

SANKORE'



Institute of Islamic - African Studies International

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

[www.siiasi.org](http://www.siiasi.org)

SANKORE'

وَرْدُ نُورِ الزَّمَانِ مُجَدِّدِ الدِّينِ إِمَامِ الْأَوْلِيَاءِ  
سَيْفِ الْحَقِّ أَمِيرِ الْمُؤْمِنِينَ  
الشَّيْخِ عُثْمَانَ بْنِ فُودِي

The *Wird* of the Light of the Age, the Reformer of the  
Religion, the *Imam* of the *Awliyya*, the Sword of Truth,  
*Amir'l-Mu'mineen*

**SHEHU UTHMAN IBN FUDUYE`**

As transmitted by  
**Shaykh MUHAMMAD SHAREEF bin Farid**

Institute of Islamic-African Studies International

## وَرَدُ السُّلْسَلَةِ نُورِ الزَّمَانِ الشَّيْخِ عَثْمَانَ بْنِ فُودِي<sup>1</sup>

<sup>1</sup> هذا الورد الذي جمعته وأحيته مما أخذت من سيدي الشيخ محمد الأمين بن آدم كَرِيَعَنَ ومما أخذنا من ولده وخليفته الشيخ فاروق بن الشيخ محمد الأمين، وهو المجموع من الوردتين المسلسلتين إلى الشيخ محمد الإمام ابن الحاج والشيخ المختار الكنتي الكبير رضي الله تعالى عنهما، فأعلم أن أورد الشيخ عثمان بن فودي كثيرة كما بينته في رسالتي إلى الأمير الحاج طاهر عبد الله في نظمة التعليم، فأقول وبالله التوفيق اعلم إن الطرق التي كانت عليها شيوخنا وما حرصوا عليه من الأوراد الموصلة لتلك الطريقة على حسب ما أخذت منهم وما وقفت عليه من تواليفهم المباركة رضي الله عنهم في سلك الطريقة القادرية التي هي أفضل الطرق الصوفية، وهي طريقة الصحابة رضوان الله عليهم بإتفاق علماء السنة السلف الصالح، فلم يزل شيخنا مجدد الدين نور الزمان أمير المؤمنين عثمان بن فودي رضي الله تعالى عنه يقرّر هذه الطريقة غاية التقرير ويحرض عليها ويربّي بها مريديه خصوصاً ويسلك بها المؤمنين عموماً، وكذلك أخوه وشقيقه علامة السودان الأستاذ عبد الله بن فودي رحمة الله عليه قرّرها غاية التقرير وحرّرها غاية التحرير، وهكذا السلطان محمد بل بن الشيخ عثمان بن فودي رحمه الله تعالى فإنه أيضاً قرّرها غاية التقرير وحرّرها غاية التحرير، فلم يزالوا عليها رضي الله تعالى عنهم حتى صاروا إلى رحمة الله فأفهم، وأما كيفية التلقين في الطريقة القادرية كما فعل بي سيدي الشيخ محمد الأمين بن آدم في التلقين هذه الطريقة هو أن تأمر المرید بنية التوبة وتصلّي ركعتين، ثم تجلسه بين يديك كجلوس التشهد وأنت متقبل القبلة، فيسند ركبتيه إلى ركبتيك، ويضع يديه على فخذه، فتضع يديك فوق يديه وتأمره بتغمين عينيه، وتقول: ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْقَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسِيئَتِهِ أَجْرًا عَظِيمًا﴾، ثم تقول: "دَسْتُورُ يَا رَسُولَ اللَّهِ، دَسْتُورُ يَا سَيِّدِي عَبْدِ الْقَادِرِ، دَسْتُورُ يَا أَهْلَ هَذَا الشَّانِ"، وتطلب المدد من رجال السلسلة، وتقول: "لَا إِلَهَ إِلَّا اللَّهُ" ثلاثاً، ثم يقولها المرید كذلك، ثم تقول: ((أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ)) ثلاثاً، ثم يقولها المرید كذلك، ثم تقول: رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِالْقُرْآنِ إِمَامًا وَبِسَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا وَبِسَيِّدِنَا عَبْدِ الْقَادِرِ شَيْخَنَا وَبِأَهْلِ الطَّرِيقَةِ إِخْوَانًا، لِي مَا لَهُمْ وَعَلَيَّ مَا عَلَيْهِمْ، الطَّاعَةَ تَجْمَعُنَا وَالْمَعْصِيَةَ يَفْرَقُنَا"، والمرید يتبعك في كل لفظه، ثم تقول: "أَجْرَتُكَ فِي الطَّرِيقَةِ الْقَادِرِيَّةِ وَأَذْنُتُ لَكَ بِذِكْرِ أَوْلَادِهَا كَمَا أَخَذْتُ ذَلِكَ عَنِ شَيْخِي الْأَمِيرِ مُحَمَّدٍ شَرِيفِ بْنِ فَرِيدٍ وَهُوَ عَنِ سَيِّدِي وَقَرَّةَ عَيْنِي وَوَسِيْلَتِي الْإِمَامِ الْفَقِيهِ الشَّيْخِ مُحَمَّدِ الْأَمِينِ بْنِ آدَمَ كَرِيَعَنَ وَهُوَ عَنِ سَيِّدِهِ الشَّيْخِ مُوسَى الْمَهَاجِرِ وَهُوَ عَنِ سَيِّدِهِ الْإِمَامِ الشَّيْخِ عَلِيِّ بْنِ أَبِي بَكْرٍ الْخَطِيبِ وَهُوَ عَنِ سَيِّدِهِ الشَّيْخِ عَثْمَانَ بْنِ فُودِي رَضِيَ اللَّهُ عَنْهُ وَهُوَ عَنِ سَيِّدِهِ الشَّيْخِ مُحَمَّدِ الْإِمَامِ ابْنِ الْحَاجِّ بِسُلْسِلَتِهِ إِلَى سُلْطَانِ الْأَوْلِيَاءِ مُحْيِي الدِّينِ عَبْدِ الْقَادِرِ الْجِيلَانِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ"، ثم ترفعا ليديكما وتقرأ الفاتحة لسيدنا محمد صلى الله عليه وسلم، وتقرأ الفاتحة لسيدنا الشيخ عبد القادر الجيلاني، وتقرأ الفاتحة لسيدنا الشيخ عثمان بن فودي، وتقرأ الفاتحة لسيدنا الشيخ محمد الأمين بن آدم، وتقرأ الفاتحة لصاحب الوقت سيدنا القطب السلطان الحاج أبي بكر بن محمد الطاهر بن محمد بل مايرنو، وتقرأ الفاتحة لسائر أولياء الله رضوان الله عليهم أجمعين، ثم تقول: "اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ السَّابِقِ لِلْخَلْقِ نُورُهُ وَرَحْمَةً لِلْعَالَمِينَ طُهُورُهُ عَدَدَ مَنْ مَضَى مِنْ خَلْقِكَ وَمَنْ بَقِيَ وَمَنْ سَعَدَ مِنْهُمْ وَمَنْ شَقِيَ صَلَاةً تَسْتَعْرِقُ الْعَدَّ وَتُحِيطُ بِأَلْحَدِّ صَلَاةً لَا غَايَةَ لَهَا وَلَا مُنْتَهَى وَلَا انْقِضَاءَ صَلَاتِكَ الَّتِي نَلَيْتُ عَلَيْهِ صَلَاةً دَائِمَةً بِدَوَامِكَ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا مِثْلَ ذَلِكَ".

