تزيين الورقات

بجمع بعض ما لي من الأبيات

DECORATING PAGES

WITH SOME OF MY POEMS

By

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In the Name of Allah, the Beneficent, the Merciful

Blessings and complete peace be upon our leader, Muhammad (saw), his household, and companions.

Praise be to Allah who deserves all praise and extolling, the Lord of Majesty, Greatness, and Light. Blessings of Allah be upon our leader, Muhammad (saw), who is praise-worthy in this earth and in the heaven, and upon his household and honorable companions.

The (servant), Abdullahi Ibn Muhammad Ibn Usmanu, who is of Al-Torodi in lineage and Hausa in terms of district and town, -this servant that is needy of the mercy of Allah. I start by saying: It has come to my mind that I should collect some of the poems that I had written on praising as well as eulegizing the (Death) of scholars, and on gratitude for the blessings that Allah bestowed upon us before our emigration, and on the things that happened to us in Jihad after the emigration. I also felt the need to provide explanations of such language, words that may be confusing to students, and explaining the reason for writing each of the poems. They include explaining most of our condition at the beginning of the affair up to its end, so that anyone who wants should have the benefit of admonition and lesson from them, considering what happened to us in those conditions, involving the blessings of Allah so we should show gratitude for them. That is the objective of the book. Allah is the One that guides to what is right.

I have named the book ***Decorating Pages with Some of My Poems***. It includes such arts of the Arabs like proverbs, adages, testaments, encounters, praise, best wishes, elegy, epic, and others. I have said "Some of My Poems" in order to exclude the poems I had written in books concerning knowledge and the praises of the Prophet, peace be upon him (P.B.U.H.), for that is well-known. The same applies to such poems that did not come to mind when I was writing this book, as well as the poems that I had written in Non-Arabic Language, as well as Arabic language when I was young. Indeed, poetry is of the poet's manner as phlegm is to a person that has a chest problem, such that he relaxes not until he coughs it out. As-Shafi'i, may Allah be pleased with him said:

The eloquent poet is a black snake casting his slough
And poetry from him is his mucilage and spittle.

Long ago, I used to compose many poems, but would leave them and make them a forgotten thing. I would not write them down, and I would not inform anybody about them. This is because I knew that they usually had no benefit in religion, and because I lacked the knowledge of Arabic language and prosody.

I knew also that all the poems that I had written were laughable to the men of letters and were like a missing sack, but there is a picker for every missing thing!

The first poem that I had written, as far as I could remember, had been in making into the stanza of five the poem of our tutor (scholar), the Leader of the Faithful and my brother, Othman Ibn Muhammad, on the praises of the Prophet (P.B.U.H.). The beginning of the poem is:

Would I have a quick journey towards Taiba (Madina)
To visit the tomb of the Hashimite (Prophet), Muhammad!

As far as I know, it is the first poem that I wrote in Arabic, and the first thing I put into stanza of five, I say:

In the name of Allah do I start my word, seeking for intercession!
And opening (the word of truth) with the praises of the best of all creatures!
Inquiring about the acquisition of contact and calling out:
Would I have a quick journey towards Taiba (Madina)
To visit the tomb of the Hashimite (Prophet), Muhammad!

To where I said:

My purpose of putting it in the stanza of five has assuredly been accomplished
On Thursday, and I have brought it by the bounty of my Lord
And have put it into verse by the power of the Lord of the Worlds
And have come to it by the praise of the Lord of the Worlds
And I have made its number as of the age of (Prophet) Muhammad
The twenty third of Shawwal for him that understands!
The year one thousand one hundred and ninety eight (1198 A.H.), -you should know this!
Blessings and peace of Allah be upon the Prophet
(And it is completed) in the year one thousand one hundred and ninety eight (1198 A.H.)
From the emigration of the Prophet of Guidance, Muhammad!

I lost a poem that I had put into the stanza five years ago. I do not know what happened to it, and I cannot remember anyone had written it down or reported it. For this reason, it has gone missing. Yet, the basis of recollecting the date of the poem and date of the one written by Sheikh Othman Ibn Muhammad Ibn Fodiyo, I could recall is a period of ten years between the two poems. This close to the years that are between me and the Sheikh. There are twelve years between us. Allah knows best.

Whoever understands the date of the (Prophet's) emigration from my poem should know that the beginning of his (Sheikh's) affair in calling people to the religion of Allah was when the Prophet's emigration had about one thousand, one hundred and eighty eight years. This is now about forty years! It is in order to highlight the advantage that I have mentioned putting the poem into the stanza of five with its basis. Allah knows best!

We stayed together with the Sheikh, assisting him in disseminating religion, and he would go to the east and the west (everywhere), calling people to the religion of Allah by means of admonition and poems written and recited in the local languages (not in Arabic), and discussing traditions that were contrary to religion. Some people from various and distant horizons would come to him entering into his group. We remained in his town in, which he was known and which had been ascribed to him, the town being Degel, -pronounced **/Degel/**, until we, in one occasion, and went to the town of Kebbi with him.

He called them to the right paths and faith, Islam and kindness, and instructed them to abandon the traditions that were contrary to Shari'a. Many of them repented, and when he (the Sheikh) returned to his town, they came to him in groups listening to his admonition. It is there that Allah made him acceptable at first. Then it spread into the lands, until his people became many. Sheikh is not used to going to the kings, nor did he have any relationship with them! However, when his people became many and his affair became famous in the palace of kings and others, he found it necessary to go to them.

First, he went to Bawa, the ruler of Gobir, and he explained the correct Islam to him, instructing him to keep to that, and to establish justice in his land. Then he (the Sheikh) returned to his homeland and was able to call (people) to religion on that account, in the sense that people who did not have the fear of Allah were afraid of rejecting Sheikh's instruction because of his connection with the Sultan (the ruler). (It remained so) until we moved to the town of Zamfara in order to call its inhabitants to religion.

We stayed therein for almost five years, and it was a land on whose people ignorance was overwhelming. Most of its people had never smelt the fragrance of Islam. They would come to Sheikh's council mixing with their women, and he would separate them, teaching them that it is forbidden for men and women tointermingle. He would then teach them the pillars of Islam. Some evil people would spread rumour that the congregation was a meeting point for men and women. When we arrived at a place called Daura, an erudite scholar of Borno origin, who was called Mustapha, and known with his nickname, Gwani, which meant an expert (hence erudite scholar), came to us, meeting us with his

poem in which he instructed Sheikh to prevent women from visiting his admonition. He said at the beginning of the poem:

Let blessed greetings from us be upon you
Greetings that cause anyone who meet us have the smell of Musk and fragrance!
O Ibn Fodi! Rise to warn the people of ignorance
Perhaps they will understand religion and the world!

Until he said:

Stop women visiting your admonition,
The mingling of men with women is enough great evil
Do not do what leads to shameful things,
Allah has not instructed the doing of any shameful thing, such as will harm us!
The poems of Mustapha (Gwani) are completed as thirteen lines
In the year one thousand, two hundred and plus in the count, as would suffice us!

Then Sheikh said to me: "You are the right person to respond to his lines of poetry, O Abdullah." I said: "With all obedience." I wrote these lines (of poetry) to him:

O you that have come instructing us
We have obediently heard what you said,
Listen to what we will say!
You have given the best of your advice,
I wish you had given us some excuse!
And said: "Glory be to Allah!
That (which was said against Sheikh) was falsehood!"
When the evil people come to our congregation
They certainly are the ones who spread falsehood arrogantly
We do not intermingle with women. How could that happen?
When we have been warning (against that)?
But I would say: We are free (of that)
If it had happened I will not freely accept that
Leaving them neglected with ignorance is good!
For doing the lesser evil that has become inevitable
Blots out that ignorance, if that had (truly) been an act of disobedience!
These are lands whose people are found drowned in ignorance!
(Should) we prevent them from understanding religion?
It has (long) been said: Rules are enacted for people
In accordance with (the evils) they initiate.

Take that as a yardstick!
Praise be to Allah, Lord of Blessings, our Lord of Guidance!
Blessings the chosen Prophet, our guide!
And upon his companions!
Our lines of poetry are complete
Their number being ten, and the date being one thousand two hundred and one (1201 A.H.)!

My word "***You have given the best of your advice, but I wish you had given us some excuse!"*** to the end of the lines contain the subject of the word ***"laita"*** (in Arabic language), which should be "***laitaka,"*** (If you had, -hence I wish you had …). This is permissible in poetry, as found in the word of a poet, who said: ***"falaita rafa'atal hamma anni sa'atan":*** "I wish you had removed sorrow from me a moment." Assuredly, what is most appropriate or even obligatory on every believer is that he should have good thoughts about his (Muslim) brother and should give some (positive) interpretation to whatever reaches him about his brother so long as he finds a place for such an interpretation. He should accept his excuse in that regard. (One should also know) that it is religiously obligatory based on the consensus of scholars, to do the lesser of two evils concerning religion and the worldly affairs.

The Five Essentials are: Religion, Reason, Wealth, Lineage, and Honour, such that if opposing evils are found, you should give preference to that of religion, and you should bear the evil of any other thing because it is lesser than having an evil in religion. Therefore, if you consider that, in the case of the lines of poetry, you will find that the evil of leaving women in ignorance, such that they do not know their (religious) obligation, and they do not basically know Islam, -that evil is greater than the evil of their mixing with men. The first evil goes back to religion, which is (represented in) faith, Islam, and kindness, and the second evil goes back to lineage. Therefore, you should understand this!

It is not necessary (for women to go out), such as when they know their (religious) obligation, or there is someone that will teach them, or someone that will ask on their behalf, such as an unmarriageable relative or a husband. Under these circumstances, it is not lawful for them to go out in order to learn, as explained in commentaries on Al-Mukhtasar - **The Epitome or The Summary**. This is the same view in the commentaries by Al-Kharashy, Abdulbaqi, and others. As to their going forth to the council of knowledge or of remembrance or preaching, they should be forbidden from that even if they will be separated from men, according to the pronouncement of Ibn Arafat.

My word: *"we prevent them from understanding religion**?** **(**as in the Arabic text)"* contains an omitted interrogative *"Hamza,"* –the question being rhetorical and seeks to affirm rejection. That is to say, ***"**should we prevent them …?*My word: "*It has long been said: Rules are enacted"*to the end thereof means that the person who had said it was Umar Ibn AbdulAziz, the equitable Imam. Allah knows best.

My word: *"wa'adduha hubbun"* (in Arabic) means that the number thereof is ten. My word *"wattarikhu nashaqna**"*** means that the date of the Prophet's emigration at that time was one thousand, two hundred and one, and it is what the author of the preceding lines of poetry had meant by "*and plus in the count."*At that time (the time he wrote his poem), the year had not been completed.

A year or two after this year, Bawa, the Sultan of Gobir, sent to all the scholars of his town asking them to meet at his palace on the day of Eid Al-Adha (Sacrifice Festivity: the tenth of Dhul Hijja). His palace then was at a place called Magami. We met at his place, and he said all that he had to say, giving a lot of wealth as charity to the scholars. Later, Sheikh Othman stood in front of him and said to him: "My people and I have no need of your wealth, but I'd rather ask you for freedom of religion and speech." He then enumerated some issues to him, all of which involved establishing religion. The Sultan responded to him, saying: "I have assuredly granted you all that you have asked, and I have accepted that you do all the things that you want to do in this, our land!" We thanked Allah for that, and we came back establishing religion while other scholars came back with wealth. I proclaimed (wrote) some lines of poetry in that regard. They are:

With the praise of Allah do I start what I will say!
For (His) blessings upon us, such as will never vanish!
Blessings of my Lord be upon the best of all creatures
The intercessor of all creatures when calamities become terrifying!
And upon his companions and his household altogether
Who had been the seas of generosity when others were skimpy (niggardly)!
Men of Allah; Helpers of the Messenger!
He (the Messenger) was the lion, and they were the cubs (in bravery)!
It was they who remarkably cut off the heads of disbelief
With swords of blades that glowed like a mirage!
(With) thinned out and piercing arrows
As their aid, and horses beneath them!
With the breeze of victory manifestly in front of them
Great men (of the infidels) were abased before their delicate spears!

