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تأليف

العارف الصمداني العالم الرياني

الشيخ عبد القادر بن مصطفى بن محمد الترودي



تعلق عليها وترجمة

العبد الفقير المضطر إلى رحمة ربه الغني الحميد

الشيخ أبو الفا عمر محمد شريف بن فريد

اللهم أغفر له ولوالديه وأهله وأولاده أمين

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَوَلَّيْهِ
 وَاسْلَمَ تَسْلِيمًا ظَالِمًا لِقَدِيرِ اللَّهِ تَعَالَى عَبْدُ الْقَادِرِ بْنِ الْمَصْلُوحِيِّ أَمَّا
 بَعْدُ فَهَذَا عَهْدٌ وَمَوَاقِيقٌ لِلشَّيْخِ عَبْدِ الْقَادِرِ بْنِ الْمَصْلُوحِيِّ بِهَذَا أَمْرًا لِزَيْنِ وَتَحْمَا
 وَأَجْبَا وَمِنْ بَيْتِ الْمَوْلَى الْأَكْبَرِ وَالْأَسْنَانِ الْأَجْنَبِيِّ بِحَقِّ الشَّرِيفِ
 بِوَسْمِهِ عَنِ النَّصْرَانِيَّةِ بِالسَّمْعِ وَالسُّلْطَانِ لِقَدِيرِ اللَّهِ تَعَالَى وَالنَّهْضَةِ
 بِهَذَا وَبِالْحَقِّ جَمْرًا شَاءَ مِنَ الْمُؤَقِّفِينَ لَهَا بِعَيْنِهَا بِخَيْرٍ مَا عِنْدَهُ
 مِنْ عِلْمٍ أَوْ عَمَلٍ أَوْ تَالٍ أَوْ مَقَامٍ أَوْ رِثِيَّةٍ مُتَّخِذَةً أَوْ مُتَلَبِّغَةً لِأَنْفُسِهَا
 أَوْ تَالٍ أَوْ حَمْدِيَّةٍ وَشَمَائِلِ تَامُوسِيَّةٍ جَاهُورًا وَبِاللَّهِ التَّوْبِيحُ
 أَشَدُّ عَلَى الْعَصَةِ وَالْمِثْلِ وَأَرَابِطِ بِنَادِ الرَّحْمَةِ الْخَالِشِ، مِمَّنْ
 الْخَلْوِ وَانْتَهَرَهُمُ بِالْقِيَامِ نَظَرَ التَّوْبِيحِ إِلَيْهِمْ حَيْرَانًا تَلْفِيحُ
 وَارْتِدَّ لَهُمُ الْخَيْرُ وَالْجَوْدُ وَابْتَدَلَ لَهُمُ الْخَيْرُ وَالنَّطَقُ وَالسَّوَابِجُ
 مِمَّنْ كَالْمُؤْمَرِ وَالْكَافِرِ وَالصَّالِحِ وَالْجَابِرِ وَالْأَسْرُوبِ وَالْعِيْوَابِ
 وَالشَّجَرِ وَالْحَصَاةِ وَالْمَدْرُجِيَّةِ لِكُلِّ نَمْتٍ جَرَّ عَلَيَّ الْعِيْوَابُ
 الْقَائِمَةُ بِالْخَيْرِ لَجْمِيهِ الْخَلْوِ فِي كُلِّ يَوْمٍ بِأَرْقُولِ اللَّهِ مِنْ حَصْرِ
 جَمِيحِ خَلْقِكَ وَكُلِّهِمْ مَلَا يَلِيحُونَ فَانْتَهَرَ الْخَلْقُ نَظَرَ تَلْفِيحُ
 فِي كُلِّ يَوْمٍ وَأَنْبُو، بِهَذَا هَذَا الْقَهْدُ مَعْرِ السَّيْرَامِ عَنِ الشَّيْخِ
 عَنْهُمْ مَا اسْتَطَفَّ أَشَدُّ عَلَى الْخَهْدِ وَالْمِثْلِ وَأَرَابِطِ بِنَادِ
 عَلَى أَيْتِ الْفَرِّ الْأَعْلَى الْأَخْلَجِ الْعَقْلِيَّةِ وَالنَّظَرِ الْكَلَامِيَّةِ وَأَنَا
 بِرَهْنَةِ الْمَنْزِلَةِ مُقَلِّدٌ وَمُخَلِّدٌ هُوَ الْخَيْرُ الْمَقْصُودُ جَلْو
 لِهَيْلَةِ مِثْلِ عَلَى دَلِيلِ حُدُوثِ الْعَالَمِ جَلَا جَسِيَّةً بِحُدُوثِ الْأَعْرَافِ
 الْمَسْتَلْزِمَةِ لِحُدُوثِ صِدْقِ الْأَعْيَارِ وَكَيْفِيَّةِ مَرِ الْوَجُوهِ الْكَلَامِيَّةِ
 بِأَرْقُولِ اللَّهِ تَعَالَى تَالِي حَاشِيَةً جَلَا لَيْلِي غَيْرِي لِكُلِّ

