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The Right of Weeping for the Deceased Spiritual Masters



سيدي الشيخ العارف خادم الرسول أحمد بامب بن محمد

The Gnostic Shaykh the Servant of the Messenger
Ahmadou Bamba ibn Muhammad al-Bukaai'

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المقدمة

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وآله وصحبه وسلم تسليما

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ وَالَّذِي جَعَلَ
﴿الْمُنْتَفِينَ فِي مَقَامِ آمِينَ﴾ فِي جَنَاتٍ وَعُيُونٍ * يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ * كَذَلِكَ وَرَوَّجْنَاهُمْ بِحُورٍ
عِينٍ * يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ * لَا يُدْفِقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى وَوَقَيْهُمْ عَذَابَ الْجَهِيمِ *
فَضَلَّ مَنْ رَبَّنَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ، وَأَفْضَلُ الصَّلَاةِ وَأَتَمُّ التَّسْلِيمِ عَلَى سَيِّدِنَا مُحَمَّدٍ خَيْرِ الْمَخْلُوقِينَ الَّذِي
قَالَ: ((وَكُلُّ إِلَى أَجَلٍ مُسَمًّى))، وَقَالَ: ((أَكْثَرُوا هَادِمَ اللَّذَاتِ)) يَعْنِي الْمَوْتَ، وَقَالَ: ((تَدْمَعُ الْعَيْنُ وَيَحْزَنُ
الْقَلْبُ وَلَا تَقُولُ مَا يَسْحَطُ الرَّبُّ))، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ: فَإِنَّ هَذِهِ الْقَصِيدَةَ لِعَارِفٍ بِاللَّهِ وَخَادِمٍ رَسُولِهِ سَيِّدِي أَحْمَدَ بَامْبٍ بْنِ الشَّيْخِ مُحَمَّدٍ الْبَكَايِ
رَضِيَ اللَّهُ عَنْهُ مِنْ أَفْضَلِ الْقَصَائِدِ فِي تَذَكُّرَةِ الْمَوْتِ وَتَنْزِيلِ رَحْمَةِ اللَّهِ عِنْدَ تَذَكُّرَةِ أَوْلِيَائِهِ، وَفِيهَا فَوَائِدُ كَثِيرَةٌ لِأَنَّ
فِيهَا النَّصَائِحَ فِي أَسْرَارِ مَنْهَاجِ السُّلُوكِ إِلَى اللَّهِ تَعَالَى، فَمَا قَرَأْتُهَا إِلَّا أَنَّهُا تَذَكَّرَنِي عَنْ أَمَوَاتِ السَّادَاتِ الشُّيُوخِ
الَّذِينَ أَخَذْتُ الْعِلْمَ وَالْمَعَارِفَ عَنْهُمْ، فَلِذَلِكَ أَرَادْتُ أَنْ أُنْشَرَهَا لِلنَّاسِ لِكَيْ أَنْ يَعْرِفُوا بَرَكَاتِ سَيِّدِي الشَّيْخِ الْخَادِمِ
أَحْمَدَ بَامْبٍ وَيَعْرِفُوا بَعْضَ الْأَمَوَاتِ مِنَ الْعَارِفِينَ وَالشُّيُوخِ أَخَذْتُ مِنْهُمْ وَأَنْ يَتَّبِعُوا بِهِمْ كَمَا أَخَذْتُ مِنْ بَرَكَاتِهِ.
وَمِنْ فَوَائِدِهَا أَنَّهَا تَبَيَّنَ أَخْلَاقُ أَوْلِيَائِ اللَّهِ الْعَارِفِينَ بِهِ، وَتَثَبَّتْ أَيْضًا أَرْكَانُ جَمِيعِ الطُّرُقِ الصُّوفِيَّةِ الَّتِي
هِيَ الْجَوْعُ وَالسَّهَرُ وَالصَّمْتُ وَالْعُزْلَةُ عَنِ الْخَلْقِ إِلَّا فِي أَوْقَاتِ الصَّرُورَةِ، وَتَوَضَّحَ أَصُولُ الطَّرِيقَةِ الَّتِي هِيَ:
التَّوْبَةُ وَالْخَوْفُ وَالرَّجَاءُ وَالْحُزْنُ وَالْقَنَاعَةُ وَالرُّهْدُ وَالْوَرَعُ وَالتَّوَكُّلُ وَالصَّبْرُ وَالْمَجَاهَدَةُ وَالرِّضَاءُ وَالشُّكْرُ وَغَيْرُهَا،
وَمِنْ فَوَائِدِهَا أَيْضًا أَنَّهَا تَبَيَّنَ لَنَا إِنَّ لِكُلِّ سَفَرٍ لَوَازِمَهُ كَذَلِيلٍ وَزَادٍ وَسَلَاحٍ وَسِرَاجٍ وَمَطِيَّةٍ وَعُكَّازٍ وَحِرَامٍ وَمَنْهَجٍ
وَرَفِيقٍ، وَقَالَ أَنَّ ذَلِيلَ الطَّرِيقِ إِلَى اللَّهِ شَيْخٌ مَرْبِّيٌّ عَارِفٌ بِالسُّلُوكِ إِلَيْهِ، وَأَنَّ زَادَ الطَّرِيقِ إِلَيْهِ التَّقْوَى، وَهُوَ الْإِتِّزَامُ
بِأَمْرِ اللَّهِ وَإِجْتِنَابُ نَوَاهِيهِ، وَأَنَّ لِكُلِّ مُسَافِرٍ سَلَاحٌ يَدَافِعُهُ بِهِ عَنِ قَاطِعِ الطَّرِيقِ وَإِنَّ سَلَاحَهُ هُوَ الدَّوَامُ عَلَى
الْوُضُوءِ وَالطَّهَارَةِ، وَسَرَاجُهُ فِي الطَّرِيقِ إِلَى مَوْلَاهُ ذِكْرُ اللَّهِ بِلِسَانِهِ وَقَلْبِهِ وَسِرِّهِ فِي جَمِيعِ الْأَوْقَاتِ، فَيَذْكُرُ اللَّهَ
يَنْوِرُ سَبِيلَهُ إِلَيْهِ عِزًّا وَجَلًّا، وَأَنَّ مَطِيَّتَهُ فِي سُلُوكِهِ إِلَى مَوْلَاهُ هِمَّةٌ عَالِيَّةٌ، وَهِيَ كِبْرَاقٌ لَهُ صَارَتْ بِهِ مِنْ مُلْكِ
نَفْسِهِ إِلَى مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى جَبَرُوتِ أَسْمَاءِ اللَّهِ وَصِفَاتِهِ، وَلِكُلِّ مُسَافِرٍ عُكَّازٌ يَعْتَمِدُ عَلَيْهِ فِي
مَشْيِهِ وَخَطَوَاتِهِ، فَكَذَلِكَ عُكَّازُهُ عَجْرُهُ وَإِفْتِقَارُهُ وَإِضْطِرَارُهُ إِلَى مَوْلَاهُ إِعْتَارَفًا بِعَدَمِ قُدْرَتِهِ فِي الطَّرِيقِ إِلَى رَبِّهِ، وَمِنْ
لَوَازِمِ لِكُلِّ مُسَافِرٍ أَيْضًا الْحِرَامُ الَّذِي يَرِبُطُ بِهِ زَادَهُ وَيُهْدِي بِهِ مَطِيَّتَهُ، فَحِرَامُهُ فِي الطَّرِيقِ إِلَى مَوْلَاهُ هُوَ حَرَمُ
وَتَصْمِيمِ بَعْلُومِ الْحَقَائِقِ وَالْكُشُوفَاتِ، فَالْمَعَارِفُ بِاللَّهِ غَايَةُ الطَّرِيقِ، وَمِنْ لَوَازِمِ الْمُسَافِرِ أَيْضًا مَنْهَاجٌ يَتَّبِعُهُ حَتَّى
لَا يَضِيعُ سُلُوكُهُ، فَمَنْهَاجُهُ فِي الطَّرِيقِ إِلَى مَوْلَاهُ الْإِتِّزَامُ بِالشَّرِيعَةِ دَائِمًا، فَلَا الْوُضُولُ إِلَى الْحَقَائِقِ فِي نَهَائِتِهِ
إِلَّا بِمُلَازِمَةِ الشَّرِيعَةِ فِي بَدَائِتِهِ، بَلْ لَا يَنْزُكُ الشَّرِيعَةُ فِي بَدَايَةِ أَمْرِهِ أَوْ فِي نَهَائِتِهِ، لِأَنَّ لَا الْحَقِيقَةَ بَعِيرِ