By their glory have we arrived at safety!
At a shade that is not outrun by any shade!
We have harvested our purpose therein, and we have drunk
Such drink as does not have (all forms of) honey equal to it!
All thanks of Allah for what You granted us!
Altogether, we being those of (sound) reason!
Upon all the blessings of this world and of religion!
Whoever gives gratitude (to Allah) shall find a leftover!
Whoever disbelieves, Allah is certainly needless of him,
He shall thereafter have shackles (chastisement)!
The whole of religion involves faith, submission, (or peace)
And kindness! In them is arrival thereto!
O the Beneficent Lord! I ask for the forgiveness of (my) sins!
For Your Sea of Bounty is all encompassing!
Grant intercession to our Prophet concerning our faults
When we rise and all creatures resort to him (for help)!
The blessings of my Lord be upon him and his household!
And (His) peace, as long as the east wind blows!
Making blessings sent upon him at the beginning of this poem
And at the end involves (my) optimism in (my Lord's) acceptance!
The lines of poetry written by the poor servant are complete!
And his purpose is the acceptance of his Lord!

They have been versed with (the abundant) meter of "wa-fir" (in Arabic prosody), which says **"**Mufa'alatun, mufa'alatun, fa'ulu**"** ("engage in working with others, engage in working with others, O you the worker,"but what is meant is not the meaning, but rather the metric aspect of it).

My word *"iza halat hubulun"* (in the Arabic text) means,"when calamities become terrifying." It is the plural of ***"hi-l"*** or ***"hail"*** (in Arabic), pronounced with ***/i/*** as well as ***/a/*** vowel, which means calamity, and ***"dhuhul"*** is the plural of ***"dhahl,"*** (-translated by extension as skimpy), and pronounced with ***/a/*** vowel. It means little (or shallow) water in the earth, which has no depth. It is also pluralized as ***"adhal.""shubul"*** is the plural of ***"shibl,"*** pronounced with ***/i/*** vowel. It means a cub (a lion child). It is also pluralized as ***"ashbal"*** to denote fewness. My word ***"ta'ulu laha nusul"*** is taken from the expression ***"ala al-saif,"*** which means the sword has shown (or the sword is shining), and ***"nusul"*** is the plural of ***"nasl,"*** which means the iron of (which) the sword, or lance, or arrow (has been made). ***"Wu'ul"*** is the plural of ***"wa'al,"***pronounced with /a/ vowel as in the (Arabic) words katif,***"*** and ***"da'il"*** and this is rare. It means ibex (a mountain goat). It meant the great men that resist (the truth) staying in their fortresses. ***"usul"*** is the plural of ***"asal,"*** which means bee

saliva (hence honey). ***"kabul"*** is the plural of ***"kabl,"*** pronounced with ***/a/*** as well as ***/i/*** vowel on the ***"kaf"*** letter. It means binding (tying). ***"dtumul"*** is the plural of ***"dtaml,"*** which means all creatures. ***"habbat qabul,"*** pronounced with ***/a/*** vowel on the ***"qaf"*** letter, means the wind that blows from the direction of the Ka'aba, the east wind. ***"fu'ul"*** is the plural of ***"fa'al,"*** which is the opposite of pessimism (or bad omen), such as calling a sick person by saying "O healthy man," or an applicant as "O the obtainer," and similar things. Allah knows best.

After that, my heart (or mind) moved towards visiting our scholar, Jibril Ibn Umar for the second time, -may Allah be pleased with him! This is because we had visited him the first time before we moved from our town, Degel, to the lands of Zamfara, when he returned from (his) second Hajj (pilgrimage). We went together with Sheikh Usman, -may Allah be pleased with him! We met him in his place called, Gudu, and we stayed with him for some days. Sheikh Othman returned home and left me in his place. I stayed with him for about two months. I used the opportunity to study Al-Kawkab Al-Sati (The Shiny Star), written by Al-Suyuti. I also listened to a numberof books that were being studied by the students in his place.

I returned to the home, and I found that Sheikh Othman had gone to Al-hajj Muhammad Ibn Raj to study the authentic book of Al-Bukhari and I followed him. I found that he had not yet started studying it and we began to study Al-Bukhari together. He (Sheikh Othman) would recite while we listened, (and that was) in the year one thousand, two hundred and one from the Prophet's emigration (1201 A.H.). Allah knows best!

My resolve grew strong, and my yearning for Sheikh Jibril became serious. I heard that he had moved from his place, Gudu, and hasarrived at a valley called Maji. I initiated a beautiful poem by which I extoled (commended) him and other helpers in religion, such as Sheikh Al-Islam Usman, Mustapha Ibn Al-Hajj, Al-Firabry, and others. I wrote the poem and got it conveyed to him. He received it and read it carefully. He gave gratitude to Allah in that regard. Then he supplicated for me with prayers that I will not forget. He said: **"O Allah, help he who helped Your religion."** The poem is:

Turn to the valley sides of the beloved ones of Maje
Have a drink of wholesomewater, borne by white clouds, from the waterway
Let your tears pour abundantly over their dwelling places
Heal the heart of mixed sorrows
Ask anyone that may be there, haply you should be answered
The good or the bad, such as might please the anxious person!

When you pass by, do so by greeting their quarters
Have pearls and aquamarine spread on them
I had such brother I had taken as a father among them!
I have been joined with the righteous among them!
Schools yearn to love to witness them!
Wherein is success for the needs of every person in need!
Honorable scholars whose generosity is being milked!
Each being as a sea of waves in his gift (or bounty)!
Who neighbors them, they are as "kana" and
the subject: "mubtada" (in Arabic grammar)
Working in favor of others like "lam" or "fi" would come (in Arabic grammar)!
They work like "ma" in restraining anyone that hastens
Strengthening the weak seeking for succor (or asylum/protection)!
Without rejecting the aggrieved and the hungry
There can be no outlets from balanced air!
Keep this aside from you! Turn to that which has denied sleep!
For him that journeys at night! So do not travel in darkness (i.e; do not wander aimlessly)!
Put on the garment of resolve being on top of a young (hence strong) camel!
With the provision of perseverance in desolate wastelands!
Travelling by night and setting out at nightfall, and in the midday!
And keep repenting until you have removed the agony of the aggrieved!
With the enjoyable visit did he visit Taiba (Madina) after he had
Assuredly visited Makkah amongst delegations of pilgrims!
That is him who has captivated my heart, it is overwhelmed by his love!
Thereby dwelling not being a captive or one that may depart!
The forenoon sun that has appeared in the west,
Inclined towards the east, rising within Quraish and Khazraj!
Artistic and erudite in his knowledge
Lenient and gentle in terms of staff (stick, not violent at all)!
Easy-going, with smile, humility and leniency
To Muslims, but humiliating (and detesting) to the arrogant (infidel)!
(He is) a tree, one that travelling camels would lodge by
Not because of hunger never depart from it!
Whoever comes to him complaining of difficulty shall return
Therefrom, with a whitened, open (peaceful) heart!
For soon would he have a full glass of (satisfactory) drink from him!
Such as would be purer and sweeter than the glasses of palatable and un-skimmed milk!

Well-entitled, deserving that our scholars should see
The neck of a sea of knowledge, -that being by which he has outweighed (others) with evidence!
Take that as a destination,
We should go forth to him and have a full satisfactory drink
From the abundant sea of a scholar of knowledge
Tutor of scholars, single in (his) time, manifest
Crowned with forms of knowledge well above any one that may vie!
(He is Sheikh) Jibril by whom Allah has put right for us
(Our) righteous religion of straight path!
He come when the straying confederate (or group/party)
At the peak (of perversion)!
Religion was in the abyss (lowland) like a bogus (fake) thing!
He put away the dark acts of the infidels,
Removing satanic traditions,
Clothing it with an excellent garment!
In making the religion of Allah manifest, he never feared any
Mocker or stammering scolder whatsoever!
He had cubs (students) that represented him!
The cub is like abig lion in the midst of lions!
So Nur-al-zaman (, the Light of the Age) went forth assisting him
Or strengthening him in opening the door for every person that hoped for!
The manifestation of the religion of Allah in the midst of his enemies
He never paid attention to any stammering denier!
That was Othman Dan Fodiyo), who appeared while in darkness!
He removed every darkened, black trait from us!
He called to the religion of Allah, fearing not
In that regard the blame of any scolder or any defection!
So all people became quite, giving their ears onto him when he voiced out!
And his voice (call) is heard above towers!
Glad tidings to the followers of (Prophet) Ahmad (Muhammad) in our towns
Of (the Land of) Sudan (the black land), in this beautiful era!
Many have been the acts of Sunna you have revived!
And many acts of straying you have extinguished
They had been as a coal that had been kindled ablaze!
You have appeared in a land whose traditions had transgressed
And gone contrary to the traditions of the Prophet of Delight (Muhammad)!
Revered by the owners (of the blind traditions),
You became as a lion (against that)
And you blocked the door of (evil) intruders,!

You became an eagle against their dust, and
A tiger against rodents, shooting with arrows
Anyone fighting the eminence of the religion of Allah!
You uprooted those traditions!
You destroyed them with the clear verses of Allah
And the spearheads of the traditions of the great Prophet!
Blessings of Allah be upon him as long as the east wind shakes
The sides ofcomfortable tree branches in the meadows!
For every Pharaoh that transgressed, a Moses (as) has overpowered!
A recalcitrant case disappearing!
The face of religion changed to white!
The face of unbelief deminished!
Religion is (now) in glory and on the clear path
Unbelief clearly in the path of abasement!
The pure Sunna is (today) a breaking morning!
The evil of innovation is cloaked as a dark night!
Its landmarks wiped away and its cloth tattered!
Religion (today) in a proud and elegant armor!
By His blessings has religion stood out
Springing to life like a dormant sea!
Camels (and people scoop) from drink fetching filled to the brink!
Water whose purity (speaks) saying: "Is there anyone that has come (to drink)?"
It is adorned like an apparent full moon
At clear nights or in a transparent morning!
Or as a meadow whose flowers laugh (in beauty)
Of which the elastic branches of trees dangle with pride!
Or as a sparrow hawk, or a garden, or sprouts
In a thicket, or hill, or pleasant sand!
He gave it bounty upon bounty
The east wind blowing after thefullness of the south wind!
Its bars (branches) spread, and its birdsSang
In assonance like a melodically chanting poet!
Its branches are dense-leaved,
A double of the delicious fruits produced by its seeds!
It is beautiful, so are its fragrance spread
In elegance fresh and strong fragrance!
As though its rays is in the midst of people
The flowers of a meadow or the lamps of an incomer!
As though their clamor in their groups

Were as done by mixing livestock or the bleating of herds!
Praise and gratitude be to Him that has made us specifically be
In their era, coupled with loving them! -This being my exit path!
The era has had salvation because of them, and its goodness has increased!
So it is by loving them that I hope my sin(s) will be forgiven!
With the glory of him, whose intercession is accepted Tomorrow (in the Hereafter)
The Cave (Shelter) of all Creatures, for he is the greatest resort!
He, it is, that is called Ahmad and Muhammad!
I have nothing as essence (to hold onto) besides my yearning for him!
Blessings of Allah be upon him as long as the east wind spreads
The fragrance of meadows that diffuse in flowers of sweet smell!
And upon all the Companions, together with anyone that follows
Them in goodness till the Day of Resurrection!

I did not explain the vocabulary of this poem here because I had explained them in the already written versions, which are many in our place. Anyone who needs them should go back to them. However, if Allah grants us the ease, we will write down a commentary thereon by the will of Allah, such as will bring forth the hidden meanings. This is because the poem contains such knowledge of Arabic language and rhetoric as should be counted by any wise and objective person who ponders over it as being among the miraculous honors of the two scholars that have been praised in it. I swear by Allah that I have neither power nor ability concerning the poem. It is only out of one of their inspirations and one of their blessings. May Allah make us have many them in abundance, amen!

As for our scholar, Al-Hajj Muhammad Ibn Raj, who I have mentioned, I had extolled him with a poem of ***"Jeem"*** rhyme as well, when we met him (as he returned) from his Hajj (pilgrimage). The poem began thus:

How pleasant it is to attain goodness by inclining
To a pilgrim well-known as Ibn Raj!
Tolerant, excelling scholars in the knowledge of
Prophetic tradition, serving as a lamp in illuminating it!
Smiley, easy-going, lenient and (he is also) a giver of
Pure (authentic) traditions for anyone that aspires (to learn)
His fetching area is accessible, purer thereof
And more wholesome than water in waterways!
Authentic reporting comes forth from him
Therein being in tandem with Sa'ad Ibn Al-Shiraj!