الورقة 01 من المخطوطة عهود ومواثيق للشيخ عبد القادر بن مصطفى التي صورتها من مكتبة الشيخ محمد بلو بن الشيخ عبد الرازق بن
 الشيخ عثمان بن المصنف الشيخ العارف عبد القادر بن مصطفى بن محمد الترودي في مدينة مايرنو على النيل الأزرق في سينار السودان
 Folio 01 from the manuscript 'Uhuud wa Mawaathiq of Shaykh Abd'l-Qadir ibn Mustafa which I digitized from
 the private archives of Shaykh Muhammad Bello ibn Shaykh Abd'r-Raaziq ibn Shaykh 'Uthman ibn Shaykh
 Abd'l-Qadir ibn Mustafa ibn Muhammad at-Turuudi, Maiurno, Blue Nile, Sennar, Sudan.

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

قَالَ الْفَقِيرُ إِلَى اللَّهِ **عَبْدُ الْقَادِرِ بْنِ الْمُصْطَفَى**:

أَمَّا بَعْدُ: فَهَذَا

عُهُودٌ وَمَوَاقِقُ

الزَّيْمَةُ الْوَفَاءُ بِهَا أَمْرٌ لَازِمٌ وَحُكْمٌ وَاجِبٌ مِنْ يَدِ النَّامُوسِيِّ الْأَكْبَرِ وَالْأَسْتَاذِ الْأَفْخَرِ الَّذِي يَكْفِي التَّعْرِيفُ بِوَسْمِهِ عَنِ التَّصْرِيحِ بِاسْمِهِ، فَسَطَرْتُهَا لِاسْتِحْضَارِهَا، وَالتَّحَدُّثِ بِهَا، وَلَا فَخْرٌ، فَمَنْ شَاءَ مِنَ الْمُؤَقِّفِينَ تَابِعْنِي عَلَيْهَا بِقَدْرِ مَا عِنْدَهُ مِنْ عِلْمٍ أَوْ عَمَلٍ أَوْ حَالٍ أَوْ مَقَامٍ أَوْ رُتْبَةٍ، مُتَجَرِّدًا أَوْ مُتَسَبِّبًا، لِأَنَّهَا أَخْلَاقٌ مُحَمَّدِيَّةٌ وَشَمَائِلُ نَامُوسِيَّةٌ.

فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ أَخَذَ عَلَيَّ الْعَهْدَ وَالْمِيثَاقَ أَنْ أَبْسِطَ جَنَاحَ الرَّحْمَةِ لِكُلِّ شَيْءٍ مِنَ الْخَلْقِ، وَأَنْظُرُهُمْ بِالْعَيْنِ الَّتِي نَظَرَ الْحَقُّ بِهَا إِلَيْهِمْ حِينَ أَرَادَ خَلْقَهُمْ، وَأُرِيدُ لَهُمُ الْخَيْرَ وَالرِّفْقَ، وَأُبَدِّلُ لَهُمُ الْحَنَانَ وَاللُّطْفَ، وَسَوَائِرَ فِي ذَلِكَ الْمُؤْمِنِ وَالْكَافِرِ وَالصَّالِحِ وَالْفَاجِرِ وَالْإِنْسِ وَالْجِنِّ وَالْحَيَوَانَ وَالشَّجَرَ وَالْحِصَاءَ وَالْمَدَرَ، فَلِذَلِكَ الْتَزَمْتُ فِي نَفْسِي الدُّعْوَةَ الْعَامَّةَ بِالْخَيْرِ لِجَمِيعِ الْخَلْقِ فِي كُلِّ يَوْمٍ بِأَنْ أَقُولَ: "اللَّهُمَّ أَرْحَمْ جَمِيعَ خَلْقِكَ وَأَكْفِهِمْ مَا لَا يَطِيفُونَ"، فَإِنِّي أَقُولُ ذَلِكَ ثَلَاثَ مَرَّةٍ فِي كُلِّ يَوْمٍ، وَأُنَوِّي بِهِ أَدَاءَ هَذَا الْعَهْدِ مَعَ الْتِزَامِ كَفِّ الشَّرِّ عَنْهُمْ مَا اسْتِطَعْتُ.

أَخَذَ عَلَيَّ الْعَهْدَ وَالْمِيثَاقَ أَنْ أُبَيِّنَ عَقِيدَتِي عَلَيَّ آيَاتِ الْقُرْآنِ لَا عَلَيَّ الْأَدَلَّةِ الْعُقُلِيَّةِ وَالْإِنْظَارِ الْكَلَامِيَّةِ، فَأَنَا فِي هَذِهِ الْمَنْزِلَةِ مُقَلِّدٌ وَمَقْلَدِي هُوَ الْقُرْآنُ الْمَعْصُومُ، فَلَوْ سَأَلْتُ مَثَلًا عَلَيَّ دَلِيلِ حُدُوثِ الْعَالَمِ فَلَا أُجِيبُ بِحُدُوثِ الْأَعْرَاضِ الْمُسْتَلَزِمِ لِحُدُوثِ حُدُوثِ الْأَعْيَانِ، وَلَا غَيْرَهُ مِنَ الْوُجُوهِ الْكَلَامِيَّةِ، بَلْ أَقُولُ: "قَالَ اللَّهُ تَعَالَى: ﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾"، فَلَا دَلِيلَ لِي غَيْرَ ذَلِكَ¹، فَأَنْطِقُ بِهِ جَازِمًا لِحَقِيقَةِ الْقُرْآنِ لَا غَيْرَ ذَلِكَ لَمَّا أَطْلَعْتُ عَلَيْهِ مِنَ الْأَدَلَّةِ الْعُقُلِيَّةِ لَا تَفْضِي قَطُّ إِلَى مَعْرِفَةِ اللَّهِ بِوَجْهِهِ، إِنَّمَا قَصَّارَاهَا

¹ هنا انتهى الورقة 1.