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>2</sup>

وتقولها دبر كل صلاة مكتوبة: لَا إِلَهَ إِلَّا اللَّهُ سِتَّةَ مَرَّاتٍ، مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً وَاحِدَةً، لَا إِلَهَ إِلَّا اللَّهُ مِائَةَ مَرَّةً، مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً وَاحِدَةً، لَا إِلَهَ إِلَّا اللَّهُ مَرَّةً وَاحِدَةً.<sup>3</sup>

ثم تقول: اللَّهُمَّ أَرْضْ عَن رُوحِ غَوْثِ النَّفَّالَيْنِ سَيِّدِي وَمَوْلَايَ عَبْدِ الْقَادِرِ الْجِيلَانِي وَأَشْيَاخِنَا وَأَشْيَاخِهِمْ أَوْلِيهِمْ وَآخِرِهِمْ ثَلَاثًا، ثم تقول: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ سَبْعًا، ثم تقول: اللَّهُمَّ يَا لَطِيفُ أَسْأَلُكَ اللَّطْفَ فِيمَا جَرَتْ بِهِ الْمَقَادِيرُ سَبْعًا، ثم تقول: اللَّهُمَّ يَا وَاحِدُ يَا أَحَدُ يَا مُوجِدُ يَا جَوَادُ، أَنْفَحْنِي مِنْكَ بِنَفْحَةِ الْخَيْرِ تُغْنِينِي بِهَا عَمَّنْ سِوَاكَ إِنَّكَ

<sup>2</sup> وروى عن ابن عباس عن النبي صلى الله عليه وسلم أنه يقول: ((من استعاذ بالله في اليوم عشر مرات وكل الله به ملكا يذود عنه الشيطان))، وروى عن ابن مسعود قال رسول الله صلى الله عليه وسلم: ((من قرأ بسم الله الرحمن الرحيم كتب الله له بكل حرف أربعة آلاف حسنة ومحى عنه مثلها شبيبة ورفع له أربعة آلاف درجة)) وروى عن ابن مسعود أيضًا قال رسول الله صلى الله عليه وسلم: ((من اراد أن يُنجيه الله من الزبانية التسعة عسر فليقر بسم الله الرحمن الرحيم، فيجعل الله له بكل حرف منها جنة بكل واحد)).