How good it is that a resident therein acquires
By abundance while staying long in the city!
More deserving in the traditions (narrated) by Al-Bukhari
He has a wide realm therein!
However his quest in tutoring thereof
They come easy to him with open (exegeses)!
Gratitude for his coming to us!
We will be his companions till the Last Day!
By the praise of the only One God has it been concluded on Sunday!
Our date of (Prophetic) emigration being 1209 A.H.!

I also wrote a poem comprising of our Chain of Narration from him to Al-Bukhari after we had completed studying it in his place, so I said:

Abdullahi says after praising
Allah and sending blessings upon our revered Prophet Muhammad:
Muhammad Ibn Raj informed us,
The selection (most excellent) among (all) pilgrims!
(He informed us about) Al-Jami, the Authentic Collection of Al-Bukhari
While Sheikh Uthman studied in his place
Through his tutor at Taiba (Madina), Abul Hassan
The scholar of the Chains of Narration, the Knower by Heart of the "Method"
(Sunan: books on Prophetic traditions)
Through his tutor Muhammad Hayat
Through Ibn Salem, through authorities (trustworthy and erudite reporters)
Muhammad Al-Babili Al-Misri
Through Salem Abu Al-Naja Al-Sanhoury
Through his tutor Al-Ghaizi, Muhammad
Through Sheikh Al-Islam, -that being through Ahmad
Ibn Ali, Hajar al-Shuyukh (, the cornerstone of scholars)
Through Ibrahim, who is Al-Tannukh
Through Ahmad Al-Hajjar, through Zubaid
Through Abdul-Awwal, through Al-Dawudi
Through Al-Sarkhasy, through Al-Firabri
Through Al-Bukhari, the man of great affair!

Sheikh Othman bn Fodiyo had accomplished his work of conveying the religion in the land of Zamfara and had seen that his people (or followers) had been established therein. He became preoccupied with this world its problems. He feared that trait against his followers, so he moved from the land of

Zamfara, returning to his home of Degel. He went forth by emigrating with his religion as will be explained by the will of Allah.

After coming back, we went forth together with him in order to disseminate religion towards the west. First, we went round all the towns of Kebbi conveying religion until we arrived at River Kwara together with him. It is a great river in our land. We got into the river (crossing it), until we arrived at west of it, at a town called Illo. There we conveyed the religion to them, and we returned (to our) homeland. Thereafter, we went forth to the town of Zuma disseminating religion until we arrived at the palace of its ruler, at a place called Zugu. We again returned to (our) home while all those that had been destined by Allah to repent had repented (and become Muslim).

It was while we were away that news got to us of the return of our uncle, Abu Ali Muhammad Sambo Ibn Abdullah Ibn Muhammad Ibn Sa'ad, who is a well-known scholar in our tribe. We were happy with his return because he had been one of our scholars and one of our righteous men, and to the best of my knowledge, no one better than him was left for us in terms of knowledge and righteousness when he departed. Suddenly message od his death at Agadas reached us. There was despondency among us. We had hoped to learn more from. Therefore, I elegized him with some poetic lines. They are:

A call to Muslims! Let mourning be accorded to my uncle:
Muhammadu Sambo, by every man of knowledge as well as every person without knowledge!
Long had I extolled his qualities!
Of knowledge and piety before departure
To the two sacred precincts, so he stayed in them for ten
And a couple of days, building great traits!
His Lord had destined that soon would he appear
At his honorable grave after the inclination of the sun!
He made him return to Him in the year 1207 A.H.
We smelt the glitter (the imminence and advent) of reunion
Blown by the east wind towards the south of glad tidings
Then it was turned (or manipulated) by the (befalling) calamities of midday!
As lightning (seen) without rain, by the west wind!
Arid, mixed with the north wind!
Thereby disappointing some expectations therein, which became
Like confused dreams and a sea of mirage
He was laid down therein, in Ramadan,
Friday, after seven days had elapsed (Ramadan 7th)!
(May Allah) always give him the torrents of (His) pardon!

And the drink of Tasnim of (His) Pleasure, (as given to) those entitled to (such) grants!
By the eminence of Muhammad, the Refuge of all creatures
And of his companions and his entire household!
The writer of these lines of poetry does ask for protection
Against (such) errors in the vestments of beauty (-perhaps referring to the poetic lines)!
(For I am only) an ignorant servant in the sea of sin
Drown and bewildered in the sea of fantasy!
(I am only an) insignificant foreigner, of a foreign town
Whose father and mother were of the lineage of A'al!

The "lamun" letter in "Lilmuslimin" is with the /a/ vowel because it denotes calling out for aid (according to Arabic language). My word "dhu ilmin" (man of knowledge) is the subject of an omitted verb. It is as though somebody had said: "Who should bemoan him?" so it is said: "Let every man of knowledge bemoan him." It is in line with the poet that had said: "Let Yazeed be bemoaned by anyone succumbing to dispute!" My word "wakhalin" means everyone that is void of knowledge. That means an ignorant person. That is to say, the knowledgeable person should bemoan him because of losing the chance to have more (knowledge), and the ignorant person because of losing a teacher. My word "ajamiyyu hayyin" of a foreign town" is to say that our town is Torobe, which is the town of those that had come from Futa. Based on what we have heard, they are the uncles (brethren) of all Fulanis, and the Fulani language is their language because Uqba Ibn Amer, the righteous fighter who conquered the towns of the west (Morocco) during the era of Amr Ibn Al-As in Egypt, had come to them. They were one of the Roman tribes, and their king became Muslim without any fight. Uqba got married to the daughter of their king, and her name was Bojjo Mango. He fathered all the Fulanis. This is the recurrent (hence prevalent) account in our place, and we have taken it from trust-worthy people who used to come forth from the town of Futa. I mean scholars. Therefore, they spoke the language of their mother, and they did not know the language of their father because of the scarcity of those who spoke the language at that time!

As to what is being said that the children (or offspring) of Uqba were the first ones to have spoken that language. This seems far from the truth. Languages had existed from the time of Adam, and because that the claim appears as bizarre. The word that is nearest (to the truth) is that they spoke the language of their mother, and that the Torobe did not have any basic language besides that one. Allah knows best!

I have known as well that Rome had been a person known as the son of Eesa, who was the son of Abraham –peace be upon them both! His mother was Nasama, the daughter of Ishmael, -peace be upon him! In his book **Al-Tanweer** (Illumination), Dhun Nasabain said: "The children of Ismael, peace be upon him, were twelve men and one woman, and it was from his children that the entire Arabs have spread. When he was to die, he bequeathed to his brother, Ishaq (Isaac) to get his daughter, Nasama, married to Eesa. He (Isaac) made him marry her, and she bore him Rome. Rome was yellow (white in color). Therefore, his children were named the White People. My word "***whose father and mother were of the household (lineage) of A'al!"*** (means that) this A'al is of our grandfathers, and his name had been Ali. This is because our mother, Hawwa, was the daughter of Muhammad Ibn Uthman Ibn A'al, and our father's mother (our paternal grandmother) was Maryam, the daughter of Jibril Ibn Ham Ibn A'al. Our father was Muhammad Ibn Uthman Ibn Saleh Ibn Harun Ibn Muhammad Gordo, who was the brother of A'al, based on what we have heard. Their father both was Muhammad Jubo Ibn Muhammad Sambo Ibn Ayyub Ibn Masirana Ibn Buba Baba Ibn Musa, and it was this Musa that came from the town of Futa Toro, based on what we have heard. Allah knows best!

I saw that the ordinary and the eminent people of most towns were coming to Sheikh Othman bn Fodiyo and benefitting from his preaches and copying his manners, as well as joining his people in great numbers. I have not seen this trait amongst our tribe. In appreciation, I wrote a poem in the "ha-un" rhyme, which I called:**The Message of Words of Advice**, and I sent it to them so they should ponder over what it contained and hasten onto aiding the religion of Allah, the Exalted. (I said):

I chanted as I was inspired by the birds of good omen!
I was made glad thereof by the evening clouds!
Yet,the left-inclining (or passing) predators frightened me!
I was secured against them by right inclining or gazelles!
On account of (the) Prophet's word: Some people will not cease to be
Stationed on the truth until the coming of (the Day of) Disasters!
Lo! Do convey a message from me to the living!
Such as should be understood by righteous men and women.
Onto the knowledgeable among them, or to a student in quest of knowledge,
Make the religion of Allah manifest, therein counseling!
I say to him: Stand up! Make such a call onto religion
As should be answered by the ordinary and the great among the eminent!
Fear not in making the religion of Muhammad manifest

(Fear not) the word of hearsay, which the foolish-minded follow!
Nor the gossip of the slanderer, nor yet the rancor of a calumniator!
Who is aided by such person as depends on blind/unfaithful traditions!
There is no destroyer to whatever is built by the Hand of Allah!
And none can prevent the command of Allah when it comes!
Explain that (blind/unfaithful) traditions have been rendered worthless!
Our Sunna (Prophetic practice)had its appearances pronounced!
The pastime of youth has today had its market bankrupt!
And (right) on the feet of righteousness have praises stood!
The men of today have the shadow of their eminence rolled back!
Our Sunna has been granted shade by great out-branching trees!
And the rejecter of this religion has been rendered insignificant!
The person who raised the religion manifest has his measure outweighing!
Equally, the aider of the religion become highly placed in the midst of people!
The rejecter is abased before the eminent and the ordinary!
Assuredly has the Lord of the Throne bestowed blessing!
Upon us, and whosoever gives gratitude shall be profitable!
But whoever denies the blessing and follows (his) soul's desire
Shall be destroyed in this world, nay, in the Hereafter too!
The religion has been explained to us in the person
Of such as has lineage with us, by whom we raise high and are proud!
If we help Him and aid His word
We will succeed and attain (Allah's) blessing in prosperity!
Changing face by us would be of benefit to others (besides us)
For the disasters of some people are benefits for others!
If kindred were of any avail therein, not destroyed
Would Abu Taleb, nor would he –the Prophet's uncle – have grieved!
The sun is never hurt when its light is denied by the blind!
Nor is any pond hurt when recalcitrant camels refuse (to drink from) it!
Good lands produce nice plants
By the leave of its owners, out-branching trees avail (with their shade)!
If it rained continuous torrents, non-productive
Would arid lands have been, (producing) not even bad plants!
Yet their refusal to accept (the truth) should not prevent guidance!
For it is their Lord that would admit them! You are just an opener!
Assuredly, if you convey the message to them, they lose their excuse!
It is their Lord that causes them to drink! You are just a mixer (of the drink)!
Obeying what the leader of all creatures (the Prophet) had said:
"Convey the message on my behalf"
This has been reported in authentic traditions!

Enjoining what is right and forbidding evil
Is a path of the Qur'an purely clear!
Do enjoin what is right and forbid evil
According to the condition thereof, piercing people with the truth!
Let them understand what every person of faith is obliged to know
In religion, such as are made easy by evidences!
Teach them spiritual bath and ablution, as well as prayer and Zakat (alms)
Fasting, commerce, and how to get married!
The obligatory, the supplementary and the praise-worthy things thereof
The forbidden things thereof,
All of which is clear in the books (of jurisprudence)!
Let women know that they should veil themselves, to be seen
With thick-covering clothes expose only the face and palms
Teach them kindness (righteousness) conscious or aware of
Their Lord, Lord of their grandfathers and their strongmen!
Teach them how to be free from blame-worthy attributes
Instruct them on how to get adorned with praise-worthy ones!
And how to be conscious of intention in them all!
Every understanding and sagacious person who obeys you should observe it!
Start with yourself, swaying it away from the abyss of the soul's desire
When it goes grazing into what it wants, you should certainly restrain it!
The most harmful enemy is the one that resides in your house
Obeying Satan and detesting religion!
It is great to have freedom from the vice (evil/shame) of the soul!
That always goes into evil (and detestable) acts!
Such that it (the soul) is never able to avoid its desires
Nor would it bear abasement, nor can it bear hunger!
Resort to (your) Lord (Allah), and by eating less
A treatmentthat is dismantling to the ills of the soul
Safeguard your heart, tongue, and protect the two cavities
The senses, all your limbs, (or organs) will be subservient to you!
Following the Qur'an, the Prophet, and his companions
Follow them, for they are the remedy for anyone who is righteous!
Blessings of Allah be upon him and upon them!
May (Allah's) peace diffuse in fragrance!
(Teach them) books that deal with Sunna, such as Madkhal
And Mustakhrajat thereof, wherein are words of counseling!
Kunyat thereof, and so is Ihya Al-Sunna
(and) Lubabu Tariq Al-Salihin, -Masalihu (, The Good Interests)
Ghazali thereof, -so is Zarooqi thereof

Ata'iy thereof, -(using) all these to heal the ills!
Baja'I, thereof, or whatever (book) takes their path
Any person that loved this world and is vicious will not love books!
May (our) Lord guide us by the glory of His Prophet
By the Prophet's Sunna (practice) until the (Day of the) Coming of Disasters!
Blessings and peace of Allah be upon him
And upon his companions as long as the coming and the departing chant!

