِيَّةِ.

وَمِنْهَا مُصَنَّفُهُ فِي أُصُولِ الدِّينِ وَعِلْمِ الْكَلَامِ ككِتَابِ أُصُولِ الدِّينِ، وَكِتَابِ رُجُوعِ الشَّيْخِ
السَّنُوسِيِّ عَنِ التَّشْدِيدِ فِي التَّقْلِيدِ، وَكِتَابِ كِفَايَةِ الْمُهْتَدِينَ، وَكِتَابِ تَحْقِيقِ الْعِصْمَةِ، وَكِتَابِ شِفَاءِ
الْغَلِيلِ فِي كُلِّ مَا أَشْكَلَ مِنْ كَلَامِ شَيْخِنَا جَبْرِيلَ، وَكِتَابِ سِرَاجِ الْإِخْوَانِ وَغَيْرِهَا.

وَمِنْهَا مُصَنَّفُهُ فِي فُرُوعِ الظَّاهِرَةِ فِي فَنِّ الْفِقْهِ وَالْفَرَضِ الْعَيْنِ ككِتَابِ عُمْدَةِ الْبَيَانِ،
وَكِتَابِ عُلُومِ الْمُعَامَلَةِ، وَكِتَابِ عُمْدَةِ الْعِبَادِ، وَكِتَابِ بُسْتَانِ الدُّعَاءِ، وَكِتَابِ قَوَاعِدِ الصَّلَاةِ، وَكِتَابِ
أَقْسَامِ الدِّينِ، وَكِتَابِ تَرْغِيبِ عِبَادِ اللَّهِ فِي حِفْظِ عُلُومِ دِينِ اللَّهِ، وَكِتَابِ حَقِيقَةِ الْإِيمَانِ وَالْإِسْلَامِ،
وَكِتَابِ إِقْتِبَاسِ الْعِلْمِ، وَغَيْرِهَا.

وَمِنْهَا مُصَنَّفُهُ فِي فُرُوعِ الْبَاطِنَةِ فِي فَنِّ التَّصَوُّفِ لِلتَّخَلُّقِ وَالتَّحَقُّقِ ككِتَابِ نُورِ الْأَوْلِيَاءِ،
وَكِتَابِ طَرِيقِ الْجَنَّةِ، وَكِتَابِ السَّلَاسِلِ الذَّهَبِيَّةِ، وَكِتَابِ الرِّيَاضَةِ السَّالِكِينَ، وَكِتَابِ أُصُولِ الْوَلَايَةِ،
وَكِتَابِ التَّصَوُّفِ، وَكِتَابِ السَّلَاسِلِ الْقَادِرِيَّةِ، وَكِتَابِ تَلْخِصِ كِتَابِ الْحَارِثِ الْمُحَاسِبِيِّ، وَكِتَابِ
سَوَاقِ الصِّدِّيقِينَ، وَكِتَابِ جَمِيعِ الْخَصَائِصِ، وَكِتَابِ تَنْبِيهِ الْأُمَّةِ الْأَحْمَدِيَّةِ، وَكِتَابِ التَّفَرُّقَةِ بَيْنَ
التَّصَوُّفِ لِلتَّخَلُّقِ وَبَيْنَ التَّصَوُّفِ لِلتَّحَقُّقِ، وَغَيْرِهَا.

وَمِنْهَا مُصَنَّفُهُ فِي الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرَاتِ وَإِزَالَةِ الْبِدْعَةِ وَالْعَادَاتِ
الْمُهْلِكَاتِ ككِتَابِ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَكِتَابِ عُدَّةِ الدَّاعِي، وَكِتَابِ حُكْمِ الْجُهَالِ
بِلَادِ الْحَوْسِ، وَكِتَابِ عُمْدَةِ دَعْوَةِ الْعِبَادِ إِلَى كِتَابِ اللَّهِ، وَكِتَابِ كَفِّ الطَّالِبِينَ عَنْ تَكْفِيرِ عَوَامِ
الْمُسْلِمِينَ، وَكِتَابِ أَجْوَبَةِ الْمُحَرَّرَةِ، وَكِتَابِ بَيَانِ الْبِدْعَةِ الشَّيْطَانِيَّةِ، وَكِتَابِ نُورِ الْأَلْبَابِ، وَكِتَابِ
تَنْبِيهِ الْأَفْهَامِ، وَكِتَابِ تَحْذِيرِ الْإِخْوَانِ، وَغَيْرِهَا.

وَمِنْهَا مُصَنَّفُهُ فِي سِيَاسَةِ الْأُمَّةِ وَإِزَالَةِ مُشْكَلاتِ الْإِجْتِمَاعِيَّةِ ككِتَابِ الْأَمْرِ بِمَوَالَاةِ
الْمُؤْمِنِينَ، وَكِتَابِ تَمْيِيزِ الْمُسْلِمِينَ مِنَ الْكَافِرِينَ، وَكِتَابِ بَيَانِ وُجُوبِ الْهَجْرَةِ عَلَى الْعِبَادِ، وَكِتَابِ
تَمْيِيزِ أَهْلِ السُّنَّةِ، وَكِتَابِ تَنْبِيهِ الْإِخْوَانِ، وَكِتَابِ نَصَائِحِ الْأُمَّةِ الْمُحَمَّدِيَّةِ، وَكِتَابِ الْفَصْلِ الْأَوَّلِ،
وَكِتَابِ أُصُولِ الْعَدْلِ، وَكِتَابِ تَنْبِيهِ الْحُكَّامِ، وَكِتَابِ الْفَرْقِ بَيْنَ وَلَايَةِ الْإِسْلَامِ وَبَيْنَ وَلَايَةِ الْكُفْرِ،
وَكِتَابِ الْمَسَائِلِ الْمُهْمَّةِ، وَكِتَابِ الْجِهَادِ، وَكِتَابِ وَثِيقَةِ إِلَى أَهْلِ السُّودَانِ وَغَيْرِهَا.

وَمِنْهَا مُصَنَّفُهُ فِي أَسَانِيدِهِ وَسِلْسِلَتِهِ فِي قِرَاءَةِ الْقُرْآنِ وَكُتُبِ الْأَحَادِيثِ وَالنِّقَاسِيرِ وَأُصُولِ
الْفِقْهِ وَالْفِقْهِ وَالْمَذَاهِبِ الْأَرْبَعِ وَاللُّغَةِ وَالنَّحْوِ وَالْعُرُوضِ وَالْبَيَانِ وَالْأَوْرَادِ وَالْأَحْزَابِ وَغَيْرِهَا كَكِتَابِ
أَسَانِيدِ الضَّعِيفِ، وَكِتَابِ أَسَانِيدِ الْفَقِيرِ وَغَيْرِهَا.

وَمِنْهَا مُصَنَّفُهُ فِي أَوْرَادِهِ وَأَحْزَابِهِ مُخْتَصَّةً بِهِ كَكِتَابِ الْوَرْدِ وَكِتَابِ الدَّلَائِلِ وَكِتَابِ الْحِزْرِ
وَكِتَابِ الْمُنَاجَاةِ وَكِتَابِ الدُّعَاءِ وَكِتَابِ دَائِرَةِ الْعَوْنِيَةِ وَكِتَابِ إِسْمِ اللَّهِ الْأَعْظَمِ وَحِزْبِ الْفِدَاءِ وَغَيْرِهَا
مِمَّا صَنَفَ عَلَى مِائَةِ مُؤَلِّفٍ، كَمَا ذَكَرَ السُّلْطَانُ مُحَمَّدٌ بَلْ وَغَيْرُهُ، فَكَانَ كُتُبُ الشَّيْخِ عُثْمَانَ بْنِ
فُؤَادٍ نَافِعًا جَدًّا لِأَهْلِ زَمَانِهِ وَلِأَهْلِ زَمَانِنَا هَذَا، كَمَا أُبَيِّنُ لَكُمْ إِنْ شَاءَ اللَّهُ تَعَالَى.

وَمِنْهَا مُصَنَّفُهُ فِي أَمْرِ السَّاعَةِ وَعَلَامَاتِ آخِرِ الزَّمَانِ وَأَشْرَاطِهَا كَكِتَابِ الْخَبَرِ الْهَادِي إِلَى
أُمُورِ الْمَهْدِيِّ يَنْحَصِرُ فِي بَيَانِ عَشْرَةِ أُمُورٍ مِنْ أُمُورِهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، وَكِتَابِ الْمَحْذُورَاتِ
مِنْ عِلَامَاتِ خُرُوجِ الْمَهْدِيِّ وَيَخْبُرُ فِيهِ بِعَشْرِ شُرُوطٍ فِي أَمْرِ خُرُوجِهِ، وَذَكَرَ فِيهِ أَسْرَارَ فِي
خُرُوجِهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، وَكِتَابِ مُدَّةِ الدُّنْيَا وَبَيَّنَّ فِيهِ بِخَمْسَةِ أُمُورٍ، وَكِتَابِ الْأَمْرِ السَّاعَةِ
وَيَنْحَصِرُ فِي مُقَدِّمَةٍ وَسَبْعَةِ مَطَالِبٍ، وَكِتَابِ تَحْذِيرِ الْإِخْوَانِ مِنْ إِدْعَاءِ الْمَهْدِيَّةِ وَفِيهِ إِنْكَارُهُ عَلَى
الَّذِينَ يَزْعَمُونَ أَنَّ الشَّيْخَ عُثْمَانَ هُوَ الْمَهْدِيُّ وَرَدَّهُ عَلَى الَّذِينَ ادَّعَاءُ الْمَهْدِيَّةِ، وَكِتَابِ تَنْبِيهِ الْأُمَّةِ
عَلَى قُرْبِ هُجُومِ أَشْرَاطِ السَّاعَةِ وَأَوْدَعُ فِيهِ عَشْرَةَ فُصُولٍ فِي أَمْرِ السَّاعَةِ وَعَلَامَاتِ آخِرِ الزَّمَانِ
وَأَشْرَاطِهَا خَاصَّةً فِي أَمْرِ ظُهُورِ الْمَهْدِيِّ فِي آخِرِ الزَّمَانِ.



عَلَاقَةُ الشَّيْخِ وَتَشَابَهُهُ بِالْمَهْدِيِّ الْمُنْتَظَرِ

فَفِي هَذَا الْمَجَالِ كَانَ لِلشَّيْخِ عُثْمَانُ بْنُ فُؤْدِي مُقَارِنَةً مَخْصُوصَةً لَا تَوْجِدُهَا فِي غَيْرِهِ مِنَ الْمُجَدِّدِينَ، فَكَمَا كَانَ لَهُ تَشَابَهُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا ذَكَرْنَاهُ فَإِنَّ لَهُ كَذَلِكَ تَشَابَهُ بِخَاتِمَةِ الْأَوْلِيَاءِ الْمُحَمَّدِيَّةِ الَّذِي هُوَ الْإِمَامُ الْمَهْدِيُّ الْمَوْعُودُ فِي آخِرِ الزَّمَانِ، فَالشَّيْخُ عُثْمَانُ بْنُ فُؤْدِي رَحِمَهُ اللَّهُ عَلَيْهِ هُوَ مِنْ أَوَاخِرِ الْمُظْهَرِ لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((أَعْهَدُ إِلَيْكُمْ أَنْ تَتَّقُوا اللَّهَ وَتَلْزَمُوا سُنَّتِي وَسُنَّةَ الْخُلَفَاءِ الْهَادِيَةِ الْمَهْدِيَّةِ، فَعَضُّوا عَلَيْهَا بِالتَّوَاجِدِ وَإِنْ اسْتَعْمَلُ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، فَاسْمَعُوا لَهُ وَأَطِيعُوا، فَإِنْ كُلَّ بِدْعَةٍ ضَلَالَةٌ))، وَهُوَ أَيْضًا مِنْ أَوَاخِرِ التَّجَلِّي لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((رَحِمَهُ اللَّهُ عَلَى خُلَفَائِي)) قِيلَ: "وَمَا خُلَفَاؤُكَ؟" قَالَ: ((الَّذِينَ يُحْيِينَ سُنَّتِي وَيُعَلِّمُونَهَا النَّاسَ، مَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْيَانِي وَمَنْ أَحْيَانِي كَانَ مَعِيَ فِي الْجَنَّةِ)).

فَكَانَ الشَّيْخُ عُثْمَانُ بْنُ فُؤْدِي الْحَادِي عَشَرَ مِنَ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ الَّذِينَ يُعْتَدَى بِهِمْ بَاطِنًا وَظَاهِرًا الْجَامِعِينَ بَيْنَ مَرْتَبَتَيْ الْعِلْمِ وَالْوَلَايَةِ، الْفَائِزِينَ بِالسِّيَادَةِ الْبَاطِنِيَّةِ وَالسِّيَاسَةِ الظَّاهِرِيَّةِ، وَهُوَ مُجَدِّدُ الدِّينِ فِي قَرْنِ الثَّانِيَةِ عَشَرَ، فَلَا يُوصَلُ أَوْ يُجَاوِزُ مَقَامَهُ بَعْدَهُ فِي التَّجْدِيدِ وَالْوَلَايَةِ وَالْعِلْمِ وَالْجِهَادِ وَمُلْكِ الْإِسْلَامِيَّةِ فِي الظَّاهِرِ وَإِمَارَةِ الْقُطْبَانِيَّةِ فِي الْبَاطِنِ وَالْمَعَارِفِ وَالْمَقَامَاتِ الْإِلَهِيَّةِ إِلَّا الْمَهْدِيُّ، فَكَانَتْ هَذِهِ الْحَقِيقَةُ سَبَبَ قَوْلِهِ رَحِمَهُ اللَّهُ: "لَا يَكُونُ بَيْنِي وَبَيْنَ الْمَهْدِيِّ مُجَدِّدًا إِلَّا وَهُوَ غَابٌ"، أَيْ مِمَّا مَنَّ اللَّهُ إِلَيَّ الشَّيْخُ فِي جَمْعِ بَيْنِ الْمَقَامِ فِي السِّيَادَةِ الْبَاطِنِيَّةِ وَبَيْنِ الْخِلَافَةِ الظَّاهِرِيَّةِ لَا حُصْلَ لِأَحَدٍ بَعْدَهُ مِنَ الْعَارِفِينَ حَتَّى يَقُومَ الْمَهْدِيُّ الْمُنْتَظَرُ الَّذِي هُوَ خَاتِمُ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ وَخَاتِمِ الْأَوْلِيَاءِ الْمُحَمَّدِيَّةِ فِي آخِرِ الزَّمَانِ، ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾.

فَقَدْ رَوَى أَحَادِيثُ كَثِيرَةٌ فِي شَأْنِ الْمَهْدِيِّ الْمُنْتَظَرِ، مِنْهَا مَا رَوَى أَبُو نُعَيْمٍ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يَكُونُ فِي أُمَّتِي الْمَهْدِيُّ، إِنْ قُصِرَ عُمُرُهُ فَسَبْعُ سِنِينَ وَإِلَّا فَمِائَتَانِ وَإِلَّا فَتِسْعُ سِنِينَ، تَنْعَمُ أُمَّتِي فِي زَمَانِهِ نَعِيمًا لَمْ يَتَّعَمُوا مِثْلَهُ قَطُّ، الْبَرُّ وَالْفَاجِرُ، يَرْسُلُ اللَّهُ السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَلَا تَذْخُرُ الْأَرْضُ شَيْئًا مِنْ نَبَاتِهَا))، وَفِيهِ أَيْضًا قَالَ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((تَمَلَّ الْأَرْضَ ظُلْمًا وَجَوْرًا، فَيَقُومُ رَجُلٌ مِنْ عُنْتِي، فَيَمْلُؤُهَا قِسْطًا وَعَدْلًا، يَمْلِكُ سَبْعًا أَوْ تِسْعًا))، وَفِيهِ أَيْضًا عَنْ عَلِيٍّ الْهَلَالِيِّ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِابْنَتِهِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا: ((وَمِنَا سَبْطًا هَذَا الْأُمَّةُ وَهُمَا ابْنَاكَ الْحَسَنُ وَالْحُسَيْنُ وَهُمَا سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ وَأَبُوهُمَا وَالَّذِي بَعَثَنِي بِالْحَقِّ خَيْرٌ مِنْهُمَا، يَا فَاطِمَةُ وَالَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ مِنْهُمَا مَهْدِيَّ هَذِهِ الْأُمَّةِ، إِذَا صَارَتِ الدُّنْيَا هَرَجًا وَمَرَجًا، وَتَظَاهَرَتِ الْفِتْنُ، وَانْقَطَعَتِ السُّبُلُ، وَأَغَارَ بَعْضُهُمْ عَلَى بَعْضٍ، فَلَا كَبِيرَ يُرَحَّمُ صَغِيرًا وَلَا صَغِيرَ يُوقَرُ كَبِيرًا، فَيَبْعَثُ اللَّهُ عِنْدَ ذَلِكَ مِنْهُمَا مَنْ يَفْتَحُ حُصُونِ الضَّلَالَةِ وَقُلُوبًا غُلْفًا، يَقُومُ بِالْدِّينِ فِي آخِرِ الزَّمَانِ كَمَا قُمْتُ بِهِ فِي أَوَّلِ الزَّمَانِ، وَيَمْلَأُ الدُّنْيَا عَدْلًا كَمَا مَلَأْتُ جَوْرًا))، وَغَيْرُهَا مِنَ الْأَحَادِيثِ الصَّحِيحِ فِي شَأْنِ الْمَهْدِيِّ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى فِي نَصِيحَةِ أَهْلِ الزَّمَانِ: "أَنَّ خُرُوجَ الْإِمَامِ الْمَهْدِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَمْرٌ مَقْطُوعٌ بِهِ، لِأَنَّ الْأَحَادِيثَ قَدْ تَوَاتَرَتْ بِذَلِكَ، وَأَنَّ كَوْنَهُ شَرِيفًا مَقْطُوعٌ بِهِ لِأَنَّ الْأَحَادِيثَ قَدْ تَوَاتَرَتْ بِذَلِكَ، وَأَنَّ كَوْنَهُ مِنْ ذُرِّيَةِ فَاطِمَةَ بِنْتِهَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَقْطُوعٌ بِهِ، لِأَنَّ الْأَحَادِيثَ قَدْ تَوَاتَرَتْ بِذَلِكَ، قَالَ الْفَرُطُبِيُّ فِي التَّذَكُّرَةِ: وَالْأَحَادِيثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّنْصِيصِ عَلَى خُرُوجِ الْمَهْدِيِّ مِنْ عُنْتِهِ مِنْ وَلَدِ فَاطِمَةَ بِنْتِهَا، ثُمَّ قَالَ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ عَاصِمِ السَّجَزِيِّ: قَدْ تَوَاتَرَتْ الْأَخْبَارُ وَاسْتَقَاضَتْ بِكَثْرَةِ رَوَايَتِهَا عَنْ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَجِيءِ الْمَهْدِيِّ، وَأَنَّهُ مِنْ أَهْلِ بَيْتِهِ، انْتَهَى، قُلْتُ: وَهُوَ مِمَّنْ يَجِبُ اتِّبَاعَ سُنَّتِهِ، لِأَنَّهُ مِنَ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، وَهُوَ آخِرُهُمْ، وَفِي سُنَنِ ابْنِ مَاجَهٍ فِي بَابِ اتِّبَاعِ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَنْ الْعَرَبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((عَلَيْكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ كَانَ عَبْدًا حَبَشِيًّا، وَاسْتَرَوْنَ مِنْ بَعْدِي اخْتِلَافًا شَدِيدًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ)) الْحَدِيثُ، وَهُمْ اثْنَا عَشَرَ خَلِيفَةً، وَمُحَمَّدٌ الْمَهْدِيُّ هَذَا هُوَ آخِرُهُمْ وَهُوَ الْمُرَادُّ حَيْثُ أُطْلِقَ الْمَهْدِيُّ، وَفِي تَارِيخِ الْخُلَفَاءِ لِعَبْدِ الرَّحْمَنِ السُّيُوطِيِّ حَدِيثٌ: ((لَا تَهْلِكُ هَذِهِ الْأُمَّةُ حَتَّى يَكُونَ مِنْهَا اثْنَا عَشَرَ

خَلِيفَةً كُلُّهُمْ يَعْمَلُ بِالْهُدَى وَدِينِ الْحَقِّ))، وَقَالَ عَبْدُ الرَّحْمَنِ السُّيُوطِيُّ بَعْدَ أَنْ أُوْرِدَ هَذَا الْحَدِيثُ فِي الْكِتَابِ الْمَذْكُورِ قَدْ وَجَدَ مِنَ الْإِثْنِي عَشَرِ: الْخُلَفَاءِ الْأَرْبَعَةَ وَالْحَسَنَ وَمَعَاوِيَةَ وَابْنَ الزُّبَيْرِ وَعُمَرَ بْنَ عَبْدِ الْعَزِيزِ، هَؤُلَاءِ ثَمَانِيَّةٌ، وَيَضُمُّ إِلَيْهِمُ الْمُهْتَدِي بِاللَّهِ مِنَ الْعَبَّاسِيِّينَ لِأَنَّهُ مِنْهُمْ كَعُمَرَ بْنِ عَبْدِ الْعَزِيزِ مِنْ بَنِي أُمَيَّةَ، وَكَذَا الظَّاهِرَ بِاللَّهِ لَمَّا أَتَاهُ اللَّهُ مِنَ الْعَدْلِ، وَيَبْقَى الْإِثْنَانِ الْمُنْتَظَرِ أَحَدُهُمَا الْمَهْدِي، قُلْتُ: وَأَنَا أَرْجُو أَنْ أَكُونَ الْأَوَّلَ مِنْهُمَا، وَيَكُونُ الْمَهْدِي الْمَوْعُودُ بِهِ آخِرُهُمَا".