الشريعة، ولا بُدَّ لكلِّ مسافرٍ الرِّفِيقِ، قَالَ الْعَرَبُ: "الرِّفِيقُ قَبْلَ الطَّرِيقِ"، فَرَفِيقُهُ عَلَى الطَّرِيقِ إِلَى اللَّهِ إِخْوَانُهُ وَأُخَوَاتُهُ فِي الْجَمَاعَةِ، فَيَدُّ اللَّهُ مَعَ الْجَمَاعَةِ وَالشَّيْطَانُ مَعَ مَنْ فَرَّقَ الْجَمَاعَةَ، وَبَعْدُ أَنْ أَوْضَحَ لَنَا لَوَازِمَ الطَّرِيقِ رَجَعَ الشَّيْخُ أَحْمَدُ بَامْبٍ إِلَى ذِكْرِ دَلِيلِ الطَّرِيقِ فَهُوَ الشَّيْخُ الْعَالِمُ الْوَرَعُ وَذَكَرَ صِفَاتِهِ الْمُرْصِيَّةَ وَكَيْفَ يَأْدُبُ الْمُرِيدَ وَوَصَفَ قُدْرَةَ عُلُومِهِ حَتَّى قَالَ: "طُوبَى لِعَبْدٍ مُرِيدٍ صَادِقٍ لَّهُمْ بِخِدْمَةٍ أَوْ بِحُبٍّ أَوْ هِدَايَاتٍ"، وَفِي هَذَا النِّبْتِ إِشَارَةٌ إِلَى سِرِّ الْقَصِيدَةِ، فَكَيْفَ يُخَدِّمُ السَّيِّدَ وَهُوَ مَيِّتٌ إِلَّا بِالدُّعَاءِ لَهُ بِالْخَيْرَاتِ؟ وَكَيْفَ يَحِبُّ الْعَارِفَ وَهُوَ مَيِّتٌ إِلَّا بِالدُّعَاءِ لَهُ؟ وَكَيْفَ يُعْطِيهِ هَدِيَّةً وَهُوَ مَيِّتٌ إِلَّا بِهَدِيَّةِ الدُّعَاءِ الصَّالِحَةِ مِنْ وَلَدٍ صَالِحٍ؟ فَإِنَّ الْمَيِّتَ فِي عَالَمِ الْغَيْبِ، فَخِدْمَةٌ لَهُ وَمَحَبَّةٌ لَهُ وَهَدِيَّةٌ لَهُ بظَهْرِ الْغَيْبِ، فَهَذَا أَشَارَ الشَّيْخُ أَحْمَدُ بَامْبٍ رَضِيَ اللَّهُ عَنْهُ إِلَى السِّرِّ الْعَظِيمِ فِي قَصِيدَتِهِ، وَهُوَ مَسْأَلَةُ الدُّعَاءِ لِلْمُسْلِمِ بِظَهْرِ الْغَيْبِ.

فَقَدْ رَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ: وَلَكَ بِمِثْلٍ))، وَفِيهِ أَيْضًا عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ وَلَكَ بِمِثْلٍ))، قَالَ الْإِمَامُ النَّوَوِيُّ فِي شَرْحِهِ عَلَى مُسْلِمٍ: "وَفِي هَذَا فَضْلُ الدُّعَاءِ لِأَخِيهِ الْمُسْلِمِ بِظَهْرِ الْغَيْبِ، وَلَوْ دَعَا لَجَمَاعَةٍ مِنَ الْمُسْلِمِينَ حَصَلَتْ لَهُ الْفَضِيلَةُ، وَلَوْ دَعَا لَجُمْلَةِ الْمُسْلِمِينَ فَالظَّاهِرُ حُصُولُهَا أَيْضًا"، فَلِذَلِكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا رَوَاهُ الْحَاكِمُ فِي تَرْخِيهِ عَنْ أَبِي هُرَيْرَةَ: ((أَفْضَلُ الدُّعَاءِ أَنْ تَقُولَ: اللَّهُمَّ أَرْحَمْ أُمَّةَ مُحَمَّدٍ رَحْمَةً عَامَةً))، وَفِي رِوَايَةِ الْحَطِيبِ: ((مَا مِنْ دُعَاءٍ أَحَبَّ إِلَى اللَّهِ مِنْ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ أَرْحَمْ أُمَّةَ مُحَمَّدٍ رَحْمَةً عَامَةً))، فَهَذَا الدُّعَاءُ أَفْضَلُ وَأَحَبُّ عِنْدَ اللَّهِ عَزَّ وَجَلَّ بِأَنَّهُ دُعَاءٌ مُسْتَجَابَةٌ وَلِإِنَّهُ دَعْوَةُ الْمُسْلِمِ لَجُمْلَةِ الْمُسْلِمِينَ، فَلَا بُدَّ أَنَّهُ يَحْصُلُ بِمِثْلِ رَحْمَةٍ عَامَةٍ الَّتِي دَعَا لِجَمِيعِ الْأُمَّةِ، وَلِذَلِكَ قَالَ الشَّيْخُ أَحْمَدُ بَامْبٍ رَضِيَ اللَّهُ عَنْهُ فِيمَا حَصَلَتْ لِلْمُرِيدِ إِذَا يَحِبُّ السَّيِّدَ الْعَارِفَ الْوَالِي الَّذِي قَدْ مَاتَتْ وَيَخْدُمُهُ بِكَثْرَةِ الدُّعَاءِ لَهُ وَهَدَايَاتِ الذِّكْرِ:

نَالُوا بِقَفْوِ الرُّسُولِ الْمُصْطَفَى رُبَّنَا * صَلَّى عَلَيْهِ الَّذِي يُعْطِي الْمَزِيَّاتِ
نَالُوا بِقَفْوِ الَّذِي جَاءَ الْأَمِينُ بِهِ * عَلَيْهِ مِنْهُ صَلَاتِي كُلِّ سَاعَاتِ
مِنَ الْمَنَاقِبِ مَا لَا يَحْتَوِي قَلَمٌ * وَلَا لِسَانٌ بِحِطِّ أَوْ حِكَايَاتِ

فَإِذَا فَهِمْتَ هَذَا فَاعْلَمْ إِنَّ أَفْضَلَ الدُّعَاءِ لِغَيْرِ بَظَهْرِ الْغَيْبِ هُوَ الصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلِذَلِكَ أَجْتَمَعَ أَهْلُ اللَّهِ عَلَى أَنَّ الصَّلَاةَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَتْ مَقَامَ الشَّيْخِ الْمُرْتَبِيِّ لِلْمُرِيدِ إِذَا لَمْ يَجِدْ شَيْخًا، فَهَذَا السِّرُّ فِي تَخْتِمِ الشَّيْخِ أَحْمَدُ بَامْبٍ رَضِيَ اللَّهُ عَنْهُ لِهَذِهِ الْقَصِيدَةِ بِالصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَقُولُ أَنَّ أَفْضَلَ الدُّعَاءِ لِغَيْرِ بَظَهْرِ الْغَيْبِ بَعْدَ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

عَلَيْهِ وَسَلَّمَ هُوَ الدُّعَاءُ لِأَوْلِيَاءِ اللَّهِ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ لِأَنَّهُ حَصَلَتْ لِمَنْ دَعَا لَهُمْ بِمِثْلِ مَا سَأَلَ اللَّهُ لَهُمْ مِنَ الْخَيْرَاتِ.