Like some of the previous poems, I did not bother to explain the meaning of the words of this poem because of the reason that has been mentioned concerning the poem of the "jeemun" rhyme. Alhamdu Lillahi. When this message got to the scholars of our tribe, they accorded it due acceptance, and they rose onto making religion manifest in our tribe. Those scholars included people like Al-Mustapha Ibn Al-Haj Othman, Muhammad Al-Firabry Ibn Muhammad, Zaid Ibn Al-Haj Muhammad Sa'ad, Abubakar Ibn Abdullah, who was known by his nickname as Ladan, and other scholars.

The most serious and satisfactory among them in establishing religion was Al-Mustapha. He was the first to receive the (or letter), and he read it to the people, instructing them to be obedient. Then he girded up, and he made the message into the stanza of five in (the most intertwined way) as water would mix with (non-alcoholic) wine, emphasizing that what it contained should be aided and accepted. Also, our brother, Zaid Al-Athari, wrote a commentary on the poem (he explained it). –May Allah bestow mercy on all of them! When our brother, Al-Mustapha died, I elegized him with some poems, of which includes:

For me, the homes of the people of Keri have become by gone!
And upon their landmarks has my rejection descended!
Because of losing Al-Mustapha therein, the moist wind
Turns into a serious (difficult) morning!
He is Ibn Al-Hajj, -that is Usmanu Gaya
The lamp of those who are alive, and the shelter of the poor
Our entire tribe has been befallen by a great calamity
By losing this righteous, wise and helpful man!
The pillar of knowledge, one who had enlivened religion in their midst!
A man of perseverance (patience), the lamp (the guide) of kindred!
Pardoning, lodging to guests, lenient
A friend of the young and the elderly!
We are obliged to bemoan him, but we (as well)
Accept the act of the Omnipotent, the All-Wise (Allah)
Let the students of knowledge bemoan Al-Mustapha

And (the students of) religion, together with an asylum-seeking stranger
May Allah, the Bounteous, let the torrents of His pardon
Give drink to the grave of this beloved and illuminating person!

Of those poems, also, was:

It would be time that you returned wherever the home (of a people) saw you
Knowing that they had been treacherous by their actions!
Take note of any home in which your beloved friend dies: Seek not
For delight in a home whose good things are actually nasty!
Yet this (man) is not the first to die in this home!
For (other) righteous men had died before him!
Soon will you pass away like them, having a taste
What the righteous people, likewise the perverse had tasted!
In our midst, Al-Mustapha had been like his name (in meaning):
One we accepted and trusted as a chosen person!
All calamities are assuredly found in our losing him
We have accepted what the All-Powerful Lord (Allah) has decreed!
Glory be to Him, who had made him special with knowledge
Piety and manners agreeable to the neighbor!
In making the religion of (Prophet) Muhammad manifest,
He stood in the midst of people while the injury was great therein!
Until he appeared in the fortress of his words
And actions while stones were thrown at him therein!
Many were the obligations that would have been lost, but he established them!
In quarters that were inhabited by the perverse!
And many forbidden things which yet had been made
As lawful, sought by the naïve!
And blame-worthy traditions, -he indeed blocked them!
Such were practiced by scholars and good people!
Never had he plunged into the pastime of Jahiliyya (pre-Islamic practices)
From childhood until the old age came to him!
Assuredly have I lost a beloved brother, one that was an aid
To our religion when it was hard to have helpers!
A friend whose act does not make you doubtful has gone by!
And his word takes that which you would take!
Do therefore let eyes (weep) generously over their beloved one!
For eyes battle by piercing or profusion!
If your eye were strong (in aid), it would weep some blood,
No avoiding the tears whose cloud flow in torrents!
Let every person who embodies zeal bemoan him!

Zealous in religion, for he was its abundantly tolerant trustee!
We bemoan him out of compassion even though
We accept whatever is brought by (Divine) decree!
May the Ever-forgiving, Merciful Lord make him drink
(Of) the copious torrent of love and pleasure!
Glorious is He that has subdued all creatures
By means of death! He is the One, the Omnipotent!
You should hope for nothing in this world,
Which is seldom free of dangers!
This home is like a frowning part of the night or a distortion of facts
Or say (it is) like a mirage whose water is only (as) smoke
Or like the river of Taloot, whose drink is the cause of thirst
Or like the fantasy of phantom, (or like) the resting place of a traveler
Who seeks to have a nap (siesta) but was woken up by some roaring!
Crafting of the stabled thereof has been jumbled with the exotic thereof!
They both got mixed, and their smoking fire is now stinking smoke!
Or the rubbish of dung upon which are thrown
Dead bodies whose dogs are the traders!
Or like a breeding ground (or pastureland) whose animals are filthy
Miserable, disgusting, and stinky!
Or like an old woman that falls inside a dye pot
Then she thereafter wears a green, treacherous clothe!
To the extent that she takes her vagaries by her left hand as a captive!
No agitation is up to such people's agitation!
Or like a snake with a smooth and soft body
While the venom in it is profound and very harmful!
Or like a poisoned porridge that is dipped
Into oil around which spices have been sprinkled!
A snare of deceit and roasted meat of scheme; the Satan's lot
Which lures, and the soul's desire is the broker!
It has announced separation (or departure) to us by its conditions
And actions, so its rook is of loud voice!
May Allah deliver us all from its evil!
By (the glory of) Muhammad, that forms of light should cover us!
Blessings of Allah be upon him and his companions
As long as poems are sealed by greeting them in peace!

What has been said concerning the poems of "Jimiyyah" (poetic verses ending with Jeem) and "ha'iyyah" (peotic verses ending with Ha) rhymes.

When these scholars rose to aid the religion in our land, it (the religion) became more prevalent and its followers became many. People came to Sheikh Othman, may Allah be pleased with him, in (great numbers), from the east and the west, and from right and left, to the extent that his affair reached the land of the knowledgeable and righteous scholar, known by his nickname, Al-Mukhtar, in the land of Morocco and other towns. Based on what we heard, he encouraged people onto following what Sheikh Othman had said, to the extent that a man, called Shareef, came to us, and informed us that he should be included among his students. We honoured him highly, and we asked him about the condition of Sheikh Al-Mukhtar. He described his condition to us. When he was ready to return to Sheikh Al-Mukhtar, I wrote some lines of poetry and sent them to Sheikh. I do not think they actually got to him. However, the lines of the poetry were:

Do convey, O Shareef
From me to the SheikhAl-Mukhtar (the chosen one):
His news in terms of his knowledge and righteousness
Has been borne by horse-riding travelers through cities
Nay, through villages, nay, through wastelands (deserts) altogether!
Nay, through seas, all of them, and rivers!
(He is) the sun of all eastern and western parts
The pole of the era and the adornment of the righteous!
Inform him that we certainly resort to his turban's strip
Forever, even though we are in these horizons!
Clinging to it, seeking for his supplication
Therefrom looking forward to the clouds of rain!
Assuredly, despite our being in a land that is not
Of Muslims, -residing in the midst of the infidels,
We do not mix with them in anything.
They have (their) religion, and we have the religion of the Chosen Prophet
Our quest, if (our) Guardian Lord makes it easy for (Sheikh Al-Mukhtar)
To write (a book for us) which we should see it with (our) eyes!
The Chain of Narration of the book, we seek to have what he had acquired
From his Sheikh (his tutor) in knowledge and words of Remembrance!
Allah should make us have benefit therewith, and grant us
The blessings thereof by the glory of our Chosen Prophet
Blessings of Allah be upon him and his companions
As long as (horse-riding) travelers bear news!

After Sheikh Othman bn Fodiyo –may Allah make the honor of Islam with him perpetual – saw that the number of (his) people (or followers) had grown

greatly and that they were demanding to be separated from the infidels and to establish Jihad (fighting in the Cause of Allah), he began to exhort them towards (making the provision for) weapon. He said to them: "It is of the Prophetic practice to be weapon-ready." We started to get it ready, and he would ask Allah to let him witness the authority of Islam in these lands of Sudan (black, hence non-Arab lands). He wrote that poetically in his Qadiri poem, which he wrote in the local language, and I made it into Arabic in some lines of poetry. That poem goes thus:

O Lord, Knower of the hidden well as the obvious
Answer (the prayer) of whoever supplicates by Abdulqadir!
The blessings of Ahmad in the lands of Allah have indeed
Covered everywhere and become great right in the place of Abdulqadir!
O Lord! O You who does favor to Your servants
Grant us contact by Your favor onto Abdulqadir!
For the wrongdoer seeks for refuge in the place of the great
Therefore have I sought for refuge with Abdulqadir!
If I had not been righteous, my Sheikh had
I assuredly affiliate myself with Abdulqadir!
I do not deserve that my prayer be answered, but answer (it) because
I am linked by the ranks of Abdulqadir!
Our faith goes with Sunna and obedience
Grant me more thereby with (because of) Sheikh Abdulqadir!
Disbelief, Innovations and the act of sinning (or disobedience),
Distant from me because of the ramifying eminence of Abdulqadir!
O Lord, make me have, through beneficial forms of knowledge,
More of the rank of him that is called Abdulqadir!
Make your religion victorious in these towns, let me witness
(More) of the ranks of Abdulqadir!
O Lord, always vest me with Your cover
Because of the rank of him that is called Abdulqadir!
Protect me against the Satan of men and of
The genial because of the eminence of Sheikh Abdulqadir!
(From) the calamities of this world and the Hereafter,
Deliver me because of the rank of him that is called Abdulqadir!
Make better my affairs in this world and the Hereafter
Because of the position of him that is called Abdulqadir!
O Lord, make all difficulties easy for me
Because of the rank of him that is called Abdulqadir!
O Lord, do make the end of my life good
My death arrives because of the position of Abdulqadir!

O Lord, ease me onto responding to Munkar (angel of the grave)
And Nakir (-another angel of the grave) because of the position of Abdulqadir!
O Lord, do deliver me from the chastisement of the grave
O Lord, because of the ranks of Abdulqadir!
O Lord, grant me the bliss of the grave because
Of the ranks of him that is called Abdulqadir!
O Lord, do deliver me from the heat of the Day of Judgment
O Lord, because of the ranks of Abdulqadir!
O Lord, do grant me my scroll in my right hand
O Lord, because of the ranks of Abdulqadir!
O Lord, do make my reckoning on the Day of Judgment easy
O Lord, because of the ranks of Abdulqadir!
O Lord, do make my scale (of righteous deeds) outweighing
O Lord, because of the ranks of Abdulqadir!
O Lord, grant me to cross the Bridge of Hell
O Lord, because of the ranks of Abdulqadir!
O Lord, admit me into the intercession of Ahmad,
The best of all creatures, because of the position of Abdulqadir!
O Lord, let me have a drink of the Pond of Ahmad,
The best of all creatures, because of the position of Abdulqadir!
O Lord, grant me refuge against hellfire (by) admitting me
Into the Garden (Paradise) because of the position of Abdulqadir!
O Lord, get me married to the white-eyed women thereof
O Lord, because of the ranks of Abdulqadir!
My Lord, do let me see the countenance of Ahmad, my resort
The best of all creatures, because of the position of Abdulqadir!
O Lord, count me among those to see Your Essence
Answer my prayer because of Abdulqadir!
Answer the prayer of our men and women
O Lord, because of the ranks of Abdulqadir!
And (do answer) the prayer of every believer! Accept
My poem, -our means being through Abdulqadir!
And answer the prayer of the author and the scribe (writer)
O Lord, because of the ranks of Abdulqadir!
Answer the prayer of anyone who memorizes and recites
O Lord, because of the ranks of Abdulqadir!
Answer the prayer of anyone that listens to, and anyone that is pleased with
This poem because of the ranks of Abdulqadir!
It is concluded in the month of Rabi'u Al-Awwal
The month of Ahmad, the grandfather of Abdulqadir!