الدَّالَّةُ عَلَى وُجُودِ إِلَهٍ مُبْهِمٍ صِفَّتُهُ كَذَا وَكَذَا، وَلَا تَفْضِي قَطُّ إِلَى تَعْيِينِهِ، أَمَّا الْقُرْآنُ فَصَادِرٌ مِنْ عِنْدِ اللَّهِ بِوَسِطَةِ جِبْرِيلَ إِلَى رَسُولِهِ مُحَمَّدٍ، وَهَذَا مَقْطُوعٌ بِهِ، فَاعْلَمْ ذَلِكَ.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَنْ أَتَأَمَّلَ الْحَكَمَ الْمَوْضُوعَةَ فِي غَوَالِبِ الْكَائِنَاتِ، وَمَا يَصْدُرُ عَنْهَا مِنْ تَأْثِيرٍ بَعْضُهَا فِي بَعْضٍ، وَلَا أَهْمَلُ الْفَوَائِدَ وَالْبَرَكَاتِ الَّتِي فِيهَا، وَلَا أَكُونُ كَكَثِيرٍ مِنَ الْخُصُوصِ الْقَاصِرِينَ عَلَى إِنْ لَا تَأْثِيرَ لِشَيْءٍ مِنَ الْكَائِنَاتِ مُطْلَقًا مَعَ مُطَالَعَتِي لِلْحَقِيقَةِ الَّتِي يَصْدُرُ عَنْهَا كُلُّ شَيْءٍ.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَنْ أَعْتَقِدَ بِقَلْبِي وَأَسْتَحْضِرُ إِنَّ جَمِيعَ الْأَفْعَالِ الصَّادِرَةِ عَنِ الْكَوْنِ وَجَمِيعَ تَأْثِيرَاتِهِمْ الطَّبِيعِيَّةِ وَالْإِخْتِيَارِيَّةِ إِنَّمَا هُنَّ بِالْحَقِيقَةِ تَأْثِيرَاتٌ وَأَنْفِعَاتٌ عَنِ الْحَقِيقَةِ الْفَاعِلَةِ الَّتِي هُنَّ ذَاتُ الْوَاحِدِ سُبْحَانَهُ.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَنْ أَرِنَ جَمِيعَ مَا عِنْدِي مِنَ الْفُهْمِ بِالْآيَاتِ وَالْأَحَادِيثِ وَأُورِيئُهُ قُوَّةَ ذَلِكَ، فَمَا مِنْ فَهْمٍ أُوْتَاهُ إِلَّا بَانَ لِي مَنْشَأُهُ مِنَ الْقُرْآنِ وَالْحَدِيثِ، فَمَنْ شَكَ فَلْيَجْرِهُ عَلَيَّ.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَنْ لَا أُوَجِّهُ أَحَدًا بِمَا يُكْرَهُهُ، وَأَنْ أُحَاجِبِي إِلَى الْأَخْلَاقِ فَعَلْتُ، وَلَا أَبَالِي، فَإِنَّ الْمَوْجِبَةَ بِالْمَكْرُوهِ فِيهَا مِنَ الْجَفَاءِ وَالْأَذَى مَا لَا يَخْفَى، فَهَذَا عَهْدٌ شَدِيدٌ، أَعَانَنَا اللَّهُ عَلَى وَفَائِهِ بِمَنِّهِ وَطُفِهِ.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَنْ لَا أَتَشَرَّفَ بِشَيْءٍ مِنَ الْإِحْسَانِ وَالْأَنْسَابِ وَالْعُرُوضِ الدُّنْيَوِيَّةِ² وَالْأَعْمَالِ الْآخِرَوِيَّةِ، بَلْ يَكُونُ تَشْرِيفِي بِمَا عِنْدِي مِنْ مَعْرِفَةِ الْحَقِّ وَصُحْبَةِ رَسُولِهِ لَا غَيْرُ، فَاسْأَلَ اللَّهُ تَعَالَى بِلُطْفِهِ أَنْ يَعِينَنِي عَلَى ذَلِكَ، أَنَّهُ عَلَى مَا يَشَاءُ قَدِيرٌ.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَلَّا أَحَقَّرَ أَحَدًا مِنَ الْمُسْلِمِينَ وَإِنْ ظَهَرَتْ عَيْبُهُ، وَإِنْ لَا أَعْتَقِدُ لِنَفْسِي الْفَضْلَ عَلَيْهِ بِوَجْهِهِ مِنَ الْوُجُوهِ، وَأَنْ أَعْتَقِدَ حَقَّهُ عَلَيَّ كَمَا أَعْتَقَدْتُ حَقَّ غَيْرِي عَلَى مِنْ فَصْلَانِ الْمُسْلِمِينَ.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَنْ لَا أَنُفِسَ أَحَدًا فِي حَقِّهِ الَّذِي هُوَ أَحَقُّ بِهِ مِنِّي، بَلْ أَقِفُ عَلَى الْحَقِّ الَّذِي هُوَ لِي حَتَّى يَكُونُوا الَّذِينَ نَافِسُونِي فِي حَقِّي فَأَنَارِعَهُمْ عِنْدَ

ذَلِكَ بِالْحَقِّ لِلْحَقِّ فِي الْحَقِّ سِوَاءَ كَانَ الْحَقُّ دِينِيًّا أَوْ دُنْيَوِيًّا، وَشُرُوطُ الْإِسْتِحْقَاقِ مَعْلُومَةٌ عِنْدَ أَرْبَابِ التَّصْرِيفِ.