فَاعْلَمْ إِذَا تُرِيدَ أَنْ تَحْصَلَ عَلَى مَقَامَاتِ الْأَوْلِيَاءِ وَعُلُومِهِمْ وَتُرِيدَ أَنْ تَبْرَكَ بِبَرَكَاتِهِمْ فَعَلَيْكَ بِالدُّعَاءِ لَهُمْ، فَلِذَلِكَ وَرَدَ الشَّيْخُ عُثْمَانُ بْنُ فُؤْدِي رَضِيَ اللَّهُ عَنْهُ أَحْزَابَ الْفِدَاءِ فَهِيَ فِدَاءُ لِلْمَيِّتِ الصَّالِحِينَ مِنْهُمْ عَامَّةً وَالْمُذْنِبِينَ مِنْهُمْ خَاصَّةً، فَأَخَذْتُ هَذِهِ الْأَحْزَابَ مِنَ الشَّيْخِ الْمُؤَدِّبِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ يُوسُفَ بْنِ السُّلْطَانِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّيْخِ عُثْمَانَ بْنِ فُؤْدِي، وَهُوَ عَنِ الشَّيْخِ مُحَمَّدِ سَعِيدِ بْنِ آدَمَ كَرِيمَنَ، وَهُوَ عَنِ الشَّيْخِ عَبْدِ الرَّازِقِ بْنِ عُثْمَانَ بْنِ عَبْدِ الْقَادِرِ بْنِ مُصْطَفَى، وَهُوَ عَنِ الشَّيْخِ يُوسُفَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُؤْمِنِينَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّيْخِ عُثْمَانَ بْنِ فُؤْدِي وَهُوَ عَنِ وَالِدِهِ نُورِ الرَّمَّانِ وَمُجِدِّ الدِّينِ الشَّيْخِ عُثْمَانَ بْنِ فُؤْدِي بِإِسْنَادِهِ مُتَّصِلٍ إِلَى الْخُلَفَاءِ الرَّاشِدِينَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

فَيَنْقَسِمُ الْأَحْزَابُ الْفِدَاءِ عَلَى ثَلَاثَةِ أَقْسَامٍ: صُغْرَى وَوُسْطَى وَكُبْرَى، أَمَّا حِزْبُ الْفِدَاءِ الصُّغْرَى هُوَ أَنْ تَقْرَأَ لِلْمَيِّتِ الْمُسْلِمِ: [1] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَسَلَّمَ مِائَةً؛ [2] سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ الْفَا؛ [3] اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَسَلَّمَ مِائَةً.

وَأَمَّا حِزْبُ الْفِدَاءِ الْوُسْطَى هُوَ أَنْ تَقْرَأَ لِلْمَيِّتِ الْمُسْلِمِ: [1] لَا إِلَهَ إِلَّا اللَّهُ سَبْعُونَ أَلْفَ مَرَّةٍ؛ [2] سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَلْفَ مَرَّةٍ؛ [3] بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثَمَانِيَةَ مِائَةٍ؛ [4] اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَسَلَّمَ إِثْنَا عَشَرَ أَلْفَ مَرَّةٍ.

وَأَمَّا حِزْبُ الْفِدَاءِ الْكُبْرَى هُوَ أَنْ تَقْرَأَ لِلْمَيِّتِ الْمُسْلِمِ: [1] لَا إِلَهَ إِلَّا اللَّهُ سَبْعُونَ أَلْفَ مَرَّةٍ؛ [2] سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَلْفَ مَرَّةٍ؛ [3] بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثَمَانِيَةَ مِائَةٍ؛ [4] سُورَةُ الْإِخْلَاصِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ خَمْسَ مِائَةٍ؛ [5] اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَسَلَّمَ إِثْنَا عَشَرَ أَلْفَ مَرَّةٍ.

قَالَ الشَّيْخُ عُثْمَانُ بْنُ فُؤْدِي رَضِيَ اللَّهُ عَنْهُ: "مَنْ عَمَلَهَا كَمَا ذَكَرْنَاهُ كَانَتْ لَهُ فِدَاءٌ مِنَ النَّارِ، وَإِنْ كَانَ مِنَ أَهْلِ النَّارِ يَخْرُجُهُ سَاعَتَهُ، وَنَوَاهَا لِلْمَيِّتِ"، وَأَقُولُ إِذَا تَقَرَأَ هَذِهِ الْأَحْزَابُ لِلْمَيِّتِ مِنْ أَوْلِيَاءِ اللَّهِ الْمُقَرَّبِينَ وَعِبَادِ اللَّهِ الصَّالِحِينَ تَحْصَلَ عَلَى مَقَامَاتِهِمْ وَأَنْوَارِهِمْ وَبَرَكَاتِهِمْ وَسِرِّهِمْ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ، أَخْبَرَنِي الشَّيْخُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَغَيْرُهُ مِنَ الْأَوْلِيَاءِ فِي مَا يُرْتَوَى يُمْكِنُ يَسْتَعْمَلُهَا لِنَفْسِهِ أَوْ لِآخَرِ، وَإِنْ اسْتَعْمَلَ بِأَحْزَابِ فِي مَجْلِسٍ وَاحِدَةٍ إِنْ يَقْدِرَ، أَوْ فِي مَدَّةِ الْأَيَّامِ لَكِنْ كُلَّمَا يَتِمُّ مَدَّةُ الْيَوْمِ عَلَيْهِ أَنْ يَقُولَ: اللَّهُمَّ تَصَرَّفْ النَّوَابِ لِهَذِهِ الْأَذْكَارِ لِرُوحِ فُلَانِ بْنِ فُلَانٍ أَوْ فُلَانَةِ بِنْتِ فُلَانٍ مَثَلًا، وَيُمْكِنُ أَنْ يَسْتَعْمَلَ هَذِهِ الْأَحْزَابَ فَرْدِيًّا أَوْ يَشْتَرِكُهَا بَيْنَ الْجَمَاعَةِ، إِذَا يَسْتَعْمَلُهَا بَيْنَ جَمَاعَةٍ فَلِكُلِّ شَخْصٍ أَنْ يَقْرَأَهَا لِنَفْسِهِ وَلَا عَلَى صَوْتٍ وَاحِدَةٍ وَلَا جَهْرًا، وَكَانَ عَلَى هَذَا الْمَنْهَجِ رَأْيُهُ فِي مَا يُرْتَوَى مَعَ أَوْلَادِ جَمَاعَةِ الشَّيْخِ عُثْمَانَ بْنِ فُؤْدِي إِذَا مَاتَ أَحَدٌ مِنْهُمْ، وَاللَّهُ تَعَالَى أَعْلَمُ.

وَهَذَا السِّرُّ حَصَلَتْ عَلَيْهِ مِنْ مَوَاطِبَةٍ عَلَى قِرَاءَةِ هَذِهِ الْقَصِيدَةِ حُقِّ النُّكَاةُ عَلَى سَادَاتِ أَمْوَاتٍ للعارف
الخادم الشيخ أحمد بامب رضي الله تعالى عنه وأفادنا ببركاته آمين، وَأَسْأَلُ كُلَّ مَنْ يَحِبُّهُ أَنْ يَقْرَأَ مَا يَسِرُّ لَهُ
مِنْ هَذِهِ الْأَحْزَابِ الْفِدَاءَ لِنَنَالَ عَلَى مَا وَعَدَهُ فِي قَصِيدَتِهِ، وبالله التوفيق.

الشيخ محمد شريف بن فريد القادري
يوم الأربعاء 28 رجب 1437 الهجرية
(04-05-2016)

زاوية الشيخ عثمان بن فودي،
زيرني يريماجو بماكو مالي

¹ فقد وصلت لنا الخبر أن أمير المؤمنين الخليفة الراشد الحاج أبو بكر بن السلطان محمد الطاهر بن السلطان محمد بلو مايرنو بن السلطان محمد
الطاهر بن السلطان أحمد زروق بن السلطان أبي بكر عتيق بن أمير المؤمنين نور الزمان مجدد الدين أمام الأولياء الشيخ عثمان بن فودي قد توافقت
فقريرا لساعة الثلاثة يوم الثلاثاء 27 رجب سنة 1437 من الهجرة النبوي على صاحبه أفضل الصلاة وأتم التسليم [الموافق بـ 5-3-2016 الميلادي]،
اللهم أرحمه وأغفر له وأجمعه مع جدّه الشيخ عثمان بن فودي في الجنة الفردوس قدّسهما الله سرهما وأفادنا من ببركاتهما آمين.

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

“All praises are due to Allah the Lord of the worlds”, “who created death and life in order to see which of you are best in deeds”; who made “those fearfully aware in a place of safety in gardens and springs, wearing silk and rich brocade facing each other. Likewise, We will marry them to large eyed women; therein they will call for every kind of fruit in utter safety. Nor will they taste death, except the first death and he will save them from the punishment of the Blazing Fire; as a bounty from your Lord, that will be the supreme achievement.” The best blessing and most perfect peace be upon our master Muhammad, the best of all creation who said: “Everything is moving towards its appointed time”; who said “Increase in the destroyer of pleasures”, meaning by that – death; and who said: “The eyes weep and the heart is saddened but we will not say anything which causes the wrath of the Lord”; and peace and blessings be upon his family and Companions all of them.

To continue: this poetic song of the knower of Allah and servant of His messenger, my master Ahmadu Bamba ibn *Shaykh* Muhammad al-Bakaai’, may Allah be pleased with him is among the best poetic songs in remembrance of death, and in the descent of the mercy of Allah as a result of mentioning His *awliyya*. In it are innumerable spiritual advantages because it contains profound advice regarding the secrets of the methodology of the spiritual journey to Allah ta’ala. I have never recited it except that it reminded me of the deceased master spiritual teachers from whom I took knowledge and gnosis. It is for this reason that I wanted to disseminate it to the people in order that they could come to know of the *baraka* my spiritual master *Khadim Shaykh* Ahmadu Bamba; and to also know some of the deceased among the knowers of Allah and teachers from I took knowledge; so that they too can take from their *baraka* in the same way that I did.