فَقَدْ أَكَّدَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى عَلاَقَتَهُ بِالْمَهْدِيِّ فِي بَشَارَتِهِ لِلْإِمَارَاتِ الشَّرْقِيَّةِ كَمَا قَالَ ابْنُهُ السُّلْطَانُ مُحَمَّدٌ بَلْ فِي إِنْقَاقِ الْمَيْسُورِ: "وَأَخْبَرْتُهُمْ بِمَا بَشَرَهُمْ بِهِ مِنْ قُرْبِ ظُهُورِ الْمَهْدِيِّ، وَأَنَّ جَمَاعَةَ الشَّيْخِ طَلَابِعُهُ، وَلَا يَنْقُضِي بِإِذْنِ اللَّهِ هَذَا الْجِهَادُ حَتَّى يَفْضِيَ إِلَى الْمَهْدِيِّ"، وَقَدْ أَكَّدَ ذَلِكَ أَيْضًا مِنْ أَحَدِ أَبْنَاءِ الشَّيْخِ، السُّلْطَانِ أَبِي بَكْرٍ عَتِيقِ الَّذِي قَالَ: "نَعْلَمُكُمْ بِشَيْءٍ مِمَّا أَخْبَرَهُ الشَّيْخُ، وَهُوَ: أَنَّ جَمَاعَةَ أَهْلِ الرِّبَاطِ الَّذِينَ نَصَبُوا هُمْ الَّذِينَ يَنْتَقِلُونَ إِلَى بَحْرِ النَّيْلِ وَالْإِلَى بِلَادِ الْحِجَازِ بَعِيْنِهِمْ أَوْ دُرَيْتِهِمْ، وَهُمْ بَقِيَّةُ أَمْرِ الشَّيْخِ وَفِيهِمْ نُورُهُ وَبَرَكَتُهُ، وَهُمْ الَّذِينَ يَجْتَمِعُونَ بِالْإِمَامِ الْمَهْدِيِّ وَيُبَايِعُونَهُ، وَمَعَهُمْ رَايَاتُ الشَّيْخِ، وَمَقَامُهُمْ عِنْدَ اللَّهِ عَظِيمٌ".

فَالذِّلِكَ أَنَّ الشَّيْخَ لَمْ يُؤْمِنْ فَقَطْ بِظُهُورِ الْمَهْدِيِّ، بَلْ كَانَ يَعْتَقِدُ أَيْضًا أَنَّهُ وَجَمَاعَتُهُ كَانُوا طَلَّاعَهُ وَمُبَشِّرِينَ بِهِ، فَبَيَّنَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى عَلاَقَتَهُ وَإِرْتِبَاطَهُ وَتَشَابَهُهُ بِالْإِمَامِ الْمَهْدِيِّ فِي قَصِيدَتِهِ الْفُلَانِيَّةِ الْمَذْكُورَةِ إِسْمُهَا فِي الْعَرَبِيَّةِ الْمُقَارِنَةِ، فَفِيهَا وَصَفَ الْإِرْتِبَاطَ وَالْإِتِّصَالَ بَيْنَهُ وَبَيْنَ الْمَهْدِيِّ وَالتَّشَابَهَ بَيْنَهُمَا فَهَذَا تَقَارُبُ بَيْنَهُمَا تَمَيِّزُهُمَا مِنْ سَائِرِ الْمُجَدِّدِينَ فِي الْإِسْلَامِ.

فَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى فِيهَا بِلُغَةِ الْفُلَانِيَّةِ:

"مُحَكَّمًا مُنَاسِبَ بُؤْمُومِ الْمَهْدِيِّ * مِيتِيَّ اللَّهِ دُودُمْ دُكْرَامَ"، أَيْ إِنِّي أُعْطِيتُ الْحُكْمَ فِي مُنَاسِبٍ بِالْمَهْدِيِّ، وَأَحْمَدُ اللَّهَ وَأَشْكُرُهُ مِمَّا أُعْطِيتُ، وَقَالَ فِيهَا: "مِيعْتُودُمْ غَنَمَ يَتُّيْعُ اللَّهَ * وَنَاغَمَ سَمْبِدِنُغْ كُكْبَنَامَ"، أَيْ لِأَعْلَنَ أَيْ لِأَحْدَثَ مُنَاسِبَتِي بِالْمَهْدِيِّ شُكْرًا لِلَّهِ لَا مِنْ قُدْرَةٍ لِي بَلَّغْتُ إِلَى مَا أُعْطِيتُ، وَقَالَ فِيهَا: "أَسِيرِيَامَ كَنُكْبُ يَسُوعَرْدَكِ * مِيتِيَّ اللَّهِ مِمْبُ دَسِيرَامَ"، أَيْ إِنَّهُ أَيْضًا بُشِّرَ بِمَجِيئِي قَبْلَ ظُهُورِهِ، وَأَشْكُرُ اللَّهَ بِأَنِّي أَيْضًا بِمَجِيئِي بُشِّرْتُ، وَقَالَ فِيهَا: "زَمَان مَعِنَ يُدْمُ زَمْنُو مُمَهْدِ * مِيتِيَّ اللَّهِ دُونُبَنَ غَدِيَامَ"، أَيْ زَمَانُنَا زَمَنُ الْمَهْدِيَّةِ، وَأَشْكُرُ اللَّهَ لِأَنِّي فِي هَذِهِ الْأَزْمِنَةِ بُعِثْتُ.

فَمَعْنَى بِقَوْلِهِ: "زَمَنَ الْمَهْدِيَّةِ" أَيْ الْمَجْدِدِيَّةِ لِأَنَّ كُلَّ الْمُجَدِّدِ مَهْدِيٌّ لِزَمَانِهِ، فَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَغَيْرُهُمَا عَنْ أَبِي هُرَيْرَةَ: ((إِنَّ اللَّهَ تَعَالَى يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يَجِدُّ لَهَا دِينَهَا))، فَإِنَّ الْمُجَدِّدَ أَقَامَ فِي كُلِّ قَرْنٍ مَنْ يَحُوطُ هَذِهِ الْأُمَّةَ بِتَشْيِيدِ أَرْكَانِهَا وَتَأْيِيدِ سُنَنِهَا وَتَبْيِينِهَا لِلنَّاسِ، فَلَا شَكَّ إِنَّ الشَّيْخَ عُثْمَانَ بْنَ فُودِي كَانَ كَذَلِكَ.

أَوْ مَعْنَاهُ بِزَمَنِ الْمَهْدِيَّةِ أَيْ زَمَنُ إِقَامَةِ الدِّينِ تَحْتَ لَوَاءِ الْخِلَافَةِ، كَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رِوَايَةِ أَحْمَدَ وَأَبِي دَاوُدَ وَالتِّرْمِذِيِّ وَابْنِ مَاجَهَ وَغَيْرِهِمْ عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ: ((أَوْصِيَكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ أَمَرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشَ مِنْكُمْ بَعْدِي فَسِيرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَصُوا عَلَيْهَا بِالنُّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٍ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ))، فَلَيْسَ الْمُرَادُ بِسُنَّةِ

الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ إِلَّا طَرِيقَتَهُمُ الْمُوَافَقَةُ لَطَرِيقَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جِهَادِ الْأَعْدَاءِ وَتَقْوِيَةِ شَعَائِرِ الدِّينِ وَنَحْوِهَا، فَلَا شَكَّ إِنَّ الشَّيْخَ رَحِمَهُ اللَّهُ كَانَ كَذَلِكَ.

وَقَالَ فِي قَصِيدَتِهِ الْمَذْكُورَةِ: "لَطِيفٌ غُتِيْدٌ مَهْدٌ نَكِيْجٌ بُرْنَا * مِيْتِيَّ اللَّهُ كَنَجْمٌ بُرْنِيَامٌ"، أَيْ إِنَّ الْمَهْدِيَّ مُلْبَسٌ بِالنَّبَالَةِ اللَّطِيفَةِ أَيْ بِمُكَارِمِ الْأَخْلَاقِ، وَاشْكُرُ اللَّهَ لِأَنَّنِي بِهَا لَا بَسْتُ، وَقَالَ: "الْمُنْتَكَ مَا فِتْنَا جِ بَنَغِي * مِيْتِيَّ اللَّهُ دُونُنِي لَمَنَامٌ"، أَيْ إِنَّهُ يُعَيِّنُ لِأَمْرِهِ فِي ظُهُورِ الْفِتَنِ، وَاشْكُرُ اللَّهَ فِيهَا لِأَمْرِي قَدْ عَيَّنْتُ، وَقَالَ: "أُورِثَتَاكَ مَا تَوْجَعَنْجِ دُودِي * مِيْتِيَّ اللَّهُ دُونُنِي غُرْتِيَامٌ"، أَيْ إِنَّهُ لَا يَظْهَرُ أَيْ الْمَهْدِيَّ إِلَّا بَعْدَ كَثْرَتِ الطُّغَاةِ، وَاشْكُرُ اللَّهَ بِأَنَّنِي فِي ذَلِكَ فَتْرَةٍ قَدْ ظَهَرْتُ، وَقَالَ: "جِدْتُ فَتْرًا مُدِينَ أُمْنِيْتِي * مِيْتِيَّ اللَّهُ دُومْبُ أُمْنَامٌ" أَيْ فِي فَتْرَةٍ انْجَدِرَ الدِّينَ يَقُومُ الْمَهْدِيَّ، وَاشْكُرُ اللَّهَ فِي فَتْرَةٍ كَمُنْثِلِهِ قَدْ قُمْتُ، وَقَالَ: "كُمَهْدِيَّ أَنْدَرَا بُرْ فَاطِمِي * مِيْتِيَّ اللَّهُ كَنَجَبَمَ فَلْنَامٌ" أَيْ أَنَّ سِمَةَ الْمَهْدِيَّ مُحْتَدُهُ مِنْ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، وَاشْكُرُ اللَّهَ بِأَنَّ قِيْلَ مِنْ ذَلِكَ الْمُحْتَدِ بَنَقْتُ.

فَقَالَ الشَّيْخُ عُثْمَانُ بْنُ أَحْمَدَ بْنِ الْقَاضِي أَبِي بَكْرٍ لَدَانٍ فِي كِتَابِهِ نَسَبِ الشَّيْخِ: "ذَكَرَهُ سَيِّدُنَا أَمِيرُ الْمُؤْمِنِينَ مُحَمَّدٌ بَلْ رَضِيَ اللَّهُ عَنْهُ فِي تَأْلِيْفٍ لَهُ: وَنَحْنُ بِحَمْدِ اللَّهِ قَدْ ثَبَتَ لَنَا نِسْبَةُ إِلَيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جِهَتَيْنِ: مِنْ جِهَةِ أَجْدَادِنَا الَّذِينَ يَنْتَهَى نَسَبُهُمْ إِلَيَّ قُرَيْشٍ، وَمِنْ جِهَةِ جَدَّةٍ لَنَا يَنْتَهَى نَسَبُهَا إِلَيَّ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، كَمَا نَقَلْنَا عَنْ كَثِيرٍ مِنْ عُلَمَائِنَا بِالسَّمَاعِ وَبِالتَّأْلِيْفِ."



وَقَالَ فِي قَصِيدَتِهِ الْمَذْكُورَةِ: "كُمَهْدِي أَنْدِرَا لَا بَنِيغُ أَنْدَل * مِيَّتِي اللَّهَ كَدُّنِيمَ فَلَنَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي يَطْهَرُهُ التَّثَقُّفَ وَاقْتِنَاسَ الْعِلْمِ، وَاشْكُرُ اللَّهَ بِأَنَّ التَّثَقُّفَ قَدْ طَهَّرْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا دُقْنِيغُ دُنْيَا * مِيَّتِي اللَّهَ مِيْمَبُ دِدْغَنَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي زُهْدُهُ عَنِ الدُّنْيَا، وَاشْكُرُ اللَّهَ بِأَنَّ مِنْهَا قَدْ زَهَدْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا بَرَّاعُ رَائِي * مِيَّتِي اللَّهَ مِيْمَبُ دِبَرِنَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي أَمَانَةُ رَأْيِهِ، وَاشْكُرُ اللَّهَ إِنَّ فِي ثِقَةِ الرَّأْيِ قَدْ ثَبَّتْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا أَلْعَادُ دُجِي * مِيَّتِي اللَّهَ دُوْدُمُ دُجَنَامَ" أَيَّ أَنْ سِمَةَ الْمَهْدِي إِسْقَاطُهُ الْعَادَةِ الْبَاطِلَةِ، وَاشْكُرُ اللَّهَ فِي ذَلِكَ قَدْ أَسْقَطْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا بُدْعَاكُ مَايْنِي * مِيَّتِي اللَّهَ دُوْدُمُ مَيْنَنَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي أَمَاتُهُ الْبِدْعَةَ، وَاشْكُرُ اللَّهَ لِذَلِكَ قَدْ هَدَمْتُ.

وَقَالَ فِي قَصِيدَتِهِ الْمَذْكُورَةِ: "كُمَهْدِي أَنْدِرَا نُدْنِيغُ دِينَا * مِيَّتِي اللَّهَ دُوْدُمُ أَنْدِنَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي نِدَائُهُ لِلدِّينِ، وَاشْكُرُ اللَّهَ بِأَنَّ لِهَذَا كَانَ نَدَيْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا نُدْنِيغُ نَعْتِي * مِيَّتِي اللَّهَ مِيْمَبُ دُنْعَتِيَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي إِنَّ نِدَائِهِ مُجِيبٌ، وَاشْكُرُ اللَّهَ كَانَ نِدَائِي أُجِبْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا قُزَّانُ جَنْغَعِي * مِيَّتِي اللَّهَ كَنْجُمُ شُكْلِرَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي تُدَارِسُ الْقُرْآنَ، وَاشْكُرُ اللَّهَ بِأَنَّ بِذَلِكَ أَهْتَمَمْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا يَحْدِنُغُ سُنَا * مِيَّتِي اللَّهَ دُوْدُونُ غَحْدِنَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي إِحْيَاؤُهُ السُّنَّةَ، وَاشْكُرُ اللَّهَ بِأَنَّهَا قَدْ أَحْيَيْتُ.

وَقَالَ فِي قَصِيدَتِهِ الْمَذْكُورَةِ: "كُمَهْدِي أَنْدِرَا نِغْرِيْنِيغُ غِلْ * مِيَّتِي اللَّهَ دُوْدُو نَزْرِنِعَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي كِفَايَتُهُ، وَاشْكُرُ اللَّهَ بِأَنَّ كُفُؤًا قَدْ أَخَذْتُ بِهِ، وَقَالَ: "كُمَهْدِي أَنْدِرَابُ يُعْحَدُ يَادُ * مِيَّتِي اللَّهَ مِيْمَبُ دِفُنْدِيَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي دَرَابَةُ النَّفْسِ، وَاشْكُرُ اللَّهَ بِأَنَّ نَفْسِي قَدْ دَرَبْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا يِعْنَارِ سِنْدِي * مِيَّتِي اللَّهَ مِيْمَبُ دِغِعْتِنَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي تَشْجِيْعُهُ حُسْنَ الظَّنِّ، وَاشْكُرُ اللَّهَ بِأَنَّ لِذَلِكَ قَدْ شَجَّعْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا لِّلرَّغُ خَيْرُ * مِيَّتِي اللَّهَ دُوْدُرُ لِّلْنَامَ"، أَيَّ أَنْ سِمَةَ الْمَهْدِي صَيِّتُهُ لِلْخَيْرِ، وَاشْكُرُ اللَّهَ بِذَلِكَ صَيِّتٌ قَدْ أَثْبَتُ.

وَقَالَ فِي قَصِيدَتِهِ: "كُمَهْدِي أَنْدِرَا عَدْلَاكَ كَيْت * مِيَّتِي اللَّه كَنْجُم كِيْتَنَام" أَيَّ أَنْ سِمَةَ الْمَهْدِي عِدَالَةُ حُكْمِهِ، وَاشْكُرُ اللَّه عَلَى هَذِهِ السِّمَةِ حَكَمْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَابُ يُكْنِيذُ بَنَفِي * مِيَّتِي اللَّه مِيْمَبُ دِكْنِيْدَنَام"، أَيَّ أَنْ سِمَةَ الْمَهْدِي مَلَايْنَةُ سَجِيَّتِهِ، وَاشْكُرُ اللَّه بِأَنَّ فِي سَجِيَّتِي قَدْ لَيِّنْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا يُسِيُوْجُ جَوْلِب * مِيَّتِي اللَّه مِيْمَبُ دِشِيْرِيَام" أَيَّ أَنْ سِمَةَ الْمَهْدِي إِنَّهُ يَكُونُ مَنَبُ السُّرُورِ لِلْمُسْلِمِينَ، وَاشْكُرُ اللَّه بِأَنِّي لَهُمْ قَدْ فَرَحْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا جَوْلِبُ يُتَدِيِي * مِيَّتِي اللَّه مِيْمَبُ دِيْدَوَام"، أَيَّ أَنْ سِمَةَ الْمَهْدِي إِنَّهُ مُسَبَّبُ الْمَهَابَةِ لِلْمُسْلِمِينَ، وَاشْكُرُ اللَّه بِأَنِّي لِلْمُسْلِمِينَ مَهَابَةٌ.