أَخَذَ عَلِيٌّ الْعَهْدَ وَالْمِيثَاقَ أَنْ لَا أَتَّخِذَ سَبَبِينَ فَصَاعِدًا فِي طَلَبِ الدُّنْيَا، بَلْ أَقِفْ عَلَى سَبَبٍ وَاحِدٍ، فَلَا أَتَعَدَّاهُ حَتَّى إِذَا أَعُوزَنِي أَنْتَقَلْتُ إِلَى غَيْرِهِ، وَذَلِكَ لِيَلَا أُضَيِّقَ عَلَى الْمُسْلِمِينَ أَسْبَابَهُمْ.

أَخَذَ عَلِيٌّ الْعَهْدَ وَالْمِيثَاقَ أَنْ أَتَأَمَّلَ أَوْضَاعَ الْعَادَاتِ الدُّنْيَوِيَّةِ، فَإِنَّهَا رُكْنٌ قَوِيٌّ فِي مَعْرِفَةِ تَنْزَلِ الْأُمُورِ إِذْ تَنْزَلُ بِحَسَبِهَا، فَكَمَا أَعْتَبَرْتُ الْعَادَاتِ فِي الشَّرِيعَةِ، فَكَذَلِكَ هِيَ مُعْتَبَرَةٌ فِي الْحَقِيقَةِ، فَأَعْلَمُ ذَلِكَ.

أَخَذَ عَلِيٌّ الْعَهْدَ وَالْمِيثَاقَ أَنْ لَا أَدْعُوا أَحَدًا مِنَ النَّاسِ إِلَى مَا أَكْتَسَبْتُهُ مِنْ عِلْمِ الْفَلَسَفَةِ وَعُلُومِ الْأَوَائِلِ عَلَى إِنَّهُ إِنَّمَا أَخَذْتُهَا بِالْوَجْهِ الصَّحِيحِ عِنْدِي رَافِضًا لِمَا فِيهَا مِنْ وُجُوهِ الضَّلَالِ، وَمَعَ ذَلِكَ، فَلَا أَعْلَمُهَا أَحَدًا أَلَيْلًا يَضْلُو بِهَا، فَيَعُودُ وَيَبَالُ عَلَى مَعَاذِ اللَّهِ، بَلْ أَدْعُوهُمْ إِلَى الْمَعْرِفَةِ الصَّحِيحَةِ وَالْقُرْآنِ وَالسُّنَّةِ وَالْفَقْهِ وَالنَّصُوفِ.

أَخَذَ عَلِيٌّ الْعَهْدَ وَالْمِيثَاقَ أَنْ لَا أَسْتَعْمَلَ شَيْئًا مِنْ عِلْمِ السِّمِيَاءِ وَالْعَرَائِمِ وَالذَّوَائِرِ وَالْإِرْصَاءِ وَاسْتِخْدَامِ الْجَانِ، لَا فِي نَفْعٍ وَلَا فِي دَفْعٍ، بَلْ أَتْرُكُهَا كَمَا هِيَ مَعَ حُصُولِهَا عِنْدِي بِالْوَجْهِ الْقَاصِيَّةِ.

أَخَذَ عَلِيٌّ الْعَهْدَ وَالْمِيثَاقَ أَنْ لَا أَسْتَعْمَلَ شَيْئًا مِنَ الْحُرُوفِ وَالْأَسْمَاءِ فِيمَا فِيهِ ضَرَرٌ الْمُسْلِمِينَ بِالْقَصْدِ الْأَوَّلِ، وَأَمَّا فِيمَا يَنْفَعُنِي فَأَسْتَعْمَلُهَا³ عَلَى شَرْطِ الْأَحْقِيَّةِ جَلْبًا وَدَفْعًا.

