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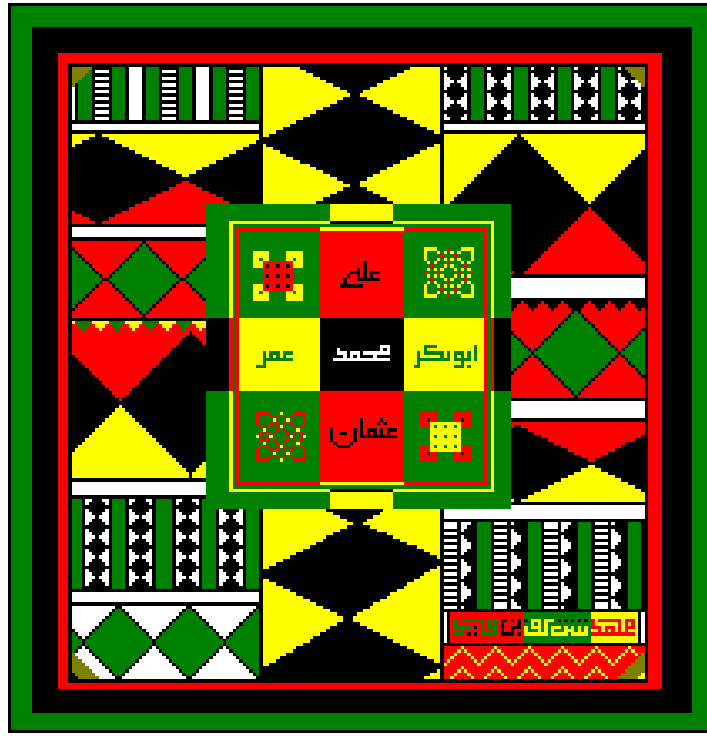


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أُصُولُ الطَّرِيقِ

لنور الزمان إمام الأولياء مجدد الدين

الشيخ عثمان بن فودي



Uṣūl't-Tareeq

By the Light of the Age, the *Imam* of the *Awliya*, the Reformer of the
Deen

Shehu Uthman ibn Fuduye'

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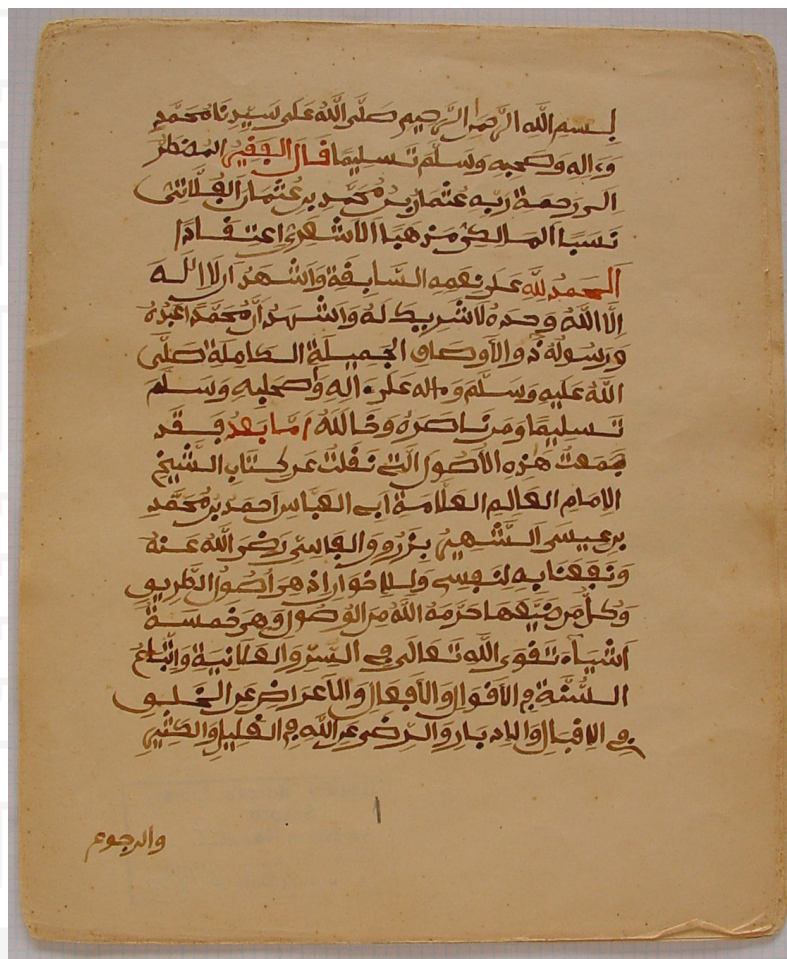
The Palace of the Sultan of Maiurno

Maiurno, Sennar, Sudan

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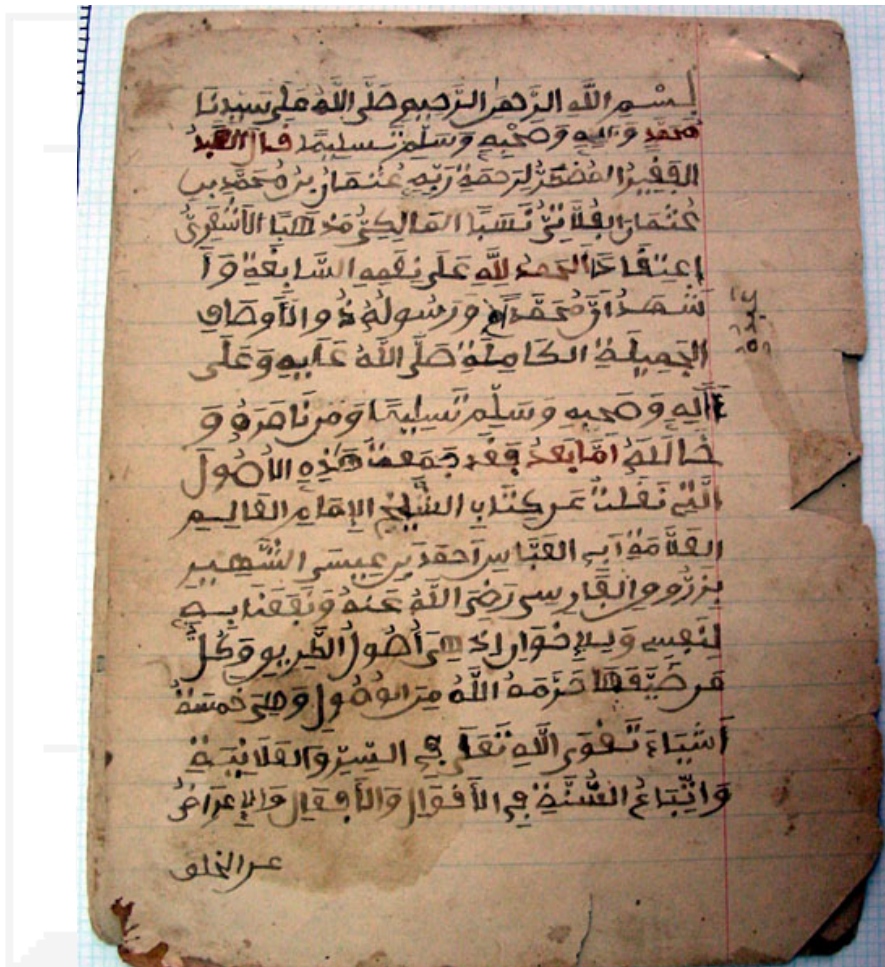
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أُصُولُ الطَّرِيقِ

الذي هو تلخيص لكتاب أصول الطريقة

للشيخ أبو العباس أحمد بن محمد بن عيسى البرنوسي الفاسي
الشاذلي المشهور بزروق

Institute of Islamic-African Studies International

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا¹

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¹ قال الشيخ رحمة الله عليه مبتدئاً: "بسم الله الرحمن الرحيم"، قال الوزير أمير المصالح عبد القادر بن غداد في بسط الفوائد وتقريب المقاصد: "قال العلامة أبو العباس سيدي أحمد بن عبد العزيز في شرح المختصر: سبب الإبتداء بها الإقتداء بالقرآن الحكيم وسنة النبي الكريم صلى الله عليه وسلم وإمتثالاً لما ورد عنه صلى الله عليه وسلم في حسن الأخبار والتأسي بفعل السادات الأخيار والقنوة الأكابر، وأما القرآن فمبدؤها لفظاً وكتابة في الفاتحة وجميع السور، وأما السنة فقد اشتهر في الأحاديث كان صلى الله عليه وسلم يبدؤها بها في رسائله"، وأمرنا بها في جميع أمورنا كما رواه عبد القادر الرهاوي في الأربعين عن أبي هريرة أنه عليه الصلاة والسلام قال: ((كَلَّ امرؤ ذى بال لا يبدأ فيه ببسم الله فهو أبتَرُ))، وفي رواية: ((هو أقطع))، وفي رواية: ((هو أجزم))، وبعد البسملة المشهورة قال رحمه الله: "صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا" امتثالاً بقوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾، واقتدائاً بقوله صلى الله عليه وسلم كما رواه الطبراني في الأوسط عن أبي هريرة: ((مَنْ صَلَّى عَلَيَّ فِي كِتَابٍ لَمْ تَزَلِ الْمَلَائِكَةُ تَسْتَغْفِرُ لَهُ مَا دَامَ اسْمِي فِي ذَلِكَ الْكِتَابِ))، وفيه أيضاً قوله عليه الصلاة والسلام: ((مَنْ صَلَّى عَلَيَّ فِي كِتَابٍ آهَ عَلَى مَا يَأْتِي فِيهِ))، وقال بعض المتأخرين من العلماء المالكية كعلامة الشيخ سيدي أحمد زروق: الخطاب في معنى ذلك يحتمل أن المراد أنه كتب الصلاة عليه في كتابه أو رسالته، ويحتمل أنه قرأ الصلاة عليه المكتوبة، وهو أوسع وأرجى، والأول أظهر وأقوى، والمراد بها أن يقال: صلى الله عليه وسلم، وقال بعض العلماء أن معنى الصلاة علي النبي صلى الله عليه وسلم في كتاب هو أن يكتبه ويتلفظ به ليحصل له الثواب الآتي في الحديثين المتقدمين، وقال الشيخ شهاب الدين أحمد الخفاجي في نسيم الرياض: "وقال بعض الحفاظ: كنت أكتب الحديث فأكتب الصلاة فقط، فرأيت النبي صلى الله عليه وسلم في النوم فقال لي: ((أما تتم الصلاة في كتابك))"، فما كتبتُ بعد ذلك إلا صليت عليه وسلمت".

قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَرُّ إِلَى رَحْمَةِ رَبِّهِ عُثْمَانُ بْنُ مُحَمَّدٍ بْنُ عُثْمَانَ الْفَلَاتِي نَسَبًا
الْمَالِكِيُّ مَذْهَبًا الْأَشْعَرِيُّ إِعْتِقَادًا.²

² وقول المصنف رحمة الله عليه: "الْفَلَاتِي نَسَبًا الْمَالِكِيُّ مَذْهَبًا الْأَشْعَرِيُّ إِعْتِقَادًا"، وأما قوله المالكي مذهباً فهو منسوب إلى أَبِي عَبْدِ اللَّهِ مَالِكُ بْنُ أَنَسٍ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ بْنِ عَمْرٍو بْنِ الْحَارِثِ بْنِ غِيَمَانَ بْنِ خُنَيْلِ بْنِ عَمْرٍو بْنِ الْحَارِثِ الْحَمِيرِيِّ، الْأَصْبَحِيُّ الْمَدَنِيُّ، شَيْخُ الْإِسْلَام، حُجَّةُ الْأُمَّةِ، إِمَامُ دَارِ الْهَجْرَةِ، قَالَ ابْنُ عُيَيْنَةَ قَالَ: "مَالِكٌ عَالِمُ أَهْلِ الْحِجَازِ، وَهُوَ حُجَّةُ زَمَانِهِ"، وَقَالَ الشَّافِعِيُّ: "إِذَا ذُكِرَ الْعُلَمَاءُ فَمَالِكُ النَّجْمِ"، وَتُوفِّي: صَبِيحَةَ أَرْبَعِ عَشْرَةَ مِنْ رَيْبِيعِ الْأَوَّلِ، سَنَةَ تِسْعٍ وَسَبْعِينَ وَمِائَةٍ، وَعَاشَ سِتًّا وَثَمَانُونَ سَنَةً، وَأما قوله الأشعري إعتقاداً فهو منسوب إلى أَبِي الْحَسَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ أَبِي بَشِيرٍ إِسْحَاقَ بْنِ سَالِمِ بْنِ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى ابْنِ أَمِيرِ الْبَصْرَةِ بِلَالِ بْنِ أَبِي بُرْدَةَ ابْنِ أَبِي مُوسَى عَبْدِ اللَّهِ بْنِ قَيْسِ بْنِ حَضَارٍ الْأَشْعَرِيُّ الْيَمَانِيُّ الْبَصْرِيُّ، إِمَامُ الْمُتَكَلِّمِينَ، مَوْلَدُهُ: سَنَةَ سِتِّينَ وَمِائَتَيْنِ، وَكَانَ عَجَبًا فِي الذِّكَاءِ، وَقُوَّةِ الْفَهْمِ، وَلَمَّا بَرَعَ فِي مَعْرِفَةِ الْإِعْتِرَالِ، كَرِهَهُ وَتَبَرَّأَ مِنْهُ، فَإِنَّ أَبَا الْحَسَنِ تَابَ وَصَعِدَ مِنْبَرِ الْبَصْرَةِ، وَقَالَ: "إِنِّي كُنْتُ أَقُولُ بِخَلْقِ الْقُرْآنِ، وَأَنَّ اللَّهَ لَا يَرَى بِالْأَبْصَارِ، وَأَنَّ الشَّرَّ فِعْلِي لَيْسَ بِقَدَرٍ، وَإِنِّي تَائِبٌ مُعْتَقِدُ الرَّدِّ عَلَى الْمُعْتَرِلةِ، وَبَيْهَتِكَ عَوَارِهِمْ، وَتُوفِي فِي سَنَةِ ثَلَاثِينَ وَثَلَاثِ مِائَةٍ، فَحِينَ أَلَفَ الشَّيْخُ هَذَا الْكِتَابَ نَسَبَ مَذْهَبَهُ وَعَذَقِيَدَتَهُ إِلَى هَذَيْنِ الْإِمَامَيْنِ فَهَذَا يَدُلُّ عَلَى أَنَّهُ صَنَفَ هَذَا الْخُلَاصَةَ لِلْكَلامِ الشَّيْخِ أَحْمَدَ زُرُوقَ قَبْلَ بُلُغِ رُتْبَةِ الْإِجْتِهَادِيَّةِ وَالْقُطْبَانِيَّةِ وَالْمَجْدِدِيَّةِ فِي مَدَّةٍ بَيْنَ سَنَةِ 1187 وَ 1204 الْهَجْرِيَّةِ (أَي 1772-1790 الْمِيلَادِي)، فَقِيلَ أَنَّهُ جَمَعَ هَذَا الْكِتَابَ فِي سَنَةِ 1201 الْهَجْرِيَّةِ [1786 الْمِيلَادِي] بَعْدَ لَبْثِهِ مَعَ الشَّيْخِ الْحَاجِّ جَبْرِيلَ بْنِ عَمْرٍو وَأَخَذَ عَنْهُ إِجَازَاتٍ فِي سِنْدِ أَحْزَابِ الْقُطْبِ أَبِي الْحَسَنِ الشَّاذَلِيِّ وَغَيْرِهِمَا مِنْ إِجَازَاتٍ فِي سُلَاسِلِ الصُّوفِيَّةِ وَأَسَانِيدِ الْكُتُبِ الْفَقِيَّةِ وَالْأَحَادِيثِ النَّبَوِيَّةِ وَغَيْرِهَا، فِي بَدَايَةِ أَمْرِ الشَّيْخِ كَانَ يَنْسَبُ عَقِيدَتَهُ إِلَى الْأَشْعَرِيَّةِ وَمَذْهَبَهُ إِلَى الْمَالِكِيَّةِ وَلَكِنْ بَعْدَ وَصُلِّ إِلَى مَقَامَاتِ الْقُطْبَانِيَّةِ الْكَمَالِيَّةِ وَالْمَجْدِدِيَّةِ وَالْإِجْتِهَادِيَّةِ بَعْدَ سَنَةِ 1204 إِلَى 1232 الْهَجْرِيَّةِ (أَي 1790 - 1817 الْمِيلَادِي) أَخَذَ عَقِيدَتَهُ وَمَذْهَبَهُ مِنَ الْكِتَابِ وَالسَّنَةِ وَإِجْمَاعِ عُلَمَاءِ السَّنَةِ وَتَجَاوَزَ الشَّيْخُ عُثْمَانَ الْإِنْتِسَابَ التَّقْلِيدِيَّ إِلَى أَيِّ مَذْهَبٍ مِنْ مَذَاهِبِ الْعَقِيدَةِ وَالْفَقْهِ، لَا يَتَّقِدُ بِالْمَذْهَبِ الْمَعِينِ وَلَا بِالعَقِيدَةِ الْمَعِينَةِ، بَلْ يَمِيلُ مَعَ الْحَقِّ أَيْنَمَا ظَهَرَ لَهُ، فَاعْتَمَدَ فِي عَقِيدَتِهِ وَفَقْهِهِ عَلَى آيَاتٍ مِنَ الْقُرْآنِ الْمَعْصُومِ وَأَحَادِيثِ صَحَّاحِ السَّنَةِ، فَكَتَبَهُ كَمَثَلِ عمدة المتعبدین وَالمَحْتَرَفِينَ وَعمدة العلماء وَسُوقِ الْأُمَّةِ وَمِرَاةِ الطُّلَابِ وَإِحْيَاءِ السَّنَةِ وَتَرْوِيحِ الْأُمَّةِ وَأَصُولِ الْوَلَايَةِ وَسُوقِ الصَّدِيقِينَ وَغَيْرِهِمْ مِنَ الْكُتُبِ الَّتِي صَنَفَ فِي الْفَتْرَةِ الْآخِرَةِ لِتَجْدِيدِهِ وَإِقَامَةِ الدَّوْلَةِ الْإِسْلَامِيَّةِ أَثْبَتَ قَطْعِيَّ أَنَّهُ تَجَاوَزَ التَّقْلِيدَ لِحَدِّ مَذَاهِبِ الْعَقِيدَةِ الْفَقْهِيَّةِ، لِيَعْرِفَ الطَّالِبُ أَنَّ إِخْتِلَافَ الْإِمَامَةِ رَحْمَةً وَأَنَّ جَمِيعَ أَقْوَالِهِ صَوَابٌ وَيُوَاصِلُ صَاحِبَهُ إِلَى الْجَنَّةِ وَطَرِيقَ إِلَى اللَّهِ تَعَالَى وَمَعْرِفَتِهِ.