<sup>3</sup> هنا انتهى الورد مسمى "آل الدار"، وهو الورد الأساسي الذي أخذت من سيدي الفقيه الخطيب الشيخ محمد الأمين بن آدم كريعانغ رحمة الله عليهما، وهو مختلف من ورد آل الدار الذي نُقل في صُكَّتْ أو في بَغْدَادِ لِأَنَّهُ قُرَأَ مُتَعَاكِسًا ارْتِجَاعِيًّا وَعَلَى الْمَقْدَارِ الْآخِرِ، أَي أَنَّهُمْ يَقُولُ دَبْرَ كُلِّ الصَّلَوَاتِ الْمَكْتُوبَةِ: لَا إِلَهَ إِلَّا اللَّهُ مِائَةَ مَرَّةً، مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً وَاحِدَةً، وَلَا إِلَهَ إِلَّا اللَّهُ سِتِّ وَسِتُونَ مَرَّةً، مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً وَاحِدَةً، وَإِذَا سئِلْتُ سَيِّدِي الشَّيْخَ مُحَمَّدَ الْأَمِينَ فِي ذَلِكَ فَقَالَ: "حِينَمَا هَجَرُوا الْجَمَاعَةَ مِنْ صُكَّتْ إِلَى النَّيْلِ كَانُوا فِي ضَيْقِ الْحَالِ فَأَجْتَمَعُوا أَجْدَادَنَا عَلَى قِرَاءَةِ الْوَرْدِ مُتَعَاكِسًا لِكَيْ أَنْ يَدْفَعَ الضَّرْرَ وَيَجْتَنِبَ الْأَذَى، هَذَا لِأَنَّ قِرَاءَةَ الْوَرْدِ عَلَى أَصْلِهِ لِيَجْلِبَ النِّعْمَةَ وَقِرَائَتُهُ مُتَعَاكِسًا لِيَدْفَعَ الضَّرْرَ"، وَدَلِيلُنَا فِي قِرَاءَةِ الْكَلِمَةِ الْمَشْرُفَةِ كَثِيرَةٌ مِنْهَا مَا رَوَى عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ))، وَرَوَى عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَسْعَدَ النَّاسَ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالصًا فِي قَلْبِهِ))، وَرَوَى عَنْ أَبِي هُرَيْرَةَ أَيْضًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((جَدِّدُوا إِيمَانَكُمْ)) فَقِيلَ: كَيْفَ نَجِدُّ إِيمَانَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: ((أَكْثَرُوا مِنْ قَوْلِ: لَا إِلَهَ إِلَّا اللَّهُ))، وَقَالَ الْأَسْتَاذُ الْأَكْبَرُ الشَّيْخُ عَبْدِ اللَّهِ بْنِ فُودِي فِي ضِيَاءِ الْقَوَاعِدِ فِي فَضَائِلِ ذِكْرِ الْكَلِمَةِ الْمَشْرُفَةِ: "وَبَعْضُهُمْ لَا يَسْكُتُ عَنْ: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى امْتَرَجَّ بِحَمِيهِ وَدَمِهِ حَتَّى كَانَتْ تَخْرُجُ مَعَ نَفْسِهِ فِي النَّوْمِ كَحَالَةِ فِي النِّيْقِظَةِ"، وَقَالَ السُّلْطَانُ مُحَمَّدُ بَلِّ بْنِ الشَّيْخِ عَثْمَانَ بْنِ فُودِي فِي التَّنْبِيهَاتِ الْوَاضِحَاتِ فِيمَا جَاءَ فِي الْبَاقِيَاتِ الصَّالِحَاتِ: "وَمَعْنَى لَا إِلَهَ إِلَّا اللَّهُ لَا مَعْبُودَ بِحَقِّ سِوَاهُ، وَقَدْ ذَكَرَ الْعُلَمَاءُ فِي تَفْسِيرِهَا وَجُوهًا"، وَأَمَّا سَائِرُ الْوَرْدِ دَبْرَ الصَّلَاةِ الْمَكْتُوبَةِ كَمَا نَقَلَ هُنَا هُوَ مِمَّا أَخَذْنَا مِنَ الشَّيْخِ فَارُوقِ بْنِ سَيِّدِي الشَّيْخِ مُحَمَّدِ الْأَمِينَ بْنِ آدَمَ رَحِمَهُ اللَّهُ عَلَيْهِمْ فِي رِسَالَتِهِ إِلَيْنَا فِي سَنَةِ 1420 الْهَجْرِيَّةِ.

عَلَى كُلِّ شَيْءٍ قَدِيرٌ سَبْعًا، ثُمَّ تَقُولُ: اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ مِائَةً،  
ثُمَّ تَقُولُ: اسْتَغْفِرُ اللَّهَ الْعَظِيمَ مِائَةً، ثُمَّ تَقُولُ: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ مِائَةً.<sup>4</sup>

وتصلي عند الضحى ركعتين،<sup>5</sup> تقرأ في الأولى الفاتحة ﴿وَالشَّمْسِ وَضُحَاهَا \* وَالْقَمَرِ إِذَا تَلَّهَا \* وَالنَّهَارِ إِذَا جَلَّهَا \* وَاللَّيْلِ إِذَا يَغْشَاهَا \* وَالسَّمَاءِ وَمَا بَنَاهَا \* وَالْأَرْضِ وَمَا طَحَاهَا \* وَنَفْسٍ وَمَا سَوَّاهَا \* فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا \* قَدْ أَفْلَحَ مَنْ زَكَّاهَا \* وَقَدْ خَابَ مَنْ دَسَّاهَا \* كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا \* إِذِ انبَعَثَ أَشْقَاهَا \* فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا \* فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا \* وَلَا يَخَافُ عُقْبَاهَا﴾، وفي الثانية الفاتحة ﴿وَالضُّحَى \* وَاللَّيْلِ إِذَا سَجَى \* مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى \* وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى \* وَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى \* أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى \* وَوَجَدَكَ ضَالًّا فَهَدَى \* وَوَجَدَكَ عَائِلًا فَأَغْنَى \* فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ \* وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ \* وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾ وتقول بعد السلام منهما: يَا مُنُورُ يَا فَتَاحَ نَوْرِ قَلْبِي بِنُورِ مَعْرِفَتِكَ وَأَفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَأَنْشُرْ عَلَيَّ مِنْ خَزَائِنِ رَحْمَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عشر مرات.

وتصلي بعد المغرب ركعتين، تنوي بهما حفظ الإيمان، وتقرأ في الأولى منهما: الفاتحة ﴿قُلْ هُوَ اللَّهُ أَحَدٌ \* اللَّهُ الصَّمَدُ \* لَمْ يَلِدْ وَلَمْ يُولَدْ \* وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ ستًا، وفي الثانية الفاتحة والمعوذتين مرة، وتقول في سجودهما: اللَّهُمَّ اسْتَوْدِعْ دِينِي وَإِيمَانِي، فَاحْفَظْهُمَا عَلَيَّ فِي حَيَاتِي وَعِنْدَ وَفَاتِي وَبَعْدَ مَمَاتِي، وتدعو بعدهما بدعاء الإستخارة الذي هو: اللَّهُمَّ إِنِّي اسْتَحْيِرُكَ بِعِلْمِكَ وَاسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ جَمِيعَ مَا اتَّحَرَكُ بِهِ مِنْ هَذِهِ السَّاعَةِ إِلَى مِثْلِهَا فِي حَقِّي وَحَقِّ غَيْرِي خَيْرٌ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أَمْرِي وَعَاجِلُهُ وَأَجَلُهُ فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ إِنْ كَلَّمَا اتَّحَرَكُ بِهِ مِنْ هَذِهِ السَّاعَةِ إِلَى مِثْلِهَا

<sup>4</sup> وهنا انتهى الورد الذي يقرأ دبر كل الصلاة المكتوبة، فمن منتهى "ورد آل الدار" إلى هنا هو مما نقل عن الورد القادرية المختارية كما قال الشيخ عثمان بن فودي في السلاسل القادرية: "وأما ورد السلسلة فقد نقلناه من غير واحد ممن نقله عن سيدي المختار الكنتي، وهو من أجل الأوراد لأنه يغني عن كل ورد ولا يغني عنه ورد، ومن فوائده إن صاحبه لا يموت إلا على حسن حال ولو فعل ما فعل كما رأيناه منصوصاً، وأما سائر الورد هو مما أخذت من سيدي الشيخ محمد الأمين بن آدم كما هو مذكور في كتاب السلاسل القادرية.