Among the benefits of the Huqqa’l-Bukaai’ is that explains the genuine character of the *awliyya* of Allah, those who know Him directly. It also establishes the fundamental principles of all the *sufi* paths which are: hunger, wakefulness, silence and solitude from people except in times of necessity. The Huqqa’l-Bukaai’ clarifies the foundations of the spiritual path which are: repentance, fear, hope, sadness, satisfaction, austerity, scrupulous piety, reliance, patience, self-struggle, contentment, gratitude and others. Among the spiritual advantages of the Huqqa’l-Bukaai’ also is that it explains to us that for every journey there must be essentials such as a guide, provision, a weapon, a lamp, a riding mount, a staff, a belt, a method and a road companion. He, *Shaykh* Ahmadu Bamba, may Allah be pleased with him, said that the guide of the spiritual path to Allah is a teaching *Shaykh* well acquainted with road to him. He said that the provision of the spiritual path to Him is fearful awareness; which means adhering to the commands of Allah and avoiding His prohibitions. He said that his lamp on the spiritual path to his Lord is remembrance of Allah at all times with his tongue, his heart and his secret. It is by the remembrance of Allah that his path to Him *`izza wa jalla* becomes illuminated. He said that the riding mount in his journey to his Lord is exalted spiritual resolution. It is like a *buraq* with which he soars from the worldly kingdom of his lower soul to the unseen kingdoms of the heavens and earth until he reaches the kingdom of power of the Names of Allah and His divine attributes. Just as every traveler requires a staff upon which he leans in his walking and long marching; likewise his staff in the spiritual path to his Lord is his impotence, impoverishment and dire need of his Lord, as well as his recognition of complete lack of ability. He said that among the essentials of any traveler is a tying belt by which he ties down his provision and

guides his riding mount. For, his belt in the spiritual path to his Lord is being resolute and firm with the sciences of the divine realities and spiritual unveiling; since direct gnosis of Allah is the goal of the spiritual path. He said that among the essentials of the traveler also is the methodology which he follows so that he does not lose his way. His methodology in the spiritual path to his Lord is continuous adherence to the *shari`a*. For, there is no arrival to the divine realities in the end without adherence to the *shari`a* in the beginning. Rather, he should neither abandon the *shari`a* in the beginning of his affair or in its end, because there is no divine realities without the *shari`a*. He also said that every traveler must of a necessity have road companion. The Arabs say: “Chose the road companion before the road.” Thus, his road companion on the path to Allah are his brothers and sisters of the *jama`at*. For, the Hand of Allah is with the *jama`at* and Satan is with the one who breaks from the *jama`at*. After clarifying for us the essentials of the spiritual path, *Shaykh* Ahmadu Bamba returns to talk about the guide of the spiritual path. He is the spiritual teacher and the pious scholar. He mentions his pleasing traits and how he trains and disciplines the disciple. He describes his vast extent in the exoteric and esoteric sciences until he said: “Joy to the servant, the disciple who is sincere towards them with their service to them, their love or by means of gifts.” In this verse is an indication to the secret of the poem. For, how can the spiritual master be served when he is deceased except through supplications for all good for him? How can he love the Knower of Allah and he is deceased except by his supplication for him? How can he give him gifts and he is deceased except through the gift of the righteous supplication of a righteous spiritual offspring? For, the deceased is in the world of the Unseen, and thus, service rendered to him, love for him and gifts for him can only occur for one who is abscent. It is here that *Shaykh* Ahmadu Bamba, may Allah be pleased with him gives us an indication of the immense secret of his poetic song. It is the issue of supplication for a Muslim who is absent.

It has been related by Muslim in his Saheeh on the authority of Abu`d-Darda’ who said that the Messenger of Allah, may Allah bless him and grant him peace said: “There is no Muslim who supplicates for his brother who is not present except that an Angel says to him: ‘The like of what is asked for you as well’.” In the same collection on the authority of Umm`d-Darda’ who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The supplication of a fellow Muslim for his brother who is not present is answered. At his head is an Angel made responsible to him each time he supplicates for good for his brother, the Angel made responsible for him says: ‘Amen, and the like of what is asked for you as well’.” *Imam* an-Nawwawi said in his commentary upon the Saheeh of Muslim: “In this establishes the merit of making supplication for a fellow Muslim who is not present. Thus, when he supplicates for a community of Muslims he will also attain the bounty commensurate with that. Likewise when he supplicates for the entire Muslim *Umma*, then apparently he attains the bounty commensurate with that as well.” It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said as it was related by al-Hakim in his Tarikh on the authority Abu Hurayra: “The best supplication is that you say: O Allah be merciful to the *Umma* of Muhammad with an all-embracing mercy.” In the narration of al-Khateeb: “There is no supplication more beloved to Allah than the servant saying: ‘O Allah be merciful to the *Umma* of Muhammad with an all-embracing mercy’.” This supplication is the most superior and most beloved with Allah *`izza wa jalla* due to the fact that it is an answered supplication and that it is the supplication of a Muslim for the whole of the Muslims. Therefore, it is necessary that the person attain the same all-embracing mercy that he asked for the entire *Umma*.

It is for this reason that *Shaykh* Ahmadu Bamba, may Allah be pleased with him said regarding what the disciple will achieve spiritually by his love for the sage, the gnostic spiritual master who has died; and gives service to him by making much supplication for him and the granting of the gifts of remembrance of Allah:

“They obtained rank by the footprints of the Messenger the chosen one,

May the One who grants privileges give him blessings.

They obtained by the footprints of the one who came with trustworthiness

Upon him from Him be my prayers and blessings at all hours,

Virtues which have not been embraced by a pen

Nor by a tongue neither by transcription nor by narration.”

If you understand this, then realize that the best supplication for another who is not present is the sending of blessings upon the Prophet, may Allah bless him and grant him peace. It is for this reason that the People of Allah are unanimous in their view that sending blessing upon the Prophet, may Allah bless him and grant him peace stands in the place of the teaching spiritual guide if one cannot be found. This is the secret in *Shaykh* Ahmadu Bamba, may Allah be pleased with him sealing the poetic song with sending blessings upon the Prophet, may Allah bless him and grant him peace. I say further that the best supplication that can be made for another that is not present, after the sending of blessings upon the Prophet, may Allah bless him and grant him peace is the supplication made for the *awliyya* of Allah from among the righteous servants of Allah. This is because the one who supplicates for them is able to attain the like in good that he ask Allah to give them.

Therefore realize that if you desire to attain the spiritual stations of the *awliyya* and their sciences; and if you desire to take blessings from their blessings then it is incumbent upon you to supplicate for them. It is for this reason that *Shehu* Uthman ibn Fuduye` may Allah be pleased with him, transmitted the Ahzaab'l-Fidaa' (Litanies of Redemption); designed to redeem the dead among the righteous in general and the dead among the sinful in particular. I took these litanies from the *Qur'an* teacher *Shaykh* Muhammad Bello ibn Abdullahi ibn `Umar ibn Yusuf ibn *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`. He took it from *Shaykh* Muhammad Sa'id ibn Adam Kari` angha. He took it from *Shaykh* Abd'r-Raaziq ibn Uthman ibn Abd'l-Qadir ibn Mustafa. He took it from *Shaykh* Yusuf ibn Muhammad Bello. He took it from his father, the *Amir'l-Mu'mineen* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`. He took it from the light of the age, the reformer of the religion, *Shehu* Uthman ibn Fuduye` with his chain of authority connecting back to the Righteous *Khalifs* on the authority of the Prophet, may Allah bless him and grant him peace.