The emigration date thereof being 1212 A.H.! Do (O people) have glad tidings
And seek for means by sheikh Abdulqadir!
I have made into Arabic what my brother and Sheikh (tutor) had in the foreign tongue
Both of us seeking means by Sheikh Abdulqadir!
And I have made the words of my poem follow (in tandem with) his own
Except a few, step by step!
By his blessing do I hope for acceptance because
I am assuredly the student of the student of Abdulqadir!
The blessings of Ahmad in the lands of Allah have indeed
Prevailed and become great with Abdulqadir!

CHAPTER ONE

The Reason For Our Emigration and Jihad, and Poems on the Encounters Thereof!

On the realization by kings and their aides that the followers of Sheikh were getting weapon-ready to defend themselves, they became frightened. They have already been uncomfortable by the multiplicity of his followers and by their legal independence. Therefore, they made hostility manifest by what they said. They commenced threatening the followers (**Jama'a** as Sheikh's followers are called) with battle and uprooting them. Initially, they concealed a greater evil in their hearts. Suddenly, they started to disallow the wearing of what they had heard as being of the attire of the followers, such as turbans, as well as (deeds) like instructing women to unveil themselves.

Some people, who were the people of our brother, Abdulsalam, became afraid of their threat, so they immigrated to us, to a place that is called Gimbana, at Kebbi. The Sultan of Gobir sent to them ordering them to return, but they refused! The Sultan sent to Sheikh requiring that Sheikh come to him and we went to him, though his purpose was to kill us, but Allah did not give him the power over us!

Immediately, we entered his place, (w,ewere being three: Sheikh, myself and Umar Al-Kamu, who was Sheikh's friend)the ruler of Gobir came forward and poured fuel on us in order to set us ablaze. The fire turned against him, and it almost burnt him while we were looking at him, and none of us moved. He ran backwards. He returned to us after a while and sat near us and we got close to him and spoke to him. Then he said to us: "You should know that I have no foes on earth like you," and he made his enmity clear to us.

We also made it clear to him that we were not afraid of him. Allah has not given him power over us. He said that Allah had enabled him say in that regard, such things that I cannot relate now. Allah restrained him away from us, we got out of his place and travelled back to our home. Nobody knew about that besides us. Sheikh said to us: "You should both keep this secret, and supplicate to Allah, the Exalted, that he should not let us meet this infidel after this time!" He prayed in that regard, and we said: "Amen!"

We returned to our town. The Sultan thereafter sent an army against the people of Abdulsalam. He fought them, killed those Muslims he could kill and took those he could take as captives among Muslims. The remaining dispersed into

the land of Kebbi. This made him even more arrogant and more transgressing. Together with the infidels and the perverse people of his town who followed him, he began to threaten us in the same way, to the extent that the Sultan sent to Sheikh ordering him to leave his territory immediately. That he should leave his followers and go to some area together with his family only. Sheikh sent back to him, saying: "I will not leave my people, but I will leave your land, for the land of Allah is abundant!"

Plans and preparations for migrations were made immediately. The king of Gobir sent again to the Sheikh that he must not depart, but Sheikh refused. First, we moved to a place on the outskirts of his land, in a countryside called Kudu. The Gobir gave order to his governors to seize anyone that want to go to the Sheikh. They started trouble for Muslims, killingand seizing their wealth. The situation escalated to the extent that they began to send troops attack us.

When the situation became serious, we held a meeting and appointed Sheikh as our Amir (Leader). This is in order to have our affair organized. Indeed, he has been our Imam and Ameer, and by the praise of Allah, I was the first to pledge allegiance in terms of obedience to him in accordance with the Qur'an and Sunna. Thereafter, we dug trench around our community, and we began to help refuges and prepared to battle those who have created difficulties for us.

We fought them and conquered the Matankari fortress and the fortress of the Sultan of Konni. Then Yunfa, the Sultan of Gobir, came to us, having gathered troops that comprised of Nubba, Tuareg, and Fulani, who followed him, such as only Allah knew (their number). The Leader of the Faithful, Sheikh Othman bn Fodiyo sent forth an army against him. He made me the commander of the army. We met him (the Sultan of Gobir) at a place called Gurduma, near a pond that was called Kwotto, and Allah defeated his troops by His bounty and favor. All praises and gratitude belong to Him. We acquired their wealth as spoils of war, and we slew them and drove them. We returned to Sheikh unhurt and with spoils. I wrote some lines of poetry in that regard.

They were:

In the name of Allah, do I start, and gratitude (to Him) follows
For uprooting some infidels that had gathered against us
In order to uproot Islam and Muslims from their lands, and
Allah is Most Bounteous in (His) favor!
(Those infidels were) the Tuaregs, the Gobirs and Yunfa was the foolish one
Who gathered them while Allah beheld and heard!
When they came to Gungunge, there was what they destroyed

By burning, ruining, and cutting out (taking) captives!
They plunged into thickets in Bajawwi, and they seriously killed
Hosts of the nomads, while wealth was collated (or gathered for them)!
This adds to their unbelief and they grew arrogant
Waxing proud and raising their heads (as a sign of arrogance)!
And wearing transparent clothes, such as inflated them, and their horses
Possessed insolence, with pointed lances!
Then I said, -my optimism being as something that was already realized-
To myself: "Yunfa will be driven away, and he will return in humiliation!"
We had (actually) waited for them at some places between us
For three days and another as the fourth!
And when we had seen their cowardice before our troops
We went to them while the flag (our flag) was raised high!
It was then said to us that they had moved to Kutu westward from us
In order to make us turn towards the east,
So I said: "Hurry be it! They must not outrun us onto our family (people)
By the tenth of Rabi'ul (Awwal) whose full moon would be appearing!
We got to our people, and I passed by my house
Without sitting in it, while people were asleep!
With me were a few who obeyed me (who followed my command)
In terms of moving, unpleasant questions while hunger was burning!
When we saw that morning had had its day broken
We stopped and prayed until the gathering was made
We moved to Gurduma, -our gathering having been well completed
Right before the inclination of noon, they advanced divisionally
We drove back the infidels from their quarters.
They were twice our number, -that you should understand!
They thought thatthe place of Gili would defeat group
The number of their helpers would be of avail
They made rows and called their drums
To speak while (our) host was advancing nearer and following
Until we saw, each other and our closeness intensified
They shot (their arrows) and we shot, they turned fleeing and were dispersed!
All what happened was that I saw
Vanishing away from the sun of Islam that was shining!
By the aid of Him (Allah) who had aided the Prophet against enemies
In the Battle of Badr by a shining host of angels!
Many men of greatness (among the infidels) fell (dead)
Such as had axes piercing and cutting (right into) their heads!
Many were the brave men (among the infidels) that our arrows shot down!

Same did our swords, and they became (carrions) covered by birds and bears!
We drove them away at midday, and they were gone
Other than Gili terrified in the darkness of the night!
Their Leader, Yunfacombined two Noon Prayers and his Two Night Prayers
At Rima, by means of gesticulating at a time when the sun was just rising
To every direction had his host been dispersed
Scattered never tomeet until the Day of Judgment!
They abandoned their wealth and women against their will
Allah is the One that gives and denies (takes)!
We are people that aided each other because of Islam
Not by any other thing do we (seek) to be high!
The tribes that had Muslims had been Tureb sometimes
Fulani and Hausa, -all grouped together
But among us were other tribes that all agreed
On aiding the religion of Allah, -on that basis did they come together!
The Torebs were the maternal uncles (the brethren) of the Fulanis,
Of the Arabs! From Rome the son of Eesa had the tribe spread!
And Uqba was the grandfather of the Fulanis from the Arabs
And do understand that their mother, Buj Mung was from Tur!
About them, do ask those who had battled at Matankari!
And at Konni and Rima! Relate the news so it be heard!
O you the Umma (people) of Islam! Be resolute and fight in the Cause of Allah
And do not be weak, for patience is a referent of victory!
Your slain ones shall be in the Garden of Eternity (Paradise)
And those who return among you shall return with honor (dignity) and wealth!
None can destroy what the Hand of Allah has built!
And none can prevent the command of Allah when it comes!
Assuredly has Allah's promised to aid His religion been fulfilled!
And nothing remains but to give gratitude and be humble to Him!

After this poem, I wrote another one, which I sent to my two brothers, Dade and Zaid who they did not emigrate with us. They stayed in the midst of the infidels. I sent the poem in order to warn and to inform them about what we attained. This is to make them to emigrate. I said:

Lo! Who shall convey (the message) from me to Dade
And Zaid, and anyone that dwells in the land?
Those who befriend unbelief for fear of losing (their) wealth
Coveting for freedom from the people of perversion!
Such it is that nothing has remained between Muslims

And yourselves that involves signs of love!
You have openly forsaken the group of Islam
Because you are pleased with befriending enemies!
You have forgotten what you had read in the Book (the Qur'an)
For that reason, you have missed the paths of guidance!
"If they had ascendancy over you" should have sufficed you!
And "they spare nothing to ruin you" in relation to this purpose!
So should "You will not find," "Believers should not take," "Do not take"
Onto "quit of you," (as well as) "O My servants"
"Is indeed abundant,"and "If they had believed," and "enmity has appeared"
(These all) serve to quit of (the infidels), you should understand the right path!
We have nothing to say about a mixture of people
That have affection in unbelief, and that is apparent!
Do not therefore ask about a straying people!
Or about the owner of a (maverick) camel, such as is the root of corruption!
Such as bears the serious sin because of his hatred to religion
He became like their Qaddar (-the most evil person that hamstrung Salih's camel) and they like the Ad
As for me, I am in a land wherein is none
Other than the rule of Allah applied to people
The Leader of the Faithful is our Leader
We have all become Men of Jihad (fighters in the Cause of Allah)
Always fighting in the Cause of Allah
We slay (kill) the people of unbelief and recalcitrant
As for us: concerning our encounters (or combats) at Gange!
Remembering the days of the executioner!
Ask the Satan of Gobir, Yunfa:
Was he not driven away (or caused to flee) in the midst of rural areas?
That was when he had gathered troops to uproot religion
He called out every assembly in the cities!
They wore thick-covering armors upon themselves
Beneath them were the most exotic (combat) horses!
They moved killing and captivating
All because of their quest of corruption (or aggression)!
We met them on a Thursday
At Gurduma, before noon, sword-belted!
They had placed meat round fire for celebration
And had begotten tents upon equipment!
(They had stored) transparent clothes in closets
And a variety of carpets with pillows!

Do not even ask about a well-mixed cake (they had the best of it)
(Mixed) with oil and honey, all in the auction (as provision)!
Sleeping in bliss, such that nothing scared them awake
The mutter of the infantry and cavalry!
They rose and got everything ready
For war, they rowed centrally!
Our flag advanced closer to them
The situation turned out to be like a goblin in striped attire to them!
We shot at them and they shot (their arrows) in a fiery rage!
Their fiery fire turned out to be like ashes!
As though their arrows had no heads!
It is as thoughinanimate hands held their swords!
As though their lances were in the hands of the blind!
They turned back fleeing without provision!
Their host dispersed in haste!
Bewildered like grasshoppers in a rabble!
We slew them and acquired their wealth
They had abandoned spread wide-clear in the valley!
We slew Kabugan, and so did we do to Namdage
As well as Waru, who were discarded in destruction!
So were their likes and every satan
Their most wretched one, Magardu
Yunfa fled racing without turning back!
(Right) in front of his horses which were running scattered!
He was saved from the well-occasioned death
By his clinging to the mane of (his) horse!
The darkness of the night being a cover for him!
He spent the night without having a taste of sleep!
His horse riders (his men) running as fast-walking brides
Who had clung to horses like ticks!
Taking the jungles of Bajawwa as though they were palaces
In fear could not notice the thorns and needle-like piercing tree)!
They never had any (of their) cloths good again!
All having been torn utterly in the abyss!
They will not come back to fighting
Us therein (again) till the Day of Judgment!
Lo! Convey to Abul-Hasan Ibn Ahmad
About an intrusion that appeared purposeful
That soon shall we assuredly gather for Jihad
Hosts from Kuwari to Watadi

(Hosts that) will land in Gazake with their camels, and the two wings thereof
Will be covered with a borne (force that leads) to poisonous destruction!
Such as will gladden any person with an unadulterated heart
And will sadden any person of the infidel heart!
For Allah does assuredly help those who aid His cause!
On the bases of a promise that has come from the Lord of People!
Allah's promise has been completely fulfilled by (His) aiding the religion
We have nothing more than giving gratitude for the blessings!