<sup>5</sup> وورد أنه عليه الصلاة والسلام صلى الضحى ركعتين كما في الصحيح من حديث عثمان والطبراني وابن عدي عن ابن أبي أوفى.

فِي حَقِّي وَحَقِّ غَيْرِي شَرٌّ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أَمْرِي وَعَاجِلُهُ وَأَجَلُهُ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.<sup>6</sup>

**وتصلِّي في جوف الليل ركعتين التَّهَجُّدِ<sup>7</sup>، تقرأ في الأولى منهما: الفاتحة و﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ \* لَا أَعْبُدُ مَا تَعْبُدُونَ \* وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ \* وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ \* وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ \* لَكُمْ دِينُكُمْ وَلِيَ دِينٌ﴾، وفي الثانية الفاتحة و﴿قُلْ هُوَ اللَّهُ أَحَدٌ \* اللَّهُ الصَّمَدُ \* لَمْ يَلِدْ وَلَمْ يُولَدْ \* وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾، وتقول في سجودهما: اللَّهُمَّ ارْحَمْ ذَلِي وَضِرَاعَتِي إِلَيْكَ وَأَنْسُ وَحَشْتِي بَيْنَ يَدَيْكَ وَأَرْحَمْنِي بِرَحْمَتِكَ يَا كَرِيمُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وتصلِّي على النَّبِيِّ بعدهما على نحوها ما تقدم<sup>8</sup>**

<sup>6</sup> وأصلها في صحيح البخاري عن جابر بن عبد الله: "كان رسول الله صَلَّى الله عليه وسلّم يعلمنا الاستخارة في الأمور كلها كالسورة من القرآن، يقول: ((إذا هم أحدكم بالأمر فليركع ركعتين من غير الفريضة، ثم ليقل: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ...)) إلى الآخر كما قدمناه.

<sup>7</sup> روى الترمذي عن عمرو بن عبسة قال رسول الله صَلَّى الله عليه وسلّم: (( أقرب ما يكون الربّ من العبد في جوف الليل الآخر، فإن استطعت أن تكون ممن يذكر الله تعالى في تلك الساعة فكن )) وروى مسلم عن جابر بن عبد الله قال رسول الله صَلَّى الله عليه وسلّم: ((إنّ في الليل لساعة لا يُوافقها رجلٌ مسلمٌ يسأل الله تعالى خيرًا من أمر الدنيا والآخرة إلّا أعطاه الله إيّاه، وذلك كلّ ليلة)).

<sup>8</sup> يعني: "اللَّهُمَّ صَلِّ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ"، فجمعتُ هذا الورد القادرية المختارية من الشيخ محمد الأمين بن آدم كَرِيْعَنْغَ الخطيب بن محمد تکر بن محمد سنب بن محمد ليلي بن أبي بكر بن أمير هادجية محمد سنب درنيم المرحوم رحمهم الله تعالى، وهو عن والده الشيخ آدم كَرِيْعَنْغَ ، وهو عن سيده الشيخ موسى المهاجر وهو عن سيده الإمام الشيخ عليّ بن أبي بكر الخطيب وهو عن سيده الشيخ عثمان بن فودي رضي الله عنه، وهو من القطب الشيخ المختار الكنتي الكبير، وهو الذي إحياء الطريقة بعد وفاته في بلاد السودان، وهو أخذ أساس ورده وتلقين سلوكه من الشيخ عليّ بن النجيب وهو من الشيخ الأمين بن أحمد وهو من الشيخ أحمد بن عامر وهو من الشيخ محمد بن أحمد وهو من الشيخ أحمد بن عمر وهو من الشيخ عمر ابن أحمد البكائي وهو من الشيخ محمد بن عبد الكريم المغيلي وهو من الشيخ جلال الدّين عبد الرّحمن السيوطي وهو من الشيخ محمد بن عبد الله وهو من الشيخ محمد التجوبي وهو من الشيخ عمران بن موسى وهو من الشيخ محمد بن محمد الغزالي وهو من الشيخ أبي الحسن عليّ الشاذلي وهو من الشيخ عبد السلام بن مشيش وهو من الشيخ محمد بن محمد الحاتمي وهو من الشيخ أبي نجيب وهو من الشيخ عليّ بن الهيطي وهو من الشيخ عبد القادر الجيلاني وهو من الشيخ أبي الوفاعي وهو من الشيخ أبي محمد الشنبكي وهو من الشيخ أبي بكر الشبلي وهو من الشيخ أبي القاسم الجنيد البغدادي وهو من الشيخ سري السقطي وهو من الشيخ معروف الكرخي وهو من الشيخ أبي الحسن البصري وهو من أمير المؤمنين عليّ بن أبي طالب وهو من سيّد المرسلين وخاتم النبيين سيّدنا محمد عليه أفضل الصلاة والسلام.