أَخَذَ عَلِيٌّ الْعَهْدَ وَالْمِيثَاقَ أَنْ لَا أَطَّلِعَ الْعَيْبَ بِالْأَجْفَارِ وَالزِّيَارِجِ وَالتَّجْحِيمِ وَجَمِيعِ الْوُجُوهِ الْمَحْظُورَةِ، وَأَسْتَبْطُتُ مِنْ جَمِيعِ ذَلِكَ الرُّوْيَا الصَّادِقَةَ، فَمَا مِنْ شَيْءٍ يَكُونُ فِي هَذِهِ الزَّمَانِ إِلَّا رَأَيْتُهُ فِي مَنَامٍ قَبْلَ وُفُوعِهِ بِبَيْسِيرٍ.

أَخَذَ عَلِيٌّ الْعَهْدَ وَالْمِيثَاقَ أَنْ أَطْوِيَّ مَا عِنْدِي مِنْ عُلُومِ الْحَقَائِقِ وَالْأَسْرَارِ وَالْحَتَمِ جَمِيعِ مَوْلَفَاتِي، وَذَلِكَ الْقَبِيلُ الْأَعْلَى أَهْلُ الْخُصُوصِ، وَخَاصَّةً الْمُسْتَعْدِينَ مِنْ أَهْلِ اللَّهِ فَقَطْ.

³ هنا انتهى الورقة 3.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَنْ أُجْرِيَ مَعَ النَّاسِ مَجْرَى الْأَمْثَالِ وَالْأَقْرَانِ مَعَ لُرُومِ
الْفِئَةِ وَلِحَقِّ النَّبِيِّ عَلَى النَّاسِ، وَإِنْ ذَلِكَ لَا يَضُرُّنِي فِي شَأْنِي مَا لَمْ أَحْدِثْ حَدَثًا فِيَّ
يُنَافِي الْمَقَامَ.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَنْ لَا أَفْضَحَ أَحَدًا مِنَ الْمُسْلِمِينَ كَائِنًا مَا كَانَ، وَإِنْ
كَانَ أَعَدَّ بِي الْأَعْدَاءَ.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَنْ لَا أَتَكَبَّرَ وَلَا تَجَبَّرَ وَلَا أَتَبَدَّخَ لِصَوْنِ نَفْسِي بِسِتْرِ
اللَّهِ السَّابِقِ صِيَانَةً.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَنْ لَا أَفْشَى إِلَى أَحَدٍ مَا عِنْدِي مِنَ سِرِّ الزَّمَانِ وَمَا
يَكُونُ فِيهِ مِنَ الْمُلُوكِ وَالْوُزَرَاءِ، وَقَدْ أَطْلَعْتُ عَلَى ذَلِكَ وَعَلَّمْتُهُ مِنْ غَيْرِ تَطَلُّبٍ.

أَخَذَ عَلَى الْعَهْدِ وَالْمِيثَاقِ أَنْ لَا أَفْشَى إِلَى أَحَدٍ عِلْمَ السِّرِّ الَّذِي أَقَامَ اللَّهُ بِهِ هَذِهِ
الدَّوْلَةَ، وَأَنَّهُ لَا يَلِيْتُ بِلَايَةَ هَذِهِ الْأُمَّةِ إِلَّا مَنْ وَقَرَّ فِيهِ ذَلِكَ السِّرُّ، وَأَنَّهُ يَنْصَرِّفُ فِيهِمْ
كَيْفَ شَاءَ، وَأَعْلَمَ ذَلِكَ.

وَقَدْ أَنْتَهتُ الْعُهُودَ وَالْمَوَاقِيعَ أَعَانَنِي اللَّهُ عَلَى الْوَفَاءِ جَمًّا بِحَقِّهَا وَالْفِيَامِ بِوَاجِبِ
أَمْرِهَا بِجَاهِ رَسُولِهِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، قَدْ نَمَّ حَطُّ بِحَمْدِ اللَّهِ وَحُسْنِ عَوْنِهِ
وَصَلَاةِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمِينٌ.⁴

Oaths and Covenants

By
The Enduring Gnostic the Spiritual Erudite
Shaykh Abd'l-Qadir ibn Mustafa ibn Muhammad at-Turuudi

Annotated by
The poor servant in need of the mercy of his Independent
Praiseworthy Lord,
Shaykh Abu Alfa `Umar Muhammad Shareef bin Farid
O Allah forgive him, his parents, family and children Amen

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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.