السلطان محمد الطاهر بن محمد بلو مايرنو بن الطاهر الاول

وَقَالَ فِيهَا: "كُمَهْدِي أَنْدِرَا لَامَادُ دِيْنَا * مِيَّتِي اللَّه دُوْدُنْ لَمَنَام"، أَيَّ أَنْ سِمَةَ الْمَهْدِي إِنَّهُ مُنْصَبُ أَمِيرِ الْمُؤْمِنِينَ، وَاشْكُرُ اللَّه أَنَّ لِدَلِكْ قَدْ نُصِبْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا سَلِيْبُ كِرْسِي * مِيَّتِي اللَّه دُوْبُ بَكِرْسَنَام"، أَيَّ أَنْ سِمَةَ الْمَهْدِي إِنَّهُ يُقَاتِلُ الْكَافِرِينَ، وَاشْكُرُ اللَّه فِيمَنْ قَتَلْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا فَجِيْبُ دُجِّي * مِيَّتِي اللَّه دُوْبُ بِدُجَمَام"، أَيَّ أَنْ سِمَةَ الْمَهْدِي إِسْقَاطُهُ قَاطِعِينَ الطَّرِيقِ، وَاشْكُرُ اللَّه لِمَنْ كَذَلِكَ مِنْهُمْ قَدْ أَسْقَطْتُ، وَقَالَ: "كُمَهْدِي أَنْدِرَا يُودَنْ جِهَاد * مِيَّتِي اللَّه مِيْمَبُ دُونِ بَدَام"، أَيَّ أَنْ سِمَةَ الْمَهْدِي إِقَامَتُهُ الْجِهَادِ، وَاشْكُرُ اللَّه بِأَنَّ بِدَلِكْ قَدْ أَمَرْتُ، وَقَالَ:

"كَمْهَدِي أَنْدِرَا نَصْرًا كُ بُرْنَا * مِيَّتِي اللَّهُ دُوفُنْ بُرُنِيَامِ"، أَيْ أَنَّ سِمَةَ الْمَهْدِي إِنَّهُ مُلَابِسَةٌ بِالنَّصْرِ،
وَأَشْكُرُ اللَّهَ فَإِنَّ بِذَلِكَ لَا بَسْتُ، وَقَالَ: "كَمْهَدِي أَنْدِرَا ثَوَاجِ جُحْدِ * مِيَّتِي اللَّهُ دُومُنْ شُغْرَامِ"، أَيْ
أَنَّ سِمَةَ الْمَهْدِي إِنَّ مَعَهُ الرَّاياتُ، وَأَشْكُرُ اللَّهَ بِأَنَّ لَذَلِكَ إِنْقَادْتُ، وَقَالَ: "كُدِي بِنْدَابُ سَعْفُ اللَّهَ
جَيْدُمْ * مِيَّتِي اللَّهُ كَنْجَمُ بِنْدَنَامِ"، أَيْ فَمَكْتُوبٌ عَلَيْهِمْ "لَا إِلَهَ إِلَّا اللَّهُ"، وَأَشْكُرُ اللَّهَ لِأَنَّ هَكَذَا عَلَى
رَايَاتِي حَرَرْتُ.

وَقَالَ فِيهَا: "كَمْهَدِي أَنْدِرَا فُوفْتِنُجُ جُولِبِ * مِيَّتِي اللَّهُ مِيْمُبُ فُوفْتِرَامِ"، أَيْ أَنَّ سِمَةَ الْمَهْدِي
وَقَالَهُ بِوَعْدِهِ، وَأَشْكُرُ اللَّهَ بِأَنَّ بِوَعْدِي قَدْ وَفَيْتُ، وَقَالَ: "كَمْهَدِي أَنْدِرَا وَلُويُغُ فُتَا * مِيَّتِي اللَّهُ مِيْمُبُ
دِفُتْنَامِ" أَيْ أَنَّ سِمَةَ الْمَهْدِي إِرَاحَتُهُ نَصِيبُ الْمُسْلِمِينَ، وَأَشْكُرُ اللَّهَ هَكَذَا نَصِيبَهُمْ قَدْ اسْتَرَاخْتُ،
وَقَالَ: "كَمْهَدِي أَنْدِرَا يُدْعَاغُ * مِيَّتِي اللَّهُ مِيْمُبُ دِجَابِيَامِ"، أَيْ أَنَّ سِمَةَ الْمَهْدِي مُسْتَجَابَةٌ دُعَائِهِ،
وَأَشْكُرُ اللَّهَ بِأَنَّنِي كَذَلِكَ أَسْتَجِبْتُ.

وَقَالَ فِيهَا: "مِلَا تَاكِي مِمَهْدِ كِدْتِيَادُ * يُدْمُ تَفُوجِ مَعَكُنْ بُرُنِيَامِ"، أَيْ إِنَّنِي لَسْتُ بِالْمَهْدِي،
لَكِنَّهُ رِدَائُهُ لَقَدْ بِهِ لُبِسْتُ، وَقَالَ: "مِينَكِرُ يَاي مِمَهْدِي غُغُ زَمَانُ * مِيَّتِي اللَّهُ مِيْمُبُ دِدُكْرَامِ"، أَيْ
لَا أَنْكَرُ بِأَنَّنِي مَهْدِيًا لِهَذَا الزَّمَانِ، وَأَشْكُرُ اللَّهَ لِهَذَا الْإِمْتِيَاظِ قَدْ أُعْطِيتُ، وَقَالَ: "زَمَانُ فُكَأِ يُعَدِّرُ
نَاغُ مَهْدِي * شَهَادَ حِغِيْبُ دُوَادُمُ تِسِيمُنِيَامِ"، أَيْ لِكُلِّ الزَّمَانِ يَخُصُّ بِالْمَهْدِي، مُشَاهِدًا أَوْ غَيْبًا
هَكَذَا عَلِمْتُ، وَقَالَ: "مَدُودُ جَوُودِ مَهْدِي كِدْتِيَادُ * يُدْمُ وَدِتَانْدِمُ نَنْدَنَامِ"، أَيْ وَفِي كَوْنِ الْمَهْدِي
الْمُنْتَظَرِ أَنَا مُؤَكَّدٌ لَذَلِكَ، أَطْلَعْتُ عَلَى الَّذِي شُبِّهْتُ، وَقَالَ: "مِيَّتِي اللَّهُ يَمِرْتِنَا سَبُوجِ * بِيْتَمُ شَرَكْدِ
مُفِرْنِ إِمَامِ"، أَيْ أَشْكُرُ اللَّهَ لِقَصِيدَتِي فِي الْمُقَارِنَةِ، فَتَمَمْتُهَا سِنَةً أَلْفَ وَمِائَتَيْنِ وَأَرْبَعَةً وَعِشْرِينَ مِنْ
فِرَارِ الْإِمَامِ أَيْ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ: "مِسْلَمِينِي مُحَمَّدُ أَرْدُ دُجُولَبِي * مُنَاسَبِ
مَعَكُ أَرْدِ مُعْمُ أَرَامِ"، أَيْ تَمَمْتُهَا مُسْلِمًا عَلَى مُحَمَّدٍ الَّذِي أَرِيحُ، الْمُقَارِنَةِ بِرَائِحَتِهِ قَدْ أَطْيَبْتُ.

فَبَانَ مِنْ هَذِهِ الْقَصِيدَةِ الْمُبَارَكَةِ إِنَّ بَرَكََةَ الشَّيْخِ عُثْمَانَ بْنِ فُودِي رَحْمَةُ اللَّهِ عَلَيْهِ مُتَوَاصِلَةٌ
وَمُسْتَمِرَّةٌ وَمُتَرَابِطَةٌ بِالْإِمَامِ الْمَهْدِي، فَقَالَ الشَّيْخُ الْعَارِفُ مُحَمَّدُ مَالِ اللَّهِ يَطِ بِنُ عَبْدِ الْقَادِرِ بْنِ
مُصْطَفَى: "أَمَّا مَبْدُؤُهُ (أَيْ الشَّيْخُ) فَالِدَّعُوهُ ثُمَّ التَّعْلِيمُ ثُمَّ الْجِهَادُ، وَهُوَ مَشْرُوطٌ بِالْخِلَافَةِ وَالْإِمَارَةِ

النَّائِبَةِ، وَأَمَّا سِرُّهُ فَاللطيفةُ الجاذبةُ وهي حُلَّةُ المهدي، وإن تَبَايَنَّا حَضْرَةً فَقَدْ اِتَّقَقَّا قُوَّةَ وَحَضْرَةَ
وَالْأَعْوَانُ الرُّوحَانِيُّونَ كَالْمَلَائِكَةِ فِي ذَلِكَ، وَاتَّصَالَ هَذِهِ الْجِهَادُ بِأَمْرِ الْمَهْدِيِّ عَلَيْهِ السَّلَامُ مَنْقُولٌ
عَنِ الشَّيْخِ رَضِيِّ اللَّهِ تَعَالَى عَنْهُ".

وَقَدْ سَأَلْتُ سَيِّدِي الشَّيْخَ مُحَمَّدَ الْأَمِينُ بْنُ آدَمٍ عَنْ مَعْنَى قَوْلِ الشَّيْخِ أَنَّ جِهَادَهُ لَا يَنْقُضِي
حَتَّى يَفْضَى إِلَى الْمَهْدِيِّ لِأَنَّ الْجِهَادَ الْآنَ لَا يَقُومُ بِجَمَاعَتِهِ فِي السُّودَانِ وَالنَّيجِرِ وَالنِّيجِيرِيَّةِ وَلَا
فِي أَيِّ مَكَانٍ الَّذِي فِيهِ جَمَاعَتُهُ، فَكَيْفَ يَبْقَى جِهَادُ الشَّيْخِ إِلَى ظُهُورِ الْمَهْدِيِّ؟ فَقَالَ لِي: "إِنَّ
جِهَادَهُ بَدَأَ بِاللِّسَانِ وَهُوَ دَعْوَةٌ إِلَى اللَّهِ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ وَالتَّعْلِيمُ، ثُمَّ بِالْقَلَمِ
وَهُوَ اِنتِشَارُ الْعُلُومِ النَّافِعِ بِتَصْنِيفِ الْمُصَنَّفَاتِ، ثُمَّ بِالسَّيْفِ وَهُوَ بِإِقَامَةِ الدِّينِ وَإِثْبَاتِ الْخِلَافَةِ
الْإِسْلَامِيَّةِ، فَقَدْ رَجَعْنَا الْآنَ إِلَى مَبْدَأِ جِهَادِ الشَّيْخِ وَهُوَ الْجِهَادُ بِاللِّسَانِ وَالْقَلَمِ فَلَا يَنْقُضُهُ حَتَّى
ظُهُورَ الْمَهْدِيِّ الَّذِي هُوَ صَاحِبُ السَّيْفِ"، وَحُجَّتُنَا فِي ذَلِكَ قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
((إِنَّ الْمَجَاهِدَ مَجَاهِدٌ بِسَيْفِهِ وَلِسَانِهِ، وَالَّذِي نَفْسِي بِيَدِهِ، لَكَأَنَّمَا تَرْمُونَهُمْ بِهِ نَضْحُ النَّبْلِ)).



وَفِي سَنَةِ 1232 الْهَجْرِيَّةِ [حَوْلَ 1816 الْمِيلَادِي] أُنْبَدَأَ بِالشَّيْخِ مَرْضُهِ الَّذِي تَوَفَّى مِنْهُ،
وَفِيهَا وَقَعَ أَمْرٌ غَاغِرٌ وَمَا جَرَى مِنْ ذَلِكَ، وَفِي شَهْرِ مُحَرَّمِ سَنَةِ 1232 الْهَجْرِيَّةِ كَانَتْ غَزْوَةُ
بَنَازُغٍ، فَبَيَّتَ الْكُفَّارُ الْجَيْشَ لَيْلًا، فَأَنْهَزَهُمْ فَأَرْتَدُّ خَائِبًا، وَفِيهَا سَارَ الْجَيْشُ إِلَى بَلْعَا فَأَنْهَزَهُمْ وَرَجَعَ،

وَفِيهَا غَزَا مُحَمَّدٌ الْبُخَارِيُّ بْنُ الشَّيْخِ فِي السَّوَافِلِ، فَفَتَحَ وَغَنِمَ، وَيَوْمَ الْأَحَدِ 3 جُمَادِي الْآخِرَةِ فِي سِنَةِ 1232 الْهَجْرِيَّةِ [حَوْلَ 20 أَبْرِيلَ سِنَةِ 1817 الْمِيلَادِي] تَوَفَّى نُورُ الزَّمَانِ مُجَدِّدُ الدِّينِ أَمِيرُ الْمُؤْمِنِينَ إِمَامُ الْأَوْلِيَاءِ سَيِّدُ الْحَقِّ الشَّيْخُ عُثْمَانُ بْنُ فُودَي رَحِمَهُ اللَّهُ تَعَالَى وَنُورُ ضَرِيحِهِ، وَأَفَادُنَا مِنْ بَرَكَاتِهِ، وَكَانَ عُمُرُهُ إِذَا ثَلَاثَةٌ وَسِتُّونَ سِنِينَ كَعَدَدِ سِنَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تَوَفَّى.

فَالْحَمْدُ لِلَّهِ وَالشُّكْرُ لَهُ الَّذِي يُشَابِهُهُ الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَوْتِهِ كَمَا يُشَابِهُهُ بِهِ فِي طُولِ حَيَاتِهِ، فَنَحْمَدُ اللَّهَ شُكْرًا لَهُ فِي مَا مَنَّنَا بِهِذَا النِّعْمَةِ فِينَا مِنْ أَحَدٍ مِنْ أَجْدَادِنَا، فَنَحْمَدُهُ بِهِ كُلَّ عَامٍ وَكُلَّ شَهْرٍ وَكُلَّ يَوْمٍ وَكُلَّ لَيْلَةٍ وَكُلَّ سَاعَةٍ وَكُلَّ لَمَحَةٍ، وَنَقُولُ كَمَا قَالَ شَيْخُنَا تَعَمَّدَهُ اللَّهُ فِي رَحْمَتِهِ:

نَحْمَدُ اللَّهَ وَفُتْنَا وَقْتُ نُورٍ * وَقْتُ كَشْفِ الظَّلَامِ لِلْعَالَمِينَ

نَحْمَدُ اللَّهَ وَفُتْنَا وَقْتُ نَصْرِ * وَقْتُ خِذْلَانِ جُمْلَةِ الْكَافِرِينَ

نَحْمَدُ اللَّهَ وَفُتْنَا وَقْتُ عِزِّ * وَقْتُ فَرَحِ لَجْمَةِ الْمُسْلِمِينَ

نَحْمَدُ اللَّهَ حِزْبَنَا حِزْبُ عَبْدِ * الْقَادِرِ الْعَوْتِ سَيِّدِ الْعَارِفِينَ

نَحْمَدُ اللَّهَ وَفُتْنَا وَقْتُ إِحْيَاءِ * السَّبِيلِ لِسَيِّدِ الْمُرْسَلِينَ

وَأَقُولُ مُلَحِقًا بِأَبْيَاتِهِ مُتَبَرِّكًا بِبَرَكَتِهِ مُتَوَسِّلًا بِكَرَامَاتِهِ:

نَحْمَدُ اللَّهَ لَوَائِنَا لَوَاءُ سَيِّفِ * الْحَقِّ عُثْمَانَ سَيِّدَ الْمُجَدِّدِينَ

نَحْمَدُ اللَّهَ نَفَرْنَا طَلِيعَةَ * لِلْمَهْدِيِّ سَيِّدِ الْخُلَفَاءِ الرَّاشِدِينَ

نَحْمَدُ اللَّهَ وَرَدْنَا صَلَاةَ * دَائِمًا عَلَى مُحَمَّدٍ خَاتِمِ النَّبِيِّينَ

نَحْمَدُ اللَّهَ سُلُوكُنَا أَخْلَاقُ * الَّذِي أَرْسَلَ «رَحْمَةً لِلْعَالَمِينَ»

نَحْمَدُ اللَّهَ وَآخِرُ دَعْوَانَا * «أَنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ»

فَمِنْ أَدَبِ الْحَمْدِ وَالشُّكْرِ أَنْ يَشْكُرَ لِأَسْبَابِهِ كَالنَّبِيِّ وَالْوَالِدِي وَالشُّيُوخِ بِطَاعَةٍ لَهُمْ وَاتِّبَاعٍ بِهِمْ، فَفِي هَذَا الْمَعْنَى أَنْ مَنْ أَخَذَ مِنْ أَيِّ أَوْزَادِهِ وَأَحْزَابِهِ أَوْ دَخَلَ فِي سِلْسِلَةٍ مِنْ سِلَاسِلِهِ أَوْ

يَتَمَسِّكُ بِكُتُبِهِ وَمَنْهَجِهِ أَوْ يَدْخُلُ تَحْتَ بَيْعَتِهِ مِنْ خُلَفَائِهِ أَوْ تَحْتَ عَهْدِهِ مِنْ شُيُوخِ طَرِيقَتِهِ فَهُوَ النَّجَاحُ فِي الدُّنْيَا وَالْآخِرَةِ، لَا سِيَّمَا مَنْ يُدْرِسُ وَتَبَحَّرُ فِي كُتُبِهِ فِي هَذِهِ الْأَزْمِنَةِ، فَكُلُّ مُشْكَلَاتٍ وَفِتْنٍ وَبِدْعَةٍ وَمُصِيبَةٍ الَّتِي وَقَعَتْ فِي زَمَانِنَا هَذِهِ فَوَجَدْتُ حِلَّهَا وَإِبْرَأَتَهَا فِي كُتُبِهِ وَكُتُبِ الْعُلَمَاءِ مِنْ أَنْصَارِهِ وَأَصْحَابِهِ وَأَوْلَادِهِ وَأَسْبَاطِهِ.