The Ahzaab'l-Fidaa' are divided into three: a minor one, an intermediate one and a great one. As for the minor litany of redemption, it is that you recite in this order: [1] O Alla send blessings upon Muhammad and upon the family of Muhammad and grant him peace (**ALLAHUMMA SALLI `ALA SAYYIDINAA MUHAMMADIN WA ALI MUHAMMAD WA SALLAM**) **100 times**; [2] Glory be to Allah and with His praises, glory be to Allah the Immense **1000 times**; [3] O Alla send blessings upon Muhammad and upon the family of Muhammad and grant him peace (**ALLAHUMMA SALLI `ALA SAYYIDINAA MUHAMMADIN WA ALI MUHAMMAD WA SALLAM**) **100 times**. As for the intermediate litany of redemption, it is that you recite: [1] There is no deity except Allah (**LAA ILAHA ILLA ALLAH**) **70,000 times**; [2] ‘Glory be to Allah and with Him is the praises’, (**SUBHANA ALLAH WA BI HAMDIHI**) – **1000 times**; [3] In the name of Allah, the Beneficent, the Merciful (**BISMILLAH** **I'R-RAHMANI'R-RAHIM**) - **800 times**; [4] O Allah

send blessings upon our master Muhammad, his family and Companions and give them peace, (ALLAHUMMA SALLI `ALA SAYYIDINAA MUHAMMADIN WA ALI MUHAMMAD WA SALLAM) – 12,000 times. As for the great litany of redemption, it is that you recite: [1] There is no deity except Allah (LAA ILAHA ILLA ALLAH) 70,000 times; [2] ‘Glory be to Allah and with Him is the praises’, (SUBHANA ALLAH WA BI HAMDIHI) – 1000 times; [3] In the name of Allah, the Beneficent, the Merciful (BISMILLAH ‘R-RAHMANI’R-RAHIM) - 800 times; [4] *Surat’l-Ikhlaas* Say He Allah is One – 500 times; [5] O Allah send blessings upon our master Muhammad, his family and Companions and give them peace, (ALLAHUMMA SALLI `ALA SAYYIDINAA MUHAMMADIN WA ALI MUHAMMAD WA SALLAM) – 12,000 times.

Shehu Uthman ibn Fuduye`, may Allah be pleased with him said: “Whoever performs these litanies in the order and manner which we mentioned will have achieved redemption from the Hell Fires, even if he/she were written to be among the people of Hell Fires; and will be taken out of it at that hour. It should be recited on behalf of those deceased.” I say, if you recite these litanies for the deceased among the *awliyya* of Allah, those brought near to Him and the righteous servants of Allah, then you will attain their spiritual stations, illuminations, *baraka* and secret, with the permission of Allah `izza wa jalla. *Shaykh* Muhammad Bello ibn Adbullahi and others among the sages of Maiurno informed me that they can be performed in one sitting, if the person has time. If this is not possible it can be performed over a period of time. However, each time it is ended for that day the person reciting the litany must ask Allah ta`ala to give the reward of what was recited over to so-and-so, the son/daughter of so-and-so, (ALLAHUMMA TASAARIF AT-THAWAAB LI HADHIHI ADHKAAR ILA _____ IBN _____; or _____ bint _____). They can be performed by an individual for themselves, or it can be done on behalf of someone else. It can be performed singularly, or shared among many people where each person does a set amount until the whole litany has been completed. When it is performed in congregation, each person should recite to themselves and at their own speed. It should not be performed aloud, in one voice. It was in this manner that I saw it performed in Maiurno, Sennar, Sudan with the descendants of *Shehu* Uthman ibn Fuduye` there on behalf any of them who died. And Allah knows best.

I attained this secret after persistent reciting of this poetic song *Huqqa’l-Bukai’ `Ala as-Saadaat* of the gnostic *Shaykh* and *Khadim* of the Messenger, Ahmadu Bamba, may Allah ta`ala be pleased with him, and benefit us by his *baraka* – Amen. I ask that those who love him that they recite what is easiest for them from these litanies of redemption in order to attain what he promised in his poetic song; and success is with Allah.

Shaykh Muhammad Shareef bin Farid al-Qadiri
Wednesday, 28 *Rajab*, 1437 A.H. (04-05-2016)
The *Zawiyya* of *Shehu* Uthman ibn Fuduye`
Zerni, Yirimadio, Bamako - Mali²

² The news reached us that the *Amir’l-Mu’mineen*, the upright *Khalif al-Hajj* Abu Bakr ibn *Sultan* Muhammad at-Taahir ibn *Sultan* Muhammad Bello MaiWurno ibn *Sultan* Muhammad Attahiru I ibn *Sultan* Ahmad Zarruq ibn *Sultan* Abi Bakr `Ateeq ibn *Amir’l-Mu’mineen* Nuur’z-Zamaan Mujaddid’d-Deen Imam al-Awliyya *Shehu* Uthman ibn Fuduye` has died close to three o’clock p.m. on Tuesday, the 27th of *Rajab*, 1437 from the *hijra* of the Prophet, upon him be the best blessings and most perfect peace [circa 5-3-2016 C.E.]. O Allah be merciful to him, forgive him and join him with his grandfather *Shehu* Uthman ibn Fuduye` in the Garden of Firdaus, may Allah ennoble their secret, and benefit us by means of their *baraka* Amen.

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حُقُّ الْبُكَاءِ عَلَى سَادَاتِ أَمْوَاتٍ

The Right of Weeping for the Deceased Spiritual Masters

Institute of Islamic-African Studies International

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

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

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَنِيَّتِي التَّبَرُّكُ بِالسَّادَاتِ

Indeed actions are based upon intentions and it is my intention to take blessings with the spiritual masters.

حَقُّ الْبُكَاءِ عَلَى سَادَاتِ أَمْوَاتِ * تَبْكِي الْأَرْضُ عَلَيْهِمْ كَالسَّمَوَاتِ

Weeping is necessary for the death of the spiritual masters.

The earth likewise the heavens weep over them

أَبْكِي عَلَيْهِمْ وَأَرْجُو فِي الْبُكَاءِ غَدًا * رِضْوَانٍ مَنْ فِيهِ غَابُوا بِالْخَلَاوَاتِ

I weep over them and hope in weeping that tomorrow

To gain the pleasure of the One who caused them to vanish in Divine grace

يَا لَهْفَ نَفْسِي عَلَى فَقْدِ الْأَكَابِرِ مَنْ * غَابُوا لِرَبِّ دَعَاهُمْ لِلْعُلُوتِ

I pity myself over the lost of these notables who

Became extinct for the sake of the Lord who invited them to the highest abodes.

تَبْكِي اللَّيَالِي عَلَيْهِمْ وَالشُّهُورُ مَعًا * مِثْلَ الْعِشِيِّ بَوَجْدٍ وَالْعُدُوتِ

The nights along with the months weep over them

Like the evenings and the early mornings do so with passion.

كَانُوا عِبَادًا بِطَاعَاتٍ لِرَبِّهِمْ * وَكَانَ جَلَّ لَهُمْ رَبًّا بِمَنَاتِ

They were servants by their obedience to their Lord

As a result the Lord enveloped them in divine favors

كَانُوا يَعُدُّونَ تَرَكَ الْوَرْدِ مَعَ شَبَعِ * مِنَ الْحَلَالِ مِنْ أَسْبَابِ الْمُصِيبَاتِ

They considered neglecting the *wird* along with being sedated

With lawful food among the causative factors of afflictions.

كَانُوا إِذَا اللَّيْلُ أَرْخَى السِّتْرَ ذَا حَلَدٍ * قَامُوا سَرْعًا لِإِخْيَاءِ الدُّجَنَاتِ

When the night had lowered its veil of intense darkness, they used to

Stand quickly in order to give life to the gloomy darkness.

بَاعُوا فُضُولًا بِذِكْرِ اللَّهِ خَالِقِهِمْ * فَالَنَوْمَ فِي اللَّيْلِ بَاعُوا بِالْمُنَاجَاتِ

They sold worldly favors for the remembrance of Allah, their Creator

And sleep during the nights they traded it for divine intimate conversation

تَخَفُّوا الْمَصَاجِعَ فِي لَيْلٍ جُنُوبُهُمْ * نَاسِينَ سَلَمَى وَلَيْلَى بِالنُّشَارَاتِ

Their sides eschewed the beds during the nights

Forgetting about *Salma* and *Layla* in exchange for divine interchange.

فَحَيْنَمَا بَرَزَتْ لَيْلَى بِبَهْجَتِهَا * عَنْهَا تَوَلَّوْا إِلَى الْمَوْلَى بِطَاعَاتِ

For wherever *Layla* appeared with her beauties

They turned away towards their Lord with acts of obedience.

يُنْسَوْنَ لَيْلَى وَسُعْدَى فِي قِيَامِهِمْ * مُسْتَانِسِينَ بِأَذْكَارٍ وَأَيَاتٍ

They forgot about *Layla* and *Su`daa* during their standing in prayer
Preoccupied in intimate discourse with remembrance and Quranic verses.