الْحَمْدُ لِلَّهِ عَلَى نِعَمِهِ السَّابِقَةِ³ وَأَشْهَدُ [أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ]⁴ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ذُو الْأَوْصَافِ الْجَمِيلَةِ الْكَامِلَةِ صَلَّى اللَّهُ عَلَيْهِ⁵ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا وَمَنْ نَاصَرَهُ وَخَالَفَهُ، أَمَّا بَعْدُ:

فَقَدْ جَمَعْتُ هَذِهِ⁶ الْأُصُولَ الَّتِي نَقَلْتُ عَنْ كِتَابِ الشَّيْخِ الْإِمَامِ الْعَالِمِ الْعَلَّامَةِ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى الشَّهِيرِ بِزُرُوقِ الْفَاسِيِّ رَضِيَ اللَّهُ عَنْهُ وَنَفَعْنَا بِهِ⁷ لِنَفْسٍ وَلِلْإِخْوَانِ، إِذْ هِيَ أُصُولُ الطَّرِيقِ⁸، وَكُلُّ مَنْ ضَيَّعَهَا حَرَمَهُ اللَّهُ مِنَ الْوُصُولِ.

³ ومعنى قوله رحمه الله تعالى: "الْحَمْدُ لِلَّهِ"، شكرًا له على الدوام، كما قال في كتاب الورد: "وهي كانت حق علينا أن نحمد الله حقَّ التحميدات فرضًا ووجوبًا بغير تحديد"، ومعنى قوله رحمه الله تعالى: "عَلَى نِعَمِهِ السَّابِقَةِ"، أي نحمده شكرًا لنعمة الأزلية لما خلقنا ولم نك شيئا، ولما جعلنا من بني آدم تقضيلاً لنا على كثير من خلقه، ولما جعلنا المسلمين تخصيصاً متاً، ولما جعلنا من أمة محمد صلى الله عليه وسلم إصطفاءً، ولما وافقنا في عصرنا تجديد دينه تخييراً ونحمده شكرًا له لنعمة الوساطة لتسخيره أعضاؤنا، ولتسخيره ما في السموات وما في الأرض لنا كلاً، ولتوكيله الملائكة في مصالح أمورنا، ولترتيبه نعمة إلينا في ما بُعِينَا كُلَّ عَامٍ وَكُلَّ شَهْرٍ وَكُلَّ يَوْمٍ وَكُلَّ لَيْلَةٍ وَكُلَّ سَاعَةٍ وَكُلَّ لَمْحَةٍ مِنْ أَمْرِ إِبْلِيسَ وَالشَّيَاطِينِ، حَيْثُ قَالَ تَعَالَى عَلَى لِسَانِهِ: ﴿فَبِمَا أَعُوذْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ * ثُمَّ لَأَنبِتَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾، فمعنى أماننا أن يشغلنا إبليس عن شكر ما مضى من أعمارنا كان لم نلبث في محيانا، وأن يشغلنا عن الذم والشكر ما بقي من عمارنا وأيضاً يحجبنا من أعمال الخيرات والبدع في قلوبنا، فجميع هذه النعم التي كتب الله تعالى لنا سابقاً في علمه قبل وجودنا، وقال رحمه تعالى في بعض شعره: "نَحْمَدُ اللَّهَ وَقْتَنَا وَقْتُ نَوْرِ * وَقْتُ كَشْفِ الظَّلَامِ لِلْعَالَمِينَ، نَحْمَدُ اللَّهَ وَقْتَنَا وَقْتُ نَصْرِ * وَقْتُ خُلَاقِ الْجُمْلَةِ الْكَافِرِينَ، نَحْمَدُ اللَّهَ وَقْتَنَا وَقْتُ عَزِّ * وَقْتُ فَرَجِ لَجْمَةِ الْمُسْلِمِينَ، نَحْمَدُ اللَّهَ حَزْبُنَا حَزْبُ عَيْدٍ * الْقَادِرِ الْغَيْثِ سَيِّدِ الْعَارِفِينَ، نَحْمَدُ اللَّهَ وَقْتَنَا وَقْتُ أَحْيَاءِ السَّبِيلِ لِسَيِّدِ الْمُرْسَلِينَ".

⁴ ما بين معقفين ساقط في: ب.

⁵ وزاد بعدها "وسلم" في: ب، وهو خطأ من الكاتب.

⁶ وفي ا: هذا.

⁷ وهو أبو العباس أحمد بن محمد بن عيسى البرنوسي الفاسي الشاذلي عُرفَ بِزُرُوقٍ وَبِرُّنُوسٍ، مولده عند طلوع الشمس يوم الخميس ثامن عشر المحرم سنة ست وأربعين وثمانمائة، وإن أمه توفيت في الثالث من تاريخ ولادته، وأبوه بعد ذلك بخمسة أيام، وعمه بقره فما أتى عليه السابع إلا ولا مُسند له إلا الله تعالى، وله تواليف عديدة، وتوفي رحمة الله عليه سنة تسع وتسعين وثمانمائة، ودفن بمصراتة ذات الرمال من اطراف برقة قدس الله روحه وافاض علينا من بركاته، فكان الشيخ أحمد زروق له النفوذ المهم في أفكار الشيخ عثمان بن فودي رضي الله تعالى عنهما، فكلهما قاما بإخماد البدعة التي أحدثت الناس في باب التصوف خاصة وفي سائر العلوم عامة، اشكر للعلامة الشيخ نوح حاميم كلر لنسخته لأصول الطريقة التي ضبطها واعتنى بها في أوراد الطريقة الشاذلية الذي نسخ بخط يمينه، فما رأيت أجمل الخط منها.

⁸ يظن كثير من الناس أن كتاب أصول الطريقة للشيخ أحمد زروق هو توسيع وتفصيل لأصول الطريقة الشاذلية خاصة، ولكنه تبين لأصول الطريق إلى الله تعالى عامة وجميع القواعد فيه هي أسس كل الطرق، فقال الشيخ

وهي خمسة أشياء:⁹ تقوى الله تعالى في السر والعلانية، وإتباع السنة في الأقوال والأفعال، والإعراض¹⁰ عن الخلق في الإقبال والإدبار، والرضى عن الله في القليل والكثير¹¹ والرجوع إلى الله في السراء والضراء.

فتحقيق التقوى بالورع¹² والإستقامة، وتحقيق السنة بالتحفظ وحسن الخلق، وتحقيق الإعراض عن الخلق بالصبر والتوكل، وتحقيق الرضى عن الله بالقناعة والتفويض، وتحقيق الرجوع إلى الله بالحمد والشكر في السراء واللجاء إلى الله في الضراء.

وأصول ذلك خمسة:¹³ علو الهمة وحفظ الحزمة وحسن الخدمة وتفوذ العزمة وتعظيم النعمة، فمن علت همته ارتفعت رتبته، ومن حفظ حزمة الله حفظت حرمته، ومن حسنت خدمته وجبت كرامته، ومن أنفذ عزمته دامت هدايته، ومن عظمت النعمة في عينه شكرها، ومن شكرها استوجب المزيد عليها من المنعم [بما وعد]¹⁴ الصادق.¹⁵

وأصول المعاملات خمسة:¹⁶ طلب العلم للقيام بالأمر، وصحبة المشايخ والإخوان للتبصر، وترك الرخص والتأويلات للتحفظ¹⁷، وضبط الأوقات بالأوراد للحضور،¹⁸ وإتهام النفس¹⁹ للخروج عن الهوى²⁰ والسلامة من الغلط،²¹ وطلب العلم أفقه²² صحبة الأحداث سنًا

أحمد زروق: "الطُّرُقُ إِلَى اللَّهِ بِعَدَدِ أَنْفَاسِ الْخَلَائِقِ"، فذلك سمي الشيخ عثمان تلخيصه عليه، أصول الطريق أي الطريق إلى الله عامة الذي أساس به كل الطرق.

⁹ أي أصول طريقتنا خمسة أشياء كما قال الشيخ زروق في نسخته.

¹⁰ هنا انتهى الورقة 1 في: ب.

¹¹ هنا انتهى الورقة 1 في: أ.

¹² وفي أ و ب: الرجوع.

¹³ أي وأصول ذلك كله خمس كما قال الشيخ زروق في نسخته.

¹⁴ ما بين معقنين ساقط في: ب.

¹⁵ أي استوجب المزيد من المنعم حسب وعده الصادق، كما في نسخة أصول الطريقة للشيخ أحمد زروق التي

ضبطها الشيخ نوح حاميم كلر، هذا إشارة إلى قوله تعالى: ﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾، هنا انتهى الورقة 2 في: ب.

¹⁶ وفي نسخة أصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: وأصول العلامات خمس.

¹⁷ وفي أ: للحفظ.

¹⁸ وفي أ و ب: والحضور.

¹⁹ أي وإتهام النفس في كل شيء كما في نسخة أصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر.

²⁰ وفي نسخة أصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: للخروج من الهوى.

²¹ أي والسلامة من العطب كما في نسخة أصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم

كلر، وفي أ: والسلام من القلم، هنا انتهى الورقة 2 في: 1.

²² وفي أ و ب: أفاته.

وَعَقْلًا وَدِينًا²³ مِمَّنْ لَا يَرْجِعُ إِلَى أَصْلٍ وَلَا قَائِدَةٍ،²⁴ وَأَفَةً²⁵ الصُّحْبَةِ الْإِغْتِرَارُ وَالْفُضُولُ، وَأَفَةً²⁶ تَرْكُ الرُّخَصِ وَالتَّأْوِيلَاتِ الشَّفَقَةُ عَلَى النَّفْسِ،²⁷ وَأَفَةً²⁸ ضَبْطُ الْأَوْقَاتِ إِتْسَاعُ النَّظَرِ فِي الْعَمَلِ بِالْفَضَائِلِ، وَأَفَةً²⁹ إِتْهَامُ النَّفْسِ الْأَنْسُ بِحُسْنِ³⁰ أَحْوَالِهَا وَاسْتِقَامَتِهَا، وَقَالَ اللَّهُ تَعَالَى: ﴿وَأَنْ تَعْدِلَ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا﴾، وَقَالَ الْكَرِيمُ بْنُ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ³¹ إِبْرَاهِيمَ: ﴿وَمَا أُبْرِئُ نَفْسِي إِنْ النَّفْسَ لَأَمَّارَةً بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي﴾.