وَقَالَ فِي نَجْمِ الْإِخْوَانِ: "اِسْتَعْلُوا بِقِرَاءَةِ تُوَلِّفِ أَخِي عَبْدِ اللَّهِ لِأَنَّهُ مُسْتَغْلٍ غَالِبًا بِحِفْظِ ظَاهِرِ الشَّرِيعَةِ، وَاسْتَعْلُوا بِقِرَاءَةِ تُوَلِّفِ وَلَدِي مُحَمَّدٍ بَلْ، لِأَنَّهُ مُسْتَغْلٍ غَالِبًا بِحِفْظِ عِلْمِ سِيَاسَةِ الْأُمَّةِ بِحَسَبِ الْأَشْخَاصِ وَالْمَقَاصِدِ وَالْأَزْمَانِ وَالْأَمْكِنَةِ وَالْأَحْوَالِ، وَاسْتَعْلُوا أَيْضًا بِقِرَاءَةِ تُوَلِّفِي، لِأَنِّي مُسْتَغْلٍ بِحِفْظِ الطَّرَفَيْنِ غَالِبًا، وَتُوَلِّفْنَا كُلُّهَا تَفْصِيلًا لِمَا أَجْمَلُ فِي تُوَلِّفِ الْعُلَمَاءِ الْمُتَقَدِّمِينَ، وَتُوَلِّفِ الْعُلَمَاءِ الْمُتَقَدِّمِينَ تَفْصِيلًا لِمَا أَجْمَلُ فِي الْكِتَابِ وَالسُّنَّةِ"، فَمِنْ هَذَا يَنْبُتُ أَنَّ مَنْهَجَهُ وَبَرَكَتَهُ وَتَجْدِيدَهُ لَا يَنْقَطِعُ حَتَّى ظُهُورِ الْإِمَامِ الْمَهْدِيِّ، فَمَنْهَجُ الشَّيْخِ عُثْمَانَ بْنِ فُودَيِّ طَلِيعَةُ مَنْهَجِ الْمَهْدِيِّ الَّذِي هُوَ بَيَانُ الْكِتَابِ وَالسُّنَّةِ كَمَا هُمَا كَانَا فِي الْحَقِيقَةِ وَإِنْصَاحُ أَقْوَالِ عُلَمَاءِ السُّنَّةِ الْمُتَقَدِّمَةِ وَإِيقَانُ سُلُوكِ أَهْلِ الْحَقِيقَةِ.

فَبِحَمْدِ اللَّهِ وَحُسْنِ عَوْنِهِ قَدْ انْتَهَيْتُ بِهَذِهِ النَّبْذَةِ الْبَسِيطَةِ فِي سِيرَةِ نُورِ الزَّمَانِ مُجَدِّ الدِّينِ سَيِّفِ الْحَقِّ إِمَامِ الْأَوَّلِيَاءِ أَمِيرِ الْمُؤْمِنِينَ الشَّيْخِ عُثْمَانَ بْنِ فُودَيِّ تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ آمِينَ، اَللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا إِتِّبَاعَهُ وَأَرِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَرَضِيَ اللَّهُ تَعَالَى عَنِ السَّادَاتِ التَّابِعِينَ وَالْعُلَمَاءِ الْعَامِلِينَ وَمُقَلِّدِيهِمْ إِلَى يَوْمِ الدِّينِ، اَللَّهُمَّ أَرْحَمِ السُّلْطَانَ عَلِيًّا بْنِ السُّلْطَانِ مُحَمَّدِ الطَّاهِرِ بْنِ السُّلْطَانِ مُحَمَّدِ بَلْ مَايَ وَرُئُو بْنِ السُّلْطَانِ مُحَمَّدِ الطَّاهِرِ بْنِ السُّلْطَانِ أَحْمَدِ زُرُوقِ بْنِ السُّلْطَانِ أَبِي بَكْرٍ عَتِيقِ بْنِ أَمِيرِ الْمُؤْمِنِينَ الشَّيْخِ عُثْمَانَ بْنِ فُودَيِّ وَأَرْحَمِ السُّلْطَانَ مُحَمَّدًا سَعْدَ بْنَ السُّلْطَانِ أَبِي بَكْرٍ، وَأَرْحَمِ رَعَايَاهُمَا حَيْثُ مَا كَانُوا، اَللَّهُمَّ أَرْحَمِ أُمَّةَ مُحَمَّدٍ رَحْمَةً عَامَةً وَأَرْحَمِ جَمِيعَ خَلْقِكَ وَأَكْفِيهِمْ مَا لَا يَطِيقُونَ، يَا أَرْحَمُ الرَّاحِمِينَ.

سلطان السودان باي وودو
محمد بل بن محمد الطاهر
ابن احمد بن ابي بكر عتيق
ابن امير المؤمنين الصالح عثمان بن فودي

[illegible]

أما في هذه الحالة، فإننا نرى أن هناك نوعاً من التناقض بين ما نرى في الواقع وبين ما نرى في النظرية. فبينما نرى في الواقع أن هناك نوعاً من التناقض بين ما نرى في الواقع وبين ما نرى في النظرية، فإننا نرى في النظرية أن هناك نوعاً من التناقض بين ما نرى في الواقع وبين ما نرى في النظرية.



In the name of Allah, the Beneficent, the Merciful, may Allah send blessings upon our master Muhammad his family and Companions and give them much peace.

Says the poor needy slave of the mercy of Praiseworthy and Magnificent Lord: *Shaykh* Muhammad Shareef bin Farid, may Allah engulf him in His mercy Amen. **All praises are due to Allah** who has raised the supports of the *Sunna* and exalted its lamps; who has diminished the existence of heretical innovation and exposed its “lights”; who has made plain the evidences of the Divine Reality and manifested its secrets; and who has eclipsed the paths of falsehood and obliterated its influences.

Peace and blessings be upon Muhammad who elucidated the methods of the Divine realities and erected its secrets; and who commanded to follow the *Sunna* and to adhere to its traditions; and upon his family and Companions, all of them; and also upon the masters of the *Taabi'uun* and the right acting scholars.

To continue This is a small fragment on the biography of *Shehu* Uthman ibn Fuduye`, may the mercy of Allah be upon him. I arranged it based upon the pattern established in the famous Fulfulde` poem of the *Shehu* called *Yimre` Tanaasabuje`* (the Song of Comparison), in order to take *baraka* with his poem and with him, may Allah be merciful to him. I have named it:

Raising the Lamp of Truth by Mentioning the Harmonious Biography of the Sword of Truth

His Birth and Lineage

I say and success is with Allah: he was *Shaykh al-Islam*, the symbol of erudition, the spiritual scholar, the spiritual savior, the discloser of the highest spiritual ranks, Abu Muhammad Sa`d, **Uthman ibn Muhammad** ibn Uthman ibn Saalih ibn Haarun ibn Muhammad Ghurdu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Maysiran ibn Ayyub ibn Buba Baba ibn Musa Jokolli ibn *Imam* Dambube` at-Turuude'. *Shehu* Uthman ibn Fuduye` was born on Sunday, the 3rd of *Safar* in the year 1168 A.H. (circa December 15th, 1754 C.E.) in a land called Maratta in present day southern Niger.

Shehu Uthman was well known in the language of Hausa as *Dan Fodio* meaning the ‘son of Fuduye’`. The meaning of *fuduye`* or *fodio* in the language of Fulfulde` means ‘the jurist’, this denotes that his father Muhammad was a majestic scholar renowned for his piety and erudition. As for the mother of the *Shehu*, she was Hawwa bint *Sayyidat* Fatima bint Muhammad as-Shareef ibn Abd's-Samad ibn Ahmad as-Shareef ibn Ali al-Yanbui` ibn Abd'r-Razaaq ibn as-Saalihi ibn al-Mubaarik ibn Ahmad ibn Abu'l-Hassan Ali as-Shadhili ibn Abdallah ibn Abd'l-Baar ibn Tamim ibn Hurmaz ibn Hatim ibn Qusay ibn Yusef ibn Yusha` ibn Wardi ibn Ahmad ibn Muhammad ibn Isa ibn Muhammad ibn al-Hassan as-Sabt ibn Ali ibn Abi Talib and Fatima az-Zahra the daughter of the Messenger of Allah, may Allah bless him and grant him peace and upon his pure family and pleasing Companions. Wherever I have mentioned the ‘*Shehu*’ in this commentary, it is meant by that *Shehu* Uthman ibn Fuduye`, may Allah be merciful to him.

The above-mentioned ancestor of the *Shehu*, Musa Jokolli was the one who emigrated with his ethnicity, the people of *Turuude* fleeing with their religion from the tribulations of their people in the lands of Futa Toro. He with his ethnicity subsequently reached the lands of Konni

in Hausa land. The origins of the *Turuude* are from the Christians of *Ruum* and before that from the *Banu Isra'il*. The armies of the Companions reached them and their king accepted Islam and married his daughter to Uqba ibn Nafi`, the Companion, military commander and *Amir* of the west. It was from this marriage that the famous Fulbe` ethnicity called *Turuude* were born. They are the most important ethnicity regarding the dissemination of the religion of Islam, its sciences and its civilization in the whole of the *Bilad as-Sudan*. More than a third of the captured and kidnapped Blacks imported from West Africa into the Islands of the Caribbean, Central and South America and especially the southeastern states of the United States of America from North Carolina to east Texas were from this ethnicity, and are known today as the Gullah Geeche Nations.



His Upbringing and Education

Realize that the *Shehu* was reared from a young age to invite people to Allah. He dove deeply into the sciences; from studying with his mother and father; then with the many teachers of his father and mother's family. From there he studied from the many teachers from his ethnicity, the *Turuuudiya* after which he journeyed throughout the regions of the western and central *bilad's-Sudan* seeking extensive knowledge from the teachers and scholars from among the Tuareg, Hausa, Arab, Zaberma, Songhay, Kanuri and other ethnicities until he became the pivot of knowledge in his time. It is said that the number of his teachers were no less than 300 scholars. As a result Allah ta`ala favored him with *baraka* that He has given to only a few from among His protected friends.

Among the most prominent scholars who had major impact upon the spiritual training of the *Shehu*, were his father, *Shaykh* Fuduye` Muhammad ibn Uthman from whom he took the recitation of the *Qur'an*, its exegesis and its fundamental sciences. Among them was paternal and maternal cousin, *Shaykh* Ahmad ibn Muhammad ibn al-Amin from he took the exegesis of the *Qur'an*. Among them was his maternal and paternal uncle, *Shaykh* Uthman Bindhuri ibn al-Amin ibn Hamm ibn `Aal from whom he took the science of jurisprudence and with whom he studied the al-Mukhtasar. This *shaykh* was famous for righteousness, commanding the good and

forbidding evil. Among them was his maternal uncle *Shaykh* Muhammad Sanbu ibn *Shaykh* Abdullahi, the grandson of the erudite *Shaykh* Muhammad ibn Sa`d, from whom he took the science of jurisprudence having studied with him al-Kharashi's renowned commentary upon the al-Mukhtasar. Among them was *Shaykh* Abu Umar Jibril ibn Umar, from whom he took many licenses in the books of prophetic traditions, jurisprudence, and some spiritual chains in various Paths of *tasawwuf*. Among them was his maternal and paternal uncle, *Shaykh* al-Hajj Muhammad ibn Raj ibn Modibo Dittu ibn Hamm ibn `Aal, from whom he took the science of prophetic traditions, and listened to his reading of the entire al-Jaami` as-Saheeh of al-Bukhari. He also took from him license in it and in the remainder of the books of prophetic traditions. And there were many others from his teachers and scholars.

As for the scholars of the past who had the greatest influence upon the development of the *Shehu*, they were: *Shaykh* Muhy'd-Deen Abd'l-Qaadir al-Jaylani, *Shaykh* Ahmad al-Baydawi, *Shaykh* Ahmad ar-Rufai`, *Shaykh* Ibrahim ad-Dusuqi, *Shaykh* Abu Hamid al-Ghazali, *Shaykh* Abd'r-Rahman as-Suyuti, *Shaykh* Muhammad Abd'l-Kareem al-Maghili, *Shaykh* Abu'l-Hassan as-Shadhili, *Shaykh* Ahmadu Baba at-Tinbaktu, *Shaykh* al-Muhaasibi, *Shaykh* Abd'l-Wahaab as-Sha`rani, *Shaykh* Ibn'l-Hajj, *Shaykh* Mukhtar al-Kunti al-Kabeer, *Shaykh* `Izz'd-Deen ibn Abd's-Salaam, *Shaykh* Muhy'd-Deen Ibn `Arabi al-Hatimi, *Shaykh* Abd'l-Kareem al-Jili, *Shaykh* Abu'l-Abass Ahmad Zarruq al-Barnusi, *Shaykh* al-Ujhuri, and others. It was from these right acting scholars, Knowers of Allah and *awliyya* that the *Shehu*, took the overflowing of sciences and gnosis, directly or indirectly, and he pursued their spiritual methodologies until Allah made him attain what they had attained which is the spring of the Muhammadan illumination.



His Love For the Prophet, PBUH, His Resemblance to Him and His Methodology in Reviving His *Sunna*

Thus, by means of the *baraka* of these excellent individuals, may Allah be pleased with them, there dawned in the heart of the *Shehu* deep love and yearning for our master Muhammad, may Allah bless him and grant him peace which had no ending, termination and limit. He said himself in his famous poem ending in the letter *daal*.

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, the crown of guidance, the sea of generosity
Indeed there is no good except in following Muhammad.
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.

It goes without saying that visiting the grave of the Prophet, may Allah bless him and grant him peace is among the highly commendable actions, as *Shaykh* Abdullahi ibn Fuduye` said in his *Diya'l-Hukaam*: "It is obligatory upon every Muslim not to let his years pass without making the pilgrimage to the House of Allah or without visiting the Messenger of Allah, may Allah bless him and grant him peace. Al-Fazaazi said: "For when the religion is incomplete, then there is no *dunya*." That is to say, it is not complete without the pilgrimage and visiting the Prophet, may Allah bless him and grant him peace."

This is an issue which is well known with the common and the elite. However, the phrase 'visiting the grave of the Prophet, may Allah bless him and grant him peace' has a specific meaning with the Realized ones because his grave, upon him be blessings and peace with them are the defunct *sunnan* practices which are necessary to be revived. The meaning of 'visiting' with them is 'resuscitation' and 'renewal' of his *Sunna* which has died, by him choosing the *Sunna* and giving preference to it over his own desires and passions until his desires and whims die and there only remains in him the *Sunna* of the Prophet, may Allah bless him and grant him peace. This is indicated by the prophetic tradition: "Whoever revives my *Sunna* has given life to me. Whoever gives life to me will be with me in Paradise."

Thus, the meaning of his words: 'For me there are no enjoyments without visiting that Master; I have become exhausted yearning to hasten to his grave' is that he found no enjoyment in any path short of giving life to the *Sunna* of Muhammad, may Allah bless him and grant him peace. For the Muhammadan sun had arisen in the heart of the *Shehu* until he did not see the shadow of his soul, nor the stars of anyone besides him upon him be peace. This is the foundation of the roots of the spiritual Path to Allah ta`ala. About this *Shaykh* Abd 'l-Qaadir al-Jaylani, may Allah be merciful to him said in his *Fat'hu 'r-Rabbaani*, "The true *sufi* is one whose inner and outer have been purified by following the Book of Allah and the *Sunna* of His Messenger. The more his purity increases, the more he emerges from the ocean of his own

existence. He comes to abandon his own will, choice and volition - all because of the purity of his heart. The foundation of uprightness is following the Prophet, may Allah bless him and grant him peace, in his words and deeds. The more the servant's heart is purified, the more he will see the Prophet, may Allah bless him and grant him peace, in his sleep, commanding him to do something and forbidding him to do something else...He comes to be with the Prophet, may Allah bless him and grant him peace, as far as his inner content is concerned. His heart then becomes trained and disciplined with the Prophet and in his presence, upon him be blessings and peace. His hand comes to be in his hands. The Prophet, may Allah bless him and grant him peace, then becomes the one to be consulted concerning Allah, as the doorkeeper before Allah's presence."

It was with this objective that the *Shehu*, may the mercy of Allah be upon him annihilated himself into the character traits of the Prophet, may Allah bless him and grant him peace, and his *Sunna* in words, deeds and courtesies until the Messenger of Allah, may Allah bless him and grant him peace became the doctrine of belief (*`aqeeda*) of the *Shehu*, his *madh'hab* and his spiritual path to his Lord; and no other. It is about this that he said in his poem:

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."



His Being Foretold Before His Appearance

It is the unanimous agreement of the scholars that this poem marked the beginning of the affair of the spiritual and social reformation of the *Shehu*, may the mercy of Allah be upon him. For in the beginning of his affair until its end he followed upon the *modus operandi* of our master Muhammad, may Allah bless him and grant him peace, in his character, *Sunna*, and love for him. Thus, the life of *Shehu* Uthman ibn Fuduye` became like the life of the Messenger of Allah, may Allah bless him and grant him peace. Allah ta`ala made resemblance between the *Shehu* and the Messenger of Allah, may Allah bless him and grant him peace, as evidence of His favor and bounty towards him. This is in accordance with what the *Shehu*, may the mercy of Allah be upon him said himself in his Fulfulde` poem called: “The Song of Comparison”:

Mee`tuu dum Ghanam yattuayghu Allah
Ghanam ya`taaghu yimbi kuni`minaami
Muhammadu sayniraami hiduu waraayi
Meettee Allah nuuni`ri sayniraami

It means: “I say in gratitude to Allah in mentioning the favors which He has granted me. For Muhammad’s coming was foretold before his appearance. All praises are due to Allah likewise was I foretold before my appearance.” Proof of this is what was narrated on the authority of reliable sources from the righteous and saintly woman Umma Hani al-Fulaatiya as it was cited in the Infag’l-Maysuur of *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`: “There will appear in this region of the *Sudan*, a *waliy* from among the protected friends of Allah. He will renew the *deen*, revive the *Sunna* and establish the religion. The fortunate people will follow him and his remembrance will be spread throughout the horizons. The common people and the elite will obey his commands. Those connected to him will be known as the *al-Jama`at*. Among their signs is that they will not heard cattle, as is the custom of the Fulani. Whoever encounters that time should follow him.”

From this as well is what the erudite scholar of the lands of Birghima, *Shaykh* Waldeedi al-Fulaati said: “I announce to you the coming of a time of a *wali* from among the *awliyya* of Allah who will appear in these lands. He will renew the *deen*, revive the *Sunna* and establish the religion. Whoever encounters him should follow him. His sign is that he will first make the *jihad* with his tongue until the fortunate people follow him. Then he will make the *jihad* with the spearhead. He will have dominion over these lands and drive out the ruler of Bornu from his land in the same way he drove us from our lands, and he will control them.”

For Allah favored *Shehu* when he was young with spiritual unfolding and sublime miracles due to his passionate love for the Prophet of mercy, may Allah bless him and grant him peace and his intense desire to follow him in all of his movements and stillness, until the Messenger of Allah, may Allah bless him and grant him peace became his actual teacher and spiritual guide on his spiritual journey. Thus, Allah opened to him the secret of secrets in the meaning of his words, upon him be blessings and peace: “Whoever gives life to my *Sunna* has given life to me. Whoever gives life to me will be with me in Paradise.” As a result, there dawned upon him the illuminations of Muhammad from all existing things until he actually sat in his presence upon him be blessings and peace during his sitting in every assembly of knowledge and the radiance of the Prophet, upon him be blessings and peace emanated upon him from

every, scholar, teacher and spiritual guide. The *Shehu*, may the mercy of Allah be upon him said in this regard in his famous Takhmees:

O he for whom the heavenly assemblies have been invested

O he for whom the veils of Divine majesty part.

O he whose face is as luminous as the sun

I have come to you with errors, indeed you are my recourse

Redeem me, save me; it was for this reason that you were originated.

I swear by your high standing, your name has been transcribed in the Torah

By your generosity everything into richness is transformed

By your light everything under your illumination moves

By your love the *nujaba* towards you are spiritually gravitated.

I swear by my sins that I have begun to flee towards you.