## **The Wird of the Silsila of the Light of the Age Shehu Uthman ibn Fuduye`<sup>9</sup>**

<sup>9</sup> This *wird* (litany) which I have gathered and revived is from what I took from my spiritual master *Shaykh* Muhammad al-Amin ibn Adam Kari`angha, and from what we took from his son and *Khalifa*, *Shaykh* Faruq ibn *Shaykh* Muhammad al-Amin. It is a collection of the two litanies connected to *Shaykh* Muhammad al-Imam ibn al-Hajj, and *Shaykh* al-Mukhtar al-Kunti al-Kabir, respectively, may Allah ta`ala be pleased with both of them. Realize that the litanies (*awraad*) of *Shehu* Uthman ibn Fuduye` were many, as I clarified in my letter to *Amir* al-Hajj Tahir Abdallah called Nadhma`t-Ta`leem. For, I say, and success is from Allah, realize that the spiritual paths upon which our teachers were on, and which they spurred other to from the litanies connected to this *Qaadi* Spiritual Path, based upon what I took from them, and what I came upon from their blessed writings, may Allah be pleased with them, regarding the *Qaadi* *Tareeqa*, is the most superior of the *sufi* spiritual paths. It is the spiritual path of the Companions, may the pleasure of Allah be upon them, based upon the consensus of the righteous scholarly forebears of the *Sunna*. Our spiritual master, the *Mujaddid* of the religion, the Light of the age, and *Amir`l-Mu`mineen*, Uthman ibn Fuduye`, may Allah ta`ala be pleased with him continued to be established upon this spiritual path in the utmost determination, and he incited other to it, as well as disciplined his spiritual disciples in it particularly, and trained the believers in it generally. This was the same with his blood brother, the most erudite of the *Bilad`s-Sudan*, the professor Abdullahi ibn Fuduye`, may the mercy of Allah be with him. He too held firmly to this spiritual path with utmost determination and incited others to it with maximum assertion. Likewise with *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye`, may Allah ta`ala be merciful to him. He also held firmly to this spiritual path with utmost determination and incited others to it with maximum assertion. All of them may Allah ta`ala be pleased with them continued to adhere to this *Qaadi* Path until they eventually passed on to the mercy of Allah. So understand! As for the methodology in initiating others in the *Qaadi* *Tareeqa*, as my master *Shaykh* Muhammad al-Amin ibn Adam did with me in; it is that you should order the disciple to first make the intention for repentance, and to pray two *raka`ats*. Then you should have him sit in front of you as he would sit for the *tashahhud* in the prayer, with you facing the *qibla*. He should place his knees directly with your knees. He should then place his hands upon his thighs. You should then place your hands upon his hands, and order him to close his eyes. Then you should recite the verse: “*Verily those who give the oath of allegiance to you, they have given the oath of allegiance to Allah. Allah’s Hand is over their hands. Whoever is treacherous will only be treacherous against his own soul. Whoever fulfills the covenant he has made with Allah, will be given an Immense Reward.*” Then you should say: “Permission O Messenger of Allah. Permission O my master Abd`l-Qaadir. Permission O People of this matter.” Then you should ask Allah for the direct intercession of the men of the spiritual chain. Then say three times: “There is no deity except Allah”; and then the disciples says the same thing three times. Then say: “I am content with Allah as my Lord, Islam as my religion, the *Qur`an* as my leader, our master Muhammad, may Allah bless him and grant him peace as my prophet, my master Abd`l-Qaadir as my *shaykh*, and the People of the *Tareeqa* as my brothers. What is for them is for me, and what incumbent upon them is incumbent upon me. We have gathered ourselves to obedience and we have separated ourselves of disobedience.” The disciple should follow you by reciting every utterance you made. Then you should say: “I now give you license in the *Qaadi* *Tareeqa*, and I give you permission to recite its litanies, as I took that on the authority of my *Shaykh*, the *Amir* Muhammad Shareef bin Farid, and he on the authority of my spiritual master, the coolness of my eyes, my means, the *Imam*, the jurist, *Shaykh* Muhammad al-Amin ibn Adam Kari`angha, and he on the authority of his teacher, *Shaykh* Musa al-Muhajir, and he on the authority of his teacher, the *Imam* *Shaykh* Ali ibn Abu Bakr al-Khateeb, and he on the authority of his teacher *Shehu* Uthman ibn Fuduye`, may Allah be pleased with him, and he on the authority of his teacher, *Shaykh* Muhammad al-Imam Ibn al-Hajj with his chain going back to the *Sultan* of the *Awliyya*, Muhy`d-Deen Abd`l-Qaadir al-Jaylani, may Allah ta`ala be pleased with him.” Then you both should raise your hands and recite *a-Faatihah* for our master Muhammad, may Allah bless him and grant him peace, then recite *al-Faatihah* for our master *Shaykh* Abd`l-Qaadir al-Jaylani, then recite *al-Faatihah* for the companion of the age, our master, the spiritual axis, *Sultan* al-Hajj Abu Nakir ibn Muhammad at-Tahir ibn Muhammad Bello MaiYurno; then recite *al-Faatihah* for the remainder of the *Awliyya* of Allah, may Allah be pleased with all of them. Then you should say: “O Allah! send blessings upon our master Muhammad, whose light proceeded creation, whose appearance was a mercy to the worlds, to the extent of all those who have passed away from Your creation and to all those who are continuing, to the extent of those among them who attained bliss and those who have attained wretchedness; with a blessing which engulfs enumeration and encompasses all limits; a blessing which has no limit, no termination, and no cessation; a blessing which will persistent upon



I seek refuge with Allah from the accursed Satan. In the name of Allah, the Beneficent, the Merciful.<sup>10</sup>

**You should say at the completion of each prescribed prayer:** There is no deity except Allah **six times**; Muhammad is the Messenger of Allah, may Allah bless him and grant him peace **one time**. There is no deity except Allah **sixty times**; Muhammad is the Messenger of Allah, may Allah bless him and grant him peace **one time**. There is no deity except Allah **one hundred times**; Muhammad is the Messenger of Allah, may Allah bless him and grant him peace **one time**.<sup>11</sup>

**Then you should say:** ‘O Allah be pleased with the spirit of the savior of men and *jinn*, my master and chief, Abd ‘l-Qadir al-Jaylaani, our *shaykhs* and their *shaykhs*, the first of them and the last of them; **three times**.