حَدِيثُهُمْ ذِكْرُ مُغْنٍ نَافِعٍ صَمَدٍ * لَا ذِكْرُ هِنْدٍ وَلُبْنَى فِي الْمَقَالَاتِ

Their talk was remembrance of the Independent, the Beneficiary the Eternal
The remembrance of *Hind* and *Lubna* did not puncture their conversations.

قَوْمٌ بِأَسْلِحَةٍ أَعْدَاءَهُمْ قَهَرُوا * حَتَّى عَلَوْا بِالْمَرْيَا وَالْكَرَامَاتِ

They were a people who vanquished their enemies with weapons
Until they excelled in all acts of virtue and miraculous nobility.



سيدي الشيخ محمد الأمين بن الشيخ آدم كريغنج بن الشيخ محمد سنب بن الشيخ محمد ليلي
Shaykh Muhammad al-Amin ibn Shaykh Adam Kariangha ibn Shaykh Muhammad Tukur ibn Shaykh Muhammad Sanbu ibn
Shaykh Muhammad Leeli

أَرْكَانُ بَيْتِ جَمِيعِ الْقَوْمِ أَرْبَعَةٌ * بِهَا يُؤَسَّسُ بُنْيَانُ الْوَلَايَاتِ

The pillars of the house of all the People of Allah are four,
By which the foundation of the edifice of sainthood is built.

صَمْتُ وَجُوعٌ طَوِيلٌ بَعْدَهُ سَهَرٌ * وَعَزْلَةٌ عَنْ شُيُوخٍ بِالْإِشَارَاتِ

[1] Silence and [2] extensive hunger, after it [3] wakefulness,
And [4] solitude on the authority of the *shaykhs* by means of spiritual indications.

قَوْمٌ طَرِيقَتُهُمْ تَكْفِي الْمُرِيدَ أَدَى * مِنَ الْمَرِيدِ وَأَنْوَاعِ الْغُرُورَاتِ

A People whose path suffices the disciple against the evils
From rebellious devils and the varieties of self-delusions.

طَرِيقَتُهُمْ قَصْدُ وَجْهِ اللَّهِ دُونَ هَوَى * مَعَ الْأُصُولِ الَّتِي تَنْفِي الرَّعُونَاتِ

Their path, whose aim is the Face of Allah not corrupt passions
It includes the fundamentals that negate heedlessness and inconstancy.

مِنْ تَوْبَةٍ قُدِّمَتْ خَوْفٍ رَجًا مَعَهُ

* إِكْثَارُ حُزْنٍ دَوَامًا بِالْقَنَاعَاتِ

Like repentance which precedes fear along with hope,
Much sadness and being always in a state of satisfaction.

وَالزُّهْدُ فِي كُلِّ قَانَ بَعْدَهُ وَرَعٌ

* مَعَ التَّوَكُّلِ صَبْرٌ كُلِّ سَاعَاتِ

Austerity against every transitory vanity and after it scrupulousness.
Along with complete reliance, is coupled patience at all times.

جِهَادُ نَفْسٍ وَشُكْرٌ بِالْقَضَاءِ رِضَى

* تَرْكُ الْإِتْقَانِ إِلَى حَالِ الْبَرِيَّاتِ

Struggle with the *nafs* and thankfulness and contentment with the decree,
Avoiding inclinations towards the lower states of creatures.



سيدي الشيخ محمد الفاتح بن الشيخ قريب الله بن الشيخ أبي صالح بن الشيخ العارف أحمد الطيب بن البشير
Shaykh Muhammad al-Faatih ibn Shaykh Qaribullah ibn Shaykh Abi Saalih ibn Shaykh al-Aarif Ahmad at-Tayyib ibn al-Bashir

طَرِيقُهُمْ عَشْرَةٌ جَاءَتْ لَوَازِمُهَا

* لَا بُدَّ مِنْهَا لِأَرْبَابِ الْإِرَادَاتِ

Their path is built on ten elements that bring requirements,
They are essential for those who possess divine aspirations.

مَقْصُودٌ وَهُوَ مَا يُفْضِي إِلَى سَفَرٍ

* مِنْهَا دَلِيلٌ كَشَيْخٍ ذِي فُتُوحَاتِ

The objective is what urges one to take the journey,
Among them is [1] the guide, like a *shaykh* who possesses divine openings.

وَالزَّادُ وَهُوَ التَّقَى مِنْهَا سِلَاحُهُمْ

* وَهُوَ الْوُضُوءُ الَّذِي يَنْفِي النَّجَاسَاتِ

And [2] the provision, it is *taqwa*, among them their weapon,
It is [3] the ablution which negates all impurities.

مِنْهَا السِّرَاجُ بِذِكْرِ اللَّهِ جَلَّ عِلَاءُ

* مِنْهَا الْمَطَايَا بِهَمَّاتٍ عَلِيَّاتِ

Among them is [4] the lamp by remembrance of Allah, the Majestic and Exalted.
Among them is [5] the riding mount by means of enthusiasm for the highest stations.

مِنْهَا الْعُكَّازُ بِعَجْزٍ وَالْحِزَامُ لَدَى

* أَهْلِ الطَّرِيقَةِ حَزْمٌ بِالْحَقِيقَاتِ

Among them is [6] the staff by means of inability, and [7] the sword belt by which
The People of the path have fortitude in spiritual realities.

وَهِيَ الشَّرِيعَةُ فِي بَدْءٍ وَغَايَاتٍ *

Among the requirements is adhering to [8] the methodology always,
It is the *shari`a* in the beginning of their affair and in the end.

مَعَ الْوَفَاءِ بِصِدْقٍ فِي الْأَخْوَاطِ *

And [9] good companionship is their brother in their spiritual zeal
Along with [10] loyalty by means of sincerity in brotherhood.



سيدي الشيخ بلو بن الشيخ عبد الرزاق بن الشيخ عثمان بن الشيخ عبد القادر بن الشيخ مصطفى

Shaykh Bello ibn Shaykh Abd'r-Razaaq ibn Shaykh Uthman ibn Shaykh Abd'l-Qaadir ibn Shaykh Mustafa

يَكْفِي الْمُرِيدَ مَرِيدًا ذَا غَوَايَاتٍ *

Everyone among the sum of the masters are possessors of spiritual rank
That suffices the disciple against rebellious devils the possessors of enticements.

مِنْهُمْ مُرَبِّ بِأَذْكَارٍ وَحَالَاتٍ *

Everyone of the People are *shaykhs*, scholarly and scrupulously pious
Among them is one who trains by remembrance of Allah and spiritual states.

مِنْهُمْ مُرَبِّ مُرَقِّ بِالْإِشَارَاتِ *

Among them is one from whom comes mildness of states singularly and forever,
Among them is one who imparts training delicately by means of indications.

يَكْفِي الْمُرِيدِينَ أَنْوَاعَ الشَّقَاوَاتِ *

Each is completely cognizant of the sicknesses of the hearts besides
Which suffices the disciple against all varieties of misfortunes.

يُمْضِي النَّصِيحَةَ فِي كُلِّ الْبَرِّيَّاتِ *

Each is completely generous, fearfully aware, guided and openhanded,
Spreading sound advice and sincere council among all creatures.

يَعِي غُلُومًا مِنَ الْمَوْلَى سَنِيَّاتٍ *

By means of *taqwa* he erases all the evils of the *nafs*,
Giving life to splendid sciences and knowledges from the Lord.

وَمِنْ لَوَازِمِهَا مِنْهَاجُهَا أَبَدًا

وَرُفْقَةٌ وَهِيَ إِخْوَانٌ لَهُمْ هَمَمٌ

وَالْكُلُّ مِنْ جُمْلَةِ السَّادَاتِ ذُو رُتَبٍ

كُلُّ مَنْ الْقَوْمِ شَيْخٌ عَالِمٌ وَرَعٌ

مِنْهُمْ مُرَقِّ بِحَالٍ وَحَذَا أَبَدًا

كُلُّ خَبِيرٍ بِأَدْوَاءِ الْقُلُوبِ مَعَا

كُلُّ كَرِيمٍ تَقِيٍّ ذُو هُدًى وَسَخَا

يَمْحُو بِقُوَى حُظُوظِ النَّفْسِ جُمْلَتَهَا

يُؤَدِّي طَرِيقَةَ أَهْلِ اللَّهِ وَاضِحَةً * لِلْمُهْتَدِينَ جَمِيعاً بِالْفُيُوضَاتِ

He makes the path of the People of Allah evidently clear,
For all those seeking guidance by means of divine overflowing.