This was his spiritual state from the time of his youth until he attained the age of manhood. He, himself, said in his Tahdheer'l-Ikhwaan Min Ad'aai'l-Mahdiyya: "The most that I know about myself is that Allah ta'ala established me in a spiritual presence, where spiritual states emanated upon me from the time I was a young boy until I reached the age of thirty one. Then I was pulled by a spiritual gravitational state which emanated from the lights of the Messenger of Allah, may Allah bless him and grant him peace as a result of the *baraka* of sending blessings upon him, until I was in his very presence, and which caused me to weep. I then had a strong desire to recite the poem which Abu Sufyan ibn al-Harith, may Allah be pleased with him eulogized the Messenger of Allah, may Allah bless him and grant him peace with after his death. Then the Messenger of Allah, may Allah bless him and grant him peace ordered me to recite it in his presence...When I had recited it and reached in my words the place in the poem which says: 'And he has guided us, thus we do not fear error * befalling us since the Messenger is our Guide'; the Messenger of Allah, may Allah bless him and grant him peace said: 'Stop here.' I then stopped and he then gave me the Good News by his words: 'I am your Guide upon the Path of the religion, for you will never be in error'. This Good News was more excellent to me than this world and all that is in it."



The Beginning of His Calling People to Allah and Reviving the Religion

Thus, his affair in calling people to the religion began. In the year 1187 A.H. [circa 1772 C.E.]; he journeyed throughout the lands receiving education in the sciences while teaching what he learned to the people. This was his methodology in education and giving instructions; for when he sat with a scholar and studied with him an issue from the issues of knowledge, memorized it and understood its content; he would immediately set out to teach that issue to his wives, children, close companions and friends. As a result there emerged a community (*jama`at*) revolving around him, where his companions increased in knowledge with his increase in knowledge.

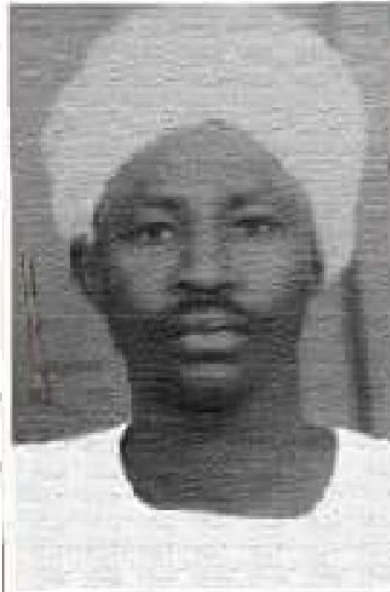
About this he said in his Ihya's-Sunna: "Most of the people are ignorant of the *shari`a*. Thus, it is incumbent that there be in every mosque and quarter in the town, a *faqih* teaching the people their *deen*. Likewise in every village it is incumbent for every *faqih* who has completed his individual obligations (*fard `ayn*) and is now devoted to the study of his collective obligations (*fard kifaya*) that he go out to the people neighboring on his town in order to teach them their *deen* and the obligations of their *shari`a*. He should take along with him provision which he will eat, and should not eat from their food because most of it is doubtful (*shubahat*). If one person does this, then the sin falls off the remaining people; otherwise all of them will carry the burden of the sin. As for the scholar the fault comes from not going out and as for the ignorant their fault comes from not seeking knowledge. Every common person who knows the conditions (*shuruut*) of the prayer must teach it to others. If he does not, then he shares in the sin. It is well known that mankind is not born knowledgeable of the *shari`a*, therefore the responsibility of propagating it falls upon the scholars. Whoever has studied a single legal issue is one of the learned ones in it. Thus it is incumbent upon him to teach it to others if it is one of the individually obligatory duties. Otherwise, he will have a share in the sin."

With this the *Shehu* clarified his methodology in learning and teaching. For he began with himself, then he taught his wives, blood brothers and sisters, his children, his nephews and nieces and the remainder of his near kin. He then went on to disseminate knowledge and *baraka* throughout the lands. He also said about this in his Ihya 's-Sunna: "It is therefore the duty of every Muslim to begin with himself and to get used to practicing the obligatory duties and avoiding forbidden practices. He should then teach that to his wives and relatives. He should then precede to his neighbors, then to the people of his quarter, the inhabitants of his town, the surrounding suburbs of his city, and so on to the furthest part of the world. If a near one undertakes this duty, it falls off those who are furthest away. Otherwise everyone who is able to do so should go out - be he near or far away. This is the foremost concern to he whom the matter of his *deen* is important."

It was with this intention that the *Shehu* arose and began to give life to the *Sunna*, destroy heretical innovation, and motivated the servants towards repentance from disbelief, disobedience and heedlessness. It was this which induced him at that time to compose the above mentioned famous poem in Arabic which he began with:

Is there for me a way to travel swiftly towards *Tayba*,
To visit the tomb of the Hashimi Muhammad?

On that occasion he was twenty years old. He explained in this poem of his that his spiritual path was constructed upon adherence to the Muhammadan *Sunna* outwardly, behaving in accordance with the Muhammadan character inwardly, persistence in sending blessings upon the Prophet, may Allah bless him and grant him peace with the tongue and heart; and yearning and passionate desire to encounter the Prophet, may Allah bless him and grant him peace in dream visions and the waking state. It is due to this that the *Shehu* attained a special station in the illuminations of Muhammad; and thus Allah ta'ala reinforced him with the sending of blessings upon the Prophet, may Allah bless him and grant him peace, which he was persistent in doing without boredom, fatigue, and slackening.



The Initiation of His Spiritual States and Miracles from the Persistent Sending of Blessings Upon the Prophet, PBUH

Thus, during the period of 1187 to 1204 A.H. [circa 1772 to 1790 C.E.], *Shehu* Uthman ibn Fuduye` made strenuous effort in spiritual discipline and struggle by means of his following the *Sunna*, adherence to the Muhammadan characteristics, earnest passion for the Prophet, upon him be blessings and peace and continuance sending of blessings upon him, until he attained the second spiritual station which was the Great Unveiling. As a result, innumerable miracles unfolded for him to the point where he became well known for them among the people. It was during this period that the *Shehu* listened to the reading of the entire Saheeh of al-Bukhari and received license in it and in the rest of the books of prophetic traditions from his maternal and paternal uncle *Shaykh* al-Hajj Muhammad ibn Raj, in the year 1200 A.H. [circa 1786]. His age at that time was thirty-three.

He said about this in his Fulfulde` poem:

Miji`adaka ghuddi jirsaba jiddanimma
Meettiya Allah duudum jiddinaama
Wa`ashiy ghuddi ma`aji dikashfuwadda
Meettiya Allah duudum jiddinaama

It means: I remain silent about mentioning other Divine favors. It is modesty which silences me. All praises are due to Allah for what I remain silent about. I also remain silent about the Divine favors of miracles. All praises are due to Allah for what He has given to me of miracles. His son, *Sultan* Muhammad Bello also said about this in his Infraq'l-Maysuur: “The *Shehu* possessed miracles which were innumerable and countless, which can only be enumerated in a collection devoted purely for that. If the circumstances were not constricted on us, I would have transmitted some of what I witnessed myself from his miracles. However, if Allah permits me I will one day compose a separate book dedicated solely to that, and all praises are due to Allah.”

Regarding this also, *Shaykh* Mua'allahyede ibn Abd'l-Qaadir ibn Mustafa said in his Nabdhat Yaseera: “In the handwriting of my father it is said that the *Shehu* reached the rank of independent judgment (*ijtihaadiyya*). Whoever peruses his books like the Sawq'l-Umma and the Umdat'l-Ulama will know this. The spiritual functions which the *Shehu* were given were seven, for Allah ta'ala provided advantages with each of these functions increase and miracles and with the last one the greatest of spiritual ranks. My father, Abd'l-Qaadir, may the mercy of Allah be upon him enumerated them for us: ‘The first was the rectification of his intention initially and desiring the Continence of Allah ta'ala, which resulted in excellent acceptance and the spreading of his renown. Second was a peaceful heart and showing compassion towards people, which resulted in ardent love from people and excellent praise from them. The third was teaching the obligations from *tawheed*, *fiqh* and *tasawwuf* which resulted in unveilings of the realities of *tawheed* which were not given to anyone. The fourth was the eradication of heretical innovations and the establishment of the *Sunna*, which resulted in victory, sufficiency and political sovereignty. The fifth was the resolving of problematic issues and the removal of illusions which resulted in the perfection of inner vision in the religion and piercing comprehension. The sixth was ardent love of the Prophet, may Allah bless him and grant him peace, esteeming the sanctity of prophethood with the highest form of esteem and having passionate love for him with the utmost limit of adoration, which resulted in radiant spiritual illumination, recurrent *baraka*, Divine assistance and being triumphant. The seventh was making intermediacy by means of the *awliyya* and entrance into their spiritual paths, which resulted in their support and presence in his affairs, and safety from the destructive traits of the age’.”

The bottom line is that many among the companions of the *Shehu*, and his children composed many poetic songs and books in non-Arabic and Arabic regarding the sublime miracles which were openly manifested by him. Thus, the *Shehu*, may the mercy of Allah be upon him became a perfected individual and a subjugator of his soul and all those around him by the permission of his Lord, where there manifested in him, the words of Allah ta'ala: “*Verily Allah has subjugated to you what is in the heavens and what is in the earth, and He has lavished some of His manifest and hidden favors upon you.*” In this regard he himself, said in his Kitab'l-Wird: “When I attained the age of thirty-six Allah removed the cloak from my eyes, the burden from my hearing and smell, the dullness from my taste, the thickness from my hands and the heaviness from my feet. I could see the far like the near and hear the far like the near. I could smell those who worshipped Allah with the sweetness of their scent and the stench of those disobedient with the foulness of their odor. I could recognize what was permissible in food by taste before it reached my throat and I could recognize the prohibited in the same manner. I could

then take with my two hands what was far from me while remaining in my place. I could walk with my two feet the distance which a fleet horse could not travel in years. This was a favor from Allah which He gives to whom He wills. I was then made familiar with my entire physiognomy; every organ, bone, nerve, muscle, and hair follicle. I was made to understand each of these from their distinctive grade and function.”

The *Shehu* became what the Realized ones of China call *chih-sheng* (‘an utmost sage’), that is to say a perfected friend of Allah, who is a *waliy* from the *awliyya* of Allah to whom Allah subjugates the whole of creation from his own soul, his physiognomy, and the rest of created existing things. This authority (*taskheer*) emanated from the illuminations of Muhammad which are the traits of uprightness. The *Shehu*, may the mercy of Allah be upon him cataloged these in his Tareeq’l-Janna where he said their roots were fifteen: [1] knowledge which comprised those obligations that are incumbent upon every responsible person to know from the foundation of the religion, jurisprudence and spiritual purification; [2] repentance from all sins between a person and his Lord and between that person and other creatures of Allah; [3] austerity in worldly matters except out of necessity; [4] solitude from people except during times of prayer and other religious advantages; [5] making war against Satan and taking defense against his tricks; [6] struggling against the corrupt soul and bridling it with the bridle of fearful awareness of Allah; [7] reliance upon Allah in matters of daily provision; [8] leaving matters over to Allah during times of endangerment; [9] contentment with the decree of Allah; [10] patience during afflictions; [11] adherence to fear of Allah at all times; [12] adherence to hope in Allah at all times; [13] negating showing-off through sincerity; [14] negating conceited arrogance by recognition of the favors of Allah ta’ala; and [15] adherence to praise and gratitude for the abundant blessings of Allah azza wa jalla. These traits of uprightness emerge from the illuminations of Muhammad which are in affect the Straight Path when Allah ta’ala says regarding him, upon him be blessings and peace: “*Indeed you are among the Messengers, upon a Straight Path*”; and His words: “*Guide us to the Straight Path*”; that is to say guide us to the Light of Muhammad, may Allah bless him and grant him peace, who encompasses the traits of uprightness.

The *Shehu*, may the mercy of Allah be upon him said in his Tareeq’l-Janna that whoever conducts himself in accordance with these traits of uprightness will have subjugated to himself forty favors, twenty in this world and twenty in the Hereafter. As for those of this world’s life they are: Allah will mention him with adulation; He will show His gratitude towards him; He will demonstrate His love for him; He will be his Guardian; He will be the Guarantor of his provision; He will be his Helper; He will be his intimate companion; he will be given honor in his soul and will not encounter humiliation; he will be granted an elevated spiritual resolution; he will be given an enriched heart; his heart will be guided by the Light of Allah to sciences and secrets; his breast will be expanded and will not be constricted by anything from the hardships of this world; he will have respect in the hearts of people; he will be given love in the hearts of people; he will be given a universal *baraka* which will emanate into the earth on which he treads and the place where he resides; the earth from the land and sea will be subjugated to him until if he desires he can fly in the air, walk upon water, cut across the vast earth in a moment; animals will be subjugated to him; he will not ask Allah for anything except that He will grant it; he will be given leadership and prestige at the Door of Allah where people will seek him out as a means

to Allah ta`ala through service to him, his supplications, eminence and *baraka*; and the answering of his supplications from Allah ta`ala until even if a notion crossed his mind he would find it has come into existence by the permission of Allah. By reason of conducting oneself in accordance with these traits, Allah ta`ala makes him a Vicegerent in His creation.

For these miracles did not manifest for the *Shehu* except from the niche of the Light of Muhammad, may Allah bless him and grant him peace. For by means of adherence to the *Sunna* outwardly and inwardly, there were made subservient to the *Shehu*, the entire creation, even the rulers in the different lands. He as a result became the center of *baraka* for the rulers, who continued to take him as a means to Allah ta`ala, sought their desires from the miracles of his supplications and taking from his *baraka*.

In this regard, the teacher Abdullahi ibn Fuduye` mentioned in his Tazyeen'l-Waraqaat as an example of this subjugation (*taskheer*) which occurred for the *Shehu* on Friday, the day of the *Eid'l-Adhaa*, the 9th of *Dhu'l-Hijja* in 1204 A.H. [circa August 20th 1790 C.E.] when Bawa sent word to all the scholars of his land that they should meet together with him on the *'Eid'l-Adhaa*. At that time he was at his place called Maghami, north of Kiyawaa.

Wazir Uthman Gidadu ibn Muhammad Layma said in his Karamaat as-Shaykh: “When we gathered together before him, and he said what he had said, and gave alms to the scholars which was excessive; then the *Shehu* stood before him and said: ‘Indeed I and my *jama`at* are not in need of your wealth; however I request from you five matters: [1] that you leave me to invite the people in your land to Allah; [2] that no one be prevented if someone desires to accept my invitation; [3] that respect be given to everyone who wears the skull cap and turban; [4] that you free political prisoners; and [5] that you repeal all taxes which are harmful to the subjects’. The ruler accepted his request saying: ‘Indeed I grant you what you ask and am content with everything that you desire to implement in our country.’ All praises are due to Allah for that, and we returned to our land establishing the religion, while the scholars returned to their land with their ill begotten wealth.” Along with this, Allah ta`ala placed under his control all the stratum of the cities from their scholars, the people of industry, professional guilds, military and warfare as well as huge confederations of the communities of Islam, as it will be mentioned, Allah willing.



His Greatest Spiritual Unveiling, the Spiritual Stations of: “Forty”; the Sword of Truth & Imam of the Awliyya

Among his miracles also is what Allah ta`ala gave of spiritual openings for him when he reached the age of forty, similar to what Allah ta`ala gave of spiritual openings to our Prophet, may Allah bless him and grant him peace and dispatched him as the Seal of the Prophets and the *Imam* of the Messengers, at the beginning of his fortieth year. Correspondingly, Allah ta`ala gave a spiritual opening to *Shehu* Uthman ibn Fuduye` and made him the *Imam* of the *Awliyya* as he said in his Fulfulde` poem called The Song of Comparison:

Muhammad jawtataaki sifaaji muudumu
Manaasaba urdi ma`kuni meer`uraami
Umuuwaardee wunaai` majjuyaybi`aa
Hitaadi ghutaami nuun`iri nandinaami

It means: It is not possible to attain the attributes of Muhammad in their entirety, but I have been scented from the fragrance of being in conformance with him. For he is my leader and I will never go astray. It was in the year which I was made a branch of him that I also was made to resemble him. *Wazir* Gidadu said in his Rawdat`l-Janaan that the causative factor of this Divine favor was the passionate desire of the *Shehu* towards the Messenger of Allah, may Allah bless him and grant him peace, which induced him to take an oath and covenant not to speak with people for an entire year from the day of the *mawlid* of the Prophet, may Allah bless him and grant him peace, which is the 12th of the month of *Rabi`l-Awwal* until the *Rabi`l-Awwal* of the following year. At the completion of that covenant after one year, Allah ta`ala illuminated his heart with the Lights of Muhammad as he himself said in his Kitab`l-Wird: “When I reached the age of forty-one, five months and a few days, Allah attracted me into His presence. I found there the master of men and *jinn*, our master Muhammad, may Allah bless him and grant him peace and with him were the Companions, the Prophets and the protected friends of Allah (*awliyya*). They then welcomed me and sat me in the middle of their gathering. Then the savior of men and *jinn*, my master Abd `l-Qaadir `l-Jaylani came with a green cloak trimmed with the statement **Laa ilaha illa Allah Muhammadun rasuulullah**, and a white turban designed with the chapter, ‘*Say He Allah is One.*’ He gave these to the Messenger of Allah, may Allah bless him and grant him peace, who placed them on his breast for a while. He then gave them over to Abu Bakr `s-Sidiq, then to Umar `l-Farruq, then to Uthman Dhu `n-Nurayn, then to Ali (may Allah ennoble his face!) and then to Prophet Yusef, upon him be peace. Yusef then returned them to my master Abd `l-Qaadir `l-Jaylani, who then dressed me in them with their permission. They said to him, ‘Dress him and tie the turban on him and name him with the name which is special to him.’ He sat me down, dressed me, tied the turban on me and called me by the name *Imam `l-Awliyya*. He commanded me to do good and forbade me from indecency. He then girded me with the Sword of Truth and commanded me to unleash it against the enemies of Allah; and then he commanded me with what he commanded me.” This great spiritual opening and Divine attraction occurred in the year 1208 A.H. [circa 1794 C.E.].

Regarding that also, *Amir`l-Mu`mineen* Muhammad Bello said in his Infraq`l-Maysuur: “He (the *Shehu*) informed me of the time when he obtained the divine attraction by means of the *baraka* of the prayer upon the Prophet (*as-salaat `ala `n-nabiyy*), may Allah bless him and grant

him peace. He was persistent with this without boredom, laziness nor laxity. As a result, Allah assisted him with the overflowing of illumination (*ḥayd 'l-anwaar*) by means of *Shaykh* Abd 'l-Qaadir 'l-Jayli, may Allah be pleased with him, and his grandfather the Messenger of Allah, may Allah bless him and grant him peace. He then witnessed the astounding things of the unseen kingdoms (*'ajaa'ib 'l-malakuut*) and realized the mysteries of the kingdom of power (*garaa'ib 'l-jabaruut*). He witnessed the phenomena of the Divine Attributes, Names and Essence. He became acquainted with the Guarded Tablet (*al-lawh 'l-mahfuudh*) and untied its remarkable secrets. The Absolute Being gave him to drink the sweetness of inviting people to Him and crowned him with the crown of direction and guidance to Him. Then a voice from the divine presence called out once: “O mankind answer the call of the inviter to Allah!” It then recited the verse: “*Turned aside from it is he who is turned aside.*” Then the Absolute Being returned him to the place of consciousness in order that the station of guiding others and inviting them can be given to him. Sometimes the lights of majesty (*anwaar 'l-jalaal*) would overcome him and seize him. Sometimes the lights of beauty (*anwaar 'l-jamaal*) would release him and set him at ease. This was along with the fact that he was among the people of firm establishment (*at-tamkeen*) and permanent stations (*al-maqaamaat*), not among the people of transient states or the newly arrived. He then established what the Absolute Being created him for. He made him deserving of inviting people to Him and of being a guide to Him. He thus began calling people to Allah and guiding them to Him.” For, the *Shehu*, may the mercy of Allah be on him, then stood calling humanity to Allah ta'ala, giving the servants sound advice regarding the religion of Allah, eradicating the blameworthy customs, destroying Satanic heretical innovations, and reviving the Living Muhammadan *Sunna*.