---

him and an eternal blessing which is eternal with Your eternity and upon his family and Companions and give them much peace in the same way.”

<sup>10</sup> It has been related on the authority of Ibn Abass, on the authority of the Prophet, may Allah bless him and grant him peace that he said: “Whoever seeks refuge with Allah in one day ten times, Allah will appoint an Angel responsible for driving Satan away from him.” It has been related on the authority of Ibn Mas‘ud that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever recites: ‘In the name of Allah, the Beneficent the Merciful’, Allah will record on his behalf for each letter four thousand good deeds, and wipe away from him its like in evil. He will raise him four thousand spiritual ranks.” It has also been related on the authority of Ibn Mas‘ud that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever wishes that Allah will redeem him from nineteen *Zabaniyya*, should recite: ‘In the name of Allah, the Beneficent the Merciful’. Allah will then place a barrier for each of the letters against each of these Angels.”

<sup>11</sup> Here ends the litany named ‘*Aal ‘d-Daar*’ (The Litany of the House), and it is the fundamental litany, which I took from my spiritual master, the jurists and *khateeb*, *Shaykh* Muhammad al-Amin ibn Adam Kari‘angha, may the mercy of Allah be on them. It is different from the *Wird Aal ‘d-Daar* which is normally transmitted in Sokoto and Baghdad, because it is recited opposite, backwards and in another amount. That is to say, that they say at the end of every prescribed prayer: “***Laa ilaha illa Allah*** (There is no god except Allah) **one hundred times**; ***Muhammadur rasulullahi, salla Allahu ‘alayhi wa sallam*** (Muhammad is the Messenger of Allah, Allah bless him and grant him peace) **one time**. ***Laa ilaha illa Allah*** (There is no god except Allah) **sixty times**; ***Muhammadur rasulullahi, salla Allahu ‘alayhi wa sallam*** (Muhammad is the Messenger of Allah, Allah bless him and grant him peace) **one time**.” When I asked my teacher, *Shaykh* Muhammad al-Amin about this disparity he said: “When the *Jama‘at* made the emigration from Sokoto to the Nile, they were in difficult circumstances. So our elders agreed to recite the litany backwards in order to ward off dangers and thwart harm. This is because reciting the litany in its original form is in order to garner benefit, while reciting it opposite is in order to ward off dangers.” Our evidence in the reciting of the noble testimony are many. Among them is what was related on the authority of Jaabir ibn Abdallah that the Messenger of Allah, may Allah bless him and grant him peace said: “The best form of remembrance is: ***Laa ilaha illa Allah***.” It has been related on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: “The happiest people with my intercession on the Day of Judgment will be those who said: ‘***Laa ilaha illa Allah***’, with sincerity in their hearts.” It has been related also on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: “Renew your faith.” It was said: “How can we renew our faith O Messenger of Allah?” He said: “By reciting much the words: ‘***Laa ilaha illa Allah***’.” The great professor, *Shaykh* Abdullah ibn Fuduye‘ said in his *Diya‘l-Qawaa‘id*: “Some of the righteous are never silent from the saying of: ‘***Laa ilaha illa Allah, Muhammadur Rasuulullahi***’, may Allah bless him and grant him peace.” They do this until the saying itself intermixes with their very meat, and blood until the statement emerges from them of its own accord while they are sleep, in the same manner that it is expressed while awake.” *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye‘ said in his *at-Tanbeeh‘l-Waadihaat Feema Ja‘a Fee‘l-Baaqiyaat as-Saalihaat*: “The meaning of ***Laa ilaha illa Allah*** is that there is nothing worshipped in reality besides Him. The scholars have mentioned many premises regarding the interpolation of these words.” As for the remainder of the litany recited at the end of the prescribed prayers, as it is transmitted here, it is what we received from *Shaykh* Faruq, the son of my teacher *Shaykh* Muhammad al-Amin ibn Adam, may Allah be merciful to them, in his letter which he sent to us in the year 1420 A.H. (1999 C.E.).

**Then you should say:** ‘There is no deity except You, Glory be to You. Truly we have been among the unjust; **seven times.**

**Then you should say:** ‘O Allah, O Benevolent. I ask You for kindness concerning what comes from what is decreed; **seven times.**

**Then you should say:** ‘O Allah, O Singular, O One, O Existent, O Generous - Discipline me from You with an excellent discipline. And make me by it independent of all others besides You. Indeed You have power over all things’; **seven times.**

**Then you should say:** ‘O Allah bless our master Muhammad and his family and Companions and give them peace’; **one hundred times.**

**Then you should say:** ‘I seek forgiveness of Allah the Mighty’; **one hundred times.**

**Then you should say:** ‘Allah is enough for us and He is the Best of Guardians’; **one hundred times.**<sup>12</sup>

**You should prayer two *raka`ats* of the forenoon prayer (*duhaa*),<sup>13</sup> reciting in the first *raka`at*, the chapter *al-Faatihah*, and: “By the sun and its brightness; by the moon when it follows the sun; by the day when it reveals the sun; by the night when it conceals the sun; by the heaven and what constructs it; by the earth and what spreads it out; by the soul and what perfects it and inspires it with what is wrong for it and right for it – He is indeed successful who causes it to prosper, and he is indeed a failure who stunts it. Thamud disbelieved in their rebellious pride, when the basest of them broke forth. And the messenger of Allah said: ‘It is the she camel of Allah, so let her drink!’ But they disbelieved him, and hamstrung it, so Allah doomed them for their sins and completely razed them. He does not fear the end of events.” In the second *raka`at*, the chapter *al-Faatihah*, and: “By the forenoon hours; by the night when it is still – your Lord has not forsaken you nor does He hate you. And the end will be better for you than the beginning, and indeed your Lord will give you so that you will be content. Did He not find you an orphan and protected you? Did He not find you wandering and guided you? Did He not find you destitute and enriched you? Therefore do not oppress the orphan; do not drive away the beggar; and regarding the bounties of your Lord proclaim.” **You should say after the *salaam* from the two *raka`ats*:** ‘O Illuminator, O Opener! Illuminate my heart with the light of Your direct gnosis. Open for me the gates of Your mercy, and spread out over me the treasures of Your mercy. Indeed You have power over all things’; **ten times.****