وَأُصُولُ مَا تَدَاوَى بِهِ عِلَلُ النَّفْسِ خَمْسَةُ أَشْيَاءَ: تَخْفِيفُ الْمَعِدَةِ مِنَ الطَّعَامِ،³² وَاللَّجَاءُ إِلَى اللَّهِ فِيمَا يَعْزُضُ عِنْدَ عَرُوضِهِ،³³ وَالْفِرَارُ مِنْ مَوَاقِعَ مَا يُخْشَى وَثُغُرُ الْأَمْرِ الْمُتَوَقَّعِ فِيهِ،³⁴ وَدَوَامُ الْإِسْتِغْفَارِ مَعَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ فِي خُلُوةٍ وَجَمَاعَةٍ،³⁵ وَصُحْبَةُ مَنْ يَدُلُّكَ عَلَى اللَّهِ أَوْ عَلَى أَمْرِ اللَّهِ، وَهُوَ مَعْدُومٌ.

قَالَ أَبُو الْحَسَنِ³⁶ الشَّاذَلِيُّ رَضِيَ اللَّهُ عَنْهُ: "أَوْصَانِي حَبِيبِي، فَقَالَ: لَا تَنْقُلْ قَدَمَيْكَ إِلَّا حَيْثُ [تَرْجُوا ثَوَابَ اللَّهِ وَلَا تَجْلِسُ إِلَّا حَيْثُ]³⁷ تَأْمَنُ غَالِبًا مِنْ مَعْصِيَةٍ وَلَا تَصْحَبَ إِلَّا مَنْ³⁸

²³ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: آفته صحبة الأحداث سنا أو عقلا أو دينا.

²⁴ وفي ا: والقاعدة.

²⁵ وفي ب: وأفات.

²⁶ وفي ب: وأفات.

²⁷ وفي ا: عن النفس.

²⁸ وفي ب: وأفات.

²⁹ وفي ب: وأفات.

³⁰ ساقط في: ا وب.

³¹ هنا انتهى الورقة 3 في: ب.

³² أي تخفيف المعدة بقلّة الطعام كما في نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر.

³³ أي اللجاء إلى الله في السلامة مما يعرض عند عروضه كما في نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر.

³⁴ أي الفرار من مواقف ما يخشى وقوع الأمر المتوقع فيه كما في نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر.

³⁵ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: يخلوة واجتماع.

³⁶ هنا انتهى الورقة 3 في: ا.

³⁷ ما بين معقفين ساقط في: ا.

³⁸ ساقط في: ا.

تَسْتَعِينُ بِهِ عَلَى طَاعَةٍ،³⁹ وَقَلِيلٌ مَا هُمْ"،⁴⁰ وَقَالَ رَضِيَ اللَّهُ عَنْهُ: "مَنْ دَلَّكَ عَلَى الدُّنْيَا فَقَدْ غَشَّكَ، وَمَنْ دَلَّكَ⁴¹ عَلَى الْعَمَلِ فَقَدْ أَتْعَبَكَ، وَمَنْ دَلَّكَ عَلَى اللَّهِ فَقَدْ نَصَحَكَ"، وَقَالَ أَيْضًا رَضِيَ اللَّهُ عَنْهُ: "اجْعَلِ النَّفْوَ وَطَنَكَ، ثُمَّ لَا يَضُرُّكَ مَدْحُ النَّاسِ⁴² مَا لَمْ تَرْضَ بِالْعَيْبِ وَتَصِرُ بِالذَّنْبِ"، هَذِهِ الثَّلَاثَةُ هِيَ أُصُولُ الْبَلَايَا وَالْآفَاتِ.⁴³

وَقَدْ رَأَيْتُ فَقْرَاءَ أَهْلِ الزَّمَانِ⁴⁴ ابْتَلَوْا بِخَمْسَةِ أَشْيَاءَ:⁴⁵ إِيثَارُ الْجَهْلِ عَلَى الْعِلْمِ، وَالْإِغْتِرَارُ بِكُلِّ نَاعِقٍ، وَالتَّهَوُّرُ فِي الْأُمُورِ،⁴⁶ وَالتَّعْزِيرُ بِالطَّرِيقِ، وَاسْتِعْجَالُ الْفَتْحِ دُونَ شُرُوطِهِ، وَابْتِلَاوُ أَيْضًا⁴⁷ بِخَمْسَةِ أَشْيَاءَ:⁴⁸ إِيثَارُ الْبِدْعَةِ عَلَى السُّنَّةِ، وَاتِّبَاعُ أَهْلِ الْبَاطِلِ دُونَ أَهْلِ الْحَقِّ، وَالْعَمَلُ بِالْهَوَى فِي كُلِّ أَمْرٍ أَوْ جُلِّ الْأُمُورِ،⁴⁹ وَطَلَبُ التَّرَهَاتِ دُونَ⁵⁰ الْحَقَائِقِ، وَظُهُورُ الدُّعَاوِي دُونَ صِدْقِ.

³⁹ ساقط في: أ، وزاد في نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: ولا تضطف لنفسك إلا من تزداد به يقينا.

⁴⁰ وزاد في نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: وقال رضي الله عنه: آداب الفقير المتجرد أربعة: الحرمة للأكابر والرحمة للأصاغر والإنصاف من نفسه وترك الانتصار لها، وآداب الفقير المتسبب أربعة: هوالاة الأخيار ومجانبة الفجار وصلوات الخمس مع الجماعة ومواساة الفقراء والمساكين أي دوي الفاقة.

⁴¹ هنا انتهى الورقة 3 في: ب.

⁴² وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: ثم لا يضرك مرح النفس، الخ.

⁴³ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: قلت: وهذه الثلاث هي أصول البلايا والعلل والآفات.

⁴⁴ وفي أ: زمان.

⁴⁵ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر يتعلق ما يالي بأصول البلايا والعلل والآفات، فقال: وذلك موجب لخمسَةِ أَشْيَاءَ
⁴⁶ وفي أ و ب: وَالتَّهَافُ بِالْأُمُورِ، وهو خطأ.

⁴⁷ ساقط في: أ.

⁴⁸ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: وذلك أيضا موجب لخمسَةِ أَشْيَاءَ.

⁴⁹ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: في كل أمر قل أو جل.

⁵⁰ هنا انتهى الورقة 4 في: أ.

فَظَفَرُوا بِذَلِكَ بِخَمْسَةِ أُخْرَى⁵¹: الْوَسْوَسةُ⁵² فِي الْعِبَادَاتِ⁵³ وَالْإِسْتِزْسَالِ مَعَ الْعَادَاتِ وَالسَّمَاعِ، وَالْإِجْتِمَاعِ فِي عُمُومِ الْأَوْقَاتِ، وَاسْتِمَالَةُ وُجُوهِ النَّاسِ بِحَسَبِ الْإِمْكَانِ، وَصُحْبَةُ أَبْنَاءِ الدُّنْيَا حَتَّى النِّسَاءِ وَالصَّبِّانِ، وَاعْتَرَوْا فِي ذَلِكَ⁵⁴ بَوَاقِي الْقَوْمِ وَذَكَرَ أَحْكَامَهُمْ، وَلَوْ تَحَقَّقُوا لَعَلِمُوا⁵⁵ أَنَّ الْإِسْتِزْسَالَ رُخْصَةُ الضُّعْفَاءِ، وَالْمَقَامُ بِهَا بِقَدْرِ الْحَاجَةِ مِنْ غَيْرِ زِيَادَةٍ،⁵⁶ وَالْعَوَائِدُ أَدْوِيَّةٌ⁵⁷ وَقِيَامٌ بِحَقِّ الْخِدْمَةِ،⁵⁸ فَلَا يَسْتَرْسِلُ مَعَهَا إِلَّا بَعِيدٌ مِنَ اللَّهِ وَأَنَّ السَّمَاعَ رُخْصَةُ الْمَغْلُوبِ أَوْ الْكَامِلِ، وَهُوَ الْإِنْحِطَاطُ فِي بَسَاطَةِ الْحَقِّ إِذَا كَانَ بِشُرُوطِهِ مِنْ أَهْلِهِ وَمَحَلِّهِ وَأَدَبِهِ، وَأَنَّ الْوَسْوَسةَ بِدَعَا⁵⁹ أَصْلُهَا جَهْلٌ بِالسُّنَّةِ أَوْ خَبْلٌ فِي الْعَقْلِ، وَأَنَّ التَّوَجُّهَ لِإِقْبَالِ الْخَلْقِ إِذْبَارٌ عَنِ الْحَقِّ لَا سِيَّمَا قَارِئُ مُدَاهِنٍ أَوْ⁶⁰ جَبَّارٌ غَافِلٌ أَوْ صُوفِيٌّ جَاهِلٌ،⁶¹ وَأَنَّ صُحْبَةَ الْأَحْدَاثِ ظُلْمَةٌ وَعَارٌ فِي الدُّنْيَا وَالْآخِرَةِ وَقَبُولٌ إِزْفَاقِهِمْ⁶² أَعْظَمُ عَيْنًا.