كُلُّ لَهُ هِمَّةٌ يَرْقَى بِهَا أَبَدًا * إِلَى عَزِيزٍ مُعِزٍّ بِالْفُتُوحَاتِ

Each of them possesses resolute zeal by which they ascend forever,
To the Mighty, the Powerful by means of divine spiritual openings.

يَرَى الْخَفَايَا بِعَيْنِ الْقَلْبِ ظَاهِرَةً * كَمَا يُشَاهِدُ مَا تَحْتَ الْأَكْتَاتِ

He sees the secret affairs with the eye of the heart clearly
Just as he witnesses what is underneath existing things.

يَخْوِي ضِيَاءَ كَضَوِّهِ الشَّمْسِ حَيْثُ بَحَا * يَخْطَى بِهَا كُلُّ شَخْصٍ ذِي إِسْتِثَارَاتِ

He encompasses illumination like the brightness of the sun wherever it moves
By means of him every illuminated person takes his share.

يَغِيبُ عَنْ كُلِّ كَوْنٍ لِلْمَكُونِ دَا * نُورٍ عَظِيمٍ وَسِرٍّ مِّنْ غُيُوبَاتِ

He withdraws from all created things for the sake of the Creator
He possesses a tremendous light and a great secret from the unseen worlds.

يَمْحُو عَنِ الْقَلْبِ رَيْبًا قَدْ يُدْنِسُهُ * مَحْوِ الْمُعْسَلِ عَنْ ثَوْبِ النَّجَاسَاتِ

He wipes away from the heart every doubt which pollutes it.
He washes with a complete cleaning the clothing of impurities.

أُولَئِكَ الْقَوْمُ لَا يَشْقَى جَلِيسُهُمْ * إِذْ يَكْسِبُونَ الْمُرِيدِينَ السَّعَادَاتِ

These are People whose assemblies cause no misery
By which the disciples earn the ranks of good fortune.

طُوبَى لِعَبْدٍ مُّرِيدٍ صَادِقٍ لَهُمْ * بِخِدْمَةٍ أَوْ بِحُبٍّ أَوْ هَدِيَّاتِ

Joy to the servant, the disciple who is sincere towards them.
With their service to them, their love or by means of gifts.

نَالُوا بِقَعْوِ الرَّسُولِ الْمُصْطَفَى رُتَبًا * صَلَّى عَلَيْهِ الَّذِي يُعْطِي الْمَزِيَّاتِ

They obtained rank by the footprints of the Messenger the chosen one,
May the One who grants privileges give him blessings.

نَالُوا بِقَعْوِ الَّذِي جَاءَ الْأَمِينُ بِهِ * عَلَيْهِ مِنْهُ صَلَاتِي كُلِّ سَاعَاتِ

They obtained by the footprints of the one who came with trustworthiness
Upon him from Him be my prayers and blessings at all hours,

مِنَ الْمَنَاقِبِ مَا لَا يَحْتَوِي قَلَمٌ * وَلَا لِسَانٌ بِخَطٍّ أَوْ حِكَايَاتِ

Virtues which have not been embraced by a pen
Nor by a tongue neither by transcription nor by narration.

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سيدي الشيخ عبد الرحيم البرعي بن الشيخ محمد بن الشيخ وقيع الله
Shaykh Abd'r-Rahim al-Burai ibn Shaykh Muhammad ibn Shaykh Waqee`ullah

مِنْهَا التَّبَحُّرُ فِي عِلْمِ الشَّرِيعَةِ مَعَ * عِلْمِ الْحَقِيقَةِ مِنْ قَبْلِ الرِّيَاضَاتِ

Among these virtues is deep penetration in the sciences of the *shari`a* along with
The knowledge of the *haqiqa* before embarking on spiritual discipline.

إِذْ إِرْتِيَاضُ مَعَ الْإِرْشَادِ قَبْلَهُمَا * مِنْ جَالِبَاتِ غُرُورٍ مَعَ شَقَاوَاتِ

Since spiritual exercise along with guidance which precedes them
Is among the acquisitions of self-delusions and miseries.

مِنْهَا التَّوَقُّفُ عَنْ قَوْلٍ وَعَنْ عَمَلٍ * حَتَّى يَرَوْعَ صَحِيحًا بِالشَّهَادَاتِ

Among these virtues is ceasing words and actions
Until he sees it verified in sound documentation.

مِنْهَا تَلَازُمُ خَوْفِ اللَّهِ مَالِكِهِمْ * حَالِ الْبِدَايَاتِ مَعَ حَالِ النِّهَايَاتِ

Among them is adherence to fear of Allah their King
In the primary states as well as in the states of the completion.

إِذْ فِي الْبِدَايَاتِ خَوْفُ الذَّنْبِ يَرْجُرُهُمْ * وَفِي النِّهَايَاتِ إِجْلَالُ الْجَلَالَاتِ

Since in the beginning fear of sins restrain them,
While in the end it is fear of the manifestation of Allah's majesties.

مِنْهَا تَلَازُمُ هَضْمِ النَّفْسِ دُونَ رِيَا * مِنْ كَوْنِهَا ذَاتَ مَكْرٍ وَالْحَيَانَاتِ

Among them is adherence to demolishing the *nafs* devoid of showing-off
Because the *nafs* is the source of intrigue and treacheries.

يَرَوْنَ أَنْفُسَهُمْ دُونَ الْوَرَى أَبَدًا * وَأَنْتَهُمْ لَمْ يَلِيقُوا بِالْكَرَامَاتِ

They always see themselves less than other creatures
And that they are not deserving of traits of nobility

وَأَنْتَهُمْ أَفْسَقُ الْفَسَاقِ كُلِّهِمْ * وَأَنْتَهُمْ لَمْ يَلِيقُوا بِالْإِجَابَاتِ

That they are the most corrupt of all the sinful people
And that they are not deserving of being answered.

مِنْهَا تَلَازُمٌ صَبْرٍ لِلَّهِ عَلَى * جَوْرِ الْعُصَاةِ جَمِيعًا وَالْمُصِيبَاتِ

Among them is adherence to patience for the sake of Allah with
The oppression of all disobedient ones and with harmful afflictions.

كَانُوا إِذَا نَابَهُمْ مِّنْ نَّحْوِهِمْ ضَرَرٌ * تَابُوا إِلَى اللَّهِ مِنْ كَثْرِ الْخَطِيئَاتِ

Whenever harm afflicts the like of them they
Repent to Allah because of their many errors.

وَمِنْ مَنَاقِبِهِمْ رِضْوَانُ رَبِّهِمْ * عَلَيْهِمُ الدَّهْرُ حُزْنٌ كُلَّ سَاعَاتِ

Among their virtues is their Lord's contentment
Time, itself is sadden over them at all times.

وَمِنْ سَجَايَاهُمْ خَوْفُ النِّفَاقِ بَدَا * خَوْفُ الْفُضُوحَاتِ فِي هَوْلِ الْقِيَامَاتِ

Among their traits is fear of hypocrisy in the beginning
Fear of humiliation during the terrors of the Standing

مِنْهَا التَّوَاضُّعُ لِلْقَهَّارِ مَالِكِهِمْ * وَالصِّدْقُ وَالزُّهْدُ مَعَ تَطْهِيرِ عَاقَاتِ

Among them is humility to the Overwhelming One their King
And truthfulness, austerity along with purifying destructive traits.

مِنْهَا التَّجَاءُ إِلَى الرَّحْمَنِ فِي أَبَدٍ * ذَجَلْنَا وَدَفَعْنَا بِإِنْهَاءِ الشَّكَايَاتِ

Among them is fleeing to All Merciful One in all occasions
In gaining and warding off by suspending all complaints.

الْعِلْمُ سِمَتُهُمْ وَالْحِلْمُ دَيْدَنُهُمْ * دُونَ الدَّعَاوِي وَإِنْكَارِ الْمَقَامَاتِ

Their mark is knowledge and tolerance is their teaching
Devoid of pretensions and the denying of spiritual stations.



سيدي الشيخ محمد الفاتح بن الشيخ عبد الرحيم البرعي بن الشيخ محمد بن الشيخ وقيع الله

Shaykh Muhammad al-Faatih ibn Shaykh Abd'r-Rahim al-Burai ibn Shaykh Muhammad ibn Shaykh Waqee`ullah

ءَاهٍ عَلَى فَقْدِ سَادَاتِ طَرِيقَتُهُمْ * طَرِيقَةُ الْمُصْطَفَى خَيْرُ الْبَرِّيَّاتِ

Oh! for the lost of the spiritual masters what will come of their path?!
The spiritual path of the chosen one the best of all creation.