---

<sup>12</sup> Here ends the litany which recited after each of the prescribed prayers. Thus, from the ends of the litany of the ‘*Aal’d-Daar*’ until here it is from what was transmitted from *Qaadiriyya Mukhtariyya* litany, as *Shehu* Uthman ibn Fuduye` mentioned in his *as-Salaasil’l-Qaadiriyya*: “As for the spiritual chain, we received it from many people who transmitted it from my teacher al-Mukhtar al-Kunti. It is the most advantageous of litanies because it is the richest of all of them, and no litany independent of it. Among its benefits is that the one who adheres to it will not die except in an excellent circumstance, no matter what he does, as we have seen it composed in the texts.” As for the remainder of the litany, it is what I took from my master *Shaykh* Muhammad al-Amin ibn Adam, as it was cited in the *as-Salaasil’l-Qaadiriyya*.

<sup>13</sup> It has been related that he upon him be blessings and peace used to pray the forenoon prayer (*duhaa*) with two *raka`ats*, as it was cited in the *Saheeh* in the prophetic tradition of `Utban, and by at-Tabaraani and Ibn `Adiy on the authority of Ibn Abi Awfa.



You should pray two *raka`ats* after the *maghrib* prayer, making the intention in them the preservation of your faith, reciting in the first *raka`at*, the chapter *al-Faatiha*, and: “Say: He Allah is One. Allah is Eternally Self Subsistent. He neither begets nor is He begotten and there is none like Him”; six times. In the second *raka`at*, you should recite the chapter *al-Faatiha*, and the *Ma`uudhatayn* one time. You should say while in prostration of both *raka`ats*: ‘O Allah I place at Your disposal my religion and my faith, so preserve them for me in my life, at my death and after I die.’ After completing the two *raka`ats*, you should say the supplication of seeking the good (*istikhaara*), which is: ‘O Allah indeed I seek Your choice by Your knowledge and power. I ask You from Your immense bounty, for indeed You are Powerful and I am not powerful. You are Knowing and I do not know. You are the Knower of the unseen. O Allah if You know that all phenomena from this hour and its like regarding my rights and the rights of others is good for me in my religion, my worldly affairs, my livelihood, and the ending of my affair, whether immediate or distant; then decree it for me, make it easy for me and bless me in it. If You know that all phenomena from this hour and its like regarding my rights and the rights of others is harmful to me in my religion, my worldly affairs, my livelihood, and the ending of my affair, whether immediate or distant; then turn it away from me and turn me away from it. And decree for me good wherever it may be, and make me content with it. Indeed You have power over all things.’<sup>14</sup>

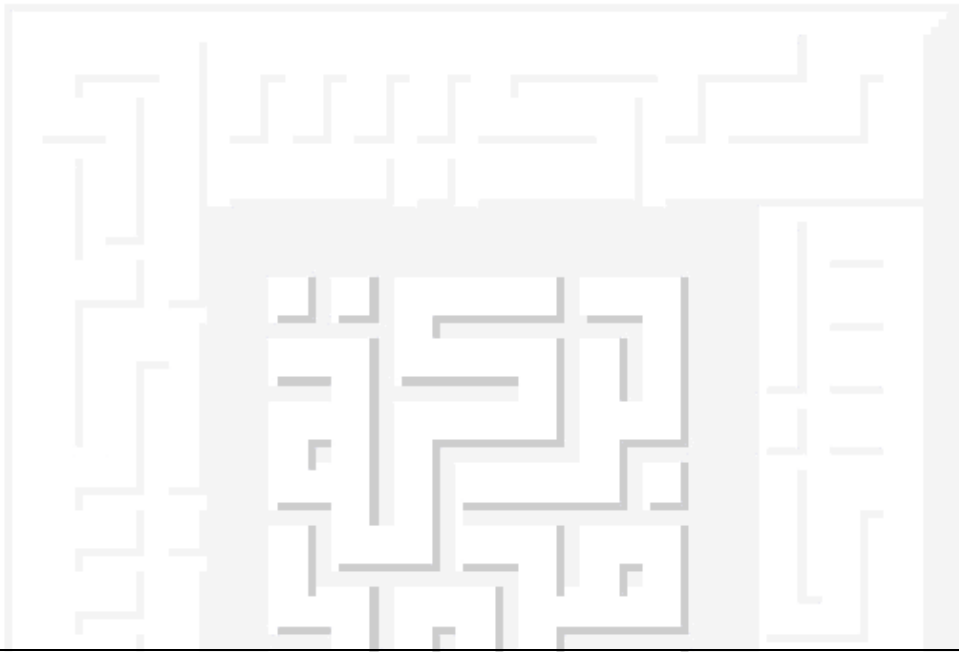
You should pray in the middle of the night two *raka`ats* for *tahajud*,<sup>15</sup> reciting in the first *raka`at*, the chapter *al-Faatiha*, and: “Say: O you disbelievers, I do not worship what you worship, nor do you worship what I worship. Nor will I worship what you worship, nor will you worship what I worship. To you is your religion and to me is my religion.” In the second *raka`at*, you should recite the chapter *al-Faatiha*, and: “Say: He Allah is One. Allah is Eternally Self Subsistent. He neither begets nor is He begotten and there is none like Him.” You say while in prostration of both *raka`ats*: ‘O Allah be merciful to me in my humiliation and lowering myself to You. Make my remoteness be intimacy in Your presence. Be merciful to me by means of Your mercy O Most Generous, indeed You have power over all things.’ Then you should send blessings upon the Prophet, may Allah bless him and grant him peace after the two *raka`ats* as we described previously.<sup>16</sup>

<sup>14</sup> The source of this supplication is from the *Saheeh* of al-Bukhari on the authority of Jaabir ibn Abdallah who said: “The Messenger of Allah, may Allah bless him and grant him peace used to teach us how to seek after the good (*istikhaara*) in all affairs in the same way that he taught a chapter from the *Qur`an*. He would say: ‘When anyone of you are concerned about an affair, you should pray two *raka`ats*, which are not prescribed, then say the following: O Allah indeed I seek Your choice by Your knowledge...’”