وَقَدْ قَالَ سَيِّدِي أَبُو مَدِينٍ رَضِيَ اللَّهُ عَنْهُ: "الْحَدِيثُ مَنْ لَمْ يُوَافِقْكَ عَلَى طَرِيقَتِكَ وَلَوْ كَانَ إِبْنُ سَبْعِينَ سَنَةً"، قُلْتُ: وَهَذَا الَّذِي لَا يَتَّبِعُ⁶³ عَلَى طَاعَةٍ⁶⁴ وَيَقْبَلُ كُلَّ مَا⁶⁵ يُلْقَى إِلَيْهِ، فَيُرِيحَ بِهِ،⁶⁶ وَأَكْثَرُ مَا تَجِدُ هَذِهِ فِي أُنْبَاءِ الطَّوَانِفِ⁶⁷ وَطَلَبَةِ الْمَجَالِسِ، فَأَحْذَرُهُمْ بِغَايَةِ جُهْدِكَ.⁶⁸

⁵¹ وفي ب: أخر، وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: ويحدث عن ذلك خمس.

⁵² هنا انتهى الورقة 4 في: ب.

⁵³ وفي ا: العبادة.

⁵⁴ وفي ا: بذلك.

⁵⁵ وفي ا: العَلَمُؤ.

⁵⁶ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: ومن تحقق عرف أن الأسباب رخصة الضعفاء والمقام بها بقدر الحاجة من غير زائد.

⁵⁷ وفي ا و ب: الفوائد.

⁵⁸ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: بحق الحكمة.

⁵⁹ ساقط في: ا و ب.

⁶⁰ هنا انتهى الورقة 5 في: ب.

⁶¹ وفي: ا و ب: صافي غافل. Institute of Islamic-African Studies

⁶² هنا انتهى الورقة 5 في: ا.

⁶³ وفي ا: هَذَا لَا يَتَّبِعُ.

⁶⁴ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: وهو الذي لا يثبت على حال.

⁶⁵ وفي ا: كَلَمًا.

⁶⁶ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: فيولع.

وَكُلٌّ مِّنْ إِدْعَىٰ ٦٩ حَالًا مَّعَ اللَّهِ ثُمَّ ظَهَرَتْ مِنْهُ أَحَدُ خَمْسَةِ أَشْيَاءَ فَهُوَ كَذَابٌ أَوْ مَسْلُوبٌ،
وَالْعِبَادُ بِاللَّهِ: إِزْسَالُ الْجَوَارِحِ فِي مَعَاصِي اللَّهِ وَالتَّصَنُّعُ فِي طَاعَةِ اللَّهِ وَالطَّمَعُ فِي خَلْقِ اللَّهِ
وَالْوَقِيعَةُ فِي أَهْلِ اللَّهِ وَعَدَمُ إِحْتِرَامِ الْمُسْلِمِينَ عَلَى الْوَجْهِ الَّذِي أَمَرَ اللَّهُ، وَقَلَّ مَا يُخْتَمُّ لَهُ
بِالإِسْلَامِ. ٧٠

وَشُرُوطُ الشَّيْخِ الَّذِي ٧١ يُلْقَى إِلَيْهِ الْمُرِيدُ بِنَفْسِهِ: عِلْمٌ صَحِيحٌ وَذَوْقٌ صَرِيحٌ ٧٢ وَهَمَّةٌ عَالِيَةٌ
وَحَالَةٌ مَرْضِيَّةٌ وَبَصِيرَةٌ نَافِذَةٌ، وَمَنْ فِيهِ خَمْسَةٌ لَا تَصِحُّ ٧٣ مَشِيخَتُهُ: الْجَهْلُ بِالدِّينِ، وَإِسْقَاطُ
حُرْمَاتِ الْمُسْلِمِينَ، وَالذُّخُولُ مَا لَا يَعْنِي، وَإِتِّبَاعُ الْهَوَى فِي كُلِّ شَيْءٍ، وَسُوءُ الْخَلْقِ مِنْ غَيْرِ
مُبَالَاتٍ.

وَأَدَابُ الْمُرِيدِ مَعَ الشَّيْخِ وَالْإِخْوَانِ ٧٤ خَمْسَةٌ: إِتِّبَاعُ الْأَمْرِ وَإِنْ ظَهَرَ خِلَافُهُ، وَإِجْتِنَابُ
النَّهْيِ وَإِنْ كَانَ حَتْفُهُ، وَحِفْظُ حُرْمَتِهِ غَائِبًا ٧٥ وَحَاضِرًا وَحَيًّا وَمَيِّتًا، وَقِيَامٌ بِحُقُوقِهِ بِحَسَبِ الْإِمْكَانِ
بِلَا تَقْصِيرٍ، وَعَزْلُ عَقْلِهِ وَعِلْمِهِ وَرِيَاسَتِهِ إِلَّا مَا يُوَافِقُ ذَلِكَ مِنْ شَيْخِهِ، وَيَسْتَعِينُ عَلَى ذَلِكَ
بِالْأَنْصَافِ وَالنَّصِيحَةِ، وَهِيَ مُعَامَلَاتُ ٧٦ الْإِخْوَانِ إِنْ لَمْ يَكُنْ شَيْخٌ مُرْشِدٌ، وَإِنْ وَجَدَتْ نَاقِصًا مِنَ
الشُّرُوطِ الْخَمْسَةِ اعْتَمَدَ فِيمَا كَمَلَ وَعَامَلَ بِالْإِخْوَانِ فِي الْبَاقِي، إِنَّتَهَى. ٧٧

⁶⁷ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: في أبناء الطريق هم الطوائف.

⁶⁸ وفي نسخة اصول الطريقة للشيخ أحمد زروق التي ضبطها الشيخ نوح حاميم كلر: بغاية جمعك.

⁶⁹ وفي ا: إدعَا.

⁷⁰ هنا انتهى الورقة 6 في: ب.

⁷¹ ساقط في: ا. Institute of Islamic-African Studies International

⁷² وفي ا و ب: وذوق صحيح.

⁷³ وفي ا: لَا تَصْلُحُ، هنا انتهى الورقة 6 في: ا.

⁷⁴ ساقط في: ب.

⁷⁵ وفي ا: غالبا.

⁷⁶ هنا انتهى الورقة 7 في: ب.

⁷⁷ أي انتهى تلخيص أصول الطريقة وخلاصة من كلام الشيخ أبي العباس أحمد زروق رحمة الله عليه.

وَيَنْبَغُ لَكَ أَيُّهَا الطَّالِبُ: أَنْ تُطَالَعَهَا فِي كُلِّ يَوْمٍ مَرَّةً أَوْ مَرَّتَيْنِ⁷⁸ وَإِلَّا فَفِي كُلِّ جُمُعَةٍ حَتَّى تَنْتَبِغَ مَعَانِيهَا⁷⁹ فِي النَّفْسِ وَيَقَعُ تَصَرُّفُكَ عَلَى مُقْتَضَاهَا، فَإِنَّ فِيهَا غُنِيَةً عَنْ كَثِيرٍ مِنَ الْكُتُبِ وَالْوَصَايَا، فَقَدْ قِيلَ إِنَّمَا حُرِّمُوا الْوُصُولَ بِتَضْيِيعِهِمْ⁸⁰ الْأُصُولَ، وَمَنْ تَأَمَّلَهَا عَرَفَ ذَلِكَ، ثُمَّ لَا تَزَالُ بَعْدَ ذَلِكَ تَتَعَاهَدُهَا قَصْدًا لِلتَّذَكُّرِ بِهَا وَفَقْنَا اللَّهَ وَإِيَّاكَ لِمَرْضَاتِهِ، إِنَّهُ وَلِيُّ ذَلِكَ وَالْقَادِرُ عَلَيْهِ، وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ وَلَا حَوْلَ⁸¹ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.⁸²

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⁷⁸ وفي ا: مرتين ومرة.

⁷⁹ هنا انتهى الورقة 7 في: ا.

⁸⁰ وفي ا: لتضييعهم.

⁸¹ ساقط في: ب.

⁸² هنا انتهى الكتاب وبعده وجد مكتوبا في ا: "تم الخط بحمد الله وحسن عونه وتوفيقه على يد عبيده الحقير الفقير الراج رحمة الغفور المجيد ذاك عثمان بن محمد، اللهم اغفر لي ولمشائخي ولوالدي ولجميع الأمة المحمدية، ثم انسلاخ وقت الظهر في يوم الثلاث من شهر الله ذي القعدة، أمانت الله كاتبه محبا لأصحاب النبي مع النبي والمسكنه بذلك دار عدن جوار الله ذي العرش العلي"، وهنا انتهى الورقة 7 في: ا، ووجد في ب بعد انتهى الكتاب: "تم بحمد الله وحسن عونه اللهم صل على محمد وسلم"، وهنا انتهى الورقة 7 في: ب، وأنا انتهيتُ نسخته وتحريره يوم الأربعاء 19 رمضان سنة 1430 الهجرية [9 سبتمبر 2009 الميلادي] قبل صلاة الظهر، إجابة إلى مطالب مكرّر من رفيقي كمثل شقيقي الوزير حسن يوسف الأمريكي، اللهم اغفر له ولأهله وأولاده وإيانا، اللهم ألف بيني وبينه كما ألفت بين الثلج والنار، واجعلنا تحت ظل عرشك يوم لا ظل إلا ظلك من رجلين تحابي فيك، اللهم اجعلنا من انصار الشيخ عثمان بن فودي حقًا واعوانه ومن الذين الذابين عنه والسارعين إليه تحت بركته والمحامين عنه، اللهم وفقنا للقيام بطاعته وللثوى في خدمته والمكث في جماعته ودولته واجتتاب معصيته، اللهم احشرونا في زمرة وتغن عيوننا برؤيته بجاه رسولك ونبيك محمد عليه منك أفضل الصلاة وأتم التسليم يا رب العرش العظيم واجعل آخر دعوانا ﴿أَنَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.