Many of the perfected *awliyya* testified to the spiritual station of the *Shehu*, may Allah engulf him in His mercy. Among them was the *Qutb*, the *Ghawth*, *Shaykh* al-Mukhtar al-Kunti ibn Ahmad, may Allah ta'ala be merciful to him, who according to *Sultan* Muhammad Bello in his *Infaq al-Maysuur*: “One day, he (*Shaykh* al-Mukhtar) came out and said: ‘The perfected *awliyya* of this time are three. One is beyond Syria and he is an Arab. His light is the light of: *laa ilaha illa Allah*. The second one is a Fulani in the lands of the Blacks, Uthman ibn Fuduye`. His light is the light of the seal of the Messenger of Allah, which was on his left shoulder. The other one, his light is the light of the very heart of the Messenger of Allah.’ He was silent as to who he was, but it was known by everyone that he was talking about himself.”



The Manifestation of Envy, Enmity and Opposition from the Government Authorities

Just as the Messenger of Allah, may Allah bless him and grant him peace encountered rejection, hatred, and disbelief from the people of Mecca and others among the Arab tribes, likewise the *Shehu* encountered rejection, hatred and repudiation from the people of his land. About this he said in his Fulfulde` poem:

Muhammad muaydu turraaji deembi'ayi
Meettiya Allah duuduun'iri tafaami
Uhu`shidiraayi ghu`tu hiduu ghiyaadum
Meettiya Allah duuduur duutuyaami

It means: Indeed Muhammad encountered harshness from people. I praise Allah that this also is what I encountered. He upon him be peace never treated people malevolently. I praise Allah that it was with this conduct which I followed. *Shaykh* Muhammad Mua'allahyede ibn Abd'l-Qadir ibn Mustafa said in his *Nabdhat Yaseera*: "Realize that *Shehu* Uthman, may the mercy of Allah ta`ala be upon him was reared upon the religion of Allah, along with the fact that he possessed tremendous character, a noble nature and was stalwart in the religion. He never behaved with the rage of ignorance, even against those who deserved it. He used to honor the elderly and show compassion to the young. It was the unanimous agreement of the people of his time that they had never seen anyone with more excellent character than him. One of the scholars once asked one of his sisters who was close to him: "By what merit did this man become superior to all the people?" She said: "I never saw him do acts of worship more than any of your acts of worship. I only witnessed from him excellent character which was not equaled by anyone of the people, except the Prophet, may Allah bless him and grant him peace. In this manner he was superior to everyone."

Regarding this, *Sultan* Muhammad Bello said in his *Infag'l-Maysuur*: "When the *Shehu* clarified the path, guided the successful and cleared the road for the travelers; the worldly people from among the evil scholars and rulers blindly continued in their repression. They only feared the demise of their system, the lost of their markets and their deterioration in the eyes of those who were guided. Consequently, these rulers and scholars began to harm the *Shehu's jama`at* by seizing their wealth. The simple-minded among them endangered the lives of the Muslims and began to cut off their paths of earning their living. They used to hinder everyone who had some relationship with the *Shehu*, although the followers of the *Shehu* did not raise any objection to them. It never crossed the oppressors' minds that they were doing any wrong to the Muslims because the majority of the followers of the *Shehu* were from among the most powerless of people who had never known true political honor or social respect."



His *Hijra* With His *Jama`at* and His Being Appointed *Amir al-Mu`mineen*

Just as the Messenger of Allah, may Allah bless him and grant him peace made the emigration (*hijra*) taking flight with his religion from tribulations, when he was at the beginning of his fiftieth year, likewise the *Shehu*, may the mercy of Allah be upon him made the emigration at the beginning of his fiftieth year. He said about that in his Fulfulde` poem:

Unuddiri deena wanafiyyu da`yri ufirnaa
Meettiya Allah nuun`ira kuuranaami
Sabaaba fifuna tuhi`furbi `iwuaymuu
Meettiya Allah dun`ir `iwranaami
Gha`uuwi firnaabu subbiraya `uayni
Meettiya Allah tuun`ir `uayninaami
`Aran saffuuri sitteena `ufirnaa
Meettiya Allah duun`ir firniyaami

It means: The Prophet, may Allah bless him and grant him peace invited the people to the religion and manifested the Divine Unity in their hearts. After that he was forced to make emigration. All praises are due to Allah that the people likewise drove me out. The cause of his emigration was as a defense against slaughter. All praises are due to Allah that He saved me from that. The Prophet, may Allah bless him and grant him peace emigrated east then north. All praises are due to Allah likewise was I saved. In the beginning of his sixth decade, may Allah bless him and grant him peace he emigrated with his religion. All praises are due to Allah that it was at that age in years that I too was saved. For the *Shehu* made the emigration from Degel in the year 1218 on the 10th of *Dhu`l-Qa`ida* [circa 1804 C.E.]. He and all those who listened to his teachings and obeyed him fled with their religion eastward to a place called Kuri Naghindu, then from there to a place called Timbaa, then from there they fled northward to Kalmaalu, then to a place called Farkhaaji, then to Ruwaawuri, until the *Shehu* reached Gudu. His age at that time was 51.



His Army of Victories and Establishing the *Jihad* in the Way of Allah

Just as Allah ta'ala gave permission to our Prophet, may Allah bless him and grant him peace to establish the military struggle soon after the emigration and granted him a decisive victory in the Battle of Badr and in four subsequent battles after it; and after that the Battle of Uhud occurred in which many Muslims attained martyrdom, like our master Hamza ibn Abd'l-Muttalib and others; likewise this too happened to *Shehu* Uthman ibn Fuduye` as he recounted in his Fulfulde` poem:

Yubaawu firun 'uhuddiranaa jihaadi
Meettiya Allah nuun'ir keetaninaami
Himiy haraam 'ufuddunuyaa jihaadi
Meettiya Allah duunur fuddanaami
'Uhuri juureeji deenfu yunasru yaadi
Meettiya Allah Meehbu fu nasranaami
'Arankabi wartinuaybimu laabri ghuughaa
Meettiya Allah duunbiru laabnunaami
Yubaawu du'umfu jarraba mi'ami juulbi
Meettiya Allah duuhibi'iy mi'amuyaami

It means: After the emigration of the Prophet, may Allah bless him and grant him peace military struggle was prescribed for him. All praises are due to Allah likewise was this prescribed for me. It was in the sacred month that his military struggle began. All praises are due to Allah that it was at this time that my military struggle began. The Messenger of Allah, may Allah bless him and grant him peace engaged in five military engagements after which those who drove him out from Mecca could not reach him. All praises are due to Allah that my military engagements reached the same number. In all five encounters the Messenger of Allah, may Allah bless him and grant him peace was given victory over the disbelievers. All praises are due to Allah I too was given victory in the first five military encounters. By means of these military engagements the Messenger of Allah, may Allah bless him and grant him peace was made manifest over his enemies. All praises are due to Allah that I too was made manifest in the first five battles. Then after these victories tribulations appeared which adversely harmed the Muslims. All praises are due to Allah for the tribulations which occurred for me in that time as well.

Many scholars throughout West Africa at the time acknowledged the soundness of the *jihad* of the *Shehu* and encouraged students from Futa, Djallon, Futa Toro, Massina, and other regions to join their struggle. *Wazir* Gidadu ibn Laima said in his *Rawdat al-Janaan*: "Once one of the disciples of *Sidi* Mukhtar arrived in the lands of the *Shehu`* during the beginning of this *jihad* of ours. He then returned to *Sidi* Mukhtar al-Kunti, who asked him about the news of the *bilad 's-sudan* of Hausa. He said: "The *jama'at* of the *Fulani* are causing corruption in the lands of the Hausa, by killing and seizing captives. They also claim that they are *mujahiduun*!" Then *Sidi* Mukhtar said to this disciple: "You should repent! For the *jihad* of *Shehu`* Uthman is from Allah! By Allah! *Shehu`* Uthman was granted the *jihad* while I was present." His disciple then said: "Do we initiate the *jihad* as they have done?" Then *Sidi* al-Mukhtar said: "We were not granted the *jihad*. So, whoever among you desire the *jihad*, then go to *Shehu`* Uthman, for he

will give him the banner of *jihad*.” It was this reason that caused *Shaykh* Ahmadu Lobbo of Massina to join the *Shehu* and receive the banner of *jihad* in Massina.

Shaykh Abd’l-Qadir ibn Mustafa said about this in his Mawsuufaat as-Sudan:

The *Shehu* fought in five military campaigns

Consecutively with the praise of the Lord of the Throne

And during this time we received news of the disbelievers

Who were under the command of Yunfa, the father of tribulations

All of the disbelievers of the land of the Blacks had gathered

With hatred against the People of the religion and those of spiritual excellence

While Yunfa had dispatched letters throughout the lands

In order that they could give him assistance against the servants of Allah

Along with the people of Gobir were those of Katsina

Joined by the Tuaregs as well as the `Awadir equally

They all gave mutual assistance to one another and came

To the land of Kwotto which was the rendezvous for all those who came

The flag of the Party of Allah by the Absolute Being had been elevated

On that day disbelief and injustice were completely humiliated

And Abdullahi came with massive amounts of troops

Along with a division of soldiers who were true hearted on the battlefield

He was the first among them who had fired

The arrows of *Jihaad* in the encounters against the others

The whole battle zone became impassioned and heated

They drew near one another and the disbelievers lined up

The corrupt ones began to prance and whoop and yell

While the righteous shored up their ranks and then made the *takbeer*

They all then engaged one another and the dust darkened the sky

And then and there that fire of theirs was completely extinguished

Then the people of Gobir turned on their heels in flight

For nothing detoured any of them from fleeing the battlefield

Their ruler even left behind his shoes, and likewise

His cupola as well as his armor completely vanquished

He even left behind his throne and drums all together

As well as his sword, while he was perplexed in complete fright

All of their devices of government and instruments of war were found

On that day the people of Gobir had nothing to be thankful for

And the Muslims showed severity in the lands of disbelief

Against the tyrants and against the governments of the oppressive

Regarding this also *Sultan* Muhammad Bello said in his Infaq’l-Maysuur: “This battle (Tabkin Kwotto) was the greatest encounter between the disbelievers and us, because it was like the recurrence of the day of Badr, the ‘*Day of the Criterion, the Day of the encounter of the two opposing parties.*’.” He likened the battle of Tabkin Kwotto to the day in which distinction was made between Truth and falsehood and the day of the encounter between the Party of Allah and

the party of Satan, meaning the Day of Badr. Likewise, the teacher Abdullahi ibn Fuduye` likened this battle in the same vein in his Tazyeen`l-Waraqaat:

And there was nothing except that I saw that their waterless cloud
Had cleared away from the brilliantly shining sun of *Islam*
By the help of Him who helped the Prophet against the enemies
At Badr, with an army of Angels gathered together

As for the tribulations which afflicted the *Jama`at* after the initial victories over the disbelievers, it is a reference to the battle of Thunthuwa as was mentioned in the Mawsufaat as-Sudan:

(The disbelievers) pounced upon the homes of the Muslims
After that, then they were forced to turn tail and flee
However, they killed a company among the scholars
During the battle at the initiation of the encounter
Among them was the *Imam* Mumman Sanbu
And many of them were from the people of Jubbu
Those killed among them was the learned Sa`daara
The master of the sciences of grammar and historical narratives
And Zayd, Ditti, then Daadan whose lineage goes
To Dumaamu, mentioning these suffices the one astonished
Other than these were those who had memorized the *Qur`an*
And the students of knowledge, the possessors of certainty
May Allah shower His pardon upon all of them
And make our love for them a means of intercession for us
The martyrs at Tsunthuwa can not be counted
Due to the extensiveness of their numbers which were innumerable.

Just as Allah ta`ala gave victory to our Prophet, upon him be blessings and peace against the disbeliever through the conquering of Mecca and then firmly established his feet over all the Arabs and others; likewise did Allah ta`ala give victory to *Shehu* Uthman ibn Fuduye` as he said himself in his Fulfulde` poem:

‘Utimaninaama ‘eena ‘ujaaluyeeaya’ay
Meettiya Allah miyambu dijaalinuyaami

It means: Allah ta`ala completed His promise to His Messenger, may Allah bless him and grant him peace that He would give victory to him against his enemies. All praises are due to Allah for His victory to me against my enemies as well. For Allah ta`ala firmly established the *Shehu* and the Muslim along with him with victory, triumph and the establishment of the religion in the traces of the footprints of the Messenger of Allah, may Allah bless him and grant him peace. The *Shehu*, may the mercy of Allah be upon him said in Najm`l-Ikhwaan: “As for what will clarify what Allah ta`ala has conferred upon us in these times of religious and worldly blessings, so that the people of these times can be grateful for them. This will make us and them worthy of increase, because Allah ta`ala says: ‘If you are grateful, He will increase you in blessings.’ We also clarify these blessings so that every person of insight may know that we are following in the footsteps of Muhammad the Chosen Prophet, in all affairs. Realize, O Brothers! that Allah ta`ala, has conferred upon us in these times: [1] a clear explanation of what is to

believed in (*`aqeeda*) from the religion of Allah; [2] a clear explanation of what is to be done (*`amal*) from the religion of Allah; [3] a clear explanation of what is to be avoided (*tark*) from the religion of Allah; [4] a clear understanding of what is highly recommended (*mubaah*) from the religion of Allah; [5] He has conferred upon us the removal of obscurities (*shubuhah*) from the religion of Allah; [6] He has conferred upon us the favor of commanding all that is good (*amri bi'l-ma'ruf*); [7] forbidding indecency (*nahyi `an 'l-munkar*); [8] frightening the people to cause them to leave disobedience of Allah; [9] giving good tidings to the people to urge them to the worship of Allah; Then He conferred on us [10] the favor of making the emigration (*hijra*); [11] the nominating of an *Amir'l-Mu'mineen*; [12] the taking up of the instruments of *jihad* which are cavalry horses, arrows, longbows, spears, swords, shields, armor, belts, helmets and other military equipment. He then conferred on us [13] the favor of making the *jihad* with them; [14] the appointing of prime ministers (*wazir*); [15] appointing of the *amirs* over the military; [16] the establishment of the public treasury (*khaazin*); [17] the appointing of regional *amirs*; [18] the appointing of government secretaries (*kaatib*); [19] the appointing of ambassadors (*rusul*) to foreign kingdoms; [20] taking civil servants (*khudaam*) for domestic affairs; [21] appointing of the judiciary (*qudaa*); [22] appointing of the *amirs* responsible for executing legal punishments (*huduud*); and [23] the appointing of the *Amir* of pilgrimage (*hajj*). Thus, these 23 characteristics are the fundamental rites of *Islam*. And there number is like the number of years of the mission (*risaala*) of Muhammad, may Allah bless him and grant him peace. We are grateful to Allah who has favored us with the manifestation of these fundamental Islamic rites during these Last Days.”

Thus, Allah ta'ala conferred upon the *Shehu* and his armies successive consecutive victories. For, in the month of *Ramadan* in the year 1220 A.H. (1805 C.E.) Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` conquered Kano. Yandoto was conquered in the month of *Dhu'l-Qa`ida* in the year 1220 A.H. In the year 1221 A.H. (1806 C.E.) the country of Katsina was conquered. Then military engagements occurred between the Muslims and the people of Bornu where many encounters occurred in order to give victory to the Muslims. In the year 1222 A.H. (1807 C.E.) the first battle of Alkalawa occurred, however the Muslims were unable to conquer it, having killed only about twenty of their knights. Then Maadamu was conquered as well as the town of Kanu just on the borders of the land of Kiyawa, as well as innumerable military garrisons in the remainder of the lands. In the 1223 A.H. (1807 C.E.) the second battle of Alkalawa occurred, where Allah completed the conquering, victories, and political sovereignty for the Muslims. As a result the power of the disbelievers in the remainder of the lands of Hausa diminished. Some of the rulers of their lands repented at the hands of the *Shehu*, while others followed him whole heartedly. Thus, the affair of the country was firmly established where even the bordering regions became pacified and to Allah belongs the praise.

In the year 1224 A.H. (1808 C.E.) the Muslim armies crossed the river to the south and as a result many countries and military garrisons were conquered and they returned safely with much spoils of war. In the month of *Ramadan* in the year 1224 A.H. the *Shehu* moved from Gudu to Sifawa and the Muslim armies reached the land of Zaberma and Gurma in which they were able to conquer and gain much spoils of war before returning. On their return they passed the lands of Nupe` which they also attacked. In the same year Bornu was easily conquered. Likewise many victories occurred in the lands of Nupe` at the hands of *Shaykh* Muhammad al-

Bukhari ibn *Shehu* Uthman ibn Fuduye` and his paternal cousin, *Shaykh* Muhammad ibn Abdullahi ibn Fuduye` in which they gained tremendous amounts of war spoils. In the same year the battle of Gobir occurred in which it was conquered at the hands of *Amir* Muhammad Bello ibn *Shehu*. From the years 1225 A.H. until the year 1226 A.H. (1809-1811 C.E.) the armies of the Muslims spread throughout the lands of the enemies gaining many victories, wealth and spoils. In the year 1227 A.H. (1812 C.E.), *Malam* Musa, the *Amir* of Zakzaki arose with a powerful army and attained many victories. In the year 1228 A.H. (1812 C.E.), a man by the name of Hami appeared in the lands of Maaghangha claiming that he was the *Mahdi*. Eventually he was seized and crucified. In the year 1229 A.H. (1813. C.E.) the armies of the Muslims reached the lands of Borghu, vanquished the enemies and then returned after having attained many victories. In the year 1230 A.H. (1815 C.E.) the *Shehu* relocated from Sifawa to Sokoto and established it as the capital of the Sokoto Caliphate. At the hands of his son, Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`, on Monday the 5th of *Jumad't-Thani* in the year 1230 A.H., Sokoto was settled and caused to prosper. As a result it became the Dome of Islam in the lands of the Blacks until the Day of Standing. In the last part of the same year *Shaykh* Muhammad ibn Abdullahi ibn Fuduye` made military engagements against the lands of Borghu, conquered it and killed its ruler. *Amir* Muhammad ibn Abdullahi ibn Fuduye` was among the oldest of the sons of the brother of the *Shehu*. These victories occurred during the autumn season in the last part of the year 1230 A.H.