After Allah had driven away the Sultan of Gobir and his troops, we became the ones who were waging battle against them, and they could not fight against us. This caused grief to all Hausa kings. They felt abased and started plottingfresh troubles for the Muslims that were residing in their midst. The Muslims would gather in one place and fight them. Allah made us victorious over the land of the leader of Kebbi, from where we moved to after about a month from the time Yunfa was driven away. Thereafter, we returned to the land of Gobir after two months, and we had victory over some (other) towns in it, such as will be mentioned by the grace (or will) of Allah in the poem "An Army of Victory."

Again, the Leader of the Faithful got some troops ready, and he made me the commander. I am to proceed to the fortress of the leader of Gobir: Alkalawa. Our arrival was witnessed by immediate commencement of war. This is among the most serious battles ever fought. There was fierce battles from every side and angle of the fortress. Allah did not destine us to conquer it at that time. Therefore, we returned to Sheikh when we heard that the Tuareg's were attacking our families, and my leg had been injured by an arrow at the time of the first fighting, but Allah made that matter easy for me!

When we arrived at Sheikh's place, he, together with all the people and families, moved until we reached a place called Tsuntsuwa. Troops from Gobir had gathered together with their Tuareg allies, and they assaulted us unexpectedly. In fact, we did not hear about them until they had reached us in the midst of our families. Our group facedthem, and they were defeated, with a great number of the best men of the group attaining martyrdom, including the flag bearer on that day: our brother, Muhammad Saad Ibn Al-Hassan, who was popularly known by his nickname, Saadan, and Imam Muhammad Sambo Ibn Abdulrahman, as well as Zaid Ibn Muhammad Sa'ad and others.

That day, I could not stand because of the injury I sustained on my leg. We lost the battle and not the spirit. It was a win for the unbelievers.I was linping and felt like a lame person who could not resist. We took our heels and many

joined to escape the onslaught. I took the opposite direction and some of them followed me, to the extent that the first enemy rows met us, and they went killing and plundering. I and those with me stopped and shot arrows at them all at once. They became frightened, turned back,and ran. None of them remained. Allah drove them away with His power. We turned and tracked them.

The news of our defeat got to Sheikh. He got on his horse and followed us. He arrived when Allah had already driven away the enemies. He led us and we moved until we arrived near the fortress of Alkalawa and besieged the city for almost a month. Unfortunately, hunger became intense for our group, we moved to the land of Zamfara. Allah made us have victory over it without any battle. We have achieved much at the conclusion of first year after our emigration, in the month of Dhul Qi'da.

After performing the Festivity Prayer of Sacrifice (Eid Al-Adha), I got ready to escort the ruler of Kebbi who had become Muslim, together with those who were with him. We escorted him together with his group until we reached a place called Sabon Gari. I escorted him in order to get him back to his place, and agree that we should fight in the Cause of Allah against the land of the Sultan of Kebbi, who had refused to surrender.

Therefore, I got an army ready for that, which was the Army of Victory. The army moved together with those who had followed us, but the people of the land of the Sultan of Gumi attacked us from a fortress of theirs called Kendi. We fought to the end of his land. We defeated and conquered all his fortresses. The Sultan of Gumi asked me to grant him immunity, and I granted him immunity (on the sole condition that he) remained in his fortress. This he accepted until I returned from the battle. On my return, I took him to the Leader of the Faithful. Allah made us have victory over twenty plus fortresses, including the fortress of the Sultan of Kebbi, all of which will be enumerated in the poem. We returned unhurt and acquiring the spoils (of war) by the praise of Allah. I wrote this poem before we returned to the battle:

I remembered, and for anybody of a distant destination,
Remembrance arouses(Moments of) sorrow,
And in remembrance does the east wind of the soul's desire blow!
Friends that have died in Jihad and other places
My distance from my Sheikh has made me lose sleep!
Who shall convey (a message) from me to the children of my brethren,
And to my family, my neighbors, and those who reside with them?
That I, Danda, together with Aliyu and our group

And our horses are in victory and honor and abundant water!
We have conquered fortresses between Kende and Kundada
Numbering over twenty, by force and power (or morale)
And others besides them sought for peace with us, they became Muslim
Outwardly, and Allah knows whatever is hidden!
Three fortresses were Kende, Lima and Masu,
Others are Kalkalu And Zaimu, and Danka, now empty,
And Banza, and the two fortresses of Gambana, Romi (and) Gafarawa
And the two fortresses of Magajin Kade Madade in Alkalawa)
And Zuru, Gake, Randala, and the great one thereof
And Lailaba, from which Kandade fled withdrawing into a corner!
On the twelfth of Muharram, we conquered
The greatest fortress, the Fortress of Fudi, who had gone destroyed!
Qada, Rakbawa, and then he fled at noon
With his cavalry towards the north, mounting hills!
He left (a lot of) wealth in this fortress as though
It were of Korah (Qarun), not taking any provision to the desolate land!
But for the limits set by religion, and for the shackles of
Morality, we would have all had whatever we intended to have sufficiently!
Our army, the Army of Victory, rose high, everyone of us
Got as much as he could get from the victorious spoils of war!
And we had no affair that should make us displeased
In religion and this world but the wildness of hostility!
And the loss of beloved and honorable persons, who had gone in succession
To the Gardens of Eden (We lost them) in Garare and Tsuntsuwa!
Whenever I remember the Imam (Leader) and his party (followers)
Seas of ailments throw waves inside my heart!
If that had pleased the Gobirs and Turags, then (they should know that)
Battle comes in turns, and our homecoming is not the same!
Those whose dead ones abide forever in hellfire
And those who are in the everlasting Gardens (of Paradise) are not the same!
Many had been the days at Kwonni, Matankari
And Gurduma, Tane, Giza, Yama, Taguwa
And Rima, all of them, and then Bunburma thereafter
And Baure, thence did they have a taste of (various) forms of destruction!
Hence the army of our gathering moved to Alkalawa
Surrounded it while war was snatching away the scalp!
You would only see a person aggrieved and bitterly sorrowed!
The cauterizer had himself cauterized to remove an arrow
For by Allah (do I swear), if it were not because of some trench

Deep and long path, they would not able to run through the aperture!
We went to them with families and our wealth
We besieged them for a month right at the doors of (their) low houses!
And no house remained between Rima and their fortress
And Mazamu and Mazuzi to withstand that without being destroyed!
They abandoned their livelihood and lands for us
Glidingin-groupbetween Zuru and Dana with sufficient water!
They came to fight us but turned their backs fleeing
As we went slaying them from a hill called Sulad Nabu
Many times did they attack at night (or unexpectedly) but were driven away!
And none of them was there to put his colleague right to a joining place!
At another time they came to us in five men
They turned their backs fleeing in failure!
At one time they came in groups, and at another, they spread
To the east and west, but such as was damned became disappointed!
And there was no time) without causing commotion to our hearing!
Screaming (wherein) we met them swiftly without languishing!
At the top of every arid place, Shaizam was made arid!
You would see it like a yellow grasshopper when it is balanced!
Such that it is used to making morning assaults as cross its mind!
But when it runs on top of a hill, it flies in the sky!
When they saw that we would not get tired of Jihad
Slaying and captivity, they became afraid and abandoned their old waysways!
They fled to various towns, and their group
Became in tandem to the people that had existed in Saba (Sheba)!
Praise belongs to Allah in the beginning and in the end!
My poem becomes complete, and it is a situation for those who make narration!

My word “beloved ones” is the object of the verb “remembered” (in Arabic). The word “jawa” means sadness, and “ruwa” is a large quantity of water that is fetched. In another version, it is said “ma’a shab’i ruwa” (victory and full drink of water). In that case, it is (according to Arabic language) the predicate of “anna” as well as the plural of “rayyan,” which should have the long vowel basically. The word “khawa” means to be empty, and my word “fil mawafi iktifa’un” means in the wasteland, which means wilderness.

The word “inzawa” means to join (or come together, to contract), and “suwa” is any thick and high land. “alqiwa,” with the /i/ and long vowel, means desolate (or unproductive) land. It is used with the short vowel because of the poetic meter “aldawa,” with a short vowel, means ailment, and with a long

vowel, it means what is used for treatment (medicine). "iltiwa" means destruction, and "kawa ghairahu" means "he burns another person's skin with fire" (he cauterizes him) using iron or any other thing, and "iktawa" means he requested for that. "alkiwa" means a small aperture on a wall, and "alhiwa," pronounced like "alkitab," means the inhabitants of low (or near) houses. It is used with the short vowel because of the poetic meter. "ma khawa" means "not destroyed." "dhawa –dhawyan/dhayyan" means to join and seek for asylum. "bilaltiwa" means without tarrying (or without languishing). "ir'awa" means to forsake one's old ways, and "bawa," pronounced as "rama," means to copy somebody in his action. Allah knows best!

When we returned to Sabon Gari at the end of (the month of) Muharram, we stayed there battling and having victory over towns for six months. From here, we moved to a place called Gandu in Kebbi, pronounced /kandu/, at the beginning of (the month of) Sha'aban, two years after our emigration. We continued to fight enemies until the Alwasa Encounter took place, pronounced /alwasa/. Almaswa is the name of a place in Kebbi, and in that encounter, many among us attained martyrdom. The killing was much to the extent that the enemies got to our fortress (called) Kanda, and Allah drove them away after most of the Hausa people of Kebbi had betrayed us. I wrote a poem in that regard:

My Lord, assuredly is a heart that is covered by sorrow and grief
Fully wet in tears (from) morning to night!
For losing beloved ones who have passed away in their Jihad
At Tsuntsuwa, (and) some of them at Garare and Alwasa
They had been my provision in aiding the religion of Muhammad
And in Jihad (fighting in the Cause of Allah) did every one of them respire!
And every one of them was a reciter (of the Qur'an), scholar of jurisprudence, and follower
Of the men of knowledge Generously to guests and brave at war!
And a helper of the religion of Allah, regular in attending Mosque
The council of preaching (or admonition), not missing any (of such) councils!
After Othman (Ibn Fodiyo), the reviver of the religion of Allah manifest, did all of them
Assuredly take in terms of words and action!
And I was made to come in the midst of later generations that had misconducted their prayers
And obeyed (their) souls' desires in getting sweet trivialities!
Most of them would sell their religion in exchange for this world
By preferring what they covet, while (their) hearts were tempted!

Audacious in eating forbidden things, and eating them
As the lower animals would do, (assuredly) eating from Bulus (-a tree in hellfire)!
They would not listen to the (righteous) instruction, (but would rather) disobey their Imam
And they saw whoever rose to prevent them from evil as speaking a detestable word!
If such a person was one with eminence, he would lay out his excuse
And would construe and forge some interpretation of what had been said about him!
A night of ill fate did I spend at Kuldi perplexed
With a dirty mixture of rabbling crowd of people!
Whoever abandoned them would have to be alone
And whoever mixed with them is impurely stained!
I said while catastrophe dwelt in our midst by their darkness
(Addressing) the morning: This morning is darkened with calamities!"
So we moved while that host (group) was coming behind us
And when (our) group saw the host of the Tuaregs, they fled
I remained with the other people calling out: "Do thou return!"
As though I were calling or speaking to the deaf!
I was hoping that they would return to our place
I was disappointed between "maybe" and "perhaps!"
With the exception of some of my beloved ones, my sons, and my brothers
Who protected me and some of them stopped fleeing after they had dispersed!
But among us were men who never abandoned our row
They were the ones who earned what Allah promised in the evening!
They died therein, like Gani and Hammada
They attained the Gardens, beautiful women (of Paradise) and silk brocade!
And among us are men who await it (martyrdom)
All of whom will hasten to the call of war when it is made!
They never changed their word or action as a person who had fled would do
Such as had become (as scared as) hiding when a cry is made in a house!
At Alwasa, assuredly did the enemies meet with our Arrows
Such as pierced into shields, which had never before been penetrated!
And my arrow unmistakably struck the leader of Baraha by his side
He turned back onto his colleagues with serious injury
We are not those to be afraid of war because of the killing of some of us
(For us), that is a blessed goal, and whoever died has acquired his goal!
War continued right from the time it appeared in our place
There continued to be persons as were made for war (ever combat-ready)!