SANKORE'

Kitaab

Usul at-Tareeq

The Foundations of the Spiritual Path

**Which is an Abridgment of the Usul't-Tareeqa of *Shaykh* Abu'l-
Abass Ahmad ibn Muhammad ibn Isa al-Burnusi al-Fasi as-Shadhali,
who was famous as 'Zaruuq'**

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In the name of Allah, the Beneficent, the Merciful, may Allah send blessings upon our master Muhammad and upon his Family and Companions and give them peace.⁸³

⁸³ In the beginning the *Shehu*, may Allah be merciful to him says: “In the name of Allah the Beneficent the Merciful”. The Minister of Conciliation of the Sokoto Caliphate, *Wazir* Abd’l-Qaadir ibn Gidadu said in his *Bast’l-Fawaa’id wa Taqreeb’l-Maqaasid*: “My master the learned Abu’l-Abass Ahmad ibn Abd’l-‘Aziz said in his commentary upon the *Mukhtasar*: ‘The reason for beginning with this expression is out of imitation of the Wise *Qur’an* and the *Sunna* of the noble Prophet, may Allah bless him and grant him peace, following in what has been transmitted from him, may Allah bless him and grant him peace in the most excellent narratives and in giving assistance to the behavior of the most excellent spiritual masters and the most noble exemplars. As for the *Qur’an* it is used in the beginning of *al-Faatiha* verbally and by transcription, as well as for every *Qur’anic* chapter. As for the *Sunna*, it is well known in the prophetic traditions that he, may Allah bless him and grant him peace used to began all of his correspondences with it.’” He also commanded us to utilize it in all of our affairs as it was related by Abd’l-Qaadir ar-Rawaahi in his *al-Arba‘een* on the authority of Abu Hurayra that he upon him be blessings and peace said: “Every matter of importance which is not begun in the name of Allah is severed.” In one narration he said: “...it is cut off”; and in another he said: “...it is blocked”. After the well known *basmalla*, he, may Allah be merciful to him said: “may Allah send blessings upon our master Muhammad and upon his Family and Companions and give them peace”, following Allah ta’ala’s words: “*O you who believe send blessings upon him and give him much peace*”; and obeying his words, may Allah bless him and grant him peace as it was related by at-Tabarani in his *al-Awsat* on the authority of Abu Hurayra: “Whoever sends blessings upon me in a book, there always remain and Angel seeking forgiveness for him as long as my name remains in that book.” In this regard also are his words, upon him be blessings and peace: “Whoever sends blessings upon me in a book, then supplications for what is in it.” Some of the latter Maliki scholars, such as my master the learned *Shaykh* Ahmad Zarruq said: “Those being addressed in the meaning of this prophetic tradition can be interpolated to mean those who transcribe the blessings upon him in a book or letter of correspondence. It also can be interpolated to mean those who verbally recite the blessings which are written. This latter interpolation is broader and more hopeful, but the first is more apparent and stronger.” What is meant by sending blessings upon him is the expression: “May Allah bless him and grant him peace.” Some of the scholars say that the meaning of sending blessings upon the Prophet, may Allah bless him and grant him peace in a book is actually transcribing it and verbally expressing it as well, in order to attain the reward mentioned in the two above mentioned prophetic traditions. *Shaykh* Shihab’d-Deen Ahmad al-Khifaji said in his *Naseem’r-Riyaad*: “One of the traditionists once said: ‘Whenever I used to transcribe the prophetic traditions, I merely transcribe them only. Then I saw the Prophet, may Allah bless him and grant him peace in my sleep and he said to me: ‘Will you not complete the blessings upon me in your book?’ After that I never transcribed a prophetic tradition without verbally sending blessings and peace upon him.’”

Says the poor slave in need of the mercy of his Lord **Uthman ibn Muhammad ibn Uthman**. The one who is Fullani by lineage (*nasab*); Maliki by school of thought (*madhhaab*); and al-'Ash'ari by creed (*aqeeda*)⁸⁴.

All praises are due to Allah for his primordial favors. [I bear witness that there is no deity except Allah, alone with no partner. And I bear witness]⁸⁵ that Muhammad is His servant and Messenger, the possessor of beautiful and perfect qualities. Peace and blessings of Allah be upon him and his Family and Companions, and upon those who help him and those who befriend Him. To continue:

⁸⁴ For a detailed biography of *Shehu* Uthman ibn Fuduye' see our translation of the *Ihya as-Sunna wa Ikhmad 'l-Bida'* and the *Sawq'l-Umma Ila Ittiba' as-Sunna* at www.siiasi.org. The Fulani were one of the earliest of the African ethnic groups to embrace Islam. They along with the Malinke Dyula have been responsible for the spread of Islam throughout the Sahel belt of Africa. The *Shehu's* Fulani kindred were the Torodbe/Toronokawa. His house was the Alibawa and his family was the Fodiawa of Hausaland. Imam Abu Abdullah **Malik ibn Anas** (716-795) - compiler of the earliest collection of prophetic traditions called *al-Muwatta*. He was known as the Imam of the Land of Emigration and responsible for preserving the legal rulings and behavior of the People of Medina. Imam Abu 'l-Hassan al-Ash'ari (873-935) - the leading defender of the beliefs (*aqeeda*) of the People of the Sunna against Hellenistic, Jewish and Christian impingement upon the theology of the Muslims. He was considered as the *mujaddid* of the third century after *hijra*. The expression of the author: "...Fullani by lineage, Maliki by school of thought and al-'Ash'ari by creed" is evidence that he composed this abridgment of the teachings of *Shaykh* Ahmad Zaruq prior to attaining the spiritual rank of independent judgment (*ijtihaadiyya*), spiritual pole (*qutbaaniyya*) and reformer (*mujaddidiyya*) during the period between the years 1187-1204 A.H. (circa 1772-1790 C.E.). It is said that he put this work together in the year 1201 A.H. (circa 1786 C.E.) after residing with *Shaykh* al-Haj Jibril ibn Umar and taking from him the licenses of the chains of authority of the *Qutb* Abu'l-Hassan as-Shadhali, and other than these from *sufic* chains of authority and books of jurisprudence and prophetic traditions. In the beginning of the affair of *Shehu* Uthman ibn Fuduye, he attributed his theological creed to the al-Ash'ariyya and his school of jurisprudence to the Malikiyya. However, after attaining the spiritual stations of perfected spiritual pole (*qutbaaniyya kamaaliyya*), reformer (*mujaddi*) and scholar of independent judgment (*ijtihaadiyya*) during the period between 1204 and 1232 A.H. (circa 1790-1817 C.E.), the *Shehu* took his jurisprudential direction and theological creed directly from the Book, the Living *Sunna* and the consensus of the scholars of the Living *Sunna*. The *Shehu* was able to transcend blind following and reliance upon any specific school of thought of theology or jurisprudence. During this latter illuminating period of the *Shehu* he no longer restricted himself to any specific jurisprudential direction nor to any particular school of theology. Rather, the *Shehu* turned to wherever the Truth was apparent. Thus, during this period, in his doctrines of belief and application of jurisprudence, the *Shehu* relied upon the verses of the Infallible *Qur'an* and the sound prophetic traditions of the living *Sunna*. The books such as his: *Umdat'l-Muta'abideen wa'l-Muhtarifeen*; the *Umdat'l-Ulama*; the *Sawq'l-Umma*; the *Mirat't-Tullab*; the *Ihya's-Sunna*; the *Tarweeh'l-Umma*; the *Usul'l-Wilaayat*; the *Sawq's-Siddiqeen* and others which he composed during this final period of his movement for social transformation (*tajdeed*) and establishment of Islamic sovereignty, clarifies unequivocally that he had transcended blind adherence to any specific jurisprudential or theological school. He did this in order to instruct the students that differences among the *Umma* constitute a mercy and that all of their teachings are correct and are the means that connects its adherents to Paradise; and finally that each is a Path to Allah ta ala and His gnosis.

⁸⁵ What is between brackets is omitted in manuscript A.

I gathered together these principles which I received through transmission from the text of the erudite scholar *Shaykh* Abu al-‘Abass Ahmad ibn Muhammad ibn Isa al-Faasi (who is famous as Zuruq), may Allah be pleased with him and may He benefit us by him.⁸⁶ These principles are the foundations of the spiritual path (*usuul ‘t-tariqah*).⁸⁷ Whoever neglects any of them, Allah will inhibit him from spiritual arrival (*al-wusuul*).

They are five things:⁸⁸

- [1] Fear of Allah (*taqwa Allahi*) secretly and openly;
- [2] Following the *Sunnah* by word and deed;
- [3] Shunning⁸⁹ people (*al-i’raad ‘an ‘l-khalq*) coming or going;
- [4] Contentment with Allah (*ar-rida ‘an Allahi*) in little and much;⁹⁰ and
- [5] Resignation to Allah (*ar-ruju ‘u ila Allahi*) during prosperity and adversity.”