The System of the Sokoto Caliphate Based Upon the Pattern of Government of the Prophet and the Righteous Caliphs

Thus, Allah ta`ala favored the *Shehu* and his *Jama`at* with the same traits with which He favored the Messenger of Allah, may Allah bless him and grant him peace and his Companions. The *Shehu*, may Allah ta`ala be merciful to him established the same social order and government which the Messenger of Allah, may Allah bless him and grant him peace initiated and the Righteous Caliphs after him.

The *Shehu*, may the mercy of Allah ta`ala be upon him said in his Najm al-Ikhwaan: “As for what will clarify what Allah ta`ala has conferred upon us in these times of religious and worldly blessings, so that the people of these times can be grateful for them. This will make us and them worthy of increase, because Allah ta`ala says, 'If you are grateful, will increase in blessings.' We also clarify these blessings so that every person of insight may know that we are following in the footsteps of Muhammad the Chosen Prophet, in all affairs. Realize, O Brothers! that Allah ta`ala, has conferred upon us in these times: [1] a clear explanation of what is to be believed in (*`aqeeda*) from the religion of Allah; [2] a clear explanation of what is to be done (*`amal*) from the religion of Allah; [3] a clear explanation of what is to be avoided (*tark*) from the religion of Allah; [4] a clear understanding of what is highly recommended (*mubaah*) from the religion of Allah; [5] He has conferred upon us the removal of obscurities (*shubuhah*) from the religion of Allah; [6] He has conferred upon us the favor of commanding all that is good (*amri bi'l-ma`ruf*); [7] forbidding indecency (*nahyi `an 'l-munkar*); [8] frightening the people to cause them to leave disobedience of Allah; [9] giving good tidings to the people to urge them to the worship of Allah; Then He conferred on us [10] the favor of making the emigration (*hijra*); [11] the nominating of an *Amir'l-Mu'mineen*; [12] the taking up of the instruments of *jihad* which are cavalry horses, arrows, longbows, spears, swords, shields, armor, belts, helmets and other military equipment. He then conferred on us [13] the favor of making the *jihad* with them; [14] the appointing of prime ministers (*wazir*); [15] appointing the amirs of the armies; [16] the establishment of the public treasury (*khaazin*); [17] the appointing of regional amirs; [18] the appointing of government secretaries (*kaatib*); [19] the appointing of ambassadors (*rusul*) to foreign kingdoms; [20] taking civil servants (*khudaam*) for domestic affairs; [21] appointing of the judiciary (*qudaa*); [22] appointing of the *amirs* responsible for executing legal punishments (*huduud*); and [23] the appointing of the *Amir* of pilgrimage (*hajj*). Thus, these 23 characteristics are the fundamental rites of *Islam*. And their number is like the number of years of the mission (*risaala*) of Muhammad, may Allah bless him and grant him peace. We are grateful to Allah who has favored us with the manifestation of these fundamental Islamic rites during the Last Days.”

As a result of these successive consecutive victories, the Uthmani Sokoto Caliphate became by the *baraka* of the *Shehu*, may the mercy of Allah be upon him the greatest of the governments in the lands of the Blacks; may Allah establish its pillars and assist its *Sultan* until the Day of Judgment. From these blessings and victories the scholars were unified regarding *Shehu* Uthman ibn Fuduye` being the 11th Rightly Guided *Khalif* who had transcended the inward and the outward, who had gathered together the two ranks of knowledge and governmental authority and who had successfully achieved the mastership of the inward and the political authority of the outward. Under his authority fell all of the Central *Bilad as-Sudan*, parts

of the Lower *Bilad as-Sudan* and most of the Upper *Bilad as-Sudan*, and all praises are due to Allah for that.

His Scholarly Works

All during this period the *Shehu* continued to compose useful scholarly works. From the year 1188 A.H. (1772 C.E.) until his last years, the *Shehu* composed innumerable texts, beneficial works and majestic poetry in every discipline from the sciences of *tawheed*, *fiqh*, *tasawwuf*, the principles of jurisprudence, its branches, politics, and legal judgments. He never composed a book unless there was a need for that book for his *Jama`at* in resolving their problematic issues and in admonishing the Muslims. Among his most important compositions were: the Sawq`l-Umma Ila Ittiba` as-Sunna, the Umdat`l-Ulama, the Umdat`l-Muta`abideen wa`l-Muhtarifeen, the Mirat`t-Tullab, the Ihya`s-Sunna wa Ikhmad`l-Bida`, the Hisn`l-Afhaam Min Juyuush`l-Awhaam, the Tarweeh`l-Umma and others. These books proved that the *Shehu*, may the mercy of Allah be upon him had attained the rank of independent judgment as well as *mujaddid*.

Among his scholarly works in the area of the foundations of the religion and scholastic theology were: the Usuul`d-Deen, the Ruju` as-Shaykh as-Sunusi `An at-Tashdeed Fi at-Taqlaad, the Kifaayat`l-Muhtadeen, the Tahqeeq al-`Isma, the Shifa` `l-Ghaleel Fi Kulli Ma Ashkala Min Kalaam Shaykhinaa Jibril, the Siraaj al-Ikhwaan and others.

Among his scholarly efforts in the area of the outward branch of the religion regarding jurisprudence and the individual obligations were: the Umdat`l-Bayaan, the Uluum`l-Mu`amilat, the Umdat`l-Ubaad, the Bustan`d-Du`a, the Qawa`id as-Salaat, the Aqsam `d-Deen, the Targheeb `Ibaadallah Fi Hifdh `Uluum`d-Deen, the Tahqeeq`l-Imaan wa`l-Islam, the Iqtibas`l-`Ilm and others.

Among his scholarly productions in the area of the inward branch of the religion regarding spiritual purification in character reformation and spiritual realization they were: the Nuur`l-Awliyya, the Tareeq`l-Janna, the as-Salaasil ad-Dhahabiyya, the Riyaadat as-Saalikeen, the Usuul`l-Wilayat, the Kitab at-Tasawwuf, the as-Salaasil`l-Qaadiyya, the Talkhees Kitab al-Haarith al-Muhasibi, the Sawq`s-Siddiqeen, the Jami`l-Khasaa`is, the Tabsheer`l-Umma`l-Ahmadiyya, the Tafriqa Bayna at-Tasawwuf Li`t-Takhalluq Wa Bayna at-Tasawwuf Li`t-Tahaqquq, and others.

Among his scholarly works in the area of commanding the good and forbidding evil, the removal of heretical innovations and destructive customs were: the Kitab al-Amr bi`l-Ma`ruf wa n-Nahyi `an al-Munkar, the Uddad ad-Daa`i, the Hukm`l-Juhal Bilad `l-Hausa, the Umdat Da`wat al-`Ibaad Ila Kitaabillahi, the Kaff at-Taaliheen `an Takfeer `Awaam al-Muslimeen, Ajwiba`l-Muharira, the Bayan`l-Bida` as-Shaytaniyya, the Nuur`l-Albaab, the Tanbeeh`l-Afhaam, the Tahdheer`l-Ikhwaan and others.

Among his scholarly efforts in the area of the politics of the *Umma*, and the removal of social problems were: the al-Amr bi Muwaalat`l-Mu`mineen, the Tamyeez `l-Muslimeen Min`l-Kaafireen, the Bayaan Wujub`l-Hijra `Ala `l-Ubaad, the Tamyeez Ahl`s-Sunna, the Tanbeeh`l-Ikhwaan, the Nasaa`ih`l-Umma`l-Muhammadiyya, the al-Fasl`l-Awwal, the Usuul`l-Adl, the Tanbeeh`l-Hukaam, the al-Farq bayna Wilaayat`l-Islam Wa Bayna Wilaayat`l-Kufr, the al-Masaa`il `l-Muhimma, the Kitab`l-Jihaad, the Wathiqa Ila Ahl as-Sudan and others.

Among his scholarly works in the area of chains of authorities and spiritual lineage regarding the recitation of the *Qur'an*, the books of prophetic traditions, exegesis, the principles of jurisprudence, jurisprudence, the four schools of thought, linguistics, prosody, eloquence, litanies, daily recitals, and other than these, they were: the Asaaneed'd-Da'eef, the Asaaneed'l-Faqeer and others.

Among his scholarly efforts in the area of litanies and spiritual recitals which were specific to him were: the Kitab'l-Wird, the ad-Dalaa'il, the al-Hirz, the al-Munaaajaat, the ad-Du'aa, the Daa'irat'l-Awniyya, the Ism Allah'l-Aadhim, the Hizb'l-Fidaa and others than these which come to about one hundred scholarly works in all, as *Sultan* Muhammad Bello and others mentioned. The books of the *Shehu* Uthman ibn Fuduye` are extremely advantageous for the people of his time and those of our time, as I will clarify for you, Allah willing.

Among his scholarly productions in the area of the affair of the Hour, the signs of the End of Time and its preconditions were: the al-Khabr'l-Haadi Ila Umuur al-Mahdi (the Transmitted Guidance to the Affairs of *al-Mahdi*), which he arranged into ten explanation regarding the issues of the *Mahdi*, may Allah be pleased with him; the al-Mahdhuuraat Min `Alaamaat Khuruuj al-Mahdi (The Adversities from the Signs of the Appearance of *al-Mahdi*), in which he narrated ten prerequisites regarding the issue of the *Mahdi's* appearance, in which is also cited some of the secrets of his appearance; the Muddat'd-Dunyaa (the Extent of This World's Life), in which he clarified five issues regarding the extent of the time of this world; the al-Amr's-Saa` (the Affair of the Hour), which he arranged in an introduction and seven subjects; the Tanbeeh'l-Umma `Ala Qurb Hujuum Ashraat as-Saa` (Admonition of the *Umma* Regarding the Nearness of Appearance of the Signs of the Hour), in which he placed ten chapters regarding the signs of the Hour, the signs of the End of Time, its prerequisites, and specifically the issue regarding the appearance of *al-Mahdi* in the End of Time.



The Relationship of the *Shehu* to the Awaited *al-Mahdi* and Their Mutual Resemblance

In this realm, *Shehu* Uthman ibn Fuduye` had a special connection which no one else among the Islamic reformers shared. For in the same way that he resembled the Messenger of Allah, may Allah bless him and grant him peace, as we cited; he also possessed resemblance with the Seal of the Muhammadan Saints, the Awaited *Imam al-Mahdi* expected in the End of Time. *Shehu* Uthman, may Allah be merciful to him was among the last of the manifestations of the saying of the Messenger of Allah, may Allah bless him and grant him peace: "I make a covenant with you that you will be fearfully aware of Allah, adhere to my *Sunna*, and the *Sunna* of the Rightly Guided and Guiding *Khalifs*. Hold to them stubbornly, even if there is appointed over you an Abyssinian servant. Listen to him and obey him, for every heretical innovation is an error." He was also among the last of the manifestations of his words upon him be blessings and peace: "The mercy of Allah is upon my vicegerents." It was said: "What are your vicegerents?" He said: "Those who give life to my *Sunna* and teach it to the people. Whoever gives life to my *Sunna* has given life to me. Whoever gives life to me will be with me in Paradise."

For *Shehu* Uthman ibn Fuduye` was the 11th of the 12 promised Rightly Guided *Khalifs* who had transcended the inward and the outward, who had gathered together the two ranks of knowledge and governmental authority and who had successfully achieved the mastership of the inward and the political authority of the outward. He was the *mujaddid* of the religion in the 12th century of the *hijra*. For no one after him has or will attain and transcend his spiritual station in social reformation, saintliness, knowledge, military struggle, Islamic government in the outward, spiritual axis in the inward, gnosis, and Divine stations, except *al-Mahdi*. It is this reality which induced the *Shehu* to say: "There will be no *mujaddid* between me and the *Mahdi*, except that he will be concealed." This means that what Allah favored the *Shehu* with of joining the spiritual station in inward mastership and the outward Caliphate will not be realized again by anyone until the Awaited *Mahdi* appears, because he is the Seal of the Rightly Guided *Khalifs* and the Seal of the Muhammadan *Awliyya* in the End of Time. "That is the bounty of Allah which He gives to whoever He wills, for Allah is Vast Knowing."

For, many prophetic traditions have been narrated regarding, the Awaited *Mahdi*. Among them is what was transmitted by Abu Nu`aym on the authority of Abu Sa`id, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said: "The *Mahdi* will be in my *Umma*. If his years of rule are reduced, then he will remain for seven years. If not, then his rule will be eight years, or nine years. My *Umma* will be blessed during his time with blessing which no one had received before; which will embrace the righteous and sinful. Allah will cause the heavens to rain down abundantly and the earth will not hold back anything from its vegetation." Regarding the *Mahdi* as well, the Prophet, may Allah bless him and grant him peace said: "The earth will become filled with injustice and tyranny; then there will arise a man from my descendants. He will then fill it with equity and justice. He will rule for seven or nine years." In this regard as well, is what was related by al-Hilal on the authority of his father who said that the Messenger of Allah, may Allah bless him and grant him peace once said to his daughter, Fatima, may Allah be pleased with her: "From us are the two grandchildren of this *Umma*, and they are your two sons: al-Hassan and al-Husayn. They are the masters of the youth of the People of Paradise. Their father, by the One who dispatched me with the Truth, is better than them. O Fatima, by the One who dispatched me with the Truth, the *Mahdi* of this *Umma*

will come from them. When the world will resort to turmoil and confusion, tribulations will become manifest, paths will be cut off, and some will deceive others. The elderly will not be merciful to the young and the young will not respect the elderly. Then Allah will dispatch at that time from the loins of al-Hassan and al-Husayn, one who will conquer the fortresses of error and open locked hearts. He will establish the religion in the End of Time, just as I established it in the first times. He will fill the world with justice as it will have been filled with tyranny.” There are many other sound prophetic traditions like this related regarding the affair of the *Mahdi*.

The *Shehu*, may Allah be merciful to him, said in his Naseehat Ahl az-Zamaan: “Indeed the appearance of *Imam Mahdi*, may Allah ta’ala be pleased with him, is matter which is decisive, because many unbroken prophetic traditions have been transmitted regarding that. The fact that he will be a *shareef* is decisive because many prophetic traditions have been related in an unbroken chain regarding that. The fact that he will be from the descendants of Fatima, the daughter of the Messenger of Allah, upon him be blessings and peace is decisive because again many unbroken prophetic traditions have been transmitted regarding that. *Imam al-Qurtubi* said in his at-Tadhkirat: The prophetic traditions related on the authority of the Prophet, may Allah bless him and grant him peace textually sound regarding the quotations of the appearance of the *Mahdi* from his descendants from the children of Fatima, his daughter. Then Abu’l-Hassan Muhammad ibn al-Husayn ibn Ibrahim ibn `Aasim as-Sajazi said: The narrations are unbroken and the many transmissions from the Chosen one, may Allah bless him and grant him peace regarding the coming of the *Mahdi* are abundant; along with the fact that he will be from the people of his household. I say: He, the *Mahdi*, is from those whom it is obligatory to follow his *Sunna*, because is from the Rightly Guided Caliphs. It has been related by al-`Irbad ibn Sariyya, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said: ‘Obligatory upon you is fearful awareness of Allah, hearing and obeying, even if it is to an Ethiopian slave. You will see after me intense disagreements. For, it is obligatory upon you to adhere to my *Sunna* and the *Sunna* of the Rightly Guided Caliphs.’ They are twelve Caliphs and Muhammad al-Mahdi will be the last of them. He is what is meant when the phrase al-Mahdi is used unrestrictedly. In the Tarikh al-Khulafa of Abd’r-Rahman as-Suyuti there is transmitted the prophetic tradition: ‘This *Umma* will not be destroyed until there will be twelve Caliphs. Each of them will act upon sound guidance and the religion of Truth’. Abd’r-Rahman as-Suyuti mentioned after citing this prophetic tradition in the above mentioned book: ‘These twelve Caliphs include: the four Caliphs, al-Hassan, Mu`awiyya, Ibn az-Zubayr, and Umar ibn Abd’l-Aziz. These are eight. Included with them is al-Muhtadi Billah from the Abassid because he acted among them as Umar ibn Abd’l-Aziz behaved among the Banu Umayya. Then included among them is at-Thaahir Billah, from what Allah ta’ala granted him of justice. There only remains two awaited Caliphs. One of these two will be the *Mahdi*.’ I say: I hope that I am the first of the two and that the Promised *Mahdi* will be the last of the two.”

The *Shehu*, may Allah be merciful to him, further corroborated his relationship with the *Mahdi* in the good news that he sent to the Emirate of the east, as his son, *Sultan Muhammad Bello* said in his Infaq al-Maysuur: “I informed them with the good news of the nearness of the appearance of the *Mahdi*, and that the *Jama`at* of the *Shehu* are his heralders and that, with the permission of Allah, this *jihad* will not cease until it reaches the *Mahdi*.” This was also corroborated by another son of the *Shehu*, *Sultan Abu Bakr Atiq* who said: “We will teach you

something which he, the *Shehu* informed us. He said that the *Jama`ats* of the military garrisons who were firmly established they are the ones who will transfer to the Nile river and to the lands of the *Hijaz*; either by themselves or through their descendants. They are the surviving remnant of the affair of the *Shehu*. In them is his light and *baraka* and they are the ones who will gather with *Imam* Mahdi and give the oath of allegiance to him. With them are the flags of the *Shehu* and their spiritual stations with Allah will be immense.”

It is for this reason that the *Shehu* did not only believe in the appearance of the Mahdi, but he also believed that he and his *Jama`at* were his forerunners and heralders. The *Shehu*, may the mercy of Allah ta`ala on him, clarified his relationship, connection and resemblance to the *Imam* Mahdi in his previously cited Fulani poem named in Arabic ‘the Song of Comparison’. In it, he described the connection and correlation between himself and the Mahdi, as well as the resemblance between them. This bond between them clearly distinguished the *Shehu* from the rest of the Islamic reformers (*mujaddiduun*) which appeared throughout the history of Islam.

The *Shehu* may Allah ta`ala be merciful to him said in it in the Fulfulde language: “*Muhakkaamaa munaasaba bumu Mahdi * Meetti Allah duudum dukkaraami*”; which means: ‘I have also been granted attributes in resemblance to the *Mahdi*; I thank Allah for what I have been granted. He said: “*Mibi`tuudum ghanam yatu`ayghu Allah * Wunaagham simbbidinghu kukabanaami*”; meaning: ‘Let me declare them in gratitude to Allah, not because of any power of mine have I attained what has been assigned.’ He said: “*Useeniruyaama kankubu yisuughardhaki * Meetti Allah meembu dissayniraam*”; meaning: ‘He too was foretold in prophecy before his coming; I thank Allah that my coming too was prophesied.’ He said: “*Zamaan ma`an yudum zamunuumu Mahdi * Meetti Allah duunubbana ghadduyaami*”; meaning: ‘Our time is a time of a *mahdi*; I thank Allah at this time too have I been sent.’

The meaning of his words: ‘Our time is a time of a *mahdi*’ means in this case ‘a reformer’ (*mujaddid*) because every *mujaddid* is a *mahdi* for his time. The Prophet, may Allah bless him and grant him peace once said as it has been related by Abu Dawud, al-Bayhaqi and others on the authority of Abu Hurayra: “Indeed Allah ta`ala will raise for the benefit of this *Umma* at the head of every century one who will renew for it its religion.” For the *mujaddid* is the one who arises in century who protects the religion on behalf of this *Umma* by reconstructing its principles, reinforcing its *Sunnan* and elucidating them to mankind. There is no doubt that *Shehu* Uthman ibn Fuduye` was like that.