<sup>15</sup> It has been related by at-Tirmidhi on the authority of `Amr ibn `Abasa that the Messenger of Allah, may Allah bless him and grant him peace said: “The nearest that the Lord is to the servant is during the last part of the middle of the night. If you are able then you should be among those who remember Allah ta`ala during that hour, then be among them.” It has been related by Muslim on the authority of Jaabir ibn Abdallah that the Messenger of Allah, may Allah bless him and grant him peace said: “Verily during the night there is an hour that no Muslim man catches it and ask Allah ta`ala for good from the affairs of this world and the Hereafter, except that Allah gives it to him; and this occurs every night.”

<sup>16</sup> This means your saying: ‘O Allah send blessings upon our master Muhammad and upon the family of our master Muhammad, and grant them peace.’ I gathered together this *Qaadiiriyya Mukhtariyya* litany from the late *Shaykh* Muhammad al-Amin ibn Adam Kari`angha al-Khateeb ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn *Amir Hadjiya* Muhammad Sanbu Darneema, may Allah ta`ala be merciful to all of them. He received it on the authority of his father, *Shaykh* Adam Kari`angha; on the authority of his teacher, *Shaykh* Musa al-Muhajir; on the authority of his teacher, the *Imam Shaykh* Ali ibn Abu Bakr al-Khateeb; on the authority of his teacher, *Shaykh*

# SANKORE'

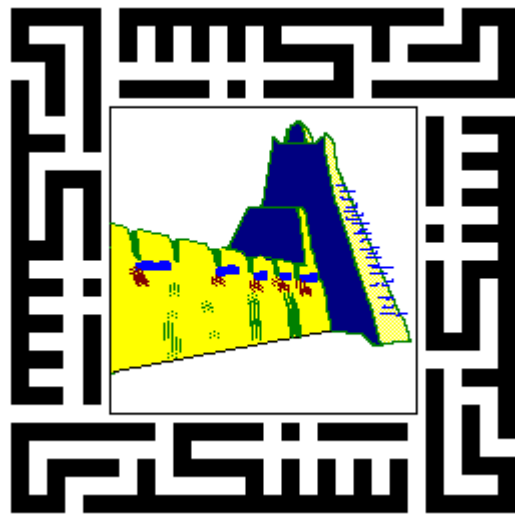


---

Uthman ibn Fuduye`, may Allah be pleased with him; on the authority of his teacher, the spiritual axis, *Shaykh* al-Mukhtar al-Kunti al-Kabir; who was the one who revived the spiritual path after it had died in the land of the Blacks. He in turn took fundamentals his litany and instruction of his spiritual method from his teacher, *Shaykh* Ali ibn an-Najib; on the authority of his teacher, *Shaykh* al-Amin ibn Ahmad; on the authority of his teacher, *Shaykh* Ahmad ibn `Aamir; on the authority of his teacher, *Shaykh* Muhammad ibn Ahmad; on the authority of his teacher, *Shaykh* Ahmad ibn Umar; on the authority of his teacher, *Shaykh* Umar ibn Ahmad al-Bakaai`; on the authority of his teacher, *Shaykh* Muhammad ibn Abd'l-Kareem al-Maghili; on the authority of his teacher, *Shaykh* Jalaal'd-Deen Abd'r-Rahman as-Suyuti; on the authority of his teacher, *Shaykh* Muhammad ibn Abdallah; on the authority of his teacher, *Shaykh* Muhammad at-Tujuubi; on the authority of his teacher, *Shaykh* `Imraan ibn Musa; on the authority of his teacher, *Shaykh* Muhammad ibn Muhammad al-Ghazali; on the authority of his teacher, *Shaykh* Abu'l-Hassan Ali as-Shadhili; on the authority of his teacher, *Shaykh* Abd's-Salaam ibn Mashish; on the authority of his teacher, *Shaykh* Muhammad ibn Muhammad al-Haatimi; on the authority of his teacher, *Shaykh* Abu'n-Najib; on the authority of his teacher, *Shaykh* Ali ibn al-Heeta; on the authority of his teacher, *Shaykh* Abd'l-Qaadir al-Jaylani; on the authority of his teacher, *Shaykh* Abu al-Wafa`; on the authority of his teacher, *Shaykh* Abu Muhammad as-Shanbuki; on the authority of his teacher, *Shaykh* Abu Bakr as-Shibli; on the authority of his teacher, *Shaykh* Abu'l-Qaasim al-Junayd al-Baghdadi; on the authority of his teacher, *Shaykh* Sari as-Saqti; on the authority of his teacher, *Shaykh* Ma`ruf al-Karkhi; on the authority of his teacher, *Shaykh* Abu'l-Hassan al-Basri; on the authority of his teacher, *Amir'l-Mu'mineen* Ali ibn Abi Talib; on the authority of his teacher, the master of the Messenger and Seal of the Prophets, our master Muhammad, may Allah bless him and grant him peace.

SANKORE'

**SANKORE'**



**Institute of Islamic-African Studies International**

Institute of Islamic-African Studies International