⁸⁶ The text being referenced here is the *Usuul’t-Tareeqa* of *Shaykh* Ahmad Zuruq. *Shehu* Uthman ibn Fuduye’ received transmission for this and many other texts of *Shaykh* Zuruq; along with all the *ahzaab* (litanies) of *Shaykh* Abu’l-Hassan as-Shadhali from *Shaykh* Jibril ibn Umar after his return from the pilgrimage to Mecca in 1787. As for *Shaykh* Ahmad Zuruq, he was Abu’l-Abass Ahmad ibn Muhammad ibn Isa al-Burnusi al-Fasi as-Shadhali. He was known as ‘Zuruq’ or ‘Burnusi’. His birth occurred during sunrise on a Thursday the 25th of *Muharram* in the year 846 A.H.. His mother died three years after he was born, and his father died five days later. Amazingly his paternal uncle died thereafter and by age seven he was a complete orphan without any support except Allah ta ala. Nevertheless, *Shaykh* Ahmad Zuruq became the composer of innumerable scholarly works. He, may Allah be merciful to him, died in the year 899 A.H. and is buried in Misrata in the desert ; may Allah sanctify his spirit and cause his *baraka* to overflow upon us. One of the masters of the unique Path of Ahmad Zuruq in these times of ours, is *Shaykh* Hamza Yusef Hanson. *Shaykh* Ahmad Zuruq had major influence upon the thinking of *Shehu* Uthman ibn Fuduye, may Allah ta ala be pleased with both of them. Each of these sages rose to eradicate the particular heretical innovations that had emerged among the people in the path of *tasawwuf* and the general heretical innovations that had emerged in the remainder of the Islamic sciences. I am grateful to the learned *Shaykh* Nuuh HaMim Keller for his publication of the *Usuul’t-Tareeqa* that he annotated and included in his *Awraad at-Tareeqa as-Shadhaliyya* meticulously transcribed in his own hand with the most elegant calligraphy style I have seen.

⁸⁷ Many people assume that the text *Usuul’t-Tareeqa* of *Shaykh* Ahmad Zuruq is a comprehensive study and detailing of the foundations of the *Shadhaliyya* Path in particular. However, it is a clarification of the foundations of the overall spiritual path to Allah ta ala. All of the principles therein are the fundamental sources of all the spiritual paths of *tasawwuf*. It is for this reason that *Shaykh* Ahmad Zuruq said: “The Paths to Allah are as numerous as the breadths of all created things.” Subsequently, *Shehu* Uthman entitled this abridged work with the same name; to indicate that his *Usuul’t-Tareeq* is a text concerning the universal spiritual Path to Allah which is the foundation of all the diverse spiritual paths. The distinction between the two names should be noted. *Shaykh* Ahmad Zuruq entitled his work *Usuul’t-Tareeqa* with *taa’ al-marbuuta* (the feminine letter *taa’*), while the *Shehu* named his abridgment *Usuul’t-Tareeq*. The distinction between the two is clear. The expression *tareeqa* can be construed to apply to a specific spiritual path, such as the *Shadhaliyya*, *Qaadiriyya*, etc. It was this expression which induced many scholars to conclude that *Shaykh* Ahmad Zuruq’s work was about the principles of the *Shadhaliyya* Path particularly. It was for this reason that *Shehu* Uthman ibn Fuduye’ entitled his abridgment of his work with the expression ‘*tareeq*’, to indicate that both text were a crystallization of the fundamental principles of the *sufic* path in general and constituted the foundation of all the diverse spiritual paths.

⁸⁸ What this means as *Shaykh* Ahmad Zuruq stated explicitly in his work, that ‘the foundations of our spiritual path are five things’.

⁸⁹ Here ends folio 1 of manuscript B.

⁹⁰ Here ends folio 1 of manuscript A.

The Achievement of the Above Five

The achievement of fear of Allah is by means of sincere piety (*wara'a*) and uprightness (*istaqaama*). The achievement of following the *Sunnah* is by means of restraint (*tahaffudhi*) and excellent character (*husnu 'l-khulqi*). The achievement of contentment with Allah is by moderation (*qana'at*) and consigning matters (*tafweed*) over to Allah. The achievement of resigning to Allah is by being in a state of praise (*hamd*) and thankfulness (*shukr*) during prosperity and taking recourse to Allah (*laja'u*) during adversity.

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The Five Roots of the Above Foundations

The roots of the above five are also five:

- [1] High spiritual resolution (*'uluwwu 'l-himma*);
- [2] The guarding of sanctity (*hifdh 'l-hurma*);
- [3] The perfection of service to Allah (*husnu 'l-khidma*);
- [4] The permeation of firm intention (*nufiudh 'l-'azma*) and;
- [5] The glorification of blessings (*ta'dheem 'l-ni'ama*).

As a result, whoever raises his spiritual resolution has raised his spiritual rank (*rutbatuhu*). Whoever perfects his service to Allah, has made his nobility (*karamat*) indispensable. Whoever implements his firm intention, makes his guidance persist. Whoever glorifies blessings, is grateful. And whoever is grateful, merits increase in blessings, [because of the truthful promise]⁹¹ of the Benefactor.⁹²

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⁹¹ What is between brackets is omitted in manuscript B.

⁹² What this means is that this necessitates increase from blessings based upon the promise of the Most Truthful Benefactor, as it was stated in the text of *Usul't-Tareeqa* of *Shaykh* Ahmad Zaruq annotated by *Shaykh* Nuuh HaMim Keller. This statement is an indication of the words of Allah ta'ala: "*If you are grateful, I will increase you.*" Here ends folio 2 of manuscript B.

The Five Roots of Behavior

The roots of behavior (*usul 'l-mu'amalaat*) are five:

- [1] Seeking knowledge in order to implement the commands;
- [2] Keeping company with the Shaykhs and the brothers in the Path in order to attain inner-sight;
- [3] Avoiding compromise (*rukhsa*) and false interpretations (*taawilaat*) in order to adhere to restraint;
- [4] Maintaining the exact times of the litanies (*awraad*) in order to attain presence with Allah; and
- [5] Suspicion of the *nafs* in order to abandon corrupt passions and to be safe from errors.



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That Which Undermines the Above Five

That which undermines seeking knowledge (*afaatu talabu 'l'ilm*) is keeping company with people who are immature by age, intelligence, and by *deen* – those who make it a habit of not depending upon the foundations nor the fundamentals of good behavior. That which undermines keeping company (*afaatu suhbat*) is self-deception and boasting. That which undermines avoiding compromise (*rukhsa*) and false interpretation (*taawilaat*) is having sympathy for the *nafs*. That which undermines maintaining the exact times of the *awraad* is over extending ones examination into the merits of superogatory actions. That which undermines suspicion of the *nafs* is being too familiar with the beauty of its condition and seeing perfection and its steadfastness.

Allah ta'ala says: *“And remind them thereby unless a nafs should be given to destruction for what it has earned; it shall not have any guardian next to Allah nor intercessor, and if it should seek to give every compensation, it shall not be accepted from it.”*⁹³ And the noble one the son of the noble one, Yusuf ibn Ya'qub, said: *“I do not declare myself free; verily the nafs is wont to command to evil, except such as my Lord has been merciful.”*⁹⁴

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⁹³ Surah 6:70

⁹⁴ Surah 12:53

The Five Roots to Curing the Illness of the *Nafs*

The roots by which the sickness of the *nafs* can be cured (*tudaawa bihi*) are by five things:

- [1] Decreasing the amount of food during meals;
- [2] Resorting to Allah when obstacles cross his path;
- [3] Fleeing from a scene in which it is feared some evil will occur;
- [4] Being persistent in seeking forgiveness from Allah along with the prayer upon the Prophet, may Allah bless him and grant him peace, while one is in seclusion (*khalwa*); and
- [5] Keeping company with one who can direct you to Allah or to the commands of Allah (and realize that that type of person is almost non-existent).



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The Roots of Misfortune and Loss

Abu'l Hassan ash-Shadhili, may Allah be pleased with him, said: "My beloved once gave me council. He said: 'Do not move your feet except wherever you hope for the reward of Allah. Do not sit except in a place where you are completely secure from the disobedience of Allah. Do not keep company except with one who can assist you in the obedience of Allah. And realize that they are few.'" He also said, may Allah be pleased with him: "Whoever directs you towards this world has deceived you. Whoever directs you towards work has burdened you. Whoever directs you to Allah, has given you sound advice." He also said: "Make fearful awareness (*taqwa*) your country, then the praise of people will not harm you. This is as long as you do not become satisfied with your errors, persist in sins, or as long as your fear of Allah does not cease when you are alone." I say, that the above three are the foundations of misfortune and loss (*usuul 'l-balaayaa wa 'l-afaat*).



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The Five Afflictions of the *Fuqara*

Further, Ahmad az-Zarruq said: “I have noticed that the *fuqara* of these times are afflicted (*ubtulu*) by five things:

- [1] Preference of ignorance (*ithaar 'l-jahli*) over knowledge (*al-'ilm*);
- [2] Being deluded by everybody and his brother;
- [3] Talking non-sense concerning matters;
- [4] Being proud and boastful (*at-ta'azzuzu*) concerning the spiritual path (*tareeq*);
- and
- [5] Hastening (*asti'jaalu*) spiritual opening (*al-fathi*) without first establishing its prerequisites (*shuruutihi*).”



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Five Additional Afflictions of the *Fuqara*

I say, that the *fuqara* in our times are afflicted by five more things:

- [1] Preferring innovation (*ithaar 'l-bid'a*) over the *sunnah*;
- [2] Following (*itibaa'u*) the people of falsehood over the people of truth;
- [3] Acting according to ones passions (*al-'amalu bi 'l-hawaa*) in all matters or in most matters;
- [4] Seeking after lies and spiritual hoaxes (*talabu 't-turahaat*) over and above spiritual realities (*haqa'iq*); and
- [5] The exhibiting of false claims and pretenses (*dhuhuur 'd-da'awaa*) over and above sincerity and integrity (*sidq*).



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The Five Things That Overcome the *Fuqara*

The *fuqara* are overcome by five more things:

- [1] Corrupt whispering during worship;
- [2] Being persistent in corrupt customs;
- [3] Gathering together during all hours of the day and night;
- [4] Trying to win the affection of people by every possible way; and
- [5] Keeping company with worldly people, including women and children.