If the killing of many of us pleased others (our enemies)
We see that (differently): As the blessing of martyrdom!
We have had our good days, for many days at Konni, Matankari
Gurduma and Dan Gada were the faces of the enemies sorrowed!
And at Bunburma, Mazuze, Mazame and Rima
Nome and Dutsen Dale, -ask anybody that had enquired about them!
And what was attained by the Army of Victory and similar (righteous) armies
Is evidence that victory is established in our midst!
They came to us (in battle), stretching out their necks onto our stronghold
But they fled with most of their arrows (and weapons) thrown down!
And about fifty tyrants among them were slain (killed)
And (our) women gave them more of it by stoning and (burning) in the sun!
The Lord of Heaven dispersed (destroyed) them utterly, and some of them
Did not know where they were going to for the night!
They were terrified and peace did they send (asking for)!
The strong among them became lenient (and obedient)!
Feel not secured of the peace proclaimed by the infidel!
In the east or the west, and let (what happened in) the evening suffice you!
Subject their peace to Allah, and in Him you should put your trust!
For any one that takes the Lord of Creatures as his succor shall never be afraid!

My word "ahmas" means a brave person, and "sharin" means a seller. "khalbasa" means to tempt (or trouble) one's heart, and "albulus" is the name of a tree in hellfire. "akhfasa" means to speak detestably, and "alghaugha" means the spreading made by a grasshopper. "arra'a," pronounced as "alsahab," means events (or happenings), and "bintu beesin" is a metaphor for catastrophe. "ab'us" is the plural of "bu'us," (used in the poem) in terms of the famous proverb "asal ghuwaibiru ab'usan."

The word "urkisa" means made to flee on his heels, and "fandasa qandasa," – the first one with "fa'un" letter means disperse, and the second one with "qafun" letter means to abandon disobedience, which is (in the poem) running away from advancing in battle. "balhasa" means to hasten, and "dankasa" means to hide and to not come forth to one's colleagues. "muta'allisan" means to be in pain, and "qardasa" means to have one's arrow hit the paper (or target), to attain one's goal. "khurrisa" means made for war, the mother of calamities. "malbas" means blessing, and "tahaddasa" means to ask about the news of places till one knows them well. "takhaffasa" means to fall down on the ground, and "shummisa" means to be put in the sun. "dtassasa" means to

go (or depart), and "ta'ayyasa" means to be lenient and obedient (or submissive). Allah knows best!

Allah drove away our enemies from us. The situation encouraged us to start an assault against those who had revolted against us. When we felt ready in the fourth year after our emigration, we advanced on Alkalawa for battle. We commence our movement at the end of (the month of) Rajab, and did not reach Alkalawa until the month of Sha'ban set. Meanwhile, I have been inspired by Allah to dislike (staying) in the homeland and with the brethren, and to (love) going forth to the best of all Allah's creatures, Prophet Muhammad, in order to seek for the pleasure of Allah.

This was because of the change I had seen in the age and among the brethren, as well as their inclining to this world, and their rivalry in possessing it, its wealth, and eminence, while they had abandoned the maintenance of Mosques and (religious) schools, and other (righteous) things. I knew that I was (perhaps) the most evil of them, and that what I had seen in other people might as well not escape me. Therefore, I saw that it was obligatory on me to run away (from such vices). I left the army and got preoccupied with myself. I turned towards the east, travelling to Al-Mustapha (the Chosen Prophet), blessings and peace of Allah be upon him, hoping that Allah would make that easy (for me). So I, together with five of my colleagues (or students), went through the wilderness, and we spent three nights seeing no one and no trace of anybody but that of many elephants in that wilderness. We continued that way until Allah made it easy for us to reach an inhabited area. Then a poem in the "ba'un" rhyme came across my mind, but I did not write or say it to any one until we arrived at the town of Kano.

The people there did not allow me to continue my journey, but rather requested that I teach them how they should work in establishing religion. I found that Allah had already driven the infidels away from them. Their affairsare, however, mixed up with preoccupation with this world. I saw the very things, which I had fled from my home in their midst, and I said to them: "This thing that I have seen in your midst is the same thing from which I have fled." I am disturbed that I composed a poem in my heart on that account, such as I did not reveal to anyone. Then they pressured me to bring forth the poem, so I wrote it for them.

Then I wrote my book **"A Guide to Administrators"** for them, and I taught them the full commentary of the Qur'an and they all repented. Their affair became righteous, and they broke to pieces the instruments of pastime, which I had found in their place. They made their drumsticks a fodder for their horses,

and Allah gave them such blessings they never had before. Praise belongs to Allah. The poem was:

When my companions passed away and my goals wasted
I was left in the midst of people that were perjurers
Who would say what they would not do
Who followed their souls desires
Obeyed avarice concerning every obligatory action
They had no knowledge, nor would they ask nor would they seek for it
Everyone is pleased only by his opinion in (various) sects
And disjointed kindred and belittled (dishonored) favors
And preferred the adulterated mixture of people to his relatives
And their concern was not the affair of Mosques,
Nor schools of knowledge, nor yet the affair of libraries
Their concern was being the leaders of towns and the people
In order to acquire sweet trivialities and earn positions
Through the traditions of the infidels and the names of their king(s)
And by appointing the ignorant to the highest positions
And collecting mistresses, fashionable clothes
And horses that run through the cities, not in wars
And receiving gifts, wealth of endowment and bribery
And (playing) lutes, clarinets and beating huge drums
Their affair went beyond the capacity of influential men
And the nomads trooped in from all sides
Escaping from the judges eating (the wealth of, or breaching) trust, and
Befriending the infidels because of the fear of the consequences
They became great in number and the righteous became fewer,
Cajoling to the perverse who had brigades
And to the buyers (or rather traders) of free people, and in the markets,
Some were thieves (appointed) by judges cloaked as foxes!
And the treachery rodent made its fog (its hidden secret) open
Predatory animals appeared in the attire of rabbits
And I became certain that if they did not return from straying
Their swords would clash into each other right into (their own) necks
An evil companion is certainly contagious to his colleague
What is in him (exactly) as those with scabies would do to the healthy
My heart had flown to Madina, residing there
For years in terms in yearning, and
It is not (ready) to come back (from Madina)
My sin withheld my body leaving me bewildered
With a bosom in the sky, melting with an empty heart!

(So) I turned my reins away from them moving to
The best of Allah's creatures, the Grantor of all (Righteous) Quests
I made myself persevere in mounting (the top of) wilderness
In the midst of elephants hills that moved as canoes!
And there was no trace in the land but what the land itself had:
Spring and summer like (going to) very distant wells!
(I was) a captive without a landmark or a guide
And (in quest of) getting a path through the bushy ways of wilderness
With five free men, and (a) slave, and with
Three horses that were moving like camels (because of the terrain)
Being thirsty when it was time to stop moving forward
The trees that were by the banks of water (such trees to extract some water)!
Many were the nights we spent with our swords
And there was always no fire besides ours
We had our evening chats as our neighbors and relatives
We chatted continuously with snakes and scorpions!
The thickets thereof, the flat land, the fruits thereof, and the ponds
Walls, and houses and villages, (all representing) a glass of the drinker!
Our wives were our arrows and our quivers
(Our) lances and swords, which were easy-striking!
The traces of people after we had
Come near the inhabited area became the most wonderful of all things!
The speech of people, (and even) more befitting (for the wonder) were their homes
And their persons became the most unusual of all things!
Then I said: "This would be a simple matter aside (in comparison to) what
We were seeking for, if it was destined for us to attain our goals!"
Let our vehicles (horses) be reined by their exhortation towards the east
And let them not turn back towards the west in our journey!
If I am fortunate to reach (the goal), then Allah is assuredly the grantor
But if I failed, then the sin therein is on me)!
Never a person sent forth to the generous for some need been disappointed!
Even if he (the person that had gone forth) were of falsehood and dirty deeds!
O You around Whose gate seekers of favors have dwelt!
From whom a plethora of the clouds of bounty pour thereupon!
I have come to Thee bound in captivity by my sin, walking in shackles
To meet a heart that has dwelt in your place and was never absent!
Make me realize what I hoped for concerning you, O Leader of all beings!
Whoever hopes (to see you) in both homes will never be disappointed!
Do disentangle my shackles, and let me get to you,

O You of generous manners! You are the sea of bounties!
Here am I, Abdullahi (the Servant of Allah) is my name, but its meaning is
With you, make succeeding in (my) quests easy for me!
As many people have earned it from you! I ask
Exactly as Sawad Ibn Qarib had asked from you!
Blessings and peace of Allah be upon you
Together with your companions and household, O you, the resort (or asylum) of every fugitive!

As for the explanation of this poem, I would say what I have said regarding the "Jimiyyah" rhyme poem. You should also know that before this poem, I had written a "Mimiyyah" rhyme poem about the encounter of Fafare, which was a valley in Zuma, giving gratitude to Allah for helping His people.

That poem was:

Is it because of a highland that has been deserted or for losing some people
That you had known well, that you now spend the night without sleeping?
Many were the friends that I have lost,
Such as were trust-worthy, pious, brave,
Reciting the Qur'an and perpetual in fasting!
Many were the highlands that I knew in Rima, which have now become empty!
As well as in Shugale, like Wakunne and Galamgalam
Those had been the homes of the Gobirs and the Tuaregs
Who were the leaders in unbelief, -(homes that have now)
Become ruins because of injustice!
Many days did we have victory over them at Konni
And Dangada, (and) Gurduma! That was a day
When our hands bore the destruction of all the Gobirs
(And) the destruction of the Tuaregs by the lances of Zurma
In the early morning were they led to the moment ignorantly!
By their drummer, Aganbal, without knowledge
(He) was supported by the Zamfaras and the Gobirs
And the people of Kiyawa, together with the rabbling group of Burmi
He got them to the pond of death at Fafare
He ran away to his family with shame
And Khamidu, the Satan of Adare, raced (fleeing)
And their Qaddar (the most evil person that had led them) was destroyed. They were a people of blame!
They ran away from their people (or group)
The distance of five days in half of a day!

They did not care about their camels and horses
About their slaves, clothes and food (they abandoned all those things)!
And some free people that resided in Zurma,
Numbering to almost three hundred being warned resolutely
All of them repented (and gave up) gathering troops
For Zurma, and they rightly dispatched seekers of peace
Blessed be the group of Namude on the day
The two hosts met at the outskirts of Zurma
It was the healing of the bosom of every believer
And the agony of the criminal infidels!
Lo! Who shall convey (a message) from me to Adare?
If there still remains resolute people thereby!
Hasten to drive away (Khamidu), the destroyer of
Your towns before (they are) ruined and destroyed!
For Khamidu will be destroyed, so do not leave him
Lest he should kindle his fire in your midst sinfully
And do not leave any rebel in it
The peace you acquire should abide among you!
And honor belongs to Allah and His Messenger
And all believers, so the poem is concluded!

When Allah, the All-Wise, brought me back from Kano, by His power and wisdom, we went to fighting against those who had revolted against us and others. We fought until Allah granted us victory over the fortress of Alkalawa. He destroyed Yunfa, the Sultan of Gobir, in the hands of our people, and by His Exalted praise. Allah also protected us from the evil of the all the Gobirs. Then the Leader of the Faithful, Othman (Ibn Fodiyo) got an army ready for advancing onto the land of Gurma beyond the sea. That was the land of the Karbase people, and he made me the commander of the troops. We moved by the praise of Allah until we arrived at the fortress of Debe, pronounced /debe/, and Allah gave us victory over it, and we took all what was in the fortresss.

I applied generosity to all the people there (I did not order that they be killed), and I brought them out of the fortress. I ordered that they be taken to the land of Islam, and I destroyed the fortress. Then we proceeded. The infidels of Tunde heard about that, they dispersed from their own fortress, and Allah gave us victory over it. That fortress used to be of the toughest fortresses against us. From there, we proceeded until we arrived at the sea. We found that it had flooded in its water bank, in a way that a person coming from the west could not cross it without much swimming. Its width amounted to one mile or more, and there were such sea animals in it as could quickly destroy anyone that

entered it. Therefore, our people were afraid of going into the water, and we stopped there displeased. We supplicated to Allah, the Exalted.

Thereafter, I sent a man that had a brave heart and was good at swimming to the sea. I said to him: "Get into the sea haply Allah will grant us a place through which we may cross easily!" He went forth to a part of the sea that was not wide and such as people did not use to go through. He got into the water and moved until he arrived at the west bank (of the sea) with the water not going beyond his chest. Then he came back and informed me. I gave gratitude to Allah in that regard and I informed my people. They became happy, and we spent the night upon that intention of crossing.