It is also conceivable that what he meant by ‘a time of a *mahdi*’ is a time for the establishment of the religion beneath the banner of Caliphate, as the Prophet, may Allah bless him and grant him peace once said in a narration from Ahmad, Abu Dawud, at-Tirmidhi, Ibn Maja and others on the authority of al-`Irbaad ibn Saariya: “I advise you to have fearful awareness of Allah; to hear and obey even when an Abyssinian servant has been placed over you. For those of you who live on after me, you will witness much discord; however obligatory upon you are my *Sunna* and the *Sunna* of the righteous, rightly guided (*mahdiyyeen*) *khulafa*. You should hold firmly to these and do so stubbornly; and beware of contrived affairs, because every contrivance is a heretical innovation, and every heretical innovation is an error.” He, upon him be peace, only meant by his words ‘the righteous rightly guided *khulafa*’ those who in their spiritual Path act in accordance with his spiritual Path, may Allah bless him and grant him peace,

in making *jihaad* against the enemies, strengthening and reinforcing the rites of the religion and the like. There is no doubt that the *Shehu* was like that.

The *Shehu* went on to say in his poem: “*Lateefu ghutaydu Mahdi naki’aju burnaa * Meetti Allah kanjum burnuyaami*”; meaning: ‘With gentle nobility is *Mahdi* clothed, meaning with noble character; I thank Allah that with this am I too clothed. He said: “*Ulamantaaki maa fitinaaji binaghi * Meetti Allah duununye` lammunaami*”; meaning: ‘He will only be appointed when disorder prevails; I thank Allah that at such a time have I been appointed.’ He said: “*Uwurtinataaki maa tawujangha’aaji duudee * Meetti Allah duunuye` ghurutinaami*”; meaning: ‘He will only be sent when oppressors abound; I thank Allah that at such a time have I been sent.’ He said: “*Jida’ayri fataraa mudeena u’umminu’aayti * Meetti Allah duumbu u’mmunaami*”; meaning: ‘At a time of religious decline will he arise; I thank Allah, that at such a time have I arisen.’ He said: “*Ku Mahdi undiraa buru Faatimmyu * Meetti Allah kanujja’am filannaami*”; meaning: ‘A mark of *Mahdi*, is his descent from Fatima; I thank Allah that from this descent have I originated.’

Shaykh Uthman ibn Ahmad ibn *al-Qadi* Abi Bakr Ladaan said in his *Nasab as-Shaykh*: “The *Amir al-Mu’mineen* Muhammad Bello, may Allah be pleased with him cited in one of his works: ‘We, with the praise to Allah, have an established lineage going back to the Messenger of Allah, may Allah bless him and grant him peace, from two directions. From the direction of our grandfathers who trace their lineage back to the Quraysh. From the direction of one of our grandmothers who traces her lineage back to al-Hassan ibn Ali ibn Abi Talib; as it has been transmitted by many of our scholars, orally and in texts.’”

He said: “*Ku Mahdi undiraa laa baneeghu anddal * Meetti Allah kanudu’im falinnaami*”; meaning: ‘A mark of *Mahdi* is the purifying of learning and the acquisition of knowledge; I thank Allah that learning I too have purified. He said: “*Ku Mahdi undiraa duqqayghu dunyaa * Meetti Allah meembu didughinaami*”; meaning: ‘A mark of *Mahdi* is the shunning of the world; I thank Allah that I too have been made to shun it. He said: “*Ku Mahdi undiraa barraaghu raayu * Meetti Allah meembu dibarrinaami*”; meaning: ‘A mark of *Mahdi* is the trustworthiness of his opinions; I thank Allah that regarding veracity of opinion that I too am established.’ He said: “*Ku Mahdi undiraa al’aada dujyu * Meetti Allah duudum dujjanaami*”; meaning: ‘A mark of *Mahdi* is the overthrow of false customs; I thank Allah for it is these too which I have overthrown.’ He said: “*Ku Mahdi undiraa bidu’aaku maa’aynaa * Meetti Allah duwwadum andinaami*”; meaning: ‘A mark of *Mahdi* is the suppression of innovation; I thank Allah for what I have been made to suppress.’

The *Shehu* said in the above-mentioned song: “*Ku Mahdi undiraa nudhu’ayghu deenaa * Meetti Allah duwwadum andinaami*”; meaning: A mark of *Mahdi* is his calling for religion; I thank Allah that it is to this that I have called mankind. He said: “*Ku Mahdi undiraa nudu’ayghu tu’tay * Meetti Allah meembu duna’atuyaami*”; meaning: ‘A mark of *Mahdi* is that his call will be answered; I thank Allah that regarding my call I too was answered. He said: “*Ku Mahdi undiraa Qur’an janagha’ay * Meetti Allah kanijum shukliraami*”; meaning: ‘A concern of *Mahdi* is that the *Qur’an* should be studied; I thank Allah that this too has been my concern.’ He said: “*Ku Mahdi undiraa yahdinghghu sunnaa * Meetti Allah duuduun ghitudinaami*”; meaning: ‘A mark of *Mahdi* is the reviving of the *Sunna*; I thank Allah for it has been what I have revived.’

The *Shehu* went on to say in his poem: “*Ku Mahdi undiraa nighru’ayghu * Meetti Allah duuwwaduu na’irni’aami*”; meaning: ‘A mark of *Mahdi* is his efficiency; I thank Allah that I have been efficient.’ He said: “*Ku Mahdi undiraa yu’uḥdu yaadu * Meetti Allah meembu difunduyyaami*”; meaning: ‘A mark of *Mahdi* is his self-discipline; I thank Allah that I have been self-disciplined.’ He said: “*Ku Mahdi undiraa ya’naari sinddiy * Meetti Allah meembu dighi’tinaami*”; meaning: ‘A mark of *Mahdi* is that the good intention will be encouraged; I thank Allah that it too that I have encouraged.’ He said: “*Ku Mahdi undiraa lullarghu khayr * Meetti Allah duuduru lullanaami*”; meaning: ‘A mark of *Mahdi* is his reputation for goodness; I thank Allah that with this reputation have I been established.’

He said: “*Ku Mahdi undiraa `adilaaku keeta * Meetti Allah kanjum keetanaami*”; meaning: ‘A mark of *Mahdi* is the justness of his judgments; I thank Allah that this has been the mark of my judgments.’ He said: “*Ku Mahdi undiraa yuku’aydu banfiye * Meetti Allah meembu diku’aydinaami*”; meaning: ‘A mark of *Mahdi* is his gentle disposition; I thank Allah that in my disposition I have been gentle.’ He said: “*Ku Mahdi undiraa yuseeyuujulbe’ * Meetti Allah meembu dishayruyaami*”; meaning: ‘A mark of *Mahdi* is his being the source of joy; I thank Allah that I too have brought them joy.’ He said: “*Ku Mahdi undiraa julbe’ yutiddaye * Meetti Allah meembu ditidduwaami*”; meaning: ‘A mark of *Mahdi* is the dignity he brings to the Muslims; I thank Allah that I too have been for the Muslims a source of dignity.’

He said: “*Ku Mahdi undiraa laamaadu deenaa * Meetti Allah duudum lamminaami*”; meaning: ‘A mark of *Mahdi* is his being appointed *Amir ‘l-Mu’mineen*; I thank Allah that for this have I been appointed.’ He said: “*Ku Mahdi undiraa saluyeebi kirsee * Meetti Allah duubu bikirsinaami*”; meaning: ‘A mark of *Mahdi* is his fighting of those who reject the faith; I thank Allah also for those I have fought.’ He said: “*Ku Mahdi undiraa fijjeebi dujjay * Meetti Allah duubu bidujjamaami*”; meaning: ‘A mark of *Mahdi* is the overthrow of highway robbers; I thank Allah these too have I overthrown.’ He said: “*Ku Mahdi undiraa yuwwadan jiḥaadi * Meetti Allah meembu duun badaami*”; meaning: ‘A mark of *Mahdi* is that he will wage *jihad*; I thank Allah for with this have I been charged.’ He said: “*Ku Mahdi undiraa nasaraaku * Meetti Allah duuf’una burnuyaami*”; meaning: ‘A mark of *Mahdi* is being clothed with victory; I thank Allah that with victory have I too been clothed.’ He said: “*Ku Mahdi undiraa tuujaaji juḥdi * Meetti Allah duumbun shughirraami*”; meaning: ‘A mark of *Mahdi* is being accompanied by flags; I thank Allah towards this have I been led.’ He said: “*Kuday binddaabu sa`afu Allahi jaydum * Meetti Allah kanjam binaddanaami*”; meaning: ‘What is inscribed on them is **Laa ilaha illa Allah**; I thank Allah that upon my flags this too I inscribed.’

He said: “*Ku Mahdi undiraa fuuftinaghu julbe’ * Meetti Allah meembu fuuftiraami*”; meaning: ‘A mark of *Mahdi* is the fulfillment of his words; I thank Allah that my words I have fulfilled.’ He said: “*Ku Mahdi undiraa wulwuyayghu futtaa * Meetti Allah meembu difuttinaami*”; meaning: ‘A mark of *Mahdi* is easing the lot of the Muslims; I thank Allah that likewise, to their lot have I brought ease.’ He said: “*Ku Mahdi undiraa yudu’aaghu * Meetti Allah meembu dijaabeeyaami*”; meaning: ‘A mark of *Mahdi* is the answering of his prayers; I thank Allah that my prayers too have been answered.’

He said: “*Milaa taakee mi Mahdi kidttuyaadu * Yudum tuffuujima`kkuni burnuyaami*”; meaning: ‘I am not the awaited *Mahdi*; It is his mantle with which I have been clothed.’ He said: “*Meeyankiru yaayee mi Mahdi ghu`u zamaanu * Meetti Allah meembu didukkaraami*”; meaning:

‘I do not deny that I am a *mahdi* for this time; I thank Allah for this privilege which I have been granted.’ He said: “*Zamaanu fukaa yu`adder naaghu Mahdi * Shahaada ḥighaybu duu`adum tiseemnuyaami*”; meaning: ‘Every epoch has allotted to it a *mahdi*; Openly or secretly, so I have been taught.’ He said: “*Miduudi jiwuudi Mahdi kidittuyaadu * Yudum wadittaandimimu nanddinaami*”; meaning: ‘Regarding the existence of the awaited *Mahdi* I am certain, that is why I have been made to know him whom I have been made to resemble.’ He said: “*Meetti Allah yemre` tanaasabuuje` * Bu timmi sharkadi mufirun Imaami*”; meaning: ‘I thank Allah for this poem of comparison; It was completed in the year 1224 (1808 C.E.) from the flight the *Imam*.’ Finally he said: “*Misilmeenee Muhammadu urdu dujuulbayee * Munaasaba ma`aku urdu mu`um uraami*”; meaning: ‘I send peace upon Muhammad, with whose scent of resemblance I have received, with its scent have I been scented.’

It is clear from this blessed poem that the *baraka* of *Shehu* Uthman ibn Fuduye` is continuous, unceasing, and interrelated with the Awaited *Imam* al-Mahdi. It is in that purview that the Knower of Allah, *Shaykh* Mua`allahyede ibn Abd'l-Qaadir ibn Mustafa said: “As for (the *Shehu*’s) beginning, it started with invitation, then teaching, then *jihaad*; which was conditioned with the *khilaafa*, and representative *emirate*. As for his secret, it was a subtle spiritual magnetism which comprised the vestment of the *Mahdiyya*, and was made plain with spiritual unseen presences which reinforced him from unseen forces such as Angels. For this *jihaad* is connected with the affair of the Mahdi, upon him be peace, a matter which was transmitted to us from the *Shehu*, may Allah be pleased with him.”

I myself, once asked my master *Shaykh* Muhammad al-Amin ibn Adam about the meaning of the statement of the *Shehu* that his *jihaad* will not cease until it reaches the Mahdi, because as it is today, military struggle is not being established by any of his *Jama`at* in Sudan, Niger, Nigeria nor in any place where his *Jama`at* exist. So how can his *jihaad* be continuous until the appearance of the Mahdi? He said to me: “His *jihaad* began with the tongue, which was the invitation to Allah, commanding the good, forbidding evil and teaching. Then with the pen, which was the dissemination of beneficial sciences through the production of scholarly works. Then with the sword, which was the actual establishment of the religion and the formation of the Islamic Caliphate. Now we have returned to the beginning of the *jihaad* of the *Shehu*, which is that of the tongue, and the pen; for it will not cease until the appearance of the Mahdi who is the Companion of the Sword.” Our evidence for this is in the words of the Prophet, may Allah bless him and grant him: “Indeed the true *mujaahid* is the *mujaahid* with his sword and pen. I swear by the One in whose Hand is my soul, it is as if they are shooting them with showers of arrows.”

In the year 1232 A.H. (circa 1816 C.E.) the sickness which eventually led to the death of the *Shehu* began. In that same year the affair of Ghaagara happened and the catastrophic events that resulted from that. In the month of *Muharram* in the year 1232 A.H. the military engagement against Baanaghu began where the disbelievers kept the armies of the Muslims at bay for a night, after which the disbelievers were defeated and were forced to turn on their heels. In that year also the armies of the Muslims reached Balagha, defeated them and returned. In that year also Muhammad al-Bukhari ibn *Shehu* led a military engagement into the southern regions in which he gained many victories and much spoils of war. On the 3rd of *Jumad'l-Akhir* in the year 1232 A.H. (circa April 29th 1817 C.E.) the light of the age, renewer of the religion, *Amir'l-Mu'mineen*, the *Imam* of the *Awliyya*, the Sword of Truth, *Shehu* Uthman ibn Fuduye`, died may

the mercy of Allah ta`ala be upon him, illuminate his grave and benefit us from his *baraka*. His age at that time was 63, like the age of the Messenger of Allah, may Allah bless him and grant him peace when he died.

All praises are due to Allah and gratitude to Him for causing the *Shehu* to resemble the Messenger of Allah, may Allah bless him and grant him peace in death as He made him resemble him throughout his life. For we praise Allah thanking Him for His favoring us with this blessing from one among our ancestors. We praise Allah for him in every year, month, day, night, hour, and moment; and we say as our *Shehu*, may Allah engulf him in His mercy said:

“We praise Allah that our time is a time of illumination
A time of the removal of darkness from over the world
We praise Allah that our time is a time of victory
A time of the humiliation of the party of the disbelievers
We praise Allah that our time is a time of glorious honor
A time of joyfulness for the party of those who surrender to Allah
We praise Allah our company is the faction of Abd
Al-Qaadir the redeeming spiritual master of the knowers of Allah
We praise Allah that our time is a time of revival
Of the Way of the master of all the Messengers.”

And I say as an appendix to his poetic verses, taking blessings from his *baraka* and making intercession with his miracles:

We praise Allah that our forces are the forces of the Sword
Of Truth Uthman the spiritual master of the reformers of the religion
We praise Allah that our troops are the vanguard
To the *Mahdi*, the spiritual master of the Righteous Caliphs
We praise Allah that our litany is sending blessings
Constantly upon Muhammad, the Seal of the Prophets
We praise Allah that our behavior is the character
Of the one who was sent as “*a mercy to all the worlds*”
We praise Allah, and the last of our supplications
“*Is all praises are due to Allah, the Lord of the worlds*”.

Apart of giving praise to Allah and showing gratitude for him is by being thankful for His causative factors such as the Prophet, parents and spiritual teachers, by obeying them and following in their footsteps. It is in this regard that whoever takes any of the litanies of the *Shehu*, his spiritual recitals, enters under a chain from his spiritual chains, holds to his books and methodology, or enters under the oath of allegiance to him from one of his vicegerents or under the spiritual covenant of a *Shaykh* from his spiritual path; for he is redeemed in this life and the Hereafter. This is especially true for the one who studies and delves deeply into his books in these times. For every problematic issue, tribulation, heretical innovation and affliction which has occurred in these times of ours, I have found its solution and remedy in his books and in the works of the scholars from his comrades, companions, children, and grand children.

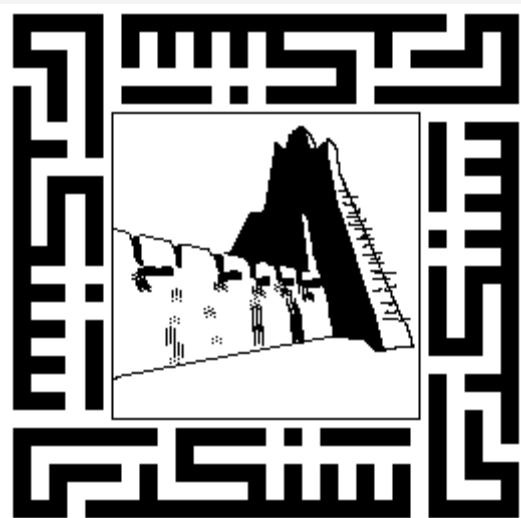
He himself said in his Najm’l-Ikhwaan: “Preoccupy yourself with the study of the scholarly works of my brother, Abdullahi, because he is mainly concerned with preserving the outward letter of the *shari`a*. And preoccupy yourselves with the study of the scholarly works of

my son, Muhammad Bello, because he is mainly concerned with preserving the science of the politics of the *Umma*, based upon their personalities, objectives, times, places and conditions. Finally, preoccupy yourselves with the study of my scholarly works because I am mainly concerned with following the middle way between the two. All of our works are a detailing of what was generalized in the works of the previous scholars. The works of the previous scholars are a detailing of what was generalized in the Book and the *Sunna*.” From this it is established that his methodology, *baraka* and reformation movement will not cease until the appearance of *Imam* al-Mahdi. For the methodology of *Shehu* Uthman ibn Fuduye` is the vanguard to the methodology of the Mahdi, which is the explanation of the Book and the *Sunna* as they are in reality, the clarification of the teachings of the previous scholars of the *Sunna* and the certification of the spiritual paths of the People of the Divine Reality.

Thus, with the praise of Allah and the best of His help, I have completed this small fragment on the biography of the Light of the age, the Reformer of the religion, the Sword of Truth, the *Imam* of the *Awliyya*, the *Amir'l-Mu'mineen*, *Shehu* Uthman ibn Fuduye`, may Allah engulf him in His mercy Amen. O Allah show us truth as truth and provide us with the strength to follow it, and show us falsehood as falsehood and provide us with the strength to avoid it. Send blessings upon our master Muhammad, and upon his Family and all his Companions. May Allah ta`ala be pleased with the masters of the *Taabi'uun*, the right acting scholars and those who follow them until the Day of Judgment. O Allah be merciful to *Sultan* Ali ibn *Sultan* Muhammad at-Tahir ibn *Sultan* Muhammad Bello Mai Wurno ibn *Sultan* Muhammad Attahiru ibn *Sultan* Ahmad Zarruku ibn *Sultan* Abi Bakr Atiku ibn *Amir al-Mu'mineen Shehu* Uthman ibn Fuduye`; and be merciful to *Sultan* Muhammad Saad ibn *Sultan* Abi Bakr; and be merciful to their subjects wherever they are. O Allah be merciful to the *Umma* of Muhammad with an all encompassing mercy; and be merciful to Your entire creation and suffice them where they are incapable, O Most Merciful of the merciful.

SANKORE'

SANKORE'



Institute of Islamic-African Studies International

Institute of Islamic-African Studies International