They also have become deceived by some of what has happened among the People of the Path and by the citations from some of their teachings. However, if they were to have spiritual realization (*tahaqqaqu*), they would know that being persistent in corrupt customs is only a license for those weak (*du'afa*) in the religion. For one should only be persistent in such customs as much as necessary without addition. And realize that the advantages of spiritual realization are a cure. And one should discharge the rights of servitude to Allah and not persist in these customs if they take him far from Allah.

And realize that audition (*sama'a*) is a mercy to the one who has incurred Allah's anger (*maghduub*) or to the one who has attained spiritual perfection (*kaamil*). For audition means being settled upon the carpet of the Real (*al-Haqq*). That is based on the condition that he is from among its People, its station, and acts according to its courtesy (*adab*).

Realize that evil whisperings is pure innovation (*bid'a*) and that its root emerges from: [1] ignorance of the *sunnah* of the Prophet, may bless him and grant him peace; or [2] from mental disorder in one's reason.

And realize that showing favoritism (*at-tawajjuha*) in order to gain the attention of people leads to one turning away from the Lord of Truth; especially if he is a hypocritical Qur'anic reciter, a heedless tyrant or an ignorant *Sufi*. Realize also that keeping company with youths leads to injustice and shame in this world and in the *deen*. And accepting the intimacy of youths is among the greatest errors for one on the Path.

Sidi Abu Madyan, may Allah be pleased with him said: "The youth is he who is not in conformity with your spiritual path, even if he is seventy years in age." I say, that he is the one who is not firmly established in his spiritual state (*haal*). And he should not accept what he hears from just anyone and be comfortable with it. For most of those who you will find doing that are those who belong to divergent groups (*ibnaa'u 't-tawaa'if*) and those who are students (*talaba*). Therefore you should beware of them with all your efforts.

The Five Ways to Expose Those Who Make False Spiritual Claims

Whoever claims spiritual stations (*ida'a haalan*) with Allah, then there appears upon him one of five things is either a liar (*khadhaab*) or he is one of those who are hopelessly lost (*mashub*), (we seek refuge with Allah!). They are:

- [1] Dispatching his limbs (*irsaalu 'l-jawaarihi*) into the disobedience of Allah;
- [2] Showing pretense (*at-tamattu'u*) during obedience of Allah;
- [3] Having greed (*at-tam'u*) for the creation of Allah;
- [4] Causing discord (*al-waqi'at*) among the people of Allah;
- [5] Showing a lack of respect (*'adama ihtiraam*) for the Muslims as Allah has commanded, and by which *Islam* is perfected.



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The Conditions of the Teaching *Shaykh*

The conditions of the teaching *Shaykh* to whom the *murid* (disciple) must give his *nafs* over to are five:

- [1] Sound knowledge (*'ilm saheeh*);
- [2] Sound perceptivity or tasting (*dhawq saheeh*);
- [3] Exalted resolution (*himmat 'aaliyaat*);
- [4] Pleasing spiritual states (*haalatur mardiyat*); and
- [5] Penetrating inner discernment (*baseeratun naqidhatun*).

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The Five Traits Which Negate Benefiting From the *Shaykh*

Whoever possesses five characteristics will never be corrected by the *Shaykhs*:

- [1] Ignorance (*al-jahl*) of the deen;
- [2] Disrespecting the honor of the Muslims (*isqaatu hurumaat 'l-muslimeen*);
- [3] Entering into that which is not his business;
- [4] Following his whims (*ittibaa'u 'l-hawaa*) in everything; and
- [5] Possessing evil character (*su'u 'l-khalq*) without any care to change (*ghayr mubaalaat*).

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The *Adab* of the *Murid* With the *Shaykh* and the Brothers in the Path

The courtesy (*adab*) of the *murid* (disciple) with the *Shaykh* and the brothers of the Path are five:

- [1] Following his commands even when it goes against what he wants;
- [2] Avoiding what he forbids even when it brings about his own physical destruction;
- [3] Preserving his honor in his presence or absence, living or deceased;
- [4] Discharging his rights in accordance with one's capacity without being defective in that; and
- [5] Setting aside one's intellect, knowledge, and authority except where these are in conformity with his *Shaykh*. When his intellect, knowledge, and authority are in conformity with the *Shaykh*, he should guide others with equity and sincerity. In this same way he should behave with the Brothers of the Path if there is no teaching *Shaykh* (*shaykh murshid*), or if he finds him deficient from the above five conditions of a teaching *Shaykh*. He should rely upon that which is complete in the *Shaykh* and then behave with the Brothers in the remainder.

The Benefits of This Work

It is necessary for you, O seeker, to study this work twice every day or at least once. If this is not possible, then once a week until its meanings become imprinted in the *nafs*. You should act in accordance with the judgments of this book, because it contains instructions which will suffice you from reading any other book on this subject.

It has been said: "Verily arrival is prohibited by the loss of the foundations." Whoever looks into that will realize that. After that he should then always take an oath to adhere to what is in this book with the aim of preserving its truths.

May Allah give us and you success in pleasing Him for He is due that and powerful enough for it. He is enough for us and the best of Guardians. There is no power nor might except with Allah, the Exalted, the Mighty. All praises are due to Allah, the Lord of the Worlds. Peace and blessings be upon the Messenger of Allah, may Allah bless him and grant him peace.⁹⁵

⁹⁵ It is believed that the *Shehu* composed this work in 1787 after completing his studies with *Shaykh* Jibril ibn Umar when he received transmission of the works of *Shaykh* Ahmad Zaruuq as well as the *Shadhaliyya ahzaab*, the *khirqah* and other *sufic* initiations that his teacher had received from *Shaykh* Murtada az-Zabidi. It was the practice of the *Shehu* that whenever he completed a text or received transmission, he would compose an abridged summation of what he received and teach that to his family, friends and disciples. Thus, the text was composed as an introductory manual for those disciples who desired to be initiated in the *sufic* path. Ideally the text should be taught to the *mureed* at his initiation and it is for this reason it should accompany the *awraad*, as *Shaykh* Keller combined the *Usul't-Tareeqa* of *Shaykh* Ahmad Zaruuq with the *wird* and *ahzaab* of *Shadhaliyya*. The actual work ends with the statements: "All praises are due to Allah, the Lord of the Worlds. Peace and blessings be upon the Messenger of Allah, may Allah bless him and grant him peace." At this point in manuscript A it is written: "It has been completed with the praise of Allah and best of His help and success on the hand of His impoverished insignificant little slave, hopeful of the mercy of the Mighty the Forgiving Lord - Uthman ibn Muhammad. O Allah forgive me, my teachers, my parents and all the Muhammadan *Umma*. It was completed after the ending of the time of *dhuhr* from the month of Allah *Dhu'l-Qaida*. May Allah cause its scribe to die loving the Companions of the Prophet, along with the Prophet and by means of that love make him reside in the abode of *Aden* as a neighbor of Allah, the Possessor of the Exalted Throne." It is here that folio 8 of manuscript A ends. The scribe added several antidotes in the last folio 9 which apparently has nothing to do with the text, but it follows the common practice of scribes and scholars conserving space and paper to write antidotes, admonitions, poetic verses on any empty pages. At the top of the folio are two verses which read:

"Seven among the Companions transmitted above a thousand

Prophetic traditions from the Chosen one the best of creatures

They were Abu Hurayra, Sa'd, Jaabir, Anas

A'isha *Saddiqa*, Ibn Abass and likewise Ibn Umar."

In manuscript B after the completion of the text it is written: "It is completed with the praise of Allah and the best of His help. O Allah send blessings upon Muhammad and grant him peace." I finished its transcription and editing on Wednesday, the 19th of *Ramadan* in the year 1430 A.H. [circa September 9th, 2009 C.E.] before *dhuhr* prayer; in answer to repeated request from an American friend who is like a blood brother to me, *Wazir* Hassan Yusef. O Allah forgive him, his family, his children and us. O Allah place unity between he and I the way You place unity between fire and ice. O Allah place us underneath the Shade of Your Throne on a Day when there will be no shade except your Shade, for two men who loved its each other for Your sake. O Allah make us among the true helpers of *Shehu* Uthman ibn Fuduye and his assistance. Make us among those who expend themselves in his service, who hurry to his call, who are under his *baraka* and love. O Allah make us succeed in obedience and service to him, and make us reside in his *jama'at* and sovereignty; and make us avoid disobedience of him. O Allah gather us on the Day of Judgment among his cadre and make our eyes certain with seeing his face, by the rank of Your messenger Muhammad, upon him from You be the best blessings and most perfect peace. O Lord of the Tremendous Throne; and finally make our last supplication: "All praises are due to Allah the Lord of all the worlds."

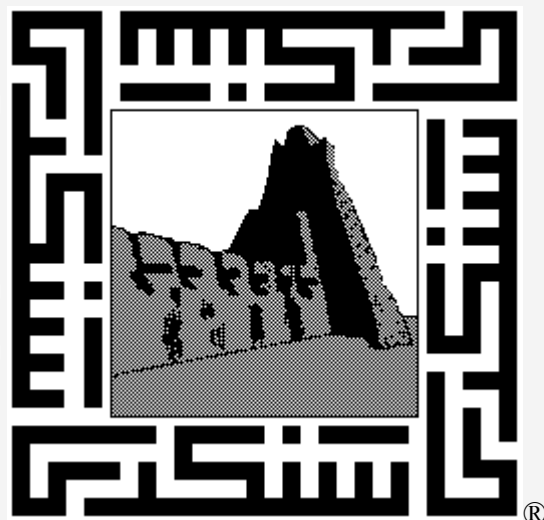
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