When we prayed the Subh (Morning/Dawn) prayer, I rode a camel onto the sea, putting that man in front of me and my trust in Allah. My people followed me. I entered the sea, and they did, all proclaiming the greatness of Allah (saying: "Allahu Akbar" (Allah is Great), including their infantry and cavalry, who were on horses. Some of them were on donkeys, and they did not unload themselves. (We moved) until all the troops got out unhurt, at the island of Fasu.

At that time, the infidels never expected anyone could cross that sea and come to them. They were taken unawares, and we attacked them. We killed and took captives, and we destroyed all their crops. Then the people that had taken cover in the fortresses came and truly became Muslim. I left them (unhurt), and I allowed them to be established in their place. Then we came back unhurt and with spoils of war. We entered the sea through that side, and then we moved to the land of Gurum in order to be in touch with our other groups that were there. We met them, and then we returned to the home safely. I wrote a poem in that regard. The poem was:

Let us praise and gratitude that make one's soul pleased
Belong to Allah, Owner of Blessings, and Lord of People!
He gives and denies whoever He will by His favor
Moreover, not by analogy is guidance attained onto Him!
He honors with His blessings any one that obeys Him
And He abases with various chastisements any one that opposes Him
Of the evidence thereof was the victory that came to us
In the land of Kurmi, the towns of the Karbase people
A victory for us by means of our lances and arrows
And our swords in their bellies and heads
Their children and women taken as captives
And their men slain by axes

After our flattening had spread out over their crops
And the flying of the cavalry with (their) shields (raised high)
Until they attacked their land and came back
Safe (and unhurt) bodies and horses
Already had they burnt down some houses and destroyed utterly!
The gathering of the infidels, the people of the Slinking Whisperer (Satan)!
After destroying and burning Debe, and driving them away
Tundu became terrified, (thinking): Would they really have a savior?
Say to them: Repent! For you will not be rescued
By running away to Borgu or to Kabas
Tarwa and Kunbi saw destruction and they sought for refuge
With Allah and Islam for fear of war!
They became safe after we have reached their throats
(They became safe) through the bounties of pardon
That came after despondence (the loss of hope)
They had thought that the sea was security barrier
They were deceived by the Brother of Whisper (Satan)
They saw troops on their right and on their left
East and west, well-established in unison (like one man, unshakeable)!
In their midst was the prayer of Sheikh causing through the wilderness
A lot of well-paved paths, (as they moved and stopped) sounding high!
O you, who ask about our news concerning their sea
Do take the reality thereof and write (it down) on the parchment!
When we came to the sea, it obeyed by opening the way
And by the Staff of (Allah's) aid did all forms (of the sea animals) obey!
The hindrances of its water were set back
With broken canines and molars!
Subservient to us, like a wild animal that is disgusting while its water (its broth or stock when cooked)
Becomes quails and jam, pure in the glass!
To the extent that we came back, and then we returned a second time (again)
And our returning to fetch and our chests were (now) in (the island) of Fasu
The messenger (sent to explore the sea) was truthful, so
He saw the troops of his fighting colleagues
In the sea like kings on (the) seats (of power)!
(Then) we went forth to Gurum to be in touch with our people
And some of them had come from Kartase
Then we departed unhurt and hoping for
A reward by which the sorrow of bankruptcy would be dissipated
No arrow or lance touched us, no sword (as well)

Like those who had returned from a marriage ceremony!
Praise belongs to Allah, and blessings be upon the great Prophet
The best of all creatures, and upon (his) graceful household!

My statement "la yuhtada biqiyasin" means that the reason behind whatever Allah gives or denies cannot be (actually) known, for the rule of a "Semi internal" decree is high above being ascribed to causes. "Arjas" is the plural of "Rijs," which means punishment. "Karbas" is the name of the king of the place beyond the sea. He was of the children of Askiya, the Leader of Songai, who was just (or righteous), but they altered everything after him and became infidels. "Aasin" means a doctor that would treat them of the injury we had given to them. The question (in the poem) seeks to reject (that claim).

Each of "Borgu" and "Kabas" is the name of a town. "jam'a rasin" means established, and not fleeing. "ajras" means the sounds that occurred when they were stopping, and "ajnas" means the various kinds of sea animals. "Fasu" is the name of an island in that sea, and "kartas" is a place by that sea. "akyas" is the plural of "kais," which is a person that rectifies himself and works for what comes after death.

Then about a year after we had returned from this military task, the Leader of the Faithful intended to move from Kandu to Saifawa. Most people moved towards that direction, which was towards the east. The Muslims that were in the west became afraid of the infidels when they heard about the (proposed) movement, because they saw every one moving towards the east.

Therefore, the Leader of the Faithful, Sheikh (Othman bn Fodiyo) got an army ready and sent it towards the west in order to make the towns in the west feel secure, and he made me the commander of the troops. I set out with a few troops because most people had already inclined to the place of movement in order to get houses and to reclaim lands, and the disliked to go for Jihad in that direction (the west) at that time. I sent to the people of Gurum, and they gathered waiting for me. When I came close to their gathering, they became the vanguard of my troops, and they moved to the land of Sanbalgu, which was of the land of Kurmi beyond the sea, and they got victory over it.

I met them near the sea and spent the night there. Our troops used the next five days crossing the sea in canoes. I did not cross because of some ailment that befell me. I was struck by the horse on my leg, so I could not stand up throughout these days. I concealed that from my people (I did not tell them about it), until they had reached the town of Gurure, which was of the land of Kurmi towards the north and beyond the sea. They got victory over it, killing and taking captives, and then they came back. Then we returned to the

homeland unhurt and I wrote this poem in which I mentioned the places where we had spent the night from Kandu onto the sea. This is the poem:

People have forgotten what your heart has not inquired about!
You should know what they applied in their ignorance is (itself) ignorance!
Your perception concerning what they had not perceived is stupidity!
What they had not perceived to make (things) righteous is intrusion!
Your understanding of what they had opposed is foolishness!
With their opinions, and every opinion has its basis!
You have gone west away from them after they had gone eastward
But your Lord is aware of the day that the assembly will be brought together!
And most of them are not as you have known them!
Youth would have an adult opinion and their child as an adult!
As to the tents, they are as their tents had been!
But their inhabitants are not those who existed before!
It is high time returning was made to piety (or the fear of Allah)!
Whoever draws towards fifty (years of age) should have some reason!
By making good (and righteous) intention in Jihad and other things
Your word and action will be for the Countenance (pleasure) of Allah!
We have gone forth for the Countenance of Allah, hoping for His reward
And uplifting Islam, so the lazy ones should have advantage thereof!
Whosoever has wealth or showing bravery as his purpose!
Or satisfying his anger does not fight in the cause of Allah!
Let us never possess horses on which we will not fight
To uplift the religion of Allah, -those horses including (our) legs
Let us not have the legs that we will not use to fight in the Cause of Allah!
We have spent the night at Kandu at one time, and then Sapele,
Gulunbi, the great fortress, (and) Zugar, (and) Dege following!
Then twice at Zugirma, followed by Filu, and Raya
And upon their sailing Fuga, and our fetching place was Sadal
We perfected the bind on Bagage, followed by Jaye, of their concern!
Then twice at Yeladu, followed by their Gobir
Then Mungu, and then on top of the sea on the tenth of (Dhul) Hijja
Kwara, Sage, and the water was narrowed by the mountain!
We spent five nights there while our troops were crossing
On board canoes by whose sides were horses and camels
You would see lances swimming as though they were
Camel hoofs while the tide threw out the waves!
Inform the Leader of the Faithful that they (at this moment) are
By the side of Kurmi, preoccupied with Jihad!
The infidels thereof have had their seat (of power) overthrown by the army!

Sambalgo destroyed, and shoes (of the infidels) have become slippery thereby!
In the same way has the host of Gurure been utterly destroyed!
And captivity and killing have landed on its environs!
(Enforced) by the hands of the leading troops of Qadiriyya
By whom the swords of the Leader of the Faithful rise high!
The wind of victory blew in front of them for one month
By the glory of the Messenger of Allah every one becomes honorable!
Blessings of Allah be upon him as long as His religion is strengthened
And the infidels are made to act against their will, and
As long as night withdraws (from morning, as long as they alternate)!

When we returned from battle, we moved to Sifawa. About a year later, the Leader of the Faithful got an army ready, and he gave the flag to Muhammad. He moved with a few troops and crossed the sea at the time of (abundant) water. They actually met the infidels waiting for them at the western bank (of the river), they crossed and drove them away. They killed those that they could kill and the rest of the infidels fled, leaving several of their fortresses beyond the sea. They, however, regrouped at a place called Illo, with their leader. Our troops moved and fought them therein andAllah gave us victory over them. They returned unhurt and with the spoils of war. I wrote a poem in the local language, and it was a well-known poem to celebrate the victory.

Shortly after they had returned, Muhammad, or rather the Leader of the Faithful, Othman bn Fodiyo, organized another set of troops and sent them to the land of Kari (gwari), whose inhabitants were tyrannical infidels. They have perpetually attacked Muslim lands, and no army has ever defeated them. They have a number of fortresses, castles, mountains, and valleys. Muhammad, together with the troops, moved until he arrived at their land, and he defeated their fortresses with the help of Allah. Many were slain (killed) or taken as captives. Their king was captured, taken captive and brought in chains. All praise belongs to Allah, because it was only with the help of Allah that they could be defeated. I wrote a poem in that regard. That poem was:

Praise and gratitude belong to my Lord,the One, the Originator
For defeating the tyrants transgressors of Kari(gwari)
In the hands of troops among our people
Being Immigrants (Muhajirs) among whom were a group of Helpers
In front of them were supplications made by the Qadiri scholar
Our Imam supplications stoning the group of the infidels
Such as destroyed the towns of unbelief when they arrived
The Home of Unbelief bad would be the condition of that home!
Leading themin the midst of horses and the infantry,

In the midst of lions was a man like an uprising and dangerous lion!
Until he arrived at the corridors of their home
They got into the morning like a glume that was thrown in fire!
By the morning you could only see their fortresses
There was no sound of any living person in all of them!
Taking their tyrant king as a captive added to their humiliation
Bound in their midst in the attire of shame!
O people of Kari, has (the case of) Katsina not been enough for you?
A neighbor should hear what has befallen (his) neighbor!
So was Kano, together with Zakzak (Zaria), which is near you!
And Zamfara, together with Gobir, the offspring of Babare!
Those are their houses before you in ruins because of the injustice
That they had gone, and they became tales for storytellers!
By the power of the One (Allah), the Omnipotent, who subdued them!
All praise belongs to Allah openly and secretly!

Thereafter our troops went forth successively to the land of Nupe in successive years, each time having victory over a number of fortresses, killing and taking (the infidels) as captives. Many infidels who had requested were granted immunity. Unfortunately, such infidels would (later) revolt. Such is the tradition of the infidels (at all times): They will always breach their pact because they have no fear of Allah. I have made a poem in the local language concerning the victories over (the land of) Nupe. It is for this reason that I did not write it. Praise belongs to Allah in that regard (for the victories).

Then after that, we have not ceased to send forth troops to the enemies, up to now, and praise belongs to Allah, Lord of the Worlds.

Let this then be the end of what I have intended to compile. It is concluded on Wednesday, eighteenth day of Shawwal, the month of Allah, in the tenth year after our migration, which is the year 1228 from the Prophet's migration, -may the best blessings and the purest peace be upon him. (In other words, it was concluded on Wednesday, Shawwal 18th, 1228 A.H.).

Let anyone that comes across this compilation also know that I did not copy anyone in what I have written here, nor did I look at the book of any one. I also did not repeat what I had heard from any one. I have rather written what came across my mind at the moment, involving the things that I have seen and known, such as have been associated with dominant works, exhaustive sorrows, and tiring meditation. Therefore, whatever comes right in it is from Allah, and to Him does praise belong, but whatever is wrong is from me, and I seek for the forgiveness of Allah in that regard. Praise belongs to Allah who

has guided us to this; it was not for us to be guided if Allah had not guided us! Blessings and complete peace of Allah be upon our leader, Muhammad, and upon his household and companions.

Our last prayer is praise belongs to Allah, Lord of the Worlds! It is concluded by the praise of Allah and His good aid and guidance. Blessings and peace be upon the Messenger of Allah! O Allah, forgive me, my parents and all the Muslim Community, by the honor of the Prophet of Mercy, the Guide of the Muslim Community. Amen!