سيدي الشيخ الأستاذ حسن بن الشيخ محمد الفاتح بن الشيخ قريب الله
Shaykh Professor Hassan ibn Shaykh Muhammad al-fatih ibn Shaykh Qaribullah

- صَلَّى عَلَيْهِ مَعَ التَّسْلِيمِ مُرْسَلُهُ * بِالْأَلِ وَالصَّحْبِ مَنْ فَازُوا بِجَنَّاتِ
Blessings be upon him along with the peace of the One who sent him
With the family and the Companions who succeeded in attaining Paradise.
- صَلَّى عَلَيْهِ مَعَ التَّسْلِيمِ بَاعِثُهُ * أَزْكَى صَلَاةٍ بِهَا نَكْفِي الْغُرُورَاتِ
Blessings be upon him along with the peace of the One who raised him
With the purest of blessings which suffices against all self-deceptions.
- صَلَّى عَلَيْهِ مَعَ التَّسْلِيمِ خَالِقُهُ * بِالْأَلِ وَالصَّحْبِ مَنْ حَازُوا الْعِطَيَاتِ
Blessings be upon him along with the peace of the One who created him
With the family and Companions who achieved divine gifts.
- صَلَّى عَلَيْهِ مَعَ التَّسْلِيمِ مَالِكُهُ * أَزْكَى صَلَاةٍ بِهَا نَحْوِ الْفُتُوحَاتِ
Blessings be upon him along with the peace of the One who owns him
With the purest of blessings which moves towards divine openings.
- صَلَّى عَلَيْهِ مَعَ التَّسْلِيمِ رَازِقُهُ * بِالْأَلِ وَالصَّحْبِ مَنْ دَابُّوا بِطَاعَاتِ
Blessings be upon him along with the peace of the One who provides for him
With the family and Companions who yielded with acts of obedience.
- صَلَّى عَلَيْهِ مَعَ التَّسْلِيمِ مُكْرِمُهُ * أَزْكَى صَلَاةٍ بِهَا نَحْوِ الْكَرَامَاتِ
Blessings be upon him along with the peace of the One who ennobled him
With the purest of blessings which moves towards divine miracles.
- صَلَّى عَلَيْهِ مَعَ التَّسْلِيمِ مُسَوِّدُهُ * بِالْأَلِ وَالصَّحْبِ مَنْ تَأَلَّوْا الْعِنَايَاتِ
Blessings be upon him along with the peace of the One who made him a master
With the family and Companions who obtained divine assistance.
- صَلَّى عَلَيْهِ مَعَ التَّسْلِيمِ مُشْرِفُهُ * أَزْكَى صَلَاةٍ بِهَا نَحْوِ الْكُشُوفَاتِ
Blessings be upon him along with the peace of the One who made him noble
With the purest of blessings which moves towards spiritual unveiling.
- صَلَّى وَسَلَّمَ مَنْ فِي الْجَهْرِ قَدَمُهُ * عَلَيْهِ بِالْأَلِ تَعْدَادُ الْخَلِيقَاتِ
Blessings and peace of the One whose articulation is eternally before-time
Upon him, with the family to the enumerations of all created things.
- صَلَّى عَلَيْهِ مَعَ التَّسْلِيمِ رَافِعُهُ * أَزْكَى صَلَاةٍ بِهَا نَحْوِ إِزْتِفَاعَاتِ
Blessings be upon him along with the peace of the One who elevated him
With the purest of blessings which directs towards spiritual eminence.



سيدي الشيخ أبو بكر باسمب الرفاعي وسيدي الشيخ محمد بن إبراهيم المهدي
Shaykh Abu Bakr Basambu ar-Rufai & Shaykh Muhammad ibn Ibrahim al-Mahdi

- عَاهٍ عَلَى فَقْدِ سَادَاتِي الَّذِينَ مَضَوْا * بِمَا مَضَوْا مِنْ دَخِيرَاتٍ عَجِيبَاتٍ
Oh! for the lost of my spiritual master who have passed away
By what they passed away from astonishing spiritual treasures.
- عَلَى الْمُقَدَّمِ فِي الدَّارَيْنِ قُدُوتِهِمْ * صَلَاةُ رَاضٍ دَعَاهُمْ لِلْمُلَاقَاتِ
Upon their example who preceded them in the two worlds
Be the blessings of the One pleased to invite them to the meeting place
- عَلَى الْحَبِيبِ ابْنِ عَبْدِ اللَّهِ سَيِّدِنَا * صَلَاةُ كَافٍ كَفَاهُمْ كُلَّ غَمَّاتٍ
Upon the Beloved the son Abdullahi our spiritual master
Be the blessings of the Sufficer who suffices the needs of every one distressed
- عَلَى الْمُشْفَعِ يَوْمَ الْحُشْرِ فِي الْكُرْمَا * صَلَاةُ شَافٍ شَفَاهُمْ مِمَّ دَسِيسَاتٍ
Upon the intercession on the Day of Gathering in every nobility
Be the blessings of the One who cures the sicknesses of those seeking cures.
- عَلَى الَّذِي فَضْلُهُ لَا يَنْتَهِي أَبَدًا * صَلَاةُ هَادٍ هَدَاهُمْ لِاسْتِقَامَاتٍ
Upon the one whose superiority will never end
Be the blessings of the Guide who guides them to uprightness
- عَلَى الْمَكْرَمِ خَيْرِ الْخَلْقِ كُلِّهِمْ * صَلَاةُ مُغْنٍ جَزَاهُمْ خَيْرَ خَيْرَاتٍ
Upon the noble one who is better than the entire creation
Be the blessings of the Enricher who rewards them with the best of the best.
- عَلَيْهِ أَبْقَى صَلَاةً بِالسَّلَامِ مَعًا * فِي إِلِهِ الْغُرِّ طُرًّا كُلَّ أَوْقَاتٍ
Upon him be the most continuous blessing along with peace
Upon the family the finest without exception in every moment
- عَلَى الصَّحَابَةِ وَالسَّادَاتِ كُلِّهِمْ * رِضْوَانُ رَبِّ الْأَرْضِ وَالسَّمَاءَاتِ
Upon the Companions and all of the spiritual masters alike.
Be the pleasure of the One Lord of the earth and the heavens alike.

أمير المؤمنين السلطان مايرنو
الحاج أبو بكر بن السلطان محمد الطاهر بن السلطان محمد بلو مايرنو بن السلطان محمد الطاهر الأول بن السلطان أحمد
زروق بن السلطان أبي بكر عتيق بن أمير المؤمنين نور الزمان مجدد الدين الشيخ عثمان بن فودي قدس الله سره ونور الله
ضريحه



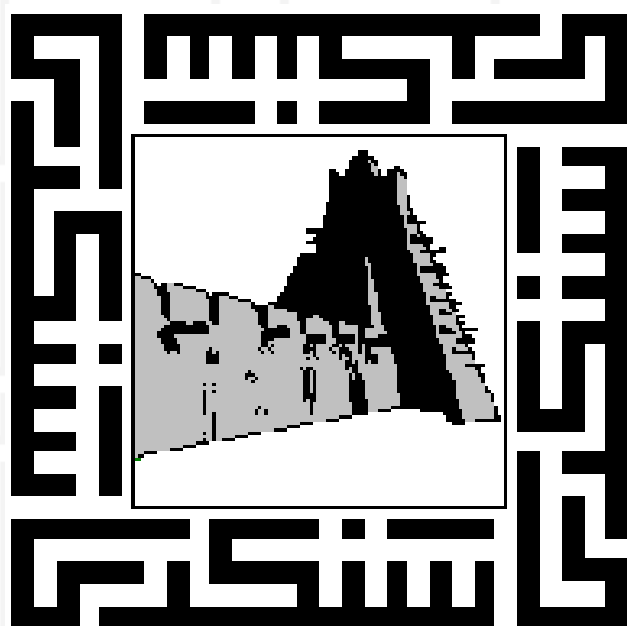
Amir'l-Mu'mineen Sultan Maiurno

Al-Haj Abu Bakr ibn Sultan Muhammad at-Taahir ibn Sultan Muhammad Bello Maiurno ibn Sultan Muhammad Attahiru I ibn
Sultan Ahmad Zarruq ibn Sultan Abi Bakr Ateequ ibn Amir'l-Mu'mineen Nuur'z-Zamaan Mujaddid'd-Deen Shehu Uthman ibn
Fuduye`, may Allah ennoble his secret and illuminate his resting place.

سُبْحَانَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
Glory be to your Lord, the Lord of Might above what they ascribe to Him and peace be upon the
Messengers and all praises are due to Allah the Lord of the worlds.

SANKORE'

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