Says the one needy of Allah, Abd'I-Qaadir ibn al-Mustafa, to continue this is the book of:

Oaths and Covenants

... which I made compulsory upon myself to fulfill as an incumbent command and an obligatory judgment at the hand of the greatest confidant and most majestic professor who it suffices in knowing his character without overtly citing his name. I wrote them down in order to remind myself and also to relate them to others; not in order to boast. Whoever wishes from the successful can follow me in these oaths and covenants based upon his/her innate abilities from knowledge, behavior, states, spiritual stations or rank; either through unmediated means or mediated means. This is because these oaths and covenants are a part of the Muhammadan character traits and Angelic merits.

I say, and success is with Allah, I have taken upon myself an oath and covenant to spread the wing of mercy to all things in creation; and to view them with the same eye which the Absolute Being viewed them when He desired to create them. In this, I desire all good and sympathy for them; and to extend affection and kindness to all of them; regardless if they be believers, disbelievers, righteous, sinful, human, *jinn*, animals, vegetation, stones or mere clod of mud. To this extent, I have necessitated in myself each day to adhere to an all-embracing supplication for the good for the whole of creation by saying: "Oh Allah be merciful to the whole of Your creation and suffice them where they are incapable." For, I say this three times every day and intend by it to fulfill this oath along with the necessity of keeping the law of the decree from them to the best of my ability.

I have taken an oath of covenant to construct my doctrine of belief upon the verses of the *Qur'an* and not upon evidences of reason or the theories of scholastic theology. In this position I am a blind follower and the source of my blind following is the Infallible *Qur'an*. For, if for example, I were to be asked for the evidence of the in-time creation of the cosmos, I would not answer with: 'The in-time creation of non-essential contingent exigencies is due to the in-time creation of the creational essences.' Nor would I utilize other than that from the theories of scholastic theology. On the contrary, I would say: 'Allah ta'ala says: *Allah is the Creator of everything.*' In reality there is no other evidence for me other than that. Therefore, I would articulate this evidence from Allah having absolute certainty in the truthful reality of the *Qur'an* and no other; since I have seen that the evidences of reason in no way discloses the direct experiential knowledge of Allah. The evidences of reason are limited to establishing the existence of an incomprehensible deity and that Its attributes are so and so. But the evidences of reason cannot fathom in any way the precise essential what-ness of that deity. As for the *Qur'an*, it emerged from presence of Allah by means of Jibril to His messenger Muhammad; and that is a matter which is decisive. So realize that.

I have taken an oath and covenant to closely reflect upon the established precepts and researched theories regarding the majority of existing things and upon what emerges from the influences which some parts of existence have upon others. I have not disregarded the benefits and blessings which are in these precepts. Further, I have refrained from being like the mentally shallow who say that created existence has no effective influence, whatsoever. In holding this position, I remain completely acquainted with the fundamental Divine realities from which all things have emerged.

I have taken an oath and covenant to believe firmly with my heart and envision with my mind that all the dynamic emanating phenomenal forces in the universe with all of their influences, impacts, powers and effects be they natural and instinctive or volitional and elective are all in reality the effects and dynamic influences from the reality of the Prime Doer, which is the Essence of the One, glory be to Him.

I have taken an oath and covenant to weigh and measure all that I possess of comprehension with the verses of the *Qur'an* and the traditions of the Prophet. In this I have been given a special strength. For, there is no comprehension or understanding that I possess except that its source from the *Qur'an* and prophetic traditions has been made crystal clear to me. Whoever doubts this, then let him test me.

I have taken an oath and covenant that I will not face off or contend with anyone in a way in which that person may dislike; even when the bad character of the individual requires me to. For, contending with others in ways that are reprehensible is too repugnant and harmful to enumerate. This oath is extremely difficult to uphold, so may Allah assist us to fulfill it by means of His benevolence and kindness.

I have taken an oath and covenant not to take honor in anything from spiritual excellence, lineage, worldly commodities or even actions and behavior of the Hereafter. Rather that my nobility and honor would be from what I possess of direct experiential gnosis of the Absolute Being and direct companionship with His messenger and nothing more. I ask Allah ta'ala by His kindness that He assist me in this, for He has power over all things.

I have taken an oath and covenant not to belittle anyone among the Muslims even if his sins are apparent; not to believe in my soul that I have any right of superiority over him in any way; and to believe that he has a right over me just as I believe that the rights of others are over me as a part of the unmistakable judgments of the Muslims.

I have taken an oath and covenant to not compete with anyone in a right which that person has a greater right over than me. Rather, I will stop with the fundamental right which is mine until it is they who compete with me in my right. Then at that point, I will contend with them with the truth for the truth regardless if that right of mine is of a religious or worldly nature. Realize that the prerequisites for reclaiming and demanding one's rights is well known with the masters of the art of disposal.

I have taken an oath and covenant not to take two distinct causative factors or more in seeking after my worldly affairs. Rather, I will stop with a single cause and will not add any additional causative factors until the one I relied upon fails. Then I will change to another causative factor for earning wealth. This is mainly in order not to make things constricted for other Muslims in their causative factors.

I have taken an oath and covenant to closely consider the established principles which underline worldly customs. For, these principles are an impregnable mainstay in knowing the descent of worldly affairs, because these affairs descend in accordance with these principles. Just as you are able take account of the customs with regard to the law, similarly consideration should be made with regard to the divine realities. So realize that.

I have taken an oath and covenant not to invite anyone from the people to what I have learned from the philosophical and elemental sciences; even though I took these sciences in a sound manner, rejecting from that what is in these sciences of errors. Along with that, I will not teach these sciences to anyone in order that they may not be led astray; and errors will thus revert back to me, may Allah protect me.

On the contrary, I will invite them to sound legitimate knowledge, the *Qur'an*, the *Sunna*, jurisprudence and spiritual purification.

I have taken an oath and covenant not to utilize anything from the sciences of differentiation, spells, incantations, charms, and the subjugation of *jinn* for either advantage or protection. On the contrary, I have abandoned these all together, even though I acquired and mastered the essentials of these sciences.

I have taken an oath and covenant in line with the above vow, not to implement anything from the science of letters and science of the Divine Names, in a way which could cause harm to Muslims. However, when these can bring benefit to me, I will utilize it in justifiable circumstances for procuring benefit and protection.

I have taken an oath and covenant not to search into the unseen by means of divination, soothsaying, astrology, or any of the baseless occult sciences. Yet, independent of these sciences, I have procured knowledge of the unseen by means of the true dream. For nothing has occurred in these times except that I have seen it effortlessly in my dream before it actually occurred.

I have taken an oath and covenant to keep secret what is with me from the sciences of the spiritual realities and secrets and to conceal my works regarding these. This is because these sciences are an exalted class of sciences for the spiritually elite and are only designated for those who are spiritually prepared from among the People of Allah.

I have taken an oath and covenant to follow the same course as the people, following the example and generation of my age; along with what they adhere to from jurisprudence, and betaking with what remains with the people. This custom will not harm me in my affair as long as I do not contrive an invention which negates my spiritual station.

I have taken an oath and covenant not to dishonor anyone among the Muslims whoever he/she may be; and even if they exhibited to intense enmity towards me.

I have taken an oath and covenant not to be arrogant, not to be oppressive, and not to act haughty in order to safeguard myself with the primordial veil of Allah as a protection.

I have taken an oath and covenant not to reveal to anyone what I possess from the secrets of the times, and from what will be in them from kingdoms and government ministers; although I have become thoroughly acquainted with that and learned it without my seeking after it.

I have taken an oath and covenant not to reveal the knowledge of secrets by which Allah established this Sokoto government. The authority in the government of is not befitting to anyone in this community except for the one whom this secret has become an established fact. For this secret moves freely among them as it wishes, so realize that.

Here, I have completed the oaths and covenants which I hope Allah will assist me in fulfilling all of their rights and help me in establishing the necessities of their affair, by the rank of His generous messenger, and all praises are due to Allah the Lord of the worlds. The script is complete with the praise of Allah and the best of His assistance, and blessings be upon the Messenger of Allah, may Allah bless him and grant him peace – Amen.

SANKORE'

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